

# SHEPHERD OF HERMAS

## CHAPTER 1: VISION 1

The *man* who nourished me has sold me to a certain Rhode<sup>1</sup> in Roma. Many years after this, I saw her and<sup>2</sup> wished to make myself known to her again and I began to be loving her as a sister. 2 After some time, I saw her bathing herself in the Tiber River, and I gave her my hand and led her out of the river. Therefore, after I saw her beauty, I carefully-rationalized in my heart, saying, "How happy I would be if I was having a woman of such beauty and such manner!" I deliberated only this *thought*, but no other, *not even one*.

3 After some time, *while I was* going into the countryside,<sup>3</sup> and glorying in the creatures<sup>4</sup> of God, about *how* great and remarkable and powerful they are, I fell into slumber while walking-around. And a spirit took\* me and carried me away through a certain roadless-region,<sup>5</sup> through which no human was able to make his way. Now this region was precipitous and has been ripped-off by the waters. Therefore, after I crossed-through that river,<sup>6</sup> I came to level ground; and I got on my knees<sup>7</sup> and began to be praying to the Lord<sup>8</sup> and to be confessing-forth my sins.

4 Now while I was praying-to *the Lord*, the heaven was opened-up, and I was looking at that woman whom I had desired, greeting me out of the heaven, saying, "Be rejoicing, Hermas!"

5 But after I looked at her, I was saying, "Lady, what are **you** doing here?"

But she answered me, "I was taken-up in order that I might convict you of your sins before the Lord."

6 I said to her, "Are **you** to convict me<sup>9</sup> *right now*?"

"No," she declared, "instead, hear the words which I am going to be saying to you. The god, the *one* who dwells in the heavens, and who created what is out of what is not, and who multiplied and caused them to grow for the sake of his holy assembly, is angry with you because you sinned against **me**."

7 I answered her, saying, "Sinned against you? How so?"<sup>10</sup> Or when did I utter a shameful word to you? Did I not always esteem you as a goddess?<sup>11</sup> Did I not always regard you as a sister? Woman, why are you falsely-charging me with these wicked and unclean things?"

8 She laughed at me, saying, "The desire of that wickedness<sup>12</sup> did ascend upon your heart. Or are you not thinking it to be a wicked matter, if-at-any-time the wicked desire might ascend upon the heart of a righteous man? Yet it is a sin, even a great *sin*," she declared. "For the righteous man deliberates<sup>13</sup> about *what* is righteous. Therefore, as long as what he deliberates about is righteous, his glory is set-straight in the heavens, and he finds the Lord placable in every affair of his.<sup>14</sup> But the *ones* who are deliberating wicked *things* in their hearts,<sup>15</sup> are drawing death and captivity upon themselves, especially the *ones* who are acquiring this age and prancing in their riches and are not holding themselves to the good *things*, the *things which are going to come*.<sup>16</sup> 9 Their souls will change-their-mind,<sup>17</sup> whichever *ones* have no hope in the Lord.<sup>18</sup> Instead,<sup>19</sup> they have despaired of themselves and<sup>20</sup> their life. Instead, **you** be praying to God, and he will heal the sinful-actions<sup>21</sup> of you and of your whole house and of all the holy-ones."

10(2.1) After the *event* in which she uttered these words, the heavens were locked. And **I** was totally shuddering and grieving. But I was saying to myself, "If even this sin is written-up against me, how will I be able to saved? Or how will I make atonement to the Lord God about my many sins, my complete *sins*?"<sup>22</sup>

Or with what kind of words might I ask the Lord in order that he might be gracious to me?"

11(2) As I was deliberating<sup>23</sup> and discerning these things together in my heart, I, looking opposite me, *saw* a great white seat for reclining made out of snow-white wool, like snow.<sup>24</sup> And an elderly-lady, a woman *dressed* in brightest apparel, came, having a book in her hand. And she sat down alone and greeted me, "Be rejoicing, Hermas!"

And **I**, grieving and weeping,<sup>25</sup> spoke to her, "Be rejoicing, lady!"

12(3) And she spoke to me, "Why are you so sullen, Hermas? You *who are* the long-suffering and not-easily-upset *one*, the always laughing one. Why do you look so downcast in your appearance and not cheerful?"

And **I** spoke to her, "Because a most-good woman says, that I sinned against her."

13(4) But she declared, "Far be such a matter from the slave of God. Instead, a *desire* about her surely ascended upon your heart. Indeed, a deliberation<sup>26</sup> such as this brings a sin upon the slaves of God. For it is a wicked and horrible deliberation against an all-solemn spirit, and *within one* which has already been proved, if-at-any-time it might desire a wicked work, and especially *when that spirit is* Hermas, the self-restrained, the *one who is* keeping himself distant from every wicked desire and is full of all simplicity and a great lack-of-evil.

14(3.1) "Instead, this is not the reason<sup>27</sup> why God is angry with you. Instead, it is in order that you might turn-back your house which<sup>28</sup> acted-lawlessly against<sup>29</sup> the Lord and against *both of you*\*, their parents. Instead, because you are loving *of your children*, you were not admonishing them; instead, you permitted them to be terribly destroyed.<sup>30</sup> This is why the Lord is angry with you. Instead, he will heal all of the wicked *deeds which* have *previously-come-to-be* in your house. For it is because of their sins and lawless-deeds that **you** were destroyed by<sup>31</sup> your mundane activities. 15(2) Instead, the abundant-compassion of the Lord<sup>32</sup> had mercy on you and on your house and will make you strong and will found you in his glory.<sup>33</sup> Only may **you** not become-lazy; instead, be being of a good soul,<sup>34</sup> and be making your house strong. For as a metalworker, by hammering his work, obtains-mastery of it for *whatever* affair he wants,<sup>35</sup> so also does the account, the daily *one*, the righteous *one*, obtain-mastery of all wickedness. Therefore, may you not cease to admonish your children; for I have come-to-know, that if-at-any-time they will change-their-mind out of a whole heart of theirs, they will be enrolled into the books of the life with the holy-ones."<sup>36</sup>

16(3) After the *event* in which she ceased these *words*, she said to me, "Do you want to hear me read-aloud?"

And **I** said, "I want to, lady."

She said to me, "Become a hearer, and be hearing the glories of God."<sup>37</sup>

I heard great and marvelous things from her,<sup>38</sup> things which I am not capable of remembering, for all of her words were frightening, such as a human is not able to sustain. Therefore, I remembered her last words, for they were beneficial for us and gentle:<sup>39</sup>

17(4) "Behold, the God of the Powers, whom I love, created the world with<sup>40</sup> his mighty power and his great intelligence, and who, in his glorious counsel, has invested his creation with attractiveness, and by his strong word has firmly-fixed the heaven and founded the earth upon waters, and who, in his own wisdom and foresight,<sup>41</sup> has created his holy<sup>42</sup> assembly which he also blest. Behold, he is discharging<sup>43</sup> the heavens, and the mountains, and the hills, and the seas, and everything is becoming level for his elect-ones, in order to give-back to them the thing-which-was-professed which was made-via-a-profession with much glory and joy, if-at-any-time they might keep the lawful *decrees* of God which they took-aside in great faith."

18(4.1) Therefore, when she finished reading-aloud and after she was arisen from the seat, four youths came, and they picked-up the seat and went-off toward

<sup>1</sup> [1:1] Lat(P) "sold me to a certain Rada" / Gk(A), Lat(V) "sold a certain woman at"

<sup>2</sup> [1:1] Lat(V) adds

<sup>3</sup> [1:3] Gk(A) / Lat(V) "proceeding with these thoughts in my mind / Lat(P) "after I had come to the civil-

community of Ostia" / Eth "on my way to Cumae"

<sup>4</sup> [1:3] Gk(A), Lat(V), Eth "creature" (or "creation")

<sup>5</sup> [1:3] (lit. wayless) / Lat(V) "a place on the right side"

<sup>6</sup> [1:3] Lat(V) "place"

<sup>7</sup> literally "I put the knees"

<sup>8</sup> [1:3] Gk(S) "to God"

<sup>9</sup> [1:6] Lat(V), Gk(A), Eth "Are you my convictor?"

<sup>10</sup> [1:7] Lat(V) / Gk(SA), Lat(P), Eth "In what place?"

<sup>11</sup> [1:7] Gk(A) "daughter" / Eth "mistress"

<sup>12</sup> [1:8] Gk(A) "sexual-immorality"

<sup>13</sup> literally "takes counsel" (also in next sentence)

<sup>14</sup> [1:8] Lat(V) "As long as his thoughts are righteous and his way of life correct, he will have the Lord in

heaven merciful to him." / Lat(P) "When he thinks righteously, he corrects himself, and his favor will be in

heaven, and he will have the Lord merciful in every affair" / Eth "His dignity will be straight in the heavens"

<sup>15</sup> [1:8] Gk(X4705), etc. / Gk(Boh) "in them"

<sup>16</sup> [1:8] Gk(X4705), etc. / Gk(A) "to the good things which are going to come"

<sup>17</sup> [1:9] Gk(S) / Gk(X4705) "will change-their-interest" / Gk(B) "will change-their-interest for themselves" /

Eth "are being indebted to be changing-their-mind" (see below for Lat(VP))

<sup>18</sup> [1:9] Lat(V) "come. For the minds of such are wandering. Now this is what the doubters do who have no

hope in the Lord" / Lat(P) "come. The souls that do not have the hope of life, are not resisting these luxuries"

<sup>19</sup> [1:9] Gk(SA,X4707) / Lat(V) "And" / Lat(P) "For"

<sup>20</sup> [1:9] Gk(X4707), Lat(P) / Gk(SA,Bod) "them and" / Lat(V) "and neglect"

<sup>21</sup> [1:9] Gk(A,X4707), etc. / Gk(Bod) "sins"

<sup>22</sup> [1:10] Lat(V) "or how will I entreat the Lord in regard to my very numerous sins?" / Lat(P) "or how can I

win the Lord God's forgiveness in these many sins?" / Eth "How then will I be saved, and beg pardon of the

Lord for these my many sins?"

<sup>23</sup> usually translated "counseling"

<sup>24</sup> [1:11] Lat(V) "a chair made of white wool, like snow" / Eth "a chair for reclining and on it a covering of

wool, white as hail"

<sup>25</sup> [1:11] Gk(A) "I, leaping in spirit with joy at her greeting"

<sup>26</sup> usually translated "counsel" (also later in verse)

<sup>27</sup> [1:14] Lat(V) "But your reason is not"

<sup>28</sup> [1:14] Lat(V) "Instead, it is on account of your house which"

<sup>29</sup> literally "into" (also later in verse)

<sup>30</sup> [1:14] Gk(A), Lat(P), Eth / Gk(S\*,P) omit "terribly" / Lat(V) "to live riotously"

<sup>31</sup> literally "from"

<sup>32</sup> [1:15] Lat(V) "of God"

<sup>33</sup> [1:15] Lat(V) "house and has preserved you in glory" / Gk(A) "house and strengthened and firmly-

founded" / Lat(P) "house and has saved your house"

<sup>34</sup> [1:15] Lat(V) "Only do not wander, but be calm" / Lat(P) omits

<sup>35</sup> [1:15] (literally "tame") / Lat(V) "for they were few and useful to us"

<sup>36</sup> [1:15] Lat(V) "children; for the Lord knows that they will repent with all their heart, and he will write you

in the Book of the Life."

<sup>37</sup> [1:16] Lat(V) omits "and hear the glories of God"

<sup>38</sup> [1:16] Lat(V) "And unfolding a book, she read gloriously"

<sup>39</sup> [1:16] (literally "tame") / Lat(V) "for they were few and useful to us"

<sup>40</sup> [1:17] Gk(S) / Lat(V) "Powers, created the world with his invisible power and" / Lat(P) "Powers, created

the world, sustaining it will all virtue and" / Eth "Powers, created the world in his pit and in his love and"

<sup>41</sup> [1:17] Lat(VP) "waters, who in his own power"

<sup>42</sup> [1:17] Gk(A) omits "holy"

<sup>43</sup> [1:17] Lat(V) "he will discharge"

the east.<sup>1</sup> **19(2)** But she *was* calling me to herself, and she touched my chest, and said, “Were you pleased by what I read-aloud?”<sup>2</sup>

And I said to her, “Lady, the last *part* pleased me, but the first *part* was harsh and hard.”

But she was declaring to me, saying, “The last *part was* for the righteous-ones; but the first<sup>3</sup> for the nations and the defectors.”

**20(3)** While she was uttering with **me**, two certain men were made-to-appear. And they picked her up by the arms, and went-off toward the east,<sup>4</sup> to where they *had taken* the seat. But she went-off cheerful and said to me as she was going-away, “Be acting-like-a-man,<sup>5</sup> Hermas!”

## CHAPTER 2: VISION 2

**1(5.1)** While I was going into the countryside<sup>6</sup>, even during the *same* season as<sup>7</sup> a year-ago, as I was walking-around, I was reminded of the vision from last year. And *once* again, a spirit was picking me up and carrying me away into the same place-to-where I *had also been* a year-ago. **2** Therefore, when I came into the place, I got on my knees<sup>8</sup> and began to be praying to the Lord and to be glorifying his name, because he deemed me worthy and had made known to me my sins, my former *sins*. **3** But after I the *event* in which I was arisen from the prayer-to *God*, I, looking opposite of me, *saw* the elderly *woman* whom I had also seen a year-ago.<sup>9</sup> She was walking-around and reading-aloud a little-book.

And she said to me, “Are you being able to carry back a message of these things to the elect-ones of God?”

I said to her, “Lady, I am not able to remember so many *things*. But give me the little-book, in order that I might transcribe it.”

“Take\* it,” she declared, “and *then* give it back to me.”

**4** So **I** took\* it, and retired into a certain place in the field, *and* transcribed everything letter by letter,<sup>10</sup> for I was not finding the syllables. Therefore, as I *myself*<sup>11</sup> finished the documents of the little-book, the little-book was suddenly snatched out of my hands, but I did not see who *took* it.

**5(6.1)** Now after fifteen days, after I fasted and asked much *from* the Lord, the knowledge of the writing was revealed to me. Now these *are the things* which were written:

**6(2)** “Hermas, your seed set God aside and reviled against<sup>12</sup> the Lord. And in great wickedness, they betrayed their parents, and are reputed<sup>13</sup> as *being* betrayers of parents; and *yet their* betraying did not profit *them*. Instead, they added still more to their sins: the *acts* of licentiousness and minglings-together<sup>14</sup> of wickedness. And this is how *the measure* of their lawlessness was filled-up. **7(3)** Instead, make these words known to all of your children,<sup>15</sup> and to your female-partner<sup>16</sup> who from now is going to be a sister to you.<sup>17</sup> For even she is not<sup>18</sup> keeping herself distant *from* the tongue in which she acts-wickedly. Instead, after she *has* heard these words, she will keep herself distant *from this behavior* and will obtain<sup>19</sup> mercy. **8(4)** And after the *event* for you to make-known to them these words, which the Master instructed me in order to reveal to you *she will be instructed*,<sup>20</sup> then<sup>21</sup> all the sins which they previously sinned will be forgiven.<sup>22</sup> And all of the holy-ones, the *ones* who sinned until this day, *will have them forgiven*, if-at-any-time they might change-their-minds out of their whole heart and might be pulling-away the double-soul out of their heart.<sup>23</sup>

**9(5)** “For the Master swore by his glory according-to his elect-ones: If-at-any-time a sinning might still be *in them* after a certain day which has been ordained, they will not be having salvation. For *the possibility* to have a change-of-mind for the righteous-ones has an end. The days of a change-of-mind for all of the holy-ones have been filled. But for the nations, a change-of-mind is *possible* even up-till *their* last day. **10(6)** Therefore, you will speak to the fore-leaders of the assembly, in order that they might set their ways straight in righteousness, in

<sup>1</sup> literally “rising-up”

<sup>2</sup> literally “of my reading-aloud”

<sup>3</sup> [1:19] Gk(S[a],A), Lat(VP) “previously” / Gk(S\*) omits altogether

<sup>4</sup> literally “rising-up”

<sup>5</sup> [1:20] Lat(V) “Be strong” (or “Be made strong”)

<sup>6</sup> [2:1] Lat(V) “As I was making my way to Cumae” / Lat(P) “As I was journeying in the district of the Cumans”

<sup>7</sup> literally “which was”

<sup>8</sup> [2:2] literally “I put the knees”

<sup>9</sup> [2:3] Gk(A), Lat(V) / Gk(S) “seen previously” / Lat(P), Eth “seen”

<sup>10</sup> [2:4] Lat(P) “me. Now taking the book, I sat down in one place and wrote all of it in order”

<sup>11</sup> [2:4] Gk(S) / Gk(A) adds

<sup>12</sup> [2:6] Lat(V) omits “God, and they have reviled against”

<sup>13</sup> literally “heard”

<sup>14</sup> possibly referring to sexual intercourse

<sup>15</sup> [2:7] Lat(V) “Now rebuke your children with these words”

<sup>16</sup> This late Greek word usually describes the spouse of a married individual who is currently living with them in the same house, and may be more literally rendered “one whom is living-together with”

<sup>17</sup> [2:7] Gk(A), L(VP) / Gk(S) omits “to you”

<sup>18</sup> [2:7] Lat(V) “. Let her”

<sup>19</sup> literally “have”

<sup>20</sup> [2:8] Lat(V) “For after you have rebuked her with those words which the Lord has directed to be revealed to you, she will be instructed”

<sup>21</sup> [2:8] Gk(A), Lat(V), Eth / Gk(S), Lat(P) “when”

<sup>22</sup> literally “dismissed”

<sup>23</sup> [2:8] Gk(S) / Gk(A), Lat(VP) “hearts”

order that they might receive in full the things-which-have-been-professed with much glory.

**11(7)** “Therefore, *all of you\** who are the *ones* working the righteousness: remain-in *it*, and might you\* not be double-souled,<sup>24</sup> in order that your\* passing<sup>25</sup> might be with the messengers, the holy *messengers*. Happy are *all of you\**, as-many-as endure the tribulation, the coming *tribulation*, the great *tribulation*, and as-many-as will not deny their life. **12(8)** For the Lord swore by his son, that the *ones* who denied their Anointed-One<sup>26</sup> have been rejected from their life,<sup>27</sup> *that is*, the *ones* who are now going to be denying *him* in the coming days.<sup>28</sup> But to the *ones* who formerly denied him, he became<sup>29</sup> merciful, because of his abundant-compassion.

**13(7.1)** “But *as for* you, Hermas, may you no longer remember-past-evils done to you by your children, nor neglect your sister, in order that they might be cleansed from their former sins. For they will be disciplined with a righteous discipline, if-at-any-time you might not remember-*the*-past-evils which they have done to you. For the remembrance-of-evil produces<sup>30</sup> death *but the forgetting of them, eternal life*.<sup>31</sup> But *as for* you, Hermas, you had great tribulations of your own<sup>32</sup> because of the transgressions of your house, because you did not take *proper* interest in them.<sup>33</sup> Instead, you neglected them and wallowed-together in your own activities, your wicked *activities*. **14(2)** Instead, your refusal to depart<sup>34</sup> from the Living God, and your simplicity, and your vast self-restraint are saving you. These *things* have saved you,<sup>35</sup> if-at-any-time you might remain-in *them*; and they are saving all who are working *deeds* such as these and are going in a lack-of-evil and simplicity. Those *who possess such virtues* will have the strength to overcome every wickedness and are remaining-near into a perpetual life.

**15(3)** “Happy are all those who are working the righteousness, *for* they will not be utterly-destroyed *even* till an age. **16(4)** But you will speak to Maximus:<sup>36</sup> ‘Behold, a *extremely great*<sup>37</sup> tribulation is coming, if-at-any-time you might be made-to-appear to deny again.’ ‘The Lord is near those who turn-back,’ *as it is* written in Eldad and Medad, the *ones* who prophesied to the people in the desert!”

(Eldad and Medad, non-extant)

**17(8.1)** Now, brothers, while I was falling-asleep, *something* was revealed to me by a most-well-formed youth, *who was* saying to me, “The elderly *woman* from whom you received the little-book—who are you thinking that she is?”<sup>38</sup>

**I** declared, “The Sibyl.”

“No, you are mistaken,”<sup>39</sup> he declared.

“Then who is she?” I declared

“The Assembly of God,”<sup>40</sup> he declared.

I spoke to him, “Then why *is* she an elderly *woman*?”

“Because she was created first of all,” he declared. “This is why she *is* elderly, and it is because of her that the world was fully-fitted.”

**18(2)** Now afterward, I saw a vision in my house. That elderly *woman* came and asked me if I have already given the book to the elders. I said that I have not given it.<sup>41</sup>

“You have done well,”<sup>42</sup> she declared. “For I have words to add. Therefore, whenever I will finish-off all the words, they will be made-known to all the elect-ones through you. **19(3)** Therefore,<sup>43</sup> you will write two small books, and will send one to Clemens and one to Graptes. Therefore, Clemens will send it into the cities abroad<sup>44</sup> (for that has been permitted to him), but Graptes will admonish the widows and the orphans. But **you** will read it aloud in this city *together* with the elders, the *elders* who are presiding themselves over the assembly.”

## CHAPTER 3: VISION 3

**1(9.1)** This, brothers, is a *vision* which I saw. **2** After I fasted many-times and beseeched the Lord in order that he might manifest the revelation which he made-a-profession that he would show me through the<sup>45</sup> elderly *woman*, on that very night the elderly *woman* saw me, and she spoke to me, “Since you are so indigent

<sup>24</sup> [2:11] Lat(V) “and so act”

<sup>25</sup> [2:11] Lat(P) “journey”

<sup>26</sup> [2:12] Gk(S\*) / Gk(S(c),A), Lat(P) “have denied their Lord” / Lat(V) “have denied him and his son” /

Bodmer omits altogether

<sup>27</sup> [2:12] Lat(V) “and whoever does not deny his own life”

<sup>28</sup> [2:12] Lat(V) “Son, that whoever promises life for themselves by denying him and his son, they [God and

his Son] will deny them in the days to come.”

<sup>29</sup> [2:12] Lat(P) “he will be”

<sup>30</sup> literally “works-down”

<sup>31</sup> [2:13] Lat(V) adds

<sup>32</sup> [2:13] Lat(V) “of the world”

<sup>33</sup> [2:13] Lat(V) “because you neglected them as if they did not belong to you”

<sup>34</sup> [2:14] Lat(V) “But you will be saved for not having departed”

<sup>35</sup> [2:14] Lat(V) “God, and your simplicity and singular self-restraint will save you”

<sup>36</sup> [2:16] Lat(V) “. Say”

<sup>37</sup> [2:16] Lat(V) adds “great” / A adds “extremely great”

<sup>38</sup> literally “thinking her to be?”

<sup>39</sup> literally “misled”

<sup>40</sup> [2:17] Lat(V) adds

<sup>41</sup> literally “I denied that I have given it”

<sup>42</sup> literally “beautiful”

<sup>43</sup> [2:18] Gk(S(c),A), Lat(V) / Lat(P), F “And” / S(\*) omits altogether

<sup>44</sup> literally “outside”

<sup>45</sup> [3:2] Gk(S) / others “that” (literally “the elderly *woman* that”)

and effortful with<sup>1</sup> the *result* to know everything, come into the field where you are farming,<sup>2</sup> and I will appear to you at about the fifth<sup>3</sup> hour and will show you what it is necessary *for* you to see.”

3 I asked her, saying, “Lady, into what part<sup>4</sup> of the field am I to go?”

“Wherever you want,” she declared.

I selected for myself a beautiful place which was secluded.<sup>5</sup> But before I uttered to her and mentioned<sup>6</sup> the place, she said to me, “I will come<sup>7</sup> there, wherever you want.”

4 Therefore, *my* brothers, I went into the field, and counted-up<sup>8</sup> the hours, and I came to the place where I ordered her to come. And I *was* looking-at an ivory bench lying there. And on the bench was lying a linen cushion; and on top, a coverlet of finely-woven linen was rolled-out. 5 After I saw these *objects* lying there, and that *there* was not a person in the place, I became utterly-astounded and something like a shuddering took\* *hold* of me; and my hairs *stood* upright, and something like a *fit* of shuddering came-to me because I was alone. Therefore, after I came to myself, and after I was caused-to-have-remembrance of the glory of God, and after I took\* courage,<sup>9</sup> I, after I got on my knees,<sup>10</sup> *once* again, as I *had* also formerly *done*, was confessing-forth my sins to the Lord.

6 Now she came with six youths whom I had also formerly seen, and she was made-to-stand by me.<sup>11</sup> And she listened-attentively *while* I was praying-to God and confessing-forth my sins to the Lord.<sup>12</sup> And she touched me, saying, “Hermas, cease asking *again*<sup>13</sup> about all of your sins. Also be asking about righteousness, in order that you might take\* some part *from* out of it into your house.”

7 And she arose me out by the hand and led me to the bench, and said to the youths, “Be going-away and be building.”

8 And after the youths retired and we were alone, she said to me, “Sit here.”

I said to her, “Lady, permit the elders to be seated first.”

“Do what I say to you,” she declared. “Sit down.”

9 Therefore, when I was wanting to sit down on the right side, she did not allow me. Instead she motioned-to<sup>14</sup> me with her hand, in order that I might sit on the left side. While I was carefully-rationalizing<sup>15</sup> and grieving because she did not allow me to sit on the right side, she said to me, “Are you grieved, Hermas? The place on the right side is for others, the *ones* who have already been well-pleasing to God and suffered for the sake of the<sup>16</sup> name. But you are lacking much, in order that you might sit with them. Instead, remain in your simplicity as you are now remaining,<sup>17</sup> and you will sit with them and *with* as-many-of-those, if-at-any-time they might work their works and might bear-up-under<sup>18</sup> what they have also borne-up-under.”

10(10.1) “What have they borne-up-under?” I declared.

“Be hearing,” she declared. “Whips, guardhouses, great tribulations, crosses, beasts for the sake of the name. This is why those *persons* are at the right sides of the holy-place; and *this place belongs to* whosoever might suffer due to the name. But the left sides are for the rest. Instead, the same gifts and the same things-which-have-been-professed are *reserved* for *both* those sitting on the right and those *sitting* on the left. *There is only this difference: that those who suffered* are sitting on the right and have a certain glory. 11(2) Now **you** are eager to sit with them on the right, *but* instead, your lackings are many. But you will be cleansed from your lackings. **But**<sup>19</sup> Even all of those who are not being double-souled will be cleansed from all their sinful-actions up to this day.”

12(3) When she had spoken these *things*, she was wanting to go-off. But I fell before her feet, *and* asked her according to the Lord, in order that she might exhibit to me the vision which she *had* made-a-profession *that she would show me*. 13(4) But she again took-hold of me for herself by the hand, and *was* arising me and making me sit on the bench on the left. But she also sat-down on the right. And she lifted-up a certain bright stick, saying to me, “Are you looking at something great?”

I said to her, “Lady, I am looking at nothing.”

She said to me, “Behold! Do **you** not see opposite you a great tower being built upon waters with bright quadrangular stones?”

14(5) Now the tower was being built in quadrangular *shape* by the six<sup>20</sup> youths, the *ones* who have come with her. But tens-of-thousands of other men were bringing-away stones to it—indeed some of them *from* out of the deep, but others *from* out of the earth; and they were giving them over to the six youths. But these *six* were receiving them and were building. 15(6) Indeed, all of the stones which were being drawn out of the deep, they were putting into the building as they were. For *the stones* were joining and were fitting-together<sup>21</sup> *exactly* into the junction with the other *stones*—and they were being glued so *tightly* to one another in this manner, so-as to be making their junction not being-apparent. Now the building of the tower was appearing as *if* it has been built out of one stone. 16(7) But of the other stones, the *ones* brought from the dry *land*, indeed, *some* of them they were throwing-away, but *some* of them they were putting into the building, but others they were cutting-down and were casting<sup>22</sup> a long-ways-away from the tower. 17(8) But many other stones were lying in a circle around the tower,<sup>23</sup> and they were not using them on<sup>24</sup> the building. For some of them were having become-scabby; but different *ones* were having cracks, but others *were* having been chipped;<sup>25</sup> but others *were* white and round, not joining into the building. 18(9) But I was looking-at different stones being cast a long-ways-away from the tower and coming into the way and not remaining in the way, *but* instead rolling out of the way into the roadless-region.<sup>26</sup> But *I was seeing* different *stones* falling-into a fire and burning. But *I was seeing* different *ones* falling near waters and not able to roll into the water, although they were wanting to *continue* to roll and come into the water.

19(11.1) After she showed me these *things*, she was wanting to be running-off. I said to her, “Lady, what profit is it for me to have seen these things and not to be knowing what they mean?”

She answered me, saying, “You are a clever<sup>27</sup> human, wanting to be knowing the *things* about the tower.”

“Yes, lady,” I declared, “in order that I might bring a message *about these things* back to the brothers, and *that they might become more cheerful and*,<sup>28</sup> when they hear these things, they might be knowing the Lord in much glory.”<sup>29</sup>

20(2) But she declared, “Indeed, many will hear; but some from among them, when they hear, will rejoice, but some will weep. Instead, even these *last ones*, if-at-any-time they might hear and might change-their-minds, they will also rejoice.

“Therefore, be hearing the parables of the tower. For I will reveal everything to you. And no longer be troubling me<sup>30</sup> about a revelation, for these revelations have an end. For they have been fulfilled. Instead, you will not cease requesting for revelations, for you are shameless.

21(3) “Indeed, the tower which you are looking-at being built, that is **I**, the Assembly, she who has even been seen by you now and on the former *occasion*. Therefore, be inquiring of me whatever you might want to *know* about the tower and I will reveal it to you, in order that you might rejoice with the holy-ones.”

22(4) I said to her, “Lady, since you once deemed me worthy to reveal everything to me, reveal it.”

But she said to me, “Whatsoever is being made-capable to be revealed to you, will be revealed. Only let your heart be being *turned* toward God,<sup>31</sup> and do not be double-souled about whatever you might see.”

23(5) I inquired of her, “Why, lady, is the tower being built upon waters?”

She declared, “As I even spoke to you on the former *occasion*, **you are insistent about the writings** and you are seeking-out *things* diligently.<sup>32</sup> Therefore, by seeking-out *these things*, you are finding the truth. Therefore, be hearing why the tower is being built upon waters. *It is* because your\* life was saved, and will be saved, through water. Now the tower has been founded by the word of the almighty and glorious name, but it is being upheld by the invisible power of the Master.”<sup>33</sup>

24(12.1) I answered, saying to her, “Lady, this is a great and marvelous thing. But, lady, the youths, the six, the *ones* who building, who are they?”

“These are the holy messengers of God, the first to be created, to whom the Lord delivered all of his creation to make it increase, and to be building *it up*, and to be being masters over all of the creation. Therefore, through them, the building of the tower will be finished.”

25(2) “But who are the others, the *ones* who are bringing-away the stones?”

<sup>1</sup> literally “into”

<sup>2</sup> [3:2] Gk(S) / Bod, Gk(A), Lat(V) “where you pass time” / Lat(P) “where you wish”

<sup>3</sup> [3:2] Lat(V) “sixth”

<sup>4</sup> literally “place”

<sup>5</sup> literally “retired”

<sup>6</sup> literally “said”

<sup>7</sup> [3:3] Gk(S\*) omits “I will come”

<sup>8</sup> literally “counted-together”

<sup>9</sup> usually translated “audacity”

<sup>10</sup> literally “I put the knees”

<sup>11</sup> [3:6] Gk(A) / Lat(V), Eth “she stood behind me” / some emend to “she stood by me”

<sup>12</sup> [3:5-6] Gk(S) omits “Now at this...my sins to the Lord” (by scribal error)

<sup>13</sup> [3:6] Gk(S) / Gk(A) adds

<sup>14</sup> literally “nodded-in”

<sup>15</sup> [3:9] Gk(S-a) / Gk(A) “was rationalizing” / Gk(S\*) omits “Instead with her hand...would not allow me” (by scribal error)

<sup>16</sup> [3:9] Bod, Lat(V) / Gk(S) “my” / Gk(A), Lat(P), Eth “his”

<sup>17</sup> [3:9] Gk(S\*) / Gk(S-c, A) “persisting”

<sup>18</sup> literally “as-many-as if they may work their works and may bear-up-under”

<sup>19</sup> [3:11] Gk(S\*) / Gk(S-c, A) adds

<sup>20</sup> [3:14] Gk(S-c, A), Lat(VP), Eth / Gk(S\*) “sixty”

<sup>21</sup> literally “symphonizing”

<sup>22</sup> [3:16] Gk(A), Lat(VP), Eth / Gk(S) “placing”

<sup>23</sup> [3:17] Gk(S) omits “But many other stones were lying in a circle around the tower” (by scribal error)

<sup>24</sup> [3:17] Gk(S\*) / Gk(S-c, A) “within”

<sup>25</sup> [3:17] Lat(V) omits “but others have been chipped”

<sup>26</sup> literally “wayless”

<sup>27</sup> usually translated elsewhere “crafty”

<sup>28</sup> [3:19] Gk(S), Eth / Gk(A), Lat(VP) add

<sup>29</sup> [3:19] Lat(V) “things, they may greatly glorify the Lord.”

<sup>30</sup> literally “no longer be affording me labor”

<sup>31</sup> [3:22] Lat(V) “toward the Lord”

<sup>32</sup> [3:23] Lat(V) “I told you before, that you were insistent, diligently seeking-out about the writings” / Gk(A) “you are insistent about the writings” / some common Latin have “buildings” instead of “writings” (scriptures)

<sup>33</sup> [3:23] others “the Lord / Lat(V) “God”

“These are also holy messengers of God, but those six are surpassing them. Therefore, the building of the tower will be completely-finished, and all<sup>1</sup> will be glad together in a circle around the tower and will glorify God because the building of the tower was finished.”

26(3) I inquired of her, saying, “Lady, I was wanting to know what is the egress of the stones, and their power.”

She answered, saying to me, “It is not because **you** are<sup>2</sup> worthier than all *others*, in order that *this* might be revealed to you—for others<sup>3</sup> are ahead of you, and better *than* you,<sup>4</sup> to whom it was necessary for these visions to be revealed—but instead, in order that the name of God might be glorified, it was revealed to you<sup>5</sup> and will be revealed due to the<sup>6</sup> double-souled—the *ones* who are carefully-rationalizing in their hearts if whether these things are *so* or are not.<sup>7</sup> Be saying to them, that all these things are truthful and none of *them* are beside the truth. Instead, all of *them* are<sup>8</sup> strong, and firm, and having been founded.

