

THE APOCRYPHON OF JOHN (II, 1, III, 1, IV, 1, AND BG 8502, 2)

Introduced and translated by

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The *Apocryphon of John* is an important work of mythological Gnosticism. Using the framework of a revelation delivered by the resurrected Christ to John the son of Zebedee, this tractate offers a remarkably clear description of the creation, fall, and salvation of humanity; the mythological description is developed largely in terms of the early chapters of Genesis. Reports of the church fathers indicate that some of them were familiar with the contents of the *Apocryphon of John*: the teachings of certain Gnostics described by Irenaeus are very similar to the cosmological teachings of the present tractate. Though Irenaeus apparently did not know the *Apocryphon of John* in its present form, it is certain that the main teachings of the tractate existed before 185 C.E., the date of Irenaeus' work *Against Heresies*. The *Apocryphon of John* was still used in the eighth century by the Audians of Mesopotamia.

The *Apocryphon of John* supplies answers to two basic questions: What is the origin of evil? How can we escape from this evil world to our heavenly home? The cosmogony, in spite of its exotic details, also seeks to answer these questions. The highest deity is defined in terms of an abstract Greek concept of perfection, a perfection which excludes all anthropomorphism and all involvement in the world. From this supreme deity emanates a series of light-beings, including Christ and Sophia.

According to the *Apocryphon of John*, the fall occurs when Sophia desires to bring forth a being without the approval of the great Spirit or her consort. Consequently, she produces the monstrous creator-god Yaldabaoth, who still possesses some of the light-power of his mother. Yaldabaoth creates angels to rule over the world and aid in the creation of man; man himself is fashioned after the perfect Father's image, which was mirrored on the water. Man comes to life when Yaldabaoth is tricked into breathing light-power into him. Thus begins a continuous struggle between the powers of light and the powers of darkness for the possession of the divine particles in man. The evil powers put man in a material body to keep him imprisoned, and also create woman and sexual desire to spread the particles of light and make escape more difficult. Finally Christ is sent down to save humanity by reminding people of their heavenly origin. Only those who possess this knowledge and have lived ascetic lives can return to the realm of light; the others are reincarnated until they also come to saving knowledge.

The *Apocryphon of John* was composed both in a short recension (III, 1 and BG, 2) and a long recension (II, 1 and IV, 1). In cases where the copy translated here (II, 1) has a corrupt text or a lacuna, the text is corrected or, where possible, the lacuna filled (without use of brackets) from IV, 1.

THE APOCRYPHON OF JOHN

II 1, 1-32, 9

The teaching [of the savior] and [the revelation] ' of the mysteries [and the] things hidden in ' silence, [all these things which] he taught ' John, [his] disciple. ⁵

It happened [one day], when ' Jo[h]n, the brother] of James, ' —who are the sons of Ze[bed]ee—went up and came to ' the temple, that a [Ph]arisee ' named Arimanius approached him and ¹⁰ said to him, "[Where] is your master whom ' you followed?" And he [said] to him, ' "He has gone to the place from which he came." The Pharisee ' said to him, "[This Nazarene] ' deceived you (pl.) with deception ¹⁵ and filled [your ears with lies] ' and closed [your hearts and turned you] ' from the traditions [of your fathers]."

[When] I, ' [John], heard these things, [I turned] ' away from the temple [to a desert place], ²⁰ and I became [greatly] grieved [and said in my heart], ' "How [then was] the savior [chosen], ' and why was he sent [into the world] ' by [his Father, and who is his] ' Father who [sent him, and of what sort] ²⁵ is [that] aeon [to which we shall go]? ' For what did he [mean when he said to us], ' 'This aeon to which [you will go is of the] ' type of the [imperishable] aeon,' [but he did not] ' teach us concerning [that one of what sort it is]." ³⁰

Straightway, [while I was contemplating these things], ' behold the [heavens opened and the whole] ' creation [which is] under heaven ' shone and [the world] was shaken. 2 [And I was afraid, and behold I] saw in ' the light [a youth who stood] by me. ' While I looked [at him he became] like an ' old man. And he [changed his] form (again), becoming like ⁵ a servant. There was [not a plurality] before me, ' but there was a [likeness] with multiple forms ' in the light, and the [forms] appeared ' through each other, [and] the likeness had three ' forms.

He said to me, "John, ¹⁰ Jo[h]n, why do you doubt, and why ' are you afraid? You are not unfamiliar with this likeness, are you? ' That is to say, be not timid! I am the one who ' [is with you (pl.)] for ever. I ' [am the Father], I am the Mother, I am the Son. ¹⁵ I am the unpolluted and incorruptible one. ' Now [I have come to teach] you what is ' [and what was] and what will come to ' [pass], that [you may know the] things which are not revealed ' [and the things which are revealed, and to teach] you the ²⁰ [... about the] perfect [Man]. Now, ' [then, lift up] your [face, that] you may ' [receive] the things which I [shall tell you] today, [and ' that you may tell them to your] fellow spirits who are ' [from] the [unwavering] race of the perfect ²⁵ Man."

[And when I] asked to ' [know it he said] to me, "The Monad ' [is a] monarchy with nothing above it. ' It is [he who] exists as [God] and Father of ' everything, [the invisible one] who is above³⁰ [everything, who is] imperishability, existing ' [as] pure light which no ' [eye] can behold. '

"He [is the] invisible [Spirit]; it is not right ' [to think] about him as a god, or something³⁵ similar. For he is more than a god, ' since there is no one above him, nor does anyone lord it over him. [He exists] in nothing ' inferior, [for everything] exists in him; (IV 4, 9-10 adds: [he, however], ' stands) ' alone. [He is . . .] because ' he has [no] need [of anyone]. For [he] is completely perfect; ⁵ he did not [lack] anything that he might ' be completed by it. [But at] all times he is completely ' perfect in [light]. He is [illimitable] because ' there is no one [prior to him to] limit him. ' He is unsearchable [because there] exists no one¹⁰ prior to him to [examine him. He is] immeasurable ' because there [was] no one [prior to him to measure] ' him. He is [invisible because] ' no one saw [him. He is eternal] who [exists] ' eternally. He is [ineffable because]¹⁵ no one could comprehend him to speak [about him]. He is ' unnameable because [there is no one prior to him] ' to name him.

