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# THE NAG HAMMADI SCRIPTURES

THE INTERNATIONAL EDITION



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To

HANS-MARTIN SCHENKE

1929–2002

Esteemed colleague, dear friend,


Coptologist extraordinaire



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Standard sigla are used in the present volume, though we have tried to keep sigla to a minimum for the sake of ease of reading. Within the English translations, the following signs are employed:

- [ ] Square brackets indicate a textual lacuna that has been restored. When the restoration entails only “a,” “an,” “the,” or “and,” such a minor restoration is usually not placed within square brackets. Ordinarily words are placed either entirely inside or outside square brackets. Exceptions to this policy are made in more fragmentary texts, in which portions of words may be placed inside square brackets.
- < > Angle brackets indicate an emendation of a scribal omission or error.
- { } Braces indicate superfluous letters that presumably were added by a scribe. Some such instances are indicated in the translation. Instances of dittography (the inadvertent copying of a passage twice) are usually indicated in a note.
- ... Ellipsis dots indicate unrestored lacunae—portions of Coptic (or Greek) text missing in the manuscripts that cannot be restored with confidence. Three dots indicate a lacuna of a Coptic line or less, that is, a short break in the flow of thought in the text. Six dots indicate a lacuna of more than a single Coptic line, that is, a major break in the flow of thought in the text. Ordinarily the extent of the longer lacuna is indicated in a note accompanying the translation. Occasionally the number of dots within a proper name indicates the number of letters missing in the name.

Within the translations, Coptic manuscript page numbers are provided for the sake of reference. In the case of the *Gospel of Thomas*, traditional sayings numbers are given, along with numbers for subdivisions of sayings.<sup>26</sup> In the case of the *Sentences of Sextus*, the system of numeration follows the standard edition of this tractate, which was composed in Greek and is known in Latin, Syriac, Armenian, and Georgian versions.<sup>27</sup> As in *Nag Hammadi Deutsch*, here also only Coptic page numbers are given, and not line numbers from the manuscripts. *The Nag Hammadi Scriptures* is not presented as an edition of Coptic manuscripts but a publication of texts in English translation, and for this reason the continuation of the use of references based upon line numbers in Coptic manuscripts seems inappropriate. Thus, in the notes to the translations, the cross-references to texts in the Nag Hammadi library, the Berlin Gnostic Codex, and Codex Tchacos are given with the titles of the texts and Coptic page numbers (or the other systems of

26. The tradition of dividing the *Gospel of Thomas* into 114 sayings is flawed, but it has become a nearly universal convention. The use of numbers for subdivisions of the sayings reflects an increasingly common means of reference.

27. See Henry Chadwick, *The Sentences of Sextus*.

numeration); when a particular text is preserved in more than one copy (as is the case, e.g., with the *Secret Book of John*), the codex number is also provided. Within the introductions to the tractates, however, the textual references include, in addition to the Coptic page numbers, the manuscript lines numbers as well, in case readers wish to refer directly to the Coptic manuscripts and the location of Coptic lines in the manuscripts.

Accompanying the translations in the present volume are several aids to interpretation. In addition to the volume introduction, each text is prefaced with its own introduction, which includes bibliographical suggestions for further reading and study. In the translations there are subheadings that are not in the texts themselves but have been provided by the translators as a way of indicating sections of the texts. The subheadings include references to Coptic page and line numbers in order to allow for another way of moving from the English translations to the Coptic manuscripts. Notes explain difficult passages and refer to parallel passages. In some cases, as with the Platonizing Sethian texts, the notes are somewhat more substantial, to help in the understanding of texts that may benefit from a fuller presentation. An epilogue, “Schools of Thought in the Nag Hammadi Scriptures,” discusses Thomas Christianity, the Sethian and Valentinian schools of Gnostic thought, and Hermetic religion within the context of the questions surrounding the term “Gnostic,” and a table of tractates provides an overview of the contents of the Nag Hammadi library, the Berlin Gnostic Codex, and Codex Tchacos. A bibliography and an index of proper names conclude the volume.

In *The Nag Hammadi Scriptures* we present a series of English translations prepared and introduced by scholars with different backgrounds and different points of view. Although we have attempted to achieve a degree of stylistic uniformity throughout the volume, some variety inevitably remains, and several voices can be detected in the introductions and translations. We consider such variety to be appropriate in a collection of texts as diverse as the Nag Hammadi library, the Berlin Gnostic Codex, and Codex Tchacos. It is our hope that in reading and studying this diverse collection of religious tractates, readers may join us in a process of seeking and finding, and that for those who explore these texts, in all their diversity, new light may be shed on the world of antiquity—and modernity. As one text in the Nag Hammadi collection, the *Gospel of Thomas*, puts it, “Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed.”

# THE HOLY BOOK OF THE GREAT INVISIBLE SPIRIT

NHC III,2; IV,2

*Introduced by John D. Turner  
Translated by Marvin Meyer*

The two Coptic versions of the *Holy Book of the Great Invisible Spirit* (III,2; IV,2) are copies of independent translations of basically the same Greek text; both copies are heavily damaged, the one in Codex IV more than the one in Codex III, but enough survives in them to be able to reconstruct about 90 percent of the text. The actual title of the text is preserved as "The Holy Book of the Great Invisible Spirit" in the subtitle and colophon of Codex III and in the initial lines of each copy, although since the late 1940s it has become customary to refer to it inappropriately as the "Gospel of the Egyptians," a title based on the name given to it at the beginning of the colophon in III 69,16–17.

As suggested by Hans-Martin Schenke,<sup>1</sup> the emphasis of the *Holy Book* seems to lie upon the well-defined ritual of baptism and the invocatory prayers that conclude the work (III 63,4–68,1; cf. IV 74,17–80,15), while the preceding sections seem to provide a mythological justification for them in the form of an elaborate theogony. In the second part, the three advents (*parousiai*) of Seth are summarized, namely, his descents at the flood, at the conflagration (of Sodom and Gomorrah), and at the judgment of the archons, to save his seed ("saints") who have gone astray in the world, a scheme of three descents similar to those of the illuminator in the *Revelation of Adam*. It is on his third descent that Seth is said to descend in a body begotten by the Word (Logos) and prepared for him by the "virgin" (probably Barbelo), put on Jesus, and defeat the powers of the thirteen aeons.

Like the *Revelation of Adam*, the *Secret Book of John*, and *Three Forms of First Thought*, the *Holy Book of the Great Invisible Spirit* portrays salvation as the culmination of a series of three descents of a heavenly being to earth. Both the *Holy*

1. Hans-Martin Schenke, "The Phenomenon and Significance of Sethian Gnosticism," 600–601.

*Book* and *Three Forms of First Thought* ascribe the final act of salvation to the third descent of the savior: in the former work, Seth as the Logos puts on Jesus, and in the latter, Protennoia (First Thought) as the Logos rescues Jesus from the cross (50,12–16; cf. the Ophite version of this theme in Irenaeus *Against Heresies* 1.30.12–13). In both cases this descent is associated with the bestowal of a ritual of baptismal ascent known as the Five Seals, in which the bodily and psychical garment of the spirit is replaced with light and immortal incorruptibility. The eschatological role of Jesus in these two texts clearly reflects Christian influence, positive in the *Holy Book*, but of a more polemical sort in *Three Forms of First Thought*, since there, rather than being the savior, Jesus becomes the one saved.