27(13.1) “Now be hearing about the stones, the *ones* which are going-away into the building. Therefore, indeed, the stones, the *ones* which are quadrangular and white and are fitting-together<sup>9</sup> *exactly* into their junctions, these are the emissaries and overseers and teachers and ministers, the *ones* who went in accordance with the solemnity of God, and *who* purely and solemnly oversaw and taught and ministered the elect-ones of God. Indeed, *some* of them have slept, but *some* of them are still *living*. And they themselves have always fit-together, and had peace among themselves and were hearing one another. This is why their junctions fit-together in the building of the tower.”

28(2) “But who are the stones *which* are being drawn out of the deep and they are putting-on into the building, and their junctions are fitting-together<sup>10</sup> with the other<sup>11</sup> stones, the *ones* which have been already been built?”

“These are the *ones* who already slept and<sup>12</sup> suffered for the name of the Lord.”<sup>13</sup>

29(3) “But lady, I am wanting to know who are the other stones, the *ones* being brought from the dry *land*.”

“Indeed,” she declared, “those which are going-away into the building and not being hewn are the *ones* whom the Lord *approved*, because they went in the straightness of the Lord and walked-straight in his instructions.”

30(4) “But who are the *ones* which are being led and being put into the building?”

“These are the *ones* which are young in the faith and are faithful. But they are being admonished by the messengers for<sup>14</sup> the *result* to be doing what is good, due to the *fact* that no<sup>15</sup> wickedness was found in them.”

31(5) “But who are the *ones* whom they were throwing-away and were casting *aside*?”<sup>16</sup>

“These are those who have sinned, and *who* are wanting to change-their-mind. This is why they were not hurled-off a long-ways outside the tower, because, if-at-any-time they might change-their-mind, they will *still* be of good-use within the building. Therefore, the *one* who are going to be changing-their-mind will be strong in the faith if-at-any-time they might change-their-mind—if-at-any-time they might change-their-mind now, while the tower *is* in *process* of being built. But if-at-any-time the building might be finished, they no longer have a place, instead they will be outcasts. But they have only this *advantage*, that they are being laid beside the tower.

32(14.1) “But are you wanting to know who *about* the *ones* who are being cut-down and are being cast far<sup>17</sup> from the tower? These are the sons of the lawlessness. Now they had-faith in hypocrisy, and every wickedness did not depart from them. This is why they have no salvation, because they were not of good-use within *any* building due to their wickednesses. This is why they were pulverized and hurled a long-ways-away, due to the anger of the Lord,<sup>18</sup> because they provoked him to anger.

33(2) “But the other *stones* of which you have seen many being laid *around*, not going-away into the building: indeed these *stones* *which* are having become-scabby, are the *ones* who have known the truth, but are not remaining-on<sup>19</sup> it, nor were they adhering to the holy-ones. This is why they were useless.”<sup>20</sup>

34(3) “But who are the *stones* having the cracks?”

“These are the *ones* who are holding *things* against one another in their hearts and are not at being-at-peace among<sup>21</sup> themselves. Instead, they have only a face of peace, but whenever they might withdraw-away from one another, the wickednesses are remaining in their hearts. Therefore, these are the cracks which the stones have. 35(4) But the *stones* *which* have been chipped: These are the *ones* who indeed have had-faith; and they have a majority part in the righteousness, but they have some parts of the lawlessness *in* them. Due to this *reason*, they are chipped and not totally-complete.”

36(5) “But, Lady, who are the *stones* *which* are white and round, and *which* are not joining into the building?”

She answered me, saying, “How long<sup>22</sup> are you *going* to be stupid and unintelligent, and to be inquiring *about* everything and understand nothing? These *ones* indeed have faith, but also have riches of this age. Whenever a tribulation might come, they deny their Lord,<sup>23</sup> due to<sup>24</sup> their riches and due to their activities.”

37(6) And I answered her, saying, “Therefore, lady, when will they be of-good-use into the building?”

“Whenever the riches, the *ones* *which* lead-their-souls-away, might be trimmed from them,” she declared, “then will they be of-good-use within the building to God.<sup>25</sup> For<sup>26</sup> even-as the stone, the round *stone*, is not able to become quadrangular unless portions of *it* might be trimmed from it and thrown-away, so also in this manner, the *ones* who are rich in this age, if their riches might not be trimmed from them, they are not able to become of good-use to the Lord. 38(7) First know *this* truth from your own *experience*: When you were rich you were useless, but now you are of good-use and profitable to the life. *All* of you\*, be becoming of good-use to God. For even **you**, *Hermas*, are being used out of the same stones.”<sup>27</sup>

39(15.1) “But the different stones which you saw being cast a long-ways-away from the tower, and which are falling into the way and rolling out of the way into roadless-regions:<sup>28</sup> these are the *ones* who indeed have had-faith; but, because of their double-soul, they have dismissed *themselves* from their way, *that* is the true way. Therefore, thinking that they are being able to find a better way, they are being misled and becoming miserable, walking-around in the roadless-regions. 40(2) But those who are falling into the fire and are being burned: these are the *ones* who, in the end, went-away from God, the Living *God*; and into whose heart the *thought* of changing-his-mind no longer ascended, due to their desires of their licentiousness and the wickednesses which they worked.

41(3) “But are you wanting to know who are the other *stones*, the *ones* which are falling near the waters and are not able to roll into the water? These are the *ones* who heard the account and are wanting to be immersed into the name of the Lord; *but* next, whenever the purity of the truth might come into their remembering, they are changing-their-mind and are again going after their own desires, their wicked *desires*.”

42(4) Therefore, she finished her exposition of the tower. 43(5) Still I, unabashed, inquired of her, if whether all these stones, the *ones* which have been thrown-away and are not joining into the building of the tower, if a change-of-mind is *possible* for them and *if* they have a place within this tower.

“They have a change-of-mind *available*,” she declared, “*but* instead they are not able to be joined into this tower. 44(6) But they will be joined into a different, much lesser place, but *only* whenever they might be tortured and might fulfill the days of their sins. And this is why they will be transferred to *another* place, because they partook of the word, the righteous *word*. And then, they will only happen to be transferred out of their tortures, if the thought of changing their mind from the evil works which they worked might ascend on their heart.<sup>29</sup> But if-at-any-time the thought might not ascend on their heart, they are not saved due to their hardness-of-heart.”

45(16.1) Therefore, when I ceased asking *questions* about all these matters, she said to me, “Do you want to see something else?”

As I was very-eager for the *opportunity* to behold more, I became deeply-joyful at the *prospect* of seeing *visions*.

46(2) When she looked toward me, she smiled a little and said to me, “Are you looking at seven women in a circle around the tower?”

“I am looking at *them*, lady,” I declared.

<sup>1</sup> [3:25] Lat(V) “Therefore, with their help, when the tower is perfected, all”

<sup>2</sup> [3:26] Lat(V) “to me, “Are you”

<sup>3</sup> [3:26] Gk(X4706) / Eth “many”

<sup>4</sup> [3:26] Gk(S,Bod,X4706?), Lat(VP) / Gk(A), Eth omit “than you”

<sup>5</sup> [3:26] Gk(S1) omit “it was revealed to you” / Gk(S2) omit “to you” / Gk(X4706) may follow S2

<sup>6</sup> [3:26] Gk(SA,Bod) / Gk(X4706) seems to omit “the”

<sup>7</sup> [3:26] Gk(S\*) omits “if whether these things are *so* or are not”

<sup>8</sup> [3:28] Gk(S,X4706) / Gk(A) “them will be”

<sup>9</sup> literally “symphonizing” (also twice more (“symphonized”) in this verse)

<sup>10</sup> literally “symphonizing”

<sup>11</sup> literally “different”

<sup>12</sup> [3:28] Lat(V) add

<sup>13</sup> [3:28] Gk(A), Lat(VP) / Gk(S) “of God”

<sup>14</sup> literally “into”

<sup>15</sup> [3:30] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “no”

<sup>16</sup> [3:30] Lat(V) “were placing near the tower?”

<sup>17</sup> [3:32] Gk(S) omits “and being hurled far”

<sup>18</sup> [3:31] others “of God”

<sup>19</sup> [3:33] Gk(S) / Gk(A) “but did not remain-on”

<sup>20</sup> [3:32] Gk(A), Lat(V) / Gk(S), Bod, Lat(P), Eth omits “nor were they...useless”

<sup>21</sup> literally “in”

<sup>22</sup> literally “Until when”

<sup>23</sup> [3:35] Bod / Gk(A) “Anointed-One”

<sup>24</sup> [3:36] Gk(S) omits “riches of this age...to”

<sup>25</sup> [3:36] Lat(V) “for the {BUILDING} of the Lord”

<sup>26</sup> [3:36] Gk(S), Lat(P), Eth, possibly Gk(X4706) omit “For”

<sup>27</sup> [3:37] Gk(A) / Lat(V) “for you yourself were from these stones” / Lat(P) “for you too will be more useful from the same stones” / Eth “for you yourself are [will be] from these stones” / Gk(S) omits altogether

<sup>28</sup> literally “wayless” (also later in vere)

<sup>29</sup> [3:43] Gk(A), Lat(V), Eth / Gk(S), Bod “And then they will be relieved from their tortures because of the wicked works which they performed.” / others “For it will happen that they will be transferred from the tortures in which they were placed because of their wicked works”

“This tower is being sustained by them in accordance with a commandment of the Lord.<sup>1</sup> **47(3)** Now be hearing their functions.<sup>2</sup> Indeed, the first of them, the *one* who is clasping<sup>3</sup> her hands *together*, is called Faith. The elect-ones of God are saved through her. **48(4)** Now the other, the *one* who has been girded-about and is displaying manliness, is called Self-Restraint. She is a daughter of Faith. Therefore, whoever might follow her will be happy in his life, because he will keeping himself distant *from* all the wicked works, having-faith that, if-at-any-time he might keep himself distant *from* every wicked desire,<sup>4</sup> he will inherit a perpetual life.”

**49(5)** “But, the others, who are they, lady?”

“They are the daughters one of another. Now *this is what* they are called: indeed, the *one* is Simplicity, but the *other* Experience, but the *other* Lack-of-Evil, but the *other* Solemnity, but the *other* Love. Therefore, whenever you might do all of the works of their mother *then* you are able to live.”

**50(6)** “Lady,” I declared, “I am wanting to know what certain powers *each* have.”

“Be hearing the powers which they have,” she declared. **51(7)** “Now their powers are being grasped by<sup>5</sup> one another, and they follow one another exactly *in the order* in which they have been birthed. Out of Faith is birthed Self-Restraint. Out of Self-Restraint, Simplicity. Out of Simplicity, Lack-of-Evil. Out of Lack-of-Evil, Solemnity. Out of Solemnity, Experience. Out of Experience, Love. Therefore, their works are pure, and solemn, and divine. **52(8)** Therefore, whoever might be a slave of them and might be strong *enough* to grasp their works will have a habitation in the tower *along* with the holy-ones of God.”

**53(9)** Now I was inquiring of her about the seasons, if the complete-finish of *the age* is already *here*. But she shouted-out with a great voice, saying, “Unintelligent man, do you not see that the tower is still being built? Therefore, if-at-any-time the tower which is being built might be completely-finished, then<sup>6</sup> comes *the end*. Instead, I assure you it will be built-upon quickly. Do not be inquiring of me any more. This recollecting and the renewing of your\* spirits is sufficient for you and for the holy-ones. **54(10)** Instead, this *revelation* was not revealed to you alone, but instead in order that you might make it clear to everyone **55(11)** after three days, for it is necessary *for* you to comprehend this first. Now this is what I am instructing you *first*,<sup>7</sup> Hermas: to utter all these words which I am going to say to you into the ears of the holy-ones, in order that, when they hear and do them, they might be cleansed from their wickednesses—but even *you* *along* with them:

**56(17.1)** “Hear me, you\* children. **I** nourished you\* up in much simplicity and lack-of-evil and solemnity, because of the mercy of the Lord.<sup>8</sup> He dropped the righteousness on *each* of you\*, in order that you\* might be pronounced-righteous and might be made-holy from all wickedness and from all crookedness. But *you\** are not wanting to cease from your\* wickedness. **57(2)** Now, therefore, *all of you\**, hear me, and be being at peace among yourselves, and be looking-after one another, and be taking-part-in-*helping* one-another.

“And, *all of you\**, do not be partaking of a superabundant share of the creatures of God alone,<sup>9</sup> instead also be sharing-with those who are lacking. **58(3)** For indeed, some *people*, from their many meats, contract a weakness in<sup>10</sup> their flesh, and ruin their flesh; but the *others* who do not have meats, ruin their flesh due to the *fact* that they are not having the sufficient *amount* of nourishment, and their body is being utterly-destroyed. **59(4)** Therefore, this lack-of-sharing is harmful to *all of you\** who have *abundance* and are not sharing-with the *persons* who are lacking.

**60(5)** “*All of you\**, be looking *out* for the judgment, the *judgment* which is coming. Therefore, *all of you\** who are surpassing *others*, seek-out the *ones* who are hungering as-long-as<sup>11</sup> the tower is not yet finished. For after the *event* for the tower to be finished, you\* will want to be doing-good and you\* will not have an opportunity.<sup>12</sup> **61(6)** Therefore, *all of you\** who are prancing<sup>13</sup> in your\* riches, be looking *out*, lest perhaps the *ones* who are lacking will groan, and their groaning will ascend before the Lord,<sup>14</sup> and *all of you\** *along* with your\* good things<sup>15</sup> will be locked-out outside the door of the tower.

**62(7)** “Now therefore, I say to *all of you\**, the *ones* who are fore-leaders of the assembly, and to the *ones* in the first-seats:<sup>16</sup> Do not be becoming like the

<sup>1</sup> [3:45] others “of God”

<sup>2</sup> may also be translated “operations”

<sup>3</sup> literally “grabbing”

<sup>4</sup> [3:48] Gk(A), Lat(VP), Eth / Gk(S) “wicked works and every wicked desire, and”

<sup>5</sup> [3:50] Lat(V) “They have equal powers, but their powers are connected with”

<sup>6</sup> literally “as”

<sup>7</sup> [3:54] Gk(S), Lat(V) / others add “first” / Bod omits “Now this is...first”

<sup>8</sup> [3:55] Lat(V) “of God”

<sup>9</sup> [3:56] Lat(V) / Greek “alone by way of mere relish” / Lat(P) “alone joylessly, in a way calculated to defeat enjoyment of them.”

<sup>10</sup> literally “draw a weakness upon”

<sup>11</sup> literally “till”

<sup>12</sup> literally “place”

<sup>13</sup> [3:61] Gk(A) / Gk(S\*) “are being made to prance” / Gk(S-c) “are priding”

<sup>14</sup> [3:61] Gk(X4706), etc. / Gk(Bod) “God”

<sup>15</sup> [3:61] Gk(S,X4706), Lat(P) / Gk(Bod) “your\* good brothers” / Lat(V) “all riches” / Eth “your\* riches”

<sup>16</sup> [3:61] Eth omits “and to those in the first seats”

druggists.<sup>17</sup> Therefore, indeed the druggists carry their drugs<sup>18</sup> within their boxes, but *you\** carry your\* drug and your\* poison within the heart. **63(8)** *All of you\** are hardened and do not want to cleanse your\* hearts; and you\* do not want to blend<sup>19</sup> your\* sensibleness upon a clean heart, in order that you\* might have mercy from the King, the Great *King*. **64(9)** Therefore, be looking *out*, you\* children, lest perhaps these dissensions of yours<sup>20</sup> will defraud you\* of your\* life. **65(10)** How are *you\** wanting to be disciplining the elect-ones of the Lord, while you\* have no discipline yourselves? Therefore, be disciplining one another, and be being at peace among yourselves, in order that **I**, after I *have* stood cheerful opposite to the Father, might give-back an account in behalf of *all of you\** to the Lord.”<sup>21</sup>

**66(18.1)** Therefore, when she ceased uttering with **me**, the six youths, the *ones* who are building, came and carried her away toward the tower, and four others picked-up the bench and also carried it away toward the tower. I did not see their faces, because they have turned-away from me. **67(2)** But while she was going-away, I was asking her, in order that she might reveal to me about the three forms in which she appeared to me.

She answered me, saying, “It is necessary *for* you to inquire of another about these *things*, in order that they might be revealed to you.”

**68(3)** Now indeed, brothers, in the former vision, the *one I had* last year, she was made seen to me as an extremely elderly *woman* and was sitting in a seat. **69(4)** But in the other vision, indeed she was having a younger countenance, but her flesh and her hair were elderly; and she was uttering to me while standing up; but she was more cheerful than formerly. **70(5)** But in the third vision, she was entirely younger and of remarkable beauty; but she was only having hair which was elderly. But at *the end*, she was cheerful and was sitting on a bench. **71(6)** I was extremely deeply-grieved about these *things*, because of my *wanting* to know this revelation.

And in a vision of the night, I was looking-at the elderly *woman* speaking to me, “Every asking needs humble-mindedness. Therefore, fast,<sup>22</sup> and you will receive from the Lord what you are requesting.”

**72(7)** Therefore, I fasted for one day, and that same night a young-man was made seen to me, and said to me, “Why are *you*, by your own hand, requesting for revelations in your beseeching? Be looking *out*, lest perhaps you might harm your flesh by requesting *too* much. **73(8)** Be being sufficed with these revelations.<sup>23</sup> You are not being able to see stronger revelations than those which you saw, are you?”

**74(9)** I answered him, saying, “Lord, I am only making-request, in order that there might be a totally-complete revelation about the three forms of the elderly *woman*.”

He answered me, saying, “How long<sup>24</sup> are *all of you\** going to be unintelligent?<sup>25</sup> Instead, it is the double-souls of *all of you\** which are making *all of you\** unintelligent, and because you\* are not having your\* heart *directed* toward the Lord.”

**75(10)** I answered him again, speaking, “Instead, from you, lord, we will know these *things* more-precisely for ourselves.”

**76(19.1)** “Be hearing,” he declared, “about the *three*<sup>26</sup> forms which you are seeking-for. **77(2)** Why indeed was she made seen to you as an elderly *woman* and sitting on a seat in the first vision? Because your\* spirit was elderly and has already been withered-away, and is not having *any* power in consequence of your\* maladies and double-souls. **78(3)** For even as the elders, no longer having a hope of being rejuvenated, have nothing else they might be anticipating except their *final* sleep, in the same way, also *all of you\**, softened by the mundane affairs of *life*, delivered yourselves to this indifference, and did not cast your\*<sup>27</sup> worries upon the Lord. Instead, your\* mindset was shattered and *all of you\** grew old with your\* griefs.”

**79(4)** “Therefore, lord, I was wanting to know why was she sitting in a seat.”

“Because every weak *person* sits in a seat on account of his weakness, in order that the infirmity of his body might be supported. Here you have the type of the first vision.

**80(20.1)** “Now in the second vision you saw her standing, and having a younger countenance, and *being* more cheerful in comparison with<sup>28</sup> the former *time*, but her flesh and her hair were elderly. Be hearing this parable also,” he declared. **81(2)** “Whenever anyone *becomes* an elder, he, while already losing hope of himself because of his weakness and his destitution, waits for nothing more except the last day of his life. Then suddenly an inheritance is left-behind

<sup>17</sup> may also be translated “sorcerers”

<sup>18</sup> may also be translated “sorceries”

<sup>19</sup> [3:62] Gk(S\*) omits “all of you do not want to blend”

<sup>20</sup> [3:64] Gk(S\*,A) / Gk(S-c), Lat(VP), Eth adds

<sup>21</sup> [3:65] Lat(V), Eth / Gk(A), Lat(P) “to your Lord” (literally “to the Lord of yours”)

<sup>22</sup> [3:70] Lat(P) “believe”

<sup>23</sup> [3:73] Gk(S) omits “Be content with these revelations”

<sup>24</sup> literally “Until what”

<sup>25</sup> [3:73] Lat(V) “to him, “You are not unintelligent.”

<sup>26</sup> [3:75] Gk(S\*), Lat(VP), Eth / Gk(A), Gk(S-c) add

<sup>27</sup> literally “the”

<sup>28</sup> literally “cheerful alongside of”

for him. Now after he heard *this*, he was arisen-out of *his state*; and after he became deeply-joyful, he dressed himself with this strength. And he no longer reclines, instead he has stood up and his spirit is rejuvenated, the *spirit* which has already been corrupted by his former activities.<sup>1</sup> And he no longer sits, instead he acts like a man. *So* also in the same way, after *all of you\** heard the revelation which the Lord revealed to you\*:<sup>2</sup> **82(3)** that<sup>3</sup> the Lord had compassion on *all of you\** and rejuvenated your\* spirits; and *that all of you\** put-off your maladies, and strength came-to you\*, and you\* were empowered in the faith; and *that* the Lord,<sup>4</sup> after he saw your\* strengthening,<sup>5</sup> rejoiced. And this is why he made the building of the tower clear to *all of you\**, and will make different *matters* clear, if-at-any-time you\* live at peace among yourselves out of a whole heart.

**83(21.1)** “Now in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful.<sup>6</sup> **84(2)** For *exactly* as if-at-any-time, while a good message came to someone who is grieving, he straightaway forgot the former griefs and waits-for nothing else except for the message which he heard, and for *his* remaining *days* is being made-strong into *doing* what is good and his spirit is being rejuvenated due to the joy which he received—so also in the same way, *all of you\** have received a rejuvenation after you\* saw these good things.

**85(3)** “And because you saw her sitting on a bench, *this means* that the position is strong, because the bench has four feet and has stood strongly. For even the world is being upheld by four elements. **86(4)** Therefore, the *ones who* changed-their-mind totally-completely will become young and have been founded; *that is*, the *ones who* changed-their-mind<sup>7</sup> out of a whole heart. You have received the revelation in full, totally-complete. May you no longer request<sup>8</sup> anything *more about a revelation*.<sup>9</sup> But if-at-any-time something might be being necessary, it will be revealed to you.”<sup>10</sup>

#### CHAPTER 4: VISION 4

**1(22.1)** Brothers, twenty days after the former vision happened, I saw *another* vision, which is a type of the tribulation, the coming *tribulation*.<sup>11</sup> **2** I was going-away into a field by the Via Campana. The place is about ten stadia off the way, the public way, but it is easily reached.<sup>12</sup> **3** Therefore, while I was walking-around alone, I begged the Lord, in order that he might complete the revelations and the visions which he showed me through his holy assembly, in order that he might make me strong and<sup>13</sup> might give the change-of-mind to his slaves, the *ones* who have been impeded, in order that his great and glorious name might be glorified. Because he deemed me worthy to show me these marvelous *things*.

**4** And as I was glorifying and giving-thanks to him, an echo, as it were, of my voice answered me, “Do not be double-souled, Hermas.”

I began to be carefully-rationalizing this in myself, and to be saying “How could **I** be double-souled, having been so *firmly* founded by the Lord and *having* saw such glorious affairs?”

**5** And, brothers, I stepped-forward a little, and behold, I was looking-at a cloud-of-dust *going up*, as *it were*, into the heaven. And I began to be saying in myself, “Are livestock coming and arising a cloud-of-dust?” Now it was about a stade from **me**.

**6** While<sup>14</sup> a cloud-of-dust was becoming greater and greater, I preconceived it to be something divine. The sun shone a little and, behold, I was looking-at a great beast—something like a sea-monster; and out of its mouth were going-out fiery locusts. Now the length of the beast was about 100 feet, but it was having a head like ceramic-tile.

**7** And I began to be weeping<sup>15</sup> and to be asking the Lord, in order that he might<sup>16</sup> redeem me from it. And I was again-reminded<sup>17</sup> of the word which I had<sup>18</sup> heard, “Do not be double-souled, Hermas.”

**8** Therefore, brothers, I, after I dressed myself with the faith of the Lord<sup>19</sup> and after I was caused-to-have-remembrance of the<sup>20</sup> great *things* he taught me, I, after I became confident, faced the beast.<sup>21</sup> Now the beast was coming with such a whizzing, so as to be being able to ruin a city *with one stroke*.<sup>22</sup> **9** I came near it.

<sup>1</sup> [3:79] Lat(V) “, though he was freed from his former sorrows”

<sup>2</sup> [3:81] Gk(S) omits “which the Lord revealed to you”

<sup>3</sup> may also be translated “because”

<sup>4</sup> [3:80] Lat(V) “after God”

<sup>5</sup> literally “making-strong”

<sup>6</sup> [3:81] Lat(V) “and her countenance was serene”

<sup>7</sup> [3:86] Gk(A), Lat(V), Eth / Gk(X4706) “founded, after they changed-their-mind”

<sup>8</sup> [3:86] Gk(A,S2) (both have different forms, same meaning) / Gk(X4706) “request for yourself”

<sup>9</sup> [3:86] Gk(S,X4706), Lat(P) / Gk(A), Lat(V), Eth add

<sup>10</sup> [3:86] Gk(SA, possibly X4706) / others omit “to you”

<sup>11</sup> [4:1] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omits “which is a type...coming”

<sup>12</sup> [4:2] Gk(SA) / Lat(VP) “scantly traveled” / Eth “unoccupied”

<sup>13</sup> [4:3] Lat(V) omits “might make me strong and”

<sup>14</sup> [4:6] some “And, behold, I saw”

<sup>15</sup> [4:7] Gk(X4706), etc. / Gk(S) “to be bending down the knees”

<sup>16</sup> [4:8] Gk(X4706), etc. / Gk(S) “will”

<sup>17</sup> [4:7] Gk(A) “reminded-under”(?)

<sup>18</sup> [4:7] Gk(X4706), etc. / Gk(A) “have”

<sup>19</sup> [4:8] Gk(A), Lat(V) “God”

<sup>20</sup> literally “which”

<sup>21</sup> [4:8] Gk(X4706), etc. (lit. “, gave myself into the beast”) / Gk(A) “have given myself into the beast”

<sup>22</sup> [4:8] Lat(V) adds

And the sea-monster, as large as it was,<sup>23</sup> only stretched itself out on the ground, and did nothing except project<sup>24</sup> its tongue. And it did not move at-all until after<sup>25</sup> I passed-by. **10** Now the beast was having four complexions on its head: black, next red-as-fire and blood-red, next golden, next white.

**11(23.1)** Now after the *event* in which I passed-by the beast and came-forward about 30 feet, behold, a virgin was coming-to-meet me, having been ornamented as if she were going-out out of a bridal-chamber, *dressed* entirely in white and *with* white sandals, having been veiled till the forehead, but her veiling was a turban. But her hair was white. **12(2)** **I** knew from the former visions that she was the Assembly, and *so* I became more-cheerful.

Greeting me, she said, “Be rejoicing, you human.”

And **I** greeted her in turn, “Be rejoicing, lady.”

**13(3)** She answered me, saying, “Nothing met you?”

I said to her, “Lady, *I was encountered* by a beast so large *that it is* able to utterly-destroy peoples. Instead, by the power of the Lord<sup>26</sup> and his abundant-compassion, I fled-out-of its *hand*.”

**14(4)** “You beautifully fled-out-of *its hand*,” she declared, “because you cast your worry<sup>27</sup> on God<sup>28</sup> and you opened-up your heart to the Lord, after you had-faith that you are being able to be saved through nothing except through the great<sup>29</sup> and glorious name. This is why the Lord commissioned his messenger, the *one who* is over the beasts, whose name is Thegri; and he blocked-up his mouth, in order that it might not ruin you. You have fled-out-of a great tribulation, due to your faith, and because, after you saw such a large beast, you did not become-double-souled.

**15(5)** “Therefore, be going-away, and tell these great *things* in detail to the elect-ones of the Lord,<sup>30</sup> and speak to them, that this beast is a type of a tribulation, the *tribulation which is* going to *come*, the great *one*. Therefore, if-at-any-time *all of you\** might make yourselves ready-beforehand and might change-your\*-mind toward the Lord from out of your\* whole heart, you\* will be able to flee-out-of it, if-at-any-time your\* heart might become clean and unblemished, and *if* you\* might become enslaved to your Lord blamelessly *for* the remaining days of your life. *All of you\**, cast your worries upon the Lord and he will set them straight. **16(6)** Have-faith in the Lord, you\* double-souled *men*, because he is able to do all things and *is able* to turn his anger away from *each of you\**, and to send-forth whips upon you\*, the double-souled *men*. But Woe to the *ones*<sup>31</sup> who heard these words and refused-to-hear; it were better for them not to have been birthed.”

**17(24.1)** I asked her about the four complexions which the beast was having on its head.

But she answered me, saying, “Again you are curious about such affairs?”

“Yes, lady,” I declared. “Make known to me what these things *are*.”

**18(2)** “Be hearing,” she declared. “Indeed, the black is this world in which *all of you\** are dwelling. **19(3)** But the red-as-fire and blood-red means, that it is necessary for this world to be perishing through blood and a fire. **20(4)** But the golden part is *all of you\** who are fleeing-out-of this world. For even as the gold-piece is proved through the fire and becomes of good-use, so also in the same way, *all of you\** who are dwelling among them<sup>32</sup> are being proved. Therefore, the *ones* who remained and were set-on-fire will be cleansed. For even as the gold-piece throws-off its dross, so in the same way *all of you\** will also throw-off all grief and constriction, and will be cleansed and will become useful within the building of the tower. **21(5)** But the white part is the age, the *one* which is to come, in which the elect-ones of God will dwell; because those who have been selected by God into a perpetual life will be blotless and clean.<sup>33</sup> **22(6)** Therefore, may **you** not cease uttering these things into the ears of the holy-ones. *All of you\** also *now* have the type of the tribulation, the great *one* which is coming. But if-at-any-time *all of you\** might want *it*, it will be nothing. *All of you\**, be remembering the *things* which have been previously-written.

**23(7)** After she spoke these *things*, she went-off. And I did not see into what place she went-off.<sup>34</sup> For there was a mass-of-clouds.<sup>35</sup> And **I**, after I was filled with fear, turned-back *and went* backwards, thinking that the beast was coming.

#### CHAPTER 5: REVELATION 5<sup>36</sup>

**1(25.1)** After I prayed-to *God* in the house and after I sat on the bed, a man, who was glorious to look at, entered. His semblance was of a shepherd, being

<sup>23</sup> [4:9] Gk(X4706), etc. (lit. “the so-large sea-monster”) / Gk(A) “the so-large livestock”

<sup>24</sup> literally “throw-before/forward”

<sup>25</sup> literally “when”

<sup>26</sup> [4:13] Lat(V) “of God”

<sup>27</sup> [4:14] Lat(V) “your loneliness and anxiety”

<sup>28</sup> [4:14] Lat(V) “on the Lord”

<sup>29</sup> [4:14] Gk(A), Lat(VP), Eth / Gk(S) “the holy messenger”

<sup>30</sup> [4:15] Lat(V) “of God”

<sup>31</sup> [4:16] Lat(V) “sends you help. But woe to the double-souled”

<sup>32</sup> [4:20] Gk(S), Lat(VP) / Gk(A), Eth “dwelling in it”

<sup>33</sup> [4:21] Gk(S) “will dwell into a perpetual life.”

<sup>34</sup> [4:21] Gk(S) omits “And I did not see...went-off” (by scribal error)

<sup>35</sup> [4:23] Gk(S), Lat(P) / Gk(A), Lat(V), Eth “a noise”

<sup>36</sup> [5] Gk(S) / Gk(A), Eth “VISION 5” / Lat(V) “Vision 5: Entrance of the Shepherd” / Lat(P) “Here begins the twelve instructions of the Shepherd” / Lat(V) “

wrapped-around with a white goat skin, and having a pouch over his shoulders and a stick within his hand. And he greeted me, and **I** greeted him in turn.

**2** And he straightaway sat beside me, and said to me, “I was commissioned by the most-solemn messenger, in order that I might house with you for the remaining days of your life.”

**3** **I** thought that he was present to put me to the test, and I said to him, “For who are **you**?” Then **I** declared, “For **I** know to whom I was delivered.”

He said to me, “You do not recognize me?”

“No,” **I** declared.

“**I** am the shepherd to whom you were delivered,” he declared.

**4** While he was still uttering, his appearance changed and **I** recognized that this was the one to whom **I** was delivered. And straightaway **I** was confused, and fear took *hold* of me; and **I** was completely pulverized from my grief, because **I** answered him so wickedly and senselessly.

**5** But he answered me, saying, “Do not be being confounded,<sup>1</sup> instead be being made-strong in the instructions which **I** am going to be instructing you.” Then he declared, “For **I** was commissioned in order to show<sup>2</sup> to you again, all the things which you previously saw—their main-points which<sup>3</sup> are beneficial to all of you\*. First of all, write my instructions and the parables. But write the other<sup>4</sup> ones exactly-as **I** will show you.” Then he declared, “This is why **I** am instructing you to write the instructions and parables first, in order that you might be reading them aloud by your own hand, and be able to observe them.”<sup>5</sup>

**6** Therefore, **I** wrote the instructions and parables exactly as he instructed me. **7** Therefore, if-at-any-time all of you\*, after you\* heard them, might observe them and might go in them, and might work them in a clean heart, you\* will receive for yourselves from the Lord as many things as he made-profession to you\*. But if-at-any-time all of you\*, after you\* have heard them, might not change-your\*-mind, but instead, might still add to your\* sins, you\* will receive for yourselves the contrary things from the Lord. All of these things, the Shepherd, the Messenger of the Change-of-Mind, instructed me to write.

#### CHAPTER 6: INSTRUCTION 1

**1(26.1)** “First of all, have-faith that God is one, the *one* who created all things and fully-fitted them, and that he made all the things into existence<sup>6</sup> out of what is not, and that he is having-room-to-contain all the things, but he is alone uncontainable, and that he cannot be defined in words, nor conceived by the mind.”<sup>7</sup> **2** Therefore, have-faith in him and be filled with fear of him; but after you have been filled with fear of him, restrain yourself. Be observing these instructions, and you will throw all wickedness far away from yourself, and you will dress yourself with every excellence of righteousness, and you will live for yourself to God, if-at-any-time you might observe this instruction.”