"[He] is [the immeasurable light] ' which is pure, holy, [and immaculate]. He is ' ineffable, [being perfect] in²⁰ imperishability, not in [perfection] nor in ' blessedness nor in ' divinity, but being far superior. ' He is not corporeal [nor] incorporeal. ' He is not great [and not] small. [It is not]²⁵ possible to say, 'What is his quantity' or 'What [is his quality], ' for no one can [know him]. ' He is not one of [the existing ones, but he is] far [superior. ' Not] as if [he is superior], but his ' essence does not belong to the aeons nor³⁰ to time. For he who belongs to [an aeon] ' was first constructed. Time [was not] ' apportioned to him, [because] he cannot receive anything ' [from] another. [For what is] received is a ' loan. For he who exists prior to someone³⁵ has [no need] which might be fulfilled [by him]. ' For that one [rather] looks expectantly up to him in 4 his light.

"For the [perfect one] is majestic; ' he is pure and immeasurable [greatness]. ' He is an aeon-giving Aeon, ' [life]-giving Life, a blessedness-giving⁵ Blessed One, knowledge-giving ' Knowledge, goodness-giving ' Goodness, mercy and redemption-giving Mercy, ' grace-giving Grace, not because he possesses ' it, but because he gives immeasurable and¹⁰ incomprehensible [light].

"[How shall I speak] with you about him? His ' aeon is indestructible, at rest and ' being in [silence, reposing] and being ' prior [to everything.

He] is the head of [all] the ' aeons, [and] it is he who gives them strength through ¹⁵ his goodness. For we [know] not ' [the things which are . . . and] we know not ' [the immeasurable things] except for him who came forth ' from him, namely (from) [the] Father. For it is he ' [alone] who told it to us, and it is he alone who looks at ²⁰ him in his light which surrounds ' [him]. This is the spring of the water of life ' which gives to [all] the aeons and in every form. He ' [gazes upon] his image which he sees ' in the spring of the [Spirit. He] puts his desire in his ²⁵ light-[water, that is] the spring of the [pure] ' light-water [which] surrounds him.

“And ' [his Ennoia performed a] deed and she came forth, ' [namely] she who had [appeared] before him ' in [the shine of] his light. This is ³⁰ the first [power which was] before all of them ' (and) [which came] forth from his mind, that ' [is the Pronoia of the All]. Her light ' [is the likeness of the] light, the [perfect] ' power which is [the] image of the invisible, ³⁵ virginal Spirit who is perfect. ' [The first power], the glory, Barbelo, the perfect 5 glory in the aeons, the glory of the ' revelation, she glorified the virginal ' Spirit and praised him, because thanks to him ' she had come forth. This is the first thought, ⁵ his image; she became the womb of everything ' for she is prior to them all, the ' Mother-Father, the first Man, the holy Spirit, ' the thrice-male, the thrice-powerful, ' the thrice-named androgynous one, and the ¹⁰ eternal aeon among the invisible ones, and ' the first to come forth.

“<She> requested from ' the invisible, virginal Spirit, ' that is Barbelo, to give her foreknowledge. ' And the Spirit consented. And when he had [consented], ¹⁵ the foreknowledge came forth, and ' it stood by the Pronoia; it originates from ' the thought of the invisible, ' virginal Spirit. It glorified him [and] ' his perfect power, Barbelo, for ²⁰ thanks to her it had come into being.

“And she requested again ' to grant her [indestructibility], and he ' consented. When he had [consented], indestructibility ' [came] forth, and it stood by ' the thought and the foreknowledge. It glorified ²⁵ the invisible One and Barbelo ' thanks to whom they had come into being.

“And Barbelo requested ' to grant her eternal life. And ' the invisible Spirit consented. And ' when he had consented, eternal life ³⁰ came forth, and [they stood] and they glorified ' the invisible [Spirit] and Barbelo ' thanks to whom they had come into being.

“And she requested again ' to grant her truth. And the invisible Spirit ' consented. Truth came forth, ³⁵ and they stood and glorified the invisible, 6 excellent Spirit and his Barbelo ' thanks to whom they had come into being.

"This is the five-aeon ' of the Father which is the first ' Man, the image of the invisible Spirit; ⁵ it is the Pronoia which is Barbelo, ' the thought and the foreknowledge and ' the indestructibility and the eternal life and ' the truth. This is the androgynous five-aeon, ' which is the ten-aeon, which is ¹⁰ the Father.

"And he looked within Barbelo ' with the pure light which surrounds the invisible ' Spirit and (with) his spark, and she conceived ' from him. He begot a spark of light with a light ' of a blessed likeness. But it does not equal ¹⁵ his greatness. This was an only-begotten one ' of the Mother-Father which had come forth; ' it is his only begetting, the only-begotten one of ' the Father, the pure Light.

"And ' the invisible, virginal Spirit rejoiced ²⁰ over the light which came forth, that which ' was brought forth first by the first power ' of his Pronoia who is Barbelo. ' And he anointed it with his goodness ' until it became perfect, not lacking ²⁵ in any goodness, because he had anointed it ' with the goodness of the invisible Spirit. And ' it stood before him as he poured upon ' it. And immediately when it had received from ' the Spirit, it glorified the holy Spirit ³⁰ and the perfect Pro[n]oia { . . . } ³² thank to whom it had ' come forth.

"And it requested to give it a fellow worker, ' which is the mind, and he consented. ³⁵ And when the invisible Spirit had consented, 7 the mind came forth, and it stood ' by Christ glorifying him and ' Barbelo. And all these came into being ' in silence.

