

THE TRUE ORIGINS OF THE ADAM AND EVE CREATION STORY BEFORE KING JAMES

Greetings Spiritual Family,

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ALUMASA X

It's finally done! At least Mostly done. After hours of reading, studying and research I have methodically read those sections of the Nag Hammadi titled “**THE HYPOSTASIS OF THE ARCHONS**”, applicable to the King James Version of the Adam and Eve story which is only 9 pages – **(NagHam is 566 total pages and contains historical language and application of the entire King James Bible)**

This research provides the “Creation Story” before the Council of Nicaea 325 A.D. canonized which scriptures it would allow to be included, excluded, changed and deleted from the biblical text of your current day King James Bible.

See Council of Nicaea 325 A.D.

<https://files.secure.website/wscfus/10767234/32165974/325-ad-council-of-nicaea-1st-wiki.pdf>

This research is focused on the 1611 KJV Genesis Adam and Eve creation story and god's destruction of man and earth leaving Noah and his family. To what extent were the Christian scriptures rewritten, repackaged, changed and modified from the Christian Gnostic Nag Hammadi 250 A.D. Scriptures written 1,400 years before the 15th generation 1611 A.D. King James bible?

The Nag Hammadi Codices were discovered in 1945 around the same time as the Hebrew “Dead Sea Scrolls” (Old Testament). Please click the link if for review:

<https://files.secure.website/wscfus/10767234/32307381/nag-hammadi-codices-wiki.pdf>

SIDE-BY-SIDE COMPARISION OF THE ANCIENT NAG HAMMADI SCRIPTURES TO TODAY'S KING JAMES ADAM AND EVE STORY

The goal of this research work is to compare how much, if any, was the older Christian text cited in the Nag Hammadi Scriptures written 1,400 years prior to the 1611 King James Bible changed, deleted, etc. As I have discovered, it was significantly changed to fit the religious narrative we have today. Additionally, I wanted to establish that the “Creation Story” proffered in the King James bible has been told over the millennia by civilizations that predate the NAGHAM and the KJV for more than 10,000 years

allowing the authors to plagiarize ancient text and make it their own.

HIGHLIGHTED SCRIPTURES: To quickly reference sections of the Nag Hammadi scriptures contained in the King James Biblical creation story, simply hover over and click the highlighted text and **a text box will pop up** giving you the **Chapter, Verse and Scripture of the KJV** that applies.

Highlighted POP UP Boxes for KJV Scriptures begin on page 162 NOT ALL highlighted text contain a pop up box. Certain text were for research and review.

NOTICE: NagHam scriptures that could not be fully deciphered from the papyrus will be indicated by the following symbols: (? , [...], and . . .) are a few indicators.

CREATION STORY TEXT OF THE CHRISTIAN NAGHAM SCRIPTURES

Most of you can agree that the language of the biblical text has changed significantly over the millennia **(A plethora of 1,000's of years of Translations and Adaptations: aka, Denominations)**. Thus, the changes in the language of the NAGHAM as applied to KJV after the Council of Nicaea canonization should be of no surprise. It must be noted that **Christians, Hebrews and Jews were Henotheist, and remain Henotheist to this day as the KJV clearly establishes.**

NAGHAM SCRIPTURES THAT WERE DELETED, OMITTED OR CASTED OUT OF THE KJV TO CHANGE THE CREATION STORY NARRATIVE:

- (1) The Rulers (Gods) - There are multiple Gods referred to as “The Rulers” working together to Create Man throughout the Christian Gnostic. This is why Genesis 1: Reads “**Let US make man in OUR own Image.**”
- (2) Adam was created by a group of ROGUE “lesser gods” that did not know they were powerless to create man – that's why **Adam was initially created as a body and soul - without a spirit.**
- (3) Adam was given a spirit by a woman from the higher realm - Sophia Pistis – she became his heavenly mother under the highest God. (Later, the Greeks did not want the feminine energy to be the giver of life / the creator)
- (4) The First Ark built by Noah was destroyed by Norea, Eve's daughter. She blew it up because Noah refused to let her board the Ark. Noah had to build a second Ark. Norea is completely excluded from KJV Story.

THIS IS ABOUT RELIGIOUS TRUTH, EDUCATION AND VERIFIABLE FACTS REGARDING THE SCRIPTURES WE HAVE BEEN GIVEN TO BELIEVE VERSUS THE TRUE LANGUAGE AND ORIGIN OF ITS CREATION. I WILL BE MAKING A YOUTUBE VIDEO REVIEWING THIS RESEARCH PAPER. YOUR COMMENT AND STATEMENTS ARE ENCOURAGED.

“An absolute gold mine of the literature of Gnosticism.”

