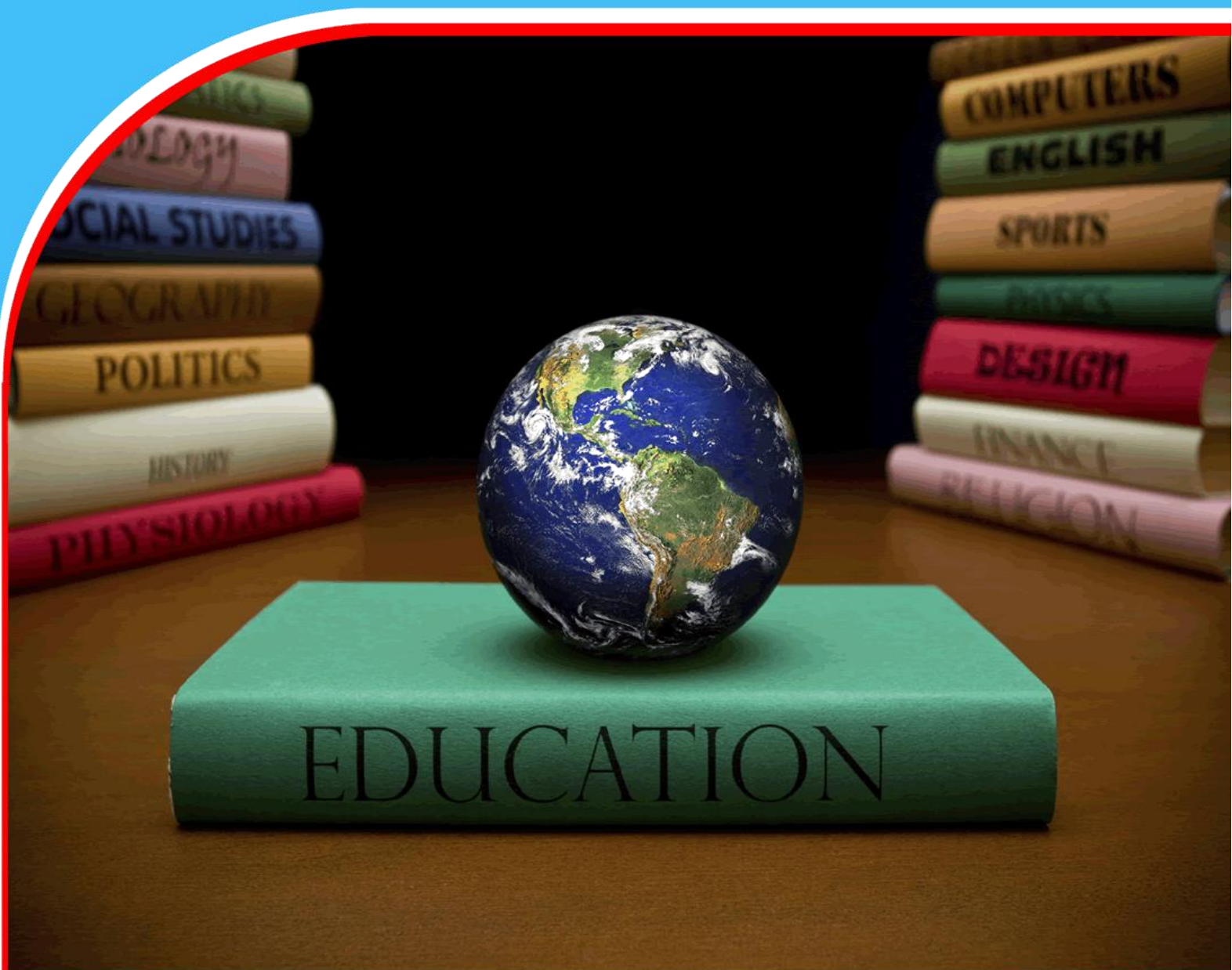


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The Gnostic Code

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Abstract

Purpose: The aim of the study was to investigate the gnostic code.

Materials and Methods: This study adopted a desk methodology. A desk study research design is commonly known as secondary data collection. This is basically collecting data from existing resources preferably because of its low cost advantage as compared to a field research. Our current study looked into already published studies and reports as the data was easily accessed through online journals and libraries.

