

Christian Egyptian Gospel Accounts

*From the Nag Hammadi
Library*

*The Greek and Coptic Gospel
Writings of the Egyptians*

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Introductory commentary in *italics*
© by Lord Henfield.

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Editor's Preface

There are various words that are not clear to the English reader of the following two translations. One of the concepts could be described as a vitalizer, meaning one that restores or gives vitality. This word, *vitalizer*, which is used to express this concept gives just a basic meaning of the concept. These life forces, or vital forces, are timeless, exist, and dwell in the subconscious mind of men and women. Because of the transgression of Adam imposed upon the current world (circa 2025 c.e.) there is a veil spread around the heart, or a cluster of mental concepts held in place preventing access to the vitalizers deeper within the mind. Through the study, understanding, and usage of the sayings taught by The Messiah, the forces which hold this veil are discharged so that access is gained to the four vitalizers. They each have their own attributes, names, acts of naming, arrangement, and orderliness: so that the writer with the knowledge of them and the access to them can use them.

The Gospels of the Egyptians

The following two gospel accounts can be freely accessed on the Internet, and are excerpts from the *Grand Bible* by Lord Henfield. They can be freely shared.

Commercial use of these is prohibited. The *Grand Bible* has two editions (circa 2024), and the following text is from the older edition.

Those that experience a spiritual breakthrough, and who have studied original Biblical languages, and who have studied the English word meanings before our modern era, should gain a spiritual aspect to the meaning of the following writings.

Those lacking the understanding of all of these things likely will have only a carnal aspect of the writings. It is suggested to study the Messiah's writings in the Greek, the prophet's writings in the Hebrew, and study English words also, esp. from older dictionaries. Read everything!

THE GREEK GOSPEL OF THE EGYPTIANS

From: The Apocryphal New Testament, pp. 10-12.

Translation: Montague Rhode James, 1924

Estimated Range of Dating: c. 120–150 A.D.

(The Greek Gospel of the Egyptians was an early Christian religious text whose copies have been lost. Only fragments and sentences survived. Its title is adopted from its opening line. The Greek Gospel of the Egyptians (which is quite distinct from the later, wholly Gnostic Coptic Gospel of the Egyptians), perhaps written in the second quarter of the 2nd century, was already cited in Clement of Alexandria's miscellany, The Stromata. From these few fragments, it is unknown how much more extensive the contents were, or what other matters they discussed, or whether the known fragments present essentially the nature of the whole entity, which is apparently a "sayings" tradition worked into the familiar formula of a dialogue. Also, due to the fragmentary nature, it is unknown whether it constitutes a version of some other known text. The Gospel of the Egyptians was apparently read in Egyptian churches in the 2nd and 3rd centuries. The known fragments of text takes

the form of a discussion between the disciple Salome and Jesus, who advocates asceticism and caution, and refers to the endless circle of life. Origen, in his first Homily on Luke, speaks of those who 'took in hand' or 'attempted' to write gospels (as Luke says in his prologue). These, he says, came to the task rashly, without the needful gifts of grace, unlike Matthew, Mark, John, and Luke himself. Such were those who composed the Gospel entitled 'of the Twelve'. Apart from this there are but few mentions of the book.)

A series of passages from Clement of Alexandria is our chief source of knowledge. They are as follows:

Clement of Alexandria, Stromata III. 9. 64.
Whence it is with reason that after the Word had told about the End, Salome saith: Until when shall men continue to die?

(Now, the Scripture speaks of man in two senses, the one that is seen, and the soul: and again, of him that is in a state of salvation, and him that is not: and sin is called the death of the soul) and it is advisedly that the Lord makes an answer: So long as women bear children.

Excerpts from Theodotus, 66.

And why do not they who walk by anything rather than the true rule of the Gospel go on to quote the rest of that which was said to Salome: for when she had said, 'I have done well, then, in not bearing children?' (as if childbearing were not the right thing to accept) the Lord answers and says: Every plant eat thou, but that which hath bitterness eat not.

Clement of Alexandria, Stromata III. 13. 92.

:

When Salome inquired when the things concerning which she asked should be known, the Lord said: When ye have trampled on the garment of shame, and when the two become one and the male with the female is neither male nor female. In the first place, then, we have not this saying in the four Gospels that have been delivered to us, but in that according to the Egyptians. (The so-called Second Epistle of Clement has this, in a slightly different form, c. XII. 2: For the Lord himself being asked by someone when his kingdom should come, said: When the two shall be one, and the outside (that which is without) as the inside (that which is within), and the male with the female neither male nor female.)