"And the mind wanted ⁵ to perform a deed through the word ' of the invisible Spirit. And his will became ' a deed and it appeared with ' the mind; and the light glorified it. ' And the word followed the will. ¹⁰ For because of the word, Christ ' the divine Autogenes created everything. And the ' eternal life <and> his will and the mind ' and the foreknowledge stood and glorified ' the invisible Spirit and Barbel[o], ¹⁵ for thanks to her they had come into being.

"And the holy ' Spirit completed the divine Autogenes, ' his son, together with Barbel[o], ' that he may stand before the mighty and invisible, ' virginal Spirit as the divine ²⁰ Autogenes, the Christ, whom he had ' honored with a mighty voice. He came forth ' through the Pronoia. And the invisible, ' virginal Spirit placed the ' divine Autogenes of truth over everything. ²⁵ And he subjected to him every authority ' and the truth which is in him, ' that he may know the all which ' has been called with a name exalted above ' every name. For they will mention that name ³⁰ to those who are worthy of it.

"For from the light, ' which is the Christ, and the indestructibility, ' "

through the gift of the Spirit and the four ' lights, from the divine Autogenes, ' he looked out that they may be stationed ⁸ by him. And the three (are) will, ' thought, and life. And the four ' powers (are) understanding, grace, perception, ' and prudence. And grace exists with ⁵ the light-aeon Armozal, who ' is the first angel. And there are ' three other aeons with this aeon: grace, ' truth, and form. And the second ' light (is) Oriel, who has been placed ¹⁰ on the second aeon. And there are ' three other aeons with him: conception, perception, ' and memory. And the third light ' is Daveithai, who has been placed ' on the third aeon. And there are ¹⁵ three other aeons with him: understanding, ' love, and idea. And the fourth ' aeon was placed on the fourth ' light Eleleth. And there are ' three other aeons with him: perfection, ²⁰ peace, and Sophia. These are the four lights ' which stand by the divine Autogenes, ' (and) these are the twelve aeons which stand ' by the son of the mighty one, the Autogenes, the Christ, ' through the will and the gift of the invisible ²⁵ Spirit. And the twelve aeons belong to ' the son, the [A]utogenes. And all things had been ' established by the will of the holy Spirit ' through the Autogenes.

"And from ' the foreknowledge of the perfect mind, ³⁰ through the revelation of the will of the invisible ' Spirit and the will of the Autogenes, ' (came into being the) perfect Man, the first revelation, ' and the truth. It is he whom ' the virginal Spirit called Pigeraadama(s), ³⁵ and he placed him on ⁹ the first aeon with the mighty one, the Autogenes, ' the Christ, by the first light Armozal; ' and his powers are with him. ' And the invisible one gave him an intelligible, ⁵ invincible power. And he spoke ' and glorified and praised the invisible ' Spirit, saying, 'It is thanks to thee that everything ' has come into being and everything will return to thee. ' And I shall praise and glorify thee and ¹⁰ the Autogenes and the aeons, the three: the Father, ' the Mother, and the Son, the perfect power.'

"And he ' placed his son S[e]th on the second ' aeon in the presence of the second light ' Oriel. And in the third aeon ¹⁵ the seed of Seth was placed ' on the third light Daveitha[i]. ' And the souls of the saints were placed (there). ' And in the fourth aeon ' the souls were placed of those who do not know the ²⁰ Pleroma and who did not repent at once, ' but who persisted for a while and repented ' afterwards; they are by the fourth ' light Eleleth. These are ' creatures which glorify the invisible Spirit. ²⁵

"And the Sophia of the Epinoia, being an aeon, ' conceived a thought from herself with ' the reflection of the invisible Spirit and ' fore-

knowledge. She wanted to bring forth ' a likeness out of herself without the consent of the Spirit ³⁰—he had not approved—and without her consort ' and without his consideration. And though the personage of her ' maleness had not approved, ' and she had not found her agreement, ' and she had thought without the consent of the Spirit ³⁵ and the knowledge of her agreement, (yet) she brought forth. **10** And because of the invincible power which is in her, ' her thought did not remain idle and ' a thing came out of her ' which was imperfect and different from her appearance, ⁵ because she had created it without her consort. ' And it was dissimilar to the likeness of its mother ' for it has another form.

“And when she saw (the consequence of) her ' desire, it had changed into a form ' of a lion-faced serpent. And its eyes ¹⁰ were like lightning fires which ' flash. She cast it away from her, outside ' that place, that no one ' of the immortal ones might see it, for she had created it ' in ignorance. And she surrounded it with ¹⁵ a luminous cloud, and she placed a throne ' in the middle of the cloud that no ' one might see it except the holy Spirit ' who is called the mother of the living. ' And she called his name Yaltabaoth.

This ²⁰ is the first archon who took a great ' power from his mother. And he ' removed himself from her and moved ' away from the places in which he was born. He ' became strong and created for himself other aeons with ²⁵ a flame of luminous fire which (still) exists now. ' And he joined with his madness ' which is in him and begot ' authorities for himself. The name of the first one ' is Athoth, whom the generations call ³⁰ [...]. The second one is Harmas, ' who [is the eye] of envy. The third one ' is Kalila-Oumbri. The fourth one is Yabel. ' The fifth one is Adonaïou, who is called ' Sabaoth. The sixth one is Cain, ³⁵ whom the generation of men call ' the sun. The seventh is Abel. The ' eighth is Abrisene. The ninth is Yobel. **11** The tenth is Armoupieel. The eleventh ' is Melcheir-Adonein. The twelfth ' is Belias, who is over the depth ' of Hades. And he placed seven kings ⁵—corresponding to the firmaments of heaven—over the ' seven heavens and five over the depth of the abyss, ' that they may reign. And he shared his fire ' with them, but he did not send out from ' the power of the light which he had taken from his mother, ¹⁰ for he is ignorant darkness.