—*Los Angeles Times*

THE NAG HAMMADI LIBRARY

THE DEFINITIVE TRANSLATION
OF THE **GNOSTIC SCRIPTURES**
COMPLETE IN ONE VOLUME

JAMES M. ROBINSON
GENERAL EDITOR

THE
NAG HAMMADI LIBRARY
IN ENGLISH

THE NAG HAMMADI LIBRARY IN ENGLISH

TRANSLATED AND INTRODUCED BY

MEMBERS OF THE COPTIC Gnostic LIBRARY PROJECT
OF THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY,
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James M. Robinson, General Editor

THIRD, COMPLETELY REVISED EDITION

WITH AN AFTERWORD BY

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PREFACE

This volume is a thorough revision of *The Nag Hammadi Library in English*. The first edition, published in 1977, marked the end of one stage of Nag Hammadi scholarship and the beginning of another. The first stage was concerned with making this library of texts available; the second stage has been characterized by the discussion and interpretation of the texts.

The library of fourth-century papyrus manuscripts consists of twelve codices plus eight leaves from a thirteenth and contains fifty-two separate tractates. Due to duplications there are forty-five separate titles. Because the majority of the library's tractates derive from the Hellenistic sects now called gnostic, and survive in Coptic translations, it is characterized as the Coptic Gnostic Library. Scholarly rivalries and the situation in Egypt in the years following the library's discovery in 1945 hindered work on the manuscripts. Twenty years after the discovery only a small percentage of the texts had been edited and translated, mostly by European scholars, and less than ten percent had become available in English translations. In 1966 the team responsible for the present volume began to come together into "The Coptic Gnostic Library Project" under the auspices of the Institute for Antiquity and Christianity, Claremont, California.

The editing and translating of the library could only proceed as the manuscripts became accessible. In 1970 the Ministry of Culture of the Arab Republic of Egypt, together with UNESCO, named an International Committee for the Nag Hammadi Codices. The representative of the United States, James M. Robinson, was elected secretary. The primary task of the committee was to oversee the publication of photographic facsimiles. Between 1972 and 1977 the entire library was thus published by E.J. Brill of Leiden as *The Facsimile Edition of the Nag Hammadi Codices*. These were followed in 1979 with the publication of the *Cartonnage* volume and in 1984 with an *Introduction* volume, completing the twelve-volume *Facsimile Edition*. That edition was facilitated by members of The Coptic Gnostic Library Project working in the Coptic Museum in Old Cairo between 1971 and 1977 to reconstruct and conserve the manuscripts.

In 1977, coinciding with the availability of the library's complete contents in facsimile form, E.J. Brill and Harper & Row published the first

edition of *The Nag Hammadi Library in English*. The one-volume English translation was brought out as the project was beginning to publish its major scholarly work, a complete critical edition, *The Coptic Gnostic Library*. This series of volumes contains the edited Coptic text with English translations, introductions, notes, and indices. It includes the entire Nag Hammadi library plus three similar manuscripts housed in Berlin, London, and Oxford. The volumes and the editors of *The Coptic Gnostic Library*, published by E.J. Brill, are as follows: *Nag Hammadi Codex I (The Jung Codex)*, Volume 1: *Introduction, Texts and Translation*; Volume 2: *Notes*, volume editor Harold W. Attridge, 1985; *Nag Hammadi Codices II,1 and IV,1: The Apocryphon of John, Long Recension*, edited by Frederik Wisse, forthcoming; *Nag Hammadi Codex II,2-7, together with XIII,2*, Brit. Lib. Or. 4926 (I) and P. Oxy. 1,654,655*, Volume 1: *Gospel of Thomas, Gospel of Philip, Hypostasis of the Archons, Indexes*; Volume 2: *On the Origin of the World, Exegesis on the Soul, Book of Thomas, Indexes*, edited by Bentley Layton, in the press; *Nag Hammadi Codex III,1 and Papyrus Berolinensis 8502,2: The Apocryphon of John, Short Recension*, edited by Peter Nagel, volume editor Frederik Wisse, forthcoming; *Nag Hammadi Codices III,2 and IV,2: The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, edited by Alexander Böhlig and Frederik Wisse in cooperation with Pahor Labib, 1975; *Nag Hammadi Codices III,3-4 and V,1 with Papyrus Berolinensis 8502,3 and Oxyrhynchus Papyrus 1081: Eugnostos and The Sophia of Jesus Christ*, edited and translated by Douglas M. Parrott, in the press; *Nag Hammadi Codex III,5: The Dialogue of the Savior*, volume editor Stephen Emmel, 1984; *Nag Hammadi Codices V,2-5 and VI with Papyrus Berolinensis 8502,1 and 4*, volume editor Douglas M. Parrott, 1979; *Nag Hammadi Codex VII*, volume editor Frederik Wisse, forthcoming; *Nag Hammadi Codex VIII*, volume editor John Sieber, forthcoming; *Nag Hammadi Codices IX and X*, volume editor Birger A. Pearson, 1981; *Nag Hammadi Codices XI, XII and XIII*, volume editor Charles W. Hedrick, in the press; *Nag Hammadi Codices: Greek and Coptic Papyri from the Cartonnage of the Covers*, edited by J.W.B. Barns †, G.M. Browne, and J.C. Shelton, 1981; *Pistis Sophia*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, 1978; *The Books of Jeu and the Untitled Text in the Bruce Codex*, text edited by Carl Schmidt, translation and notes by Violet MacDermot, volume editor R. McL. Wilson, 1978.

