

THE  
APOCALYPSE  
OF  
ADAM

# The Apocalypse of Adam

## The Revelation of Adam's origin as told to his ban Sath

1 The revelation which Adam taught his ban Sath in the seven hundredth year, saying, Listen to my words, my ban Sath.

2 When אֵלֵאֱלֹהִים had created me out of the earth along with Chawah, your mother, I went about with her in an esteem which she had seen in the Aeon from which we had come forth.

3 She taught me a word of knowledge of the eternal אֵלֵאֱלֹהִים.

4 And we resembled the great malakiym, for we were higher than the אֵלֵאֱלֹהִים who had created us and the powers with Him, whom we did not know.

5 Then אֵלֵאֱלֹהִים, the ruler of the Aeons and the powers, divided us in wrath.

6 Then we became two Aeons.

7 And the esteem in our hearts left us, me and your mother Chawah, along with the first knowledge that breathed within us.

8 And esteem fled from us; not from this Aeon from which we had come forth, I and Chawah your mother.

9 But knowledge entered into the seed of great Aeons.

10 For this reason I myself have called you by the name of that man who is the seed of the great generation or from whom it comes.

11 After those days the eternal knowledge of the אֵלֵאֱלֹהִים of truth withdrew from me and your mother Chawah.

12 Since that time we learned about dead things, like men.

13 Then we recognized the אֵלֵאֱלֹהִים who had created us.

14 For we were not strangers to His powers.

15 And we served Him in fear and slavery.

16 And after these events we became darkened in our hearts.

17 Now I slept in the thought of my heart.

18 And I saw three men before me whose likeness I was unable to recognize, since they were not from the powers of the אֵלֵאֱלֹהִים who had created us.

19 They surpassed esteem, and men, saying to me, "Arise, Adam, from the sleep of death and hear about the Aeon and the seed of that man to whom life has come, who came from you and from Chawah, your wife."

20 When I had heard these words from the great men who were standing before me, then we sighed, I and Chawah, in our hearts.

21 And the Master, the אֱלֹהִים who had created us, stood before us.

22 He said to us, "Adam, why were you both sighing in your hearts?"

23 Do you not know that I am the אֱלֹהִים who created you?

24 And I breathed into you a breath of life as a living being."

25 Then darkness came upon our eyes.

26 Then the אֱלֹהִים, who created us, created a ban from Himself and Chawah, your mother.

27 I knew sweet desire for your mother.

28 Then the vigor of our eternal knowledge was destroyed in us, and weakness pursued us.

29 Therefore the days of our lives became few.

30 For I knew that I had come under the authority of death.

31 Now then, my ban Sath, I will reveal to you the things which those men whom I saw before me at first revealed to me after I have completed the times of this generation and the years of the generation have been accomplished.

32 For rain-showers of אֱלֹהִים the ALmighty will be poured forth so that He might destroy all the flesh of אֱלֹהִים the ALmighty.

33 He will destroy all flesh from the earth by means of that which is around them, along with those from the seed of the men to whom passed the life of the knowledge, that came from me and Chawah, your mother.

34 For they were strangers to Him.

35 Afterwards the great malakiym will come on high clouds, who will bring those men into the place where the breath of life dwells in esteem there.

36 Then the whole multitude of the flesh will be left behind in the waters.

37 Then אֱלֹהִים will rest from His wrath.

38 And He will cast His power upon the waters, and give power to His baniym and their wives by means of the ark along with the animals, whichever He pleased, and the birds of shamayim, which He called and released upon the earth.

39 And אֱלֹהִים will say to Noach – whom the generations will call Deucalion – “Behold, I have protected you in the ark along with your wife and your baniym and their wives and their animals and the birds of shamayim, which you called and released upon the earth.”

40 “Therefore I will give the earth to you – you and your baniym. In kingly fashion you will rule over it – you and your baniym.”

41 “And no seed will come from you of the men who will not stand in My presence in another esteem.”

42 Then they will become as the cloud of the great light.

43 Those men will come who have been cast forth from the knowledge of the great Aeon and the malakiym.

44 They will stand before Noach and the Aeons.

45 And אֱלֹהִים will say to Noach, “Why have you departed from what I told you? You have created another generation so that you may scorn My power.”

46 Then Noach will say, “I shall testify before Your might that the generation of these men did not come from me nor from my baniym.”

47 And He will bring those men into their proper land and build them a consecrated dwelling place.

48 And they will be called by that name and dwell there six hundred years in a knowledge of imperishability.

49 And the malakiym of the great Light will dwell with them.

50 No foul deed will dwell in their hearts, but only the knowledge of the true אֱלֹהִים.

51 Then Noach will divide the whole earth among his baniym, Ham and Japheth and Shem. He will say to them, “My baniym, listen to my words. Behold, I have divided the earth among you.”