“And ' when the light had mixed with the darkness, it caused the ' darkness to shine. And when the darkness had mixed with ' the light, it darkened the light and it became ' neither light nor dark, but it became ¹⁵ weak.

"Now the archon who is weak has ' three names. The first name is Yaltaba[oth], ' the second is Saklas, and the third is ' Samael. And he is impious in his madness ' which is in him. For he said, ²⁰ 'I am God and there is no other God ' beside me,' for he is ignorant of his strength, ' the place from which he had come.

"And the archons ' created seven powers for themselves, and ' the powers created for themselves six angels for ²⁵ each one until they became 365 angels. ' And these are the bodies belonging with the names: the first is Athoth, ' he has a sheep's face; the second is Eloaiou, ' he has a donkey's face; the third ' is Astaphaios, he has a [hyena's] face; the ³⁰ fourth is Yao, he has a [serpent's] face with ' seven heads; the fifth is Sabaoth, ' he has a dragon's face; the sixth is Adonin, ' he has a monkey's face; the seventh is Sabbede, ' he has a shining fire-face. This is the ³⁵ sevenness of the week.

"But Yaltabaoth ' had a multitude 12 of faces in addition to all of them ' so that he could bring a face before ' all of them, according to his desire, being in ' the middle of seraphs. He shared ⁵ his fire with them; ' therefore he became lord over them, because of the power of ' the glory he possessed of his mother's ' light. Therefore he called ' himself God. And he did not ¹⁰ put his trust in the place from which he came. And ' he united with the authorities which were ' with him, the seven powers, through his thought. ' And when he spoke it happened. And ' he named each power beginning ¹⁵ with the highest: the first is ' goodness with the first one, Athoth; ' the second is foreknowledge with ' the second one, Eloaio; and the third is divinity with the third one, ' Astraphaio; the fourth is ²⁰ lordship with the fourth one, Yao; ' the fifth is kingdom with the fifth one, ' Sanbaoth; the sixth is envy with ' the sixth one, Adonein; the seventh ' is understanding with the seventh one, ²⁵ Sabbateon. And these have ' a firmament corresponding to each aeon-heaven. They were ' given names according to the glory which belongs to heaven ' for the [destruction of the] powers. And in the names which were ' given to [them by] their Originator ³⁰ there was power. But the names which were given ' them according to the glory which belongs to heaven mean ' for them destruction and powerlessness. ' Thus they have two names.

"And ' everything he organized according to the model of the first ³⁵ aeons which had come into being so that he might 13 create them like the indestructible ones. Not because ' he had seen the indestructible ones, but the power ' which is in him which he took from ' his mother produced in him the likeness of ⁵ the cosmos. And when he saw the

creation which surrounds ' him and the multitude of the angels around ' him which had come forth from him, ' he said to them, 'I am a ' jealous God and there is no other God beside me.' But by ¹⁰ announcing this he indicated to the angels ' who attended to him that there exists another God, ' for if there were no other one, of whom ' would he be jealous? Then the mother began ' to move to and fro. She became aware of the deficiency when ¹⁵ the brightness of her light diminished. And she ' became dark because her consort ' had not agreed with her."

—But I ' said, "Lord, what does it mean that she moved to and fro?" And he ' smiled and said, "Do not think it is, as ²⁰ Moses said, 'above ' the waters.' No, but when she had seen ' the wickedness which had happened, and the theft which ' her son had committed, she repented. ' And forgetfulness overcame her in the darkness of ²⁵ ignorance and she began to be ashamed. (IV 21, 13-14 adds: And she did not dare ' to return, but she was moving) ' about. And the moving is the going to and fro.—

"And the ' arrogant one took a power from ' his mother. For he was ignorant, ' thinking that there existed no other except ³⁰ his mother alone. And when he saw the multitude ' of the angels which he had created, then he felt ' exalted above them.

"And when ' the mother recognized that the cover of darkness ' was imperfect, then she knew ³⁵ that her consort had not agreed ' with her. She repented ¹⁴ with much weeping. And the whole ' pleroma heard the prayer of her repentance ' and they praised on her behalf ' the invisible, virginal ⁵ Spirit. (IV 22, 5-7 adds: And ' he consented; and when the invisible Spirit ' had consented,) the holy Spirit poured ' over her from their whole fullness. ' For her consort had not come to her, ' but he came to her through the pleroma ' in order that he might correct her deficiency. And she was taken ¹⁰ up not to her own aeon ' but above her son, that she might be ' in the ninth until she has corrected her ' deficiency.

"And a voice came forth from the exalted ' aeon-heaven: 'The Man exists and ¹⁵ the son of Man.' And the chief archon, Yaltabaoth, ' heard (it) and thought that the ' voice had come from his mother, ' and he did not know from where she (or: it) came. And ' the holy Mother-Father taught them, ²⁰ and the perfect, complete foreknowledge, ' the image of the invisible one who is the Father ' of the all through whom everything came into being, ' the first Man, for he revealed his appearance ' in a human form.

"And the ²⁵ whole aeon of the chief archon trembled, ' and the foundations of the abyss shook. And ' of the waters which are above ' "

matter, the underside was illuminated by ' the appearance of his image which ³⁰ had been revealed. And when all the authorities ' and the chief archon looked, they ' saw the whole part of the underside which was ' illuminated. And through the light they saw ' the form of the image in the water. 15

“And he said to the authorities which attend to him, ' ‘Come, let us create a man according to ' the image of God and according to our likeness, that ' his image may become a light for us.’ ⁵ And they created by means of each other's powers ' in correspondence with the indications which were given. And ' each authority supplied a characteristic ' by means of the form of the image which he had seen ' in its psychic (form). He created a being ¹⁰ according to the likeness of the first, perfect Man. ' And they said, ‘Let us call him ' Adam, that his name may become ' a power of light for us.’