Findings: The Gnostic parables excerpted above are sufficient to establish that a code was functioning in these documents. By using coded language, the parables obscured a functioning message beneath the veneer of a spiritual or otherwise unintelligible narrative. In multiple textual exchanges, the concept substitution method allows literal and relevant messages to be derived from the text. The literal translations utilize terms from the

binary cipher in ways that are clearly out of context. The paragraphs do not make literal sense because of these consistent terms. When the encoded definitions are applied instead of the literal definitions, a new and intelligible message is revealed.

Implications to Theory, Practice and Policy: It will only be a matter of time before the evidence accumulates to prove that the Gnostic code is real. When the simple substitution code described in this manuscript is applied to the documents in the Nag Hammadi library, it becomes impossible not to see that the code functions. The confusion over Gnosticism is understandable considering how far conventional wisdom has to travel in order to appreciate the documents. A consistent code was used by enemies of the Roman Empire in order to hide messages within texts in order to hide their plans.

Keywords: *Gnostic Code, Gnostic Texts, Gnostic Gospels*

1.0 INTRODUCTION

The Gnostic Gospels contain highly specific and sophisticated language that is consistent across multiple centuries and was written in multiple languages across vast regions throughout ancient Europe. And yet, although the various authors could not have known each other, the texts are consistent across a wide range of historical documents. How is it possible that so many authors across multiple regions and languages could all create the same unintelligible and highly sophisticated gibberish? The various gnostic texts make no literal sense, but they all communicate the same unintelligible message across centuries of time.

Most Gnostic scholars solve this riddle by arguing that the text was created as a type of passkey. Conventional scholarship holds that the unintelligible gibberish does not contain any literal or historical data because it was created to act as an elaborate password. Similar to a password used on your computer, the members of the ancient gnostic groups needed a way to determine whether or not a member was in the club, and the more of the password you knew, the higher up the chain of command you were. The more of this unintelligible story you were able to repeat, the higher up the ladder you were in the Gnostic organization.

This study argues a different view. A significant amount of evidence has emerged to demonstrate that the gnostic gospels of the Roman period were written utilizing a cypher. In other words, they contain literal historical messages that can not be understood without applying a code to the text. The implications of this discovery are vast and significant. In order to demonstrate this cypher I will be using the texts from the Nag Hammadi Library. A large collection of gnostic gospels was discovered in 1945 near the Egyptian town of Nag Hammadi, and I will be using these texts in this analysis.

The Gnostic gospels contain dozens of parables and stories, most of which make little to no sense. This is because the documents were written in a way that obscures the messages they contain. The nomadic tribal nations surrounding the Roman Empire had devised a way of communicating so that the leadership of the empires they were targeting would not be able to decipher their plans.

The Gnostic gospels relinquish their hidden messages with the application of a simple code. Throughout the Gnostic gospels the authors use a variety of opposite paired terms like Heaven and Earth, Above and Below, Light and Dark, or Immortal and Mortal. The key to deciphering the Gnostic code is to recognize that all of the opposites referred to the same nomadic tribal nation/Roman Empire divide. Any reference to Heaven, God, Father, Light, referred to the nomadic tribal nations while references to the Earth, World, Abyss, Chaos, or Mortal realm referred to the Roman Empire or agriculturalists in general. Along with these terms, concepts with natural dichotomies such as Summer and Winter, Right and Left, Above and Below, and Mother and Father all represented the nomadic/agricultural divide. Below is the bulk of the Gnostic code.

Hunters and Gatherers/Nomadic Tribal Nations (Huns, Goths, Celts etc.)

God, Heaven, Immortal, Invisible, Father, Male, Above, Light, Order, Inside, Before , Summer, Mountains , Perfect, Pleroma/Aeon

Agriculturalists [(Roman Empire)

Man, Earth, Mortal, Visible, Mother, Female, Below, Dark, Chaos, Outside, After, Winter, Valleys, Imperfect, World/Abyss

Once the code is applied, the original message preserved in the various parables becomes clear. To begin to see how the code functions, we will start with the Gnostic Gospel, "On the Origin of the World". The opening paragraph of "On the Origin of the World" only makes sense once the code is applied to the text. You can look up the English translations at the following website

On the Origin of the World: **"Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration."**

