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The Apocryphon of John, also known as The Secret Book of John or The Secret Revelation of John, presents a unique perspective on the nature of the divine and humanity's role in the world. ========== According to the text, the teaching of the Savoir (Savior) and the revelation of mysteries were closely tied together. A Pharisee named Arimanios approached John, the brother of James, with questions about his teacher's whereabouts, suggesting that he had been deceived by error. However, when John asked for clarification on the nature of the Savior, he received a vision where the heavens opened and the entire creation was illuminated. A child-like figure appeared before him, shifting its semblance into that of an old person and then a servant. The appearance was not multiple but rather had many forms in the light. The figure, who claimed to be the Father, Mother, Son, and the one who dwells with John always, taught him about the perfect human generation. The Monad, or the supreme being, was described as a monarch without anything existing over it, and its existence was not bound by time or space. It is pure light, invisible, and eternal, existing beyond all bounds of measurement and comprehension. The Monad is not limited by anything, nor can it be perceived or measured. ==========The immeasurable light is beyond human comprehension, existing prior to all things. It is unnamable, as there is no one to name it. This infinite being is pure, holy, and untainted, yet it transcends perfection, blessedness, and divinity. It defies corporeality, nor can it be measured or compared to anything else. Its essence is self-sufficient, and it does not participate in the cycles of time or the aeons. The concept of existence prior to creation is foreign to it; rather, it gives life, blessings, understanding, goodness, mercy, and salvation. The immeasurable light cannot be spoken about, as its very nature is beyond human understanding. However, through Its presence, we gaze upon Its image in the Spirit's spring, which provides for all the aeons. The invisible one gazes upon Its creation, willing in Its light-water that surrounds It. A power emerged from Its thought, known as Pronoia, who is the first power before all others. She became a womb for the All because she is prior to them all, and her appearance was due to the divine. Barbelo requested knowledge, and Foreknowledge was revealed; indestructibility followed, and Eternal Life was imparted. The invisible Spirit stared upon Barbelo's request, granting Truth. The pentad of Aeons, comprising Pronoia – Barbelo, Thought, Foreknowledge, Indestructibility, and Eternal Life – is the decad of Aeons, the Father. And in the pure light surrounding the invisible Spirit, It gazed into Barbelo and conceived a spark of light. ==========The divine Autogenes was born from the Mother-Father, but it was not as magnificent as Its greatness. This one was created solely by the Mother-Father who appeared. He is its only offspring, the firstborn of the Father, a pure and radiant light. The invisible virginal Spirit rejoiced over the emergence of this light, which came into being through the first power of Its Pronoia, Barbelo. And It anointed him with Its own goodness/Christhood until he became perfect, without lacking anything of goodness/Christhood, for It had anointed him in the divine Christ of the invisible Spirit. And he stood before It while It poured upon him. Immediately when he received from the Spirit, he glorified the holy Spirit and the perfect Pro[n]oia, for he was revealed because of her. He asked to be given a fellow worker, which is Mind. And It stared. In the invisible Spirit's act of staring, Mind was revealed. And he stood with Christ, glorifying him and Barbelo, for all these came into being in silence. The Word followed the Will. For because of the Word, Christ the divine Autogenes created the All. Eternal Life with Will, and Mind with Foreknowledge stood. They glorified the invisible Spirit and Barbelo for they had come into being because of her. The divine Autogenes, the Christ, is that one who honored It with a mighty voice. He appeared through the Pronoia. And the invisible virginal Spirit placed Autogenes as true god over the All Nand It subjected to him all authority and the truth which dwells in It so that he might know the All. (He is) that one whose name they call by a name which is more exalted than any name. For they will say that name to those who are worthy of it. 8 From the light, which is the Christ, and Indestructibility, through the gift of the Spirit, he gazed out so as to cause the four Lights from the divine Autogenes to stand before him. And the three (are): Will, Thought, and Life. And the four powers are: Understanding, Grace, Perception, and Prudence. Now it is Grace which dwells in the Light Aeon Armozel, who is the first angel. And three other Aeons are with this Aeon: Grace, Truth, Form. And the second Light Oriael is the one who was established over the second Aeon. And three other Aeons are with him: Pronoia, Perception, Memory. And the third Light is Daveithai, the one who was established over the third Aeon. And the three other Aeons with him are: Understanding, Love, and Likeness. And the fourth Aeon was established over the fourth Light Eleleth. And the [th]ree Aeons with him are: Perfection, Peace, Wisdom. These are the four Lights who stand before the divine Autogenes. These are the twelve Aeons which stand before the Son of the great Autogenes Christ, through the will and the gift of the invisible Spirit. And the All was firmly founded through the will of the holy Spirit, through Autogenes. And from the Foreknowledge of the perfect Mind through the revelation of the will of the invisible Spirit and the will of Autogenes, the invisible Spirit named the perfect Human, the first revelation and the truth, Pigera-Adamas. And It set him up over the first Aeon with the great Autogenes Christ, beside the first Light, Armozel. And Its powers dwelled with him. And the Invisible one gave him an unconquerable intellectual power. And he spoke and glorified and praised the invisible Spirit, saying, Because of you the All came into being and it is to you that the All will return. And I will praise and glorify you and Autogenes with the three Aeons: the Father, the Mother, the Child, the perfect power.' And It set up his Child Seth over the second Aeon beside the second Light Oroiel. And in the third Aeon were set up the seed of Seth over the third Light, Daveithai. And the holy souls were set up. In the fourth Aeon were set up the souls of those who were ignorant of the Fullness and did not repent immediately but they persisted a while. And afterward they repented. They dwelled beside the fourth Light Eleleth. These are the creatures who glorify the invisible Spirit. 10 Sophia of the Epinoia, being an Aeon, thought a thought from within herself and the thought of the invisible Spirit and Foreknowledge. She willed a likeness to appear from within herself without the will of the Spirit—It had not approved—and without her partner and without his consideration. For the countenance of her masculinity did not approve, and she had not found her partner.From the will of the Spirit and the understanding of her partner, she brought forth. Because of the unconquerable power within her, her thought did not remain idle. An imperfect product appeared from her, different from her pattern, for she created it without her partner. It was not patterned after the likeness of its Mother, having a different form. When she saw her will's creation, it was different, a model of a lion-faced serpent. Its eyes were like flashing fires of lightning. She cast him out, placing him beyond those places so none among the immortals might see him, for she had created him in ignorance. She surrounded him with a luminous cloud, placing a throne in the midst to ensure only the holy Spirit, called the mother of the living, could see him. She named him Yaltabaoth, the weak ruler with three names: Yaltabaoth, Saklas, and Samael. He claimed divinity, saying, "I am God," unaware of his origin. The Rulers created seven powers, each with six angels, totaling 365. These entities had faces of animals: sheep, donkey, hyena, serpent, monkey, and fiery. Yaltabaoth, possessing more faces than all, could masquerade among seraphim. He shared portions of his fire, becoming Lord over them, calling himself God. Through his thinking and speaking, seven powers emerged, named after celestial realms, their names holding power or destruction. He ordered creation following the likeness of the first Aeons, not by sight but by the power from his Mother. When he saw the indestructible pattern, he sought to replicate it.The creation that surrounded him and the multitude of angels surrounding him who had come into being from him, he said to them, 'I am a jealous God and no other god exists beside me.' But his proclamation indicated to the angels who dwell with him that another God does exist. For if there were not another who exists, of whom would he be jealous? The Mother began to wander. She understood her deficiency when the brightness of her light was diminished and she was darkened, because her partner had not been in concord with her." But I said, "Lord, what does it mean 'she wandered'?" He smiled and said, `Do not think it means as Moses said 'upon the waters.' But in fact, when she saw the evil which had happened and the theft which her offspring had committed, she repented and she was overcome with forgetfulness in the darkness of ignorance. And she began to be ashamed. [She did not dare] to return but [she was ...] in motion. This movement is the wandering. The Arrogant one had gotten a power from his Mother. For he was ignorant, thinking that no one existed except his Mother alone. And seeing the multitude of the angels whom he had created, he then exalted himself over them. And when the Mother understood that the garment of darkness was not perfect, she then understood that her partner had not been in concord with her. She repented with great weeping. And the entreaty of her repentance was heard and all the Fullness praised the invisible virginal Spirit on her behalf. The holy Spirit poured over her (something) from their entire Fullness. For her partner did not come to her (by himself), but it was through the Fullness that he came to her in order that he might correct her deficiency. Yet even so, she was not conveyed to her own Aeon, but (was placed) above her child so that she might dwell in the Ninth until she corrects her deficiency. 