#### CHAPTER 7: INSTRUCTION 2

**1(27.1)** He said to me, “Be having simplicity and be lacking-of-evil, and be becoming like the infants who are not knowing the wickedness, that wickedness which is destroying the life of the humans. **2** Indeed, first of all, do not be calumniating anyone and do not be sweetly hearing a calumniator. But if-at-any-time you are not, and **you** are the *one* hearing it, you will be held liable of the sin of the calumniator, and if you might believe<sup>8</sup> whichever calumny you might hear. For<sup>9</sup> after you believe it, **you** yourself will also hold something against your brother. Therefore, in this manner, you will be guilty of the sin of the calumniator.”<sup>10</sup> **3** The calumny is wicked,<sup>11</sup> an unstable demon, never at peace, but instead always dwelling amid dissensions. Therefore, be keeping yourself distant from it and you will always be on<sup>12</sup> good-terms with everyone.

**4** “But dress yourself with the solemnity in which there is no wickedness to cause a stumbling-block, but instead which is level and cheerful. Be working what is good, and out of the fruit of your labors which God gives you, be giving to all of those who are lacking, with simplicity, not wavering to whom you might give or to whom you might not give. Be giving to all persons.<sup>13</sup> For God wants us to be giving to everyone out of his own presents. **5** Therefore, those who have received will give-back an account to God why they received and for what purpose. For indeed those who receive while being put-under-tribulation will not

be given-a-rightful-punishment,<sup>14</sup> but those who receive under hypocrisy will pay a rightful-punishment.

**6** “Therefore, the giver is guiltless. For as he received from the Lord a ministry to finish, he finished it with simplicity, without distinguishing to whom he might give or to whom he might not give. Therefore, the ministry finished with simplicity becomes glorious in God’s presence. Therefore, the *one* who is ministering in this manner with simplicity will live for himself to God.”<sup>15</sup>

**7** “Therefore, be observing this instruction as **I** have uttered to you, in order that your change-of-mind, and that of your house, might be found in simplicity, and that your heart<sup>16</sup> might be clean and unstained and that a blessing might fall upon your house.”<sup>17</sup>

#### CHAPTER 8: INSTRUCTION 3

**1(28.1)** Again he said to me, “Be loving truth and let nothing but truth<sup>18</sup> be going-out out of your mouth, in order that the spirit which God caused to dwell in this flesh of yours might be found to be truthful in the presence of all humans. And this is how the Lord, the *one* who is dwelling in you,<sup>19</sup> will be glorified, since the Lord is true in every word and there is not-one lie in him. **2** Therefore, the ones who are lying are setting the Lord aside, and are becoming a defrauder of the Lord, not delivering to him the deposit which they received. For they received a spirit free from lies. If-at-any-time they give this spirit back as a lying spirit, they stained the instruction of the Lord and became a defrauder.”

**3** Therefore, when **I** heard these things, **I** wept extremely. But when he saw me weeping, he said, “Why are you weeping?”

“Because, lord,” **I** declared, “**I** have not come-to-know if **I** am able to be saved.”

“Why?” he declared.

“For because, lord,” **I** declared, “**I** have never-yet uttered a truthful word in my life; instead, **I** have always uttered craftily with everyone<sup>20</sup> and exhibited my lie as if *it were* truthful in the presence of all humans. And not-even-at-any-time did anyone speak-against me. Instead, they were made-to-put-faith in my account. Therefore, lord,” **I** declared, “how am **I** able to live for myself after **I** did these things?”

**4** “Indeed,” he declared, “**you** are thinking beautifully and in-truth. For it is necessary for you, as a slave of a god, to be going in truth and not to allow a wicked conscience to be dwelling with the spirit of the truth, nor to be bringing grief upon the spirit of God,<sup>21</sup> the solemn and truthful spirit.”

“But-not-at-any-time, lord,” **I** declared, “did **I** hear such words so precisely.”

**5** “Therefore,” he declared, “you are now hearing them. So be observing them, in order that even the lies formerly uttered in your activities might become faithful,<sup>22</sup> now that these present statements of yours were found to be true. For it is possible for those lies to become faithful. If-at-any-time you might observe these things, and might utter nothing but the truth<sup>23</sup> from now on, you will be able to acquire life for yourself. And whoever might hear this instruction and will keep himself distant from that most-wicked act-of-lying, he will live for himself to God.”

#### CHAPTER 9: INSTRUCTION 4

**1(29.1)** He declared, “**I** instruct you to be guarding<sup>24</sup> your purity. And do not be letting it ascend upon your heart to think about another man’s woman,<sup>25</sup> nor about sexual-immorality,<sup>26</sup> nor about any similar wicked things. For if you do, you are working a great sin. But while **you** are always remembering your woman,<sup>27</sup> you will not-even-at-any-time fall into sin. **2** For if-at-any-time this very wicked<sup>28</sup> reflection might ascend upon your heart, you will utterly-sin; and if-at-any-time you might work different wicked things in such a manner,<sup>29</sup> you are working a sin. For the reflection of this kind is a great sin to a slave of a god; but, if-at-any-time someone might work this work, this wicked work, he is producing<sup>30</sup> death for himself. **3** Therefore, **you** be looking out!<sup>31</sup> Be keeping yourself distant from this

<sup>1</sup> [5:5] Gk(S) / Gk(A) “ashamed”

<sup>2</sup> literally “order that **I** will show”

<sup>3</sup> literally “the ones”

<sup>4</sup> literally “different”

<sup>5</sup> [5:5] Lat(V) “so you may be able to keep watch over them more easily by reading them from time to time”

<sup>6</sup> literally “into the result to be”

<sup>7</sup> [6:1] Lat(VP) adds

<sup>8</sup> literally “should put-faith in” (also in next sentence)

<sup>9</sup> [7:2] Gk(A, Ath, Ant), Lat(V), Eth / Gk(S), Lat(P) omit “For”

<sup>10</sup> [7:2] Lat(V) “sin of the calumniator, and if you believe the calumniator, you will also be guilty of sin, in that you have believed one who speaks evil of your brother” / Lat(P) “sin of the calumniator, for if you give assent to the detractor, and believe what is said of one in his absence, you also will be like him, and acting ruinously toward your brother, and you are guilty of the same sin as the person who calumniates”

<sup>11</sup> [7:3] Lat(V) “For slander is ruinous.” / Lat(P) “For it is wicked to slander anyone.”

<sup>12</sup> [7:3] literally “always have”

<sup>13</sup> [7:4] Gk(SA) / others, likely Gk(X4706) omit “Be giving to all persons”

<sup>14</sup> [7:5] Lat(V) omits “For those that receive... punishment.”

<sup>15</sup> [7:6] Lat(V) “give. And he has finished this service to God simply and gloriously.”

<sup>16</sup> [7:7] Lat(V), others / Gk(A) seems to read “lack-of-evil”

<sup>17</sup> [7:7] Lat(V) adds

<sup>18</sup> literally “and let all truth”

<sup>19</sup> [8:1] Lat(V) “who put the spirit within you”

<sup>20</sup> [8:3] Gk(A) / Lat(P), Eth “lived craftily among everyone” Lat(V) “have lived in dissimulation”

<sup>21</sup> [8:4] Lat(V) adds

<sup>22</sup> may possibly be translated “trustworthy” (also in next sentence)

<sup>23</sup> [8:5] literally “utter all truth” / Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth”

<sup>24</sup> elsewhere translated “observing”

<sup>25</sup> [9:1] Lat(V) “marriage”

<sup>26</sup> [9:1] Gk(S-c, Ath), Lat(VP), Eth / Gk(S\*,A) “wickedness”

<sup>27</sup> [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all hours”

<sup>28</sup> [9:2] Lat(V) adds

<sup>29</sup> [9:2] Gk(S) / Gk(A) “and differently likewise wicked reflection wicked”

<sup>30</sup> literally “working-down”

<sup>31</sup> [9:2-3] Lat(V) “heart, you commit a great sin, and those who practice such works follow the way of death. Therefore, take heed”



reflection. For where solemnity dwells, there, upon a heart of a righteous *man*, lawlessness ought<sup>1</sup> not to be ascending.”<sup>2</sup>

4 I said to him, “Lord, allow me to inquire a few things of you.”<sup>3</sup>

“Be speaking,” he declared.

“Lord,” I declared, “if some *man* might be having a woman who is faithful in the Lord and he might find this *woman* in some adultery, as-a-result, is the man who is living-together with her sinning?”

5 “As-long-as<sup>4</sup> he remains in his ignorance, he is not sinning,” he declared. “But if-at-any-time the man might know about her sin, and the woman might not change-her-mind, but instead might be remaining-in<sup>5</sup> her sexual-immorality and yet the man might continue to be living with her, he becomes liable for himself of her sin, and a communer of her adultery.”

6 I declared, “What then, lord, might the man do, if-at-any-time the woman might be remaining-in<sup>6</sup> this passion?”

“Let him be releasing her from *himself*,” he declared, “and let the man be remaining alone. But if-at-any-time he, after he released the woman from *him*, might marry a different *one*, he is being adulterized.”<sup>7</sup>

7 “Therefore, lord,” I declared, “if-at-any-time after the *event* in which the woman was released from *her man*, she might change-her-mind and might want to return to her own man, will she not be favorably-received?”

8 “And truly,” he declared, “if-at-any-time the man might not favorably-receive her, he is sinning, and he is drawing a great sin upon himself. Instead, the *one* who has sinned and *who* is changing-their-mind must be favorably-received, but not often. For there is but one change-of-mind for the slaves of God. This is why, on account of *bringing her to have this change-of-mind*, the man is being-indebted not to be marrying. This same action applies to *both* a woman and a man.

9 “Not only is it adultery if-at-any-time someone might stain his flesh,” he declared, “but instead whoever might be making the likenesses of the nations is also being adulterized.<sup>8</sup> And as-a-result, if-at-any-time someone<sup>9</sup> might be remaining in works such as these and might not be changing-his-mind, be keeping yourself distant from him, and do not live with him; but if you *do* not, **you** are also a participant in his sins. 10 This is why it was ordered to *all of you*\* to be remaining by yourselves, whether a man *or* whether a woman *be guilty*; for under such *circumstances* as these, it is possible for a change-of-mind to be *taking-place*. 11 Therefore,” he declared, “I am not giving an excuse<sup>10</sup> in order that the action might be completely-finished in this way, but instead, with<sup>11</sup> the result for the *one* who has sinned to be sinning no-more. But about his former sins: there is One who is able to give a healing,<sup>12</sup> for it is **He** who has the authority over all things.”

12(30.1) Now *once* again I asked him, saying, “Since the Lord deemed me worthy in order that you might be dwelling with **me**, tolerate still a few more words,<sup>13</sup> since I do not have-insight at all and my heart has been petrified<sup>14</sup> from my former activities. Give me intelligence, because I am extremely senseless and comprehend absolutely nothing.”

13(2) He answered me, saying, “I am *set* over the change-of-mind and give intelligence to all of the *ones* who are changing-their-mind,” he declared. “Do you not think that it is great intelligence to *have the opportunity* to change-one’s-mind?” he declared. “The *opportunity* to change one’s mind is great intelligence,” he declared. “For the man,<sup>15</sup> the *man* who sinned has insight that he<sup>16</sup> has done this wicked *thing* in front of the Lord, and *awareness* of the activity which he committed ascends upon his heart, and he is changing-his-mind, and is no longer working the wicked *thing again*; instead, he works the good *thing* very-expensively and humbles his own soul and tortures it, because it sinned. Therefore, you see,<sup>17</sup> that the change-of-mind is great unintelligence.”

14(3) “Lord,” I declared, “this then is why I am inquiring-precisely from you about everything (indeed, first of all, because I am sinful) in order that I might know what-kind of works I *must* work so that I will live for myself, because my sins are many and varied.”

15(4) “You will live for yourself,” he declared, “if-at-any-time you might observe my instructions and might go in them. And whoever, after he hears my instructions, might observe them, he will live for himself to God.”

16(31.1) “I will still continue to inquire,” I declared.

“Be speaking,” he declared.

“Lord,” I declared, “I heard from certain teachers, that there is no other change-of-mind except for that *one* which *takes place* when we descended into water and received a forgiveness of our sins, the former *ones*.”

17(2) He said to me, “You have heard well,<sup>18</sup> for that is so. For it is necessary for the *person*<sup>19</sup> who has received a forgiveness of sins to be sinning no-more, but instead to be dwelling in purity. 18(3) But since you are inquiring-precisely into everything, I will also make this *matter* clear to you, without giving an excuse<sup>20</sup> either to the *ones who are* going to be putting-faith in or to the *ones who* now put-faith into the Lord.

19(4) “For the *ones who* now put-faith or *are* going to be putting-faith do not have a change-of-mind of sins, but they *do* have a forgiveness of their former sins. Therefore, the Lord put *forth* a change-of-mind to those who were called before these days. For the Lord is a knower-of-hearts and, while foreknowing everything, knew the weakness of the humans and the cunning-craft<sup>21</sup> of the Slanderer, that he will do a certain evil *thing* to the slaves of God and will act-wickedly against them.<sup>22</sup> 20(5) Therefore, the Lord, who is full-of-compassion, had compassion on what he made and put *forth* this change-of-mind. And the authority over this change-of-mind was given to **me**. 21(6) Instead, **I** say this to you,” he declared, “after that calling, that great and solemn *calling in which the Lord has called his people to perpetual life*,<sup>23</sup> if-at-any-time a *person* might sin after he was put to the test under the Slanderer, he has one change-of-mind. But if-at-any-time he might be sinning under *his hand* and might not<sup>24</sup> change-his-mind,<sup>25</sup> it is non-beneficial for that human, the *human* such as this. For *only* with difficulty will he live for himself to God.”<sup>26</sup>

22(7) I said to him, “I was made-alive after I heard these things precisely in this manner. For I have come-to-know that, if-at-any-time I will add no-more to my sins, I will be saved.”

“You will be saved,” he declared, “as well as as-many-of-those if-at-any-time they might do these things.”

23(32.1) *Once* again I asked him, saying, “Lord, since you have tolerated me once, still make this clear to me also.”

“Be speaking,” he declared.

“Lord,” I declared, “if-at-any-time a certain woman, or again a man, might fall-asleep, and anyone of them might marry, the *one* who marries is not sinning, correct?”

24(2) “He is not sinning,” he declared. “But if-at-any-time someone might remain by himself, he acquires more-abundant honor and a great glory before the Lord. But even if-at-any-time he might marry, he is not sinning. 25(3) Therefore, be keeping your purity and your solemnity and you will live for himself to God. As much as I am uttering to you, and am going to be uttering to you, be observing from now on, from the day<sup>27</sup> of which you were delivered to me, and I might dwell within your house. 26(4) But there will be a forgiveness to<sup>28</sup> your former trespasses, if-at-any-time you might observe my instructions. But everyone will also *have* a forgiveness, if-at-any-time they might observe these instructions and might go in this purity.”

## CHAPTER 10: INSTRUCTION 5

1(3.1) He declared, “Be becoming longsuffering and intelligent, and you will dominate all of the wicked works and will work every *kind* of righteousness. 2 For if-at-any-time you will be longsuffering, the spirit, the holy *spirit*, that *spirit* dwelling in you, will be clean, not having been overshadowed beneath a different wicked spirit. Instead, dwelling in a spacious *place*, it will leap-for-joy for itself and be glad *along* with the vessel in which it dwells; and it will perform-public-service to God in much cheerfulness, because it has *his* good-condition within itself.<sup>29</sup> 3 But if-at-any-time irritability might come-to it, straightaway, the spirit, the holy *spirit* which is delicate, is being crammed-into-a-constricted-place, no longer having the clean place. And it seeks to depart out of the place. For it is choked by the wicked spirit; it no longer has a place to perform-public-service to the Lord exactly-as *the Lord* is wishing; it is stained by the irritability. For the

<sup>1</sup> literally “lawlessness is not being-indebted”

<sup>2</sup> [9:3] Lat(V) “Where chastity remains in the heart of a righteous *man*, there never ought to arise any evil thought.”

<sup>3</sup> [9:4] Lat(V) “to say a few words to you.”

<sup>4</sup> literally “Up-till/Up-to”

<sup>5</sup> literally “remaining-on”

<sup>6</sup> literally “remaining-on”

<sup>7</sup> may also (less likely) be translated “is adulterizing himself”

<sup>8</sup> may also (less likely) be translated “is adulterizing himself”

<sup>9</sup> [9:9] Lat(V) “she”

<sup>10</sup> literally “occasion”

<sup>11</sup> literally “into”

<sup>12</sup> [9:11] Lat(V) “: God, who has power to heal, will give a healing.” / Gk(S) omits altogether

<sup>13</sup> [9:12] with me, give me a few words of explanation”

<sup>14</sup> [9:12] Gk(S), Lat(P) “maimed”

<sup>15</sup> [9:13] Gk(A), Lat(VP), Eth / Gk(S) adds

<sup>16</sup> [9:13] Lat(V) “asked.” “For he who repents obtains deep intelligence. For he feels that he has sinned and”

<sup>17</sup> literally “look-at”

<sup>18</sup> literally “beautifully”

<sup>19</sup> [9:17] Gk(Clemens) / Gk(A) “For someone”

<sup>20</sup> literally “occasion”

<sup>21</sup> [9:19] Lat(V) “and the wickedness”

<sup>22</sup> [9:19] Lat(V) “Slanderer, which he practices in plotting against the servants of God, and malignant designs against them”

<sup>23</sup> [9:21] Lat(P) adds

<sup>24</sup> [9:21] Lat(VP), Cop(A), Eth / Gk(A, X4706) add

<sup>25</sup> [9:21] Gk(A), Lat(VP), Cop(A), Eth / Gk(X4706) “be changing-his-mind”

<sup>26</sup> [9:21] Lat(VP) add

<sup>27</sup> [9:25] Gk(A) / Gk(X4706) seems to omit “day”

<sup>28</sup> [9:26] Gk(A) / Gk(X4706) “of”

<sup>29</sup> [10:2] Lat(V) “place, but rejoicing he will be expanded, and he will feast in the vessel in which he dwells, and he will serve the Lord joyfully in the midst of great peace.” / Lat(P) “place, he will serve the Lord in great gladness, having much of all things within himself.”



Lord dwells in the longsuffering, but the Slanderer in the irritability.<sup>1</sup> **4** Therefore, if both of the spirits dwell upon the same *place*, it is non-beneficial and wicked for that human in whom they dwell.

**5** “For if-at-any-time you might take\* an extremely small *piece* of wormwood and might be pouring<sup>2</sup> it into a ceramic-jar of honey, is not the honey ruined<sup>3</sup> altogether? Even a large *quantity* of honey is ruined<sup>4</sup> by the least amount of wormwood and the sweetness of the honey is ruined. And it no longer has favor in the presence of the owner,<sup>5</sup> because it was embittered and its use perished. But if-at-any-time the wormwood might not be thrown into the honey, it is found to be sweet and becomes of good-use to its owner; **6** because you see, that the longsuffering is very sweet, far more than the honey, and is of good-use to the Lord, and he dwells in *longsuffering*. But the irritability is bitter and useless. Therefore, if-at-any-time the irritability might be mixed with the longsuffering, the longsuffering is stained and<sup>6</sup> the *human’s* petition is no longer of good-use to God.”

**7** “Lord,” I declared, “I was wanting to know the operation of the irritability, in order that I might guard myself *against* it.”<sup>7</sup>

“And truly,” he declared, “if-at-any-time you might not guard yourself from it, **you** and your house caused all of your hope to perish. Instead, guard yourself from it. For **I the Messenger of Righteousness**<sup>8</sup> am with you. But all *persons* will also keep themselves distant from it **and will live to God**, as-many-as might change-their-mind out of their whole heart.<sup>9</sup> For I will be with them and might keep them with *me*; for all of them were pronounced-righteous by the most solemn messenger.

**8(3.1)** “Now be hearing,” he declared, “how wicked is the operation of the irritability, **and how injurious**,<sup>10</sup> and how it overturns the slaves of God by its own operation, and how it is wishing\* to be misleading them away from the righteousness. Now it does not mislead those away who are full in the faith, nor is it able to operate against them,<sup>11</sup> because the power of the Lord<sup>12</sup> is with them; but it misleads those away who are emptied and double-souled.<sup>13</sup> **9(2)** But whenever it might see humans such as this standing-well, it encamps itself into the heart of that human, and, for no reason *at all*, the man or the woman becomes bitter for the sake of mundane activities, or about meats or some stinging, or about some friend,<sup>14</sup> or about a giving or a receiving, or about some such stupid affairs. For all these *things* are stupid, and empty, and senseless and non-beneficial to the slaves of God.

**10(3)** “But the longsuffering is great and strong, and has power, and is sturdy, and *it* thrives in a great expanse; *it is* cheerful, leaping-for-joy for itself, is free-from-worry, glorifying the Lord in every season; *it* has nothing bitter in itself, remaining-near through everything meek and tranquil. Therefore, this longsuffering is dwelling with those who have the faith in its entirety.

**11(4)** “Now, the irritability is, indeed in *the first place*, stupid, both frivolous and senseless. Next, out of the senselessness comes bitterness, but out of the bitterness fury, but out of the fury, anger, but out of the anger wrath. Next, the wrath, being compounded<sup>15</sup> out of so many evils, becomes a great and unhealable sin. **12(5)** For whenever these spirits might be dwelling *together* within one container, in which the spirit, the holy *spirit* is also dwelling, that container is not having-room for them, instead, it overflows.<sup>16</sup> **13(6)** Therefore, the delicate spirit, which does not have a custom to be dwelling with a wicked spirit, nor with hardness, withdraws-away from the human, the *human* such as this, and seeks to be indwelling with meekness and tranquility. **14(7)** Next, whenever it might go-away from that human in whom it is dwelling, that human becomes empty of the spirit, that righteous *spirit*; and for the rest of *his life* he has been filled with the spirits, those wicked *spirits*, being unstable in every activity, being drawn-around here and there by the spirits,<sup>17</sup> those wicked *spirits*. And he is absolutely being blinded from *having* the mindset, the good *mindset*. Therefore, this is how it happens to all the irritable *men*.

**15(8)** “Therefore, be keeping yourself distant from the irritability, the most-wicked spirit. But dress yourself with the longsuffering and be withstanding the irritability and the bitterness, and be found **by God** in the company with the

solemnity, that *solemnity* which has been loved by the Lord.<sup>18</sup> Therefore, be looking *out*, lest perhaps you might neglect this instruction. **16(9)** For if-at-any-time you might master<sup>19</sup> this instruction, **you will be able to live**;<sup>20</sup> you will also be able to observe the remaining instructions which I am going to be instructing you. Be being strengthened and be being empowered in these *instructions*; and let as-many-of-those, if-at-any-time they might be wanting to be going in them, *also* be being empowered.<sup>21</sup>

## CHAPTER 11: INSTRUCTION 6

**1(35.1)** “I instructed you in the first instruction,” he declared, “in order that you might observe the faith, and the fear, and the self-restraint.”

“Yes, lord,” I declared.

“Instead, I now want to also make their powers clear to you,” he declared, “in order that you might comprehend what power and operation each has. For their operations are twofold. Therefore, they apply to *both what is* righteous and to *what is* unrighteous. **2** Therefore, be having-faith in what is righteous, but may you not have-faith in what is unrighteous. For what is righteous has an upright way, but what is unrighteous *has* a twisted way. Instead, **you** be going in the upright and level way, but leave the twisted *one* alone. **3** For the<sup>22</sup> twisted way does not have paths; instead, *there are* roadless-regions<sup>23</sup> and many stumbling-blocks, and it is rough and thorny. Therefore,<sup>24</sup> it is harmful **to the humans**<sup>25</sup> to the *ones who are* going in it. **4** But those who are going *on* the upright way walk-around evenly without stumbling, for it is neither rough nor thorny. Therefore, you see<sup>26</sup> that it is more-beneficial<sup>27</sup> to be going in this way.”

**5** “Lord,” I declared, “it pleases me<sup>28</sup> to be going in this way.”

“You will go *on it*,” he said. “And whoever might turn-back toward the Lord out of a whole heart will go in it.”

**6(36.1)** “Now be hearing about the faith,” he declared. “There are two messengers with the humans, one of the righteousness, and one of the wickedness.”

**7(2)** “How then, Lord,” I declared, “will I know their operations for myself, because both messengers are dwelling with **me**?”

**8(3)** “Be hearing, and you will gain-insight *about* them,”<sup>29</sup> he declared. “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart,<sup>30</sup> he will straightaway utter with you about righteousness, about purity, about solemnity, and about self-sufficiency, and about every righteous work, and about every glorious excellence. Whenever all of these thoughts might ascend upon your heart,<sup>31</sup> be knowing that the messenger of the righteousness is with you. Therefore, these are the works of the messenger of the righteousness. Therefore, be having-faith in this *one* and his works.

**9(4)** “Therefore,<sup>32</sup> also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless,<sup>33</sup> and his works are wicked, after they overturned the slaves of God. Therefore, whenever he might ascend upon your heart, know him from his works.”

**10(5)** “Lord,” I declared, “how will I comprehend him? I have not understood.”

“Be hearing,” he declared. “Whenever some irritability might fall-before you, or bitterness, be knowing that he is within you. Next, a desire of many activities, and an extravagance of many meats and intoxicating-drinks, and many inebriations, and varied and not necessary foods,<sup>34</sup> and a desire for women, and greeds, and much arrogance, and pretension, and as-many-as *there* are resembling and like these. Therefore, whenever these might ascend upon your heart, be knowing that the messenger of the wickedness is in you. **11(6)** Therefore, after **you** recognized his works, keep-away from him; be having no faith<sup>35</sup> in him, because his works are wicked and non-beneficial to the slaves of God.

“Therefore, you have the operations of both of the messengers. Gain-insight *about* them and be having-faith in the messenger of the righteousness, **because his instruction is good**. **12(7)** Keep away from the messenger of the wickedness, because his teaching is wicked in every work.<sup>36</sup> For if-at-any-time a certain man

<sup>1</sup> [10:3] Lat(P) “For the Lord dwells in calmness and greatness of mind, but irritability is the Slanderer’s house of entertainment.” / Lat(V) omits altogether

<sup>2</sup> literally “pouring-on”

<sup>3</sup> usually translated elsewhere “made-to-disappear”

<sup>4</sup> literally “perishes” (also in next two occurrences)

<sup>5</sup> literally “master” (also in next occurrence)

<sup>6</sup> [10:6] Lat(V) “the mind is distressed and” / Lat(P) omits altogether

<sup>7</sup> elsewhere translated “may observe it”

<sup>8</sup> [10:7] Lat(V) adds

<sup>9</sup> [10:7] Lat(V) “And all who depart from anger and repent with their whole heart will live to God.”

<sup>10</sup> [10:8] Lat(V) “how great is the wickedness of anger, and how injurious”

<sup>11</sup> [10:8] Lat(V) “slaves of God. For those who are full of the faith receive no harm from it,”

<sup>12</sup> [10:8] Gk(A2), Lat(P), Eth / Lat(V) “of God” / Gk(A) “of me”

<sup>13</sup> [10:8] Lat(V) “them; for it is the empty and the destitute who it overthrows.”

<sup>14</sup> [10:9] Gk(A) omits “or about some friend”

<sup>15</sup> literally “stood-together”

<sup>16</sup> [10:12] (lit. “it over-increases”) / Gk(POxy3526) “contain, the spirit, the holy *spirit* can no longer contain that container, but it overflows”

<sup>17</sup> [10:14] Gk(A) / Gk(A2) “persons”

<sup>18</sup> [10:15] Lat(V) “found by God with purity and chastity”

<sup>19</sup> literally “should be lord over”

<sup>20</sup> [10:16] Gk(POxy3126) adds

<sup>21</sup> [10:16] Lat(V) “these instructions, so that you may live to God, and those who observe these instructions will live to God.”

<sup>22</sup> [11:3] Gk(A,X4706) / Lat(VP) “But the” / Eth “because a”

<sup>23</sup> [11:3] Gk(A) (lit. “wayless-regions”) / Gk(X4706), others omit “instead...regions”

<sup>24</sup> [11:3] Gk(X4706), etc. / Lat(VP), Eth omit “Therefore”

<sup>25</sup> [11:3] Gk(X4706), etc. / Lat(V) add

<sup>26</sup> literally “look-at”

<sup>27</sup> [11:4] Gk(X4706), etc. / Gk(A) “more-bearable(???)” (scribal error?)

<sup>28</sup> [11:5] Gk(X4706) omit “me” (scribal error?)

<sup>29</sup> [11:8] Gk(A) / Lat(VP) omit “about them” / Eth omits “you will gain-insight about them”

<sup>30</sup> [11:8] Lat(P) omits “whenever...heart.” (probably by scribal error)

<sup>31</sup> [11:8] Gk(Ath, Ant), Lat(VP), Eth / Gk(A) omits “he will straightaway...your heart” (by scribal error)

<sup>32</sup> [11:9] Gk(A, Ath) / Lat(VP), Eth “Now”

<sup>33</sup> [11:9] Gk(Ath, Ant), Lat(VP) / Gk(A) omits “and bitter and senseless”

<sup>34</sup> literally “nourishments”

<sup>35</sup> [11:11] Gk(A), Eth / Gk(Ath), Lat(VP) “him and put faith”

<sup>36</sup> [11:11-12] Lat(V) adds “because his instruction is good” and omits “Keep away...every work.”

might be most-faithful,<sup>1</sup> and the reflection of this messenger might ascend upon his heart, it is necessary for that man or that woman to commit some sin. **13(8)** But again, if-at-any-time a certain man or woman might be very-wicked, and the works of the messenger of the righteousness might ascend upon his heart, it is necessary for he *or she*, out of an obligation, to do some good *work*.

**14(9)** “Therefore, you see,”<sup>2</sup> he declared, “that it is beautiful to be following the messenger of the righteousness, but to bid-farewell to the messenger of the wickedness. **15(10)** Indeed, this instruction makes-clear the things about the faith, in order that you might have-faith *in* the works of the messenger of the righteousness, and, after you worked them for yourself, will live for yourself to God. But be having-faith that the works of the messenger of the wickedness are harsh. If you do not work them, you will live for yourself to God.”<sup>3</sup>

## CHAPTER 12: INSTRUCTION 7

**1(37.1)** “Be filled with fear of the Lord and be observing his instructions,” he said. “Therefore, by observing the instructions of God you will be powerful in every action, and your action will be incomparable.<sup>4</sup> For by fearing the Lord, you will do everything well; but this is the fear with which it is necessary for you to be filled-with-fear and to be saved.<sup>5</sup> **2** But do not be filled with fear of the Slanderer. For by fearing the Lord you will dominate the Slanderer, because there is no power in him. But in whom there is no power,<sup>6</sup> neither is there a *source of fear*. But in whom there is a power which is glorious, there is also a *source of fear* in him. For the *one* who has power has a *source of fear*, but the *one* who has no power is despised by everyone.

**3** “But be filled with fear of the works of the Slanderer, because they are wicked. Therefore, if you are fearing the Lord you will be fearing the works of the Slanderer; and<sup>7</sup> you will not work them, instead you will keep yourself distant from them. **4** Therefore, there are two kinds of fear. For if-at-any-time you might be wanting to work what is wicked, be fearing the Lord for yourself and you will not work it. But if-at-any-time you might be wanting to work what is good, be fearing the Lord and you will work it. As a result, the fear of the Lord is strong and great and glorious. Therefore, be filled with fear of the Lord and you will live for yourself to him. And as-many-as might be filled with fear of him and might keep<sup>8</sup> his instructions, will live for themselves to God.”

**5** “Why, lord,” I declared, “did you speak about those who are keeping his instructions, ‘They will live for themselves to God?’”

“Because,” he declared, “all of the creation fears the Lord,<sup>9</sup> but not all are observing his instructions. Therefore, the life in-the-presence of God<sup>10</sup> is *for the ones who are fearing him and are observing his instructions*. But there is no life in them<sup>11</sup> for the *ones who are fearing God and*<sup>12</sup> not observing his instructions.”<sup>13</sup>

## CHAPTER 13: INSTRUCTION 8

**1(38.1)** “I told you,” he declared, “that the creatures of God are twofold; for the self-restraint also is twofold. For from some *things*, it is necessary to be restraining ourselves, but from others it is not necessary.”

**2** “Lord,” I declared, “make-known to me from what it is necessary to be restraining ourselves, but in what it is not necessary.”

“Be hearing,” he declared. “Be restraining yourself from what is wicked, and do not be doing it. But do not be restraining yourself from what is good, instead be doing it. For if-at-any-time you might restrain yourself from what is good, not to be doing it, you commit a great sin.<sup>14</sup> But if-at-any-time you might restrain yourself from what is wicked, not to be doing it, you work great righteousness. Therefore, restrain yourself from all wickedness by working what is good.

**3** “Lord,” I declared, “what are the *kinds of* wickedness from which it is necessary to be restraining ourselves?”

“Be hearing,” he declared. “From adultery and sexual-immorality, from a lawless intoxicating-drink,<sup>15</sup> from wicked luxury, from many meats and an extravagance of riches, and from boasting and high-mindedness and arrogance, and from an act-of-lying and calumny and hypocrisy, the remembrance-of-evil, and all reviling. **4** These are the works which are *most wicked* of all in the life of the humans. Therefore, it is necessary for the slave of God to be restraining himself from these works. For the *man* who is not restraining himself from these

things is not able to live to God. Therefore, be hearing the *things which* follow these *things*.”<sup>16</sup>

**5** “But,”<sup>17</sup> lord,” I declared, “are there still *other* wicked works?”

“Yes,” he declared, “there are yet many *more* from which it is necessary for the slave of God to be restraining himself: theft, a lie, robbery, false-testimony, greediness, wicked desire, delusion, vainglory, pretension, and as-many-as are like these. **6** Do you not think that these *sins* are wicked?”

“Yes,” I declared,<sup>18</sup> “extremely wicked for the *ones* being-enslaved to God.”<sup>19</sup>

“It is necessary for the *ones* who are enslaved to God to be restraining themselves from all of these. Therefore, be restraining yourself from all of these, in order that you might live for yourself to God and will be enrolled with the *ones* who restrain themselves from these *things*. Therefore, indeed these are the matters in which it is necessary for you to be restraining yourself.

**7** “But be hearing the things from which it is necessary for you not to be restraining yourself,” he declared, “instead, to be doing them. Do not be restraining yourself from what is good, instead, be doing it.”