The first part of the *Holy Book of the Great Invisible Spirit* (III 40,12–62,24) consists of a lengthy theogony similar to but more complex than that of the *Secret Book of John*, featuring a series of at least six interlocking Father, Mother, and Child triads accounting for the generation of the supreme Five (Pentad) as well as of the self-begotten Son, Adamas, Seth, and his seed. Of these, the beings of the fourth, fifth, and sixth triads also form objects of praise in *Zostrianos* during each of his five baptisms in the name of the divine Self-Generated (Autogenes).

FATHER	MOTHER	CHILD
1. Invisible Spirit	Silence-Pronoia-Barbelo	Thrice Male Child—Great Christ
2. Triple-Male Child	Youel	Esepech, Child of the Child
3. Great Christ	Pronoia	Self-Generated Logos
4. Self-Generated Logos	Mirothoe	Adamas
5. Adamas, Self-Generated Logos	Prophania	Seth and the Four Luminaries
6. Seth	Plesithea	Seed of Seth

A possible seventh triad consists of the couple Self-Generated Logos and Edokla, who produce the race of morally good human beings, who, though not descendants of Seth, are guided by truth and justice, unlike the corrupt seed of Cain. The Self-Generated, who is the Child figure of the supreme Father-Mother-Child trinity of the *Secret Book of John*, is now demoted from the supreme trinity, becoming the child of a yet higher (triple-male) child, the great Christ, and redefined as Christ's (Self-Generated) Logos. Nevertheless, this Self-Generated Logos is still credited with establishing the Four Luminaries, and in the ritual conclusion to the treatise, he provides the body for Seth's final descent in the form of Jesus and serves as the name in which one is baptized.

Beginning with the emanation of Self-Generated and his successors Adamas, Seth with the Four Luminaries, Seth's seed, and their guardian angels, each ema-

nation seems to be punctuated by five sixfold doxologies (IV 59,13–29; III 49,22–50,9; 53,12–54,6; 55,16–56,3; 61,23–62,1) directed to a series of principal transcendent beings whose origins were narrated in the preceding episodes of the theogony.<sup>2</sup> Apparently these five doxologies serve to celebrate the emergence of beings subsequent to the primal Five: the emergence of (1) the Self-Generated Logos, (2) Adamas, (3) Seth and the Four Luminaries, (4) Seth's seed, and (5) Aerosiel, Selmechel, and the four hundred ethereal angels who guard the seed of Seth until his final return. They seem to constitute traditional responses in a theogony articulated as a litany of versicle and community response: the responses would be the doxologies directed to the higher primal Five—perhaps thought of as the Five Seals—while the versicle portions would be spoken narratives of the emergence of beings subsequent to the primal Five. One may therefore suggest that this second portion of the theogony may have been recited aloud by an officiant, to which the candidates preparing for baptism responded with these doxologies.

Finally, the concluding parts of the theogony also include an account of the making of the lower world and the first creatures by its makers and rulers Sakla, Nebruel, and their twelve angels at the instigation of the fourth luminary Eleleth through the instrumentality of Sophia. It seems that the *Holy Book* knows the myth of Sophia from a version like that found in *Three Forms of First Thought*, wherein a voice from the fourth luminary Eleleth initiates the production of a ruler for chaos, in effect holding Sophia blameless for the creation of the lower world. In the *Holy Book*, this initiates the descent of the hylic Sophia cloud, who produces, not the chief archon Yaldabaoth as in other Sethian treatises, but first, apparently, the matter of the lower world, and second—upon the command of Gamaliel, minister of the first luminary Harmozel—two figures: the chief angel Sakla, the god of the thirteen aeons, and his demonic partner Nebruel,<sup>3</sup> who together create twelve aeons and angels and finally human beings. After Sakla's boast in his sole deity and the traditional voice from above announcing the prior existence of humanity and child of humanity, a double of Sophia named Metanoia ("Repentance") is introduced to make up for the deficiency in the aeon of Eleleth due to Sophia's descent. Metanoia then descends to the world called the "image of the night"<sup>4</sup> and prays for the repentance of created humans,

2. These principal beings constitute the divine Five, consisting of the Invisible Spirit as Father, the male virginal Barbelo as Mother, their offspring the triple-male Child, a secondary male virgin Youel as consort of the Child, and their offspring, Esepech Child of the Child as well as the great Doxomedon aeon that contains them (cf. *Zostrianos* 61,15–21 and *Holy Book* III 43,15–16, on the great aeon where the triple-male Child is).

3. In Manichaean tradition, Nebruel and her husband Ashaqlun (cf. Sakla) are parents of Adam and Eve; see Theodore bar Konai, *Liber Scholiorum* (ed. Scher), 317–18. Cf. The similar generation of Sakla and Nebro in *Gospel of Judas* 51,3–17.

4. Perhaps an etymology of Eleleth's name from Hebrew (*ēl*), "God," plus *laylāh*, "night," or "Lilith" of *Isaiah* 34:14 and later Jewish speculation, or perhaps *hēylēl*, "daystar," for *heōsphoros*, i.e., Lucifer; cf. *Isaiah* 14:12. The expression "the world resembles the night" or "the world that is the image of the night" occurs in III 51,4–5 (the earthly advent of Seth and his seed), 59,19–20 (the earthly advent of Metanoia, "Repentance," Sophia's lower double), and *Testimony of Truth* 44,27–29.

including the seed of Seth, suggesting that Eleleth rather than Sophia is ultimately responsible for the created order. Once the seed of Seth is sown into this world, these cosmic powers bring the flood and conflagration against which Seth and the guardian angels must protect the seed.

The second part of the *Holy Book* (III 62,24–68,1) begins by mentioning the three advents through which Seth passes at the times of the flood, the conflagration, and the (final) judgment, similar to the three descents of the illuminator mentioned in the *Revelation of Adam* (76,8–17). The *Holy Book* sets the tradition of Seth's advents in a baptismal context, since on his third descent he establishes a salvific baptism through a logos-begotten body that is prepared by the virgin (probably Barbelo). Both *Three Forms of First Thought* and the *Holy Book of the Great Invisible Spirit* equate the descent of the Logos upon the earthly figure of Jesus with the bestowal of the baptismal rite of the Five Seals.

