

LIFE FOR GOD · APOCRYPHA

# **THE HOLY BOOK OF THE GREAT INVISIBLE SPIRIT**

The Coptic Gospel of the Egyptians · Two manuscript  
witnesses

Translated from Coptic by  
Samuel Zinner  
Edited by Mark M. Mattison

Reading edition  
Life for God

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## About this edition

The Holy Book of the Great Invisible Spirit is also known as the Coptic Gospel of the Egyptians. It survives in Nag Hammadi Codices III,2 and IV,2, presented here separately: III first, then IV. The work describes divine emanations, Seth's indestructible race, the lower world and salvation, and concludes with a baptismal hymn containing names and vowel sequences. These are the work's own mythological images. It differs from the Greek Gospel of the Egyptians preserved through ancient quotations and is not an exposition of mainstream Christian teaching about the Holy Spirit. The fourth-century date of the Coptic manuscripts does not establish the date of original composition. The closing attribution to Seth belongs to the narrative and does not establish historical authorship. Losses and differences are retained: missing pages of Codex III are not filled from Codex IV.

The English basis is Samuel Zinner's complete translation from Coptic, edited by Mark M. Mattison and published by Luminescence with an express public-domain dedication. The Russian version is translated from this English basis, not independently from a fully collated Coptic text. Three evident English typographical errors are corrected and documented, alongside paragraph concordances and manuscript pages. Ritual letter sequences are retained. Adapted translator's notes are attributed; Life for God's editorial explanations are distinguished.

Sections 1-14: NHC III,2, 83 paragraphs. Sections 15-28: NHC IV,2, 82 paragraphs. These are modern reference numbers, not ancient chapters and verses. Fourteen headings in Part I follow the English source; matching headings in Part II are supplied by Life for God. Manuscript pages are separately labelled. [ . . . ] or [...] indicates loss; bracketed words are proposed restorations; parentheses clarify; < > marks editorial correction. Some source brackets are unclosed; uncertain boundaries are not conjecturally repaired. Russian restoration boundaries follow its grammar, and supplied English articles or word parts may lack a separate Russian equivalent. The source's unusual AAAA{A} is retained. Ellipses do not hide editorial abridgement. All 165 paragraphs of the selected publication are included; lost pages are not reconstructed. Sixteen translator's notes

are adapted with attribution; additional notes are labelled Life for God.

Samuel Zinner's English translation, edited by Mark M. Mattison, is dedicated to the public domain with express permission to copy, use and adapt it for any purpose. The Russian translation was prepared by Priest Sergey Kouidy for Life for God. Introduction, reference numbering and additional notes: Life for God, 2026. The website and PDFs contain the same two-witness text.

Online edition:

<https://lifeforgod.church/en/books/holy-book-of-the-great-invisible-spirit.html>

## Sources

### **1. Samuel Zinner / Mark M. Mattison — The Sacred Book of the Great Unseen Spirit**

Complete English basis of both witnesses and of the Russian translation; express permission for unrestricted reuse. Includes 16 translator's notes and links to photographs of many manuscript pages.

### **2. NASSCAL — Gospel of the Egyptians (Coptic), ECCA 245**

The academic catalogue records the alternative title Holy Book of the Great Invisible Spirit; its bibliography identifies NHC III,2 and IV,2.

The Greek Gospel of the Egyptians — a different work

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Part I. Nag Hammadi Codex III,2.

## 1. Codex III · The Sacred Book

Manuscript page reference: NHC III,2: 40-41

1. The [sacred] book of the [. . .] great unseen [Spirit], <sup>[1]</sup>
2. the Father whose name is unutterable,  
who originated] from the heights of [the Fullness,  
the] Light of Light from the aeons of Light,  
the Light of the [Silence of] Providence  
and the Father of Silence,  
the [Light] of Speech and Truth,  
the Light of the [indestructibilities,  
the] infinite Light,  
[the] radiance from the aeons of the Light  
of the undisclosable, unsignified,  
unaging, undeclarable Father,  
the aeon of the aeons,  
the self-generated, the self-generating, the self-producing,  
the alien,  
the aeon,  
TRUTH, ALĒTHŌS. <sup>[2]</sup> <sup>[3]</sup>

## 2. Codex III · The Three Powers

Manuscript page reference: NHC III,2: 41-43

**1.** Three powers proceeded from him, being the Father, the Mother, the Son, from the living Silence, which proceeded from the indestructible Father. These proceeded [from] the Silence of the unknown Father, [and] from that place [pro]ceeded Domedon Doxomedon, [the aeon of] the aeons, and the [Light] of [their] individual powers, [and] in this way the Son [pro]ceeded fourth, the Mother [fifth, the Father] sixth.

**2.** He was [unnoticed], yet unannounced. [He is the one] who is unsignified amidst all [the powers], the glories, and the [indestructibilities].

**3.** From that place [pro]ceeded the three powers, the three Ogdoads [the Father pro]duces in Silence, together with Providence, from his lap, namely, the Father, the Mother, the Son. <sup>[4]</sup>

**4.** The <first> Ogdoad, on whose account the triple-male child proceeded, being: <sup>[5]</sup>

**5.** Thought  
and Logos,  
and Indestructibility  
and Eternal [Life],  
Will,  
Mind,  
Precognition,  
the androgynous Father.

**6.** The second Ogdoad-power:

**7.** the Mother,  
the virgin Barbelon,  
Epititioch[. . .]ai,  
Memeneaimen, [who] oversees heaven,  
Karb[. . .],  
the power beyond interpretation,  
the unspeakable Mother. <sup>[6]</sup>

**8.** [She is] self-[originate . . .]. She proceeded forth. [She] agreed with the Father [of the] silent [Silence.]

**9.** The third Ogdoad-[power]:

**10.** 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].

**11.** [He] produces, from the lap, the seven powers of the great Light, being the seven voices, and their completion is speech. <sup>[7]</sup>

**12.** These are the three [powers], the three Ogdoads the Father [pro]duced from his lap [by means of] his Providence. He produced them in that place.

### 3. Codex III · The Doxomedon Aeon

Manuscript page reference: NHC III,2: 43-44

**1.** Domedon Doxomedon came in procession, the aeon of the aeons, and the throne inside him, and the powers [surrounding] him, the glories, and the [indestructibilities. The] Father of the great Light [who pro]ceeded from Silence, he is [the great] Doxomedon aeon, in which [the triple-]male child reposes, and the throne of his [glory] was erected [inside it, the one] on which his undisclosable name [is inscribed], on the tablet, [. . .] one being the speech, the [Father of the Light] of the All, he [who pro]ceeded from Silence as he reposes inside Silence, whose name [is] in an [unseen] symbol. <sup>[8]</sup>

**2.** [A] concealed, [unseen] mystery came in procession:

## Ritual praise: how to read the vowel sequences

Editorial explanation by Life for God. The following seven rows of vowels belong to the ancient text. They form a ritual formula of praise: in the narrative, the three powers praise the unseen Spirit in this way. They may be understood as a vocal sacred hymn, presumably associated with reciting or chanting vowels. The precise manner of performance is unknown. These are not an encoding error or random computer symbols.

I, Ē, O, U, E, A, Ō transliterate the seven Greek vowel letters: iota, eta, omicron, upsilon, epsilon, alpha and omega. I is a letter, not the numeral 1. The bars over Ē and Ō distinguish eta from epsilon (E), and omega from omicron (O); they are not stress marks and do not by themselves establish how the hymn sounded.

Letters in square brackets, such as [I I I], are editorial restorations in damaged portions of the manuscript. Supplied words in the surrounding text are marked in the same way. A number in square brackets after a passage refers to a note in this edition.

These sequences are also retained in the Russian translation: there is no ordinary verbal translation to substitute for the letters. The ancient text resumes below.