In 1981 and 1984 respectively, Harper & Row and E.J. Brill published

paperback editions of *The Nag Hammadi Library in English*. These included an addition to the translation of *The Dialogue of the Savior* based on fragments (144,15-146,24) discovered by Stephen Emmel in the Beinecke Library at Yale University.

At the time of the publication of *The Nag Hammadi Library in English* more than a decade ago, only one title in the Coptic Gnostic Library series had appeared in print. Now, with that series nearing completion, the present book has been extensively revised to bring the translations into conformity with the critical edition's final translations. In the case of the earlier volumes to appear, an occasional improvement on the critical edition has been made. Research in the field of Gnosticism, greatly stimulated by the work of The Coptic Gnostic Library Project, has also developed during the past ten years. New tractate introductions have been written to acknowledge the ongoing discussion. Since several titles appear in the library in more than one version, it has been possible to combine fragmentary versions of some texts to produce more complete translations. Two titles from the closely related Berlin Gnostic Papyrus are also included.

Since the original manuscripts of the library are fragmentary in many places, ellipsis dots (. . .) are included to indicate the place, but not the extent, of all lacunae. The page and line numbers of the papyrus codex, given in the translations, should indicate the extent of the damage. A complete portrayal of the physical condition of the manuscripts is given in *The Facsimile Edition* and in the critical edition, *The Coptic Gnostic Library*. The textual signs that appear in *The Nag Hammadi Library in English* are those found in the critical edition; the reader is referred to those volumes for more scholarly matters. An ongoing bibliography in the field of gnostic studies is provided by David M. Scholer, *Nag Hammadi Bibliography 1948-1969*, volume one of the series *Nag Hammadi Studies*, published by E.J. Brill in 1971, with annual updates in the journal *Novum Testamentum*. All these supplements are soon to be merged with each other and published in *Nag Hammadi Studies* in a volume entitled *Nag Hammadi Bibliography 1970-1985*. Two books recently published by Harper & Row present discussions of ancient Gnosticism and its modern scholarship: *Gnosis: The Nature and History of Gnosticism*, 1983, by Kurt Rudolph; and *The Jesus of Heresy and History: The Discovery and Meaning of the Nag Hammadi Gnostic Library*, 1988, by John Dart.

The Coptic Gnostic Library Project has been generously supported over the years by many organizations which we would like to thank: The

Egyptian Antiquities Organization, UNESCO, the American Research Center in Egypt, the National Endowment for the Humanities, the John Simon Guggenheim Memorial Foundation, the American Philosophical Society, the Smithsonian Institution, and The Claremont Graduate School. In final appreciation, it should be said that the preparation of this thoroughly revised new edition was rendered considerably easier by the work done in the preparation of the first edition by its Managing Editor, Marvin W. Meyer.

Richard Smith
Managing Editor

TABLE OF TRACTATES IN THE
COPTIC GNOSTIC LIBRARY

The following table lists, for the thirteen Nag Hammadi Codices and Papyrus Berolinensis 8502, the codex and tractate numbers, the tractate titles as used in this edition (the titles found in the tractates themselves, sometimes simplified and standardized, or, when the tractate bears no surviving title, one supplied by the editors), and the abbreviations of these titles.

I,1	<i>The Prayer of the Apostle Paul</i>	<i>Pr. Paul</i>
I,2	<i>The Apocryphon of James</i>	<i>Ap. Jas.</i>
I,3	<i>The Gospel of Truth</i>	<i>Gos. Truth</i>
I,4	<i>The Treatise on the Resurrection</i>	<i>Treat. Res.</i>
I,5	<i>The Tripartite Tractate</i>	<i>Tri. Trac.</i>
II,1	<i>The Apocryphon of John</i>	<i>Ap. John</i>
II,2	<i>The Gospel of Thomas</i>	<i>Gos. Thom.</i>
II,3	<i>The Gospel of Philip</i>	<i>Gos. Phil.</i>
II,4	<i>The Hypostasis of the Archons</i>	<i>Hyp. Arch.</i>
II,5	<i>On the Origin of the World</i>	<i>Orig. World</i>
II,6	<i>The Exegesis on the Soul</i>	<i>Exeg. Soul</i>
II,7	<i>The Book of Thomas the Contender</i>	<i>Thom. Cont.</i>
III,1	<i>The Apocryphon of John</i>	<i>Ap. John</i>
III,2	<i>The Gospel of the Egyptians</i>	<i>Gos. Eg.</i>
III,3	<i>Eugnostos the Blessed</i>	<i>Eugnostos</i>
III,4	<i>The Sophia of Jesus Christ</i>	<i>Soph. Jes. Chr.</i>
III,5	<i>The Dialogue of the Savior</i>	<i>Dial. Sav.</i>
IV,1	<i>The Apocryphon of John</i>	<i>Ap. John</i>
IV,2	<i>The Gospel of the Egyptians</i>	<i>Gos. Eg.</i>
V,1	<i>Eugnostos the Blessed</i>	<i>Eugnostos</i>
V,2	<i>The Apocalypse of Paul</i>	<i>Apoc. Paul</i>
V,3	<i>The (First) Apocalypse of James</i>	<i>1 Apoc. Jas.</i>
V,4	<i>The (Second) Apocalypse of James</i>	<i>2 Apoc. Jas.</i>
V,5	<i>The Apocalypse of Adam</i>	<i>Apoc. Adam</i>
VI,1	<i>The Acts of Peter and the Twelve Apostles</i>	<i>Acts Pet. 12 Apost.</i>
VI,2	<i>The Thunder: Perfect Mind</i>	<i>Thund.</i>
VI,3	<i>Authoritative Teaching</i>	<i>Auth. Teach.</i>

