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Apocrypha

Apocryphon of John

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Anonymous, Gnostic (English translation by Samuel Zinner, edited by Mark M. Mattison)

Samuel Zinner e Mark M. Mattison

Credits

Author	Anonymous, Gnostic (English translation by Samuel Zinner, edited by Mark M. Mattison)
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About:

Also called the Secret Book of John, it is the great creation text of Sethian Gnosticism. It was written in Greek in the 2nd century — around the year 180 Irenaeus of Lyon already summarizes a very similar myth — and survives in four Coptic copies: three from the Nag Hammadi library, found in Egypt in 1945, and one in the Berlin Papyrus 8502, the same codex as the Gospel of Mary.

After the crucifixion the apostle John, son of Zebedee, goes up to the temple, hears a Pharisee mock Jesus and withdraws in sorrow to a mountain.

The Savior appears to him in a light, in three forms, and reveals what is, what was and what will be: the invisible Spirit, the perfect Monad; Barbelo, the first thought; the aeons and the four Lights.

Sophia, the last of the aeons, wished to bring forth without her partner and gave birth to Yaldabaoth, the blind and arrogant ruler who creates the archons and says "I am a jealous God, and there is no God other than me".

The archons mould Adam, but only when he receives the breath of the Mother does he rise up shining; then come the prison of the body, Eve, the fate of souls and the Savior's three descents into darkness to awaken humankind.

This is the long version, from Nag Hammadi Codex II. Square brackets mark gaps in the manuscript, filled in by the translator.

Source: https://othergospels.com/john/

Translation made for the public domain by the Nag Hammadi Initiative of Other Gospels: translated by Samuel Zinner, edited by Mark M. Mattison, technical editing by Rachel Bousfield. Text of Nag Hammadi Codex II (long version). Symbols: [ ] gap in the manuscript; ( ) words added for clarity; ‹ › correction of a scribal error.

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JOHN AND THE PHARISEE

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1 The teaching [of the] savior, and [the revelation] of the mysteries, [and the] sayings concealed in silence, [even these sayings that] he taught John, [his] disciple.

2 It, [however], came to pass [one day], when John, [the brother] of James — they being the sons of Zebedee — had gone up to the temple, that a Pharisee named Arimanios [came to] him [and] said to him: "[Where] is your teacher, [whom] you were following?"

3 And he [said] to him: "He has returned to the [place] he [came] from."

4 The Pharisee [said to him: "With deceit this Nazarene] fooled all of you, and he filled [your ears with lies], and sealed off [your hearts, turning you] away from the traditions [of your fathers]."

5 [When] I, [John], had heard these sayings, [I turned] away from the temple [toward a desert place full of mountains], and I lamented [much in my heart, asking]:

6 "How [was] the savior [appointed], and why was he dispatched [to the world] by [his Father, and who is his] Father, who [dispatched him, and to what kind] of aeon is [it to which we will go]?

7 Because what did he [mean, saying to us]: 'That aeon to [which you will go is the] kind that is an [indestructible] aeon'?

8 [He, however, did not] inform us about [what kind it is].”

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THE SAVIOR APPEARS

✦

1 Immediately, [as I was musing on these matters], lo, the [heavens were opened, and] the [entire] creation underneath heaven glowed, and [the world] was shaken.

2 [I grew fearful, and lo, I] saw inside the [light a child standing] near me.

3 As I gazed [on it, it became] similar to an old man, and he [altered his] appearance, growing similar to a son.

4 It [was not a diverse entity] in front of me, but there was an [appearance] featuring multiple forms inside the [light], and [the resemblances] made their appearance through each other, [and] the [appearance] possessed three forms.

5 He asked me: "John, John, why do you marvel, and why [do you] fear?

6 Is this appearance unknown to all of you?

7 I mean, do not [be] of a weak heart.

8 I am the one who [is] always [with all of you].

9 I [am the Father], I am the Mother, I am the Son.

10 I am the unpolluted and untainted one.

11 [I have now come to inform you of] what is, [and what was], and what will [happen], so that [you might understand the things] that are not (yet) manifest [and those things that are manifest, and to inform you of] the [unmoving race of] the [Perfect Man].

12 [Lift up, therefore] your [face, so that] you [might accept] the things I [will tell you] today, [and] might [convey them to your companion] spirits [of] the [unmoving] race of the Perfect [Man]."

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THE MONAD

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1 [I also] asked to [understand it; and he said] to me: "The monad [is a unity with nothing] higher than it.

2 [It is that which exists] as [God] and as Father of the All, [the unseen] one, who is higher than [the All, who exists as] indestructability, [as] pure light, at which no [eye] can gaze.

3 He [is the] unseen [Spirit] of whom it is improper [to think of] as a god or as anything similar, because he is more than a god, given that nothing exists that is higher than him, because no one rules over him.

4 [This is because he does] not [exist] inside something subordinate [to him, given that everything] exists inside him, self-[established].

5 [He is eternal], given that he stands in need of [nothing], because [he] is complete perfection.

6 [He lacked nothing] so that he would need to be perfected by [it].

7 [Instead], he is forever completely perfect in [light].