**8** “Lord, also make-clear to me the power of the things which are good,” I declared, “in order that I might go in them and be enslaved to them, in order that, when I do them, I might be able to be saved.”

“Be hearing,” he declared, “the works of the good *things* which it is necessary for you to be working and to not be restraining yourself *from*: **9** First of all, *there is* faith, fear of *the* Lord, love, harmony, words of righteousness, truth, endurance. There is nothing which is better than these in the life of the humans. If-at-any-time someone might be observing these *virtues* and might not be restraining himself from them, he will be happy in his life.

**10** “Next, hear the *things which* follow these *things*:<sup>20</sup> to be assisting widows, to be looking-after orphans and *persons* who are in-lack, to be redeeming the slaves of God out of constraint,<sup>21</sup> to be stranger-loving (for doing-good is ever found in the love-of-strangers), to be never arraying against anyone, to be tranquil, to be becoming more-indigent than all humans, to be revering elderly-men, to be practicing righteousness, to be keeping-together brotherhood, to be bearing-up-under outrage, to be longsuffering, to not be having a remembrance-of-evil, to be exhorting those who are weary in their soul, to not be *letting* those who have been impeded from the faith to be being thrown-away *but* instead to be turning them back and to be making them of good-cheer, to be admonishing those who sin, to not be putting debtors and indigent *men* under-tribulation, and if there are any other *actions* like these. **11** Do you not think,” he declared, “that these *acts* are good?”

“For what is better than these *things*?” I declared.

“Therefore, be going in them,” he declared, “and do not be restraining yourself from them, and you will live for yourself to God. **12** “Therefore, be observing this instruction: If-at-any-time you might be doing good and might not restrain yourself from it, you will live for yourself to God; and all of those who are doing *things* in this manner will live for themselves to God. And again, if-at-any-time you do might not be doing what is wicked and might restrain yourself from it, you will live for yourself to God. And everyone will live for themselves to God—as-many-of-those, if-at-any-time they might observe these instructions and might go in them.”<sup>22</sup>

## CHAPTER 14: INSTRUCTION 9

**1(39.1)** He said to me, “Pull-away the double-soul from yourself; and, indeed, may you not be double-souled at all when you request anything from God. Do not say to yourself, ‘How am I able to request and receive anything from the Lord after having sinned so much against him?’ **2** Do not be carefully-rationalizing these *things*. Instead, out of your whole heart, turn-back toward the Lord and be requesting from him without-wavering, and you will know for yourself his more tender-compassion,<sup>23</sup> that he will<sup>24</sup> never leave you behind.<sup>25</sup> Instead, he will bring-to-fullness the request of your soul. **3** For<sup>26</sup> God is not like the humans who remember-past-evils; instead, he is not remembering-of-past-evils, and he has compassion on what he made. **4** Therefore, *as for you*, cleanse your heart from all the vanities of this age and from the words which have been *previously*-stated.<sup>27</sup> And be requesting from the Lord, and you will receive everything for yourself from *him*, and you will be not-lacking from all your requests, if-at-any-time<sup>28</sup> you might request for yourself<sup>1</sup> from the Lord without-wavering.

<sup>1</sup> [11:12] Gk(A) / Lat(V) “is most-happy” / Lat(P), Eth “is faithful”

<sup>2</sup> literally “look-at”

<sup>3</sup> [11:16] Lat(V) “you may follow the messenger of the righteousness. Therefore, if you follow him and put your faith in his works, you will live to God; and those who put their faith in his works will live to God.”

<sup>4</sup> more literally “not-judged-together”

<sup>5</sup> [12:1] Gk(A) / Gk(Ant), Lat(P) “and will be saved”

<sup>6</sup> [12:2] Gk(Ath), Lat(P), Eth omit “But in whom there is no power” (by scribal error?)

<sup>7</sup> [12:3] Gk(Ant), Lat(V) / Gk(A) omits “you will be fearing...and” / Lat(P) omits the entire clause

<sup>8</sup> [12:4] Gk(Ant), Eth / Gk(A) “and are observing”

<sup>9</sup> [12:5] Lat(V) omits “And I said...fear the Lord.”

<sup>10</sup> [12:5] Lat(V) “in-the-presence of the Lord” / some Eth “in *the* Lord” / some Eth “in *a* god”

<sup>11</sup> [12:5] Gk(X4706), etc. / Gk(A) “him”

<sup>12</sup> [12:5] Gk(X4706), etc. / Lat(P) add

<sup>13</sup> [12:5] Gk(X4706), etc. / Lat(V), Eth omit “his instructions”

<sup>14</sup> [13:2] Lat(VP), Eth / Gk(A) omits “For if you...great sin.”

<sup>15</sup> literally “intoxicating-drink which is lawlessness”

<sup>16</sup> literally “the following-things of these *things*”

<sup>17</sup> literally “For”

<sup>18</sup> [13:6] Gk(A) / Lat(P) “he declared” / Eth omits altogether

<sup>19</sup> [13:6] Gk(X4706), etc. / Gk(Athanasios), Lat(V) “for the slaves of God” / Gk(Ant) “the competitors and slaves to God”

<sup>20</sup> literally “the following-things of these *things*”

<sup>21</sup> usually translated “obligation”

<sup>22</sup> [13:12] Lat(V) “he said, ‘do not hold back from them,’ he said, ‘If you keep these instructions, you will live to God. And all who keep these instructions will live to God.’”

<sup>23</sup> [14:2] Gk(A,Athanasios1,Ant) (lit. “more good-bowel”) / Gk(X1783,Ath2) “much-tender-compassion”

<sup>24</sup> [14:2] Gk(POxy1783) / Gk(A), most quotations “might”

<sup>25</sup> literally “behind-in”

<sup>26</sup> [14:3] Gk(X1783) omit “For”

<sup>27</sup> literally “stated-beforehand”

<sup>28</sup> [14:4] Gk(X1783), etc. / Gk(A), Lat(P?) “, as-much-as *whatever*”

5 “But<sup>2</sup> if-at-any-time you might waver in your heart, you will never receive any<sup>3</sup> of your requests for yourself.<sup>4</sup> For the *ones who are*<sup>5</sup> wavering within God, these are the double-souled *men* and they are altogether obtaining none of their requests. 6 But the *ones who* are totally-complete in the faith request everything, having confidence in the Lord, and they receive, because they request without-wavering, being double-souled in nothing. For every man who is double-souled, if-at-any-time he might change-his-mind, will be saved<sup>6</sup> with difficulty. 7 Therefore, cleanse your heart from the double-soul, but dress yourself with faith, because it is strong, and be having-faith in God, that you will receive from him all of the requests which you are requesting.

“And if-at-any-time, after you requested, you might at-some-time be receiving your request from the Lord rather slowly, do not be double-souled because you did not quickly receive the request of your soul. For by all means, you are receiving your request slowly on account of some testing or some trespass<sup>7</sup> of which **you** are ignorant. 8 Therefore, may **you** not cease from requesting the request of your soul, and you will receive it. But if-at-any-time you might give-up and might become double-souled while requesting, be incriminating yourself and not the Giver.

9 “Be looking out for this type of double-soul. For it is wicked and unintelligent; and it roots-out many from the faith, and even those *who are* extremely faithful and strong. For even this double-soul is a daughter<sup>8</sup> of the Slanderer and it acts extremely wicked to the slaves of God. 10 Therefore, despise the double-soul and dominate it in every affair, after you have dressed yourself with the faith, the strong and powerful *faith*. For the faith is making-a-profession of all things, completes all things; but the double-soul, which does not even have faith in itself, fails in all of the works which it performs.

11 “You see,<sup>9</sup> then,” he declared, “that the faith is from-above, from the Lord,<sup>10</sup> and has a power which is great. But the double-soul is a spirit on-earth, from the Slanderer, having no power. 12 Therefore, as for **you**, be being enslaved to the faith which has power and keep yourself distant from the double-soul which has no power, and you will live for yourself to God; and all of those who are<sup>11</sup> like minded will live for themselves to God.

## CHAPTER 15: INSTRUCTION 10

1(40.1) “Pull-away the grief from you,” he declared, “for even it is a sister of the double-soul and the irritability.”

2 “Lord,” I declared, “how is it a sister of these *two*? For it seems<sup>12</sup> to me that irritability is one thing, and a double-soul another, and grief another.”

“You are unintelligent, *O* human,” he declared, “not to know,<sup>13</sup> that that the grief is more wicked than all the spirits and most-terrible to the slaves of God. And it destroys the humans more than all the spirits, and it wears-down the spirit, the holy *spirit*, and again saves.”

3 “I am unintelligent, lord,” I declared, “and I do not have-insight about these parables. For I do not comprehend how is it able to be wearing-down and again to be saving.”

4 “Be hearing,” he declared. “There are those who have never searched concerning the truth, nor sought-for *anything* concerning the godhood. But they only had-faith, but they have been mixed-up in activities, and riches, and national friendships, and many other activities of this age.<sup>14</sup> Therefore, as-many-as are intent on these *matters* are not comprehending the parables of the godhood, for they are overshadowed by these acts, and they are destroyed and become dry-and-barren.

5 “Exactly as vineyards, the beautiful *vineyards*, whenever they might obtain neglect, become dry-and-barren from the thorns and various vegetations, in this manner, the humans, those who had-faith and are falling into these many acts which have been *previously*-stated,<sup>15</sup> are being misled-away from their mindset and are comprehending absolutely nothing concerning righteousness. Instead, even whenever they might hear *something* concerning godhood and truth, their mind is busied about their action<sup>16</sup> and they comprehend absolutely nothing.

6 “But it is *different* with those who have a fear of God, and are searching concerning godhood and truth, and have their heart toward the Lord. *They* quickly

comprehend what is being said to them and gain-insight *about it*,<sup>17</sup> because they have the fear of the Lord in themselves. For where the Lord is dwelling, there also is much intelligence. Therefore, be glued to the Lord and you will gain-insight and will comprehend all things.

7(41.1) “Now be hearing, mindless *man*,” he declared, “how the grief wears-down the spirit, the holy *spirit*, and again saves. 8(2) Whenever the double-souled *man* might apply himself to any act and might fail in it because of his double-soul, this grief goes-in into that human and grieves the spirit, the holy *spirit*, and wears it down. 9(3) Next, again whenever the irritability might be glued to the human in regard to any affair and he might become very embittered, the grief goes-in into the heart of the human who was irritated; and he is grieved at the act which he performed, and changed-his-mind because he worked a wicked *deed*.

10(4) “Therefore, this grief is thought to be having salvation, because he changed-his-mind of the wicked *deed* which he did.<sup>18</sup> Therefore, both acts grieve the spirit: indeed, the double-soul, because he did not attain the act itself, but the irritability because he did the wicked *deed*. Therefore both, the double-soul and the irritability, are grievous to the spirit, the holy *spirit*. 11(5) Therefore, pull-away the grief; and do not be causing the spirit, the holy *spirit*, the *one* in you, to suffer tribulation, lest-perhaps it might petition to God<sup>19</sup> for itself and might withdraw from you. 12(6) For the spirit of God which was given into this flesh, does not bear-up-under grief nor constriction.

13(42.1) “Therefore, dress yourself with the cheerfulness, which always has favor in the presence of God<sup>20</sup> and is very-acceptable to him, and be reveling in it. For every cheerful man works good, and is good minded, and despises the grief.<sup>21</sup> 14(2) But the grievous man is always acting-wickedly. Indeed, first of all he acts-wickedly because he grieves the spirit, the holy *spirit*, the *spirit* which was given to the human as a cheerful *spirit*. But second, by grieving the spirit, the holy *spirit*, he works lawlessness, neither petitioning nor confessing-forth to the Lord.<sup>22</sup> For the petition of a grievous man always has no power to ascend upon the sacrificial-altar of God.”

15(3) “Why does the petition of the grieving *man* not ascend upon the sacrificial-altar of God?” I declared.

“Because the grief sits within his heart,” he declared. “Therefore, the grief has mingled with his petition and does not permit his petition to ascend clean upon the sacrificial-altar. For exactly as vinegar and wine having mingled in the same vessel does not have the same pleasure as *wine alone gives*, so in this manner the grief having mingled with the holy spirit, does not have the same power of petition as the *holy spirit alone would have*. 16(4) Therefore, cleanse yourself from this grief, this wicked *grief*, and you will live for yourself to God. And as-many-as might throw-off the grief and might dress themselves in all cheerfulness, all of them will live for themselves to God.

## CHAPTER 16: INSTRUCTION 11

1(43.1) He showed me humans who were sitting on a bench and a different human who was sitting on a seat. And he said to me, “Are you looking-at those who are sitting on the bench?”

“I am looking-at them, lord,” I declared.

“These are faithful *humans*,” he declared. “And the *one* who is sitting on the seat is a false-prophet who is causing the mindset of the slaves to God to perish.<sup>23</sup> But he causes the double-souled *humans* to perish, not the faithful-*ones*. 2 Therefore, these double-souled *humans* come to him as to a diviner and inquire of him *about* what will resultantly happen<sup>24</sup> to them. That false-prophet, having no power within himself from a spirit which is divine, utters with them in accordance with their inquiries, and in accordance with their desires, their wicked *desires*, and he fills their souls with expectations exactly as they are wishing. 3 For he is empty and he gives empty answers to empty *humans*. For whatsoever he might be inquired about *it*, he answers toward the emptiness of that human. But even some of the words which he is uttering are truthful. For the Slanderer fills him with his own spirit, to see if he is able rip *apart* some of the righteous-*ones*.

4 “Therefore, as-many-as are strong in the faith of the Lord, having dressed themselves with the truth, are not being glued to this kind of spirit. Instead, they are keeping themselves distant from these *spirits*. But as-many-as are double-souled and change-their-mind frequently, divine even like the nations, and bring a greater sin upon themselves by worshipping-idols. For the *one* who inquires of a false-prophet about any act is an idol-worshipper and empty of the truth and senseless.

<sup>1</sup> [14:4] Gk(A,Athanasios2) / Gk(X1783), etc. “request for yourself”

<sup>2</sup> [14:5] Gk(X1783), etc. / Gk(A) omit “But”

<sup>3</sup> [14:5] Gk(Ant,X1783) omit “any”

<sup>4</sup> [14:5] Gk(A,Athanasios,Ant), etc. / Gk(X1783) “you might...requests.”

<sup>5</sup> [14:5] Gk(X1783), etc. (“For...are”) / Gk(Athanasios2) “For as” / Gk(Athanasios1) “For”

<sup>6</sup> [14:6] Lat(V) “will live to God”

<sup>7</sup> [14:7] Gk(A,Athanasios2,Ant,X4706) / Lat(V), Eth “or a trespass of yours” / Lat “or some trespass of yours” / Gk(Athanasios1) “or a trespass”

<sup>8</sup> [14:9] Gk(Ant), Lat(VP), Eth / Gk(A) “sister” / Gk(Athanasios) “offspring”

<sup>9</sup> literally “look-at”

<sup>10</sup> [14:11] Lat(V) “from God”

<sup>11</sup> [14:12] Gk(Ath), Lat(P) / Gk(A), Lat(V), Eth “were”

<sup>12</sup> literally “is-thought”

<sup>13</sup> [15:2] “and do not know”

<sup>14</sup> [15] Lat(V) has a considerable number of sentences here, not found in the Greek, Lat(P), Eth, which are from Commandment XI. Because of this transference, Commandment XI in the Lat(V) differs considerably from the others in the position of the sentences, but otherwise it is substantially the same.

<sup>15</sup> literally “stated-beforehand”

<sup>16</sup> [15:5] Lat(VP), Eth / Gk(A) omits “lose...action”

<sup>17</sup> [15:6] Gk(Ath), Lat(VP), Eth / Gk(A) “They quickly-comprehend... and comprehend *it*”

<sup>18</sup> [15:10] Lat(V) omits “Therefore...performed.”

<sup>19</sup> [15:11] Gk(Ath2, Ant), Lat(P) / Lat(V), Eth “appeal to the Lord” / Gk(A) “appeal against you” / Gk(Ath1)

<sup>20</sup> [15:13] Lat(V) “of the Lord”

<sup>21</sup> [15:13] Lat(V) “unrighteousness”

<sup>22</sup> [15:14] others “to God”

<sup>23</sup> [16:1] Lat(V) “chair is an earthly spirit.” And then follows the dislocation of sentences.

<sup>24</sup> literally “be”

5 “For every spirit given from a god is not being inquired of; instead, *such a spirit*, having the power of the godhood, utters everything on its own accord<sup>1</sup> because it is from above, from the power of the divine spirit. 6 But the spirit, the *one* which is being inquired of and utters in accordance with the desires of the humans, is on-earth<sup>2</sup> and frivolous, having no power, and it absolutely does not utter, if-at-any-time it might not be inquired of.”

7 “Therefore, lord,” I declared, “how will a human know for himself which of them is a prophet and which is a false-prophet?”

“Be hearing about both of the prophets,” he declared. “And as I am going to be saying to you, you will prove the prophet and the false-prophet. Be proving the human who has the spirit, the divine *spirit*, from his life. 8 Indeed, first of all, the *one* who has the spirit, the divine spirit,<sup>3</sup> the *spirit* which is from above, is meek and tranquil and humbled-minded, and is keeping himself distant from every wickedness and vain desire of this age, and makes himself more-indigent than all of the rest of the humans; and when he is being inquired of he does not answer anyone, nor does he utter privately (nor whenever a human might be wanting the spirit, the holy *spirit*, to be uttering, does it utter); instead he utters *only* at the time when God might want him to utter.

9 “Therefore, whenever the human, the *one* who has the spirit, the divine *spirit*, might come into a congregation of righteous men (those who have the faith in a divine spirit), and a petition might be *made* to God by the congregation of those men, at that time the messenger of the prophetic spirit,<sup>4</sup> the *one* which is laying upon this human, fills him. And filled with the spirit, the holy *spirit*, the human utters to the multitude exactly as the Lord wishes. 10 Therefore, in this manner, the spirit of the godhood will be manifest. Therefore, such is the power of the Lord concerning the spirit of the godhood.

11 “Now be hearing,” he declared, “about the spirit, the *spirit* which is on-earth and empty, and which has no power, *but* instead is stupid. 12 Indeed, first of all, the human *who* is thinking to be having a spirit raising himself high and wants to be having a first-seat. And straightaway, he is reckless and shameless and utters-much, and he conducts himself in many luxuries and in many different delusions. And he receives wages for his prophecy. But if-at-any-time he might not receive wages, he is not prophesying. Therefore, is a spirit which is divine able to be receiving wages and to be prophesying? It is not capable for a prophet of a god to be doing this, instead the spirit of such prophets is on-earth.

13 “Next, it absolutely does not come-near into a congregation of righteous men at all, *but* instead flees-from them. But it is gluing itself to the double-souled and empty *men*, and prophesies to them in a corner, and deludes them by uttering in accordance with their desires all in empty-fashion, for it is answering empty *people*. For the empty vessel, being put-together with *the rest of the empty vessels*, is not being shattered; instead they symphonize with one-another.

14 “But whenever he might come into a congregation full of righteous men *who are* having a spirit of godhood, and they might make a petition, that human is made empty, and the spirit, the *spirit* on-earth, flees from him in its fear; and that human is being made-deaf and is absolutely shattered, being able to utter nothing. 15 For if-at-any-time you might stack wine or olive-oil into a storehouse and might put an empty ceramic-jar among them, and again might want to unstack the storehouse, you will find that ceramic-jar, the *one* which you put there, *just as* empty. In this *same* manner, also, the prophets, the empty *prophets*, whenever they might come into spirits of righteous *men*, they are also found upon leaving to be the same as when they came in.

16 “You *now* have the life of both of the prophets. Therefore, be proving the human who says that he is bearing-a-spirit from his works and his life. 17 But *you*, be having-faith in the spirit, the *one* which comes from God and has power. But be having no faith in the spirit, the *spirit* which is on-earth and empty, because there is no power in it—for it comes from the Slanderer.

18 “Therefore,<sup>5</sup> hear the parable which I am going to be saying to you. Take\* a stone and throw it into the heaven; see if you are able to touch *the heaven*. Or again, take\* a syringe *full* of water and squirt it up into the heaven; see if you are able to bore a *hole* through the heaven.”

19 “Lord,” I declared, “how is this able to be *done*? For both of these *things* which you have said are impossible.”

“Therefore, as these are impossible,” he declared, “so too are the spirits, the *spirit* on-earth, powerless and feeble.

20 “Now take\* the power, the *one* which comes from above. The hailstone is a littlest grain, and *yet* whenever it might fall on a human’s head, what a pain<sup>6</sup> it affords! Or, again, take\* a drop which falls from a ceramic-roof-tile onto-the-

ground, and *yet* it bores a *hole* through the stone. 21 Therefore, you see<sup>7</sup> that the littlest *objects* falling from above and upon the earth have a great power. Therefore, join yourself to what has power, and abstain-from the one which is empty.<sup>8</sup> This is also how the spirit, the divine *spirit*, which comes from above, is powerful. Therefore, be having-faith in this spirit, but be keeping yourself distant from the other<sup>9</sup> *one*.”

## CHAPTER 17: INSTRUCTION 12

1(44.1) He said to me, “Pull-away from yourself every desire which is wicked, but dress yourself with the desire, the good and solemn *desire*. For if you have been dressed with this desire, you will hate the wicked desire and will bridle it exactly as you wish. 2 For the desire, the wicked *desire*, is savage<sup>10</sup> and difficult to tame; for it is fearsome, and, in its savageness, extremely wastes the humans. But especially, if-at-any-time a slave of a god might fall into it and might not be intelligent, he is terribly wasted by it. But it wastes *men* such as those who do not have a dress of the desire, the good *desire*, but instead are mixed-up in this age. Therefore, it delivers these *men* to death.”

3 “Lord,” I declared, “what are *the kind of* works of the desire, the wicked *desire*, which deliver the humans to death? Make *this* known to me, in order that I might keep myself distant from them.”

“Hear,” he declared,<sup>11</sup> “in *what kind of* works the desire, the wicked *desire*, deals-death to the slaves of God. 4(45.1) Before everything is a desire for another’s woman or man, and *the desire* of extravagance of riches, and of many useless meats and intoxicating-drinks, and of many different and stupid luxuries. For every luxury is stupid and empty for the slaves of God. 5(2) Therefore, these desires are wicked, death-dealing to the slaves of God. For this desire, this wicked *desire*, is a daughter of the Slanderer. Therefore, it is necessary for *all of you*\* to be keeping yourselves distant from the desires, the wicked *desires*, in order that, after you *have* kept yourselves distant from them, you\* might live to God.<sup>12</sup> 6(3) But as-many-as might be dominated by them, and might not withstand them, will die-off in *the end*, for these desires are deadly to them in the end.<sup>13</sup>

7(4) “But as for *you*, dress yourself with the desire of the righteousness, and, after you fully-armed yourself with the fear of the Lord, withstand them. For the fear of the Lord dwells in the desire, the good *desire*. If-at-any-time the desire, the wicked *desire*, sees that you have been fully-armed with the fear of God<sup>14</sup> and have withstood, it will flee far from you and will no longer be seen by you, *because* it fears your weapons. 8(5) Therefore *you* obtained the victory. And<sup>15</sup> go, crowned over it, to the desire of the righteousness; and, after you deliver to it the victory which you received, be enslaved to it exactly as it wishes.<sup>16</sup> If-at-any-time you might enslave yourself to the desire, the good *desire*, and might subject yourself to it, you will be able to dominate the desire, the wicked *desire*, and subject it exactly as you are wishing.”<sup>17</sup>

9(46.1) “Lord,” I declared, “I was wanting to know in what manner it is necessary for me to be enslaved to the desire, the good *desire*.”

“Be hearing,” he declared. “Work righteousness and excellence, truth and fear of the Lord, faith and meekness and as many good *things* as are like these. 10 By working these *things* you will be a well-pleasing slave of God and will live for yourself to him; and every *person*, whoever might be enslaved to the desire, the good *desire*, will live for himself to God.”

## CHAPTER 18: CONCLUSION TO THE INSTRUCTIONS

1(2) Therefore, he completely-finished the instructions, the twelve *instructions*. And he said to me, “These are the instructions. Be going in them and be exhorting those who are hearing you, in order that their change-of-mind might become clean for the remaining days of their life. 2(3) Be carefully finishing-out this ministry which I am giving you, and you will work much. For you will find favor with those who are going to be changing-their-mind, and they will be persuaded by your words. For *I* will be with you and will oblige them to be persuaded by you.”

3(4) I said to him, “Lord, these instructions are great and beautiful and glorious, and are able to gladden a heart of a human who is able to keep them. But I have not come-to-know if these instructions are able to be observed by a human, due to *the fact* that they are extremely hard.”

4(5) He answered me, saying, “If-at-any-time *you* might propose to yourself that they are able to be observed,<sup>18</sup> you will easily observe them and they will not

<sup>7</sup> literally “look-at”

<sup>8</sup> [16:21] Lat(V) adds

<sup>9</sup> literally “different”

<sup>10</sup> literally “of-the-field”

<sup>11</sup> [16:3] Gk(A) omits “he declared”

<sup>12</sup> [17:5] Lat(V) “servants of God. This desire is wicked and destruction, bringing death upon the servants of God. Therefore, whoever abstains from evil desire will live to God.”

<sup>13</sup> [17:3] Gk(A) adds

<sup>14</sup> [17:7] Lat(V) “of the Lord”

<sup>15</sup> [17:8] Lat(VP), Eth / Gk(A) omits “you obtained the victory. And”

<sup>16</sup> [17:8] Lat(V) “your arms. And you will obtain the victory, and will be crowned on account of it, and you will arrive at good desire, and you will deliver up the victory which you have obtained to God, and you will serve him by acting even as you yourself wish to act.”

<sup>17</sup> [17:8] Lat(P) omits sections 3, 4 and a part of 5.

<sup>18</sup> [18:4] Lat(V) omits “If...observed.”

<sup>1</sup> Literally “everything of itself”

<sup>2</sup> [16:6] “The spirit of all men is on-earth, etc” down to “it is not possible that a prophet of God should do this” is found in the Lat(V) (and other manuscripts of the common translation, except for the Lambeth) in Mandate 12.

<sup>3</sup> [16:8] Gk(A), Lat(V) / Lat(P), Eth adds

<sup>4</sup> [16:9] Gk(POxy1.5), Lat(P), Eth(1) / Gk(A) “the messenger of the prophet” / Lat(V) “the holy messenger of divinity”

<sup>5</sup> [16:18] Lat(VP), Eth / Gk(A) omits “Therefore”

<sup>6</sup> literally “exertion”

be hard. But if-at-any-time it might already ascend upon your heart that these instructions are not being able to be observed by a human, you will not observe them. **5(6)** But now I say to you: If-at-any-time you might not observe them, *but* instead might neglect them, neither you nor your children nor your house will have salvation, since you have already judged for yourself that these instructions are not being able to be observed by a human.”

**6(47.1)** And he uttered these *things* to me so extremely angrily, that I was confused and extremely filled with fear of him. For his form changed, so that a human was not being able to bear-up-under his anger. **7(2)** But when he saw that I was completely disturbed and confused, he began to be uttering to me more-gently and more-cheerfully, and said, “Senseless *man*, unintelligent and double-souled! You do not comprehend how great and strong and marvelous is the glory of God, that he created the world for the sake of the human, and he subjected all of his creation to the human, and gave him all of the authority to be dominating all of the *things* which are under the heaven. **8(3)** Therefore,” he declared, “if the human is being lord of all the creatures of God and is dominating all *things*, is it not possible to dominate these instructions?”

“For the human, the *one* who has the Lord in his heart,” he declared, “is able to dominate all *things* and all these instructions. **9(4)** But those who have the Lord on their lips, but their heart has been petrified and *who* are far from the Lord, for them these instructions are hard and impassable.

**10(5)** “Therefore, *all of you\**—the *ones* who are empty and frivolous in the faith—put the Lord into your\* heart, and you\* will know for yourselves that nothing is easier, nor sweeter, nor tamer than these instructions. **11(6)** Turn-back, *all of you\**—the *ones* who are going in the instructions of the Slanderer, the *instructions* which are hard, and bitter, and savage,<sup>2</sup> and licentious. And do not be filled with fear of the Slanderer, because he has no power throughout you\*. **12(7)** For **I**, the Messenger of the Change-of-Mind, the *one who is* dominating the Slanderer, will be with *all of you\**. The Slanderer only has fear, but his fear has no strain. Therefore, do not be filled with fear of him and he will flee from you\*.”

**13(48.1)** I said to him, “Lord, hear a few words from me.”

“Be saying what you wish,” he declared.

“Indeed,” I declared, “the human is eager to be observing the instructions of God and there is no one who is not requesting from the Lord, in order that he might be empowered in his instructions and *be in* subjection to them. Instead the Slanderer is hard and oppresses them.”

**14(2)** “The Slanderer is not able to be oppressing the slaves of God, the *slaves* who hope in him out of their whole heart,” he declared. “The Slanderer is able to wrestle with them, but is not able to wrestle them down. Therefore, if-at-any-time *all of you\** might withstand him, he, after he is conquered, will flee from you\*, having been put-to-shame,” he declared. “But as-many-as are emptied,” he declared, “are fearing the Slanderer, as if he has power. **15(3)** Whenever the human might fill<sup>3</sup> an adequate *number of* ceramic-jars with beautiful wine and among these ceramic-jars there are a few which might be half-emptied,<sup>4</sup> he comes to his ceramic-jars and does not contemplate the full-ones, for he has come-to-know that they are full. But he contemplates the emptied-ones, fearing lest perhaps they soured. For emptied ceramic-jars quickly sour and the pleasant-taste<sup>5</sup> of the wine perishes. **16(4)** This is also how the Slanderer comes to all of the slaves of God, putting them to the test; and if he finds something empty, he wipes it out.<sup>6</sup> Therefore, as-many-as are full in the faith, withstand him strongly so that he withdraws-away from them, having no place where he might enter. Therefore, he then comes to the emptied-ones, and, having a place to go-in into them, works in them whatever he wishes and they become enslaved to him.

**17(49.1)** “But **I**, the Messenger of the Change-of-Mind, am saying to *all of you\**: Do not be filled with fear of the Slanderer. For **I**,” he declared, “was commissioned to be with you\* who are changing-your-mind out of your whole heart, and to make you\* strong in the faith. **18(2)** Therefore, have-faith in God,<sup>7</sup> *all of you\** who have despaired of your\* life<sup>8</sup> because of your\* sins, and *all of you\** who are adding to your\* sins and weighing-down your\* life. Because if-at-any-time you\* might be turned-back to the Lord out of your\* whole heart and might work the righteousness for the remaining days of your\* life<sup>9</sup> and might become enslaved to him correctly in accordance with his will, he will produce a healing for your\* former sinful-actions and you\* will have power to dominate the works of the Slanderer. But do not be filled with fear of the threats of the Slanderer at all, for they are relaxed even as a dead *man's* sinews. **20(3)** Therefore, *all of you\**,

hear me, and be filled with fear of the *One* who has all power to save and to cause to perish; and be keeping these instructions, and you\* will live for yourself to God.”

**21(4)** I said to him, “Lord, I have now been empowered in all the righteous-enactments of the Lord, because **you** are with **me**. And I have come-to-know that you will pulverize all the power of the Slanderer and we will dominate him and will prevail over all his works. And I am now hoping, lord, being empowered by the Lord, to be being able to observe<sup>10</sup> these instructions which you have instructed.”

**22(5)** “You will observe them,” he declared, “if-at-any-time your heart might become clean to the Lord. But also all of those, as-many-as might cleanse their hearts from the vain desires of this age, will observe them and will live for themselves to God.”

## CHAPTER 19: PARABLES WHICH HE UTTERED TO ME (1)

**1(50.1)** He said to me: “*All of you\** have come-to-know,” he declared, “that **you\***, the slaves of God, are dwelling on a foreign<sup>11</sup> *land*, for you\* city is far away from this city. Therefore,” he declared, “if *all of you\** have come-to-know your\* own city in which you\* are going to be dwelling, why are **you\*** readying fields here, and very-expensive arrangements, and buildings, and vain rooms? **2** Therefore, the *man* who is readying such things in this *foreign* city is not able to return<sup>12</sup> into his own city. **3** Oh senseless and double-souled and miserable human, do you not comprehend that all of these *superfluities* belong to another and are under *the* authority of another? For the lord of this *foreign* city will say: ‘I do not want you to be dwelling within my city. Instead, depart from this city, because you are not using my laws.’”

**4** “Therefore, although **you** have fields and housings and many other possessions, what will you do with your field and your house and the rest of the *things* (as-many-as you made-ready for yourself), when you are thrown out by him? For the lord of this *foreign* country will rightly say to you: ‘Either be using my laws or be going out of my country.’ **5** Therefore, what are **you** going to be doing, since you are subject to<sup>13</sup> a law in **your** city? Will you, for the sake of your fields and the remaining possessions, altogether disown your own law and go according to the law of this *foreign* city?<sup>14</sup> Be looking out, lest it might be non-beneficial to disown your law.<sup>15</sup> For if-at-any-time you might want to return into your city, you will never be received-favorably, because you disowned the law of **your** city and you might be locked-out from it.

**6** “Therefore, **you**, be looking out, as *one who is* dwelling in a foreign<sup>16</sup> *place*, not to be readying a bit more for yourself except for the self-sufficiency which<sup>17</sup> is adequate to you. And be becoming ready, in order that, whenever the master of this *foreign* city might be wishing to throw you out for arraying against his law, you might come-out from his city and might go-off in your own city, and there, while you are leaping-for-joy for yourself, you will use your *own* law without-being-outraged. **7** Therefore, *all of you\** who are enslaved to the Lord, be looking out, and hold him within the heart. *All of you\**, be working the works of God, remembering his instructions and the things-which-have-been-professed which he made-via-a-profession; and have faith in him, that he will make them *happen*, if-at-any-time his instructions might be observed.

**8** “Therefore, *all of you\**, instead of fields, be buying souls which are being-put-under-tribulation, exactly as each one is able; and be looking-after widows and be *doing justice* to orphans<sup>18</sup> and do not be looking-past them; and be spending your\* riches and all of the arrangements which you\* received from God on fields and houses such as *these*. **9** For it was for this *reason* that the Master enriched you\*, in order that you\* might fulfill this ministry for him. It is much better to be buying such fields and properties and houses, since you will find them within your *own* city, whenever you might come to reside within it. **10** This *type of* extravagance is beautiful and consecrated, having neither grief nor fear, but having joy.