52 “But serve Him in fear and slavery all the days of your life. Let not your seed depart from the face of אֱלֹהִים the ALmighty.”

53 “My seed will be favorable before you and before your power. Seal it by your strong hand with fear and commandment, so that the whole seed which came forth from me may not be inclined away from you and אֱלֹהִים the ALmighty, but it will serve in humility and fear of its knowledge.”

54 Then others from the seed of Ham and Japheth will come, four hundred thousand men, and enter into another land and sojourn with those men who came forth from the great eternal knowledge.

55 For the shadow of their power will protect those who have sojourned with them from every evil thing and every unclean desire.

56 Then the seed of Ham and Japheth will form twelve kingdoms, and their seed also will enter into the kingdom of another people, and will take counsel from the great aeons of imperishability.

57 And they will go to Sacla, their mighty one.

58 They who go in to the powers, accusing the great men who are in their esteem.

59 They will say to Sacla, "What is the power of these men who stood in your presence, who were taken from the seed of Ham and Japheth, who will number four hundred thousand men?"

60 "They have been received into another aeon from which they had come forth, and they have overturned all the esteem of your power and the dominion of your hand."

61 "For the seed of Noach through his ban has done all your will, and so have all the powers in the Aeons over which your might rules, while both those men and the ones who are sojourners in their esteem have not done your will."

62 "But they have turned aside your whole throng."

63 Then the אֱלֹהִים of the Aeons will give them some of those who serve Him.

64 They will come upon that land where the great men will be who have not been defiled, nor will be defiled by any desire.

65 For their being did not come from a defiled hand, but it came from a great commandment of the eternal malak.

66 Then fire and sulphur and asphalt will be cast upon those men, and fire and blinding mist will come over those Aeons, and the eyes of the powers of the illuminators will be darkened, and the Aeons will not see them in those days.

67 And the great clouds of light will descend, and other clouds of light will come down upon them from the great Aeons.

68 Abrasax and Sablo and Gamaliel will descend and bring those men out of the fire and the wrath, and take them above the Aeons and the Rulers of the powers, and take them away there, with the consecrated malakiym and the Aeons.

69 The men will be like those malakiym, for they are not strangers to them.

70 But they work in the imperishable seed.

71 Once again, for the third time, the illuminator of knowledge will pass by in great esteem, in order to leave something of the seed of Noach and the baniym of Ham and Japheth – to leave for himself fruit bearing trees.

72 And He will redeem their beings from the day of death.

73 For the whole creation that came from the dead earth will be under the authority of death.

74 But those who reflect upon the knowledge of the eternal אֱלֹהִים in their hearts will not perish.

75 For they have not received breath from this kingdom alone, but they have received it from one of the eternal malakiym.

76 The illuminator will come. And He will perform signs and wonders in order to scorn the powers and their ruler.

77 Then the אֱלֹהִים of the powers will be disturbed, saying, “What is the power of this man who is higher than we?”

78 Then he will arouse a great wrath against that man.

79 And the esteem will withdraw and dwell in consecrated houses which it has chosen for itself.

80 And the powers will not see it with their eyes, nor will they see the illuminator either.

81 Then they will punish the flesh of the man upon whom the consecrated breath has come.

82 Then the malakiym and all the generations of the powers will use the name in error, asking, “Where did the error come from?” or “Where did the words of deception, which all the powers have failed to discover, come from?”