“And the powers ' began: the first one, goodness, created ¹⁵ a bone-soul; and the second, foreknowledge, ' created a sinew-soul; the third, ' divinity, created a flesh-soul; ' and the fourth, the lordship, created ' a marrow-soul; the fifth, kingdom, ²⁰ created a blood-soul; the sixth, ' envy, created a skin-soul; ' the seventh, understanding, created ' an eyelid-soul. And the multitude ' of the angels stood by him and they received ²⁵ from the powers the seven substances ' of the psychic (form) in order to create ' the composition of the limbs and the composition of the rump ' and the connection of each ' of the parts.

“The first one began to create ³⁰ the head: Eteraphaope-Abron created ' his head; Meniggesstroeth created ' the brain; Asterechme the right eye; ' Thaspomocha the left eye; ' Yeronumos the right ear; Bissoum ³⁵ the left ear; Akioreim the nose; 16 Banen-Ephroum the lips; Amen ' the teeth; Ibikan the molars; Basiliademe ' the tonsils; Achchan the uvula; Adaban ' the neck; Chaaman the vertebrae; ⁵ Dearcho the throat; Tebar the (IV 25, 4-5 adds: right shoulder; ' [... the]) left ' shoulder; Mniarchon the (IV 25, 6-7 adds: right ' elbow; [... the]) left ' elbow; Abitrion the right underarm; ' Evanthen the left underarm; Krys the right hand; ' Beluai the left hand; ¹⁰ Treneu the fingers of the right hand; Balbel ' the fingers of the left hand; Krیمان the nails ' of the hands; Astrops the right breast; ' Barroph the left breast; Baoum the right ' shoulder joint; Ararim the left shoulder joint; Areche ¹⁵ the belly; Phthave the navel; Senaphim ' the abdomen; Arachethopi the right ' ribs; Zabedo the left ribs; ' Barias the (IV 25, 19-20 adds: right ' hip; Phnouth the) left hip; Abenlenarchei ' the marrow; Chnoumeninorin the bones; ²⁰ 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 spine ²⁵ of the body; Ipous-poboba the veins; ' Bineborin the arteries; Atoimenpsephei, ' theirs is the breath which is in all the limbs; ' Enthollei[n] all the flesh; Bedouk ' the right womb; Arabeei the left penis; ³⁰ Eilo the testicles; Sorma the genitals; Gormakaiochlabar ' the right thigh; Nebrith ' the left thigh; Pserem the kidneys of ' the right leg; Asaklas the left ' kidney; Ormaoth the right leg; ³⁵ Emenun the left leg; Knux the 17 right shin-bone; Tupelon the left shin-bone; ' Achiel the right knee; Phneme the ' left knee; Phiouthrom the right foot; ' Boabel its toes; Trachoun ⁵ the left foot; Phikna its toes; ' Miamai the nails of the feet; Labernioum—. ' "

"And those who were appointed over all of these ' are: Zathoth, Armas, Kalila, Yabel, (IV 26, 19-20 adds: Sabaoth, Cain, ' Abel). And ' those who work particularly in the limbs: ¹⁰ (in) the head Diolimodraza, the neck Yammeax, ' the right shoulder Yakouib, the ' left shoulder Verton, the right hand ' Oudidi, the left one Arbao, the fingers of the right hand ' Lampno, the fingers of the left hand ¹⁵ Leekaphar, the right breast Barbar, the ' left breast Imae, the chest Pisandriaptes, ' the right shoulder joint Koade, the left shoulder joint ' Odeor, the right ribs Asphixix, the left ' ribs Synogchouta, the belly Arouph, ²⁰ 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 ²⁵ Toechea, the right knee Aol, the left ' knee Charaner, the right foot ' Bastan, its toes Archen-techtha, the ' left foot Marephnouth, its toes ' Abrana.

"Seven ruled over ³⁰ all of these: Michael, Ouriel, ' Asmenedas, Saphasatoel, Aarmouriam, ' Richram, Amiorps. And the ones who are over the senses ' (are) Archendekta; and he who is over the receptions ' (is) Deitharbathas; and he who is over the imagination ³⁵ (is) Oummaa; and he who is over the composition 18 Aachiaran, and he who is over the whole impulse ' Riaramnacho.

"And the origin of the demons ' which are in the whole body is ordained to be four: ' heat, cold, wetness, ⁵ and dryness. And the mother of all of them is matter. ' And he who reigns over the heat (is) Phloxopha; ' and he who reigns over the cold ' is Oroorrothos; and he who reigns over ' what is dry (is) Erimacho; and he who reigns ¹⁰ over the wetness (is) Athuro. And the mother of all of these ' sets in their midst On-orthochras, ' since she is illimitable, and she mixes ' with all of them. And she is truly matter, ' for they are nourished through her.

"The four ¹⁵ chief demons are: Ephememphi who ' belongs to pleasure,

Yoko who belongs to desire, ' Nenentophni who belongs to grief, Blaomen ' who belongs to fear. And the mother of them all is ' Aesthesis-Ouchepiptoe. And from the four ²⁰ demons passions came forth. ' And from grief (came) envy, jealousy, ' distress, trouble, pain, ' callousness, anxiety, mourning, ' etc. And from pleasure ²⁵ much wickedness arises, and empty ' pride, and similar things. ' And from desire (comes) anger, wrath ' and bitterness and bitter passion ' and unsatedness and similar things. ³⁰ And from fear (comes) dread, ' fawning, agony, and shame. All of these ' are like useful things as well as evil things. ' But the insight into their true (character) is Anaro, ' who is the head of the material soul, 19 for she belongs with the seven senses, Ouchepiptoe. '

“This is the number of the angels: ' together they are 365. They ' all worked on it until, ⁵ limb for limb, the psychic and ' material body was completed by them. Now there are ' other ones over the remaining passions ' whom I did not mention to you. But if you ' wish to know them, it is written in ¹⁰ the book of Zoroaster. And ' all the angels and demons worked ' until they had constructed the psychic body. ' And their product was completely ' inactive and motionless for a long time. ¹⁵