VI,4	<i>The Concept of Our Great Power</i>	<i>Great Pow.</i>
VI,5	<i>Plato, Republic 588a-589b</i>	<i>Plato Rep.</i>
VI,6	<i>The Discourse on the Eighth and Ninth</i>	<i>Disc. 8-9</i>
VI,7	<i>The Prayer of Thanksgiving</i>	<i>Pr. Thanks.</i>
VI,7a	<i>Scribal Note</i>	<i>Scribal Note</i>
VI,8	<i>Asclepius 21-29</i>	<i>Asclepius</i>
VII,1	<i>The Paraphrase of Shem</i>	<i>Paraph. Shem</i>
VII,2	<i>The Second Treatise of the Great Seth</i>	<i>Treat. Seth</i>
VII,3	<i>Apocalypse of Peter</i>	<i>Apoc. Peter</i>
VII,4	<i>The Teachings of Silvanus</i>	<i>Teach. Silv.</i>
VII,5	<i>The Three Steles of Seth</i>	<i>Steles Seth</i>
VIII,1	<i>Zostrianos</i>	<i>Zost.</i>
VIII,2	<i>The Letter of Peter to Philip</i>	<i>Ep. Pet. Phil.</i>
IX,1	<i>Melchizedek</i>	<i>Melch.</i>
IX,2	<i>The Thought of Norea</i>	<i>Norea</i>
IX,3	<i>The Testimony of Truth</i>	<i>Testim. Truth</i>
X	<i>Marsanes</i>	<i>Marsanes</i>
XI,1	<i>The Interpretation of Knowledge</i>	<i>Interp. Know.</i>
XI,2	<i>A Valentinian Exposition</i>	<i>Val. Exp.</i>
XI,2a	<i>On the Anointing</i>	<i>On Anoint.</i>
XI,2b	<i>On Baptism A</i>	<i>On Bap. A</i>
XI,2c	<i>On Baptism B</i>	<i>On Bap. B</i>
XI,2d	<i>On the Eucharist A</i>	<i>On Euch. A</i>
XI,2e	<i>On the Eucharist B</i>	<i>On Euch. B</i>
XI,3	<i>Allogenes</i>	<i>Allogenes</i>
XI,4	<i>Hypsiphron</i>	<i>Hypsiph.</i>
XII,1	<i>The Sentences of Sextus</i>	<i>Sent. Sextus</i>
XII,2	<i>The Gospel of Truth</i>	<i>Gos. Truth</i>
XII,3	<i>Fragments</i>	<i>Frm.</i>
XIII,1	<i>Trimorphic Protennoia</i>	<i>Trim. Prot.</i>
XIII,2	<i>On the Origin of the World</i>	<i>Orig. World</i>
BG,1	<i>The Gospel of Mary</i>	<i>Gos. Mary</i>
BG,2	<i>The Apocryphon of John</i>	<i>Ap. John</i>
BG,3	<i>The Sophia of Jesus Christ</i>	<i>Soph. Jes. Chr.</i>
BG,4	<i>The Act of Peter</i>	<i>Act Pet.</i>

References to the Nag Hammadi tractates, and to the texts in Berlin Gnostic Papyrus, are to page and line number, except for references to *The Gospel of Thomas*, which are to saying number.

THE HYPOSTASIS OF THE ARCHONS (II,4)

Introduced by

ROGER A. BULLARD

Translated by

BENTLEY LAYTON

The Hypostasis of the Archons (“Reality of the Rulers”) is an anonymous tractate presenting an esoteric interpretation of Genesis 1-6, partially in the form of a revelation discourse between an angel and a questioner. While the treatise illustrates a wide-ranging Hellenistic syncretism, the most evident components are Jewish, although in its present form *The Hypostasis of the Archons* shows clearly Christian features and thus can be considered a Christian work. Its theological perspective is a vigorous Gnosticism of perhaps Sethian affiliation.

It is generally assumed that *The Hypostasis of the Archons*, like all the other Nag Hammadi texts, is a translation from Greek. The possibility of a Coptic pun on the phrase “beside me” (Is 46:9) and “blind” (*Hyp. Arch.* 86,30; 94,22), as well as the description of animal-headed Rulers (87,29) suggests that the provenance may have been Egypt.

The document is tentatively dated in the third century C.E. It is obviously no later than the fourth century, to which the Nag Hammadi collection is dated. But the well-developed gnostic treatment of the material in this document as well as the midrashic handling of scriptural material argue against an early date. Further, the philosophical orientation of 96,11-14 has been identified as typical of third-century Neoplatonism.