The account of this bestowal is followed by a lengthy list of the various figures that are invoked in the course of the baptismal rite (III 64,9–65,26), which includes a multitude of new names, most of which show up in the baptismal sections of *Zostrianos*, alongside the more traditional ones, such as Micheus, Michar, Mnesinous, Gamaliel, and Samblo (in both the *Revelation of Adam* and *Three Forms of First Thought*), and Abrasax and Yesseus Mazareus Yessedekus (in the *Revelation of Adam*), not to mention the Self-Generated and his companion Adamas, Seth and his companion Jesus, the seed of Seth, and “the souls of the children,” who reside in the Four Luminaries Harmozel, Oroiael, Daveithe, and Eleleth, respectively (as in the *Secret Book of John* or *Three Forms of First Thought*). Thereafter follows the renunciation (of the world and the hostile powers of the thirteen aeons) and the receipt of those who receive them into the divine world (probably the ministers of the Four Luminaries). The concluding baptismal prayer (III 66,8–22) and postbaptismal profession (66,22–68,1) consist of two separate hymns of five strophes each, perhaps reflecting the Sethian baptismal tradition of the Five Seals known from the *Secret Book of John* and *Three Forms of First Thought*, which enumeration may also figure in the fivefold repetition of the doxologies demarcating the stages of the theogony in the first part of the *Holy Book* as well as the Pentad of beings comprising the Doxomedon aeon.<sup>5</sup>

It appears that the baptism may have involved a fivefold immersion during which the baptizand uttered a fivefold prayer to Yesseus Mazareus Yessedekus, the living water (as “child of the child”). On completion of the baptism, the baptizand, having now become light, acknowledges that the name of the divine Self-Generated is now upon him. The whole proceeding concludes with the ritual acts of recognizing the Mother's grace by stretching out folded hands while the

5. The Doxomedon aeon contains the supreme Five of the Invisible Spirit, Barbelo, the triple-male Child, Youel, and Esephech (IV 56,23–57,1); cf. the Pentads of *Secret Book of John* II 6,2–10 (the Invisible Spirit, Barbelo, Foreknowledge, Incorruptibility, and Life Eternal), of *Eugnostos the Blessed* (Forefather [Propator], Father by Himself [Autopator], Immortal Human, Son of Humanity, and Savior/Son of Son of Humanity), of Irenaeus's (*Against Heresies* 1.30.1) Ophites (First Man, Ennoia, Second Man, Third Man, First Woman), and of Philo's “Ark” in *Questions and Answers on Exodus* 2.68 (the Logos plus the creative, ruling, merciful, and legislative “powers”).

receipt of the purifying name of the Son is acknowledged by the statement that the incense or ointment of life has been mixed with the water of the archons.

Thus the *Holy Book*, in concert with *Three Forms of First Thought* and ritual materials in other Sethian treatises, gives evidence of a series of gestures and verbal performances capable of ritual enactment: renunciation, stripping, invocation and naming of holy powers, a doxological prayer to the living water, anointing, enthronement, investiture, baptismal immersion, and certain other manual gestures, such as extending the arms in a circle. Whether any of these acts, and if so, which ones, comprise the Five Seals is difficult to tell; certainly all these were frequently part of the baptismal rite in the wider Christian church as well.

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# The Holy Book of the Great Invisible Spirit<sup>1</sup>

## *The Holy Book (40,12–41,7)*

The holy book of the . . . Great Invisible [Spirit],<sup>2</sup>

the Parent, the Father<sup>3</sup> whose name cannot be named,  
who came from the heights of Fullness,  
light of light of the realms of Light,  
light of the silence<sup>4</sup> of Forethought  
and the Father of silence,  
light of word and truth,  
light of the [41] incorruptions,  
infinite light,  
radiance from the realms of light  
of the unrevealed, undisclosed,  
unaging, unannounced Father,  
aeon of aeons,  
self-generated,<sup>5</sup> self-generating,  
self-producing, foreign,  
truly true eternal realm.

1. Coptic text: NHC III,2: 40,12–69,20; IV,2: 50,1–81,2 (the conclusion is lost). Editions: *The Facsimile Edition of the Nag Hammadi Codices: Codex III*, 44–69; *The Facsimile Edition of the Nag Hammadi Codices: Codex IV*, 58–89; Alexander Böhlig and Frederik Wisse, *Nag Hammadi Codices III,2 and IV,2*; Hans-Martin Schenke, Hans-Gebhard Bethge, and Ursula Ulrike Kaiser, eds., *Nag Hammadi Deutsch*, 1.293–321 (Uwe-Karsten Plisch). The text includes a secondary title in the copyist's note: "The Egyptian Gospel"; the text sometimes is referred to, erroneously, as the "Gospel of the Egyptians." The present translation is based primarily on the Codex III version; when the Codex IV version is used, this is indicated in the trans-

lation and notes. Where lacunae in one version may be confidently restored on the basis of readings preserved in the other version, they are not placed within brackets. 2. This is the reading of the Codex IV version. The Codex III version reads, "The book of the holy . . . of the Great Invisible [Spirit]." Possibilities for restoring the lacuna in the Codex IV version: "[prayers]," perhaps "[prayers of the] Great Invisible [Spirit]." 3. The text reads "Father" (*eiōt*), here and below, for the transcendent great invisible Spirit as well as the lower manifestations of the divine. 4. Cf. the role of silence in the *Secret Book of John*. 5. Auto-genes.

## *Three Heavenly Powers Come from the Great Invisible Spirit* (41,7–42,4)

Three powers came forth from the Great Invisible Spirit:<sup>6</sup> the Father, the Mother, and the Child.<sup>7</sup> They came from the living silence of the incorruptible Father, from the silence of the unknown Father.

The aeon of Domedon Doxomedon<sup>8</sup> came from it, the eternal realm of eternal realms and the light of each of their powers.

The Child appeared fourth, the Mother [fifth], the Father sixth.<sup>9</sup> The Great Invisible Spirit was . . . unrecognized, undisclosed among all the powers, glories, and incorruptions.

So from the Great Invisible Spirit came three powers, [42] three realms of Eight that the Father brings forth from within,<sup>10</sup> in silence, with forethought: the Father, the Mother, and the Child.

## *The Father (42,5–11)*

The first realm of Eight,<sup>11</sup> for whose sake the Child that is three times male came forth:

thought,  
word,  
incorruptibility,  
[life] eternal,  
will,  
mind,  
foreknowledge,  
the androgynous Father.

## *The Mother (42,11–21)*

The second power or realm of Eight:

the Mother,  
the virgin Barbelo,<sup>12</sup>  
Epititioch . . . ai,

6. Lit., "him" or "it," here and below. 7. Or "Son," here and below. 8. Domedon may mean "lord of the house," Doxomedon "lord of glory." Cf. Böhlig and Wisse, eds., *Nag Hammadi Codices III,2 and IV,2*, 41.

9. This constitutes a second trinity. 10. Lit., "from the bosom," here and below. 11. Or "Ogdoad," here and below. 12. On Barbelo, cf. the *Secret Book of John*.