“And when the mother wanted to retrieve ' the power which she had given to the chief archon, ' she petitioned the Mother-Father ' of the all who is most merciful. He sent, ' by means of the holy decree, the five lights ²⁰ down upon the place of the angels of ' the chief archon. They advised him that they should ' bring forth the power of the mother. And they said ' to Yaltabaoth, ‘Blow into his ' face something of your spirit and ²⁵ his body will arise.’ And he blew ' into his face the spirit which is the power ' of his mother; he did not know (this), for he exists ' in ignorance. And the power ' of the mother went out of ³⁰ Yaltabaoth into the psychic soul ' which they had fashioned after the image of the One who ' exists from the beginning. The body moved and gained strength, ' and it was luminous. '

“And in that moment the rest of the powers ²⁰ became jealous, because he had come into being ' through all of them and they had given their ' power to the man, and his ' intelligence was greater than that of those who had made him, and ⁵ greater than that of the chief archon. And when they recognized ' that he was luminous, and that he could think better ' than they, and that he was free from wickedness, they took ' him and threw him into the lowest region ' of all matter.

“But the blessed One, the Mother-Father, ¹⁰ the beneficent and merciful One, ' had mercy on the power of the mother ' which was brought

forth out of the chief archon, ' for they (the archons) might again gain power over the ' psychic and perceptible body. And he¹⁵ sent, through his beneficent ' Spirit and his great mercy, a ' helper to Adam, luminous Epinoia ' which comes out of him, who was called ' Life. And she assists the whole creature,²⁰ by toiling with him and by restoring ' him to his fullness and by ' teaching him about the descent of his ' seed (and) by teaching him about the way of ascent, ' (which is) the way he came down. ²⁵ And the luminous Epinoia was hidden in Adam, ' in order that the archons might not know her, ' but that the Epinoia might be a correction ' of the deficiency of the mother.

"And the man came forth ' because of the shadow of the light ³⁰ which is in him. And his thinking ' was superior to all those who had made him. ' When they looked up they saw ' that his thinking was superior. And they took ' counsel with the whole array of archons ³⁵ and angels. They took fire and earth **21** and water and mixed them together ' with the four fiery winds. And they wrought them ' together and caused a great ' disturbance. And they brought him (Adam) into the shadow ⁵ of death in order that they might form (him) again ' from earth and water and fire ' and the spirit which originates in matter, which is ' the ignorance of darkness and desire, ' and their opposing spirit which ¹⁰ is the tomb of the newly-formed body ' with which the robbers had clothed the man, ' the bond of forgetfulness; and he became a ' mortal man. This is the first one who came down ' and the first separation. But the ¹⁵ Epinoia of the light which was in him, ' she is the one who will awaken his thinking.

"And ' the archons took him and placed ' him in paradise. And they said to him, ' 'Eat, that is, at leisure,' for ²⁰ their luxury is bitter and their beauty is depraved. ' And their luxury is deception and ' their trees are godlessness and their fruit ' is deadly poison and their ' promise is death. And the tree of their ²⁵ life they had placed in the middle of paradise. '

"And I shall teach you (pl.) ' what is the mystery of their life, ' which is the plan which they made together, ' which is the likeness of their spirit. ³⁰ The root of this tree is bitter and its branches ' are death, its shadow is hate ' and deception is in its leaves, ' and its blossom is the ointment of evil, ' and its fruit is death and ³⁵ desire is its seed, and ' it sprouts in darkness. The **22** dwelling place of those who taste from it is ' Hades and the darkness is their place of rest. '

"But what they call ' the tree of knowledge of good and ⁵ evil, which is the Epinoia of the light, ' they stayed in front of it in order that he

(Adam) might not ' look up to his fullness and ' recognize the nakedness of his shamefulfulness. ' —“But it was I who brought about that they ate.”—

And ¹⁰ I said to the savior, “Lord, was it not the serpent ' that taught Adam to eat?” ' The savior smiled and said, “The serpent taught them ' to eat from wickedness, begetting, ' lust, (and) the destruction, that he might ¹⁵ be useful to him. And he (Adam) knew that he was ' disobedient to him (the chief archon) due to the light of the Epinoia ' which is in him, which corrected him in his ' thinking (to be) superior to the chief archon. And (the latter) ' wanted to bring out the power which he himself had given ²⁰ him. And he brought a forgetfulness ' over Adam.”

And I said to the savior, “What is ' the forgetfulness?” And he said, “It is not the way Moses ' wrote (and) you heard. For he said in ' his first book, ‘He put him to sleep’ (Genesis 2:21), but ²⁵ (it was) in his perception. For he said through the ' prophet, ‘I will make their ' hearts heavy that they may not pay attention and may not ' see’ (Isaiah 6:10).

“Then the Epinoia of the light ' hid herself in him (Adam). And the chief archon wanted ³⁰ to bring her out of his rib. ' But the Epinoia of the light cannot be grasped. ' Although darkness pursued her, it did not catch her. And ' he brought a part of his power ' out of him. And he made another creature ³⁵ in the form of a woman according to the likeness of the Epinoia ' which had appeared to him. And he brought **23** the part which he had taken from the power ' of the man into the female creature, ' and not the way Moses said, ' ‘his rib-bone.’