**3.** I I I I I I I I I I I I I I I I I I I [I I I]  
 Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē Ē [Ē Ē]  
 [O] O O O O O O O O O O O O O O O O O O O  
 U U [U U U] U U U U U U U U U U U U U U U U  
 E E E E E E E E E E E E E E E E E E E E E E  
 A A A A A A A [A A A A] A A A A A A A A A A A.  
 Ō Ō Ō Ō Ō Ō Ō Ō [Ō Ō Ō] Ō Ō Ō Ō Ō Ō Ō Ō Ō Ō, [9]

**4.** and [this] was the way the three powers presented praise to the [great], unseen, unnamable, virginal, unutterable Spirit, and [his] male virgin.

## 4. Codex III · The Three Ogdoads Petition for a Power

Manuscript page reference: NHC III,2: 44-44

1. They petitioned [for a] power. A silence of living Silence proceeded, namely, [glories] and indestructibilities in the aeons, [. . . aeons], myriads added [to the . . .], three males, [the three] male offspring. The [male] races filled the great Doxomedon [aeon with] the power of the speech of the [entire Fullness].

2. Then the triple-male [child of the great] Christ, whom the [great] unseen Spirit had anointed, he whose power [was called] Ainon, presented [praise to] the great unseen Spirit [and his] male virgin, Yoel, [and] the Silence of silent Silence, and the greatness [. . .].<sup>[10]</sup>

Codex III pages 45-48 are missing. The parallel survives in Codex IV, pages 55-60 (section 18 of this edition); it is not substituted here.

## 5. Codex III · Divine Emanations

Manuscript page reference: NHC III,2: 49-50

1. [. . . appeared from] that [place] the cloud [of the] great Light, the living power, the mother of the sacred, indestructible ones, the great power, Mirothoe, and she gave birth to him whose name I name by uttering thrice:

2. IEN

IEN

EA

EA

EA,<sup>[11]</sup>

**3.** because this is the one, Adamas, the glowing light, who originates from the Man, the Primal Man, through whom and for whom everything came into being, apart from whom nothing came into being. The unknowable, ungraspable Father proceeded and descended from above to abrogate the deficiency. <sup>[12]</sup>

**4.** Then the great Logos, the self-generated God, and the indestructible Man, Adamas, merged with one another. A Logos of Man came into being, but the Man came into being through an act of speech. He presented praise to:

**5.** the great unseen ungraspable virginal Spirit,  
and the male virgin,  
and the triple-male child,  
and the male [virgin], Youel,  
and Esephech, keeper of splendor,  
the child of the child,  
and the crown of its glory,  
the great Doxomedon aeon,  
and the thrones inside him,  
and the powers surrounding him,  
the glories,  
and the indestructibilities,  
and their entire Fullness that I mentioned previously,  
and the earth of the air, the receiver of God,  
where the sacred men of the great Light obtain an image,  
the men of the Father of the silent living Silence,  
the Father and their entire Fullness, as I mentioned previously.

## 6. Codex III · The Four Lights

Manuscript page reference: NHC III,2: 50-52

**1.** The great Logos, the self-generated God, and the indestructible Man, Adamas, presented praise. They petitioned for a power and an eternal might for the self-generated one, for the completion of the four aeons, so that by means of them there would appear [...] the glory and power of the unseen Father of the sacred men of the great Light who will enter the world, the image of the night.

**2.** The indestructible Man, Adamas, petitioned them that a son would come from himself, so that he would become father of the unmoving indestructible race, so that by means of it Silence and Voice might appear, and that by means of it the dead aeon would lift itself, in order that it might dissolve, and in this way there proceeded from above the power of the great Light, the Manifestation. She gave birth to the four great lights:

**3.** Harmozel,  
Oroiael,  
Davithe,  
Eleleth,

**4.** and the great indestructible Seth, the son of the indestructible Man, Adamas, and in this way the perfect Hebdomad, which exists in concealed mysteries, was completed. When she [obtains] the [glory], she becomes eleven Ogdoads, and the Father nodded approval. The entire Fullness of the lights was pleased. <sup>[13]</sup>

## 7. Codex III · Companions for the Lights

Manuscript page reference: NHC III,2: 52-54

- 1.** Their companions proceeded for the completion of the Ogdoad of the self-generated God:
- 2.** Grace, of the first light, Harmozel;  
Perception, of the second light, Oroiael;  
Understanding, of the third light, Davithe;  
Discretion, of the fourth light, Eleleth.
- 3.** This is the first Ogdoad of the self-generated God, and the Father nodded approval. The entire Fullness of the Lights was pleased.
- 4.** The ministers proceeded: <sup>[14]</sup>
- 5.** the first, the great 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, Davithe;  
and the great Abrasax, of [the great light], Eleleth, <sup>[15]</sup>
- 6.** and the companions proceeded by the will of the pleasure of the Father:
- 7.** Memory, of the great one, Gamaliel, the first;  
Love, of the great one, Gabriel, the second;  
Peace, of the great Samblo, the third;  
Eternal Life, of the great one, Abrasax, the fourth.
- 8.** In this way the five Ogdoads were completed, totaling forty, as a power beyond interpretation.
- 9.** Then the great self-generated Logos and the Speech of the Fullness of the four lights presented praise to:

**10.** the great unseen unnamable virginal Spirit,  
even the male virgin,  
and the great Doxomedon aeon,  
and the thrones inside them,  
and the powers surrounding them,  
glories, authorities, and powers,  
<and> the triple-male child,  
and the male virgin Youel,  
and Esephech, keeper of splendor, [the child] of the child,  
and the crown of [its] glory,  
the entire Fullness,  
and all the glories dwelling there,  
the infinite Fullnesses,  
and the unnamable aeons,

**11.** so that they might name the Father, the fourth, with the indestructible race, that they might call the seed of the Father the seed of the great Seth.

## **8. Codex III · The Great One Erects Thrones for the Lights**

Manuscript page reference: NHC III,2: 54-55

**1.** Then everything shook, and shaking seized the indestructible ones. Then the three male children descended from above to the unborn and self-begotten ones, and to those begotten in that which is begotten. The Greatness proceeded forth, the entire Greatness of the great Christ.

**2.** He erected countless myriads of glorious thrones inside the four aeons surrounding them, countless myriads (of) powers and glories and indestructibilities, and they proceeded in this manner, and the indestructible, spiritual church grew inside the four lights of the great living

self-generated one, the God of truth, who praised, sang,  
(and) extolled with one voice in unified agreement, with an  
unceasing mouth:

**3.** to the Father,  
and the Mother,  
and the Son,  
and their entire Fullness, as I mentioned <previously>.  
The five seals possessing the myriads,  
and the archons over the aeons,  
and the bearers of the glory of the leaders  
were commanded to manifest themselves to the deserving.  
Amen. <sup>[16]</sup>

## **9. Codex III · The Seed of the Great Seth**

Manuscript page reference: NHC III,2: 55-56

- 1.** Then the great Seth, the son of the indestructible Man,  
Adamas, presented praise to:
- 2.** the great unseen, unnamable, unutterable, virginal Spirit,  
even the <male virgin>,  
<and the triple-male child>,  
<and the male> virgin Youel,  
and Esephech, keeper of splendor,  
and the crown of his glory, the child of the child,  
and the great Doxomedon aeons,  
and the Fullness, as I mentioned previously,
- 3.** and he petitioned on behalf of his seed.
- 4.** Then there came forth from that place the great power of  
great light, Plesithea:
- 5.** the mother of the angels,  
the mother of lights,

the glorious mother,  
the four-breasted virgin,  
bearing the fruit from Gomorrah as a spring, and from  
Sodom,  
being the fruit of the spring of Gomorrah dwelling inside her.  
[17]

6. She proceeded forth through the great Seth.

7. Then the great Seth was glad on account of the gift  
bestowed on him by the indestructible child. He extracted  
his seed from the four-breasted virgin, and he deposited it  
with him inside the fourth aeon, inside the third great light,  
Davithe.