8 He is [limitless], given that no one exists [before him] who could place limits on him.

9 He is unfathomable, [given that there] exists before him no one who could [fathom him].

10 [He is] beyond measuring, given that no one [existed before him who could measure] him.

11 [He is unseen, given that no] one has seen [him].

12 [He is eternal], given that he [exists] eternally.

13 He is [unspeakable, given that] no one existed who could conceive of him in order to speak [of him].

14 He cannot be named, given that [no one existed before him] who could name [him].

15 He is [light beyond measure], being pure, sacred, [unstained].

16 He is unspeakable, [existing in perfect] indestructability.

17 (He exists) [not] (confined) inside perfection, nor inside blessedness, nor inside divinity, but he is highly exalted (above these).

18 He is neither somatic, [nor] non-somatic.

19 He is neither large, [nor] small.

20 [It is impossible] to say that he has a quantity or that [he has a quality], because no one can [understand him].

21 He is not a being among [beings, but he is] highly exalted, [not] as [though he were loftier], but (he is lofty in) himself.

22 He neither [participates] in the aeons nor in temporality, because he who participates in [an aeon] that was set up previously [...].

23 He [was not] not assigned a temporal measurement, [given that] he does not obtain anything from another, [because it would be obtained] as a loan, given that he who exists before someone (else) [has no need] to accept (something) from [another].

24 This is because he is the one who gazes at himself, waiting, in [his] light, given that the [...] is glorious.

25 To him belongs purity beyond measure.

26 He is an aeon that bestows aeons.

27 He is [life] that bestows life.

28 He is a blessed one who bestows blessedness.

29 He is knowledge that bestows knowledge.

30 [He is] goodness that bestows goodness.

31 [He is] mercy and redemption [that bestow mercy].

32 He is grace that bestows grace,

33 [not] because it belongs to him, but because he bestows [the light] that is beyond measure and comprehension.

34 [How can I speak] with you of him, [given that] his [aeon] is beyond destruction, in repose, and abiding in [silence, resting], existing before [everything, because he] is the leader of [all] aeons, [and] he is the one who grants them strength with his goodness?

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BARBELO

✦

1 This is because [we do] not [understand unspeakable things, and we] do not understand what [cannot be measured], apart from him who originated [from] him, that is, [the] Father, because he [alone] is the one who [explained] it to us, given that he is the one who studies him[self] inside his light that surrounds [him], that is, the spring [of] living water, and he is the one who supplies [every aeon], and in every direction (at once) he [observes] his image by gazing in the spring of the [Spirit].

2 He is the one who places his desire inside his [water]-light, [which dwells in the] spring of the [pure light]-water [that] surrounds him, and [his (potential) thought became] actual, and she approached, [that is], she who had [appeared] in front of him inside [the glow of] his light.

3 This is the first [power, which existed] before the All, and [which issued] forth from his mind.

4 She [is the Providence of the All] — her light [glows like his] light — the [perfect] power who is [the] image of the perfect unseen, virginal Spirit.

5 [The first power] (is) the glory of Barbelo, the perfect glory inside the aeons, the glory of the revelation.

6 She extolled the virginal Spirit, and she is the one who praised him, because on account of him she had come forth.

7 This is the first thought, his image.

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THE PENTAD

✦

1 She became the universal womb because she is the one who exists before all of them, the Mother-Father, the Primal Man, the holy Spirit, the triple-male, the triple-powerful, the triple-named androgynous one, and the eternal aeon among the unseen ones, even the first one to issue forth.

2 ‹She› entreated the unseen, virginal Spirit — that is, Barbelo — to grant her Precognition, and the Spirit agreed,

3 and when he had [agreed], Precognition approached, and attended Providence, she who originates from the Idea of the unseen, virginal Spirit.

4 She extolled him [and] his perfect power, Barbelo, because they had come into being on account of her.

5 She also entreated once more to grant her [Indestructibility], and he agreed.

6 When he had [agreed], Indestructibility [approached], and attended Idea and Precognition.

7 She extolled the unseen one and Barbelo, the one on whose account they had come into being.

8 Barbelo also entreated to grant her eternal life, and the unseen Spirit agreed, and when he had agreed, Eternal Life approached,

9 and they [attended] and extolled the unseen [Spirit] and Barbelo, on whose account they had come into being.

10 She also entreated once more to grant her truth, and the unseen Spirit agreed.

11 Truth approached, and they attended and extolled the unseen, admirable Spirit and his Barbelo on whose account they had come into being.

12 This is the aeonic pentad of the Father, which is the Primal Man, the image of the unseen Spirit.

13 This is Providence — that is, Barbelo — and Idea, and Precognition, and Indestructibility, and Eternal Life and Truth.

14 This is the androgynous aeonic pentad, being the aeonic decad, which is the Father.

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CHRIST ANOINTED

✦

1 He also peered into Barbelo with the pure light that surrounds the unseen Spirit, and his spark, and from him she conceived.

2 He begot a light-spark by means of a light similar to blessedness, but (the latter) is not equal to his greatness.

3 Such was an only-begotten one of the Mother-Father who had issued forth, he being his only offspring, the only-begotten one of the Father, the pure light.