“And he (Adam) saw the woman by ⁵ him. And in that moment ' the luminous Epinoia appeared, and she lifted ' the veil which lay over his mind. ' And he became sober from the drunkenness of darkness. ' And he recognized his counter-image, and he said, ¹⁰ ‘This is indeed bone from my bones ' and flesh from my flesh.’ Therefore ' the man will leave his father and his ' mother and he will cleave to his wife and they will ' both be one flesh, for they ¹⁵ will send him his consort, ' and he will leave his father and his mother. { . . . } ²⁰

“And our sister ' Sophia (is) she who came down in innocence ' in order to rectify her deficiency. ' Therefore she was called Life which is ' the mother of the living. Through the foreknowledge ²⁵ of the sovereignty and through her ' they have tasted the perfect Knowledge. I appeared ' in the form of an eagle on ' the tree of knowledge, which is the Epinoia ' from the foreknowledge of the pure light, ³⁰ that I might teach them and awaken ' them out of the depth of sleep. For they ' were both in a fallen state and they ' recognized their nakedness. The

Epinoia ' appeared to them as a light (and) she awakened ³⁵ their thinking.

"And when Aldabaoth ' noticed that they withdrew from him, ' he cursed his earth. He found the woman as she was ²⁴ preparing herself for her husband. He was lord ' over her though he did not know the mystery ' which had come to pass through the holy decree. ' And they were afraid to blame him. And ⁵ he showed his angels his ' ignorance which is in him. And ' he cast them out of paradise and ' he clothed them in gloomy darkness. And the ' chief archon saw the virgin who stood ¹⁰ by Adam, and that the luminous ' Epinoia of life had appeared in her. ' And Yaldabaoth was full of ignorance. ' And when the foreknowledge of the all ' noticed (it), she sent some and they snatched ¹⁵ Life out of Eve.

"And the chief archon ' seduced her and he begot in her ' two sons; the first and the second ' (are) Eloim and Yave. Eloim has a bear-face ' and Yave has a cat-face. The one ²⁰ is righteous but the other is unrighteous. (IV 38, 4-6 adds: Yave ' is righteous but Eloim is ' unrighteous.) ' Yave he set ' over the fire and the wind, and Eloim he set ' over the water and ' the earth. And these he called with the names ²⁵ Cain and Abel with a view to deceive. '

"Now up to the present day ' sexual intercourse continued due to the chief archon. ' And he planted sexual desire ' in her who belongs to Adam. And he produced through ³⁰ intercourse the copies of the bodies, ' and he inspired them with his opposing spirit. '

"And the two archons he set ' over principalities so that ' they might rule over the tomb. ³⁵ And when Adam recognized the likeness of his own ' foreknowledge, he begot the likeness ²⁵ of the son of man. He called him Seth ' according to the way of the race in the aeons. Likewise ' the mother also sent down her spirit ' which is in her likeness and a ⁵ copy of those who are in the pleroma, for she will ' prepare a dwelling place for the aeons which will come ' down. And he made them drink water of forgetfulness, ' from the chief archon, in order that they might not ' know from where they came. Thus ¹⁰ the seed remained for ' a while assisting (him) in order that, when ' the Spirit comes forth from ' the holy aeons, he may raise him up and ' heal him from the deficiency, that the ¹⁵ whole pleroma may (again) become holy and ' faultless."

And I said to the savior, ' "Lord, will all the souls then be brought safely ' into the pure light?" He answered ' and said to me, "Great things ²⁰ have arisen in your mind, for it is ' difficult to explain them to others ' except to those who are from ' the immovable race. Those on

whom the Spirit of life ' will descend and (with whom) he will be with the power, ²⁵ they will be saved and become perfect ' and be worthy of the greatnesses and ' be purified in that place from ' all wickedness and the involvements in evil. ' Then they have no other care than ³⁰ the incorruption alone, to which they direct their attention ' from here on, without anger or envy or jealousy ' or desire and greed of ' everything. They are not affected by ' anything except the state of being in ³⁵ the flesh alone, which they bear while looking expectantly ' for the time when they will be ' met ²⁶ by the receivers. Such ' then are worthy of the imperishable, ' eternal life and the calling. For they endure ' everything and bear up under ⁵ everything, that they may finish ' the good fight and inherit ' eternal life."

I said to him, "Lord, ' the souls of those who did not do these works, ' (but) on whom the power and Spirit ¹⁰ of life descended, (IV 40, 24-25 adds: will they be rejected?" He ' answered and said to me, "If) the ' Spirit (IV 40, 26 adds: descended upon them), they will in any case be saved ' and they will change (for the better). For the ' power will descend on every man, ' for without it no one can stand. ¹⁵ And after they are born, then, ' when the Spirit of life increases and ' the power comes and strengthens that soul, ' no one can lead it astray ' with works of evil. ²⁰ But those on whom the opposing spirit ' descends are drawn by ' him and they go astray."

And I ' said, "Lord, where will the souls of these go ' when they have come out of their ²⁵ flesh?" And he smiled ' and said to me, "The soul in which the power ' will become superior to the despicable spirit, ' she is strong and she flees from ' evil and, through ³⁰ the intervention of the incorruptible one, she is saved ' and she is taken up to the rest ' of the aeons."

And I said, "Lord, ' those, however, who have not known ' to whom they belong, where will their souls ³⁵ be?" And he said to me, ' "In those the despicable spirit has ²⁷ gained strength when they went astray. And he ' burdens the soul and draws her ' to the works of evil, and he casts ' her down into forgetfulness. And after she ⁵ comes out of (the body), she is handed over to the authorities, ' who came into being through the archon, and ' they bind her with chains and cast ' her into prison and consort with her ' until she is liberated from the forgetfulness and ¹⁰ acquires knowledge. And if thus she ' becomes perfect, she is saved."

And I ' said, "Lord, how can the soul become smaller ' and return into the nature ' of its mother or into man?" Then ¹⁵ he rejoiced when I asked him this, and ' he said to me, "Truly, you are blessed, ' for you

have understood! That soul ' is made to follow another one (fem.), since the Spirit of ' life is in her. She is saved through ²⁰ him. She is not again cast ' into another flesh."