“Therefore *All of you\**, do not be performing the extravagances of<sup>19</sup> the nations. For they are non-beneficial for *all of you\** who are the slaves of God. **11** But, *all of you\**, be performing the extravagance in your\*<sup>20</sup> *own way*, in which you\* are able to rejoice. And do not be counterfeiting, nor may you\* touch what belongs to another, nor be desiring his *possessions*. For it is wicked to be desiring another’s possessions. But be working<sup>21</sup> **your own** work, and you will be saved.”

<sup>1</sup> [18:6] Gk(A) has some strange addition here which is completely out of place and context, “You yourself enclosed light and separated the darkness from one another, you firmly-founded the earth, and created all sorts of fruits, a sun, a moon, harmonious motion of stars, living-creatures, feathered-creatures, four-footed-creatures, creepers, water-creatures, both savage and the these *παρὰλησιαζοντα*; and after all of these, *the* Master created a human.”

<sup>2</sup> Literally “of-the-field”

<sup>3</sup> Literally “pack”

<sup>4</sup> [18:15] Lat(V) / others omit “half.”

<sup>5</sup> Literally “the pleasure”

<sup>6</sup> [18:16] Lat(V) adds

<sup>7</sup> [18:18] Lat(V) “Believe”

<sup>8</sup> [18:18] Lat(V) “who have forgotten God”

<sup>9</sup> [18:18] Lat(V) omits “and work the righteousness for the remaining days of your life”

<sup>10</sup> [18:20] Lat(V) “Slanderer, but we will conquer completely if we can, with the Lord’s help, to observe”

<sup>11</sup> Literally “strange”

<sup>12</sup> [19:2] Gk(A) / Lat(VP), Eth “city does not consider returning”

<sup>13</sup> Literally “you have”

<sup>14</sup> [19:5] Lat(V) / others “What are you going to do, then, since you are subject to the law of your own city, for the sake of your fields and the rest of your belongings? You will altogether renounce your own law and walk according to the law of this city.”

<sup>15</sup> [19:5] Gk(A) omits “Look...law.”

<sup>16</sup> Literally “strange”

<sup>17</sup> Literally “the”

<sup>18</sup> [19:8] Lat(V) “and acquit widows and do justice to orphans”

<sup>19</sup> [19:10] Lat(V) “Therefore, do not covet the riches of”

<sup>20</sup> Literally “the”

<sup>21</sup> [19:11] Lat(V) “joy; and neither touch another man’s woman, nor lust after her, but desire”

## CHAPTER 20: ANOTHER PARABLE (2)

1(51.1) While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing<sup>1</sup> them and their fruits, the Shepherd manifested to me and said, “What are **you** discussing<sup>2</sup> within yourself about the elm and the vine?”

“I am discussing,<sup>3</sup> lord,”<sup>4</sup> I declared, “that they *appear* to be most-well-adapted to one another.”

2 “These two trees,” he declared, “apply *as a type* for the slaves of God.”

“I was wanting to know,” I declared, “what type these trees you mention<sup>5</sup> represent.”

“Are you looking-at the elm and the vine?” he declared.

“I am looking-at *them*, lord,” I declared.

3 “This vine bears fruit,” he declared, “but the elm is an unfruitful tree.<sup>6</sup> Instead, this vine, if-at-any-time it might not climb up<sup>7</sup> the elm and rest upon it, is not able to bear much fruit *because* it has been cast along the ground. And *any piece* of fruit which it *does* bear, *what* it bears has rotted,<sup>8</sup> *because* it is not hanging on the elm. Therefore, whenever the vine might be cast on the elm, it even bears fruit from itself and from the elm. 4 Therefore, you see<sup>9</sup> that the elm also gives much fruit, not lesser than the vine; but even much more.”

“How does it *give* much, lord?” I declared.<sup>10</sup>

“Because,” he declared, “the vine which is hanging on the elm gives the fruit which is plentiful<sup>11</sup> and beautiful; but, while being cast along the ground,<sup>12</sup> it bears rotten *fruit* and little *of it*. Therefore, this parable applies to the slaves of God, to a destitute *man* and a rich *man*.”

5 “Lord,” I declared, “how *so*? Let me know.”

“Be hearing,” he declared. “Indeed, the rich *man* has lots of money, but, as far as the Lord is concerned he is destitute, because he is distracted<sup>13</sup> about his riches. And the petition and the confession which he has toward the Lord is very small, and what he does have is weak and small and has no power above.<sup>14</sup> Therefore, whenever the rich *man* might help<sup>15</sup> the poor *man* and might supply to him the *things* which are necessary, he is having-faith, that, if-at-any-time he might work for the poor *man*, he might be able to find a wage in-the-presence of God (because the poor *man* is rich in his petition and in his confession, and his petition has a great power in *the* presence of God). Therefore, the rich *man*, without-wavering, supplies the poor *man* with everything.”

6 “But the poor *man* who is being supplied by the rich *man* petitions to God on his behalf, giving-thanks to him for the *man* who is giving to him. That *rich man* is still making-*every*-effort concerning the poor *man*, in order that the poor *man* might become unceasingly *supplied* in his life, for he has come-to-know that the poor *man*’s petition is acceptable and rich toward the Lord.<sup>16</sup>

7 “Therefore, both *of them* finish their work *in this way*: Indeed the poor *man* works the petition, a *work* in which he is rich, which he received from the Lord; he gives it back to the Lord who supplies him. And likewise, the rich *man*, without-wavering, grants the riches which he received from the Lord to the poor *man*. And this is a great and acceptable work in the presence of God; because the *rich man* gained-insight in his riches, and used<sup>17</sup> the presents of the Lord on the poor *man*’s behalf, and correctly finished this ministry.”

8 “Therefore, in *the* presence of the humans, the elm is thought not to be bearing fruit. But they have not come-to-know nor are comprehending, that whenever *there* might be a drought the elm holds water and nourishes the vine. And the vine, having an unceasing supply of water, gives-back double the *amount* of fruit, even for itself and for the elm. This is also how the poor *men*, who are petitioning the Lord on behalf of the rich *men*, are bringing their riches to fullness; and again, the rich *men*, by supplying the *things* which are necessary to the poor *men*, are bringing their souls<sup>18</sup> to fullness. 9 Therefore, both become

communers of the work, the righteous *work*. Therefore, the *one who is* doing these *things* will not be left-behind<sup>19</sup> by God; instead, he will have been written into the books of the living-ones.

10 “Happy *are the ones who are* having riches and *are* gaining-insight that they are being enriched according-to the Lord. For the *one who is* gaining-insight *into* this will also be able to minister some good *deed*.”<sup>20</sup>

## CHAPTER 21: ANOTHER PARABLE (3)

1(52.1) He showed me many trees which did not have leaves. Instead, they were seeming<sup>21</sup> to be as-if *they were* dry. For all of them were alike. And he said to me, “Are you looking-at these trees?”

“I am looking-at *them*, lord,” I declared. “They are all alike and dry.”

He answered me, saying, “The trees which you are looking-at are those who are dwelling in this age.”

2 “Then why are they as-if dry and alike?”<sup>22</sup> I declared.

“Because,” he declared, “in this age, neither the righteous-ones nor the sinners are visibly-distinguishable;<sup>23</sup> instead they are alike. For this age is winter<sup>24</sup> for the righteous-ones, and they are not visibly-distinguishable, *because* they are dwelling with the sinners. 3 For, exactly as in the winter,<sup>25</sup> the trees which have shed<sup>26</sup> their leaves are alike and are not visibly-distinguishable as to which are the dry-ones and which are the living-ones, in this age, neither the righteous-ones nor the sinners are visibly-distinguishable, instead all are alike.”

## CHAPTER 22: ANOTHER PARABLE (4)

1(53.1) Again he showed me many trees, indeed *some* of which were budding, but *some* of which were dry; and he said to me, “Are you looking-at these trees?” he declared.

“I am looking-at *them*, lord,” I declared. “Indeed, the *ones* are budding, but the *others* are dry.”

2 “Those trees, those which are budding, are the righteous-ones,” he declared, “the *ones* who are going to be dwelling within the age, the coming *age*. For the age, the coming *age*, is summer<sup>27</sup> for the righteous-ones, but it is winter<sup>28</sup> for the sinners. Therefore, whenever the mercy of the Lord might shine-upon *them*, then those who are enslaved to God will be made manifest. So all will be made manifest, and we recognize them by their kind, this is also how the fruits of the righteous-ones will be manifest; and they, by well-flourishing in that age, will all be known.<sup>29</sup>

4 “But *those of* the nations and the sinners, the dry trees<sup>30</sup> which you saw, will be found to be like this: dry and fruitless in that age. And they will be burned-up as wood and so will be manifest, because their activity in their life was wicked. For indeed the sinners will be burned, because they sinned and did not change-their-mind; but *those of* the nations will be burned, because they did not know their Creator.”

5 “Therefore, **you**, bear-fruit, in order that your fruit might be known in that summer. But be keeping yourself distant from multiple activities and you will never utterly-sin. For those who are engaged in multiple *activities* also sin much, being distracted<sup>31</sup> about their activities but not being enslaved their Lord.”

6 “Therefore,” he declared, “how is the *man* such as this able to request and receive anything from the Lord *while* not being enslaved to the Lord? Those who are enslaved to him are those who will receive their requests; but, those who are not enslaved to the Lord, they will receive nothing. 7 But if-at-any-time a *person* might work only one activity, he is also able to be enslaved to the Lord. For his mindset will not be utterly-destroyed *away* from the Lord; instead he will *still* be enslaved to him *by* having his mindset *be* clean. 8 Therefore, if-at-any-time you might do these *things*, you are able to bear-fruit into the age, the coming *age*. And whoever might do these *same* things will bear-fruit.”

## CHAPTER 23: ANOTHER PARABLE (5)

1(54.1) While I was fasting and sitting in a certain mountain, and giving-thanks to the Lord regarding everything which he had done with **me**, I was looking-at the Shepherd, sitting-beside me, and saying, “Why have you come here at dawn?”

“Because, lord,” I declared, “I am keeping<sup>32</sup> a station.”

<sup>1</sup> literally “discerning about”

<sup>2</sup> literally “seeking”

<sup>3</sup> literally “seeking-together”

<sup>4</sup> [20:1] Gk(A) / Lat(VP), Eth add

<sup>5</sup> literally “say”

<sup>6</sup> literally “wood”

<sup>7</sup> literally “it ascends”

<sup>8</sup> [20:3] Lat(V) “unless it is attached to the elm and rested upon it, it cannot bear much fruit. For, lying upon the ground, it produces bad fruit”

<sup>9</sup> literally “look-at”

<sup>10</sup> [20:4] Lat(VP), Eth / Gk(A) omits “How does it *yield* much, lord?” I declared.”

<sup>11</sup> literally “much”

<sup>12</sup> [20:4] Gk(POxy) omits “the ground”

<sup>13</sup> literally “drawn-about”

<sup>14</sup> [20:5] Gk(POxy) “and has no other power”

<sup>15</sup> [20:5] Lat(V) / Lat(P) “But **whenever** a rich man **might refresh**” / Gk(A) “Therefore **whenever** a rich man **might be rest-up-on** / Eth “But if a rich man **might lean on**”

<sup>16</sup> [20:6] Lat(V) “The poor, in those things which he needs, the poor man prays to the Lord for the rich man, and God bestows all blessings upon the rich man, because the poor man is rich in prayer, and his prayer has great merit with God. Then the rich man accordingly assists the poor man’s things, because he feels that he is fully heard by the Lord; and the more willingly and unhesitatingly does he give him every help, and takes care that he wants for nothing. The poor man gives thanks to God for the rich man, because they do their duty in respect to the Lord.”

<sup>17</sup> literally “worked”

<sup>18</sup> [20:8] Gk(A), Lat(P) / Lat(V), Eth are muddled / possible emendation “prayers”

<sup>19</sup> literally “left-behind-in”

<sup>20</sup> [20:10] Lat(P) / Gk(A) omits “For he who...*deed*.”

<sup>21</sup> Literally “being-thought”

<sup>22</sup> [21:2] Lat(V) “Why do they resemble those which are dry?”

<sup>23</sup> literally “are being-made-to-appear (being made-apparent)” (also in next occurrence)

<sup>24</sup> may also be translated “storm” (which is the Greek word for “winter”)

<sup>25</sup> may also be translated “storm” (which is the Greek word for “winter”)

<sup>26</sup> literally “thrown-off”

<sup>27</sup> [22:2] Gk(A) “is the throne”

<sup>28</sup> may also be translated “storm” (which is the Greek word for “winter”)

<sup>29</sup> [22:3] Lat(V) “and all the merry and joyful will be restored in that age.”

<sup>30</sup> Literally “the trees, the dry *trees*”

<sup>31</sup> literally “drawn-about”

<sup>32</sup> literally “having/holding”

2 “What is a station?” he declared.

“I am fasting, lord,” I declared.

“But what is this fast which *all of you\** are fasting?” he declared.

“I fast, lord,” I declared, “in the manner which I am accustomed.”

3 “*All of you\** have not come-to-know how to be fasting to the Lord,” he declared, “nor is this unprofitable *fast* which you\* are fasting for him a fast *at all*.”

“Why do you say this, lord?” I declared.

“I say to you, *Hermas*,” he declared, “that this is not a fast which *all of you\** are thinking to be fasting. Instead, **I** will teach you, *Hermas*, what is a fast acceptable and full to the Lord.”

“Yes, lord,” I declared. “You will make me happy, if I might come-to-know what is acceptable to God.”<sup>1</sup>

“Be hearing,” he declared. 4 “God does not wish such a vain fast. For fasting in this manner to God, you might work nothing for the righteousness. But fast a fast such as this to God: 5 May you not act-wickedly in your life; instead, enslave yourself to the Lord with a clean heart. Keep his instructions by going in his ordinances, and do not let any wicked desire ascend in your heart. But put-faith in God. Because if-at-any-time you might work *out* these *things*, and might be filled with fear of him, and might restrain yourself from every wicked affair, you will live for yourself to God. And if-at-any-time you might work these *things*, you will perform a fast which is great and acceptable to God.

6(5.1) “Be hearing the parable which I am going to be speaking to you pertaining to the fast. 7(2) A certain *man* was having a field and many slaves. And in a certain part of the field he planted a vineyard for his successors.<sup>2</sup> And he selected a certain slave who was faithful, and well-pleasing *and* honorable,<sup>3</sup> called him to himself and said to him, ‘Take\* this vineyard which I planted and fence it in till I come; but may you also do nothing else to the vineyard. And observe this instruction of mine, and I will *set* you free in **my** presence.’

“Now the master of that slave went-forth into his journey-abroad. 8(3) Now after he went-forth, the slave took\* the vineyard and fenced it in. And after he had finished the fence of the vineyard, he saw that the vineyard was full of vegetations. 9(4) Therefore, he rationalized in himself, saying, ‘I have finished the instruction of the lord. *Next*, I may dig *the* rest of the vineyard; and it will look more attractive *after* it has been dug. And not having vegetations, it will give more fruit, *since the fruit will no longer* be choked by the vegetations.’ After he took\* the vineyard, he dug it and plucked-out all of the vegetations, the *ones* which were in the vineyard. And the vineyard became most-attractive and well-flourishing, having no vegetations to choke it.

10(5) “After a time, the master of the slave and of the field also came and entered into the vineyard. And after he saw that the vineyard had been fenced in attractively, but even still, that it had been dug and all the vegetations had been plucked-out and that the vines were well-flourishing, he rejoiced extremely at the work of the slave. 11(6) Therefore, he called his son to himself, the beloved *one* whom he was having *as his* heir, and his friends whom he was having *as his* counselors, and he told them as much as he instructed his slave to do and as much as he found done. They rejoiced *along* with the slave at the testimony which his master testified *about* him.

12(7) “And *the master* said, ‘**I** gave made-a-profession of freedom to this slave, if-at-any-time he might observe the instruction which I instructed him *to do*. Now he observed the instruction, and added a beautiful work to the vineyard, and pleased **me** extremely. Therefore, as a reward for the work which he worked, I want to make him a fellow-heir with my son, because, when the beautiful *thought* came into his mind, he did not neglect it, *but* instead finished it.’ 13(8) The son of the master was together well-pleased with this purpose, in order that the slave might be a fellow-heir with the son.

14(9) “After a few days, he<sup>4</sup> *having called his friends together*,<sup>5</sup> made a dinner and sent the slave many meats from the dinner. But after the slave received the meats, the *ones* which were sent to him by the master, the slave *only* picked-up the *things* which were sufficient for himself; but he gave over the rest to his fellow-slaves. 15(10) But the fellow-slaves, after they received the meats, rejoiced, and they began to be praying on his behalf, in order that he might find *even* greater favor in the presence of his master, because he used them in this way. 16(11) The master heard all of these things which were done, and *once* again rejoiced extremely over his action. The master *once* again called-together his friends and his son, and brought a message to them *about* the *slave’s* action, which *the slave* performed *using* the meats which he received. But *the men who had been called* became together still more pleased that the slave would become a fellow-heir with the son.”

17(56.1) I said, “Lord, **I** do not know these parables, nor am I able to comprehend them, unless you might interpret them for me.”

18(2) “I will interpret everything to you,” he declared. “And as much as I might utter to you, I will show you. Keep the instructions of the Lord and you will be approved; and *you will* be written among the number of those who keep his instructions.<sup>6</sup> 19(3) But if-at-any-time you might do any good in addition to the instructions of God, you will acquire for yourself a more-abundant glory, and will be more glorious in the presence of God than you were going to be. Therefore, if-at-any-time, while observing these instructions of God, you might also add to these public-services, you will rejoice, if-at-any-time you might keep them in accordance with **my** instructions.”

20(4) I said to him, “Lord, anything, if-at-any-time you might instruct *it* to me, I will observe; for I have come-to-know that **you** are with **me**.”

“I will be with you,” he declared, “because you have such eagerness for doing what is good.<sup>7</sup> But I will also be with everyone, as-many-as have the same eagerness,” he declared. 21(5) “This fast, which consists of keeping the instructions of the Lord, is extremely beautiful,” he declared. “Therefore, this is how you will observe this fast which are you are going to be keeping: 22(6) First of all, guard<sup>8</sup> yourself from every wicked word and every wicked desire,<sup>9</sup> and cleanse your heart from all the vanities of this age. If-at-any-time you might observe these *things*, this fast will be complete for you.

23(7) “Now this is how you will do *it*: After you completely-finished what has been written, on<sup>10</sup> that day of the fast may you not taste anything except<sup>11</sup> bread and water, *giving thanks to God*.<sup>12</sup> And after you *have* counted-up<sup>13</sup> the amount of the expense of the meats which you were going to be chewing on the day on<sup>14</sup> which you were going to be doing *a fast*, you will<sup>15</sup> give it to a widow, or an orphan, or *someone* who is in-lack. And this is how you will become humbled-minded, in order that the one who has received *benefit* from your humbled-mindedness might fill-up his soul and might pray to the Lord in your behalf.<sup>16</sup> 24(8) Therefore, if-at-any-time you might finish your<sup>17</sup> fast in the way which I instructed,<sup>18</sup> your sacrifice will be acceptable in the presence of God,<sup>19</sup> and this fast will be in-writing *in the heavens in the day of the requital of goods things which have been prepared for the righteous-ones*,<sup>20</sup> and the public-service being worked in this way is beautiful, and cheerful, and very-acceptable to the Lord.

25(9) “This is how **you** will keep these *things*, *together* with your children and your whole house. But after you keep them, you will be happy. And as-many-as, after they hear, might keep these *things*, they will *also* be happy; and as much as they might request from the Lord, they will receive.”

26(57.1) I beseeched him much, in order that he might make-clear to me the parable of the field, and the master, and the vineyard, and the slave (the *one* who fenced in the vineyard), and the fence-posts, and the vegetations (the *ones* which have been plucked-out of the vineyard), and the son, and the friends, and the counselors. For I gained-insight that all of these *things* were a parable.

27(2) But he answered me, saying, “You are extremely stubborn in what you are inquiring.<sup>21</sup> You are not being-indebted to be inquiring anything at all,” he declared. “For, if-at-any-time it is necessary that anything might be made-clear to you for yourself, it will be made-clear.”

I said to him, “Lord, as much as you might show me, but might not make-clear—it will be in vain *for me* to have seen it and not to comprehend what it is. Likewise, if-at-any-time you might also utter parables to me and might not interpret them for me, I will have heard something from you in<sup>22</sup> vain.”

28(3) But he answered me again, saying, “Whoever might be a slave of God and might be having the Lord in his heart,” he declared, “requests for intelligence and receives it, and he interprets every parable; and the words of the Lord, said to him through parables, become known. But as-many-as are weak and inactive<sup>23</sup> in their petition, these *men* waver *whether or not* to be requesting anything for themselves from the Lord. 29(4) But the Lord is full-of-compassion and gives to those who request unceasingly.<sup>24</sup> Now **you** have been empowered by the holy<sup>25</sup>

<sup>6</sup> [23:18] Lat(VP), Eth / Gk(A) omits “Keep the instructions...instructions.”

<sup>7</sup> literally “for the good-doing”

<sup>8</sup> [23:22] translated elsewhere “observe” / Gk(Pseudo-Athanasios) “guard to fast from”

<sup>9</sup> [23:22] Gk(A, Athanasios) “report”

<sup>10</sup> [23:23] Gk(Pseudo-Athanasios) “purify your heart from every defilement and revenge, and base

covetousness. And on”

<sup>11</sup> [23:23] Gk(Pseudo-Athanasios) “fast, be content with”

<sup>12</sup> [23:23] Gk(Pseudo-Athanasios) “bread and herbs, giving thanks to God”

<sup>13</sup> literally “counted-together”

<sup>14</sup> [23:23] Gk(Pseudo-Athanasios) “Calculate the amount of the meal’s cost”

<sup>15</sup> [23:23] Gk(Pseudo-Athanasios) “do *a fast*, on that day”

<sup>16</sup> [23:23] Gk(Pseudo-Athanasios) “in need, so that having clearly filled up his soul, he will pray to the Lord

in your behalf.”

<sup>17</sup> [23:24] Gk(Pseudo-Athanasios) / others omit “Therefore” and “your”

<sup>18</sup> [23:24] Gk(Pseudo-Athanasios) “enjoined”

<sup>19</sup> [23:24] Gk(A, Ant) / Gk(Pseudo-Athanasios), Lat(VP) “Lord”

<sup>20</sup> [23:24] Gk(Pseudo-Athanasios) adds

<sup>21</sup> literally “stubborn into the *result* to be inquiring”

<sup>22</sup> literally “into”

<sup>23</sup> literally “non-working”

<sup>24</sup> [23:29] Gk(A), Lat(VP) / M “without-wavering”

<sup>25</sup> [23:29] Gk(A) / M “glorious”

<sup>1</sup> [23:3] M, Pamb, Lat(P), CC / Gk(A), Lat(V), Eth omits “Yes, lord...acceptable to God.” [Lat(P), CC read “and I declares” instead of “Yes, I declared”]

<sup>2</sup> [23:7] Lat(V) adds

<sup>3</sup> [23:7] Gk(A) (something may have dropped from the text though) / others “respectable to him”

<sup>4</sup> [23:14] Gk(A) / Lat(VP) “the master of the house”

<sup>5</sup> [23:14] Lat(V) adds



messenger, and you have received from such a petition, and you are not inactive.<sup>1</sup> So why do you not request and receive intelligence from the Lord?

30(5) I said to him, "Lord, since I have you with myself, I have an obligation to be requesting *anything* for myself from you and to be inquiring of you. For **you** are showing me everything and you are uttering with **me**. But if I was looking-at or hearing these things without<sup>2</sup> you, I would be asking the Lord, in order that he might be making it clear to me."

31(58.1) He declared, "I have presently spoken to you, that you are clever<sup>3</sup> and stubborn in asking for the interpretation of the parables. But since you are so consistent, I will interpret for you the parable of the field and all the rest of the things *which* follow, in order that you might make them known to everyone.

"Now be hearing, and gain-insight into this," he declared. 32(2) "The field is this world. But the lord of the field is the *One* who created all the *things* and fully-fitted them and made *them* powerful. But the son is the holy spirit.<sup>4</sup> But the slave is the Son of God. But the vines are this people whom he planted. 33(3) But the fence-posts are the holy messengers of the Lord, the *ones* who are holding his people together. But the vegetations, the *ones* which have been plucked-out from the vineyard are lawlessnesses of the slaves of God. But the meats which he sent from his dinner are the instructions which he gave to his people through his Son. But the friends and counselors are the holy messengers, the *ones* who were created first. But the journey-abroad of the master is the time, the *time* abounding until<sup>5</sup> his presence."

34(4) I said to him, "Lord, everything is great and marvelous, and everything is glorious. Therefore," I declared, "how was I able to understand these *things*? Nor is there another *man* among the humans, even-if-at-any-time he might be extremely intelligent, who would be being able to comprehend these *things*. Still, lord," I declared, "make-clear to me what I am going to be inquiring."

35(5) "Be speaking, if *there* is something you wish to *ask*," he declared.

"Why is the Son of God represented in a manner of a slave in the parable?" I declared.

36(59.1) "Be hearing," he declared. "The Son of God is not<sup>6</sup> represented in a manner of a slave, *but* instead is represented in great authority and lordship."

"How, lord?" I declared. "I do not comprehend."

37(2) "Because," he declared, "God planted the vineyard, that is *to say*, he created the people and delivered them to his Son. And the Son appointed the messengers to be keeping them with *him*. And he himself cleansed their sins, after he labored much and has drawn-out much labor. For no one is able to dig a vineyard devoid of labor or toil. 38(3) Therefore, after he cleansed the sins of the people, he showed them the paths of the life, after he gave them the law which he received from his Father." 39(4) Then he declared, "So you see that he is the Lord of his people, having received all authority from his Father."<sup>7</sup>

"Now, be hearing why the Lord took\* his Son and the glorious messengers as counselors regarding the slave's inheritance. 40(5) The spirit (the Holy, the Preexisting, the Creator of everything which is created), was caused by God to dwell into the flesh *in* which he was wishing.<sup>8</sup> Therefore, this flesh, in which the spirit, the holy *spirit*, dwelt, was beautifully enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely nothing. 41(6) Therefore, after *this flesh* lived as a citizen beautifully and purely, and after it labored-together with the spirit and worked-together *with it* in every affair,<sup>9</sup> after it behaved strongly and manfully, he chose it for himself to be a communer of the spirit, the holy *spirit*. For he<sup>10</sup> was pleased with the pursuit of this flesh, because it was not stained on the earth while having the spirit, the holy *spirit*. 42(7) Therefore, he took\* the Son and the messengers, the glorious *ones*, as counselors, in order that the flesh, which blamelessly enslaved itself to the spirit, might also have some tenting-*place*, and the wage of its slavery might not seem<sup>11</sup> to have perished. For<sup>12</sup> all flesh which was found unstained and blotless, in which the spirit, the holy *spirit*, dwelled, will receive a wage.<sup>13</sup> 43(8) You also have the interpretation of this parable."

<sup>1</sup> literally "non-working"

<sup>2</sup> literally "devoid of"

<sup>3</sup> literally "crafty"

<sup>4</sup> [23:32] Gk(A), Lat(P), Eth / Lat(V) adds

<sup>5</sup> literally "into"

<sup>6</sup> [23:36] Lat(VP), Eth / Gk(A) omits "not"

<sup>7</sup> [23:39] Lat(VP) / Gk(A), Eth omit "Then he declared, 'So you see...His Father.'" (by scribal error)

<sup>8</sup> [23:40] Gk(A) / Lat(V) "Because the messenger hears the Holy Spirit, which was the first of all that was poured into a body in which God might dwell. For understanding placed it in a body as seemed proper to him." / Lat(P) "For that Holy Spirit which was created pure *first* of all in a body in which it might dwell, God made and appointed a chosen body which pleased him." / Eth "The Holy Spirit, who created all things, dwelt in a body in which he wished to dwell."

<sup>9</sup> [23:41] Gk(A) / Lat(V) "Therefore, this body into which the Holy Spirit was led, was subject to that Spirit, walking rightly, modestly, and chastely, and did not at all defile that Spirit. Therefore, since that body had always obeyed the Holy Spirit, and had labored rightly and chastely with it, and had not at any time given way, that wearied body passed its time as a slave; but having strongly approved itself along with the Holy Spirit, it was received unto God." / Lat(P) is similar / Eth "That body served well in righteousness and purity, nor did it ever defile that Spirit, and it became his partner, since that body pleased God."

<sup>10</sup> [23:41] Gk(A) / Lat(VP) "for God" or "for the Lord"

<sup>11</sup> literally "thought"

<sup>12</sup> [23:42] Lat(VP) / Gk(A), Eth "might not appear that the reward, for"

<sup>13</sup> [23:42] Lat(VP) / Gk(A), Eth omit "will receive a wage"

44(60.1) "I was made glad, lord, after I heard this interpretation," I declared.

"Now be hearing," he declared. "Be keeping<sup>14</sup> this flesh of yours clean and unstained, in order that the spirit, the *one* dwelling within it, might testify to it and your flesh might be pronounced-righteous. 45(2) Be looking *out*, lest perhaps the thought might ascend upon your heart, that this flesh of yours is corruptible and you will misuse it in some stain. If-at-any-time you might be staining your flesh, you will also stain the spirit, the holy *spirit*. But if-at-any-time you might be staining your flesh, you will not live for yourself."

46(3) "But, lord," I declared, "if there was some former ignorance before these words might *have* been heard, how might a human who stained his flesh be saved?"

"Only God is able to give a healing for former ignorant-actions, for he has all authority," he declared. 47(4) "But for now, preserve yourself; and the Almighty Lord, in his great mercy, will heal prior transgressions,<sup>15</sup> if-at-any-time, for the rest of *your days*, you might not stain the flesh nor the spirit. For both of *them* are communal,<sup>16</sup> and *one* is not able to be stained devoid of the other. Therefore, be keeping<sup>17</sup> both of *them* clean, and you will live for yourself to God."

## CHAPTER 24: PARABLE 6

1(6.1) While I was sitting in my house and glorifying the Lord regarding everything which I had seen, I was also meditating about the instructions, because they *are* beautiful, and powerful, and cheerful, and glorious, and able to save a human's soul. So, I said to myself, "I will be happy if-at-any-time I might go in these instructions; and whoever might go in them will be happy!"

2 As I was uttering these *things* to myself, I suddenly was looking-at him sitting beside me. And he said these things: "Why are you double-souled about the instructions which I instructed you? They are beautiful. Do not be double-souled at all, instead dress yourself with the faith of the Lord, and go in them yourself; for I will empower you in them. 3 These instructions are beneficial for those are going to be changing-their-mind. For, if-at-any-time they might not go in them, their change-of-mind is in vain. 4 Therefore, *all of you\** who are changing-your\*-minds must throw-off the wickedness of this age which is wearing you\* down. But after you\* dressed yourselves with every excellence of righteousness, you\* will be able to keep these instructions and will no longer add to your\* sins. For if you\* might not add to your former\* sins, you\* will eliminate many of your\* former sins.<sup>18</sup> Therefore, *all of you\**, go in these instructions of mine and you\* will live for yourselves to God. All these *things* have been uttered to you\* by **me**."

5 And after the *event* in which he uttered these *things* with **me**, he said to me, "We should go into a field, and I will show you the shepherds of the sheeps."

"We should go, lord," I declared.

And we came into a certain plain, and he was showing me a shepherd, a youth who has dressed himself in a suit<sup>19</sup> of robes saffron in *its*<sup>20</sup> complexion. 6 Now he was tending an extremely numerous *amount* of sheeps; and these sheeps were as-if *they were* luxuriating and extremely indulging and skipping cheerfully here *and there*. And the shepherd himself was cheerful over his flock; and his *whole* appearance was extremely cheerful, and he was running-around among his sheeps. And I saw other sheeps which were indulging and luxuriating in one place, but not leaping.<sup>21</sup>

7(62.1) And he said to me, "Are you looking-at this shepherd?"

"I am looking-at *him*, lord," I declared.

"This is a messenger of luxury and delusion," he declared. "He wears down the souls of the slaves of God who are empty,<sup>22</sup> and overturns them from the truth by deluding them with the desires, the wicked *desires*, in which they are perishing. 8(2) For they forgetting the instructions of the God, the living *God*, and going in delusions and vain luxury; and they are perishing under *the power of* this messenger, indeed some into death, but some into destruction."<sup>23</sup>

9(3) I said to him, "Lord, I do not know what 'into death', and what 'into destruction' *mean*."

"Be hearing," he declared. "The sheeps you saw which are cheerful and skipping *about* are those who, in *the end*, have been drawn-away from God and have delivered themselves to the desires<sup>24</sup> of this age. Therefore, in these, there is not a change-of-mind to life, because they added to their sins and caused the name of God<sup>25</sup> to be reviled. Therefore, such *men are in the death*.<sup>26</sup> 10(4) But the sheeps

<sup>14</sup> elsewhere translated "observing"

<sup>15</sup> [23:47] Lat(VP) / Gk(A) omits "But for now preserve...transgressions." / Eth omits all but "But preserve yourself now."