The questions of date and provenance are complicated by the possibility that the work as it stands is a result of a Christian editor’s having combined a narrative source (interpreting parts of Genesis) with a revelation discourse concerned with soteriology and eschatology, and placing them both within a Christian framework.

The Hypostasis of the Archons is certainly the work of a gnostic teacher instructing an audience. While using previous material, he writes from a position of authority, even in the angelic revelation where a character in the discourse is ostensibly speaking. The audience is a Christian Gnostic community, aware of material of both testaments and accepting the authority of Paul. They are familiar with Jewish literary traditions, including apocalyptic. A traditional function of apocalyptic – providing reassurance for an insecure community – is operative here. *The Hypostasis of the Archons* is thus an esoteric work, written for a self-conscious community which probably felt pressure from a Christian community that defined itself as orthodox and others as heretical.

There is clearly some literary relationship between *The Hypostasis of the Archons* and *On the Origin of the World*, which follows this tractate in Codex II.

Both seem to draw from common sources. The latter mentions a *Book* or *Books of Norea* (102,11, 24-25), to which Epiphanius also refers. It has been suggested that *The Hypostasis of the Archons* is to be identified with that source, but without compelling evidence.

After a brief introduction quoting “the great apostle” Paul, *The Hypostasis of the Archons* offers its mythological narrative. The main characters in the mythological drama which unfolds include the blind ruler Samael, also called Sakla (“fool”) and Yaldabaoth, who blasphemes against the divine; the spiritual Woman, who rouses Adam and outwits the rapacious rulers; the Snake, the Instructor, who counsels the man and woman to eat of the fruit forbidden by the rulers; and Norea, the daughter of Eve, a virgin pure in character and exalted in knowledge. On page 93 of the tractate the focus changes somewhat: on center stage now is the great angel Eleleth, who reveals to Norea the origin and destiny of the archontic powers.

The Hypostasis of the Archons proclaims, as its title indicates, the reality of the archontic rulers: far from being merely fictitious, imaginary powers, the archons are all too real. These rulers indeed exist. This is a grim reality for the Christian Gnostics, who define their own spiritual nature in opposition to that of the ruling and enslaving authorities. Yet, as this document promises, the Christian Gnostics can have hope, for their spiritual nature will be more lasting than the archons, and their heavenly destiny will be more glorious. In the end the rulers will perish, and the Gnostics, the children of the light, will know the Father and praise him.

THE HYPOSTASIS OF THE ARCHONS

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On account of the reality (*hypostasis*) of the authorities (*eksousiai*), (inspired) by the spirit ¹ of the father of truth, the great ¹ apostle – referring to the “authorities of the darkness” (Col 1:13) – told us ¹ that “our contest is not against flesh and ¹ [blood]; rather, the authorities of the universe ²⁵ and the spirits of wickedness” (Ep 6:12). ¹ [I have] sent (you) this because you (sg.) inquire about the reality ¹ [of the] authorities.

Their chief is blind; ¹ [because of his] power and his ignorance ¹ [and his] arrogance he said, with his ³⁰ [power], “It is I who am God; there is none ¹ [apart from me].”

When he said this, he sinned against ¹ [the entirety]. And this speech got up **87** to incorruptibility; then there was a voice that came ¹ forth from incorruptibility, saying, ¹ “You are mistaken, Samael” – which is, “god ¹ of the blind.”

His thoughts became blind. And, having expelled ⁵ his power – that

is, the blasphemy he had spoken – ¹ he pursued it down to chaos and ¹ the abyss, his mother, at the instigation of Pistis ¹ Sophia (Faith Wisdom). And she established each of his offspring ¹ in conformity with its power – after the pattern ¹⁰ of the realms that are above, for by starting from the ¹ invisible world the visible world was invented.

As incorruptibility ¹ looked down into the region of the waters, ¹ her image appeared in the waters; ¹ and the authorities of the darkness became enamored of her. ¹⁵ But they could not lay hold of that image, ¹ which had appeared to them in the waters, ¹ because of their weakness – since beings that merely possess a soul ¹ cannot lay hold of those that possess a spirit – for ¹ they were from below, while it was from ²⁰ above.

This is the reason why “incorruptibility ¹ looked down into the region (etc.)”: ¹ so that, by the father’s will, she ¹ might bring the entirety into union with the light. The rulers (*archontes*) laid ¹ plans and said, “Come, ²⁵ let us create a man that will be soil from ¹ the earth.” They modelled their creature ¹ as one wholly of the earth.

Now the rulers . . . ¹ body . . . they have . . . female . . . is . . . ¹ with the face of a beast. They had taken [some soil] ³⁰ from the earth and modelled their [man], ¹ after their body and [after the image] ¹ of God that had appeared [to them] ¹ in the waters.

They said, “[Come, let] us ¹ lay hold of it by means of the form that we have modelled, [so that] ³⁵ it may see its male counterpart [. . .], **88** and we may seize it with the form that we have modelled” – not ¹ understanding the force of God, because of ¹ their powerlessness. And he breathed into ¹ his face; and the man came to have a soul (and remained) ⁵ upon the ground many days. But they could not ¹ make him arise because of their powerlessness. ¹ Like storm winds they persisted (in blowing), that they might ¹ try to capture that image, which had appeared ¹ to them in the waters. And they did not know ¹⁰ the identity of its power.