And I said, ' "Lord, these also who did know but ' have turned away, where will their ' souls go?" Then he said to me, "To that place ²⁵ where the angels of poverty go ' they will be taken, the place ' where there is no repentance. And ' they will be kept for the day on which ' those who have blasphemed the spirit will be tortured, ³⁰ and they will be punished with eternal punishment." ' "

And I said, "Lord, ' from where did the despicable spirit come?" ' Then he said to me, "The Mother-Father ' who is rich in mercy, the holy Spirit ³⁵ in every way, the One who is merciful and 28 who sympathizes with you (pl.), i.e. the ' Epinoia of the foreknowledge of light, ' he raised up the offspring of the perfect ' race and his thinking and the eternal ⁵ light of man. When ' the chief archon realized that they were exalted ' above him in the height—and they surpass ' him in thinking—then he wanted to seize their ' thought, not knowing that they surpassed ¹⁰ him in thinking and that he will not be able ' to seize them.

"He made a plan ' with his authorities, which are his powers, and ' they committed together adultery with Sophia, and ' bitter fate was begotten through them, ¹⁵ which is the last of the terrible bonds. ' And it is of a sort that ' they are dreadful to each other. And it is harder and ' stronger than she with whom ' the gods are united and the angels and the demons ²⁰ and all the generations until this day. ' For from that fate ' came forth every sin and ' injustice and blasphemy and the chain ' of forgetfulness and ignorance and every ²⁵ difficult command and serious sins ' and great fear. And thus ' the whole creation was made blind, ' in order that they may not know God who is ' above all of them. And because of the chain of forgetfulness ³⁰ their sins were hidden. For they are bound with ' measures and times and moments, ' since it (fate) is lord over everything.

"And he ' repented for everything which had come into being ' through him. This time he planned ³⁵ to bring a flood 29 over the work of man. But the greatness ' of the light of the foreknowledge informed ' Noah, and he proclaimed (it) to all the offspring ' which are the sons of men. But ⁵ those who were strangers to him did not listen to him. ' It is not as Moses said, ' "They hid themselves in an ark" (Genesis 7:7), but ' they hid themselves in a place, not ' only Noah but also many other people ¹⁰ from the immovable race. They went ' into a place and hid themselves in a ' luminous cloud. And he recognized his authority, ' and she who be-

longs to the light was with him, ' having shone on them because ¹⁵ he had brought darkness upon the whole earth. '

"And he made a plan with his powers. ' He sent his angels to the daughters ' of men, that they might take some of them for themselves ' and raise offspring ²⁰ for their enjoyment. And at first they did not succeed. ' When they had no success, they gathered ' together again and they made ' a plan together. They created ' a despicable spirit, who resembles the Spirit who had descended, ²⁵ so as to pollute the souls through it. ' And the angels changed themselves in their ' likeness into the likeness of their (the daughters of men) mates, ' filling them with the spirit of darkness, ' which they had mixed for them, and with evil. ³⁰ They brought gold and silver ' and a gift and copper and iron ' and metal and all kinds ' of things. And they steered the people ' who had followed them ³⁰ into great troubles, by leading them astray ' with many deceptions. They (the people) became old without having enjoyment. ' They died, not having found truth and ' without knowing the God of truth. And ⁵ thus the whole creation became enslaved forever, ' from the foundation of the world ' until now. And they took women ' and begot children out of the darkness according to ' the likeness of their spirit. And they closed their hearts, ¹⁰ and they hardened themselves through the hardness ' of the despicable spirit until now.

"I, ' therefore, the perfect Pronoia of the all, ' changed myself into my seed, for I existed ' first, going on every road. ¹⁵ For I am the richness of the light; ' I am the remembrance of the pleroma.

"And I ' went into the realm of darkness and ' I endured till I entered the middle ' of the prison. And the foundations of chaos ²⁰ shook. And I hid myself from them because of ' their wickedness, and they did not recognize me.

"Again ' I returned for the second time ' and I went about. I came forth from those who belong to the light, ' which is I, the remembrance of the Pronoia. ²⁵ I entered into the middle of darkness and ' the inside of Hades, since I was seeking (to accomplish) ' my task. And the foundations of chaos ' shook, that they might fall down upon those who ' are in chaos and might destroy them. ³⁰ And again I ran up to my root of light ' lest they be destroyed before ' the time.

"Still for a third time ' I went—I am the light ' which exists in the light, I am ³⁵ the remembrance of the Pronoia—that I might ' enter into the middle of darkness and the inside ³¹ of Hades. And I filled my face with ' the light of the completion of their aeon. ' And I entered into the middle of their prison ' which is the prison of the body. And ⁵

I said, 'He who hears, let him get up from the deep ' sleep.' And he wept and shed tears. ' Bitter tears he wiped from ' himself and he said, 'Who is it that calls my ' name, and from where has this hope come to me, ¹⁰ while I am in the chains of the prison?' And ' I said, 'I am the Pronoia of the pure light; ' I am the thinking of the virginal ' Spirit, he who raised you up to the honored ' place. Arise and remember ¹⁵ that it is you who hearkened, and follow ' your root, which is I, the merciful one, and ' guard yourself against ' the angels of poverty and the demons ' of chaos and all those who ensnare you, ²⁰ and beware of the ' deep sleep and the enclosure of the inside ' of Hades.'

"And I raised him up ' and sealed him in the light ' of the water with five seals, in order that ²⁵ death might not have power over him from this time on.

"And ' behold, now I shall go up to the perfect ' aeon. I have completed everything for you ' in your hearing. And I ' have said everything to you that you might write ³⁰ them down and give them secretly to your fellow spirits, ' for this is the mystery of the immovable race.'" '

And the savior presented these things to him that ' he might write them down and keep them ' secure. And he said to him, "Cursed be ³⁵ everyone who will exchange these things for a gift ' or for food or for ' drink or for clothing or for any other such thing." ³² And these things were presented to him ' in a mystery, and immediately ' he disappeared from him. ' And he went to his fellow disciples and related ⁵ to them what the savior had told him. '

Jesus Christ, Amen. '

The '
Apocryphon '
According to John