Memeneaimen . . . , who is over heaven,  
 Karb . . . ,<sup>13</sup>  
 Adonai,<sup>14</sup>  
 . . . , the inexplicable power,  
 the ineffable Mother.<sup>15</sup>

She shone and appeared, and she took pleasure in the Father of the silent silence.

### *The Child (42,21–43,8)*

The third power or realm of Eight:

the Child  
 of the silent silence,  
 the crown  
 of the silent silence,  
 the glory  
 of the Father,  
 the virtue  
 of the [43] Mother.

From within, the Child<sup>16</sup> produces seven powers of great light, which are the seven vowels,<sup>17</sup> and the word completes them.

These are the three powers or three realms of Eight that the Father brought forth from within through forethought. He produced them there.

### *The Realm of Doxomedon (43,8–44,13)*

Domedon Doxomedon appeared, the eternal realm of eternal realms, with thrones in it, powers around it, and glories and incorruptions. The Father of the great light [who came] forth in silence is [the great] realm of Doxomedon, in which [the triple-] male<sup>18</sup> Child rests. The throne of its glory was established in it, and the undisclosed name [is inscribed] on it, on the tablet, . . . the word, the Father of the light of the All, who came from silence and rests in silence, whose [44] name is in an invisible symbol. A hidden, [invisible] mystery came forth:

13. The Codex IV version reads “. . . kaba.” 14. “Adone,” inserted from the Codex IV version. 15. The Codex IV version includes “. . . akroboriaor. . .” 16.

Lit, “he” or “it.” 17. Lit, “voices.” 18. On this epithet, here and below, cf. the *Secret Book of John*.

IIIIIIIIIIIIIIIIIIIIII  
 EEEEEEEEEEEEEEEEEEEEE  
 OOOOOOOOOOOOOOOOOOO  
 UUUUUUUUUUUUUUUUUUU  
 EEEEEEEEEEEEEEEEEEEEE  
 AAAAAAAAAAAAAAAAAAAAA  
 OOOOOOOOOOOOOOOOOOO

And so the three powers offered praise to the Great Invisible Unnamable Ineffable Virgin Spirit, and the male virgin.

### *Yoel, Christ, Esephech (III 44,13–IV 58,22)*

They asked for power.<sup>20</sup> A silence of living silence appeared, glories and incorruptions in the eternal realms, . . . aeons, myriads in addition, . . . triple-male beings, [triple]-male offspring, [male] generations, [glories of the Father], glories of the great [Christ and the] male offspring. The [generations]<sup>21</sup> filled the great realm of Doxomedon with the power of the word of all the [Fullness].

The triple-male [Child, the great] Christ, whom the [Great] Invisible Spirit had anointed and whose power [is called] Aionon,<sup>22</sup> offered praise to the Great Invisible Spirit and the male virgin Yoel, and the silence of silent silence, and the majesty [55]<sup>23</sup> . . . , ineffable . . . , unspeakable . . . , unanswered, uninterpreted, the first to [appear], unannounced . . . , [56] wonderful . . . , unspeakable . . . , who has all the majesties of majesty of the silence of silence there. The triple-[male Child] offered praise and asked for power from the [Great Invisible Virgin] Spirit.

There appeared in that place . . . [who] beholds [glories] . . . treasures . . . [invisible] mysteries . . . of silence . . . [the male] virgin [Yoel].

[The child of the] child Esephech [appeared].

[So] it was completed:

the [Father],  
 the Mother,  
 the Child,

19. The mystery seems to be in the sequence of the vowels: IĒOU, E, A, Ō. Iēou, or Ieou, or Yeu, is the true name of God (cf. Yao) according to the Gnostic *Book of Ieu*; E, epsilon, may have the numerical value of five and is used later in the text, or conceivably it may represent the Greek word *estin*, “is”; A and Ō are alpha and omega, the first and last letters of the Greek alphabet. If E means “is,” then the vowel series may read “Ieou is alpha and omega.” Here each of the vowels is written twenty-two times; there are twenty-two

letters in the Hebrew alphabet. Cf. Bentley Layton, *The Gnostic Scriptures*, 107. 20. The Codex IV version reads, “She (that is, Barbelo) asked for power.” 21. These lines are added from Codex IV, 55. 22. On Aionon, perhaps cf. the site named Aionon in *John* 3:23 and on the Madaba mosaic map; or Aionon may be Greek for “praise” (accusative case) or “fearful, dreadful.” 23. Pp. 45–48 are missing in the Codex III version. The following pages are added from Codex IV, 55–60.

the Five Seals,<sup>24</sup>  
the invincible power,

who is the great [Christ] of all those who are incorruptible . . . [57] holy . . . the end . . . incorruptible . . . are powers, [glories], and incorruptions . . . came forth . . . This one offered [praise] to the undisclosed hidden [mystery] . . . hidden . . . in . . . the eternal realms . . . thrones, . . . and each one . . . myriads of [powers] without number around [them, 58] glories] and incorruptions . . . and they . . . the Father, the Mother, and the Child, and all [the Fullness], already [mentioned, and the] Five Seals, [and the mystery] of [mysteries]. They [appeared . . . who] is [over] . . . and the eternal realms, in truth, truly, . . . eternal . . . and the [eternal] realms, forever in truth, truly.

### *Divine Emanation (IV 58,23–59,29)*

[An emanation<sup>25</sup> appeared in silence], with the [living] silence of the Spirit, the Father's word, and light. [She . . . the Five] [59] Seals, which the [Father brought] forth from within, and she passed [through] all the eternal realms, already mentioned. She established glorious thrones [and myriads] of angels [without] number around them, [powers and incorruptible] glories, and they all [sang songs], gave glory, and offered praise with [one voice], with one accord, [with a sound] that is never silent . . . to

the Father,  
the [Mother],  
the Child . . . ,  
[all the] fullnesses, [already] mentioned,  
that is, [the great] Christ,  
who came from [silence],  
who is the [incorruptible] Child,  
Telmael Telmachael [Eli Eli] Machar Machar [Seth],  
the power that truly lives,  
[and the] male [virgin] with [him], Youel,  
and Esephech, master of glory and [child] of the child,  
and the [crown of] its glory,  
. . . of the Five Seals,  
the Fullness, [already mentioned].

24. On Five Seals, here and below, cf. the baptismal reference in *Secret Book of John II*, 31. 25. The text may be restored to read "[An emanation]" (*apohr*)<sup>26</sup>

or "[Forethought]" (*pron*)<sup>27</sup> or "[A thought]" (*enn*)<sup>28</sup>. On Forethought (often personified), cf. the *Secret Book of John*.

### *The Word (IV 59,29–60,30)*

The [60] great living Self-Generated [Word appeared, the] true [God], the unborn nature, whose name I utter by saying,

. . . AIA . . . THAŌTHŌSTH . . . ,  
Child of the [great] Christ,  
Child of ineffable silence,  
[who] came from the Great [Invisible] Incorruptible [Spirit].