(There are allusions to the saying in the Apocryphal Acts, see pp. 335, 429, 450.)
Clement of Alexandria, Stromata III. 6. 45. :
The Lord said to Salome when she inquired:
How long shall death prevail? 'As long as ye
women bear children', not because life is an
ill, and the creation evil: but as showing the
sequence of nature: for in all cases birth is
followed by decay.

Excerpts from Theodotus, 67. : And when
the Saviour says to Salome that there shall
be death as long as women bear children, he
did not say it as abusing birth, for that is
necessary for the salvation of believers.

Clement of Alexandria, Stromata III. 9. 63. :
But those who set themselves against God's
creation because of continence, which has a
fair-sounding name, quote also those words
which were spoken to Salome, of which I
made mention before. They are contained, I
think (or I take it) in the Gospel according to
the Egyptians. For they say that 'the Saviour
himself said: I came to destroy the works of
the female'. By female he means lust: by
works, birth and decay.

Hippolytus against Heresies, v. 7. : (The
Naassenes) say that the soul is very hard to
find and to perceive; for it does not continue
in the same fashion or shape or in one

emotion so that one can either describe it or comprehend its essence. And they have these various changes of the soul, set forth in the Gospel entitled according to the Egyptians.

Epiphanius, Heresy LXII. 2 (Sabellians). : Their whole deceit (error) and the strength of it they draw from some apocryphal books, especially from what is called the Egyptian Gospel, to which some have given that name.

For in it many suchlike things are recorded (or attributed) as from the person of the Saviour, said in a corner, purporting that he showed his disciples that the same person was Father, Son, and Holy Spirit.

(All this goes to show that this Gospel was a secondary work with a distinct doctrinal tendency. It resembles later Gnostic books such as the Pistis Sophia in assigning an important role in the dialogues with Christ to the female disciples.)

THE COPTIC GOSPEL OF THE EGYPTIANS

or Holy Book of the Great Invisible Spirit

or The Gnostic Gospel of the Egyptians

From: The Nag Hammadi Library

Translation: Alexander Bohlig and Frederik Wisse

Estimated Range of Dating: 150-400 A.D.

(This gospel is the manuscript of a Jewish-Christian movement called Setianism. This sect was very active in the 2nd century and it belongs to the so-called Gnostics, that is "those ones who know". Sethianism attributed its gnosis (knowledge) to Seth, third son of Adam and Eve and Norea, wife of Noah, who also plays a role in Mandeism and Manicheism. The Sethian cosmogonic myth gives a prologue to Genesis and the rest of the Pentateuch, presenting a radical reinterpretation of the orthodox Jewish conception of creation, and the divine's relation to reality. The Sethian cosmogony is most famously contained in the Apocryphon of John, which describes an "Unknown God".

We know now that this gospel is actually the formerly lost "Holy Book of the Great Invisible Spirit", also informally called the "Coptic Gospel of the Egyptians" (which is quite distinct from the Greek Gospel of the

Egyptians). The gospel was among the codices in the Nag Hammadi library, discovered in 1945. It got its name from the signature at its end which simply reads "Egyptian Gospel". Although it is possible that it was written in Egypt, it is far more likely that the name is based on connections made between Seth of the Old Testament and Set, the ancient Egyptian god of violence, chaos, and storms.

The main contents concern the Sethian Gnostic understanding of how the earth came into being, how Seth, in the Gnostic interpretation, is incarnated as Jesus in order to release people's souls from the evil prison that is creation.

More specifically, the text can be divided into four parts concerning the creation of the heavenly world: the creation of the heavenly world, the creation and significance of the race of Seth, a hymn, and the history behind the creation of the text itself

It also contains a hymn, parts of which are unusual in being apparently meaningless sequences of vowels (thought to be a representation of early Christian glossolalia), although the vowels of the final paragraph (u aei eis aei ei o ei ei os ei)

can be partitioned to read (in Greek) who exists as Son forever and ever. You are what you are, you are who you are. One explanation could be that these vowels are connected to the divine name YHWH.

Another possibility is that the vowels could represent a secret, sacred way for the soul of the reader to move closer to gnosis.)