## 10. Codex III • The Creation of the Material World

Manuscript page reference: NHC III,2: 56–59

1. Five thousand years later, the great light Eleleth spoke:  
“Let there be a ruler over Chaos and Hades,” and a cloud  
appeared [named] the hylic Sophia [. . .].<sup>[18]</sup>

2. [She] gazed out over the portions [of Chaos]. Her face  
resembled [. . .] in her shape [. . .] 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  
[to] rule over Chaos [and Hades].”

3. Then the cloud [was compliant, producing] two monads,  
each [possessing] light. [. . . the throne] she had erected in  
the cloud [above].

**4.** Then Sakla, the great [angel, beheld] the great demon [accompanying him, Nebr]uel, and [together] they became a spirit of the earth who begets. [They begot] ministering angels.

**5.** Sakla [spoke] to the great [demon] Nebruel: “Let [the] twelve aeons come into being in [the . . .] aeon, worlds [. . .].”

**6.** [. . .] the great angel [Sakla] said by the will of the self-generated one, “There shall [be] the [. . .] numbering seven [. . .],” and he said to the [great angels]: “Go, and [let each] of you rule over his (own) [world].”

**7.** Each [of these] twelve [angels] came [forth]:

**8.** [The first] angel is Ath[oth]. [He is the one] whom [the great] generations of men call [. . .].

[The] second is Harmas, [who] is [fire-eye].

The third [is Galila].

[The] fourth is Yobel.

[The fifth is] Adonaïos, who is [called] Sabaoth.

**9.** 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[oupiael].

[The] eleventh is Arch[ir-Adonin].

The twelfth [is Belias].

**10.** [These are] the ones stationed over Hades [and Chaos], and after the foundation [of the world], Sakla said to his [angels]: “I, even I am a [jealous] God, and apart from me nothing has [come into being,” because he] relied on his (own) substance.”<sup>[19] [20]</sup>

**11.** Then a voice came from on high, saying: “The Man exists, and the Son of the Man.”

**12.** The first mold was formed on account of the descent of the image above, which reflects its voice on high, of the image that has peered out, through the peering out of the image above. Repentance came into being on account of this. [21]

## **11. Codex III · Repentance and the Seed of the Great Seth**

Manuscript page reference: NHC III,2: 59-62

**1.** She obtained her completion and her power by the will of the Father and his pleasure, through which he was pleased with the great indestructible, unmoving race of the great, mighty men of the great Seth, so that he could sow it inside the aeons that had been produced, so that through her the deficiency could be fulfilled, because she descended from above down to the world, being the image of the night. When she had proceeded forth, she petitioned on behalf of the seed of the archon of this aeon and <the> authorities who originated from him, the polluted (seed) of the demon-begetting god who will be destroyed, and (she petitioned on behalf of) the seed of Adam and the great Seth, which resembles the sun.

**2.** Then the great angel Hormos arrived to make ready the seed of the great Seth, by means of the virgins of the polluted sowing (with seed) of this aeon, inside a sacred vessel begotten by the Logos through the holy Spirit.

**3.** Then the great Seth arrived with his seed, and it was sowed inside the aeons that had been produced, their

number agreeing with the numerical value of “Sodom.” Some say Sodom is the place where the great Seth pastures, being Gomorrah; others, however, that the great Seth removed his planting from Gomorrah and transplanted it in a second place that he named Sodom. <sup>[22]</sup>

**4.** This is the race that came forth through Edokla, because she gave birth to Truth and Justice by speaking, being the beginning of the seed of eternal life, which is for those who will persevere owing to the knowledge of their emanation. This is the great, indestructible race that has come forth through three worlds to the world, and the deluge transpired as a type of the consummation of the aeon, but it will be dispatched into the world because of this race.

**5.** A conflagration will overtake the earth, and grace will be for those of the race (that came to be) through the prophets and the watchers who watch over the life of the race. Because of this race, famines will come, and plagues, but these things will come to pass on account of the great, indestructible race. On account of this race, temptations will arrive, even a deceit of false prophets.

**6.** Then the great Seth witnessed the work of the devil, even his many disguises, his plots against the indestructible, unmoving race, and the persecutions from his powers and his angels, and their error (by which) they acted against themselves.

**7.** Then the great Seth presented praise to:

**8.** the great, unnamable, virginal Spirit,  
and the male virgin Barbelon,  
and the triple-male child Telmael Telmael Heli Heli Machar  
Machar Seth,  
the power that lives, ALĒTHES ALĒTHŌS,

and the male virgin Youel,  
and Esephech, keeper of splendor, the crown of his glory,  
and the great Doxomedon aeon,  
and the thrones inside him,  
and the powers surrounding them,  
and the entire Fullness, as I mentioned previously,  
and he petitioned for watchers over his seed.

## **12. Codex III · The Three Descents of Seth**

Manuscript page reference: NHC III,2: 62-66

**1.** Then from the great aeons came forth four hundred  
ethereal angels, in whose company was the great Aerosiel  
and the great Selmechel, to watch over the great  
indestructible 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, whom  
the great judges sentenced to death.

**2.** Then the great Seth was dispatched by the four lights, by  
the will of the self-generated one, and the entire Fullness,  
through <the gift> and the pleasure of the great unseen  
Spirit, and the five seals, and the entire Fullness.

**3.** He traversed the three parousias I mentioned previously:  
the deluge, and the conflagration, and the sentencing of the  
archons, and the powers, and the authorities, in order that  
she who had strayed would be saved by means of the  
reconciling of the world, and the baptism by a body begotten  
by the Logos, which the great Seth secretly made ready for  
himself through the virgin, in order that the holy ones would  
be begotten by the holy Spirit through unseen secret  
symbols, through the reconciling of world with world,

through the renunciation of the world and the god of the thirteen aeons, and the sessions of the holy, unspeakable, indestructible ones, in the lap and great light of the Father, which pre-existed with his Providence, and which instituted through her the sacred baptism that excels the heaven, through the indestructible one begotten by the Logos, even the living one, Jesus, even he whom the great Seth donned, and through him he nailed the powers of the thirteen aeons, and confirmed those who are produced and removed. <sup>[23]</sup> <sup>[24]</sup>

4. He equipped them with an armor of knowledge of this truth, in an invincible strength of indestructibility. There appeared to them:

5. the great attendant Yesseus Mazareus Yessedেকেus, the living water,  
and the great chiefs, Jacob the great,  
and Theopemptos, and Isavel,  
and those who oversee the spring of truth, Micheus, and Michar, and Mnesinous,  
and he who oversees the baptism for the living,  
and those who cleanse,  
and Sesengenpharanges,  
and those who oversee the gates to the waters, Micheus and Michar,  
and those who oversee the high mountain, Seldao and Elainos,  
and the receivers of the great race;  
the indestructible mighty men <of> the great Seth;  
the ministers of the four lights, the great Gamaliel, the great Gabriel, the great Samblo, and the great Abrasax,  
and those who oversee the rising of the sun, Olses, and Hupneus, and Heurumaious,  
and those placed over the entrance into the repose of eternal

life, the rulers Mixanther and Michanor,  
and the watchers of elect souls, Akramas and Strempouchos,  
and the great power Heli Heli Machar Machar Seth,  
and the great, unseen, unnamable, unutterable virgin Spirit,  
and Silence,  
and the great light Harmozel;  
the place of the living self-generated one, the God of truth,  
and <he> who accompanies him,  
the indestructible Man, Adamas;  
the second, Oroiael, the place of the great Seth;  
and Jesus, who possesses life, and who came and crucified  
what is in the Law;  
the third, Davithe, the place of the sons of the great Seth;  
the fourth, Eleleth, the place of the souls of the reposing  
sons;  
the fifth, Yoel, who is placed over his name who will be  
appointed to baptize with the sacred baptism that exceeds  
the indestructible heaven. <sup>[25]</sup>

**6.** From now on, however, through the indestructible Man Poimael, and those deserving of supplication, the renunciations of the five seals at the baptism-spring, they will know their receivers when they are instructed concerning them, and they will be known by them, and they shall not in the least taste death.