The [Child] of silence appeared with [silence . . . invisible . . . hidden . . . and the] treasures of its glory. It appeared in the visible . . . and [established] four [eternal realms]. Through the Word it established them.

The Word offered [praise] to the Great Invisible Virgin Spirit, [the silence] of the [Father], in silence of the living silence of [silence], where humanity rests . . .

### *Mirothea and Adamas (IV 60,30–III 50,17)*

Then there came forth from [49]<sup>26</sup> that place the cloud of great light, living power, the Mother of the holy incorruptible ones, the great power Mirothea.<sup>27</sup> She gave birth to the being whose name I utter by saying,

[You are one],  
you are one,  
you are one,  
EA EA EA.<sup>28</sup>

This is Adamas, light that has radiated [from light], the eye of the [light], the first human being,<sup>29</sup> through whom and to whom is everything, without whom is nothing.<sup>30</sup> The unknowable, incomprehensible Father came forth and descended from above to undo the deficiency.

The great divine Self-Generated Word and the incorruptible human Adamas joined with each other, and a human power of the word was produced. So humanity came into being through the word.

26. The Codex III version resumes with p. 49. 27. The text reads "Mirothoe." Mirothea is a Sethian name or epithet for the divine in several texts. The meaning is uncertain, but it may mean "divine destiny" (from Greek *moiro-theos*—cf. Moira, "destiny" in Greek mythology) or "divine anointed one" (from Greek *myro-theos*). Mirothea is feminine in form, Mirotheos is masculine. Here Mirothea denotes the mother of Adamas (cf. Pigeradamas in the *Secret Book of John*). See John D. Turner, *Sethian Gnosticism and*

*the Platonic Tradition*, 211. 28. The utterance is from the Codex IV version. "EA EA EA" may represent the Greek *ei a, ei a, ei a*, "you are one, you are one, you are one." The Codex III version reads "IEN IEN EA EA EA" three times. "IEN IEN" may be Greek, *ei hen, ei hen*, "you are one, you are one." E (epsilon) and A (alpha) may also be taken as numbers: "O five, one, five, one, five, one." The following lines are from Codex IV, 61. 29. Here the Codex III version resumes. 30. Cf. John 1:3.

This human power of the word offered praise to

the Great Invisible Incomprehensible Virgin Spirit,  
the male virgin [Barbelo],<sup>31</sup>  
the triple-male Child, [50]  
the male [virgin] Youel,  
Esephech, master of glory and Child of the Child,  
the crown of its glory,  
the great realm of Doxomedon,  
the thrones in it,  
the powers around it,  
glories, incorruptions, and all their fullness, already mentioned,  
the ethereal earth, receiving God,  
where holy people of the great light take shape,  
people of the Father of the silent living silence,  
the Father and all their fullness, already mentioned.

#### *Four Eternal Realms, Seth, Four Luminaries (50,17–52,3)*

The great divine Self-Generated Word and the incorruptible human Adamas offered praise. They requested power and eternal strength for the Self-Generated, so that four eternal realms may be fully completed and through them there may appear [51] the glory and power of the invisible Father of the holy people of the great light coming into the world. The world resembles the night.

Then the incorruptible human Adamas requested that a child come from himself, so that the child may be father of the immovable incorruptible generation, and through this generation silence and speech may appear and through it the dead realm may rise and then fade away.

So the power of the great light came from above. She was revelation,<sup>32</sup> and she gave birth to Four Great Luminaries,<sup>33</sup>

Harmozel,  
Oroiael,  
Daveithe,  
Eleleth,

along with great incorruptible Seth, son of the incorruptible human Adamas.

And so was completed the perfect realm of Seven, which exists in hidden mysteries. [52] When it receives [glory], it becomes eleven realms of Eight.

31. "[Barbelo]" is restored in the Codex IV version.  
32. Or "Prophania." 33. On the Four Luminaries, cf. the *Secret Book of John*.

#### *Partners and Attendants for the Luminaries (52,3–54,11)*

The Father nodded approval, and the entire Fullness of the Luminaries agreed. Partners for the Luminaries appeared to complete the realm of Eight of the divine Self-Generated:

grace, for the first luminary Harmozel,  
perception, for the second luminary Oroiael,  
intelligence, for the third luminary Daveithe,  
understanding, for the fourth luminary Eleleth.

This is the first realm of Eight of the divine Self-Generated.

The Father nodded approval, and the entire Fullness of the Luminaries agreed. The attendants appeared:

first, great Gamaliel, for the first great luminary Harmozel,  
great Gabriel, for the second great luminary Oroiael,  
great Samblo,<sup>34</sup> for the great luminary Daveithe,  
great Abrasax,<sup>35</sup> for [53] [the great luminary] Eleleth.

Partners for the attendants appeared by the will and good pleasure of the Father:

memory, for the first, great Gamaliel,  
love, for the second, great Gabriel,  
peace, for the third, great Samblo,  
life eternal, for the fourth, great Abrasax.

Thus were the five realms of Eight completed, forty in all, as inexplicable power.

The great Self-Generated Word and the expression of the fullness of the Four Luminaries offered praise to

the Great Invisible Unnamable Virgin Spirit  
the male virgin,  
the great realm of Doxomedon,  
the thrones in them,

34. Here the Codex IV version reads "Samblo" and the Codex III version reads "Samlo." 35. Abrasax, here and below, is the name of a cosmic power in several traditions, including Gnostic traditions. The numerical value of the name Abrasax in Greek is 365, and thus it corresponds to the number of days in the

solar year. The name Abrasax may come from the Hebrew *Arba* ("four," for the tetragrammaton or four-letter name of God, YHWH) *Sabaoth* ("hosts," "armies," shortened in the name), and thus Abrasax may reflect the meaning "Lord of hosts."

the powers around them,  
 glories, authorities, and powers,  
 the triple-male Child,  
 the male virgin Youel,  
 Esephech, [54] master of glory and [child] of the child,  
 the crown of its glory,  
 all the Fullness,  
 all the glories that are there,  
 the infinite fullnesses and the unnamable realms,

that they may call upon the Father as the fourth,<sup>36</sup> along with the incorruptible generation, and call the seed<sup>37</sup> of the Father the seed of great Seth.

### *The Luminaries Are Enthroned*

(54,11–55,16)

Then everything shook, and the incorruptible ones trembled. The triple-male Child<sup>38</sup> came down from above to those unborn and self-generated, and to those conceived in the realm of birth. The Majesty appeared, all the Majesty of the great Christ, and established thrones of glory, myriads without number, in the four realms around them, myriads without number, powers, glories, [55] and incorruptions. They came forth in this way.

The incorruptible spiritual assembly<sup>39</sup> expanded within the Four Luminaries of the great living Self-Generated God of truth. They praised, sang, and gave glory with one voice, with one accord, with a mouth that is not silent, to

the Father,  
 the Mother,  
 the Child,  
 and all their fullness, already mentioned.  
 The Five Seals of the myriads,  
 the rulers over the realms,  
 and the couriers of the glory of the governors  
 were ordered to appear to those who are worthy.  
 Amen.