The holy book of the Egyptians about the Great Invisible Spirit, the Father whose name cannot be uttered, he who came forth from the heights of the perfection, the light of the light of the aeons of light, the light of the silence of the providence and the Father of the silence, the light of the word and the truth, the light of the incorruptions, the infinite light, the radiance from the aeons of light of the unrevealable, unmarked, ageless, unproclaimable Father, the aeon of the aeons, Autogenes, self-begotten, self-producing, alien, the really true aeon.

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

And from that place, Domedon Doxomedon came forth, the aeon of the aeons and the light of each one of their powers.

And thus the Son came forth fourth; the Mother fifth; the Father sixth. He was [...] but unheralded; it is he who is unmarked among all the powers, the glories, and the incorruptions.

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

The first ogdoad*, because of which the thrice-male child came forth, which is the thought, and the word, and the incorruption, and the eternal life, the will, the mind, and the foreknowledge, the androgynous Father. (* the ogdoad, the seven heavens or layers of the sky, was associated both with the metaphysical realms of deities and with observed celestial bodies such as the classical planets and fixed stars, a similar concept is also found in Indian Hinduism and Jainism.)

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

EE

AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA

OOOOOOOOOOOOOOOOOOOOOOOOOOOOOO

(the 7 vowels, 22 times each, pretty much like a Buddhist prayer to the seven heavens. The number 22 may refer to the 22 letters of the Hebrew alphabet and the 22 chapters of The Apocalypse of John, also known as The Revelation to John.

And indeed, "Apocalypse" means "revealing of divine mysteries or knowledge". In Antiquity, the number 22 stood for the 22 elements by which God created the world and represented movement and infinity. It symbolised the "end of a cycle, and for the man, the end of the obligatory reincarnations on the earth". In other words: 22 divided by 7 gives the number "pi", which represents the mysterious and approximate ratio of the perimeter of a circle to its diameter.)

And in this way, the three powers gave praise to the great, invisible, unnameable, virginal, uncallable Spirit, and his male virgin. They asked for a power. A silence of living silence came forth, namely glories and incorruptions in the aeons [...] aeons, myriads added on [...], the three males, the three male offspring, the male races ... (IV 55, 5-7 adds: ... the glories of

the Father, the glories of the great Christ, and the male offspring, the races ...) ... filled the great Doxomedon-aeon with the power of the word of the whole pleroma.

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

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

Then the child of the child, Esephech, appeared.

And thus he was completed, namely, the Father, the Mother, the Son, the five seals, the unconquerable power which is the great Christ of all the incorruptible ones. ...

(1 line unrecoverable)

... holy [...] the end, the incorruptible [...],
and [...], they

are powers and glories and incorruptions
[...]. They came forth ...

(5 lines unrecoverable)

... This one brought praise to the
unrevealable, hidden mystery [...] the hidden

...

(4 lines unrecoverable)

... him in the [...], and the aeons [...] thrones,
[...] and each one [...] myriads of powers
without number surround them, glories and
incorruptions [...] and they [...] of the Father,
and the Mother, and the Son, and the whole
pleroma, which I mentioned before, and the
five seals, and the mystery of mysteries.

They appeared ...

(3 lines unrecoverable)

... who presides over [...], and the aeons of
[...] really truly
[...] and the ...

(4 lines unrecoverable)

... and the really truly eternal aeons.

Then providence came forth from silence,
and the living silence of the Spirit, and the
Word of the Father, and a light.

She [...] the five seals which the Father
brought forth from his bosom, and she

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

There, the great self-begotten living Word came forth, the true god, the unborn physis, he whose name I shall tell, saying, [...]aia[...] thaOthOsth[...], who is the son of the great Christ, who is the son of the ineffable silence, who came forth from the great invisible and incorruptible Spirit. The son of the silence and silence appeared ...

(1 line unrecoverable)

... invisible [...] man and the treasures of his glory. Then he appeared in the revealed [...].

And he established the four aeons. With a word he established them.

He brought praise to the great, invisible, virginal Spirit, the silence of the Father, in a silence of the living silence of silence, the place where the man rests ...

(2 lines unrecoverable)

Then there came forth at/from that place the cloud of the great light, the living power, the mother of the holy, incorruptible ones, the great power, the Mirothoe. And she gave birth to him whose name I name, saying three times,

IEN IEN EA EA EA

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

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

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

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

voice may appear, and, through it, the dead aeon may raise itself, so that it may dissolve. And thus there came forth from above the power of the great light, the Manifestation. She gave birth to the four great lights: Harmozel, Oroiael, Davithe, Eleleth, and the great incorruptible Seth, the son of the incorruptible man Adamas.