## 13. Codex III · A Baptismal Hymn

Manuscript page reference: NHC III,2: 66-68

1. IĒ IEUS ĒŌ OU ĒŌ ŌUA,  
ALĒTHŌS ALĒTHŌS,  
O Yesseus Mazareus Yessedekes,  
O living water,  
O child of the child,  
O glorious name,  
ALĒTHŌS ALĒTHŌS,  
the eternal Being,  
I I I I  
ĒĒĒĒ  
EEEE  
OOOO  
UUUU  
ŌŌŌŌ  
AAAA{A},  
ALĒTHES ALĒTHŌS  
ĒI AAAA ŌŌŌŌ,  
O Being who beholds the aeons,  
ALĒTHES ALĒTHŌS,  
AEE  
ĒĒĒ  
I I I I  
UUUUUU  
ŌŌŌŌŌŌŌŌ,  
who is eternally eternal,  
ALĒTHES ALĒTHŌS,  
IĒA AIŌ inside the heart, who exists  
UA EI EISAEI EIOEI EIOSEI!  
This great name of yours dwells inside me,  
O self-generated Perfect One.

You who are not outside of me,  
I behold you,  
O you who are unseen by all,  
because who can grasp you in a different language?  
Because I have known you,  
I have now merged with the unchangeable one.  
I have armed myself with the armor of light.  
I have become Light,  
because the Mother was in the Place for the excellent beauty  
of grace.  
I have therefore extended my hands when they were folded.  
I have been shaped inside the circle of the wealth of light  
in my lap,  
which produces the shape of the many light-begotten ones  
where no accusation reaches.  
ALĒTHŌS,  
I shall proclaim your glory,  
because I have grasped you,  
SOU IĒS IDE AEIŌ AEIE OIS,  
O Aeon, Aeon, O God of Silence!  
I thoroughly honor you.  
You are my place of rest, O Son,  
ĒS ĒS O E,  
formless one among formless ones,  
raising the Man inside whom you will cleanse me  
to enter your life,  
in accord with your indestructible name.  
Therefore, the incense of life dwells inside me.  
I have mixed it with water according to the mold of all the  
archons,  
so that I might live with you in the well-being of the holy  
ones,

you who exist forever,  
ALĒTHŌS ALĒTHŌS. [26] [27]

## 14. Codex III • Conclusion

Manuscript page reference: NHC III,2: 68-69

**1.** This is the book the great Seth wrote and deposited high in the mountains where the sun has not risen, nor is that (even) possible, and since the days of the prophets, and apostles, and preachers, the name has not in the least arisen in their hearts, nor is that (even) possible, and their ear has not heard it.

**2.** The great Seth wrote this book with letters in 130 years. He deposited it on the mountain called Charaxio, with the plan that at the end of the times and eras, in agreement with the wish of the self-generated God and the complete Fullness, with the gift of the inscrutable, ungraspable, fatherly will, it may come to light and appear for this sacred, indestructible generation of the great Savior and for those who dwell with them in love, and the great, unseen, eternal Spirit and his only-begotten Son, and light eternal, also its great, indestructible companion, and indestructible Sophia, and Barbelon, and the complete Fullness, in eternity. Amen. [28]

**3.** The gospel of <the> Egyptians, the God-written, sacred secret book. [29]

**4.** Grace, understanding, perception, and discretion for him who copied it, Eugnostos the beloved in the Spirit – Gongessos is my name in the flesh – and my companion lights in indestructibility. [30]

**5. Jesus Christ, Son of God, Savior, ICHTHYS.**

God-written, the sacred book of the great unseen Spirit.

Amen. <sup>[31]</sup>

**6. The Sacred Book of the Great**

Unseen Spirit.

Amen.

Part II. Nag Hammadi Codex IV,2. The second manuscript witness of the same work begins here.

## 15. Codex IV · The Sacred Book

Manuscript page reference: NHC IV,2: 50-50

1. [The sacred book] of the [Egyptians concerning the] great [unseen Spirit], <sup>[32]</sup>

2. the Father whose [name can]not [be uttered, he who  
[originated from the] heights,  
the Light of [the] perfection,  
the eternal Light of the eternities,  
the Light inside Silence,  
inside the Providence and Silence of the Father,  
the Light inside Speech and Truth,  
[the] indestructible Light,  
the unapproachable Light,  
the eternal [Light] of the eternities,  
which has come forth,  
of the unspeakable and [un]signified and undeclarable  
Father,  
the aeon [of] the aeons,  
the self-begetting one,  
the self-originating one,  
the alien,  
the power beyond interpretation of the unspeakable Father.

## 16. Codex IV · The Three Powers

Manuscript page reference: NHC IV,2: 50-53

**1.** Three powers proceeded from him, being the Father, the Mother, the Son, who originated from themselves, from the living [Silence] of the indestructible Father. These proceeded from the Silence [of the] unspeakable [Father . . .] Doxomedon [Domedon], the aeon [of the aeons], the [Light] proceeded from [there, namely], the procession of their [individual] powers, [and in this way the Son] proceeded [fourth]. The Mother, however, is [the fifth]; yet the Father [is the sixth].

**2.** [. . . , however, he is] unsignified, [but he was] unsignified [amidst] all [powers], indestructible glories.

**3.** These three [powers pro]ceeded from him, being three Ogdoads the Father [pro]duced from his lap inside Silence [and] Providence, [being] the Father, the Mother, [the Son].

**4.** The first Ogdoad, the [one] on whose account the triple-male child proceeded, [being]:

**5.** Thought  
and Speech,  
[and] the Eternal, indestructible Life,  
Will,  
Mind,  
[and] Precognition,  
[the] androgynous [Father]. <sup>[33]</sup>

**6.** The second power, being [an] Ogdoad:

**7.** [the] Mother,  
the [male] virgin [Barbelo,  
[. . .]kaba Adone [. . .],

who oversees the heaven,  
[. . .]akroboriaor [. . .],  
the power beyond interpretation and un[speakable],  
she [. . .]. <sup>[34]</sup>

**8.** She originated [from] herself, and she [pro]ceeded forth.  
She agreed [with] the Father of living Silence.

**9.** The third power, however, [is] an Ogdoad:

**10.** the Son of Silence,  
even <Silence and the crown of> Silence,  
and the knowledge [of the Father],  
and the virtue of [the] Mother,

**11.** who [produced] from his lap seven powers of the great  
Light of the seven voices, the origin of the speech [of] their  
completion.

**12.** These are three powers, namely, three Ogdoads. The  
Father [produced] these [from] his [lap] through Silence  
[and] his Providence in that [place].

## 17. Codex IV · The Doxomedon Aeon

Manuscript page reference: NHC IV,2: 53-54

1. [In that place] appeared Doxomedon, [the] aeon of the aeons, [and the thrones] inside him, [and the powers that] surround them, [and glory, and] in[destructibility. The Father of] the great [Light proceeded] from [. . . the great Doxo]medon [aeon], in [which the triple-male] child [reposes, and the throne of his glory [was erected] inside it, [this one] on [which his] unspeakable [name was inscribed], on the [tablet . . . the aeon] which [is the speech of] the Father and [the Light of] All, [he who originates from] Silence, and [he who] proceeded [from Silence], he who reposes [in] Silence, he [whose name dwells inside] an [un]seen [and concealed] symbol [. . .].

2. [. . . There] came in procession [an] unspeakable my[stery]:

## Ritual praise: how to read the vowel sequences

Editorial explanation by Life for God. The following seven rows of vowels belong to the ancient text. They form a ritual formula of praise: in the narrative, the three powers praise the unseen Spirit in this way. They may be understood as a vocal sacred hymn, presumably associated with reciting or chanting vowels. The precise manner of performance is unknown. These are not an encoding error or random computer symbols.