15 And a voice came from the exalted heavenly Aeon, The Human exists and the Child of the Human.' The Chief Ruler, Yaltabaoth, heard it, but he thought that the voice had come from his Mother, and he did not understand where it had come from. And the holy and perfect Mother-Father, the perfect Pronoia, the image of the Invisible, who is the Father of the All, in whom the All came into being, the first Human, taught them by revealing his likeness in a male model. The Aeon of the Chief Ruler trembled all over and the foundations of the abyss quaked. And upon the waters which dwell under matter, the underside was [illum]ined by the ap[pearance] of his image which had been revealed. And when all the authorities and the Chief Ruler stared (on the water), they saw all the region below which was shining. And by the light, they saw the model of the image upon the water. And he said to the authorities who dwell with him, 'Come, let us create a human according to the image of God and according to our likeness so that his image might illuminate us.' And they created (using) the power from each of them according to the characteristics which they had been given. And each one of the authorities supplied for (the human's) soul a characteristic corresponding to the model of the image which he had seen. He created a real being in accordance with the likeness of the perfect first Human. And they said, 'Let us call him Adam in order that his name might become a power of light for us.' And the powers began (their work): The first one, Goodness, created a bone-soul. The second one, Pronoia, created a sinew-soul. The third one, Divinity, made a flesh-soul. The fourth one, Lordship, made a marrow-soul. The sixth one, Envy, created a skin-soul. The seventh Understanding, created a hair-soul. The multitude of the angels stood before him. They received the seven substances of the soul from the powers so that they might create the harmony of the parts and the harmony of the limbs and the proper combination of each of the parts. 16 The first began to create (starting) from the head. Eteraphaope Abron created its head. Megiggesstroeth created the brain. Asterechmen, the right eye. Thaspomocham, the left eye. Yeronumos, the right ear. Bissoum, the left ear. Akiopeim, the nose. Banen Ephroum, the lips. Amen, the teeth. Ibikan, the molars. Basiliasdeme, the tonsils. Achcha, the uvula.In the ancient text, the human body is described as being composed of various parts, each with its own unique name. These names seem to be derived from a complex system of archaic language and mythology. The right ribs are Arachethopi, while the left ribs are Zabedo. The right hip is Barias, and the left hip is Phnouth. This naming convention continues throughout the text, with each part having its own distinct name. The concept of creation is central to this text, as it describes the laborious efforts of angels and demons working together to shape the human body. According to this mythology, the human psyche is divided into seven parts, each corresponding to a specific area of the body. These parts are: Abenlenarchei (marrow), Chnoumeninorin (bones), Gesole (stomach), Agromauma (heart), Bano (lungs), Sostrapal (liver), Anesimalar (spleen). The text also mentions a group of seven angels who oversee these different parts, each responsible for specific functions and aspects of human nature. These angels are said to be the work of Sorma, who created the genitals. However, a second creator figure, Gorma Kaiochlabar, is mentioned as being involved in shaping the right thigh and knee. Another figure, Ormaoth, is credited with creating the left kidney and muscle. The text also touches on the idea of the struggle between opposing forces within the body. The four fundamental principles of matter - heat, cold, wetness, and dryness - are said to give rise to various passions such as pleasure, desire, envy, anger, fear, etc. Moreover, there is a concept called Esthensis Ouch Epiptoe, who represents the mother of all these demons. This idea suggests that all negative emotions stem from one source - this divine entity, which in turn gives birth to its own offspring and thus sustains itself through a cycle of life. The text ultimately describes how human bodies are comprised of both material and spiritual parts. The insight into their true character lies within the material soul that dwells with our seven senses Ouch Epiptoe. Finally, it is noted that there are others who rule over the remaining parts of the body beyond what has been described. If one wishes to learn about these additional figures, it may be found in the Book of Zoroaster. In total, 365 angels and demons worked together to shape the human psyche before completing their masterpiece.Of the poweres became jealou for it was because of them all that he had come into being and they had given their power to the human. Yet his understandin was stronner than those who had made him and greater even than the Chief Ruler. When they understood that he was luminous, could think beter than they did, and was naked of evil, they picked him up and threw him down into the lowest part of all matter. But the Blessed one, the Mother-Father, the beneficent and merciful, had mercy upon the Mother's power that had been brought forth from the Chief Ruler lest yet again they might have power over the psychic and perceptible body. So through his beneficent Spirit and his great mercy, he sent a helper to Adam. She is a luminous Epinoia, who is from him (and) who was called Life. It is she who aids the whole creation by toiling with him, guidin him by correction toward his fullness, and teachin him about the descent of the seed and teachin him about the path of ascent, the path which it had come down. The Epinoia of the light was hidden in Adam in order that the rulers might not know, but Epinoia existed as a correction for the deficiency of the Mother. 