4 The unseen, virginal Spirit also rejoiced because of the light who had come into being, who had issued forth from the first power of his Providence — which is Barbelo —

5 and he anointed him with his anointing until he became perfect, lacking nothing of the anointing because he had anointed him with the anointing of the unseen Spirit, and he attended him as he poured onto him, and as soon as he had received of the Spirit, he extolled the holy Spirit and the perfect Providence on whose account he had issued forth.

6 He also entreated to give him a companion laborer, which is Mind, and he agreed,

7 and when the unseen Spirit had agreed, Mind approached, and he attended Christ (the anointed), extolling him and Barbelo, and all of these came to dwell inside silence.

8 Mind also willed to make something by means of the Logos of the unseen Spirit, and his (potential) will became actual, and approached with Mind and Light extolling him,

9 and the Logos followed Will, because by means of the Logos, Christ, the self-generated God, created the All.

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THE FOUR LIGHTS

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1 Eternal Life also ‹with› his Will, and Mind with Precognition, attended and extolled the unseen Spirit and Barbelo, given that they had come into being on her account.

2 The holy Spirit also completed the self-generated God, his Son, together with Barbelo, so that he would attend the great and unseen, virginal Spirit of the self-generated God, the Christ, whom he had extolled with a loud voice.

3 He issued forth by means of Providence, and the unseen, virginal Spirit appointed the truly self-generated God over the All.

4 He also subjected every authority under him, as well as the truth to be inside him, so that he would know the All, he who had been named with a name exalted above every name, because that name will be spoken to those who deserve it,

5 given that from Light, which is Christ, and Indestructibilty, by means of the gift of the Spirit from the self-generated God [...]. He waited for them to attend him,

6 even the three: Will, Idea, and Life,

7 even the four powers: Understanding, Grace, Perception, Discretion.

8 Further, Grace pertains to the light-aeon Armozel — who is the first angel — and there are three more aeons together with this aeon: Grace, Truth, Form;

9 also the second light, Oriael, who had been appointed over the second aeon.

10 Further, there are three more aeons together with him: Reflection, Perception, Memory.

11 Further, the third light is Daveithai, who has been appointed over the third aeon, and there are three more aeons together with him: Understanding, Love, Ideal Form.

12 Further, the fourth aeon was appointed over the fourth light, Eleleth.

13 Further, there are three more aeons together with him: Perfection, Peace, Sophia.

14 These are the four lights who attend the self-generated God.

15 These are the twelve aeons who attend the Son of the Mighty One, the self-generated, Christ, by means of the will and the gift of the unseen Spirit, and the twelve aeons pertain to the self-generated Son.

16 Further, everything was established by means of the will of the holy Spirit, by means of the self-generated one.

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ADAMAS AND SETH

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1 Further, from the Precognition of Perfect Mind, by means of the revelation of the will of the unseen Spirit and the will of the self-generated one, (issued forth) ‹the› Perfect Man, the first revelation, even the truth.

2 He is the one whom the virginal Spirit named Pigera-Adama(s), and he appointed him over the first aeon together with the Mighty One, the self-generated one, Christ, by the first light, Armozel, escorted by his powers.

3 Further, the unseen one granted him a spiritual, invulnerable strength,

4 and he spoke and extolled and praised the unseen Spirit, saying: 'On your account the All has come forth into being, and to you will return the All.

5 I will praise and extol you and the self-generated one, and the three aeons, the Father, the Mother, the Son, the perfect power.'

6 He appointed also his son Seth over the second aeon, in front of the second light, Oroiel, and inside the third aeon the seed of Seth was appointed over the third light, Daveithai, and (inside it) were placed the souls of the holy ones.

7 Further, inside the fourth aeon were placed the souls of those unacquainted with the Fullness, and who failed to repent immediately, but who instead continued (unrepentant) for some time, and who repented (only) afterwards.

8 These are the fourth light, Eleleth.

[9] These are creatures who extol the unseen Spirit.

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SOPHIA'S ERROR

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1 Further, being an aeon, Sophia of Reflection thought a thought on her own, together with the conception of the unseen Spirit and Precognition.

2 She willed to bring forth a likeness from out of herself, apart from the agreement of the Spirit, who had not accepted it, and apart from her companion, and apart from his deliberation, and although the face of her maleness had not accepted this.

3 Further, she brought forth despite having failed to find her companion, as well as having deliberated apart from the agreement of the Spirit and the knowledge of her companion, and on account of the invulnerable strength dwelling inside her,

4 her thought did not remain barren, and she produced from herself something that was incomplete and that differed from her own appearance, because she had created him apart from her companion, and he differed from the appearance of his mother, because he possesses a different form.

5 Further, when she saw (the result of) her own will, he morphed into a lion-faced dragon form,

6 and his eyes resembled lightning fires that flash.

7 She thrust him away from her, outside those places, so that none of the immortal ones could see him, because she had created him in ignorance.

8 She also surrounded him with a shining cloud, and she erected a throne in the midst of the cloud, so that none could see him, apart from the holy Spirit — whose name is the Mother of the Living — and she called his name Yaltabaoth.

9 This is the chief archon who procured a strong power from his mother,

10 and he extricated himself from her, and moved away from the places where he had been born.