I, Ē, O, U, E, A, Ō transliterate the seven Greek vowel letters: iota, eta, omicron, upsilon, epsilon, alpha and omega. I is a letter, not the numeral 1. The bars over Ē and Ō distinguish eta from epsilon (E), and omega from omicron (O); they are not stress marks and do not by themselves establish how the hymn sounded.

Letters in square brackets, such as [I I I], are editorial restorations in damaged portions of the manuscript. Supplied words in the surrounding text are marked in the same way. A number in square brackets after a passage refers to a note in this edition.

These sequences are also retained in the Russian translation: there is no ordinary verbal translation to substitute for the letters. The ancient text resumes below.

### 3. [I I I I I] I I I I I I I I I I I [I I I I I]

Ē Ē Ē [Ē] Ē Ē [Ē] Ē Ē Ē Ē Ē Ē [Ē Ē Ē] Ē Ē [Ē Ē] Ē  
 O O O O O O O O O [O O O O O O O] O O O O O O  
 U U U [U U U U U] U U U U U U [U U U U U U U] U  
 E E E E E [E E E E E E E E E] E E E E E E [E E]  
 [A A A A A A A A A] A A A A [A A A A A A A A A]  
 [Ō Ō] Ō [Ō Ō Ō Ō Ō Ō Ō Ō Ō] Ō Ō Ō Ō [Ō Ō Ō Ō Ō Ō Ō],

4. and in this way [the three] powers presented praise to the great, [unseen], and [indestructible, unnameable] one, the [virginal] Spirit of the [Father, and the male] virgin [Barbelo].

## 18. Codex IV · The Three Ogdoads Petition for a Power

Manuscript page reference: NHC IV,2: 54-60

1. <They> petitioned [for a power]. A [living, silent Silence manifested] inside a power, [which] are [glories] and [indestructibilities], the aeon that [. . . of] the aeons, he who [over]sees [the myriads of] mysteries, the three males, [the] three [offspring], the males [and] the male races, the [glories of the Father, the] glories of the great [Christ, and the] male offspring. The [races] made full the great Doxomedon [aeon using powers of] a speech of the [Fullness of] Light.

2. Then the [triple-male] child [of the] great [Christ], whom [the great un]seen [Spirit] had anointed, [he] whose power was named [Aion, presented] praise to [the great un]seen [Spirit and the male] virgin, Yoel, [Silence of silent] Silence, [the] greatness that [. . .] unspeakable.

3. [. . . un]speakable, [. . . , beyond] answer and [beyond] interpretation, the first one who [proceeded], and undeclarable, un[. . .]. [. . .] being wondrous [... un]speakable, [. . .], he who possesses all the greatnesses [of] greatness [of] the Silence [of] Silence in that [place]. The triple-[male child] presented praise and petitioned [for a power] from the [great unseen virginal] Spirit.

4. Then there appeared in that place [. . . who] beholds [glories . . .] treasures inside a [. . . unseen] mysteries to [. . .] of Silence, [the male] virgin [Youel].

5. [The child of the] child Esephech then [appeared], and [in this way] he was completed, namely:

6. the [Father],  
[the] Mother

the [Son],  
the five seals,  
the invincible power,

**7.** who is the great [Christ] of all of the indestructible ones [. . .]. [. . .] sacred [. . .] the end, [the] indestructible [. . .] and [. . .], they being powers, [and glories], and indestructibilities [. . .] they proceeded [. . .].

**8.** This one presented [praise] to the undisclosable, concealed [mystery . . . the] concealed [. . .] him inside the [. . . and] the aeons [. . .] thrones, [. . .] and each one [. . .] myriads of countless [powers] surrounding [them], [glories] and [in]destructibilities [. . .], and they [. . .] the Father, [and] the Mother, [and] the Son, and [the] entire [Fullness], which I [mentioned] previously, [and the] five seals, [and the mystery] of [mysteries]. They [appeared . . . who oversees . . .] and the aeons, TRUTH TRULY [. . .], and TRUTH TRULY, [eternal] aeons. <sup>[35]</sup> <sup>[36]</sup>

**9.** Then [Providence proceeded from Silence], and the [living Silence of] the Spirit, [and] the speech [of] the Father, and [a] light. [She . . . the five] seals the [Father pro]duced from his lap, and she travelled [through] every aeon I mentioned previously, and she erected glorious thrones [and] count[less myriads] of angels surrounding them, [powers and indestructible] glories, who sing and extol, all of them presenting praise with [one voice], with one accord, [with one voice] in unity, [with a] never-silent [voice to]: <sup>[37]</sup>

**10.** the Father,  
and the [Mother,  
and the] Son [. . .],  
[and all the] Fullnesses [I] mentioned [previously],

namely, [the great] Christ,  
who originated from [Silence],  
[who] is the [indestructible] child,  
Telmael Telmachael [Eli Eli] Machar Machar [Seth],  
[the] power that lives, the TRUTH TRULY,  
[and the] male [virgin] who accompanies [him], Youel,  
[and] Esephech, keeper of splendor, the [child] of the child  
[and the crown of] his glory,  
[. . .] of the five seals,  
the Fullness [I mentioned previously].

**11.** There the great living self-generated [Speech proceeded, the] true [God], the unborn nature, he whose name I declare by speaking:

**12.** [. . .] AIA[. . .]THAÕTHÕSTH[. . .],  
the Son of the [great] Christ,  
who is the Son [of the un]speakable Silence,  
[who] originated from the great [unseen] indestructible  
[Spirit]. <sup>[38] [39]</sup>

**13.** The [Son] of Silence and [Silence] appeared [. . . un]seen  
[. . . Man and the] treasures [of] his glory.

**14.** He [then] appeared in the manifested [. . .], and he  
[founded] the four [aeons]. [He] founded them by speaking.  
He presented [praise] to the great [un]seen virginal Spirit,  
[the Silence] of the [Father] inside a Silence [of the] living  
Silence [of Silence], where the Man reposes [. . . through . .  
.]

## 19. Codex IV · Divine Emanations

Manuscript page reference: NHC IV,2: 60-62

1. Then [from] that place there proceeded the [great cloud] of the Light, namely, a living [power], the mother of the sacred, in[destructible] ones, of the great powers [. . .], and she gave birth to him [whose] name I will [declare] by speaking:

2. You are [one],  
you are one,  
[you are] one [. . .]  
[EA]  
[EA]  
EA.

3. Given that this one, [Ad]amas, is [a light] that shined forth [from the Light, he is] the [Light]-eye, because [this is] the Primal Man, on whose account everything [exists, to] whom everything [exists, and apart from whom nothing exists], (he being) the [Father] who [pro]ceeded, unreachable [and beyond understanding], and who descended [from on high] for the abrogation [of the] deficiency.

4. The [great] self-begotten [Speech], God, [and the] indestructible Man A[damas] then [turned into] a combination [which is Man], and through speech [Man] came into existence. [He presented] praise [to]:

5. [the great unseen] and [ungraspable and] virginal [Spirit],  
[and the male] virgin [Barbelo],  
[and the] triple-male [child],  
[and the] male [virgin Youel],  
[and the child] Esephech, keeper of splendor,  
and the <child> of the [child],

and the crown of his glory,  
[and the] great Doxomedon aeons,  
[and the] thrones inside them,  
and [the powers] surrounding them,  
[glories] and indestructibilities,  
and [the entire] Fullness I [mentioned] previously,  
[and the] earth [of the] air, the [receiver of God],  
where the [sacred] men [receive shape from the] Light of the  
Father [of the Silence],  
and the living [silent] spring,  
[the] Father and [their entire] Fullness, as I mentioned  
previously.