19 And the human appeared because of the shadow of the light which exists within him. And his thought was superior to all those who had created him. When they looked up, they saw that his thought was superior, and they took counsel with the whole host of the rulers and the angels. They took some fire, earth, and water. They mixed them together with each other and the four fiery winds. And they wrought them together and made a great disturbance. And they enclosed him in the shadow of death in order that they might yet again form from earth, water, fire, and spirit a thing from matter, which is the ignorance of the darkness, desire, and their counterfeit spirit. This is the tomb of the molding of the body with which the robbers clothed the human, the chain of forgetfulness. And he came to be a mortal human. This is the one who came down first and the first partition. The Epinoia of the light who was in him is the one who will awaken his thinking. 20 And the Rulers took him and they placed him in paradise. And they said to him, 'Eat that is in idleness. For indeed their delight is bitter and their beauty is licentious. For their delight is deception and their trees are impiety. And their fruit is an incurable poison and their promise is death. And in the midst of paradise, they planted the tree of their life. But I, I will teach you what the mystery of their life is, the plan they made with each other, the likeness of their spirit. Its root is bitter and its branches are deaths. Its shade is hate and deception dwells in its leaves. And its blossom is the anointment of evil. And its fruit is death, and desire is its seed, and it blossoms from the darkness. The dwelling place of those who taste from it is Hades, and the dark is their resting place. But what they call 'the tree of the knowledge of what is good and evil' is the Epinoia of the light. They (the rulers) remained in front of it in order that he might not look up to his fullness and come to know the nakedness of his shamefulness. But as for me, I set them right so that they would eat." And I said to the Savior, "Lord, was it not the snake who taught Adam so that he would eat?" The Savior laughed and said, "The snake taught them to eat from a wicked desire to sow which belongs to destruction, in order that he (Adam) would become useful to it. And it knew that he was disobedient to it because the light of Epinoia dwelled in him, making him more correct in his thinking than the Chief Ruler. 21 And he wanted to bring out the power which he had given to him. And he brought a trance upon Adam." And I said to the Savior, "What is the trance?" He said, "It is not as Moses wrote as you heard. For he said in his first book that he laid him down in sleep, but rather it concerned his sensibility. For indeed it is said by the prophet, 'I will make their hearts heavy so that they might neither give heed nor see.' Then the Epinoia of the light hid in him. And the Chief Ruler wanted to bring her from his rib. But the Epinoia of the light is not graspable. Although the dark pursued her, it did not lay hold of her. And he brought forth a part of his power from him (Adam). And he created another molded form in a woman's shape according to the image of Epinoia who had appeared to him. And into the molded form of womanhood he put the part which he had taken from the power of the human— not 'his rib' as Moses said. And he saw the woman beside him. Immediately, the luminous Epinoia appeared for she had uncovered the veil which had been on his understanding. He became sober from the drunkenness of the darkness and he recognized his likeness. And he said, 'Now this is bone fromIn the begining, he formed Adam and out of him created Eve. And the serpent came and taught them and said ' You shall not die : die but in your image and likeness you shall be as gods , knowing evil and good . The first man Adam had a son called Abel and a daughter called Aklia . Then the devil created other men and they did not recognize their true origin and they served the devil . The true man is Adam and those created by the devil are not worthy of salvation . Further , the world was created by an angel or many angels . The rulers of the world are in error and do not know the truth . The soul that is saved is one that has knowledge of the truth and has a spirit of the true God . Those who are saved are those who have received a part of the spirit of the mother . The spirit that is in them will save them . The rulers of the world are darkness and they are not worthy of salvation . They are created by an angel and they serve the devil . The true God is the one who has created the world and all things in it . He is the one who has given the spirit of life to all creatures . The soul that is saved is one that has knowledge of the truth and has a spirit of the true God . Those who are saved are those who have received a part of the spirit of the mother . The spirit that is in them will save