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YALTABAOTH CREATES THE ARCHONS

✦

1 He grasped and created for himself further aeons with a shining spark that exists (even) now, and he was astounded in his pride that is inside him, and he begot authorities for himself.

4 The first has the name Athoth, whom the generations call [the Reaper].

5 The second is Harmas, [being the] evil [eye].

6 The third is Kalila-Oumbri.

7 The fourth is Yabel.

8 The fifth is Adonaiou, who is called Sabaoth.

9 The sixth is Cain, whom the generations of men call the Sun.

10 The seventh is Abel.

11 The eighth is Abrisene.

12 The ninth is Yobel.

13 The tenth is Armoupieel.

14 The eleventh is Melcheir-Adonein.

15 The twelfth is Belias, who is over the deeps of Hades.

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THE SEVEN KINGS

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1 He further set up seven kings, each one of whom corresponds to the heavenly firmaments over the seven heavens, and five over the deep of the abyss, so that they would rule.

2 He further shared his fire with them, but he did not dispatch from the power of the light he had procured from his mother, because he is ignorant darkness, and when the light had combined with the darkness, it made the darkness shine, and when the darkness had combined with the light, it darkened the light, and it became neither light nor dark, but it grew gloomy.

3 Further, the archon who is feeble possesses three names, the first name being Yaltabaoth, the second being Saklas, and the third being Samael, and he is wicked in his pride that is inside him, because he said: 'I am God, and there is no god other than me,' because he is unaware of his strength, the place from which he originated.

4 Further, the archons created seven powers for themselves, and each of the powers created for themselves six angels, so that they numbered 365 angels, and these are the bodies that pertain to the names:

5 The first ‹is› Athoth — he has the face of a sheep; the second is Eloaiou — he has the face of a donkey; the third is Astaphaios — he has the face of a [hyena]; the fourth is Yao — he has the face of a seven-headed [dragon];

the fifth is Sabaoth — he has the face of a dragon; the sixth is Adonin — he has the face of a monkey; the seventh is Sabbede — he has the face of a glowing fire.

6 These are the sevenfold (aspect) of the week.

7 Yaltabaoth, however, possessed a multitude of faces — more than all the others — so that when among the seraphs he was able put on any face in front of all of them as he wished.

8 Because he shared his fire with them, he became their overlord.

9 On account of the glorious power he possessed owing to his mother's light, he named himself God, and he was disobedient to the place where he had originated.

10 He further joined the seven powers inside his thought together with the authorities who were with him, and when he spoke, it happened, and he named each of the powers, beginning with the highest:

11 The first is Goodness, together with the first (authority), Athoth; the second is Providence, together with the second (authority), Eloaio; and the third is Divinity, together with the third (authority), Astraphaio; the fourth is Lordship, together with the fourth (authority), Yao; the fifth is Kingdom, together with the fifth (authority), Sabaoth; the sixth is Jealousy, together with the sixth (authority), Adonein; the seventh is Sophia, together with the seventh (authority), Sabbateon.

12 These also possess a firmament that corresponds to each heavenly aeon.

13 They were given names that accord with the glory of the heavenly entities, to bring about the [annihilation of the] powers, but power dwelt in the names given to [them by] their originator, yet the names that were given to them in accord with the glory of the heavenly entities will mean for them annihilation and feebleness.

14 In this way, they possess two names.

15 Further, everything he organized in accord with the semblance of the first aeons that had come into being, in order that he could create them after the likeness of the indestructible ones.

16 It was not because of his seeing the indestructible entities, but because of the power inside him, which he had procured from his mother, that he generated inside him the likeness of the world, and when he saw the creation around him and the host of the angels around him, which had issued forth from him, he declared to them: 'I am a jealous God, and there is no God other than me.'

17 By declaring this, however, he implied to the angels attending him that there is another God, because if there had not been another, how could he be jealous of another?

18 The mother then began 'to move back and forth,' becoming aware of the deficiency as the luminosity of her light decreased, and she grew dark on account of her companion not having agreed together with her."

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THE MOTHER REPENTS

✦

1 I, however, said: “Lord, what (is) ‘she moved back and forth’?” and he grinned, and said: “Think not that it agrees with what Moses said, ‘above the waters,’ no!

2 Instead, when she had witnessed the evil that had occurred, and the theft her son had perpetrated, she repented, and she was overwhelmed by oblivion inside the darkness of ignorance, and she began to feel shame about.

3 The movement, however, is ‘to go back and forth,’ and the proud one procured a power from his mother, because he was ignorant, assuming that no one but his mother existed.

4 When he, however, saw the host of angels he had created, he then lifted up himself above them.

5 Further, when the mother realized that the garment of darkness was flawed, she then understood that her companion had not agreed together with her.

6 She repented, weeping copiously, and the entire Fullness hearkened to her prayer of repentance, and on her behalf they praised the unseen, virginal Spirit.

7 The holy Spirit poured out on her from their entire Fullness, because it was not that her companion approached her (alone), but he approached her by means of the Fullness, so that he could rectify her deficiency, and

she was taken up, not, however, to her own aeon, but above her son, so that she would dwell in the Ninth until she had rectified her deficiency.