Once the code is applied, the message is clear. The author is claiming that although most people on both sides of the nomadic/ agricultural divide assume that nothing existed prior to agriculture, the author claims that this is not the case. The author then claims to be able to demonstrate how this can be proven. While this alone is an extraordinary statement to make, the author goes on to prove this statement in the following paragraph. The author attempts to prove this statement of fact with the following:

On the Origin of the World: **"After the natural structure of the immortal beings had completely developed, a likeness then emanated from Pistis; it is called Sophia (knowledge). The Sophia exercised volition and became a product resembling the primeval light. And immediately Sophia's will manifested itself as a likeness of heaven, having an unimaginable magnitude; The Sophia was between the immortal beings and those things that came into being after them; the Sophia functioned as a veil dividing mankind from the things above."**

Once the code is applied, an astonishing message emerges. The parable records that once the natural structures of the immortal beings had fully developed, a body of knowledge began to accumulate. This body of knowledge came from the astrological cycles and proved itself to have an "unimaginable magnitude." We now know that ancient hunters and gatherers were accumulating information about the relationship between the astrological cycles and biology, a relationship that influences nearly every pattern in nature. The parable excerpted above records that the knowledge of this relationship functioned as a veil dividing agricultural communities from the world of hunters and gatherers.

In the Gnostic document titled *The Dialogue of the Savior*, the history of hunters and gatherers is recorded again.

The Dialogue of the Savior: **Jesus said: "When the Father established his relationship with the cosmos, he collected water from it, and his word came forth from it, and it inhabited many. It was higher than the path that surrounds the entire earth. The collected water existed outside of the Earth and acted as a great fire encircling the Earth like a wall. After a time many things outside became separated from what was inside. When the world was established, he looked at it and said to it, "Go and deliver to us from yourself in order that you may not be in want from generation to generation, and from age to age." Then the Earth cast forth from itself fountains of milk and fountains of honey, and oil and wine and good fruits, and sweet flavor and good roots, in order that it might not be deficient from generation to generation, and from age to age."** (*The Dialogue of the Savior*)

Once the code is applied to the text, this parable preserves the unmistakable history of hunters and gatherers. "When the father established his relationship with the cosmos" refers again to

when hunters and gatherers first discovered that a relationship existed between biology and the astrological cycles. Jesus then said, **“he collected water from it, and his word came forth from it, and it inhabited many.”** The collection of water from the cosmos is a second reference to the growing catalog of knowledge that was being gained and shared within the network of hunters and gatherers. The parable continues, **“It was higher than the path that surrounds the entire earth. The collected water existed outside of the earth and acted as a great fire encircling the earth like a wall.”** Both parables record that the body of knowledge acted as a veil, or as an encircling wall of fire, separating two systems.

From *On the Origin of the World* and *Dialogue with the Savior*, we get two accounts of the same phenomenon. In both versions, a body of knowledge relating to the cosmos separated the world of hunters and gatherers from the world of agriculturalists.

After establishing that hunters and gatherers were withholding information about nature’s relationship with the cosmos from agricultural societies, the parable continues, **“after a time, many things outside became separated from what was inside.”** More of the code is utilized here as the inside/outside dichotomy is employed to record that a separation developed between the two systems. The parable concludes, **“When the world was established, he looked at it and said to it, “Go and deliver to us from yourself in order that we may not be in want from generation to generation, and from age to age. Then the Earth cast forth from itself fountains of milk and fountains of honey, and oil and wine and good fruits, and sweet flavor and good roots.”**

The history being preserved in the above two parables confirms that hunters and gatherers were using a disparity in knowledge to extract resources out of agricultural settlements.

Applying the code allows seemingly unintelligible parables to deliver tangible messages. In the *Dialogue with a Savior*, there is an exchange that can only be deciphered when it is known that the term “womanhood” referred to the Roman Empire.

Dialogue with a Savior: Judas said, "You have told us this out of the mind of truth. When we pray, how should we pray?"

The Lord said, "Pray in the place where there is no woman."

Matthew said, "'Pray in the place where there is no woman,' he tells us, meaning 'Destroy the works of womanhood,' not because there is any other manner of birth, but so they will cease giving birth."

Mary said, "They will never be obliterated."

The Lord said, "Who knows that they will not dissolve?"