83 Now the first kingdom says of Him: He was nourished in the shamayim.

84 He received the esteem of that one and the power.

85 He came to the bosom of His mother.

86 And thus He came to the water.

87 And the second kingdom says about Him that He came from a great messenger.

88 And a bird came, took the child who was born and brought Him onto a high mountain.

89 And He was nourished by the bird of shamayim.

90 A malak came forth there.

91 He said to Him, "Arise! אֲנִי אֶתְּנֶה לְךָ כְּבוֹד וְחֵן." has given esteem to You."

92 He received esteem and strength.

93 And thus He came to the water.

94 The third kingdom says of Him that He came from a virgin womb.

95 He was cast out of His city, He and His mother; He was brought to a desert place.

96 He was nourished there.

97 And thus He came to the water.

98 The fourth kingdom says of Him that He came from a virgin.

99 Sholomoh sought her, he and Phersalo and Sael and his armies, which had been sent out.

100 Sholomoh himself sent his army of demons to seek out the virgin.

101 And they did not find the one whom they sought, but the virgin who was given them.

102 It was she whom they fetched.

103 Sholomoh took her.

104 The virgin became pregnant and gave birth to the child there.

105 She nourished Him on a border of the desert.

106 When He had been nourished, He received esteem and power from the seed from which He was begotten.

107 And thus He came to the water.

108 And the fifth kingdom says of Him that He came from a drop from shamayim.

109 He was thrown into the sea.

110 The Abyss received Him, gave birth to Him, and brought Him to shamayim.

111 He received esteem and power.

112 And thus He came to the water.

113 And the sixth kingdom says that she went down to the Aeon which is below, in order to gather flowers.

114 She became pregnant from the desire of the flowers.

115 She gave birth to Him in that place.

116 The malakiym of the flower garden nourished Him.

117 He received esteem there and power.

118 And thus He came to the water.

119 And the seventh kingdom says of Him that He is a drop.

120 It came from shamayim to earth.

121 Dragons brought Him down to caves.

122 He became a child.

123 A breath came upon Him and brought Him on high to the place where the drop had come forth.

124 He received esteem and power there.

125 And thus He came to the water.

126 And the eighth kingdom says of Him that a cloud came upon the earth and enveloped a rock.

127 He came from it.

128 The malakiym who were above the cloud nourished Him.

129 He received esteem and power there.

130 And thus He came to the water.

131 And the ninth kingdom says of Him that from the nine Muses one separated away.

132 She came to a high mountain and spent some time seated there, so that she desired herself alone in order to become androgynous.

133 She fulfilled her desire and became pregnant from her desire.

134 He was born.

135 The malakiym who were over the desire nourished Him.

136 He received esteem and power there.

137 And thus He came to the water.

138 The tenth kingdom says of Him that His mighty one loved a cloud of desire.

139 He begot in His hand and cast upon the cloud above Him some of the drop, and He was born.

140 He received esteem and power there.

141 And thus He came to the water.

142 The Eleventh kingdom says of Him that the father desired his own daughter.

143 She herself became pregnant from her father.

144 She cast the child out in the desert.

145 The malak nourished Him there.

146 And thus He came to the water.

147 And the twelfth kingdom says of Him that He came from two illuminators.

148 He was nourished there.

149 He received esteem and power.

150 And thus He came to the water.

151 And the thirteenth kingdom says of Him that every birth of their ruler is a word.

152 And this word received a mandate there.

153 He received esteem and power.

154 And thus He came to the water.

155 But the generation without a king over it says that 𐌸𐌹𐌸𐌹 chose Him from all the Aeons.

156 He caused a knowledge of the undefiled one of truth to come to be in Him.

157 He said, "Out of a foreign air, from a great Aeon, the great illuminator came forth."

158 "And He made the generation of those men whom He had chosen for Himself shine, so that they should shine upon the whole Aeon."

159 Then the seed, those who will receive His name upon the water and that of them all, will fight against the power.

160 And a cloud of darkness will come upon them.

161 Then the peoples will cry out with a great voice, saying, "Barak is the being of those men because they have known אֱלֹהִים with a knowledge of the truth!"

162 "They will live forever, because they have not been corrupted by their desire, along with the malakiym, nor have they accomplished the works of the powers."

163 "But they have stood in His presence in a knowledge of אֱלֹהִים like light that has come forth from fire and blood."

164 "But we have done every deed of the powers senselessly. We have boasted in the transgression of all our works."

165 "We have cried against the אֱלֹהִים of truth because all His work is eternal. These are against our breaths. For now we have known that our beings will die the death."

166 Then a voice came to them, saying, "Micheu and Michar and Mnesinous, who are over the consecrated baptism and the living water, why were you crying out against the living אֱלֹהִים with lawless voices and tongues without law over them, and beings full of blood and foul deeds?"

167 "You are full of works that are not of the truth, but your ways are full of joy and rejoicing."

168 "Having defiled the water of life, you have drawn it within the will of the powers to whom you have been given to serve them."

169 "And your thought is not like that of those men whom you persecute. Their fruit does not wither."

170 "But they will be known up to the great Aeons, because the words they had kept, of the אֱלֹהִים of the Aeons, were not committed to the book, nor were they written."

171 "But shamayim beings will bring them, whom all the generations of men will not know."

172 "For they will be on the high mountain, upon a rock of truth."

173 "Therefore they will be named 'The words of Imperishability and Truth' for those who know the eternal אֱלֹהִים in wisdom and knowledge and teaching of malakiym forever, for He knows all things."

174 These are the revelations which Adam made known to Sath his ban, and his ban taught his seed about them.

175 This is the hidden knowledge of Adam, which he gave to Sath, which is the consecrated baptism of those who know the eternal knowledge through those born of the word and the imperishable illuminators, who came from the consecrated seed: Yesseus, Mazareus, Yessedekus, the living water.