8 A voice also came forth from the lofty heavenly aeon: 'The Man exists, and the Son of Man,' and the chief archon, Yaltabaoth, overheard and assumed that the voice had come from his mother, and he knew not from where it had come.

9 He also taught them, that is, the sacred and perfect Mother-Father, the perfect Providence, the image of the unseen one, who is the Father of the All, through whom everything came to be, the Primal Man, because in a male form he made manifest his likeness.

10 Further, the entire aeon of the chief archon shook, and the foundations of the abyss moved, and the bottom of the waters above matter was illuminated by the appearance of this image that had been made manifest, and when all of the authorities and the chief archon looked, they saw the entire region underneath them illuminated.

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THE AUTHORITIES CREATE ADAM

✦

1 Further, through the light they saw the shape of the image inside the water, and he said to the authorities attending him: 'Come, let us create a man according to the image of God, and according to our likeness, so that his image will become a light for us.'

2 Further, they created by means of their individual powers in agreement with the allotted attributes, and each authority provided an attribute by means of the shape of the image he had seen in its psychic (dimension).

3 He created an entity according to the likeness of the perfect Primal Man, and they said: 'Let us call him Adam, so that his name will become for us a power of light,' and the powers commenced:

4 The first one, Goodness, created a living bone, and the second, Providence, created a living sinew.

5 The third, Divinity, created a living flesh, and the fourth, Lordship, created a living marrow.

6 The fifth, Kingdom, created living blood.

7 The sixth, Jealousy, created a living skin.

8 The seventh, Understanding, created living hair.

9 However, the host of the angels attended him, and they obtained from the authorities the seven substances of the life-soul to be able to create the sizes of the limbs and the sizes of the torso, and the correct functioning of

all the parts with each other.

10 The first one began creating the head; Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechmen, the right eye; Thaspomocham, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the staphyle; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the [...]; [...] left shoulder; Mniarchon, the [...]; [...] left elbow; Abilrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the right-hand fingers; Balbel, the left-hand fingers; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the [...]; [...] the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauma, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the bodily spine; Ipouspoboba, the veins; Bineborin, the arteries; Aatoimenpsephei, to them belong the breath in every limb; Entholleia, all of the flesh; Bedouk, the right bottom; Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the right leg kidneys; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right

knee; Phneme, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the feet nails; Labernioum, [...].

10.2 However, those set over all these are seven: Athoth, Armas, Kalila, Jabel. However, especially at work in the limbs are these: The head, Diolimodraza; the neck, Yammeax; the right shoulder, Yakoubib; the left shoulder, Yerton; the right hand, Oudidi; the left (hand), Arbao; the right-hand fingers, Lampno; the left-hand fingers, Leekaphar; the right breast, Barbar; the left breast, Imae; the chest, Pisandraptes; the right shoulder joint, Koade; the left shoulder joint, Odeor; the right ribs, Asphixix; the left ribs, Synogchouta; the belly, Arouph; the womb, Sabalo; the right thigh, Charcharb; the left thigh, Chthaon; all the genitals, Bathinoth; the right leg, Choux; the left leg, Charcha; the right shin-bone, Aroer; the left shin-bone, Toechtha; the right knee, Aol; the left knee, Charaner; the right foot, Bastan; its toes, Archentechtha; the left foot, Marephnounth; its toes, Abrana.

11 Those who wield power over all these are seven, 7: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps.

12 Further, those who control the senses: Archendekta; and he who controls perception: Deitharbathas; and he who controls imagination: Oummaa; and he who controls proportioning: Aachiaram; and he who controls all impulses: Riaramnacho.

13 However, the origin of the demons that dwell in all the body is set at four: heat, cold, wetness, and dryness.

14 However, the mother of all of them is matter, but he who rules over heat, Phloxopha; but he who rules over cold, Oroorrothos; but he who rules over dryness, Erimacho; but he who rules over wetness, Athuro.

15 However, the mother of all of these, Onorthochras, stands among them, because she is the one who is without limit, and she combines with them all, and she really is matter, because she nourishes them.

16 The four chief demons (are): Ephememphi, who pertains to pleasure; Yoko, who pertains to lust; Nenentophni, who pertains to grief; Blaomen, who pertains to fear.

17 However, the mother of all of them (is) Esthensis-Ouch-Epi-Ptoe.

18 Passions issued forth from the four demons, but from grief: envy, jealousy, misfortune, trouble, pain, cruelty, anxiety, lamentation, and so on.

19 However, from pleasure arise plentiful evil, and vacuous arrogance, and the like.

20 However, from lust: anger, fury, and bitterness, and bitter passion, and never being satisfied, and the like.

21 However, from fear: horror, groveling, misery, and humiliation.

22 All these resemble things virtuous, but also things vicious.

23 However, insight into their reality (comes from) Anaro, the chief of the hylic soul, because it pertains to the seven senses, to Ouch-Epi-Ptoe.

24 Here is the number of the angels: all together, they are 365.

25 All of them worked on it, limb by limb, until they finished both the psychic and the hylic body.

26 In addition to these, there are others who control the remaining passions.

27 Although I have not listed them for you, if you want to know who they are, this is (all) written in the Book of Zoroaster.