<sup>16</sup> [23:47] PPrag / others "together"

<sup>17</sup> elsewhere translated "observing"

<sup>18</sup> [24:4] Lat(V) / Gk(A), Lat(P), Eth omit "eliminate many of your former sins"

<sup>19</sup> literally "composition"

<sup>20</sup> literally "the"

<sup>21</sup> [24:6] Gk(Pseudo-Athanasios) adds

<sup>22</sup> [24:7] Gk(A), M / Gk(Ath2), Lat(VP), Eth omit "who are empty"

<sup>23</sup> [24:8] Gk(A), Lat(V) "apostasy" / Eth "ruin"

<sup>24</sup> [24:10] others "the luxuries and delusions"

<sup>25</sup> [24:9] others "of the Lord"

<sup>26</sup> [24:9] Gk(Pseudo-Athanasios) / others "Therefore, they are appointed to death."

you saw which are not skipping *about*, but instead are standing in *one place and* being tended, are those who have delivered themselves to luxuries and delusions,<sup>1</sup> but have not reviled the Lord. Therefore, these are those who have been destroyed from the truth. There is a hope of a change-of-mind in them, in which it is possible to live. Therefore, their destruction has a hope of a certain rejuvenation, but the death has perpetual perdition.<sup>2</sup>

11(5) Again we went-forward a little further, and he was showing me a great shepherd, whose appearance was as-if *he was savage*.<sup>3</sup> He was wrapped-around with a white goat skin, and was holding a pouch on his shoulders, and a stick which was extremely hard and having gnarls, and a great whip. And he was having such a very-bitter look, that I was filled with fear of him; such was the look he was having. 12(6) Therefore, this shepherd was taking-aside the sheeps from the shepherd, the youth—those *sheeps* who were indulging and luxuriating, but not skipping *about*. And he was throwing them into a certain place which was precipitous and full-of-thorns and full-of-thistles, so that the sheeps were not being able to disentangle themselves from the thorns and thistles, but instead to be being entangled within the thorns and thistles. 13(7) Therefore, these *sheeps*, while they have been entangled, were tending themselves in the thorns and thistles, and were extremely miserable, because they were being flayed by him. And he was driving them around here *and* there, and was giving them no resting-up; and these sheeps were not standing-well at all.

14(6.1) Therefore, while I was looking-at them being whipped like this and in misery, I was made to grieve over them, because they were so tortured and were not having a pause<sup>4</sup> at all. 15(2) I said to the Shepherd, the *one* who was uttering with *me*, “Lord, who is this shepherd who is heartless<sup>5</sup> and bitter and has no compassion at all over these sheeps?”

“He is the messenger of the punishment,” he declared. “But he is one of the messengers, *one of the righteous messengers*, but who is set over the punishment. 16(3) Therefore, he takes-aside those who are being misled-away from God and *have gone* in the desires and delusions of this age, and he punishes them exactly as they deserve with terrible and various punishments.”

17(4) “Lord,” I declared, “I am wanting to know what sort of various punishments these are?”

“Be hearing,” he declared. “The tortures and punishments are various.<sup>6</sup> For indeed the *ones* are punished with losses, but the *others* by lack of *things*, but the *others* by various weaknesses, but some by every instability, but some by the outrages of unworthy *people* and suffer many different *types* of acts. 18(5) For many *people*, becoming unstable in their counsels, apply themselves to many *things*, and nothing at all progresses for them. And they themselves say that they are not being guided-along-a-good-path<sup>7</sup> in their acts, and it does not ascend upon their heart that they performed wicked works. Instead, they incriminate the Lord. 19(6) Therefore, whenever they might be being put-under-tribulation with every tribulation which they will suffer, then they are delivered to *me* for good discipline. And they are being made-strong in the faith of the Lord, and for the remaining days of their life they are enslaved to the Lord in a clean heart.

20(7) “But if-at-any-time they might change-their-mind, then it ascends upon their heart, that the works which they performed were wicked; and then they glorify God. They say, that *God* is a righteous judge, and that they each have suffered *righteously* according to the measure of their own deeds.<sup>8</sup> But for *their* remaining days, they will be enslaved to the Lord in a clean heart and will be guided-along-a-good-path<sup>9</sup> in all their acts, receiving from the Lord everything, as much as they might be requesting. And then they glorify the Lord, that they were delivered to *me* and no longer suffer any of the wicked *things*.”

21(6.1) I said to him, “Lord, still make this clear to me.”

“What are you seeking-for?” he declared.

“Lord,” I declared, “if whether those who are luxuriating and being deluded are tortured for the same *length of time* as they are luxuriating and being deluded?”

He said to me, “They are tortured for the same time.”<sup>10</sup>

22(2) “Lord,” I declared, “they are being tortured *the least*.<sup>11</sup> For it is necessary for the *ones* who are luxuriating and forgetting God to be being tortured seven-times as much.”

23(3) He said to me, “You are senseless and do not comprehend the power of the torture.”

“For if I was comprehending, lord,” I declared, “I would not have been inquiring of you in order that you might make it clear to me.”

“Be hearing,” he declared, “to the power of both. 24(4) The time of the luxury and delusion is one hour, but the hour of the torture has power for thirty days. Therefore, if-at-any-time a certain *person* might luxuriate himself or might be deluded for one day but might be tortured for one day, the day of that torture has strength for a whole year. Therefore, as many days as someone might luxuriate, he is tortured for *just* as many years. 25(5) Therefore, you see,<sup>12</sup> he declared, “that the time of the luxury and delusion is *the least*,<sup>13</sup> but that the *time* of punishment and torture is much.”

26(6.1) “Still, lord,” I declared, “I do not completely comprehend about the time of the delusion and luxury and torture. Make it clear to me more shining-clear.”

27(2) He answered me, saying, “Your senselessness is consistent, and you do not want to cleanse your heart and be being enslaved to God. Be looking *out*,” he declared, “lest perhaps the time might be fulfilled and it might be found that *you* are senseless. Therefore, be hearing,” he declared, “in order that you might comprehend as you are wishing. 28(3) The *person* who is luxuriating and is being deluded for one day and *who* is doing what he wishes, dresses himself in much senselessness and does not comprehend the act which he is performing. For<sup>14</sup> he forgets into the next-day what he did the day before. For the luxury and delusion have no memory, because of that senselessness with which they have dressed themselves. But whenever the punishment and the torture might be glued to the human as much as one day, he is punished and tortured as-long-as<sup>15</sup> a *whole year*. For the punishment and the torture have great memories. 29(4) Therefore, the *person* who is tortured and punished for the whole year, then remembers his luxury and delusion, and he knows that this is why he is suffering these wicked *things*. Therefore, every human who is luxuriating and being deluded is tortured in this manner, because, though he has life, he has delivered himself into death.”

30(5) “What kinds of luxuries are harmful, lord?” I declared.

“Every act, which, if it might be being done at-any-time sweetly, is a luxury for the human,” he declared. “For *example*, even the<sup>16</sup> irritable *man*, by giving satisfaction to his passion,<sup>17</sup> is luxuriating. And the adulterer, and the *one* addicted-to-intoxication, and the calumniator, and the liar, and the<sup>18</sup> greedy-person, and the defrauder, and the *one* who is doing the *things* like these, gives satisfaction to his own sickness.<sup>19</sup> Therefore, he luxuriates in his act. 31(6) All these *types of luxuries* are harmful to the slaves of God. Therefore, it is because of these delusions that those who are being punished and tortured are suffering.

32(7) “But there are also luxuries which are saving the humans. For many who are working good are luxuriating, being borne by the pleasure *which this gives* them. Therefore, this *type of luxury* is beneficial for the slaves of God and it acquires life for the human of this type. But the harmful luxuries, those which I have *previously-stated*,<sup>20</sup> acquire torture and punishment for *the humans*. But, if-at-any-time they might be remaining-in<sup>21</sup> *them* and might not change-their-mind, they acquire death for themselves.”

## CHAPTER 25: PARABLE 7

1(66.1) After a few days, I saw him in the plain, the same *one*, where I had also seen the shepherds. And he said to me, “What are you seeking-for?”

“Lord,” I declared, “I am here in order that you might direct the shepherd of the punishment to go out of my house, because he is putting me under extreme tribulation.”

“It is necessary *for you* to be put-under-tribulation,” he declared. “For this is what the glorious messenger ordered concerning you. For he wants you to be tried.”

“For what have I done, lord,” I declared, “that is so wicked in order that I might be delivered to this messenger?”

2 “Be hearing,” he declared. “Indeed, your sins are many. Instead, they are not so many for you to be delivered to this messenger. Instead your house worked great lawless-deeds and sins, and the glorious messenger has been embittered at their works. And this is why he directed that you be put-under-tribulation for a time, in order that they might change-their-mind and might cleanse themselves from every desire of this age. Therefore, whenever they might change-their-mind and might be cleansed, then the messenger of the punishment will withdraw from you.”<sup>22</sup>

<sup>1</sup> [24:10] Lat(VP), Eth (also found in Gk(Ath)) / Gk(A) omits “of this age... delusions”

<sup>2</sup> [24:10] Gk(Pseudo-Athanasios) “Therefore, corruption has a hope of a rising up to a certain point.”

<sup>3</sup> literally “of-the-field”

<sup>4</sup> literally “toleration”

<sup>5</sup> Literally “bowelless”

<sup>6</sup> [24:17] Lat “The punishments and tortures which men suffer daily in their lives.” / Gk(Pseudo-Athanasios) “for when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses.”

<sup>7</sup> Literally “-way”

<sup>8</sup> [24:20] Lat(VP) / Gk(A) omits “Now, when...deeds.” / Eth becomes very condensed here. / Gk(Pseudo-Athanasios) “And they cannot bear for the rest of their days to turn and serve the Lord with a pure heart. But if they repent and become sober again, then they understand that they were not prosperous on account of their evil deeds; and so they glorify the Lord, because He is a just judge, and because they suffered justly, and were punished according to the measure of their deeds.”

<sup>9</sup> literally “-way”

<sup>10</sup> [24:21] Lat(VP) / others “tortured in the same manner”

<sup>11</sup> [24:22] Lat(VP) / Gk(A) omits “I said, ‘Lord...they are being tortured the least’”

<sup>12</sup> literally “are looking-at”

<sup>13</sup> [24:25] Gk(Pseudo-Athanasios) “is nothing”

<sup>14</sup> [24:28] Gk(A) / L(P), Eth “And” / Lat(V) “And-even” / Gk(M,X1828?) omit

<sup>15</sup> literally “until”

<sup>16</sup> [24:30] Gk(X1828) “a”

<sup>17</sup> literally “by making his passion adequate”

<sup>18</sup> [24:30] Gk(X1828), etc. / Gk(M) omit “the”

<sup>19</sup> literally “makes his own sickness adequate”

<sup>20</sup> literally “have stated-beforehand”

<sup>21</sup> literally “remaining-on”

<sup>22</sup> [25:2] Lat(VP), Eth / Gk(A) omits “from you”

3 I said to him, "Lord, *even* if they worked such *things* in order that the glorious messenger might be made embittered, what have I done?"

"They are not otherwise able to be put-under-tribulation," he declared, "unless **you**, the head of the whole house, might be put-under-tribulation. For when you are put-under-tribulation, they will also be put-under-tribulation out of obligation; but when you are standing-well, they are not able to be having any tribulation *at all*."

4 "Instead, look, lord," I declared, "they have changed-their-mind out of their whole heart."

"I also have come-to-know that they have changed-their-mind out of their whole heart," he declared. "Therefore, are you thinking that the sins of those who are changing-their-minds are to be straightaway<sup>1</sup> forgiven? *No*, not altogether.<sup>2</sup> Instead, it is necessary *for the one who* is changing-his-mind to torture his own soul and to be strongly humbled-minded in all his acts and to be put-under-tribulation in every various tribulation. And if-at-any-time he might bear-up-under the tribulations which come to him, the *One* who created all *things* and empowered them will by all means<sup>3</sup> have compassion for *him* and will give some *type* of healing to him. 5 And *God* will by all means *do* this, if-at-any-time he might see the heart of the *one who* is changing-his-mind clean<sup>4</sup> from every wicked affair. But it is beneficial to you and to your house to be put-under-tribulation now. But what more *should* I say to you? It is necessary *for you* to be put-under-tribulation exactly as that messenger of *the Lord* ordered, the *one* who is delivering you to **me**. And<sup>5</sup> be giving-thanks to the Lord for this, that he deemed you worthy to make your tribulation clear to you beforehand, in order that by knowing it beforehand, you will bear-up-under it strongly."<sup>6</sup>

6 I said to him, "Lord, *as for you*, be being with **me** and I will be able to bear-up-under every tribulation."

"I will be with you," he declared, "and I might also ask the messenger of the punishment, in order that he will put you under lighter tribulations for himself. Instead you will be put-under-tribulation *for* a short time, and again you will be restored into your house.<sup>7</sup> Only remain-near, being humble-minded and performing-public-service to the Lord in a completely clean heart, even your children and your house, and be going in my instructions which I am instructing you, and your change-of-mind will be able to be strong and clean. 7 And if-at-any-time you observe these *instructions*, *together* with your house, every tribulation will withdraw from you. But," he declared, "tribulation will also withdraw from all *persons*—as-many-of-those if-at-any-time they might go in these instructions of mine."

## CHAPTER 26: PARABLE 8

1(67.1) He showed me a great<sup>8</sup> willow, sheltering plains and mountains; and all of those who have been called in the name of *the Lord* have come under the shelter of the willow. 2 But a glorious, extremely tall messenger of *the Lord* had stood alongside the willow, holding a great sickle. And he had been cutting off branches from the willow and had been giving them over to the people being sheltered under the willow. But he had been giving over to them small little-sticks, about one cubit long. 3 After the *event* in which all of *them* received the little-sticks, the messenger put *aside* the sickle, and that tree was even as healthy as when I had *first* seen it.

4 But **I** was marveling to myself, saying, "How can the tree be healthy after so many branches have been cut from it?"<sup>9</sup>

The Shepherd said to me, "Do not be marveling if the tree remained healthy after so many branches were cut. But *wait*, and if-at-any-time<sup>10</sup> you might see all *things*," he declared, "*then* it will be made-clear to you."

5 The messenger who has given the sticks over to the people, was requesting-*to-have* them back. And in exactly *the same order* that they received them, this is also how they were being called to him. And each of them was giving-back the sticks. But the messenger of the Lord was receiving *the sticks* and was contemplating them.

6 From some he was receiving back the sticks dry and having been fed-on as by a moth. The messenger directed those who had given over such sticks to be standing themselves apart. 7 But different *people* were giving over sticks over which were dry, *but* instead were not having been fed-on by moths. And he directed these *people* to be standing themselves apart. 8 But different *people* were giving over *the sticks* which were half-dry; and they stood themselves apart. 9 But different *people* were giving over their sticks which were half-dry and having cracks in them; and they stood themselves apart. 10 But different *people* were

giving over the sticks *which were* pale-green and having cracks; and they stood themselves apart.<sup>11</sup> 11 But different *people* were giving over the sticks: the *one* half dry and the *other* half part<sup>12</sup> pale-green; and they stood themselves apart. 12 But different *people* were bringing their sticks: two-thirds of the stick pale-green but *one-third* dry; and they stood themselves apart. 13 But different *people* were giving over *the sticks*: two-thirds dry but *one-third* pale-green; and they stood themselves apart. 14 But different *people* were giving over their sticks: all *but* a little wholly pale-green, but a smallest *part* of their sticks was dry, *only* its tip, but they were having cracks in them; and they stood themselves apart. 15 But *the sticks* of different *people* were having a smallest *part* pale-green, but the remaining *parts* of the sticks *were* dry; and they stood themselves apart. 16 But different *people* were coming, bringing the sticks which were pale-green *exactly* as they received them from the messenger. Now the majority of the crowd was giving over sticks of this kind. But the messenger extremely rejoiced over them; and they stood themselves apart. 17 But different *people* were giving over their sticks which were pale-green and having offshoots *on them*; and they stood themselves apart. And the messenger extremely rejoiced over them.<sup>13</sup> 18 But different *people* were giving over their sticks which were pale-green and having offshoots *on them*, but the offshoots were having something like fruit. And those humans whose sticks were found to be like this were extremely cheerful. And the messenger was leaping-for-joy over them for himself, and the Shepherd was extremely cheerful.

19(68.1) But the messenger of *the Lord* directed that crowns be brought. And crowns, having been made of something like palms, were brought. And he crowned the men, those *who* gave over *to him* the sticks, the *sticks* having the offshoots and some fruit; and he released them away into the tower. 20(2) But he also commissioned the others into the tower, the *ones who* gave over *to him* the sticks, the *sticks which were* pale-green and have offshoots but the offshoots have no fruit. *He did this* after he gave them seals. 21(3) But all of those going into the tower were having the same apparel—white like snow. 22(4) And he released-away those *who* gave over the sticks pale-green as they received them, after he gave them apparel and seals.

23(5) After the *event* in which these *things* finished, the messenger said to the Shepherd, "I am going-away. But **you** will release these *people* away into the outer-walls, exactly-as each one is worthy to be dwelling *there*. But contemplate their sticks carefully, and release them away in this manner. But contemplate them carefully. Be looking *out* that no one might pass-by you," he declared. "But if-at-any-time someone might pass-by you, **I** will prove them at the sacrificial-altar." Having spoken these *things* to the Shepherd, he went-off.

24(6) And after the *event* in which the messenger went-off, the Shepherd said to me, "Let us take\* the sticks of everyone and plant them to see if any of them are able to live."

I said to him, "Lord, how are these dry *sticks* able to live?"

25(7) He answered me, saying, "This tree is a willow and of the kind which loves-life. Therefore, if-at-any-time they might be planted and might receive a little moisture, many of the sticks will live for themselves. But next, let us try<sup>14</sup> them and to be pouring water beside them. If-at-any-time any of them might be able to live, I will rejoice-with them. But if-at-any-time they might not live for themselves, **I** will not be found careless."

26(8) The Shepherd directed me to call them exactly as *each one* stood. They came ranks by ranks and were giving their sticks to the Shepherd. Now the Shepherd was receiving the sticks, and planted them according to ranks. And after the *event* in which *he* planted them, he poured so much water beside them, so that the sticks *were* not to be being seen above the water.<sup>15</sup>

27(9) And after the *event* in which he watered<sup>16</sup> the sticks, he said to me, "We should go. <sup>17</sup>And after a few days may we return and look-over all the sticks. For the *One* who created this tree wants everyone who received branches from this tree to be living. But **I** also am hoping, that the majority of these sticks, which received moisture and were given water to drink, will live for themselves."

28(69.1) I said to him, "Lord, make-known to me what this tree is. For I am at-a-loss<sup>18</sup> about it, that although so many branches have been cut, the tree is healthy and nothing appears<sup>19</sup> to have been cut from it. Therefore, I am at-a-loss in this."

29(2) "Be hearing," he declared. "This tree, the great *one*, the *one* sheltering plains and mountains and all the earth, is a law of a god, the *law* given into the whole world. Now this law is a son of a god preached<sup>20</sup> into the limits of the earth. But the people under its shelter are those heard the proclamation and put-faith into

<sup>1</sup> [25:4] Lat(VP), Eth, M / Gk(A) omits "straightaway"

<sup>2</sup> [25:4] Gk(A) / Lat(V) "not altogether" / M(fragment) "surely not"

<sup>3</sup> [25:4] Lat(V) ("by all means") / Lat(P) "perhaps" / M "maybe" / Gk(A) omits altogether

<sup>4</sup> [25:5] Lat(VP), Eth / Gk(A) "this, cleanly changing-his-mind"

<sup>5</sup> [25:5] Lat(V) "Instead"

<sup>6</sup> [25:5] Lat(V) "Lord, that he, knowing what is to come to pass, that you were deemed worthy to be told beforehand that affliction is coming upon those who are able to bear it."

<sup>7</sup> [25:6] Gk(A) / M "place"

<sup>8</sup> [26:1] Gk(A), Eth / M, Lat(P), Lat(V) omit "great"

<sup>9</sup> [26:4] Gk(A), Eth / Lat(VP), Gk(PBerl)(?) omit "saying, How...from it" (by scribal error)

<sup>10</sup> [26:4] Gk(PBerl) / Gk(A) "cut from it. But" / Lat(VP), Eth paraphrase, but add "wait, and"

<sup>11</sup> [26:10] Gk(A), Lat(V) omit "But different *people* had been giving over sticks *which were* pale-green and having cracks; and they stood apart." (scribal error?)

<sup>12</sup> [26:11] Gk(PBerl) / Gk(A) omits "part"

<sup>13</sup> [26:18] Lat(VP), Eth / Gk(A) omits "But different *people* had been giving over their sticks which were pale-green...rejoiced over them." (probably by scribal error)

<sup>14</sup> literally "may we try"

<sup>15</sup> literally "the sticks were not to be appearing from the water"

<sup>16</sup> literally "gave-drink-to"

<sup>17</sup> [26:27] Lat(VP), Eth / Gk(A) omits "We should go"

<sup>18</sup> literally "without-a-way" (also later in verse)

<sup>19</sup> literally "nothing is being made-to-appear"

<sup>20</sup> [26:29] Lat(V) "world. By this law a son of God was preached"

him. **30(3)** But the messenger, the great and glorious *one*, is Michael, the *one* who has the authority *over* this people and pilots them<sup>1</sup> through. For this is *Michael*, who gives the law into the hearts of those who have-faith. Therefore, he is looking-over those *people* to whom it is given, if whether they have kept the law or not. **31(4)** But you *can* see the sticks of each one, for the sticks are the law. Therefore, look that many sticks have been rendered-unneded. But you will know them all for yourself, *that these are the ones* who did not keep the law. And you will look-at the dwelling-place of each one.”

**32(5)** I said to him, “Lord, why indeed did he release some away into the tower, but some he left-behind?”

“As-many-as transgressed the law which they received from him,” he declared, “he left-behind to **my** authority for *them* to have a change-of-mind. But as-many-as have already well-pleased the law and have kept it, he has under his own authority.”

**33(6)** “Therefore, lord,” I declared, “who are those who have been crowned and have gone-away into the tower?”

“As-many-as wrestled with the Slanderer and were victorious-over him, have been crowned.<sup>2</sup> These are the ones who suffered in behalf of the law. **34(7)** But the others who also have given over their sticks, *which are* pale-green and having offshoots but not having fruit, are those who were put-under-tribulation in behalf of the law, but *have* not suffered nor denied their law. **35(8)** But those who have given over their sticks *as* pale-green as they received *them*, are solemn and righteous and went extremely in a clean heart, and have observed the instructions of the Lord. But the rest you will know for yourself whenever I will contemplate the sticks which have been planted and have been watered.”<sup>3</sup>

**36(70.1)** And after a few days, we came into the place and the Shepherd sat in the place of the messenger, and **I** stood by him. And he said to me, “Gird a towel around yourself, be ministering to me.”

I girded myself around with a<sup>4</sup> clean towel made out of sackcloth.

**37(2)** But when he saw me girded-about and ready to be ministering to him, he declared, “Be calling the men whose sticks have been planted, according to the rank in which each gave the sticks.”

And I went-off into the plain and called everyone, and they all stood in their ranks.<sup>5</sup>

**38(3)** He said to them, “Let each *one* pluck-out his own stick and be bringing it to me.”

**39(4)** The first *ones* to give *them* over were those having had the dry and cut sticks. And as they were found dry and cut, he directed them to be stood apart.

**40(5)** Next, those having had the dry and not cut *sticks* gave them over. But some of them gave over their sticks pale-green, but some *sticks which were* dry and eaten as by a moth. Therefore, he directed those who gave over *the* pale-green *sticks* to be stood apart, but directed the *ones* who gave over dry and eaten *sticks* to be stood with the first *ones*.

**41(6)** Next, those *having had the sticks which were* half-dry and having cracks gave them over. And many of them gave over *sticks which were* pale-green and not having cracks; but some, *sticks which were* pale-green and having offshoots and fruits on the offshoots, such as *the people* had been having who, *after* having been crowned, went into the tower. But some gave over *sticks which were* dry and having been fed-on, but some dry and not-fed-on, but some such as they had been: half-dry and having cracks. He directed each one of them to be stood apart, indeed, *some* of them into their own ranks, but the *others* apart *from them*.

**42(71.1)** Next, those having had the sticks which were indeed pale-green but having cracks were giving them over. All of these *men* gave over *sticks which were* pale-green, and they stood into their own rank. Now the Shepherd was rejoicing over them because *their sticks* had all changed and had gotten-rid-of<sup>6</sup> their cracks.

**43(2)** But those having had the *sticks* which were half pale-green but half dry also gave them over. Therefore, the sticks of some were found to be wholly pale-green, some half-dry, some dry and having been fed-on, but some pale-green and having offshoots. All these *men* were released away, each to his rank.

**44(3)** Next, those having had the *sticks* which were two-thirds pale-green but one-third dry gave them over. Many of them gave over pale-green *sticks*, but many half-dry *sticks*, but different *individuals sticks which were* dry and having been fed-on. All these *men* stood into their own rank.

**45(4)** Next, those having had the *sticks* which were two-thirds dry but one-third pale-green gave them over. Many of them gave over half-dry *sticks*, but some *gave over sticks which were* dry and having been fed-on; but others *sticks which were* half-dry and having cracks; but a few *gave over* pale-green *sticks*. All of these people stood into their own rank.<sup>7</sup>

**46(5)** But those having had their sticks which were pale-green but a smallest *part* dry<sup>8</sup> and having cracks gave them over. Of these, some gave over pale-green *sticks*, but some pale-green and *with* offshoots. These also went-off into their ranks.

**47(6)** Next, those having had the *sticks* with a smallest *part* pale-green but the remaining part dry gave them over. Of these, the majority were found to have the sticks which were pale-green and having offshoots and fruit on the offshoots; and different *sticks* were wholly pale-green. These branches were very greatly rejoiced over by the Shepherd, because they were found to be like this. But they went-off, each into his own rank.

**48(72.1)** After the *event* in which the Shepherd contemplated the sticks of *all of them*, he said to me, “I told you that this tree is a lover-of-life. Are you looking-at,” he declared, “how many changed-their-mind and were saved?”

“I am looking-at *them*, lord,” I declared.

“*It is* in order that you might see the abundant-compassion of the Lord,” he declared, “that it is great and glorious; and *that* he gave a spirit to those who are worthy of a change-of-mind.”

**49(2)** “Why is it then, lord,” I declared, “that not all changed-their-mind?”

“Of those whose heart he saw *which was* going to become clean,” declared, “and *who were going* to be being-enslaved to him out of a whole heart, to these *individuals* he gave the change-of-mind. But of those whose act-of-deceit and wickedness he saw, *who were* going to be changing-their-mind in hypocrisy, to those *individuals* he did not give a change-of-mind, lest perhaps they might again profane his name.”<sup>9</sup>

**50(3)** I said to him, “Therefore, lord, now make-clear to me those who have given over the sticks—of what sort they are, and their dwelling-place. *Tell me* in order that, after the *ones* who had-faith and have taken the seal and have smashed it and did not keep it healthy, when they hear, *that* they, after they recognized their own works, might change-their-mind after they received a seal from you, and might glorify the Lord because he had compassion on them and commissioned you to renew their spirits.”

**51(4)** “Be hearing,” he declared. “The *ones* whose sticks were found to be dry and having been by a moth: these are defectors and traitors of the assembly, and *who* reviled the Lord in their sins. But still, they were ashamed of the name of the Lord, the *name* which was called-on over them. Therefore, in *the* end, these *people* perished to God. But you see,<sup>10</sup> that not one of them changed-their-mind, although they heard the words which you uttered to them, which I instructed you to *speak*.<sup>11</sup> The life withdrew from those such as these.

**52(5)** “But the *ones* who have given over the *sticks* which are dry and unrotten, these *are* also near them. For they were hypocrites and brought-in strange teachings and are subverting the slaves of God. But they *are* especially *subverting* the *ones* who are sinning by not permitting them to be changing-their-mind; instead, they are persuading them by their teachings, their stupid *teachings*. Therefore, these *people* have a hope of the changing-of-their-mind. **53(6)** But you see,<sup>12</sup> many of them have also changed-their-mind, since I uttered<sup>13</sup> my instructions to them. And more will change-their-mind. But as-many-as will not change-their-mind—their life perished. But as-many-as changed-their-mind from among them—they became good and their dwelling-place became within the outer-walls, the first *outer-walls*. But some even went-up into the tower. Therefore, you see,” he declared, “that the change-of-mind *from* the sins has life, but the *one* who does not change-his-mind *has* death.”

**54(73.1)** “But as-many-as gave over *the sticks* half-dry and having had cracks in them—also be hearing about them. As-many-as had been having the sticks which were<sup>14</sup> half-dry are double-souled *men*. For they are neither living nor having died. **55(2)** But the *ones* having *the sticks* which are half-dry and *having* cracks in them: these are also double-souled *men* and calumniators. And they are never at peace among themselves, instead they are always causing-dissension. Instead,” he declared, “a change-of-mind is also hovering-over these. You see,”<sup>15</sup> he declared, “some from these *people* have changed-their-mind. And,” he declared, “there is still hope of a change-of-mind for them.”<sup>16</sup> **56(3)** And as-many-as have changed-their-mind from *among* them,” he declared, “will have<sup>17</sup> the dwelling-place in the tower. But the *ones* who were slower in changing-their-mind, dwell within the outer-walls. But as-many-as are not changing-their-mind, but instead are remaining-in their acts, will die a death.”

**57(4)** “But the *ones* who have given over their sticks pale-green and having cracks: these *are* always faithful and good *men*, but they have some jealousy among them about first-places and about certain glory—instead all of these are

<sup>8</sup> [26:46] Lat(VP), Eth / Gk(A) omits “dry”

<sup>9</sup> [26:49] Gk(A), Eth, Coptic2 / Lat(VP), M “might revile his law”

<sup>10</sup> literally “look-at”

<sup>11</sup> [26:51] Gk(A) “the words which I uttered” / Lat(VP) “the words which you announced” / M “the words”

<sup>12</sup> literally “look-at” (also later in verse)

<sup>13</sup> [26:53] Gk(A) / Lat(VP) “since you uttered” / Eth “since you announced”

<sup>14</sup> [26:54] Lat(P), Eth / Lat(V) “sticks to the same extent” / Gk(A) “sticks according to the same”

<sup>15</sup> literally “look-at”

<sup>16</sup> [26:55] Lat(VP) omits “And, he declared, there...for them”

<sup>17</sup> [26:56] Gk(A) / Lat(VP), Eth “, are having”

<sup>1</sup> [69:30] Gk(A) omits “them”

<sup>2</sup> [69:6] Lat(VP), Eth / Gk(A) omits “As many...been crowned”

<sup>3</sup> literally “had have been given drink”

<sup>4</sup> [26:36] Gk(A) omits “towel and minister...with a” (by scribal error)

<sup>5</sup> [26:2] Gk(A) / possibly emendation “stood ranks *by* ranks”

<sup>6</sup> literally “put-off”

<sup>7</sup> [26:44] Lat(VP), Eth / Gk(A) omits “Next those...two-thirds dry...own rank.” (by scribal error)

stupid to have jealousy among them about first-places! **58(5)** Instead these also, *after* hearing my instructions, because they are good, cleansed themselves and quickly changed-their-minds. Therefore, their habitation became in the tower. But, if-at-any-time any might turn-back again into the dissension, they will be thrown-out from the tower and their life will perish. **59(6)** The life belongs to all of the *ones* who are observing the instructions of the Lord. But in the instructions there is nothing about first-places or about any certain glory, instead about a man's longsuffering and about a humble-mind. Therefore, the life of the Lord is *to be found* among *men* such as this, but a death is among the promoters-of-dissension and unlawful *men*.

**60(74.1)** "But the *ones* who gave over the sticks which were indeed half pale-green but half dry: these are the *ones* who are mixed-up in their activities, and are not be glued to the holy-ones. This is why the *one* half is living but the *other* half is dead. **61(2)** Therefore, many, on hearing my instructions, changed-their-mind. Accordingly, as-many-as changed-their-mind have their dwelling within the tower. But some of them were defectors to *the* end. Therefore, these *people* have no change-of-mind, for due to their activities they reviled the Lord and disowned *him*. Therefore, their life perished, due to the wickedness which they did. **62(3)** But many from *among* them had been double-souled. These still have a change-of-mind *within reach*, if-at-any-time they might quickly change-their-mind. Then they will have their dwelling-place within the tower. But if-at-any-time they might change-their-mind more slowly, they will dwell within the outer-walls. But, if-at-any-time they might not change-their-mind, **their** life also perished.

**63(4)** "But the *ones* who have given over their sticks two-thirds pale-green but one-third dry: these are the *ones* who denied the Lord with various denials. **64(5)** Therefore, many from among them changed-their-mind and went-off into the tower to be dwelling. But many went-away from God in *the* end. The *condition* to be living *which* these *men* had, perished in *the* end. But some from among them became double-souled and caused-dissension. Therefore, these *men* have a change-of-mind *within reach* if-at-any-time they might quickly change-their-mind and might not remain-in<sup>1</sup> their pleasures. But if-at-any-time they might remain-in their acts, these *men* are also producing<sup>2</sup> death for themselves.

**65(75.1)** "But the *ones* who have given over the sticks, indeed two-thirds dry but one-third pale-green: these are the *men* who indeed have become faithful, but became-rich and became glorious in *the* presence of the nations. They dressed themselves with great arrogance, and became high-minded, and left the truth behind, and were not glued to the righteous-ones. Instead, they lived-together with the nations, and in this way became more-sweet to them. But they did not go-away from God; instead, they remained-in the faith, while not working the works of the faith. **66(2)** Therefore, many from among them changed-their-mind and their habitation became in the tower. **67(3)** But different *men*, *even* to the end, living-together with the nations and being corrupted<sup>3</sup> by the vainglories of the nations, went-away from God and did the acts of the nations.<sup>4</sup> These *men* are accounted with the nations. **68(4)** But different *men* among them became double-souled, not hoping to be saved because of the acts which they did. But different *men* became double-souled and made splits among themselves. Therefore, a change-of-mind is still *within reach* for the *ones* who became double-souled because of their acts. Instead, their change-of-mind ought<sup>5</sup> to be being quick, in order that their dwelling-place might become within the tower. But for the *ones* who are not changing-their-mind, *but* instead are remaining-in<sup>6</sup> their pleasures, a death is near.<sup>7</sup>

**69(76.1)** "But the *ones* who have given over their sticks pale-green, but dry at the tips and having cracks: these were always good and faithful and glorious in *the* presence of God, but they committed-sin in *the* least *degree* because of small desires and *because* of having small quarrels with one another. Instead, on hearing my words, the majority quickly changed-their-mind and their dwelling-place became within the tower. **70(2)** But some were double-souled. But some who were double-souled made a greater dissension. Therefore, among these *men*, there is *still* a hope of a change-of-mind, because they were good at all times. But only with difficulty will any of them die-off.