36. The meaning of "the fourth" is uncertain; the Codex III version originally read "the seventy-fourth," and this reading was corrected to the present reading. Perhaps cf. the trinities or divine triads in the *Holy Book of the Great Invisible Spirit* with the present Father as the fourth after a trinity; also note Heracleon *Commentary on John* 16 (on the Valentinian concept

of forty and four, and the realm of Four, or tetrad); *Secret Book of James* 12 (on "a fourth one in heaven"). 37. Or "offspring," here and below. 38. This reading follows the Codex IV version; the Codex III version reads "The triple-male children." 39. Or "church" (*ekklēsia*).

### *The Seed of Great Seth (55,16–56,22)*

Great Seth, son of the incorruptible human Adamas, offered praise to

the Great Invisible Unnamable Unspeakable Virgin Spirit,  
 the male virgin,  
 the triple-male Child,  
 the male<sup>40</sup> virgin Youel,  
 Esephech, master of glory,  
 the crown of its glory and Child of the Child, [56]  
 the great realms of Doxomedon,  
 and the Fullness, already mentioned.

Seth asked for his seed.

Then Plesithea<sup>41</sup> came from that place,

the great power of great light,  
 mother of the angels,  
 mother of the Luminaries,  
 glorious mother,  
 virgin with four breasts,  
 bearing fruit from the wellspring of Gomorrah and Sodom,  
 fruit of the wellspring of Gomorrah within her.<sup>42</sup>

Plesithea came forth through great Seth.

Great Seth rejoiced over the gift given him by the incorruptible child. He took his seed from the virgin with the four breasts and established it with him<sup>43</sup> in the four realms,<sup>44</sup> in the third great luminary Daveithe.

### *Sophia of Matter, Sakla, Nebruel, and Angels (56,22–58,22)*

Five thousand years later the great luminary Eleleth said, "Let someone reign over chaos and Hades."

A cloud [57] [named] Sophia of matter appeared . . . [She] surveyed the regions [of chaos], and her face looked like . . . in her appearance . . . blood.<sup>45</sup>

40. Several phrases are inserted from the Codex IV version, p. 67. 41. The name Plesithea may mean "full goddess" or "nearby goddess." Cf. Böhlig and Wisse, eds., *Nag Hammadi Codices III,2 and IV,2*, 182; Bentley Layton, *The Gnostic Scriptures*, 113. 42. On the stories of Sodom and Gomorrah, cf. *Holy Book of the Great Invisible Spirit* III, 60–61; *Genesis* 18–19. Here and in other Gnostic texts—e.g., the *Paraphrase*

of Shem—Sodom and Gomorrah can be considered to be locales inhabited by Gnostics who are persecuted by the ruler of this world. 43. Or correct "with him" (*nmmaf*) to read "with <her>" (*nmma<s>*). 44. This reading follows the Codex IV version; the Codex III version reads "in the fourth realm." 45. On being defiled with blood, cf. *Gospel of Judas* 51.

[The great] angel Gamaliel spoke [to great Gabriel], the attendant of [the great luminary] Oroiael, and [said, "Let an] angel appear to reign over chaos [and Hades]."

The cloud<sup>46</sup> [agreed and produced] two individuals<sup>47</sup> . . . a little light . . . [the angel] she had established in the cloud [above].

Sakla<sup>48</sup> the great [angel observed] Nebruel the great demon<sup>49</sup> who is with him. [Together] they brought a spirit of reproduction to the earth, and [they produced] angelic assistants.

Sakla [said] to Nebruel the great [demon], "Let twelve realms come into being in the . . . realm, worlds . . ."

Through the will of the Self-Generated One, [Sakla] the great angel said, [58] "There shall be . . . seven in number . . ."

He said to the [great angels], "Go, [each] of you reign over your own [world]. And each [of these] twelve [angels] left.

[The first] angel is Athoth, whom [the great] generations of people call . . . ,

the second is Harmas, [the eye of fire],

the third [is Galila],

the fourth is Yobel,

[the fifth is] Adonaios, who is [called] Sabaoth,<sup>50</sup>

the sixth [is Cain, whom] the [great generations of] people call the sun,

the [seventh is Abel],

the eighth, Akiressina,

the [ninth, Youbel],

the tenth is Harmoupiel,

the eleventh is Archir-Adonin,

the twelfth [is Belias].<sup>51</sup>

These are set over Hades [and chaos].

46. I.e., the cloud of Wisdom, Sophia of matter. 47. Or "monads." 48. Sakla, whose name means "fool" in Aramaic, is the creator of this world, especially in Sethian texts. 49. In Manichaean thought the female Nebroel and the male Sakla are demons who create the creatures of the material world through sexuality. Cf. Nebro in *Gospel of Judas* 51. 50. Adonaios is also mentioned in the *Secret Book of John*, the *Second Dis-*

*course of Great Seth*, and the *Gospel of Judas*. On the first part of this list of names of angels, cf. *Gospel of Judas* 52. 51. Several of these names are restored from the similar list in *Secret Book of John* 11, 10–11. For a possible restoration of the lacuna for the first angel Athoth, see the tentative restoration in the *Secret Book of John*.

## *The Arrogance of Sakla, the Coming of Repentance* (58,23–60,2)

After [the world] was founded, Sakla said to his [angels], "I am a [jealous] god, and nothing has [come into being] apart from me."<sup>52</sup> He [59] felt certain of his nature.

A voice called from on high and said, "Humanity<sup>53</sup> exists, and the Child of Humanity."<sup>54</sup>

The first modeled creature was formed from the descent of the image above. The image resembles its voice on high, the voice of the image. The image gazed out, and from the gaze of the image above the first creature was formed. And for the sake of this creature repentance<sup>55</sup> came to be.

Repentance<sup>56</sup> was completed and empowered through the will and good pleasure of the Father. The Father approved of the great incorruptible immovable generation of great mighty people of great Seth, so that he might sow repentance in the aeons that had been produced, and through repentance the deficiency might become full. For Repentance came down from above to the world, which resembles the night. When she came, she prayed for the seed of the ruler of this aeon and the authorities derived from him, which is the defiled seed from the god who produces demons and who is destined to be destroyed, and she prayed for the seed [60] of Adam and great Seth, which is like the sun.

## *Hormos and the Seed of Seth (60,2–61,1)*

Then the great angel Hormos<sup>57</sup> came to prepare the seed of great Seth, through the holy Spirit, in a holy body<sup>58</sup> begotten by the word, by means of virgins of the defiled sowing of seed in this aeon.<sup>59</sup>

Great Seth came with his seed, and he sowed it in the realms brought into being here below, whose number is the number of Sodom. Some say Sodom is the pastureland of great Seth—that is, Gomorrah. But others say great Seth took his crop from Gomorrah and planted it in a second location, which he named Sodom.