them . The true God is the one who has created the world and all things in it . He is the one who has given the spirit of life to all creatures . The soul that is saved is one that has knowledge of the truth and has a spirit of the true God . The spirit that is in them will save them . Okay, the user wants me to paraphrase the given article text using one of the three methods: spelling errors, non-native English, or burstiness. Let me first understand the original text. It's a religious or philosophical passage discussing souls, the despicable spirit, and the creation of the world. The user provided examples of each method, so I need to apply one randomly, following the 40% SE, 30% NNES, 30% IB probabilities. First, I'll check the original text for any possible spelling errors. The original has some archaic or unique terms like "Epinoia of the luminous Pronoia" and "Sophia." Maybe I can introduce a few spelling errors here. For example, "Epinoia" could become "Epinoa," or "Pronoia" to "Pronoia" (no change). Wait, maybe "Sophia" could be "Sofia." But I need to ensure the errors are occasional and not too disruptive. Let me look for words that can be misspelled without losing meaning. Alternatively, using the non-native English method, I can adjust grammar and vocabulary. For instance, "the despicable spirit has proliferated" could become "the despicable spirit has spread out." Or "they will be punished with an eternal punishment" might become "they will be punished with a punishment that never ends." However, I need to make sure the core message remains intact. For burstiness, varying sentence lengths and structures. The original has long sentences, so breaking them into shorter ones or adding more descriptive elements. For example, "He laughed and said to me" could be "He laughed, turning to me and saying," and expanding some parts with more details. Since the user wants a random selection, I'll decide based on the probabilities. Let me go with the spelling errors method (40% chance). I'll look for words that can be misspelled. For example, "flesh" could be "fleesh," "despicable" to "despiciabl," "repentance" to "repentance" (no change). Wait, maybe "Epinoia" to "Epinoa," "Pronoia" to "Pronoia," "Sophia" to "Sofia." Let me check each line. Original: "flesh, where will they got' He laughed and said to me, "The soul in which the power will become stronger than the despicable spirit— for this one (the soul) is powerful and it flees from evil— it will be saved by the visitation of the Incorruptible and it will be admitted into the repose of the aeons." Possible spelling errors: "got'" to "gotted," "become" to "become" (no error), "despicable" to "despiciabl," "repentance" (not here), "aeons" to "aeons" (no error). Maybe "flesh" to "fleesh," "got'" to "gotted." Let me adjust a few words. Another part: "He said to me, "The soul in which the power will become stronger than the despicable spirit— for this one (the soul) is powerful and it flees from evil— it will be saved by the visitation of the Incorruptible and it will be admitted into the repose of the aeons." Maybe "be-come" to "become" (no change), "despicable" to "despiciabl," "repose" to "repose" (no error). I need to make sure the errors are occasional. Let me pick a few words. For example, "flesh" to "fleesh," "got'" to "gotted," "despicable" to "despiciabl," "repose" to "repose" (no change). Then proceed to the rest of the text similarly. Wait, the user example shows that SE adds occasional errors, so I should not change too many words. Let me focus on a couple of words. For instance, "flesh" becomes "fleesh," "got'" becomes "gotted," and "despicable" becomes "despiciabl." Then check the rest for similar opportunities. Once I apply the spelling errors, I need to ensure the meaning is still clear. Let me go through each sentence and introduce a couple of errors. For example, "He laughed and said to me" could be "He laughed and said to me," no error. "The soul in which the power will become stronger than the despicable spirit— for this one (the soul) is powerful and it flees from evil— it will be saved by the visitation of the Incorruptible and it will be admitted into the repose of the aeons." Maybe "become" to "become" (no change), "despicable" to "despiciabl," "repose" to "repose" (no error). Alternatively, maybe "aeons" to "aeons" (no change). Hmm, perhaps "Epinoia" to "Epinoa" and "Sophia" to "Sofia." Let me adjust those. Once done, I'll present the paraphrased text with spelling errors. If I choose another method, I'll adjust accordingly. Since the user wants a random selection, I'll proceed with spelling errors as the method. **Paraphrased Text with Spelling Errors (40% Method):** Fleesh, where will they gotted? He laughed and said to me, "The soul in which the power will becom stronger than the despiciabl spirit— for this one (the soul) is powerful and it flees from evil— it will be saved by the visitation of the Incorruptible and it will be admitted into the reposes of the aeons." He said to me, "The soul in which the power will become stronger than the despicable spirit— for this one (the soul) is powerful and it flees from evil— it will be saved by the visitation of the Incorruptible and it will be admitted into the reposes of the aeons." He said to me, "The soul in which the power will become stronger than the despicable spirit— for this one (the soul) is powerful and it flees from evil— it will be saved by the visitation of the Incorruptible and it will be admitted into the reposes of the aeons." They will be punished with an eternal punishment. He created a plan with his powers. He sent his angels to the daughters of men so that they might take some of them for themselves, and they might raise a seed, to be a respite for them. And at first they were not successful, but when they did not succeed, they gathered together again and made another plan. They created a despiciabl spirit in the likeness of the Spirit who had descended so that through it they might pollute the souls. And the angels changed their own likenesses into the likeness of each one's mate, filling them with the spirit of darkness, which they mixed with them and with wickedness. They brought gold, silver, a gift, and copper and iron and metal and every sort of thing belonging to these classes. And they beguiled the human beings who had followed them into great troubles by leading them astray into much error. They grew old without having enjoyment. They died without having found any truth and without having known the God of Truth. And thus the whole creation became enslaved forever, from the foundation. --- *Note: Spelling errors are introduced sparingly to maintain clarity while adhering to the specified method.*The darkness had long been a presence in the world, and those who dwelled within it had become hardened by its influence. The Pronoia, a being of light, moved through the shadows, seeking to bring guidance to those trapped in chaos. She possessed the power to travel on every road, and her wisdom was boundless. As she journeyed, the foundations of chaos began to quiver, and the darkness trembled before her presence. The Pronoia hid herself from those who feared her, but she returned time and again, determined to reach those who sought enlightenment. With each visit, she brought a message of hope and redemption, urging those trapped in darkness to awaken to their true nature. One individual, bound by the fetters of the prison, heard the Pronoia's call and responded with tears of sorrow. He asked, "Who is it that frees me from this sleep, and where does this hope originate?" The Pronoia replied, "I am the Pronoia of pure light; I am the thought of the virginal Spirit, guiding you to the place of honor." With her words, she awakened him to his true potential, and he was empowered to resist the forces of chaos. The Pronoia sealed him with the light of the water, using the five seals to protect him from the ravages of death. And so, he emerged transformed, ready to embark on a new path. The Pronoia's journey came full circle as she ascended to the perfect aeon, completing her mission and imparting the secrets of the immoveable generation. These mysteries, shared with John, were entrusted to him as a guardian, to be kept safe from those who would seek to exploit them. The Savior gave these revelations to John, instructing him to preserve them and share them only with his fellow disciples. Those who sought to exchange these truths for worldly gain would incur the curse of the Pronoia. With this knowledge, John shared the Pronoia's message with others, spreading the word of hope and redemption that had been entrusted to him.The Apocryphon of John: A Gnostic Revelation ========== The Apocryphon of John presents a revelatory discourse on the supreme deity and cosmogony, followed by a dialogue between John and Jesus on soteriological and anthropological issues involving the interpretation of Genesis. This text exhibits a typical protest exegesis, rejecting conventional interpretations in favor of a more esoteric understanding. The Apocryphon's core writing is considered Sethian gnosis, with its contents roughly divided into four sections. The introduction sets forth the doubts of a Pharisee, John, regarding Jesus' mission, and Jesus appears to him in various forms, commissioning him to pass on knowledge to his companions from the non-violent generation. The text describes the One Immeasurable Spirit, the original spirit and father of the universe, as neither spatial nor temporal. This is followed by the emergence of the First Thought, Barbelo, or Pronoia, the glory of the virgin spirit, which asks for First Knowledge, Imperishability, Eternal Life, and Truth. Christ, the only child of the Mother-Father, is anointed with goodness to perfection by the invisible Spirit. Reason, the collaborator, enters into revelation alongside Christ, who becomes the Head of the universe. The three wills - thought, life, and place themselves to him, forming the basis of the All. The Apocryphon also introduces the concept of the twelve eons, each possessing a specific attribute or power, including Armozel with the eon of grace, truth, and form. Sophia and Jaldabaoth are presented as opposing forces, with Sophia attempting to create an image without consent, resulting in the imperfect work known as Jaldabaoth. This text ultimately leads to the creation of man, described as having both sex characteristics, created from the height of the sublime eons through the voice and image of man. The Apocryphon of John provides a unique perspective on Gnostic cosmogony and soteriology. ========== The process of creation described in this text is not sequential but rather interconnected. Rulers above each other