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THE SPIRIT IS BLOWN INTO ADAM

✦

1 However, all the angels and demons labored until they had formed the psychic body, and their creation was entirely inert and without movement for a prolonged time.

2 When, however, the mother wished to regain the power she had granted to the chief archon, she entreated the Most Merciful Mother-Father of the All.

3 With the sacred decree, he dispatched the five lights down onto the place of the angels of the chief archon, and they counseled him that they should bring forth the power of the mother, and they said to Yaltabaoth, 'Blow of your Spirit into his face, and his body will stand up,' and he blew into his face his Spirit, which is the power of his mother.

4 He was unaware, because he exists in ignorance, and the power of the mother went forth from Yaltabaoth into the psychic body they had formed according to the image of he who is from the beginning.

5 The body moved and attained strength, and it was radiant, and at that time the rest of the powers grew envious, because he had come into existence through all of them, and they had bestowed their power on the man, and his intellect surpassed (that of) those who had made him, and the chief archon.

6 When, however, they saw that he was radiant, and that he could reason better than they, and that he was unburdened by evil, they took him up and thrust him down into the nethermost region of all matter.

7 However, the Blessed One, the Mother-Father, the beneficent and merciful one, showed mercy to the power of the mother which had been brought forth from the chief ruler, because they might acquire power over the psychic and sensory body, and through his beneficent Spirit and his great mercy he dispatched to Adam a helper, Radiant Reflection who emerges out of him, who is called 'Life.'

8 She, however, helps the entire creation by laboring together with him, and by restoring to him his perfection, and by instructing him concerning the descent of his seed, and by instructing him concerning the way of ascent, the way by which it descended.

9 Further, Reflection of Light was concealed inside Adam, so that the archons would be unknowing, but that Reflection would be a rectification of the deficiency of the mother, and the man became visible on account of the light-shadow inside him, and his intellect surpassed (that of) all those who had made him.

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THE ARCHONS CONSPIRE AGAINST ADAM

✦

1 When they gazed down, they realized that his intellect surpassed (their own), and they convened in counsel together with the group of archons and all angels.

2 They took fire and earth and water, and combined them with each other together with the four fiery winds, and they worked them together and made a loud commotion, and they took him into the shadow of death, so that they could once more shape him from earth and water and fire and wind, the one whose origin is in matter, which is the ignorance of darkness and lust and their false spirit.

3 This is the tomb for the mold of the body that the robbers used to clothe the man, the chain of oblivion, and he became a mortal man.

4 This is the first one who descended, and the first division, but Reflection of Light, who dwelt inside him, she roused his intellect.

5 Further, the archons brought him and placed him in paradise, and they said to him, 'Eat,' meaning, 'in laziness,' because their delight is surely bitter, and their beauty is degenerate, but their delight is trickery, and their trees are godlessness, and their fruit is an untreatable poison, and their promise is mortality.

6 However, they had placed their tree of life in the middle of paradise, and I will teach all of you the mystery of their life, which is the plot they concocted together, which is the likeness of their spirit.

7 Its root is bitter and its branches are mortality, its shadow is odium, and trickery dwells inside its leaves, and its blossom is the evil anointing, and its fruit is mortality, and lust is its seed, and it buds in the darkness.

8 Those who taste of it, their dwelling place is Hades, and the darkness is their resting place.

9 However, so that he could not gaze up toward his perfection nor realize the shame of his nudity, they remained in front of what they call 'the tree of the knowledge of good and evil,' being Reflection of Light. I was the one, however, who caused them to eat."

10 I also asked the savior: "Lord, was it not the serpent that instructed Adam to eat?"

11 The savior grinned and said: "The serpent instructed them to eat of the evil of sexual lust and destruction, so that he could exploit him.

12 Further, he was aware that he was disobedient to him because of Reflection of Light that dwells in him, which caused his intellect to be more accurate than the chief archon, and he desired to extract the power he had himself given to him, and he caused a 'trance' to overcome Adam."

13 I further asked the savior: "What is the 'trance'?"

14 He, however, said: "It is not what Moses wrote, nor what you have heard, because he said in his first book, 'He caused him to sleep'; instead, (he caused his) perception (to sleep), because in fact he said through the

prophet: ‘I will cause their hearts to be heavy, so that they do not pay attention and do not see.’

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THE CHIEF ARCHON CREATES EVE

✦

1 Reflection of Light then concealed herself inside him, and the chief archon desired to extract her from his rib, but Reflection of Light is beyond grasping.

2 Even though the darkness chased after her, it could not catch her, and he extracted from him a portion of his power, and he made another mold in the form of a woman, according to the likeness of Reflection, who had appeared to him, and he brought the portion he had extracted from the power of the man inside the female mold, and not as Moses said, 'his rib,' and he beheld the woman next to him.

3 Also at that moment, Radiant Reflection appeared, and she lifted the veil that had covered his mind, and he recovered his sobriety after the inebriation of darkness, and he recognized the counterpart of his own image, and he said: 'This is surely bone of my bones, and flesh of my flesh.

4 Therefore will the man leave his father and his mother, and he will cleave to his wife, and both of them will become one flesh,' because his companion will be sent to him, and he will leave his father and his mother, even Sophia, our sister, she who descended in innocence to rectify her deficiency, because of which she was called 'Life,' who is 'the mother or the living,' through the Providence of the sovereignty of Heaven, and through her they have tasted of perfect knowledge.