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

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

And the Father nodded approval; the whole pleroma of the lights was well pleased. The ministers came forth: the first one, the great Gamaliel (of) the first great light Harmozel, and the great Gabriel (of) the second great light Oroiael, and the great Samlo of the great light Davithe, and the great Abrasax

of the great light Eleleth. And the consorts of these came forth by the will of the good pleasure of the Father: the Memory of the great one, the first, Gamaliel; the Love of the great one, the second, Gabriel; the Peace of the third one, the great Samblo; the eternal Life of the great one, the fourth, Abrasax. Thus were the five ogdoads completed, a total of forty, as an uninterpretable power.

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

Then everything shook, and trembling took hold of the incorruptible ones. Then the three male children came forth from above, down into the unborn ones, and the self-begotten ones, and those who were begotten in what is begotten. The greatness came forth, the whole greatness of the great Christ.

He established thrones in glory, myriads without number, in the four aeons around them, myriads without number, powers and glories and incorruptions. And they came forth in this way.

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

* * *

Then the great Seth, the son of the incorruptible man Adamas, gave praise to

the great, invisible, uncallable, unnameable, virginal Spirit, and the male virgin, and the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory and the crown of his glory, the child of the child, and the great Doxomedon-aeons, and the pleroma which I mentioned before; and asked for his seed.

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

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

After five thousand years, the great light Eleleth spoke:

"Let someone reign over the chaos and Hades." And there appeared a cloud whose name is hylic Sophia [...] She looked out on the parts of the chaos, her face being like

[...] in her form [...] blood. And the great angel Gamaliel spoke to the great Gabriel, the minister of the great light Oroiael; he said, "Let an angel come forth, in order that he may reign over the chaos and Hades." Then the cloud, being agreeable, came forth in the two monads, each one of which had light. [...]

the throne, which she had placed in the cloud above. Then Sakla, the great angel, saw the great demon who is with him, Nebruel. And they became together a begetting spirit of the earth. They begot assisting angels. Sakla said to the great demon Nebruel, "Let the twelve aeons come into being in the

[...] aeon, worlds [...]." [...] the great angel Sakla said by the will of the Autogenes, "There shall be the [...] of the number of seven [...]." And he said to the great angels, "Go and let each of you reign over his world." Each one of these twelve angels went forth. The first angel is Athoth. He is the one whom the great generations of men call [...]. The second is Harmas, who is the eye of the fire. The third is Galila. The fourth is Yobel. The fifth is Adonaios, who is called 'Sabaoth'.

The sixth is Cain, whom the great generations of men call the sun. The seventh is Abel; the eighth Akiressina; the ninth Yubel. The tenth is Harmupiael. The eleventh is Archir-Adonin. The twelfth is Belias. These are the ones who preside over Hades and the chaos.

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

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

Because of this, Metanoia came into being. She received her completion and her power by the will of the Father, and his approval, with which he approved of the great, incorruptible, immovable race of the great, mighty men of the great Seth, in order that he may sow it in the aeons which had been brought forth, so that through her (Metanoia), the deficiency may be filled up. For she had come forth from above, down to the world, which is the image of the night.

When she had come, she prayed for (the repentance of) both the seed of the archon of this aeon, and the authorities who had come forth from him, that defiled (seed) of the demon-begetting god which will be destroyed, and the seed of Adam and the great Seth, which is like the sun.

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

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

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

And the flood came as an example, for the consummation of the aeon. But it will be sent into the world because of this race. A conflagration will come upon the earth. And grace will be with those who belong to the race, through the prophets and the guardians who guard the life of the race. Because of this race, famines will occur, and plagues. But these things will happen because of the great, incorruptible race. Because of this race, temptations will come, a falsehood of false prophets. Then the great Seth saw the activity of the devil, and his many guises, and his schemes, which will come upon his (Seth's) incorruptible, immovable race, and the persecutions of his powers and his angels, and their error, that they acted against themselves. Then the great Seth gave praise to the great, uncallable, virginal Spirit, and the male virgin Barbelon, and the thricemale child Telmael Telmael Heli Heli Machar Machar Seth, the power which really truly lives, and the male virgin Youel, and Esephech, the holder of glory and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround them, and the whole

pleroma, as I mentioned before. And he asked for guards over his seed.