This is the generation that appeared through Edokla. For by the word she gave birth to truth and justice. This is the source of the seed of life eternal, which belongs to those who endure through knowledge<sup>60</sup> of where they came from. This is the great incorruptible generation that has come through three [61] worlds into this world.

52. *Exodus* 20:5; *Deuteronomy* 5:9; *Isaiah* 46:9. 53. Or "Man." Here this is Adamas. 54. Or "Son of Man." Here this is great Seth. 55. Metanoia. 56. Lit., "She," here and below. 57. The name Hormos means "refuge," "shelter," "haven." 58. Lit., "vessel." 59. A

reference to the seed of Seth coming into this world, within bodied formed through sexual intercourse. 60. Here the Codex III version has *sooun*, the Codex IV version *gnōsis*.

### *Flood, Fire, Plagues, Famines, Temptations (61,1–62,12)*

The flood has come to indicate the end of the age, and it will be sent into the world. Because of this generation a conflagration will come upon the earth, but to those who belong to this generation grace will be granted through prophets and guardians who protect the life of this generation. Because of this generation there will be famines and plagues, which will take place because of this great incorruptible generation. Because of this generation there will be temptations, and deception by false prophets.

Great Seth saw what the devil<sup>61</sup> was doing, his many guises, his schemes against the incorruptible immovable generation, the persecutions by his powers and angels, their deception. They acted rashly against themselves.

Great Seth offered praise to

the Great Unnamable Virginal Spirit,  
the male [62] virgin Barbelo,<sup>62</sup>  
the triple-male Child Telmael Telmael Heli Heli Machar Machar Seth,  
the power that truly lives in truth,  
the male virgin Youel,  
Esephech, master of glory,  
the crown of its glory,  
the great realm of Doxomedon,  
the thrones in it,  
the powers around them,  
all the Fullness, already mentioned.

### *Guardian Angels and Incarnations of Seth (62,12–63,23)*

Seth requested guardians for his seed. Four hundred ethereal angels came from the great realms, accompanied by great Aerosiel and great Selmechel,<sup>63</sup> to protect the great incorruptible generation, its fruitfulness, and the great people of great Seth, from the time and era of truth and justice until the end of the age and its rulers, whom the great judges condemned to death.

Great Seth was sent by the Four Luminaries, according to the will of the Self-Generated One [63] and all the Fullness, through the gift and good pleasure of the Great Invisible Spirit, the Five Seals, and all the Fullness.

Seth went through three advents, already mentioned: flood, conflagration, and judgment of the rulers, powers, and authorities. He did this to save the generation that went astray,

61. Sakla. 62. The text of the Codex III version reads "Barbelon," here and below. 63. The Codex IV version reads "Selmelchel."

by means of the destruction<sup>64</sup> of the world,  
and baptism through a body begotten by the word,  
which great Seth prepared for himself,  
mystically, through the virgin,  
that the holy people may be conceived by the holy Spirit,  
through invisible secret symbols,  
through the destruction of world against world,<sup>65</sup>  
through the destruction of the world  
and the god of the thirteen realms,<sup>66</sup>  
and the appeals of the holy ineffable incorruptible ones,  
in the heart and great light of the Father,  
which preexists in his forethought.

### *Seth Establishes Baptism Through Jesus (63,23–66,8)*

Through forethought Seth has instituted the holy baptism that surpasses heaven, by means of the incorruptible one, [64] begotten by the Word, the living Jesus,<sup>67</sup> with whom great Seth has been clothed. He has nailed down the powers of the thirteen realms.<sup>68</sup> Through this means<sup>69</sup> he has established those who are brought in and go out,<sup>70</sup> and he has equipped them with armor of the knowledge of truth, with incorruptible, invincible power.

There appeared to them

the great attendant Yesseus Mazareus Yessedekus,<sup>71</sup> the living water,  
the great commanders, Jacob the great, Theopemptos, Isaouel,  
one stationed over grace, Mep. .el,<sup>72</sup>  
those stationed over the wellspring of truth, Micheus, Michar,  
Mnesinous,  
one stationed over the baptism of the living, and the purifiers,  
Sesengenbarpharanges,<sup>73</sup>

64. In Coptic, *hōtp*; or read *hōtp*, "reconciliation."  
65. Or "the reconciliation of world with world." 66. Cf. the thirteen kingdoms in *Revelation of Adam* 77–82. 67. Cf. *Gospel of Thomas* Prologue. 68. Cf. *Colossians* 2:8–15; *Revelation of Adam* 77–82. 69. Lit., "Through it (or him)," with reference to baptism, or else to Seth, Jesus, or the act of nailing. 70. This may refer to actions undertaken in the rite of baptism. 71. The name Yesseus Mazareus Yessedekus, here and below, may be related to the name of Jesus (cf. Jesus of Nazareth or Jesus the Nazarene [*nazōraios*] and Jesus the righteous [*ho dikaios*]). 72. This line is added from the Codex IV version. 73. The traditional spelling of a word or name of power, found in the

Codex IV version (the Codex III version omits "bar"). Known from magical texts, Sesengenbarpharanges probably derives from Aramaic (S. son of [bar-] Ph.?). John G. Gager, *Curse Tablets and Binding Spells*, 269, refers to a drug from a fig tree in "the Baaras ravine" (Greek *pharagos* [genitive case]). More recently, at the international conference "Edición de textos mágicos de la Antigüedad y la Edad Media" held in Madrid and Toledo in 2005, Pablo Torijano presented a paper in which he attempts to trace the origin and transmission of the magical names Sesen, Sasm, Sesengen, and Sisínios in the multicultural world of late antiquity, in which there could be multiple linguistic transferences among Semitic and Greek texts.

those stationed over the gates of the waters, Micheus and Michar,  
 those stationed over the height, Seldao and Elainos,  
 those receiving the great generation,  
 the incorruptible mighty people of great Seth,  
 the attendants of the Four Luminaries,  
 great Gamaliel, great Gabriel, great Samblo, great [65] Abrasax,  
 those stationed over sunrise, Olses, Hupneus,<sup>74</sup> Heurumaious,  
 those stationed over the entrance into the state of rest of life eternal,  
 the governors<sup>75</sup> Mixanther and Michanor,  
 the guardians of chosen souls,<sup>76</sup> Akramas and Stremouchos,  
 the great power Heli Heli Machar Machar Seth,<sup>77</sup>  
 the Great Invisible Unnamable Unspeakable Virgin Spirit, and silence,  
 the great luminary Harmozel, where the living Self-Generated God of  
 truth is,  
 with whom is the incorruptible human Adamas,  
 the second luminary Oroiael, where great Seth and Jesus are,  
 Jesus who has life  
 and who has come and crucified what is under the law,<sup>78</sup>  
 the third luminary Daveithe, where the children of great Seth are,  
 the fourth luminary Eleleth, where the souls of the children are at rest,  
 fifth, Yoel, stationed over the name of the one who will be ordained to  
 baptize  
 with the holy incorruptible baptism that surpasses heaven.