Now all these (events) came ¹ to pass by the will of the father of the entirety. Afterwards, ¹ the spirit saw the soul-endowed man ¹ upon the ground. And the spirit came forth from ¹ the Adamantine Land; it descended and came to dwell within ¹⁵ him, and that man became a living soul. ¹

It called his name Adam since he ¹ was found moving upon the ground. A voice ¹ came forth from incorruptibility for the assistance of Adam; ¹ and the rulers gathered together ²⁰ all the animals of the earth and all the ¹ birds of heaven and brought them in to Adam ¹ to see what

Adam would call them, ¹ that he might give a name to each of the birds ¹ and all the beasts.

They took Adam ²⁵ [and] put him in the garden, that he might cultivate ¹ [it] and keep watch over it. And the rulers issued a command ¹ to him, saying, “From [every] tree ¹ in the garden shall you (sg.) eat; ¹ yet – [from] the tree of recognizing good ³⁰ and evil do not eat, nor ¹ [touch] it; for the day you (pl.) eat ¹ [from] it, with death you (pl.) are going to die.”

They ¹ [. . .] this. They do not understand what ¹ [they have said] to him; rather, by the father’s will, **89** they said this in such a way that he ¹ might (in fact) eat, and that Adam might <not> regard them as would a man of an exclusively ¹ material nature.

The rulers took counsel ¹ with one another and said, “Come, let us cause ⁵ a deep sleep to fall upon Adam.” And he slept. ¹ – Now the deep sleep that they ¹ “caused to fall upon him, and he slept” is Ignorance. – They opened ¹ his side like a living woman. ¹ And they built up his side with some flesh ¹⁰ in place of her, and Adam came to be endowed ¹ only with soul.

And the spirit-endowed woman ¹ came to him and spoke with him, saying, ¹ “Arise, Adam.” And when he saw her, ¹ he said, “It is you who have given me life; ¹⁵ you will be called ‘Mother of the living.’ ¹ – For it is she who is my mother. It is she who is the physician, ¹ and the woman, and she who has given birth.”

Then the ¹ authorities came up to their Adam. ¹ And when they saw his female counterpart speaking with him, ²⁰ they became agitated with great agitation; ¹ and they became enamored of her. They said to one another, ¹ “Come, let us sow our seed ¹ in her,” and they pursued her. And ¹ she laughed at them for their witlessness ²⁵ and their blindness; and in their clutches, she became a tree, ¹ and left before them her shadowy reflection resembling herself; ¹ and they defiled [it] ¹ foully. – And they defiled the stamp of ¹ her voice, so that ³⁰ by the form they had modelled, together with [their] (own) image, they made themselves liable to condemnation. ¹

Then the female spiritual principle came [in] ¹ the snake, the instructor; and it taught [them], ¹ saying, “What did he [say to] ¹ you (pl.)? Was it, ‘From every tree in the garden ³⁵ shall you (sg.) eat; yet – from [the tree] **90** of recognizing evil and good ¹ do not eat?’”

The carnal woman said, ¹ “Not only did he say ‘Do not eat,’ but even ¹ ‘Do not touch it; for the day you (pl.) eat from it, with death you (pl.) are going to die.’” ¹

And the snake, the instructor, said, "With death ¹ you (pl.) shall not die; for it was out of jealousy ¹ that he said this to you (pl.). Rather your (pl.) eyes ¹ shall open and you (pl.) shall come to be like gods, recognizing ¹⁰ evil and good." ¹ And the female instructing principle was taken away from the snake, ¹ and she left it behind merely a thing of the earth. ¹

And the carnal woman took from the tree ¹ and ate; and she gave to her husband as well as herself; and ¹⁵ these beings that possessed only a soul, ate. And their imperfection ¹ became apparent in their lack of acquaintance; and ¹ they recognized that they were naked of the spiritual element, ¹ and took fig leaves and bound them ¹ upon their loins.

Then the chief ruler came; ²⁰ and he said, "Adam! Where are you?" – for he did not ¹ understand what had happened.

And Adam ¹ said, "I heard your voice and was ¹ afraid because I was naked; and I hid." ¹

The ruler said, "Why did you (sg.) hide, unless it is ²⁵ because you (sg.) have eaten from the tree ¹ from which alone I commanded you (sg.) not to eat? ¹ And you (sg.) have eaten!" ¹

Adam said, "The woman that you gave me, ¹ [she gave] to me and I ate." And the arrogant ³⁰ ruler cursed the woman.

The woman ¹ said, "It was the snake that led me astray and I ate." ¹ [They turned] to the snake and cursed its shadowy reflection, ¹ [...] powerless, not comprehending ¹ [that] it was a form they themselves had modelled. From that day, **91** the snake came to be under the curse of the authorities; ¹ until the all-powerful man was to come, ¹ that curse fell upon the snake.

They turned ¹ to their Adam and took him and expelled him from the garden ⁵ along with his wife; for they have no ¹ blessing, since they too are ¹ beneath the curse.