**71(3)** "But the *ones* who have given over their sticks dry but having a smallest *part* pale-green,<sup>8</sup> are the *ones* who merely had faith, but they worked the works of the lawlessness. But not-even-at-any-time did they depart from God, and they sweetly carried the name. And they also sweetly welcomed the slaves of God into their houses. Therefore, when they heard of this change-of-mind, they changed-their-mind without-wavering, and *now* they are working all excellence and righteousness. **72(4)** But some from among them are even fearing,<sup>9</sup> knowing their

<sup>1</sup> literally "remaining-on" (also later in verse)

<sup>2</sup> literally "working-down"

<sup>3</sup> [26:67] Gk(A) / M, Lat (VP) "being carried-away"

<sup>4</sup> [26:67] Lat(V) / Gk(A) omits "went-away from God and did the acts of the nations."

<sup>5</sup> literally "is being-indebted"

<sup>6</sup> literally "remaining-on"

<sup>7</sup> literally "remaining-on"

<sup>8</sup> [26:71] Lat "dry, all but their tips, which alone were pale-green"

<sup>9</sup> [26:72] Gk(A) / Lat(V) "are going to death and willingly suffering" / Lat(P) "are being compressed, willingly suffering" / Eth "have been thrown-down"

acts which they did. Therefore, the dwelling-place of all these *men* will be within the tower."

**73(77.1)** And after the *event* in which he completely-finished the interpretation of all the sticks, he said to me, "Be going-away and be speaking to everyone, in order that they might change-their-mind and might live for themselves to God. Because the Lord had compassion for all *men*, he sent me to give *them* the change-of-mind, although some are not worthy because of their works. Instead, the Lord, who is longsuffering, wants the calling, the *calling* which was *made* his through his son, to be being saved."<sup>10</sup>

**74(2)** I said to him, "Lord, I am hoping that everyone who heard them will change-their-mind. For I am persuaded that each one who recognized his own works and was filled with fear of the Lord will change-their-mind."

**75(3)** He answered me, saying, "As-many-as might change-their-mind out of their whole heart," he declared, "and<sup>11</sup> might cleanse themselves from the wickedness which has been *previously*-stated,<sup>12</sup> and might no longer add nothing *else* to their *former* sins, will receive a healing from the Lord for their former sins (if-at-any-time they might not be double-souled with on-the-basis of these instructions), and they will live for themselves to God. **76** But," he declared, "as-many-as might add to their sins and might go in the desires of this age will condemn themselves to death."<sup>13</sup> **77(4)** But *as for you*, be going in my instructions and you will live for yourself to God. And as-many-as might go in them and might work correctly, will live for themselves to God."<sup>14</sup>

**78(5)** After he showed me and uttered everything to *me*, he said, "But I will exhibit the rest in a few days."

## CHAPTER 27: PARABLE 9 – PART 1

**1(78.1)** After the *event* in which I wrote the instructions and parables of the Shepherd, the Messenger of the Change-of-Mind came to me and said to me, "I want to show you as much as the spirit, the holy *spirit*,<sup>15</sup> the *one* which uttered with you in a form of the Assembly. For that spirit is the Son of God. **2** For since you were weaker in the flesh, it was not made-clear to you by a messenger. Therefore, when you were empowered by the spirit, and you became strong, with the result that you were being able to even see a messenger, then, indeed, at that time, the building of the tower was manifested to you through the Assembly. You have seen everything in a beautiful and solemn manner, as by a virgin. But now you are looking-at *them* by a messenger, *yet* indeed, through the same spirit. **3** But it is necessary *for* you to learn<sup>16</sup> everything from **me** more-precisely. For it was for this *reason* that I was given by the glorious messenger to dwell in your house, in order that you might powerfully see everything, while being terrified of nothing, even as it was earlier."

**4** And he led me away into Arkadia, to a certain breast-shaped mountain,<sup>17</sup> and he set me down on the summit of the mountain. And he showed me a plain which was great. But in a circle around the plain *were* twelve mountains, each *one* of the mountains having a different appearance:

**5** The first was black as soot.

But the second was bare, not having vegetations.

But the third *was* full of thorns and thistles.

**6** But the fourth has half-dry vegetations: indeed, the upper *parts* of the vegetations were pale-green, but the *parts* toward the roots were dry. But some vegetations, whenever the sun had burned-on them, were becoming dry. **But the mountain was jagged, having vegetations which were dry.**<sup>18</sup>

**7** But the fifth mountain has pale-green vegetations, and it is rough.

But the sixth mountain was wholly packed with cracks: indeed, *some* of which were small, but *some* of which were great. But the cracks were having vegetations; but the vegetations were not extremely well-flourishing, but rather as *if* they were having been withered-away.

**8** But the seventh mountain was having cheerful vegetations; and the whole mountain was thriving. And every race of livestock and birds were pasturing themselves within that mountain. And as much as the livestock and the flying-creatures had been grazing themselves, *the* more and more were the vegetations on that mountain flourishing.

But the eighth mountain was full of springs, and every race of the creation of the Lord were drinking for themselves out of the springs on that mountain.

**9** But the ninth mountain was having no water at all and was completely desert-like. But in it, there were beasts and deadly creepers which utterly-destroy humans.

<sup>10</sup> [26:73] Lat(V) / others "longsuffering, wants those who were called through his Son to be saved" / Lat(P)

"long-suffering wants to save his assembly, which belongs to his Son"

<sup>11</sup> [26:75] Lat(VP), Eth / Gk(A) omits "might change-their-mind" & "and"

<sup>12</sup> literally "stated-beforehand"

<sup>13</sup> [26:76] Lat(VP), Eth / Gk(A) omits "But as-many-as may add to their sins...to death"

<sup>14</sup> [26:77] Lat(VP), Eth / Gk(A) omits "And as-many-as may walk in them...to God"

<sup>15</sup> [27:1] Lat(V) omits "the holy spirit"

<sup>16</sup> [27:3] Gk(A), Lat(P), Eth / M, Lat(V) "see"

<sup>17</sup> [27:4] Lat(P) "to a fruitful mountain" / Lat(V) omits altogether

<sup>18</sup> [27:6] Gk(A) adds

But the tenth mountain<sup>1</sup> was having trees which were *the* greatest and which was completely overshadowed. And under the shelter of the trees, sheep were being laid-down, while resting themselves up and ruminating for themselves.

10 But the eleventh mountain was extremely tree-covered. And those trees were very-fruitful—each one has been ornamented with different fruits, in order that anyone who saw them might desire to eat from their fruits.

But the twelfth mountain was completely white and the sight of it was cheerful. And the mountain itself was most-attractive.

11(79.1) Now in *the* middle of the plain, he showed me a great rock which was white ascending out of the plain. But the rock was higher than the mountains, quadrangular, so-as to be being able to have-room for the whole world. 12(2) But that rock was old, having a gate which has been cut-out *of it*. But it was seeming<sup>2</sup> to me, that the hewing-out of the gate *had been done* as if recently. But the gate was shimmering in this manner under the sun, so that I was marveling at the luster of the gate.

13(3) But twelve virgins had stood in a circle around the gate. Therefore, the four having stood in the corners were seeming<sup>3</sup> to me to be more glorious *than the others*; but the others were also glorious. Now they had stood in the four parts of the gate, each with two virgins between each of them. 14(4) But they have dressed themselves in linen tunics, and have been<sup>4</sup> girded-about attractively, having their shoulders, their right *shoulders*, exposed<sup>5</sup> as if they were going to be carrying some small-burden. In this manner, they were ready; for they were extremely cheerful and eager.

15(5) After the event in which I saw these *things*, I was marveling in myself, because I was looking-at great and glorious affairs. And *once* again I was being-completely-at-a-loss over the virgins, because, though they were delicate in this manner, they had stood manfully, as if they were going to be carrying the whole heaven.

16(6) And the Shepherd said to me, “Why are you carefully-rationalizing *within* yourself and being-completely-at-a-loss for yourself, and drawing grief upon yourself? For what you are not able to comprehend, do not be setting your hand to *them* as if you are intelligent. Instead, be asking the Lord, in order that, after you received intelligence, you might be comprehending them. 17(7) What is behind you, you might not be being able to see, but you are looking-at what is in front of you. Therefore, leave alone what you are not able to see, and do not be twisting yourself *with torture*. But be dominating what you are looking-at, and do not be being-curious about the remaining *things*. But I will make everything clear to you, as much as I might show you. Therefore, be looking toward the remaining *things*.”

18(80.1) I saw six men come, tall<sup>6</sup> and glorious and alike in their appearance; and they called a multitude of some men. But those who came were tall men and *were* handsome and powerful. And the six men directed them to be building a certain tower above the rock and above the gate.<sup>7</sup> Now the turmoil of the men, the ones having come to be building the tower, was great, as they ran here *and there* in a circle around the gate.

19(2) Now the virgins, having stood in a circle around the gate, were saying to the men: to be making *every* effort for the tower to be being built. But the virgins had stretched-out their hands as *though* they were going to be receiving something from the men. 20(3) Now the six men were directing *for* stones to be ascending out of some deep-place and to be going-away into the building of the tower. But ten quadrangular stones, which were bright and not having been hewn, ascended. 21(4) But the six men were calling to the virgins and directed them to be carrying carry all of the stones, the *stones* which were going to be going-away into the building of the tower, and to be going-through by the gate and to be giving them over to the men, the *men* who were going to be building the tower.

22(5) Now the virgins were putting-on one another the ten stones, the first *stones*, the *ones* which ascended out of the deep; and they carried them together as one stone. 23(81.1) But exactly as they *had* stood together in a circle around the gate, in this *same* manner, the *ones who were* seeming<sup>8</sup> to be powerful *enough* were carrying *it*, and they stooped-down under the corners of the stone.<sup>9</sup> But the others had stooped-down under the sides of the stone. And, in this manner, they were carrying all of the stones. But they were bringing them through the gate exactly as they were directed, and they were giving them over to the men within the tower. But *the men*, now having the stones, were building.

24(2) Now the building of the tower became on the rock, the great *rock*, and above the gate. Therefore, those ten stones were joined and filled-up the whole rock. And those *stones* became<sup>10</sup> a foundation of the building of the tower. But the

rock and the gate were sustaining the whole tower. 25(3) Now after the ten stones, twenty-five<sup>11</sup> other stones ascended out of the deep. And these, also being carried by the virgins exactly like the earlier *ones*, were joined into the building of the tower. But after these *stones*, 35 *more* ascended, and they were likewise joined into the tower. But after these, 40 different stones ascended, and all of these were thrown into the building of the tower. Therefore, there became four rows<sup>12</sup> in the foundations of the tower. 26(4) Then *the stones* ceased themselves from ascending out of the deep. But the builders also ceased themselves for a little.

Then *once* again, the six men commanded the multitude of the crowd to be bringing stones away out of the mountains *and* into the building of the tower. 27(5) Therefore, *stones* of varied colors were being brought-away out of all of the mountains, having been hewn-out by the men and having been given over to the virgins. But the virgins were bringing them through the gate and were giving them over into the building of the tower.

And whenever the stones, the varied *stones*, were put into the building, they all became white alike, and were changing their colors, their varied *colors*. 28(6) But certain stones were being given over by the men into the building. And these *stones* were not becoming bright; instead they were found to be in *the same condition* as when they were put *within*. For they had not been given over by the virgins, nor had they been brought-away through the gate. Therefore, these stones were improper in the building of the tower.

29(7) But when the six men saw the stones, the improper *stones*, in the building, they directed that they be picked-up and led-away down into their own place from-where they were brought. And being picked-up one by one, they were set aside.<sup>14</sup> 30(8) And they said to the men, the *men* who were bringing-in the stones, “*All of you\**, do not be giving over stones into the building at all. But be putting them alongside the tower, in order that the virgins might bring them away through the gate and might be giving them over into the building. For if-at-any-time these stones,” they declared, “are not brought-in through the gate by the hands of the virgins, they are not able to change their colors. Therefore, do not be toiling in vain,” they declared.

31(82.1) And on that day, the building was finished, but the tower was not finished-off; for it was going to be being built-upon again. And there became a pause<sup>15</sup> in the building. But the six men directed, *that* all of the builders retire for a little and to rest themselves up. But they commanded the virgins not to retire from the tower. Now it was seeming<sup>16</sup> to me, that the virgins had<sup>17</sup> been left-behind to the *act* of guarding the tower.

32(2) Now after the event for all of *them* to leave to retire and to be rested-up, I said to the Shepherd, “Why *is it*, lord,” I declared, “that the building of the tower was not completely-finished?”

“It is not yet able to be finished-off,” he declared, “unless the lord of the tower might come and might prove this building, in order that, if-at-any-time some stones might be found rotten, he might change them. For the tower is being built according to that *man’s* will.”

33(3) “Lord,” I declared, “I was wanting to know what is this building of this tower, and about the rock and gate and the mountains and the virgins and the stones: the *stones* which have ascended out of the deep and have not been hewn, *but* instead went-off in this manner into the building; 34(4) and why 10 stones were first put into the foundations, *then* next 25,<sup>18</sup> next 35, next 40; and about the stones, the *ones* which have gone-off into the building and have been picked-up again and have been put-off in their own place. Rest-up my soul about all these things, lord, and make them known to me.”

35(5) “If-at-any-time you are not found to be vainly-effortful, you will know all *things* for yourself,” he declared. “For *after* a few days, we will come here, and you will see the remaining *things*, those which are coming to this tower. And you will know all the parables for yourself precisely.”

## CHAPTER 28: PARABLE 9 – PART 2

1(6) And after a few days,<sup>19</sup> we came to the place where we have sat, and he said to me, “We should go toward the tower, for the owner of the tower is coming to contemplate it.”

So we went toward the tower. And there was no one near it at all, except only the virgins. 2(7) And the Shepherd inquired of the virgins, if whether the master of the tower had arrived.<sup>20</sup> But they declared, that he was going to be coming<sup>21</sup> to contemplate the building.

<sup>1</sup> [27:9] Gk(A) omits “had been having no water at all...tenth mountain” (by scribal error?)

<sup>2</sup> literally “thinking”

<sup>3</sup> literally “thinking”

<sup>4</sup> [27:14] P(Amh) / Gk(A) omits “have been”

<sup>5</sup> literally “outside”

<sup>6</sup> literally “high” (also in next sentence)

<sup>7</sup> [27:18] Gk(A), Eth / L(VP) adds

<sup>8</sup> literally “being-thought”

<sup>9</sup> [27:23] Lat(P) “all carried the gate”

<sup>10</sup> [27:24] Lat(VP), Eth / Gk(A) omits “and filled-up the whole rock. And those *stones* became”

<sup>11</sup> [27:25] Lat(VP) / Gk(A) “twenty” / Eth “fifteen”

<sup>12</sup> literally “lines”

<sup>13</sup> [27:25] Gk(A) omits “Therefore there became four rows in the foundations of the tower.”

<sup>14</sup> [27:29] others add

<sup>15</sup> literally “toleration”

<sup>16</sup> literally “being-thought”

<sup>17</sup> literally “have”

<sup>18</sup> [27:34] others “twenty”

<sup>19</sup> [27:35–28:1] Lat(VP), Eth, Sin2 / Gk(A) omits “we will come and you...a few days.”

<sup>20</sup> literally “had come-to-be-aside”

<sup>21</sup> [28:2] Lat(V) “answered that he would immediately come”

3(83.1) And, behold, after a little *while*, I was looking-at an array of many men coming. And in their midst was a certain man whose height was so great,<sup>1</sup> so as to be surpassing *the height* of the tower. 4(2) And the six men, the *ones* having stood on the building, walked-around with him on both *the right* and on *the left*. And all of those<sup>2</sup> who worked on the building were with him. And there were many different glorious *men* in a circle around him. But the virgins, the *ones* keeping *watch over* the tower, after they ran-up-to *him*, kissed him affectionately; and they began to be walking-around near him in a circle around the tower.

5(3) Now that man was contemplating the building thoroughly, so as to be physically-feeling each stone. But while grasping a certain stick in his hand, he was beating each individual stone in what was being built *three times*.<sup>3</sup> 6(4) And whenever he was striking, some of them became black as if soot; but some have become-scabby; but some have cracks; but some *were* chipped; but some *were* neither white nor black; but some *were* rough and not fitting-together<sup>4</sup> with the other stones; but some have many<sup>5</sup> blots. These were the varieties of the stones, the rotten *stones* which were found within the building.

7(5) Therefore, he directed, that all of these *stones* be transferred out of the tower and put alongside the tower, and that different stones be brought and thrown-in into their place. 8(6) And the builders inquired of him, out of which mountain he might be wanting stones to be brought and to be thrown-in into their place.<sup>6</sup> And indeed, he did not direct *stones* to be brought out of the mountains, but he directed them to be brought out of a certain nearby plain.<sup>7</sup>

9(7) And the plain was excavated, and bright quadrangular stones were found, but *there were* also some round *ones*. But as many stones as were once in that plain: all of them were brought and were being carried through the gate by the virgins. 10(8) And the quadrangular stones were hewed and put into the place of the *ones* which have been picked-up. But the round *stones* were not put into the building, because they were hard to hew,<sup>8</sup> and yielded<sup>9</sup> slowly to *the chisel*. But they were put alongside the tower, as if they were going to be being hewed and to be being put into the building, for they were extremely bright.

11(84.1) Therefore, when the man, the glorious *man* and lord of the whole tower, completely-finished, he called the Shepherd to himself and delivered to him all of the stones, the *ones* lying alongside the tower, the *ones* having been thrown-away out of the building. And he said to him, 12(2) “Carefully cleanse these stones and put them into the building of the tower—the *stones* which are able to join with the rest. But those which are not *able* to be joined, cast them far away from the tower.”

13(3) After he directed these *things* to the Shepherd, he went-away from the tower<sup>10</sup> along with all of those with whom he had come. But the virgins had stood in a circle around the tower, keeping *watch over* it.

14(4) I said to the Shepherd, “How are these stones able to go-off into the building of the tower, having been rejected-after-being-proved?”

He answered me, saying, “Are you looking-at these stones?”

“I am looking, lord,” I declared.

“I will hew the majority<sup>11</sup> of these stones,” he declared, “and I will throw them into the building; and they will join with the remaining stones.”

15(5) “Lord,” I declared, “how are they, after they were trimmed, able to fill the same place?”

He answered, saying to me, “As-many-as will be found to be *too* small will be thrown into the middle of the building. But as-many-as are greater will be put more-outside and will hold them together.”

16(6) After he uttered these things to me, he said to me, “We should go. And after two days may we come *back* and may we cleanse these stones and may we throw them into the building. For it is necessary *for* everything in a circle around the tower to be cleansed; lest perhaps the master might all-of-a-sudden come, and might find the *areas* around the tower filthy and might become disgusted with *it*, and these stones will not go-off into the building of the tower, and I would be-thought to be careless in *the* presence of the master.”

## CHAPTER 29: PARABLE 9 – PART 3

1(7) So after two days, we came toward the tower, and he said to me, “Let us contemplate all the stones and let us see which ones are able to go-off into the building.”

I said to him, “Lord, let us contemplate *them*.”

2(85.1) And at first, we began to contemplate the black stones. And we found that they were the same as when they were put out of the building. And the

Shepherd directed them to be transferred out of the tower and *for them* to be separated.

3(2) Next, he contemplated the *ones* having become-scabby. And after he took\* many from among these, he hewed them; and he directed the virgins to pick them up and throw *them* into the building. So they picked them up and put *them* into the building, in *the* middle of the tower. But the remaining *ones*, he directed to be put with the black *stones*; for even these were also found to be black.

4(3) Next, he was contemplating the *stones*, the *ones* having cracks. And many from among these, he hewed; and directed them to be carried-away into the building by the virgins. But they were put more-outside, because they were found to be more healthy *than the others*. But the remaining *ones*, due to the multitude of their splits, were not able to be hewn. Therefore, due to this cause, they were thrown-away from the building of the tower.

5(4) Next, he was contemplating the chipped *stones*. And many from among them were found to be black, but some have produced great cracks. And he directed these to also be put with the *stones* which have been thrown-away. But the excess<sup>12</sup> *stones*, after he cleansed and hewed *them*, he directed *them* to be put into the building. But after the virgins picked-up these *stones*, they joined them into *the* middle of the tower, for they were weaker.

6(5) Next, he was contemplating the half white, but half black *stones*. And many from among them were found to be black. But he directed these to also be picked-up with the *stones* which have been thrown-away. But the remaining *ones* were all picked-up by the virgins; for being white, they were joined into the building by the virgins themselves. But they were put more-outside, because they were found to be healthy, so as to be being able to be upholding those who were put into the middle. For *none* from among these were wholly chipped.

7(6) Next, he was contemplating the *stones* which were rough and hard; and a few from among these were thrown-away, due to the *fact* that they were not being able to be hewn; for they were found to be extremely hard. But the remainder of them were hewed and picked-up by the virgins and were joined into *the* middle of the building of the tower; for they were weaker.

8(7) Next, he contemplated the *stones* having the blots. And from among them, very few blackened and were thrown-away toward the remaining *ones*. But the excess<sup>13</sup> *stones* were found to be bright and healthy;<sup>14</sup> and these were joined into the building by the virgins. But because of their strengthening, they were put more-outside.

9(86.1) Next, he came to contemplate the white and round stones, and said to me, “What are we to do about these stones?”

“Why would I know, lord,” I declared.

“Therefore, do you not have anything on your mind about them?”

10(2) “Lord,” I declared, “I do not have *any skills* in this art, nor am I stonecutter, nor able I able to comprehend.”

“Are you not looking-at *them* and *seeing* that they are very round?” he declared. “And, if-at-any-time I might want to make them quadrangular, *that* it is necessary *for* much to be cut-off of them? But it is necessary *for* some from among them to, out of obligation, be put into the building.”

11(3) “Therefore, if it is *out* of obligation,” I declared, “why are you torturing yourself and not selecting those whom you want to be *put* into the building and joining them into it?”

He from among them, the greater and bright *stones*, and he hewed them. But after the virgins picked *them* up, they joined *them* into the outside parts of the building. 12(4) But the remaining *stones*, the excess<sup>15</sup> *ones*, were picked-up and put-off in the plain from-where they were brought. But they were not thrown-away, “because,” he declared, “there is still left a small *part* of the tower to be built. But the master of the tower wants all of these stones to be joined into the building, because they are extremely bright.”

13(5) Now twelve women were called, most-well-formed in their impression, *who* have dressed themselves in black, have been girded-about, and have their shoulders exposed,<sup>16</sup> and have had their hair loosened. But these women were seeming<sup>17</sup> to me to be savage.<sup>18</sup> But the Shepherd directed them to pick-up the stones, the *ones* having been thrown-away out of the building, and to carry them away into the mountains from-where they were also brought. 14(6) But they *were* cheerful; and they carried-away all the stones and put *them* in *the place* from-where they were taken.

And after the *event* in which all the stones were picked-up and there was no longer a *single* stone to be being laid in a circle around the tower, the Shepherd said to me, “Let us encircle the tower, and let us see, in case there is some defect in it.”

<sup>1</sup> literally “whose size/greatness was high”

<sup>2</sup> [28:4] Gk(A) omits “having stood on...those” (by scribal error?)

<sup>3</sup> [28:5] Gk(A) adds

<sup>4</sup> literally “symphonizing”

<sup>5</sup> [28:6] some omit “many”

<sup>6</sup> [28:8] Lat(VP), Eth / Gk(A) omits “And the builders inquired of him...their place.”

<sup>7</sup> [28:8] Lat(VP), Eth / Gk(A) omits “but he directed them...plain.”

<sup>8</sup> literally “literally “hard into the *result* to be hewed”

<sup>9</sup> literally “became”

<sup>10</sup> [28:13] Lat(VP), Eth / Gk(A) omits “After he directed these *things*...the tower”

<sup>11</sup> literally “the most part”

<sup>12</sup> literally “abounding”

<sup>13</sup> literally “abounding”

<sup>14</sup> [29:8] Lat(VP) / Gk(A) “and that” / Eth omits altogether

<sup>15</sup> literally “abounding”

<sup>16</sup> [29:13] Lat(VP), Eth (literally “their shoulders outside”) / Gk(A) omits “have been girded...shoulders

exposed”

<sup>17</sup> literally “being-thought”

<sup>18</sup> literally “of-the-field”



So **I** was encircling it with him. **15(7)** But when the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it has been built so *attractively* in this manner, that, when I saw it, I was desiring its building. For it was built in this manner, as if it were a single stone not having one junction in itself. But the stone was being made-to-appear as if it has been hewn-out of the rock, for it was seeming<sup>1</sup> to be made out of one-stone. **16(87.1)** And as **I** was walking-around with him, I was cheerful when I was looking-at such good-things.

Now the Shepherd said to me, “Be going-away and be bringing unslaked-lime and thin clay, in order for me to fill-up the marks *left by the stones*, the *stones* which have been picked-up and have been thrown into the building.<sup>2</sup> For it is necessary *for everything* in a circle around the tower to become level.”

**17(2)** And I did exactly as he directed, and I brought these to him.

“Be assisting me,” he declared, “and the work will be nearly finished.”

Therefore, he filled the marks of the stones, the *ones* which have gone-off into the building, and directed that the *places* in a circle around the tower be swept and become clean. **18(3)** Now the virgins, after they took\* brooms, swept; and they picked-up all the little-pieces-of-excrement out of the tower, and sprinkled water, and the place *around* the tower became cheerful and most-attractive.

**19(4)** The Shepherd said to me, “Everything has been cleaned,” he declared. “And if-at-any-time the lord might look-over the tower, he will not find<sup>3</sup> anything to blame us.”

After he said these *things*, he was wanting to be going-away. **20(5)** But **I** took hold of him by his pouch, and I began to be adjuring him according to the Lord, in order that he would explain to me what he showed me.

He said to me, “I *do not* have an opportunity *to do so* for a little *while*. But then I will explain everything to you. Wait for<sup>4</sup> me here till I come.”

**21(6)** I said to him, “Lord, what will **I** do here alone?”

“You will not be alone,” he declared. “For these virgins are with you.”

“Then deliver me to them,” I declared.

The Shepherd called them to himself and said to them, “I am committing this *person* to you\* till I come *back*.” Then he went-off.

**22(7)** Now **I** was alone with the virgins. But they were more-cheerful and well-disposed toward **me**; but *this was especially true of the four*, the more-glorious of them.

**23(88.1)** The virgins said to me, “The Shepherd is not coming here today.”

“Then what will **I** do?” I declared.

“Remain-around *here* for him until a-late-hour,” they declared. “And if-at-any-time he might come,<sup>5</sup> he will utter with you. But unless he might come, remain with us here till he comes.”

**24(2)** I said to them, “I will wait for<sup>6</sup> him till a-late-hour. But if-at-any-time he might not come, I will go-off into the house and will revisit in-the-morning.”

But they answered, saying to me, “You were delivered to us. You cannot retire from us.”

**25(3)** “Then where will I stay?”<sup>7</sup> I declared.

“You will sleep with us, as a brother, and not as a man,” they declared. “For you are a brother of **ours**, and, for the rest of the *time to come*, we are going to be dwelling with you, for we are loving you extremely.”

But **I** was being-ashamed to be remaining with them. **26(4)** Then the *one* seeming<sup>8</sup> to be first among them began to be affectionately-kissing and to be entwining me. But the others saw her entwining me, and they began to be affectionately-kissing me themselves,<sup>9</sup> and to be leading me in a circle around the tower, and to be playing with **me**. **27(5)** And **I** had become like a youth, and began to also be playing with them myself. For indeed, some were cavorting, but some were dancing, but others were singing. But **I** kept silent<sup>10</sup> as I walked-around with them in a circle around the tower, and was cheerful with them.

**28(6)** But after *it* became late, I was wanting to be going-away into my house. But they did not permit me; instead, they restrained me. So I remained with them for the night and slept alongside the tower. **29(7)** For the virgins spread *out* their linen tunics on the ground and made **me** recline in the middle of them. And they were doing nothing else at all except praying-to *God*. And **I** was praying-to *God* unceasingly, and no more less than they *were*. And the virgins were rejoicing to *see* me praying-to *God* in this manner. And I remained there with the virgins until the next-day, till the second hour.

**30(8)** Next, the Shepherd was present, and he said to the virgins, “Have you\* done him any outrage?”

“Be asking him,” they declared.

I said to him, “Lord, I was glad to remain with them.”

“What did you dine *on*?” he declared.

“Lord,” I declared, “we dined the whole night on words of *the Lord*.”

“Did they receive you well?”<sup>11</sup> he declared.

“Yes, lord,” I declared.

#### CHAPTER 30: PARABLE 9 – PART 4

**1(9)** “Now what do you want to hear first?” he declared.

“Lord,” I declared, “exactly in the *order* which you showed me from the beginning. I am asking you, lord, in order that you might make them clear to me exactly in the *order* which I would ask you.”

“I will also explain *them* to you exactly in the manner you wish,” he declared.

“And I will hide nothing at all from you.”

**2(89.1)** “Lord, first of all, make this clear to me,” I declared. “What is the rock and the gate?”

“This rock and this gate,” he declared, “is the Son of God.”

“But, lord,” I declared, “how is it that the rock is old, but the gate is new?”

“Be hearing, and gain-insight, unintelligent *man*,” he declared. **3(2)** “Indeed, the Son of God is born before all his creation, so that he became a counselor to the Father in his creation. This is why the rock is also old.”<sup>12</sup>

“But, lord, why is the gate new?” I said.

**4(3)** “Because,” he declared, “he became manifest in the last days of the complete-finish of the *age*; this is why the gate became new, in order that those who are going to be being saved might enter through it<sup>13</sup> for themselves into the Kingdom of God. **5(4)** Do you see,” he declared, “that the stones, the *ones* which have entered through the gate, have been thrown<sup>14</sup> into the building of the tower, but that the *ones* which have not entered into *it*, have again been thrown-out of *it back* into their original<sup>15</sup> place?”

“I see, lord,” I declared.

“In this manner,” he declared, “no one will enter for himself into the Kingdom of God, if he did not wish\* to receive the name, his holy name.<sup>16</sup> **6(5)** For if-at-any-time you might want to enter into a certain city which has been walled-around in a circle and has *only* one gate, you are not being able to enter into that city if you are not *entering* through the gate which it has, *are you*?”

“For how else is *one* able to, lord?” I declared.

“Therefore, if you are not being able to enter into the city if you are not *entering* through the gate which it has<sup>17</sup> —in the same way,” he declared, “a human is not able to enter into the Kingdom of God if *he is not entering* through the name of his son, the *son who* has been loved by him. **7(6)** Do you see the crowd of the builders of the tower?” he declared.

“I see, lord,” I declared.

“These are all glorious messengers,” he declared. “Therefore, the Lord has been walled-around by them. But the gate is the Son of God. This is *the* entrance to the Lord. Therefore, no one will enter for himself to him in any other way, if not through his son. **8(7)** Do you see the six men,” he declared, “and the glorious and great man in their midst, the *man* walking-around about the tower and *who* rejected the stones out of the building after they were proved?”

“I see, lord,” I declared.

**9(8)** “The glorious man is the Son of God,” he declared. “And those six are the glorious messengers who are supporting him on *the right* and on *the left*. None of these messengers, these glorious *ones*, will enter for themselves to God devoid of him,” he declared. “Whoever might not receive his<sup>18</sup> name will not enter for himself into the Kingdom of God.”

**10(90.1)** “Now about the tower,” I declared, “what is it?”

“This tower is the Assembly,” he declared.

**11(2)** “And these virgins,” I declared, “who are they?”

“They are holy spirits,” he declared. “And a human is not able to be found within the Kingdom of God unless they might dress him with their dress. For if-at-any-time you might receive the name alone, but might not receive the dress from them, it might profit nothing. For these virgins are powers of the son of God. If-at-any-time you might be bearing the name, but might not be bearing his power, you will be bearing the name in vain. **12(3)** But those stones,” he declared, “which you saw have been thrown-away, these are indeed those who bore the name, but did not dress themselves in the apparel of the virgins.”

“Of what kind is this apparel of theirs?” I declared.

“Their own names are their apparel,” he declared. “Whoever might be bearing the name of the Son of God is also being-indebted to be bearing their names. For even the Son of God himself is bearing the names of these virgins. **13(4)** As many stones as you saw *which* have entered into the building of the tower, and have

<sup>1</sup> literally “being-thought”

<sup>2</sup> [29:16] Lat(VP), Eth / Gk(A) “been picked-up into the building and have been thrown”

<sup>3</sup> literally “have”

<sup>4</sup> literally “Expect”

<sup>5</sup> [29:23] Lat(VP), Eth “evening. If he should come” / Gk(A) “until he comes”

<sup>6</sup> literally “will expect”

<sup>7</sup> literally “remain”

<sup>8</sup> literally “being-thought”

<sup>9</sup> [29:26] some omit “But the others saw...themselves” (by scribal error?)

<sup>10</sup> literally “I have silence”

<sup>11</sup> literally “beautifully”

<sup>12</sup> [30:3] Gk(P) / Gk(A) “he is also old” / Lat(VP) omits altogether

<sup>13</sup> may also be translated “saved through it, may go”

<sup>14</sup> [30:5] Lat(VP), Eth, Coptic1 / Gk(A) omits “have been thrown”

<sup>15</sup> literally “own”

<sup>16</sup> [30:5] Gk(A) / Eth “the name of his son” / Lat(V), Lat(P), Coptic1 “the name of the son of God” / Coptic2

<sup>17</sup> “the name of the son”

<sup>18</sup> [30:6] Gk(P), Lat(V) “its” / Gk(A) “through that gate”

<sup>19</sup> [30:9] Gk(A) “God’s”

been given over by the hands<sup>1</sup> of these *virgins*, and remained within the building, *these* have been dressed with the power of these *virgins*,” he declared. **14(5)** “This is why you are looking-at *and seeing*, that the tower has become made-of-one-stone with the rock. And in this manner, those who are having-faith in the Lord<sup>2</sup> through his son, and are dressing themselves with these spirits, will be *made* into one spirit, one body, and with one color to their robes. But the dwelling-place of such *individuals* who are bearing the names of the *virgins* is within the tower.”

**15(6)** “Therefore, lord,” I declared, “these *stones* which have been thrown-away, why were they thrown-away? For they came-through the gate and were put into the building by the hands of the *virgins*.”