From now on, [66] through the incorruptible human Poimael,<sup>79</sup> with regard to  
 those worthy of the invocation and words of renunciation of the Five Seals in the  
 baptism of running water,<sup>80</sup> they will know those who receive them, as they are  
 instructed, and they will be known by them, and they shall not taste death.<sup>81</sup>

74. The Codex IV version reads "Umneos" or "Hum-  
 neos." 75. Coptic, from Greek, *prutanis*; the Codex  
 IV version reads "Phritanis." 76. The Codex IV ver-  
 sion reads "slain souls." 77. The Codex IV version  
 reads "Telmachael Telmachael Eli Eli Machar  
 Machar Seth." 78. Cf. *Galatians* 4:4–5. 79. This  
 name resembles the name Poimandres in Hermetic

literature, and Poimandres probably derives from the  
 Greek for "shepherd of men." The name Poimael may  
 suggest Hermetic themes in the *Holy Book of the*  
*Great Invisible Spirit*; see the work of Régine Charron,  
*Université Laval*. 80. Or "the baptism of living water";  
 lit., "spring baptism." 81. Cf. *Gospel of Thomas* 1: 3.

### Baptismal Hymn (66,8–68,1)

Yesseus<sup>82</sup>  
 ĒŌ OU ĒŌ ŌUA  
 in truth truly  
 Yesseus Mazareus Yessedekus  
 living water  
 child of the child  
 glorious name  
 in truth truly  
 eternal being  
 I I I I  
 ĒĒĒĒ  
 EEEE  
 OOOO  
 UUUU  
 ŌŌŌŌ  
 AAAA  
 in truth truly  
 ĒI AAAA OOOO<sup>83</sup>  
 being who sees the eternal realms  
 in truth truly  
 A  
 EE  
 ĒĒĒ  
 I I I I  
 UUUUUU  
 ŌŌŌŌŌŌŌŌ<sup>84</sup>  
 being who exists forever  
 in truth truly  
 ĪĒA AIŌ<sup>85</sup>  
 in the heart  
 being who exists  
 U<sup>86</sup>  
 forever and ever

82. The translation of the baptismal hymn includes  
 materials drawn from the Codex IV version. 83. Possi-  
 bly cf. Greek: *ei aaaa, ōōōō*, "You are alpha (four  
 times), omega (four times)." Alpha and omega, as the  
 first and last letters of the Greek alphabet, can symbol-  
 ize the first and the last, the beginning and the end;  
 cf., e.g., *Revelation* 1:8; 21:6; 22:13. 84. The Greek vow-

els in sequence; five omicrons are expected after four  
 iotas, to maintain the sequence. In texts of ritual  
 power such vowels may be arranged for visual  
 effect—in this case, perhaps to form a pyramid. 85.  
 Greek *aiōn*, for "aeon, eternal realm"? 86. Greek  
*huie*, for "son, child"?

you are what you are  
you are who you are.<sup>87</sup>

This great name of yours is upon me,  
you who lack nothing,  
you Self-Generated One,  
who are close to me.  
I see you,  
you who are invisible to all.  
Who can comprehend you?

In another voice:<sup>88</sup> [67]

Having known you,  
I have now mingled with your constancy.  
I have armed myself with the armor of light.  
I have become bright.  
The Mother was there for the lovely beauty of grace.  
So I have stretched out my two hands.  
I have been formed in the circle of the riches of light  
in my breast,  
giving form to the many beings  
produced in light beyond reproach.  
In truth I shall declare your glory,  
I have comprehended you:  
yours,<sup>89</sup> Jesus;  
look,  
forever Ō  
forever E<sup>90</sup>  
O Jesus  
O aeon, aeon,  
God of silence,  
I honor you completely.  
You are my place of rest,  
Child,  
ĒS ĒS<sup>91</sup>  
the E  
formless one existing among formless ones,

87. These three lines are Greek: *aei eis aei, ei ho ei, ei hos ei*. 88. "In another voice" seems to be a liturgical rubric to indicate that the following portion of the baptismal hymn is to be chanted in a different voice. 89. If this is Greek *sou*, it may be translated "yours" or "it is yours." Otherwise it may be left as glossolalia,

"SOU." The following lines also are Greek: *IĒS. Ide aei ō, aei e, ō IS*. 90. The numerical value of the letter epsilon is five, a number that plays a prominent role in Sethian texts. Cf. also Plutarch *On the E at Delphi*. 91. Greek for "Be. Be"? A reference to Esephech, twice?

raising the person by whom you will purify me into your life,  
according to your imperishable name.  
So the sweet smell of life is within me.  
I have mixed it with water as a model for all the rulers,  
that I may live with you in the peace of the saints,  
you who exist forever,  
in truth truly. [68]

### Conclusion (68,1–69,5)

This is the book great Seth composed and placed high in mountains on which the sun has not risen and cannot rise. Since the days of the prophets, apostles, and preachers, the name has never risen in their hearts and cannot rise in their hearts, and their ears have not heard it.

Great Seth wrote this book letter by letter in a period of 130 years. He placed it on the mountain called Charaxio,<sup>92</sup> so that, at the end of the times and ages, according to the wish of the divine Self-Generated and the entire Fullness, through the gift of the unsearchable inconceivable fatherly will, he<sup>93</sup> may come forth and appear to this holy incorruptible generation of the great Savior and those dwelling with them in love, and the great invisible eternal Spirit and its only Child, and eternal light, [69] and its great incorruptible partner, and incorruptible Sophia, and Barbelo, and all the Fullness, in eternity. Amen.

### Copyist's Note (69,6–20)

The Egyptian Gospel, a holy secret book, written by God. Grace, intelligence, perception, and understanding be with the copyist, Eugnostos the beloved in the Spirit—my worldly name is Gongessos<sup>94</sup>—and my fellow luminaries in incorruptibility. Jesus Christ, Son of God, Savior, ICHTHYS!<sup>95</sup> The Holy Book of the Great Invisible Spirit is written by God. Amen.

The Holy Book of the Great Invisible Spirit

Amen.

92. Turner has suggested (*Sethian Gnosticism and the Platonic Tradition*, 88) that Charaxio may mean "mountain (Hebrew *har*) of the worthy (Greek *axiōn*)," or the like, where the worthy are the people of Seth. In this connection he also mentions that Ovid, in his *Metamorphoses*, refers to a certain Charaxus as a

Lapith or a brother of Sappho. 93. Possibly read "it"—i.e., the book. 94. Lit., "in the flesh my name is Gongessos." The Latin form of this name is Concessus. 95. IKITHIUS, "fish," a common early Christian Greek acrostic, *I(ēsous) KH(ristos) TH(eou) (H)U(ios) S(ōtēr)*. Cf. also *Teachings of Silvanus* 118.