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THE CHIEF ARCHON POLLUTES EVE

✦

1 I appeared in the shape of an eagle on the tree of knowledge, which is Reflection of Providence of Pure Light, so that I could instruct them and rouse them out of their deep sleep, because both of them were in a fallen condition, and they were aware of their nudity.

2 Reflection appeared to them in the mode of a light, and she roused their thinking, but when <Y>aldabaoth realized that they had withdrawn from him, he cursed his earth.

3 He encountered the woman when she was making herself ready for her husband.

4 He was her overlord, although he knew not the mystery that had transpired by means of the sacred decree, and they were afraid to accuse him, and he displayed to his angels the ignorance inside him, and he expelled them from paradise, and he clothed them in dark gloom.

5 The chief archon also beheld the virgin who stood near Adam, and that the radiant Reflection of Life had appeared inside her, and <Y>aldabaoth was filled with ignorance, and when the Providence of the All saw this, she dispatched messengers, and they quickly removed Life from out of Eve.

6 Then the chief archon polluted her, and he begot with her two sons, the first and the second: Eloim and Yave.

7 Eloim has the face of a bear, but Yave has the face of a cat.

8 The one is just, but the other is unjust.

9 Yave was placed over fire and wind, but Eloim was placed over water and earth, but with intent to deceive he called these with the names Cain and Abel.

10 Until today sexual intercourse has continued because of the chief archon, and it was he who planted sexual lust inside her who belongs to Adam, but through intercourse he made copies of the bodies, and he inspired them with his false spirit.

11 He, however, placed the two archons over principalities, so that they would rule over the tomb.

12 However, when Adam became aware of the likeness of his own precognition, he begot the likeness of the Son of Man, whom he called Seth, in agreement with the way the race is among the aeons.

13 Similarly, the mother also sent down her spirit, which is in her own likeness, as well as a simulacrum of the one who dwells in the Fullness, because she will make ready a dwelling place for the aeons who will descend.

14 He also caused them to drink the water of oblivion from the chief archon, so that they would not know the place of their origin.

15 In this way, the seed remained for a period of time to help, so that when the Spirit issues forth from the sacred aeons, he will raise him up and heal him of his deficiency, so that the entire Fullness will become holy and without fault."

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THE DESTINY OF SOULS

✦

1 I also asked the savior: "Lord, will then all the souls be conducted safely into the pure light?"

2 He answered and said to me: "Great things have arisen in your mind, because it is difficult to explain them to others, with the exception of those who are from the unmoving race.

3 Those on whom the Spirit of life will alight, and whom he will empower, they will be saved and become perfect, and they will be deserving of the Greatness, and in that place, they will be made clean of all evil, as well as participation in evil.

4 Therefore, because they possess no concern other than solely indestructibility, on which they will concentrate from this time on, without wrath, or envy or jealousy, or lust and greed for anything, they will not be troubled by anything except only the condition of fleshly existence, which they will cope with by waiting expectantly for the time when they will be greeted by the receivers.

5 These kind, then, are deserving of the indestructible, eternal life, and the election, because they withstand all and endure all, so that they can complete the good and inherit eternal life."

6 I asked him: "Lord, the souls of those who will not have performed these works, on whom the power ‹and› Spirit of life had descended."

7 "They will be saved despite this, and they will reform, because the power will descend on all people, because apart from it no one can endure.

8 However, after being born, then, as the Spirit of life increases, and the power arrives and strengthens that soul, no one will be able to lead it astray with evil deeds.

9 However, those on whom the false spirit descends are dragged by him, and are led astray."

10 I, however, asked: "Lord, when their souls have departed from their flesh, where will they go?"

11 He, however, grinned and said to me: "The soul, in which the power will grow stronger than the vile spirit — because it is strong and runs away from evil — even by the intervention of the indestructible one, it will be saved and brought up to the repose of the aeons."

12 I, however, asked: "Lord, but those who were unaware of the one to whom they belong, where will their souls dwell?"

13 He then said to me: "In those, when the vile spirit increased in strength, they went astray; and it weighs down the soul and drags it to evil deeds, and he throws it down into oblivion, and after it departs, it is delivered over to the authorities who originated through the archon, and they fetter it with chains, and throw it into prison, and accompany it until it rouses from oblivion and obtains knowledge, and if in this way it is perfected, it will be saved."

14 I, however, asked: "Lord, how can the soul grow smaller and return into the natural state of its mother or into the man?"

15 He then rejoiced when I had asked him this, and he said to me: "Truly, you are blessed, because you have come to understand that such a soul will be made to succeed another, in whom the Spirit of life dwells.

16 It will be saved through him.

17 It will not be thrown again into another flesh."

18 I also asked: "Lord, these who also did know, but who have turned away, where will their souls go?"

19 Then he said to me: "They will be brought to that place where the angels of destitution go, the place with no repentance, and they will be detained for the day when those who have blasphemed the Spirit will be tormented, and they will be punished with an age-long punishment."