## 20. Codex IV • The Four Lights

Manuscript page reference: NHC IV,2: 62–63

1. [The] great [self-begotten] Speech, God, and [the indestructible] Man Adamas [presented praise], and [they petitioned] for a power and an [eternal strength] and in[destructibility for the] self-generated one, for the [completion] of the four [aeons, so that] by means of them, there could appear the [glory and the power] of the [. . .] Father [of the] sacred [men] of the [great Light] that will descend [to the] world [that resembles the night].
2. [Then] the indestructible [great Man Adam]as [petitioned] a son for himself, from himself, [so that] he might become a Father [to the] unmoving and [in]destructible race, and so that for its sake [the] Silence [and the] Voice might appear, and so that on its account the [mortal] aeon [might lift up itself, so that] it might dissolve, [and in this way the] power proceeded [from above], the great [power of the] great

Light, <the> [Manifestation, and it] gave birth to the four [lights]:<sup>[40]</sup>

3. [Ar]mozel,  
Oroiael,  
[Davithe],  
Eleleth,

4. and the [great indestructible] Seth, the son [of the great] indestructible Man, [Adamas], and in this way [the] flawless Hebdomad was completed, existing inside a mystery of [concealed] mysteries, she who obtained the [glory . . .], and who became [eleven] Ogdoads, so that [she might be completed by] four Ogdoads, [and] the Father [approved, and] the [Fullness of the] lights [united] in approval.

## 21. Codex IV • Companions for the Lights

Manuscript page reference: NHC IV,2: 63–65

1. [Companions appeared in order] to complete the Ogdoad [of the] self-generated God:

2. [Grace], of the first light, [Armo]zel;  
Perception, of the [second] light, Oroiael;  
[Understanding], of the third light, Davithe;  
Discretion, [of the] fourth light, [Elel]eth.

3. This is the [first] Ogdoad of the self-[generated God], and [the Father] approved, and the entire Fullness [of the lights] united in [approval].

4. Ministers [came] forth:

5. [The first], the great Gamaliel [of the great] light, [Armo]zel;  
and the great Gabriel [of the great] second light, [Oroiael];

the great Samblo, of [the great] third light, Davithe;  
Abrasax of [the great] fourth light, [El]eleth,

**6.** and companions came [forth] with [pleasure] for them  
from the [Father]:

**7.** [Memory], of the first [great one, Gamali]el;  
Love, [of the second] great one, Gabriel;  
[Peace, of the] great [third] one, [Samblo];  
Eternal Life, of the [great] fourth one, Abrasax;

**8.** and in this way the five Ogdoads were completed, totaling  
forty, the [power] beyond interpretation.

**9.** The great self-[begotten] Speech [and] the entire Fullness  
[of the four] lights then [presented] praise to:

**10.** the [great unseen] and in[destructible, unnameable]  
virginal [Spirit],  
and the male [virgin],  
and the great [Doxomedon] aeons,  
and the thrones [inside] them,  
and the powers [surrounding them],  
glories, [powers and] authorities,  
and the triple-[male child],  
and the male virgin Youel,  
and Esephech, keeper of splen[dor], and [the crown of] his  
glory,  
and [the] entire [Fullness],  
and [all] the glories inside the [un]reachable Fullnesses,  
[and the] unnameable [aeons],

**11.** so that they] might name the Father, [the fourth],  
together with the [unmoving, indestructible] race of the  
[Father, and so that they] might call [it the] seed of the great  
[Seth].

## 22. Codex IV · The Great One Erects Thrones for the Lights

Manuscript page reference: NHC IV,2: 65-67

1. All of them then [shook], [and a] commotion took hold of the in[destructible] ones. When the triple-male [child] descended from above to (those who come into existence) [without] being born, and to (those who come into existence) by begetting themselves, and to (those who come into existence) by [being begotten (by others)] who beget (them), there (then) proceeded [forth the] Great One who possesses [every] greatness [of] the great Christ.

2. And he erected thrones of the glory [inside the four] aeons, [and] countless [myriads of powers surrounding] them, [glories] and indestructibilities, [and in this way] he came forth, and [the in]destructible, spiritual [church grew] inside the [four] lights of the [great] self-begotten [living Speech, the God] of truth, everyone [praising and] singing, [extolling with one voice], in [unity], with a voice that never grows silent:

3. [to the Father],  
and the Mother,  
and the Son,  
[and] their [Fullness, as I] mentioned [previously].  
[. . . the five seals] that [over]see [the myriads,  
and] those who [rule over the] aeons,  
and the leaders [who possess] glory  
were (all) entrusted with the command [to disclose] to the  
deserving. Amen.

## 23. Codex IV • The Seed of the Great Seth

Manuscript page reference: NHC IV,2: 67-68

1. Then the great Seth, the son [of the] indestructible Man, Adamas, presented [praise] to:
2. the [great], unseen, [and indestructible, and] unnameable, [virginal] Spirit,  
and the male [virgin],  
and the triple-male [child],  
[and the] male virgin [Youel . . .].
3. [. . .] the [. . . through] the great [Seth].
4. [He was glad] on account of the [gift that . . .] him [by the in]destructible [child to extract his seed] from [. . .] [. . .] the virgin together with [the four beasts] he stationed together with [him inside] the four aeons inside the [great] third light, [Davi]the. <sup>[41]</sup>

## 24. Codex IV • The Creation of the Material World

Manuscript page reference: NHC IV,2: 68-70

1. [However], after five [thousand years], the great [Light] Eleleth [spoke]: “Let there be [a ruler] over Chaos [and] Hades,” and [a cloud] came forth [. . .].
2. [. . .] she [. . .] two [. . .] the [. . .] the one [she had stationed . . .] came forth from [. . .] the [. . .].
3. The great [angel] Sakla [beheld] him who accompanies him, Nebr[uel, the great] demon, and [together they became] a spirit that begets [the earth].
4. [The twelve angels . . .].

5. [. . . whom all of] the generations of men call the sun.

[The seventh, Abel].

The eighth, [Akiressina].

[The] ninth, Yubel.

[The tenth, Harmoupiael].

The [. . .].

## 25. Codex IV · Repentance and the Seed of the Great Seth

Manuscript page reference: NHC IV,2: 70-73

1. [. . .] who planted it inside the aeons born of the earth, so that on her account the deficiencies may be completed, because she who descended from the height down to the world, which resembles the night, [having been assigned, began to petition] for both the seed [of the] archon of this aeon, and those [from] him, [which] is polluted and [destructible] of the [. . .] God, [and] the seed of [Adam, (who is) the sun, and Seth the] great.

2. Then [the great] angel Hormos [proceeded forth] to make ready, [by means of] the virgins [of the] destructible [seed] of this aeon, [inside a sacred] vessel begotten by the Logos, by means of the [holy] Spirit, [the] seed of [the] great [Seth].

3. The great Seth [then] proceeded forth [and conveyed] his seed, [and] he sowed [it into the] aeons [born] of the earth, [whose quantity is of] Sodom countless, [yet they called] them [Sodom] of [the great] Seth, which [is] Gomorrah. The [great Seth bore the seed from the] spring of [Gomorrah] and [planted it inside the] second [place], even in [a place for pasture called] Sodom.

**4.** This [is the race that] appeared by means of Edokla, because by means of speaking she gave birth to Truth and Justice, which is the beginning of the seed of eternal life, and of all who will endure on account of the knowledge of their emanation. This is the great and indestructible [race] that [has appeared] in three [worlds], and [the] deluge will [arrive] as a [type of the] consummation of the aeon, [and it will arrive] in the world [on account of this] race.

**5.** Conflagrations will visit the earth [. . .] of the [. . .] grace [will exist through the] prophets [and the watchers] of [the living] race. [Because of this race], there will [be plagues] and famines. All [of this] will come to pass [on account of] this [great] and [indestructible] race. On account of this [race, there will] be [temptations] and lies [from false] prophets.

**6.** [The] great Seth [then beheld the] activity of [the devil], even his warped deceits, and his plot he will unleash on the [un]moving race, even the persecution [by his powers] and his angels, [and his] error he will commit [against himself].