Moreover they threw mankind ¹ into great distraction and into a life ¹ of toil, so that their mankind might be ¹⁰ occupied by worldly affairs, and might not have the opportunity ¹ of being devoted to the holy spirit.

Now afterwards, ¹ she bore Cain, their son; and Cain ¹ cultivated the land. Thereupon he knew his ¹ wife; again becoming pregnant, she bore Abel; and Abel ¹⁵ was a herdsman of sheep. Now Cain brought ¹ in from the crops of his field, but ¹ Abel brought in an offering (from) among ¹ his lambs. God looked upon the ¹ votive offerings of Abel; but he did not accept the votive offerings ²⁰ of Cain. And carnal Cain ¹ pursued Abel his brother.

And God ¹ said to Cain, “Where is Abel your brother?” ¹

He answered, saying, “Am I, then, ¹ my brother’s keeper?”

God said to ²⁵ Cain, “Listen! The voice of your brother’s blood ¹ is crying up to me! You have sinned with ¹ your mouth. It will return to you: anyone who ¹ kills Cain will let loose seven ¹ vengeancees, and you will exist groaning and ³⁰ trembling upon the earth.”

And Adam [knew] ¹ his female counterpart Eve, and she became pregnant, and bore [Seth] ¹ to Adam. And she said, “I have borne [another] ¹ man through God, in place [of Abel].” ¹

Again Eve became pregnant, and she bore [Norea]. ³⁵ And she said, “He has begotten on [me a] virgin **92** as an assistance [for] many generations ¹ of mankind.” She is the virgin whom the ¹ forces did not defile.

Then mankind began ¹ to multiply and improve.

The rulers took counsel ⁵ with one another and said, “Come, let ¹ us cause a deluge with our ¹ hands and obliterate all flesh, from man ¹ to beast.”

But when the ruler of the forces ¹ came to know of their decision, he said to Noah, ¹⁰ “Make yourself an ark from some wood ¹ that does not rot and hide in it – you ¹ and your children and the beasts and ¹ the birds of heaven from small to large – and set it ¹ upon Mount Sir.”

Then Orea came ¹⁵ to him wanting to board the ark. ¹ And when he would not let her, she blew upon the ¹ ark and caused it to be consumed by fire. Again he ¹ made the ark, for a second time.

The rulers went to meet her ¹ intending to lead her astray. ²⁰ Their supreme chief said to her, “Your mother ¹ Eve came to us.”

But Norea turned to ¹ them and said to them, “It is you who are the rulers of ¹ the darkness; you are accursed. And you did not know ¹ my mother; instead it was your female ²⁵ counterpart that you knew. For I am not your descendant; ¹ rather it is from the world above that I am come.” ¹

The arrogant ruler turned, with all his might, ¹ [and] his countenance came to be like (a) black ¹ [. . .]; he said to her presumptuously, ³⁰ “You must render service to us, ¹ [as did] also your mother Eve; for I have been given (?) ¹ [. . .].”

But Norea turned, with the might of ¹ [. . .]; and in a loud voice [she] cried out ¹ [up to] the holy one, the God of the entirety, ⁹³ “Rescue me from the rulers of unrighteousness ¹ and save me from their clutches – forthwith!”

The <great> angel ¹ came down from the heavens ¹ and said to her, “Why are you crying up ⁵ to God? Why do you act so boldly towards the ¹ holy spirit?”

Norea said, "Who are you?"¹

The rulers of unrighteousness had withdrawn from¹ her. He said, "It is I who am Eleleth,¹ sagacity, the great angel, who stands¹⁰ in the presence of the holy spirit.¹ I have been sent to speak with you and¹ save you from the grasp of the lawless. And I¹ shall teach you about your root."

– Now as for that angel,¹ I cannot speak of his power: his appearance is like¹⁵ fine gold and his raiment is like snow.¹ No, truly, my mouth cannot bear¹ to speak of his power and the appearance of his face!¹

Eleleth, the great angel, spoke to me.¹ "It is I," he said, "who am understanding.²⁰ I am one of the four light-givers,¹ who stand in the presence of the great¹ invisible spirit. Do you think¹ these rulers have any power over you (sg.)? None¹ of them can prevail against the root²⁵ of truth; for on its account he appeared¹ in the final ages; and¹ these authorities will be restrained. And these authorities¹ cannot defile you and that generation;¹ for your (pl.) abode is in incorruptibility,³⁰ where the virgin spirit dwells,¹ who is superior to the authorities of chaos¹ and to their universe."

But I said,¹ Sir, teach me about the [faculty of]¹ these authorities – [how] did they come into being,³⁵ and by what kind of genesis, [and] of 94 what material, and who¹ created them and their force?"

And the¹ great angel Eleleth, understanding, spoke to me:¹ "Within limitless realms⁵ dwells incorruptibility. Sophia,¹ who is called Pistis, wanted to¹ create something, alone without her consort; and¹ her product was a celestial thing.¹

"A veil exists between the world above¹⁰ and the realms that are below; and¹ shadow came into being beneath the veil;¹ and that shadow became matter;¹ and that shadow was projected¹ apart. And what she had created became¹⁵ a product in the matter, like an aborted fetus.¹ And it assumed a plastic form molded out of shadow, and became¹ an arrogant beast resembling a lion."¹ It was androgynous, as I have already said,¹ because it was from matter that it derived.