Judas said to Matthew, "The governors of womanhood will dissolve, Thus the disciples will be prepared for them."

The Lord said, "Right. For do they see you? Do they see those who receive you? Now behold! A true word is coming forth from the Father into the abyss, in silence with a flash of lighting, giving birth. Do they see it or overpower it? Even if the governors become huge, they will not be able to reach it."

In this exchange, a number of points are noteworthy. The exchange begins with a simple question on how to pray. Jesus answers the question to pray where there “is no woman”. This is the part of

the statement that could be used in public. Matthew unveils the next layer of the message by translating what Jesus means by this instruction. By telling people to pray where there are no women, Jesus really means to “destroy the works of womanhood”. It is important to note that this exchange would make no literal sense unless the reader was aware of the code and knew that the term “womanhood” referred to the Roman Empire

The final statement by Jesus is particularly noteworthy. Jesus tells his disciples that the Father (nomadic network) is coordinating a plan inside the abyss (Roman Empire) out of sight of the governors. This parable provides direct evidence that the nomadic tribal nations were planning an attack on the Roman Empire and that Jesus was aware of the plan.

By applying the code to the rest of the Nag Hammadi library, the many parables of Jesus and his disciples come to life. Below is a selection of parables that readily display a literal message once the code is applied.

Gospel of Philip: Jesus said, “Those who sow in winter reap in summer. The winter is the world, the summer the Aeon (eternal realm). Let us sow in the world that we may reap in the summer. But if any man reaps in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person.”

The selection above from the Gospel of Philip is significant because it directly refers to the code and demonstrates to the reader how the concepts of summer and winter were used to represent the nomadic/agricultural dichotomy. The parable begins “Those who sow in winter reap in summer.” It then reveals that any reference to winter is a reference to the world (civilization) and that all references to summer are references to the Aeon (nomadic realm). The parable relates the tribal nations that nomads sowed efforts into civilization in order to reap benefits for the nomadic kingdoms.

Gospel of Philip: “There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals and from this he is nourished, he and the animals... Compare the Perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being.”

The above parable is truly remarkable because the author relates the husbanding process to human beings. The parable addresses the distinction between domesticated animals and wild animals and then goes on to explain that, in the same way that agriculturalists use the labor of domesticated animals, nomadic leaders plough the fields by using submissive agriculturalists.

The following expert from the Gospel of Philip is significant because it directly describes how the code functions and for what purpose it was being used.

Gospel of Philip: “Names given to the world are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and "light" and "resurrection" and "the Church (Ecclesia)" and all the rest. People do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard in the world often deceive. If they were in the Aeon or eternal realm, they would at no time be used

as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

But truth brought names into existence in the world for our sakes, because it is not possible to learn the truth without these names. The archons wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.”

2.0 FINDINGS

The Gnostic parables excerpted above are sufficient to establish that a code was functioning in these documents. By using coded language, the parables obscured a functioning message beneath the veneer of a spiritual or otherwise unintelligible narrative. In multiple textual exchanges, the concept substitution method allows literal and relevant messages to be derived from the text. The literal translations utilize terms from the binary cipher in ways that are clearly out of context. The paragraphs do not make literal sense because of these consistent terms. When the encoded definitions are applied instead of the literal definitions, a new and intelligible message is revealed.

3.0 CONCLUSION AND RECOMMENDATION

It will only be a matter of time before the evidence accumulates to prove that the Gnostic code is real. When the simple substitution code described in this manuscript is applied to the documents in the Nag Hammadi library, it becomes impossible not to see that the code functions. The confusion over Gnosticism is understandable considering how far conventional wisdom has to travel in order to appreciate the documents. A consistent code was used by enemies of the Roman Empire in order to hide messages within texts in order to hide their plans. The Nag Hammadi library is preserving the history of the nomadic tribal nations from their original discovery of the relationship between astronomy and biology, through their response to the rise of agriculture, and into their connection with the ministry of Jesus. It would be impossible to decipher the Nag Hammadi library without knowing that a sophisticated network of nomadic tribal nations created a coded language allowing them to coordinate long term maneuvers against empires outside of their control.

Citations

All gnostic texts used were taken from translations from the following gnostic library website.

<http://www.gnosis.org/naghamm/origin.html>

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