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THE VILE SPIRIT

✦

1 I, however, asked: "Lord, where did the vile spirit originate?"

2 He then said to me: "The Mother-Father, who is abundant in mercy, the holy Spirit in every mode, the one who is merciful and who shows compassion for all of you — that is, Reflection of Radiant Providence — he raised up the seed of the perfect race, and its intellect, and the eternal light of the Man.

3 When the chief archon became aware that they were loftier than him in the height, and that they surpass him in intellect, he then desired to grasp their objective, unaware that they surpassed him in intellect, and that he would be unable to grasp them.

4 He concocted a plot with his authorities, who are his powers, and together they committed adultery with Sophia; and bitter Destiny was begotten by them, the final inconstant fetter, being of a vacillating kind, and it is more durable and stronger than she with whom the gods joined (in adultery), and the angels, and the demons, and all the generations up to the present day, because from that Destiny issued forth all transgression, and injustice, and blasphemy, and the fetter of oblivion and ignorance, and every stern command with grievous transgressions, and overwhelming fears.

5 In this way also all of creation was blinded, so that they would not know God who is over all of them, and on account of the fetter of oblivion their sins were concealed, because they are fettered with measurements and

times and moments, given that it is the universal overlord.

6 He then regretted everything that had transpired because of him.

7 This time he conspired to bring a flood on the productions of humanity, but the greatness of the radiant Providence notified Noah, and he preached to all the seed of the children of humanity, but those who were strangers to him did not heed him.

8 It was not as Moses said, 'They hid themselves in an ark,' but they hid themselves in a place — not only Noah, but many other people also from the unmoving race.

9 They entered a place and concealed themselves inside a radiant cloud, and he was aware of his authority, and she who pertains to the light accompanied him.

10 She had shone on them because he had caused darkness to cover all the earth, and he concocted a plot together with his powers.

11 He dispatched his angels to the daughters of men, to take some for themselves, even to raise up seed for their pleasure, and they were at first unsuccessful.

12 When they had not succeeded, they again assembled and together concocted a plot.

13 They created a vile spirit resembling the Spirit who had descended, in order thereby to defile souls, and the angels transformed their likeness into the likeness of their mates, making them to be full of the spirit of darkness, which for them they had mixed together with evil.

14 They presented gold and silver, and a gift even of copper and iron, and objects of every kind of metal, and they led the people following them into great troubles by leading them astray with a plethora of tricks.

15 They grew old without enjoying any pleasures.

16 Without discovering the truth, and without knowledge of the true God, they died, and in this way all of creation fell into an age-long slavery, lasting from the foundation of the world until now.

17 They further selected women and begot children from the darkness, according to the likeness of their (own) spirit, and they shut up their hearts, and they hardened themselves by means of the hardness of the vile spirit, (even) until now.

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THE SAVIOR ENTERS THE REALM OF DARKNESS

✦

1 Therefore, I, the perfect Providence of the all, transformed myself into my (own) seed, because I was the first to exist, traveling all paths, because I am the wealth of the light.

2 I am the remembrance of the Fullness, but I entered into the realm of darkness, and I persevered until I entered the middle of the prison, and the foundations of chaos trembled, and I hid myself away from them because of their evil, and they failed to recognize me.

3 I again returned a second time, and I traveled around.

4 I issued forth from those who are of the light, which I am, being the remembrance of Providence.

5 I entered into the middle of the darkness and into the interior of Hades, given that I was looking after my mission, and the foundations of Chaos trembled, seeking to collapse on those who dwell in Chaos, and to destroy them, and again I hastened upward to my light-root, so that they would not be destroyed before the time.

6 Even for a third time I went forth, I being the light that is inside the light, I being the remembrance of Providence, to enter into the middle of the darkness and the interior of Hades, and I filled my face with the light

of the consummation of their aeon, and I entered into the middle of their prison, namely, the prison ‹of› the body, and I said, 'He who hears, let him rise up from the deep slumber,' and he wept and the tears flowed.

7 He wiped away bitter tears off himself, and he said: 'Who is calling my name, and from where has this hope come to me, while I am in the fetters of the prison?'

8 I also said: 'I am the Providence of the pure light.

9 I am the thought of the virginal Spirit who lifts you up to the praiseworthy place.

10 Rise up and remember that you are the one who gave heed, and follow your root, which I am, the Merciful One, and protect yourself from the angels of destitution and from the demons of Chaos, and from all those who trap you, and watch out for the deep slumber and the confinement in the interior of Hades.'

11 I also lifted him up and sealed him with the light of the water of five seals, so that Death would not overpower him from this time on, and lo, I will now ascend to the perfect aeon.

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CONCLUSION

✦

1 In your hearing I have finished everything for your sake, but I have said everything to you so that you may write them down and distribute them in secret to your companion spirits, because this is the mystery of the unmoving race."

2 The savior also entrusted these sayings to him so that he would write them down and keep them locked away, and he said to him: "Cursed be any who will trade these sayings for a gift, either of food, or of drink, or of garments, or of any other thing like these."

3 These sayings were also entrusted to him in a mystery, and suddenly he vanished from him, and he departed to his companion disciples and informed them about what the savior had said to him.
Jesus Christ. Amen.
The Secret Writing According to John

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