**7.** The great Seth [then] presented praise to:

**8.** the great, [indestructible], unseen, [unnameable], virginal [Spirit of the Father],  
and the male virgin Barbelo,  
and the male child Telmael Telmachaël Eli Eli Machar  
Machar Seth,  
[the] power that lives, TRUTH TRULY,  
the male virgin Youel,  
[and] Esephech, keeper of [splendor],  
and the crown of his glory,  
and the great aeon that [bestows] glory,  
and the thrones that are inside him,

and the great ones surrounding them,  
glories and indestructibilities,  
and [the] entire Fullness I mentioned previously,  
[and] he petitioned for watchers of his seed.

## 26. Codex IV · The Three Descents of Seth

Manuscript page reference: NHC IV,2: 73–78

1. From the great aeons there [then] came four [hundred angels of the air] in the company of Aerosiel and the great Selmelchel, the watchers of the great indestructible race, and [its] fruit, and the great men of the great Seth, [from the] time and the moment of [Truth] and Justice, until the [consummation of] these aeons, as well as their archons, [and those whom] the great [judges have sentenced to death]. <sup>[42]</sup>

2. The [great Seth] was then dispatched by [the four] great lights, [by] the will of the self-generated one [and their] entire Fullness, [with] a gift and pleasure [of] the great unseen Spirit, and the five seals, and the entire Fullness.

3. <He> traverses the three parousias [I] mentioned previously, through [the] deluge, and the conflagration, and the sentencing of the archons, [and] the authorities, and the powers, in order to save her who had strayed, through the reconciling of the world, and the [baptism] of the body, through [the] one the Logos begot, whom the great Seth secretly made through the virgin in order to beget once again the [holy ones] through the holy [Spirit], and (through) unseen and secret symbols, through the reconciling of world with world, through the renunciation of the world and the god of the thirteen aeons, through the holy ones meeting in

session, the unspeakable ones and the indestructible lap [of] the great [pre-]existent Light inside Providence, and confirmed by means of her the sacred one and the baptism exceeding the heavens, by means of the sacred one, even the indestructible one, Jesus, begotten by a living speech, he whom the great Seth has donned, and by means of him he nailed the powers of the thirteen aeons, and made them inert. <sup>[43]</sup>

**4.** They are conveyed and returned, and with an indestructible, invincible power they are armed with an armor of the knowledge of the truth, and they disclosed my great attendants:

**5.** Yesseus Mazareus Yessedekeus, the living water, and the great leaders, the great Jacob and Theop[emptos] and Isvael, and he who oversees Grace, Mep[. . .]el, and those who oversee the springs of truth, Micheus, and Michar, and Mnesinous, and he who oversees the baptism of the living, the cleanser Sesengenbarpharanges, and they who oversee the gates [to the] waters of life, Micheus [and] Michar, and those who oversee the rising, Seldao and Elenos, and the receivers of the sacred race, and the indestructible and mighty men of the great Seth; the ministers [of] the four lights, the great Gamaliel, and the great Gabriel, and the great Samblo, and the great Abrasax, and those who oversee the rising of the sun, Olses, and Umneos, and Eurumaious, and those who oversee the entrance to the repose of eternal life, Phritanis, and Mixanther and Michanor, and the [watchers] of the souls who were slain, Akramas and

Strempsouchos,  
and the great power [Telm]achael Telmachael Eli Eli Machar  
Machar Seth,  
and the great, unseen, and indestructible, unnameable one  
who dwells inside Spirit and Silence,  
and the great light Armozel;  
the [place] where dwells the living self-begotten one, the  
true God, accompanied by the indestructible Man Adamas;  
and Oroiael, the place [where] dwells the great Seth;  
and [Jesus] of life, he who came and crucified what is under  
obligation to the Law;  
the third, [Davithe, the place] where the sons of the great  
Seth repose;  
the fourth, Eleleth, [the] place [where . . .].

**6.** [. . .] by means of him who [is sacred and in]destructible,  
Poimael, [and] those deserving of the baptisms [of] the  
renunciation and the unspeakable seals of [their] baptism.  
These have known [their] receivers as they [have learned]  
about them, having known [by means of] them, and they  
shall not taste death.

## 27. Codex IV · A Baptismal Hymn

Manuscript page reference: NHC IV,2: 78–80

### 1. Yesseus

[. . . Ê]Õ ÊOUÕ ÕUA,

TRUTH TRULY,

O Yesseus Mazareus [Yess]edekeus,

O living water,

[O child] of the child,

[O] name [of] every [glory],

TRUTH [TRULY],

eternally existent,

[I I I I

Ê Ê Ê] Ê

E E E E

O O O O

[U U U U]

Õ Õ Õ Õ

A A A A,

[TRUTH TRULY],

OÊI AAA . . .].

[. . .] eternal, who is inside [the heart],

O eternal one, U[AEI EISAEI] E[IO] EIEI OSE[I]!

### 2. [This great name . . .] a portion [. . .] the [. . .],

[. . . O] perfect one,

you who are [self]-begotten, independent,

[who are un]seen with the exception of [myself],

[who are] unseen to [all],

because who encompasses [you with] voice and praise?

[Because I have known you],

I have now merged [with your] dependability

and [I have armed myself].

I am in [an armor of] Grace and [Light].  
[I have turned into Light],  
and on account of [this I have extended] my hands [when  
they were folded],  
and I have been] shaped [. . .].  
[. . .] a veil [of the] wealth  
surrounding [. . .] a [womb . . .]  
with a resemblance [. . .].  
[. . .] TRUTH,  
[because I have grasped] you,  
Jesus of the one who [. . .]:  
ÊÊÊ  
AIEE  
OIS[Õ . . .].  
[O] holy [. . .],  
O God [of Silence . . .].  
You are [. . .] of repose of [the] Son [. . .]  
who exists inside [. . .] the [sign], the place [. . .] Man,  
you have [cleansed me inside him]  
with your life,  
[in accord with your] indestructible [name].  
[Therefore], with him [is incense of life]  
that has mingled with baptismal [water] of [every] archon,  
[so that I might] live together with you in the [well-being of  
the holy ones],  
O eternal one [who exists],  
TRUTH TRULY. <sup>[44]</sup>

## 28. Codex IV · Conclusion

Manuscript page reference: NHC IV,2: 80–81

**1.** [The great Seth] wrote [this book], and deposited it on [a] high [mountain] where [the sun rises] not, nor [. . .], and [since the days of the] prophets [and . . . and the] apostles, [. . .] come forth [. . . and their] ear [has not heard] it.

**2.** The great Seth wrote [this] [book] with letters [. . .]. He deposited [it . . .].<sup>[45]</sup>

## Translation notes

**1. 1:1** — Life for God. The manuscripts witness one work without agreeing in every reading. Sections 1-14 present III,2; sections 15-28 present IV,2. Numbering is modern. The adjacent Greek Gospel of the Egyptians is a separate collection of testimony to a different work.

**2. 1:2** — Adapted from Samuel Zinner's note 1. "Aeon of the aeons" here and below is probably a superlative: "the greatest aeon."

**3. 1:2** — Adapted from Samuel Zinner's note 2. ALĒTHŌS means "truly"; ALĒTHES ALĒTHŌS combines the adjective "true" with "truly," whereas ALĒTHŌS ALĒTHŌS repeats "truly." Zinner suggests an echo of the Gospel formula "amen, amen." Codex IV uses Coptic mntme name, rendered TRUTH TRULY, for both. Capitals and transliteration reflect ritual use beside vowel sequences. The proposed Gospel echo is an interpretation, not an identified quotation.

**4. 2:3** — Adapted from Samuel Zinner's note 3. Greek kolpos can mean lap or bosom. Zinner also draws attention to male and female bodily imagery; here it is the locus of divine generation.