"Opening his²⁰ eyes he saw a vast quantity of matter without limit;¹ and he became arrogant, saying, 'It is I who am God, and there¹ is none other apart from me.'

"When he said¹ this, he sinned against the entirety.¹ And a voice came forth from above the realm of absolute power,²⁵ saying, 'You are mistaken, Samael' –¹ which is, 'god of the blind.'

"And he¹ said, 'If any other thing exists before¹ me, let it become

visible to me!’ And ¹ immediately Sophia stretched forth her finger ³⁰ and introduced light into ¹ matter; and she pursued it down ¹ to the region of chaos. And she returned ¹ up [to] her light; once again darkness ¹ [. . .] matter.

“This ruler, by being androgynous, ³⁵ made himself a vast realm, **95** an extent without limit. And he contemplated ¹ creating offspring for himself, and created ¹ for himself seven offspring, androgynous just like ¹ their parent.

“And he said to his offspring, ⁵ ‘It is I who am the god of the entirety.’

“And Zoe (Life), ¹ the daughter of Pistis Sophia, cried ¹ out and said to him, ‘You are mistaken, Sakla!’ – ¹ for which the alternate name is Yaltabaoth. She ¹ breathed into his face, and her breath became ¹⁰ a fiery angel for her; and ¹ that angel bound Yaldabaoth ¹ and cast him down into Tartaros ¹ below the abyss.

“Now when his offspring ¹ Sabaoth saw the force of that angel, ¹⁵ he repented and ¹ condemned his father and his ¹ mother matter.

“He loathed her, but he ¹ sang songs of praise up to Sophia and her daughter Zoe. ¹ And Sophia and Zoe caught him up ²⁰ and gave him charge of the seventh heaven, ¹ below the veil between ¹ above and below. And he is ¹ called ‘God of the forces, Sabaoth,’ ¹ since he is up above the forces ²⁵ of chaos, for Sophia established ¹ him.

“Now when these (events) had come to pass, he made ¹ himself a huge four-faced chariot of cherubim, ¹ and infinitely many angels ¹ to act as ministers, ³⁰ and also harps and ¹ lyres.

“And Sophia took her daughter ¹ Zoe and had her sit upon his right to teach him about the things that exist ¹ in the eighth (heaven); and the angel [of] wrath ³⁵ she placed upon his left. [Since] that day, [his right] has been called **96** life; and the left has come to represent ¹ the unrighteousness of the realm of absolute power ¹ above. It was before your (sg.) time that they came into being (text corrupt?).

“Now when ¹ Yaldabaoth saw him in this ⁵ great splendor and at this height, he envied him; ¹ and the envy became an androgynous product. ¹ and this was the origin of ¹ envy. And envy engendered death; and death ¹ engendered his offspring and gave each ¹⁰ of them charge of its heaven; and all the heavens ¹ of chaos became full of their multitudes.

“But it was ¹ by the will of the father of the entirety that they all came into being – ¹ after the pattern of all the things above – ¹ so that the sum of chaos might be attained. ¹⁵

“There, I have taught you (sg.) about the pattern ¹ of the rulers; and the matter in which it was expressed; ¹ and their parent; and their universe.”

But I ¹ said, “Sir, am I also ¹ from their matter?”

– “You, together with your offspring, are from ²⁰ the primeval father; ¹ from above, out of the imperishable light, ¹ their souls are come. Thus the authorities ¹ cannot approach them because of ¹ the spirit of truth present within them; ²⁵ and all who have become acquainted with this way ¹ exist deathless in the midst ¹ of dying mankind. Still that sown element (*sperma*) ¹ will not become known now.

“Instead, ¹ after three generations it will come to be known, ³⁰ and has freed them from the bondage of the ¹ authorities’ error.”

Then I said, ¹ “Sir, how much longer?”

He said ¹ to me, “Until the moment when the true man, ¹ within a modelled form, reveals the existence of (?) ³⁵ [the spirit of] truth, which the father has sent. 97

“Then he will teach them about ¹ everything: And he will anoint them with the ¹ unction of life eternal, ¹ given him from the undominated generation. ⁵

“Then they will be freed of ¹ blind thought: And they will trample under foot ¹ death, which is of the authorities: And they will ascend ¹ into the limitless light, ¹ where this sown element belongs. ¹⁰

“Then the authorities will relinquish their ¹ ages: And their angels will weep ¹ over their destruction: And their demons ¹ will lament their death.

“Then all the children ¹ of the light will be truly acquainted with the truth ¹⁵ and their root, and the father ¹ of the entirety and the holy spirit: They will all say ¹ with a single voice, ¹ ‘The father’s truth is just, and the son ¹ presides over the entirety’: And from everyone ²⁰ unto the ages of ages, ‘Holy – holy – holy! Amen!’”¹

The Reality ¹
Of the Rulers