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

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

He passed through the three parousias which I mentioned before: the flood, and the conflagration, and the judgement of the archons and the powers and the authorities, to save her (the race) who went astray, through the reconciliation of the world, and the baptism through a Logos-begotten body which the great Seth prepared for himself secretly through the virgin, in order that the saints may be begotten by the holy Spirit, through invisible, secret symbols, through a reconciliation of the world with the world, through the renouncing of the world, and the

god of the thirteen aeons, and (through) the convocations of the saints and the ineffable ones, and (through) the incorruptible bosom, and (through) the great light of the Father, who pre-existed with his Providence, and established through her the holy baptism that surpasses the heaven, through the incorruptible, Logosbegotten one, even Jesus the living one, even he whom the great Seth has put on. And through him, he nailed the powers of the thirteen aeons, and established those who are brought forth and taken away. He armed them with an armor of knowledge of this truth, with an unconquerable power of incorruptibility. There appeared to them the great attendant Yesseus Mazareus Yessedekes, the living water, and the great leaders, James the great and Theopemptos and Isaouel, and they who preside over the spring of truth, Micheus and Michar and Mnesinous, and he who presides over the baptism of the living, and the purifiers, and Sesengenpharanges, and they who preside over the gates of the waters, Micheus and Michar, and they who preside over the mountain, Seldao and Elainos, and

the receivers of the great race, the incorruptible, mighty men of the great Seth, the ministers of the four lights, the great Gamaliel, the great Gabriel, the great Samblo, and the great Abrasax, and they who preside over the sun, its rising, Olses and Hypneus and Heurumaious, and they who preside over the entrance into the rest of eternal life, the rulers Mixanther and Michanor, and they who guard the souls of the elect, Akramas and Strempsouchos, and the great power Heli Heli Machar Machar Seth, and the great invisible, uncallable, unnameable, virginal Spirit, and the silence, and the (first) great light Harmozel, the place of the living Autogenes, the God of the truth, and he who is with him, the incorruptible man Adamas, the second, Oroiael, the place of the great Seth, and Jesus, who possesses the life, and who came and crucified that which is in the law, the third, Davithe, the place of the sons of the great Seth, the fourth, Eleleth, the place where the souls of the sons are resting, the fifth, Yoel, who presides over the name of him to whom it will be granted to baptise with the holy baptism that surpasses the heaven, the incorruptible one.

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

* * *

IE IEUS EO OU EO OUA!

Really, truly, O Yesseus Mazareus
Yessedekus,

O living water, O child of the child, O
glorious name!

Really truly,

AION O ON (or: O existing Aeon),

III EEEE EEEE OOOO UUUU OOOO

AAAA{A}.

really, truly,

EI AAAA OOOO, O

Existing one who sees the Aeons!

Really, truly,

A EEEEE IIII UUUUUU OOOOOOOO,

Who is eternally eternal!

Really, truly,

IEA AIO,

In the heart, who exists,

U AEI EIS AEI

EI O EI, EI OS EI (or: Son forever,)

You are what you are, You are who you are!
This great name of yours is upon me, O self-
begotten Perfect one, who is not outside me.
I see you, O you who are visible to
everyone. For who will be able to
comprehend you in another tongue? Now
that I have known you, I have mixed myself
with the immutable. I have armed myself
with an armor of light; I have become light!
For the Mother was at that place because of
the splendid beauty of grace. Therefore, I
have stretched out my hands while they
were folded. I was shaped in the circle of the
riches of the light which is in my bosom,
which gives shape to the many begotten
ones in the light into which no complaint
reaches. I shall declare your glory truly, for I
have comprehended you,
SOU IES IDE AEIO OIS,
O AEON, AEON, O God of Silence!
I honour you completely. You are my place
of rest, O Son
ES ES O E, the formless one who exists in
the formless ones, who exists raising up the
man in whom you will purify me into your
life, according to your imperishable name.
Therefore, the incense of life is in me. I
mixed it with water after the model of all
archons, in order that I may live with you in

the peace of the saints, you who exist really truly forever.

* * *

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

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

* * *

The Gospel of the Egyptians. The God-written, holy, secret book. Grace,

understanding, perception, (and) prudence
(be) with him who has written it - Euginostos
the beloved, in the Spirit - in the flesh, my
name is Gongessos - and my fellow lights in
incorruptibility. Jesus Christ, Son of God,
Saviour, Ichthus. God-written (is) the holy
book of the great, invisible Spirit. Amen.