**5. 2:4** — Life for God. Ogdoad means a group of eight; Hebdomad below a group of seven. "Triple-male child" belongs to the work's particular divine system and is not automatically a formula for the Christian Trinity.

**6. 2:7** — Life for God. Barbelon in III and Barbelo in IV follow the selected translation. "Male virgin" is a deliberately paradoxical image. Yoel and Youel are likewise not silently standardized.

**7. 2:11** — Adapted from Samuel Zinner's note 4. Zinner compares Marvin Meyer's rendering "seven vowels" for the seven voices.

**8. 3:1** — Adapted from Samuel Zinner's note 5. Zinner reads proelthein as ceremonial procession, invoking the language of royal appearances, rather than merely "appeared."

**9. 3:3** — Adapted from Samuel Zinner's note 6. Each of seven rows has 22 letters, 154 altogether; Zinner connects 22 with the Hebrew

alphabet. Both sets were counted against the selected English publication, not independently collated palaeographically. Brackets within the rows mark supplied letters.

**10. 4:2** — Life for God. III loses pages 45–48 after this point. The longer section 18 presents the corresponding IV material separately and does not fill the gap in Part I.

**11. 5:2** — Adapted from Samuel Zinner’s note 10. IEN IEN may be a corrupt or cryptic form of *ei hen*, “you are one.” Citing Meyer, Zinner suggests that EA could represent the numbers 5 and 1. These remain proposals; the formulas are not replaced by a conjectural translation. The IV parallel (19:2) includes “you are one.”

**12. 5:3** — Life for God. Adamas is the narrative’s heavenly Primal Man. Adam’s seed is named separately later. The similar names do not justify replacing every Adamas with biblical Adam. The wording about everything coming through him recalls John 1:3 but occurs in a different symbolic system.

**13. 6:4** — Life for God. The counting of Hebdomads and Ogdoads is retained without imposing a modern scheme. IV additionally mentions completion by four Ogdoads (20:4).

**14. 7:4** — Adapted from Samuel Zinner’s note 11. “Ministers” derives from Greek *diakonos*. The functional term here does not establish a historical ecclesiastical office for the celestial beings listed.

**15. 7:5** — Adapted from Samuel Zinner’s note 12. Codex IV reads Samblo. III first has Samlo and later also Samblo; the forms are retained.

**16. 8:3** — Life for God. The five seals recur in the baptismal material. This text does not securely reconstruct every action of a historical rite; no ritual instructions have been supplied.

**17. 9:5** — Life for God. The four-breasted virgin, Gomorrah and Sodom belong to the work’s mythic imagery, not geographical reporting or an assessment of the biblical cities’ inhabitants. The author later records differing explanations of the names (11:3).

**18. 10:1** — Life for God. Hylic Sophia means material Sophia. Chaos, Hades and the five-thousand-year interval belong to the story's internal cosmology, not a verified chronology of world history.

**19. 10:10** — Adapted from Samuel Zinner's note 13. "Substance" translates hypostasis. Here it names what Sakla relies on; later technical doctrinal meanings should not be assumed.

**20. 10:10** — Life for God. The jealous-god statement is spoken by Sakla and reworks biblical language (compare Exodus 20:5). Retain the speaker; it is neither the reader's confession nor an exact canonical quotation.

**21. 10:12** — Life for God. Repentance is personified as female. The next section continues with "she." Repetitions and difficult syntax are retained rather than turned into a smooth paraphrase.

**22. 11:3** — Life for God. III speaks of the numerical value of Sodom; IV has "Sodom countless" (25:3). No calculation is supplied because the witnesses phrase the passage differently.

**23. 12:3** — Adapted from Samuel Zinner's note 14. "Produced and removed" apparently refers to birth and death in Zinner's interpretation. The obscure wording is retained rather than replaced by that explanation.

**24. 12:3** — Life for God. Parousias denotes the appearances or advents enumerated as flood, fire and judgement of the rulers. Jesus being donned by Seth belongs to this work's Christology and should not be replaced by a mainstream formula of incarnation. Feminine pronouns referring to Providence preserve the source's personification.

**25. 12:5** — Life for God. The full list is retained. IV has variant names and additional figures (26:5), including Isvael/Isavel, Sesengenbarpharanges/Sesengenpharanges and Phritanis. The lists are not combined. In Russian the supplied English <of> in "men <of> the great Seth" is represented grammatically by the genitive without adding a separate word.

**26. 13:1** — Adapted from Samuel Zinner’s note 15. “Child of the child” may be an idiomatic superlative, “greatest child.” The repetition is retained.

**27. 13:1** — Life for God. The Latin-letter sequences and macrons preserve the source’s transliteration, not a reconstructed pronunciation guide. AAAA{A} is retained; the source’s symbol key does not explain curly braces. The evident English duplication “I shall I proclaim” is corrected to “I shall proclaim.”

**28. 14:2** — Life for God. The 130 years and Mount Charaxio belong to the story of the book’s concealment. They are not an established date or the manuscripts’ findspot.

**29. 14:3** — Life for God. The manuscript itself names the work the Gospel of the Egyptians. This does not identify it with Clement of Alexandria’s Greek work. English <the> is a supplied article; Russian has no equivalent article and does not add a demonstrative.

**30. 14:4** — Life for God. This is a scribal subscription with two names, Eugnostos in the Spirit and Gongessos in the flesh. It differs from the attribution to Seth and does not by itself establish identity with the author of Eugnostos the Blessed.

**31. 14:5** — Life for God. ICHTHYS represents Greek “fish,” familiar as an acronym for Jesus Christ, God’s Son, Savior. The subscription and repeated title following it are retained rather than deleted as duplication.

**32. 15:1** — Life for God. The second witness starts here. Its bracketed restorations follow Zinner’s translation, not new supplements silently imported by this edition from Part I.

**33. 16:5** — Life for God. III lists Indestructibility and Eternal Life separately; IV combines “Eternal, indestructible Life.” The label Ogdoad does not justify inventing an additional entry.

**34. 16:7** — Life for God. Unclosed or overlapping square brackets already occur in the online source, including here and at 17:1. Uncertain restoration boundaries have not been repaired conjecturally. Russian boundaries follow its grammar; articles without Russian equivalents are not independently inserted.

**35. 18:8** — Adapted from Samuel Zinner's note 7. "Mystery of mysteries" is a superlative, "the greatest mystery."

**36. 18:8** — Adapted from Samuel Zinner's note 8. Coptic mntme name means literally "truth truly." Compare the note at 1:2 on the two codices' differing formulas.

**37. 18:9** — Life for God. Providence is personified as female in the selected translation. Russian retains "she" despite its masculine noun for Providence, explaining the grammatical shift.

**38. 18:12** — Adapted from Samuel Zinner's note 9. TH represents the single Greek letter theta, not two separate ritual letters.

**39. 18:12** — Life for God. The English typo fron is corrected to from. At 16:3, There three becomes These three; the sense of the three-powers statement is unchanged.

**40. 20:2** — Life for God. English <the> before restored [Manifestation] is a supplied article. Russian keeps Manifestation in square brackets without adding a demonstrative.

**41. 23:4** — Life for God. III refers to a four-breasted virgin and the fourth aeon (9:7); damaged IV has the virgin, [four beasts] and four aeons. The difference in the selected translation is retained.

**42. 26:1** — Life for God. IV's Selmelchel differs from III's Selmechel (12:1). Similar celestial names are not standardized without a critical basis.

**43. 26:3** — Life for God. III closes with confirmation of those "produced and removed"; IV makes the powers inert, then begins "They are conveyed and returned." The paragraph boundary and different formulations are retained.

**44. 27:2** — Adapted from Samuel Zinner's note 16. This occurrence is Coptic mntme, "truth," without name; accordingly only TRUTH appears in this line.

**45. 28:2** — Life for God. This ends IV as preserved in the selected publication. III's closing subscriptions (14:3-6) have not been transferred here.