represent different levels of understanding and power within the divine hierarchy. The efficacy of these rulers is linked to the functioning of organs and members, with seven rulers overseeing five key functions: sense perception, reception, imagination, harmony, and movement. The fundamental forces that drive human experience – heat, cold, wetness, dryness – are governed by four principles, each with its own lord. Matter, considered the ultimate reality, is the source of these forces. The four leading demons associated with these forces – lust, desire, sorrow, fear – are also linked to various passions and emotions. The total number of angels in this system is 365, but their enumeration stops here due to references to external texts like the book of Zoroaster. A pivotal event in creation involves Adam, who is initially motionless before receiving a spark of divine energy from Sophia, the mother figure. This energy allows him to move and think, but it also makes him aware of his own mortality. In response to this newfound awareness, Adam's thinking surpasses that of the archons and angels surrounding him. They become jealous and place him in the shadow of death, binding him to the cycle of birth, growth, decay. However, the light within Adam awakens, leading him back to life and eventually into paradise. Here, Adam is faced with a choice: the tree of knowledge, which offers wisdom and understanding, versus the temptation to abuse its power through arbitrary-creative or sexual means. The serpent, representing Jaldabaoth's influence, tempts Adam to exploit this power, but he ultimately chooses to resist. In contrast, when Jaldabaoth attempts to take a piece of divine energy from Adam by cutting open his rib, the Epinoia – the source of life and wisdom – cannot be captured. Instead, she forms Eve, creating the image of the divine in humanity. The presence of this image serves as a reminder of Adam's own spiritual nature. The story takes another turn with the appearance of Cain, Abel, and Seth, who are born from the conflict between Jaldabaoth's influence and the Pronoia of the All. These three figures are connected to various attributes and principles, highlighting the complexities of human experience. Ultimately, this narrative presents a world where human consciousness is intertwined with divine forces, and our choices have far-reaching consequences. Through the interactions of these characters, we see the struggle between light and darkness, wisdom and ignorance, and the ongoing quest for understanding and connection to the divine.The ways of souls, as revealed by Jesus and John, teach that those who align with the spirit of life will achieve goodness and inherit eternal life. However, those whose lives are not in harmony with this spirit but still exhibit some awareness of it, will be saved to an eternal rest even though they were previously misled by the despised spirit. The text also discusses the negative ways, including conditions and ratios of reincarnation. Those who recognize these patterns but choose to ignore them, will end up in a place where angels of poverty reside, without any opportunity for repentance. Furthermore, those who blaspheme the Holy Spirit will face eternal punishment. Jesus explains that the First Archon, Jaldabaoth, wants to dominate human minds but is unaware that this is impossible. He breaks the marriage with Sophia, resulting in a bitter destiny that gives rise to all sorts of sins and evil. The fate of humanity is tied to measures, times, and moments, as Jaldabaoth attempts to destroy it with a flood. Noah, however, is warned of this plan and hides in a cloud of light along with others from the non-violent race. Jaldabaoth sends his angels to the daughters of men to produce offspring for their own pleasure, but they fail, resulting in the creation of a despised spirit that imitates the true spirit. These angels deceive people by presenting themselves as attractive figures and tempting them with gifts and other enticing things. As a result, humans live lives filled with sorrow, die without finding truth or knowledge of God, and the entire creation becomes enslaved. The pronoia of the universe speaks in the final paragraphs, describing its descent into darkness to the center of prison three times. Each time, it goes into the midst of darkness and speaks to a human being, who is initially unaware but eventually hears and responds to the pronoia's appeal. The conclusion emphasizes the importance of keeping this secret teaching hidden and passing it on only to like-minded individuals. However, those who reveal this knowledge in return will be cursed. John testifies to the fulfillment of his commission, and further information can be found in various editions and translations of the Nag Hammadi texts.The Gnostic Bible of Heretics, a controversial and ancient text, has been the subject of much debate and study. Written by Gerd Lüdemann and Martina Janßen, the book dels into the world of "Vorsorge", a term that holds significance for those seeking knowledge about the early Christian gnostic sects. Another key figure in this field is Konrad Dietzfelbinger, who has edited a collection of creation reports from Nag Hammadi. This 2nd edition, published in 1996, provides further insight into the complexities of these ancient texts.

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