“Since you are taking an interest in everything and are probing precisely,” he declared, “be hearing about the thrown-away stones. **16(7)** All of these received the name of the Son of God,” he declared, “but they also received the power of these *virgins*. Therefore, when they received these spirits, they were empowered and were with the slaves of God; and they were one spirit and one body and one dress. For they were *like* minded and were working righteousness. **17(8)** Therefore, after some time, they were induced by the women whom you saw, *who* have been dressed in black robes, having their shoulders exposed,<sup>3</sup> and have had their hair loosened, and had a lovely-form. After they saw them, they desired them, and dressed themselves in their power, but undressed themselves of the dress and the power<sup>4</sup> of the *virgins*. **18(9)** Therefore, these *stones* were thrown-away from the house of God and were delivered to those *women*. But those who were not deluded by the beauty of these women remained in the house of God. There you have the interpretation of the *stones* which have been thrown-away,” he declared.

**19(9.1)** “Therefore, lord,” I declared, “if-at-any-time these humans, such as they are, might change-their-mind and might throw-away their desire for these women, and might bend-back to the *virgins* and might go in their power and in their works, will they not enter for themselves into the house of God?”

**20(2)** “They will enter for themselves,” he declared, “if-at-any-time they might throw-away the works of these women, but might receive the power from the *virgins* and might go in their works. For this is also why there became a pause<sup>5</sup> in the building, in order that, if-at-any-time they might change-their-mind, they might go-off into the building of the tower. But if they do not change-their-mind at-any-time, then others will enter for themselves<sup>6</sup> and they *themselves* will be thrown-out in the end.”

**21(3)** I gave-thanks to the Lord for all these *things*, that he had compassion on all of those who are calling-on his name for themselves, and *that* he sent-out the Messenger of the Change-of-Mind to us who sinned toward him. And *I gave-thanks*, *that* he renewed our spirit, and, when we were already destroyed and having no hope of the *condition* to be living, *that* he rejuvenated our life.

**22(4)** “Now, lord,” I declared, “make-clear to me why the tower has not been built on the ground, *but* instead on the rock and on the gate.”

“Are you still senseless and unintelligent?” he declared.

“I have an obligation, lord, to be inquiring of everything from you, because I am absolutely not able to comprehend anything,” I declared. “For all of these *things* are great and glorious, and difficult for the humans to comprehend.”

**23(5)** “Be hearing,” he declared. “The name of the Son of God is great, and uncontainable, and sustains the whole world. Therefore, if all of the creation is being sustained by the Son of God, what are you thinking *about* the *ones* who have been called by him and *who* are bearing the name of the son of God and are going in his instructions? **24(6)** Therefore, are you looking-at what kind of *people* he is sustaining? Those who are bearing his name out of their whole heart. Therefore, he became their foundation and is sweetly sustaining them, because they are not ashamed to be bearing his name.”

**25(9.2.1)** “Lord,” I declared, “make-clear to me the names of the *virgins*, and of the women, the *ones* who have been dressed in the black robes.”

“Be hearing,” he declared, “to the names<sup>7</sup> of the stronger *virgins*, the *ones* who stood in the corners. **26** Indeed, the first *is* Faith, but the second *is* Self-Restraint, but the third *is* Power, but the fourth *is* Longsuffering. Now the different *virgins* who stood in between each of them have these names: Simplicity, Lack-of-Evil, Purity, Cheerfulness, Truth, Intelligence, Harmony, Love. The *man* who is bearing these names and the name of the Son of God will be able to enter into the Kingdom of God.

**27(3)** “Also be hearing,” he declared, “to the names of the women, the *ones* having the robes which are black. And four out of these are more powerful. The first *is* Lack-of-Faith, the second *is* Lack-of-Self-Restraint, but the third *is* Noncompliance, but the fourth *is* Delusion. Now their followers are called: Grief, Wickedness, Licentiousness, Irritability, Lie, Senselessness, Calumny, Hatred.

The slave of God who is bearing these names will, indeed, see the Kingdom of God, but will himself not enter it for himself.”

**28(4)** “But these stones, lord,” I declared, “the *ones* which have been joined into the building *from* out of the deep, what are they?”

“Indeed, the first *ones*, the 10, the *ones* which have been put into the foundations are a first generation,” he declared. “But the 25<sup>8</sup> are a second generation of men who are righteous. But the 35 are prophets of God and his ministers. But the 40 are emissaries and teachers of the proclamation of the Son of God.”

**29(5)** “Then why, lord,” I declared, “did the *virgins* also give over these stones into the building of the tower, after they brought them through the gate?”

**30(6)** “For these first *stones* bore these spirits,” he said, “and they absolutely did not depart from one another—neither the spirits from the humans, nor the humans from the spirits. Instead, their spirits remained-beside them until *the time* of their sleep. And if they had not had these spirits, they would not have become of good-use for the building of this tower.”

**31(93.1)** “Lord,” I declared, “make-clear to me still *more*.”

“What are you seeking-for?” he declared.

“Lord,” I declared, “why did the stones ascend out of the deep, and *why* were they put into the building of the tower?”<sup>9</sup>

**32(2)** “They were having an obligation to ascend through water, in order that they might be made-alive,” he declared. “For they were not otherwise being able to enter into the Kingdom of God, if they did not put-off the deadening of *their* life, *their* former life.<sup>10</sup> **33(3)** Therefore, those who have also slept received the seal of the Son of God and entered into the Kingdom of God.<sup>11</sup> For before the human bore the name of the Son<sup>12</sup> of God, he is dead,” he declared. “But whenever he might receive the seal, he puts-off the deadening from himself and takes-up the life. **34(4)** Therefore, the seal is the water. Therefore, they descend into the water dead, and ascend living. Therefore, this *was* the seal which was preached to them, and they used it, in order that they might enter into Kingdom of God.”

**35(5)** “Why, lord,” I declared, “did the 40 stones ascend out of the deep with them, *if* they already have had the seal?”

“Because,” he declared, “these emissaries and these teachers (the *ones* who preached the name of the Son of God), after they slept in power and faith of the Son of God, also preached to those who slept before *them*,<sup>13</sup> and they themselves gave them the seal of the proclamation. **36(6)** Therefore, they descended with them into the water and ascended again. Instead, *the emissaries and teachers* indeed descended living and ascended living. But those who had slept before *them* descended dead and ascended living.<sup>14</sup> **37(7)** Therefore, by *means* of the *emissaries and teachers*, they were made-alive, and recognized the name of the Son of God. *This* is why *these others* also ascended-together with them, and together were joined into the building of the tower, and were built-up-together without *being* hewn. For they slept in righteousness and in great purity. But they merely were not having this seal. Therefore, you have the interpretation of these *things* also.”

“I have, lord,” I declared.

## CHAPTER 31: PARABLE 9 – PART 5

**1(94.1)** “Now therefore, lord, make-clear to me about the mountains. Why are their appearances *different* one from another and varied?”

“Be hearing,” he declared. “The mountains, these twelve *mountains*, are *twelve* tribes which<sup>15</sup> dwell in the whole world. Therefore, the Son of God was preached to them by the emissaries.”

**2** “But why are the mountains varied, some having *one* appearance and others another? Make *this* clear to me, lord.”

“Be hearing,” he declared. “These twelve tribes which are dwelling in the whole world are twelve nations. But they are varied in their sensibleness and in their mind. Therefore, as you saw that the mountains are varied, so too are the varieties of the mind and the sensibleness of the nations. But I will make-clear to you the action of each one.”

**3** “First, lord, make this clear,” I declared, “why, although these mountains are so varied, when their stones are put into the building, that they all became of one color, bright, even like the stones which have ascended out of the deep.”

**4** “Because,” he declared, “all the nations which are dwelling under the heaven, when they heard and had-faith, were called by the name of the Son<sup>16</sup> of God. Therefore, when they took the seal, they had one sense and one mind, and their faith became one and their love one, and they bore the spirits of the *virgins* along with the name. This is why the building of the tower became bright with

<sup>8</sup> [30:28] Gk(A), Lat(VP) / Eth “15”

<sup>9</sup> [30:31] Lat(VP), Eth / Gk(A) omits “the tower”

<sup>10</sup> [30:32] Lat(VP), Eth / Gk(A) omits “their former life”

<sup>11</sup> [30:33] Lat(VP) Eth / Gk(A) omits “of the Son” & “entered into the Kingdom of God”

<sup>12</sup> [30:33] Lat(VP), Eth / Gk(A) omits “of the Son”

<sup>13</sup> [30:35] Gk(ClemAlex), Lat(V), Eth / Lat(P), Gk(A) “who slept”

<sup>14</sup> [30:36] most, Gk(ClemAlex) / Gk(A) omits “Instead, *the emissaries*...ascended living.” (scribal error?)

<sup>15</sup> [31:1] Gk(A) / Lat(VP) “twelve tribes which” / Eth “these twelve tribes”

<sup>16</sup> [31:4] Lat(VP), Eth / Gk(A) omits “of the Son”

<sup>1</sup> [30:13] Lat(VP), Eth [slightly different form] / Gk(A) omits “have entered into the building...the hands”

<sup>2</sup> [30:14] Lat(V) “in God”

<sup>3</sup> (literally “their shoulders outside”)

<sup>4</sup> [30:17] Lat(P) / Lat(V) “of the raiment” / Gk(A) “of the raiment and the power”

<sup>5</sup> literally “toleration”

<sup>6</sup> [30:20] Lat(VP), Eth / Gk(A) “will depart”

<sup>7</sup> [30:25] Lat(VP), Eth / Gk(A) omits “of the *virgins*, and of the women...to the names” (by scribal error)

one color like the sun. 5 But after the *event* in which they entered *into* the same *place* and became one body, some from among them stained themselves and were thrown-out of the race of the righteous-ones, and they again became what they formerly were, but rather even worse.”

6(95.1) “Lord,” I declared, “how did they become worse after they have recognized God?”<sup>1</sup>

“The *man* who has not known God and is acting-wickedly has some chastisement for his wickedness,” he declared. “But the *man* who recognized God is being-indebted to be no-longer be acting-wickedly, *but* instead to be doing-good. 7(2) Therefore, if-at-any-time the *man* who is being-indebted to be doing-good might be acting-wickedly, is he not thought to be doing much more wickedness than the *man* who has not known God? This is why those who have not known God and are acting-wickedly are judged to death; but those who have known God and have seen his great-works, and *yet* are acting-wickedly will be chastised doubly and will die-off into the age. Therefore, this is how the assembly of God will be cleansed.

8(3) “But as you saw the stones which have been picked-up out of the tower and have been delivered to the spirits, those wicked *spirits*, to be thrown-out from there *so will they also be cast out.*<sup>2</sup> (and there will be one body of those who have been cleansed, even as the tower, after the *event* in which it was cleansed, also became as having been made-to-be out of one stone), this is how it will also be with the assembly of God after the *event* in for it to be cleansed and for the *following* to be thrown-away: the wicked-ones, and hypocrites, and revilers, and double-souled *men*, and *those* acting-wickedly with varied wickednesses. 9(4) After the *event* for these to be thrown-away, the assembly of God will be one body, one sense, one mind, one faith, one love. And then the Son of God will leap-for-joy for himself and will be glad in them *because* he has received his people clean.”

“All *these things*, lord, are great and glorious,” I declared. 10(5) “Still, lord,” I declared, “make-clear to me the power and the acts of each one of the mountains, in order that every soul which has *been* persuaded on the Lord, after it *has* heard, might glorify his great and marvelous and glorious name.”

“Be hearing,” he declared, “to the variety of the mountains and the twelve nations. 11(96.1) Out of the first mountain, the black *one*, are the *ones* who had-faith such *as this*: defectors, and revilers against the Lord, and betrayers of the slaves of God. But for these, there is *no possibility* of a change-of-mind; there is death. And this is also why they are black. For even their race is lawless.

12(2) “But out of the second mountain, the bare<sup>3</sup> *one*, are the *ones* who had-faith such *as this*: hypocrites and teachers of wickedness. Therefore, these are also like the former-ones, having no fruit of righteousness. For as their mountain is unfruitful, in this manner the humans such *as this* indeed have a name, but are empty of the faith and there is no fruit of truth in them. Therefore, a change-of-mind is laying *before* these, if-at-any-time they might change-their-mind quickly. But, if-at-any-time they might be slow, their death will be with the former *ones*.”

13(3) “Lord,” I declared, “why is a change-of-mind possible to these, but is not to the first *ones*? For their acts are almost the same.”

“This is why a change-of-mind is laying *before* these,” he declared, “because they did not revile their Lord, nor did they become betrayers of the slaves of God. But because of a desire of gain, they acted-hypocritical and each *one* taught in accordance with<sup>4</sup> the desires of the humans, the sinning *humans*. Instead they will pay a certain rightful-punishment. But a change-of-mind is laying *before* them, due to the *fact* that they did not become revilers nor betrayers.

14(97.1) “But out of the mountain, the third *one*, the *one* having thorns and thistles, are the *ones* who had-faith such *as this*: of them are indeed the *ones* who are rich, but *also* the *ones* who have been mixed-up in many activities. Indeed, the thorns are the rich *men*, but the thistles are the *ones* who have been mixed-up in their activities, their various *activities*. 15(2) Therefore, the *ones* who have been mixed-up in many and various activities are not<sup>5</sup> being glued to the slaves of God; instead, they are being misled-away, being choked by their acts. But the rich *men* have difficulty being glued to the slaves of God, *because* they are fearing lest something might be requested by them. Therefore, such *men* will enter the Kingdom of God for themselves *only* with difficulty. 16(3) For as it is difficult to be walking-around on thistles with bare<sup>6</sup> feet, so it is also difficult for such *men* to enter into the Kingdom of God. 17(4) Instead a change-of-mind is *possible* for all these *men*, but it *must be* quick, in order that what they did not work in former times they might now re-run in these days and might do some good. Therefore, if-at-any-time they might change-their-mind and might do some good,<sup>7</sup> they will live for themselves to God. But if-at-any-time they might remain-in<sup>8</sup> their acts, they will be delivered to those women, whichever *women* will deal-death to them.

18(98.1) “But out of the fourth mountain, the *one* having many vegetations (indeed *with* the upper *parts* of the vegetation pale-green, but the *parts* near the roots dry), but some also drying-up from the sun, are the *ones* who had-faith such *as this*: indeed, the doubled-souled *men*, but *also* the *ones* who have the Lord on their lips but do not have *him* in their hearts. 19(2) This is why their foundations are dry and not having power; and only their words might be living, but their works are dead. The *men* such as this are neither living nor<sup>9</sup> dying. Therefore, the double-souled *men* are *also* like *these*. For even the double-souled *men* are neither pale-green nor dry, for they are neither living nor have died. 20(3) For as their<sup>10</sup> vegetations dried-up after they saw *the* sun, also in the *same* manner the double-souled *men*, whenever they might hear of tribulation, due to their terror are worshipping-idols and are being-ashamed of the name of their Lord. 21(4) Therefore, the *men* such this are neither living nor<sup>11</sup> dying. Instead if-at-any-time these also might change-their-mind quickly, they will be able to live. But if they might not<sup>12</sup> change-their-mind at-any-time, they have already been delivered to the women, the *women* who are carrying-away their life *from* them.

22(99.1) “But out of the mountain, the fifth *one*, the *one* having pale-green vegetations and *which* is rough, are the *ones* who had-faith such *as this*: indeed, faithful *men*, but *who* have difficulty-learning and are willfully-stubborn and are pleasing *only* themselves; they are wanting to be knowing everything, and *yet* they are knowing absolutely nothing. 23(2) Because of this willful-stubbornness of theirs, intelligence departed from them, and stupid senselessness entered into them. But they are praising themselves *as though* they have intelligence, and they are wanting to be self-made-teachers,<sup>13</sup> *although* they are being senseless. 24(3) Therefore, because of this high-mindedness, many, while raising themselves high, were made empty. For the willful-stubbornness and the empty *self-confidence*<sup>14</sup> is a great demon. Therefore, many from among these were thrown-away, but some changed-their-mind and had-faith, and subjected themselves to those who have intelligence, after they knew their own senselessness. 25(4) But even for the remaining *ones*, a change-of-mind is laying *before* them. For they did not become wicked; but rather, *they became* stupid<sup>15</sup> and unintelligent. Therefore, if-at-any-time these *men* might change-their-mind, they will live for themselves to God. But if they might not change-their-mind at-any-time, they will dwell with the women, the *women* who are acting-wickedly against them.

26(100.1) “But those out of the mountain, the sixth *one*, the *one* having cracks which are great and small, and *having* vegetations *which* have been withered-away in the cracks, are *those* who had-faith such *as this*: 27(2) Indeed, those having the cracks, the small *cracks*, are those who hold things against one another, and have been withered-away in the faith due to their calumnies. Instead, many from among them changed-their-mind. But the remaining *ones* will also change-their-mind whenever they might hear my instructions, for their calumnies are small and they will change-their-mind quickly. 28(3) But the *ones* having great cracks are those who are consistent in their calumnies and are becoming for themselves remembering-of-past-evils, while they are cherishing-wrath against one another. Therefore, these were hurled-off from the tower and were rejected from its building after they were proved. Therefore, those *as this*, will *only* live for themselves with difficulty. 29(4) If our God and our Lord, the *one* who is lord-over everything and has the authority over all of his creation, is not remembering-past-evils against those who are confessing-forth their sins, *but* instead became merciful, will a human who is corruptible and full of sins remember-past-evils against a human *as though* he is able to cause-him-to-perish or to save him?

30(5) “But I, the Messenger of the Change-of-Mind, say to *all of you\**, as-many-as hold this sect: Put this off and change-your\*-mind; and the Lord will heal your\* former sinful-actions, if-at-any-time you\* might cleanse yourselves from this demon. But if not, you\* will be delivered to him into death.

31(101.1) “But out of the seventh mountain, in which *were* pale-green and cheerful vegetations, and the whole mountain is thriving, and every race of livestock and the flying-*creatures* of the heaven were pasturing themselves on the vegetations out of this mountain, and the vegetations on which they were pasturing themselves were becoming *even* more well-flourishing, are the *ones* who had-faith such *as this*: 32(2) *those* who were always simple, and lacking-of-evil, and happy, holding nothing against one another; instead, they are always leaping-for-joy for themselves over the slaves of God and have dressed themselves with the spirit, the holy spirit of these virgins, and always have bowels of *compassion* over every human, and, out of their own labors, supplied every human without-reproaching and without-wavering. 33(3) Therefore, the Lord, when he saw their simplicity and all their infancy, was multiplying them in the labors of their hands, and bestowed-favor on them in every act of theirs.

<sup>1</sup> [31:6] Lat(P) / Lat(V), Eth “recognized the Lord” / Gk(A) “recognized the Anointed-One”

<sup>2</sup> [31:8] Gk(A), Lat(V), Eth / others add

<sup>3</sup> [31:12] Lat(V) / Gk(A), Eth “exalted”

<sup>4</sup> [31:13] Lat(VP), Eth / Gk(A) omits “in accordance with”

<sup>5</sup> [31:15] Lat(VP), Eth / Gk(A) omits “the *ones* who have been mixed-up...activities do not”

<sup>6</sup> literally “naked”

<sup>7</sup> [31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)

<sup>8</sup> literally “remaining-on”

<sup>9</sup> [31:19] Lat(VP), Eth / Gk(A) omits “neither living nor”

<sup>10</sup> [31:20] Gk(A) / Lat(VP), Eth “these”

<sup>11</sup> [31:21] Lat(VP), Eth / Gk(A) omits “neither living nor”

<sup>12</sup> [31:21] Lat(VP), Eth / Gk(A) omits “change their-mind-quickly...should not” (by scribal error)

<sup>13</sup> [31:23] Gk(A) / Lat(VP), Eth “to be teachers”

<sup>14</sup> [31:24] Lat(VP), Eth / Gk(A) omits “and vain self-confidence”

<sup>15</sup> [31:25] Lat(VP), Eth / Gk(A) is illegible here, but seems to read a form of “wickedness”

34(4) “But I, the Messenger of the Change-of-Mind, say to *all of you\** who are *men such as this*: Continue<sup>1</sup> to be such *men*, and your\* seed will never be wiped-out *even till an age*. For the Lord approved you\* *all*, and wrote you\* up into **our** number.<sup>2</sup> And your\* whole seed will dwell with the Son of God, for you\* *all* received from his spirit.

35(102.1) “But out of the mountain, the eighth *one*, where there were many springs and all of the creation of the Lord was given to drink out of the springs, are the *ones* who had-faith such as *this*: 36(2) emissaries and teachers, the *ones* who preached into the whole world; and the *ones* who solemnly and purely taught the account of the Lord, and appropriated nothing for a wicked desire, *but* instead always went in righteousness, even exactly as they took-aside the spirit, the holy *spirit*. Therefore, the passing of the *ones* such as *this* is with the messengers.

37(103.1) “But out of the mountain, the ninth *one*, the *one* which is desert-like, the *one* having the creepers and beasts in it which utterly-destroy the humans, are the *ones* who had-faith such as *this*: 38(2) Indeed, those having the blots are ministers who ministered evilly, and thoroughly-snatched away the life of widows and orphans, and acquired *profit* for themselves out of the ministry which they received to minister. Therefore, if-at-any-time they might remain-in<sup>3</sup> the same desire, they die-off and *there is* no hope of life for them; but, if-at-any-time they might turn-back and might complete their ministry purely, they will be able to live.

39(3) “But the *stones* which have become-scabby, these are the *ones* who denied their Lord and did not turn-back to him. Instead, they were left-dry-and-barren and became desert-like. By not being glued to the slaves of God, *but* instead by insulating-oneself, they are causing their own souls to perish. 40(4) For *these humans are* like a vine neglected<sup>4</sup> in some hedge. It happens to be destroyed and is desolated under the vegetations. And in time, it becomes savage<sup>5</sup> and is no longer of good-use to its master. This is also how humans such as this have despaired of themselves and become useless to their Lord, after they were made-savage.<sup>6</sup> 41(5) Therefore, a change-of-mind is *possible* for these *men*, if-at-any-time they might not found to have denied from *the* heart. But if-at-any-time it might be found that any *one* of these *men* have denied from *the* heart, I have not come-to-know if he is able to live.

42(6) “And I do not say this with regard to these *present* days, in order that someone who denied might receive a change-of-mind; for it is impossible for the *man* to be saved who now intends<sup>7</sup> to be denying his Lord. Instead, a change-of-mind is thought to be being laid *open* to those who have denied *him* in the past. 43 Therefore, if someone is intending<sup>8</sup> to be changing-his-mind, let him be quick before the tower *is* to be finished-off. But if *he is* not, he will be destroyed into death by the women.

44(7) “And the chipped *stones*: these are deceitful *men* and calumniators. And they are the beasts you saw within the mountain. For even as the beasts utterly-destroy the human by their own poison and cause *him* to perish, also in *like* manner the words of such humans utterly-destroy the human and cause *him* to perish. 45(8) Therefore, these *men* are chipped in their faith, because of the action which they have in themselves. But some of them changed-their-mind and were saved. And the remaining *ones* who are like this are able to be saved if-at-any-time they might change-their-mind. But if they might not change-their-mind at-any-time, they will die-off by those women, the power of whom they hold.

46(104.1) “But out of the mountain, the tenth *one* where *there* were trees sheltering some sheeps, are the *ones* who had-faith such as *this*: 47(2) overseers that is, presidents of the assemblies,<sup>9</sup> and lovers-of-strangers, whichever *ones* sweetly welcomed the slaves of God into their own houses devoid of hypocrisy. But *these* overseers always unceasingly sheltered the *ones* who are in-lack and the widows by their own ministry, and they always behaved purely. 48(3) Therefore, all these will be continually sheltered by the Lord. Therefore, the *ones* who worked these *things* are glorious in God’s presence, and their place is already with the messengers, if-at-any-time they might remain-in<sup>10</sup> *them* till the end, performing-public-service to the Lord.

49(105.1) “But out of the mountain, the eleventh *one*, where *there* were trees full of fruit, one and another having been adorned with fruit, are the *ones* who had-faith such as *this*: 50(2) the *ones* who suffered in behalf of the name of the Son of God, the *ones* who also suffered eagerly out of *their* whole heart and delivered *up* their souls.”

51(3) “Why then, lord,” I declared, “do, indeed, all the trees have fruit, but *the* fruit of some from among them are better-formed?”

“Be hearing,” he declared. “As-many-as at-some-time suffered because of the name, they are glorious in God’s presence, and all their sins were taken-away, because they suffered due to the name of the Son of God. Now be hearing *as to* why their fruits are varied, but *why* some of them are surpassing *others*. 52(4) As-many-as were brought<sup>11</sup> under authority and did not deny *but* instead suffered eagerly,” he declared, “these are more glorious in the Lord’s presence; the fruit of these *men* is surpassing. But as-many-as became terrified and in a *state* of wavering, and *who* rationalized in their hearts whether they would deny or would confess, and *yet finally* suffered, the fruits of these *men* is lesser, because this deliberation<sup>12</sup> ascended upon their heart. For it is a wicked deliberation, in order that a slave might deny his own lord. 53(5) Therefore, **you\*** who are deliberating these *things*, be looking *out*, lest perhaps this deliberation might continue<sup>13</sup> in your\* hearts and you\* might die-off to God.

“But *all of you\**, the *ones* suffering for the sake of the name, are being-indebted to be glorifying God, because God deemed you\* worthy, in order that you\* might be carrying this<sup>14</sup> name and *that* all your\* sins might be healed. 53(6) Doubtless, be considering yourselves happy.<sup>15</sup> Instead, be thinking that you\* have done a great work, if-at-any-time you\* might suffer due to God. The Lord is granting life to you\* as a favor, and you\* are not comprehending *it*. For your\* sins weighed you\* down; and, if you\* have not suffered for the sake of the name of *the* Lord, you\* would have had died to God due to your\* sins.

54(7) “I say these *things* to *all of you\**, the *ones* who are wavering about denial or confession: *All of you\**, be confessing that you\* have *the* Lord, lest perhaps, denying him, you\* will be delivered into a prison. 55(8) If the nations are chastising their slaves if-at-any-time someone might deny his lord, what are *all of you\** thinking your\* Lord will do, who has the authority over all? Pull-away deliberations<sup>16</sup> such as these from your\* hearts, in order that you\* might live continually to God.

56(106.1) “But out of the mountain, the twelfth *one*, the white *one*, are the *ones* who had-faith such as *this*: They are as infant babies, upon whose hearts no evil ascends, nor did they know what wickedness is; instead, they always continued<sup>17</sup> in infancy. 57(2) Therefore, the *ones* such as this, without-wavering, will dwell in the Kingdom of God, because, in not-one affair, did they defile the instructions of God; instead, all the days of their lives they continued<sup>18</sup> with infancy in the same sensibleness.

58(3) “Therefore,” he declared, “as-many of you\* as will continue<sup>19</sup> and will be like the babies, having no evil, will be more-glorious than all the *people* who have been previously-spoken<sup>20</sup> about. For all the babies are glorious in God’s presence and they are first in his presence.<sup>21</sup> Therefore, happy are *all of you\**, as-many-as might<sup>22</sup> pull-away the wickedness from themselves, but might dress themselves in the lack-of-evil. You\*, first *before* all *the others*, will live for yourselves to God.”

## CHAPTER 32: PARABLE 9 – PART 6

1(4) After the *event* in which he completely-finished the parables of the mountains, I said to him, “Lord, now make-clear to me about the stones, the *ones* which have been picked-up out of the plain and were put into the building in place of the *others* stones, the *ones* which have been picked-up out of the tower. And *explain to me* the round *stones*, the *ones* put into the building and the *ones* which are still round.”

2(107.1) “Also be hearing about all of these,” he declared. “The stones, the *ones* which have been picked-up from the plain and put into the building of the tower in place of the *ones* which have been thrown-away, *these* are the roots of the mountain, the white *mountain*.<sup>23</sup> 3(2) Therefore, since it was found that all of the *ones* who had-faith from out of the mountain, the white *mountain*, were all lacking-of-evil, the Lord directed for these *from* out of the roots of<sup>24</sup> this mountain to be thrown into the building of the tower. For he knew, that if-at-any-time these stones might go-off into the building of the tower, they will continue<sup>25</sup> bright and not one of them will blacken. 4(3) {{But<sup>26</sup> if he had added them from *the* other mountains, it would have been necessary for him to visit *the* tower again and to cleanse it. However, it was found that all of these}} *who* had-faith and the *ones* *who are* going to be having-faith, {{were found white.}} For they *came* out of the same race. This race is happy, because it is lacking-of-evil.

<sup>1</sup> literally “Remain-through”

<sup>2</sup> literally “into the number, the **our** number”

<sup>3</sup> literally “remain-on”

<sup>4</sup> literally “vine which was overtook by negligence”

<sup>5</sup> literally “of-the-field”

<sup>6</sup> literally “to be made-to-become-of-the-field”

<sup>7</sup> literally “who is now going to”

<sup>8</sup> literally “someone is going to”

<sup>9</sup> [31:47] Lat(V) adds

<sup>10</sup> literally “remain-on”

<sup>11</sup> literally “led”

<sup>12</sup> usually translated “counsel” (also later in verse and in verse 53)

<sup>13</sup> literally “remain-through”

<sup>14</sup> [31:52] Gk(A), Lat(P) / Lat(V), Eth “his”

<sup>15</sup> [31:53] some omit “Doubtless, consider yourselves happy”

<sup>16</sup> usually translated “counsels”

<sup>17</sup> literally “remained-through”

<sup>18</sup> literally “remained-through”

<sup>19</sup> literally “remain-through”

<sup>20</sup> literally “been stated-beforehand”

<sup>21</sup> [31:58] Gk(A), Lat(V), Eth / Lat(P) omits “For all of the newborns...presence”

<sup>22</sup> literally “as-many-as whoever might”

<sup>23</sup> [31:2] Gk(P) / Gk(A), Lat(VP) “this white mountain”

<sup>24</sup> [32:3] Lat(VP), Eth / Gk(A) omits “the roots of”

<sup>25</sup> literally “remain-through”

<sup>26</sup> Bracketed sections are only extant in a Latin translation of the Greek original.

5(4) “Now also be hearing about the stones, the *ones which are* round and bright. And they themselves are all *from* out of the mountain, the white *mountain*. {{However, hear why they have been found round: Their riches have obscured them a little from *the* truth and darkened them, but they have never receded from God, nor has any evil word proceeded from their mouth, but all equity and virtue of *the* truth. 6(5) Therefore, when *the* Lord had seen their minds, that they are able to favor *the* truth and remain good, he directed their wealth to be circumcised *from* them. For he did not remove *their* wealth totally, in order that they might be able to do some good with what was left to them. And they will live to God, since they are of a good race. Therefore, they have been circumcised a little and have been put in the building of the tower.

7(108.1) “But the other *stones* which have still remained round and have not yet been fitted into the building, because they have not yet accepted the seal, were repositied in their *original* place, for they have been found to be very round. 8(2) However, it is necessary for this age and the vanities of their wealth to be circumcised from them; and then they will convene in the Kingdom of God. For it is necessary for them to enter into the Kingdom of God, for God<sup>1</sup> has blessed this innocent race. Therefore, not one of this race will perish. For *even* though one of them has been tempted by the most-vile Slanderer and has been delinquent, he will quickly return to his Lord.

9(3) “I, the Messenger of the Change-of-Mind, judge *all of you\** happy, *whichever of you\** are innocent as infants, since your\* part is good and honorable before God. 10(4) However, I say to you\* *all, whichever of you\** have accepted the seal: have simplicity, and do not remember offenses, and do not persist in your\* wickedness or in the remembrance of the bitterness of offenses. Be of one spirit, and heal and take-away from yourselves these evil schisms, in order that the Lord of the flocks might rejoice in his sheeps.}} 11(5) But he will rejoice, if-at-any-time he might find all healthy and *that* they have not slipped-away from-among<sup>2</sup> him.

“But if-at-any-time he might find *that* some from-among them have slipped-away from him: It will be woe to the shepherds! 12(6) But if-at-any-time the shepherds themselves might also be found to have slipped-away, what will they say to the master of the flocks? That they *themselves* slipped-away because of the sheeps? They will not be believed. For it is an unbelievable<sup>3</sup> thing that a shepherd *could* suffer under *the hands* of some sheeps. But he will be chastised *even* more due to his lie. {{And I myself am a shepherd, and it is most stringently necessary for me to give-back an account for *all of you\**. 13(109.1) Therefore, *all of you\**, remedy your\* ways, while the tower is still being built.

14(2) “The Lord is dwelling among men who love peace, for peace is precious to him. But he is far from those who are quarrelsome and from those who have been destroyed by wickedness. Accordingly, return to him a spirit as whole as you\* have accepted it. 15(3) For if you give a new garment to a fuller, you want to get it back whole. However, *if* the fuller will return it torn, will you receive it? Will you not at once grow hot<sup>4</sup> and pursue him with railing, saying, ‘I gave you a whole garment. Why did you tear it and make it useless? And because of the tear you have made in it, it is not able to be used?’ Will you not say all these things to the fuller about the rent which he has made in your garment? 16(4) Accordingly, if you are *so* pained about your garment and complain about not receiving it whole, what do you think the Lord will do to you? He has given you a spirit whole, and you return it to him totally useless, in order that it is not able to be of any use to its lord. For its use began to be useless as soon as it *had* been corrupted by you. Accordingly, will not the Lord of that spirit affect you with death for this deed of yours?”

17(5) “It is plain,” I declared, “*that* he will affect all of those whom he has found retaining a remembrance of offenses.”

“*All of you\**, do not trample upon his clemency,” he declared. “But rather honor him, because he is so patient toward your\* delinquencies and is not exactly as *all of you\** are. For *this reason*, move to the change-of-mind which is useful for *all of you\**.”

18(110.1) “All of these things which have been written above, I, the Shepherd, the Messenger of the Change-of-Mind, have shown and uttered to the slaves<sup>5</sup> of God.<sup>6</sup> Therefore, if *all of you\** will have-faith and will have heard my words and will have walked according to them, and will have corrected your\* ways, you\* will be able to live. However, if you\* will have persisted in wickedness and *in* the memory of offenses, none of this type will live to God. All of these things which I had to say, have been said to *all of you\**.”

19(2) The Shepherd himself said to me, “Have you asked me about everything?”

And I said, “Yes, lord.”

“Why then have you not asked me about the marks of the stones which we repositied into the building? We filled-up the marks.”

And I said, “I forgot, lord.”

20(3) “Now be hearing about them,” he declared. “These are those who have now heard my instructions and have changed-their-minds with their whole hearts.<sup>7</sup> And when the Lord saw that their change-of-mind was good and pure, and that they were able to persist in it, he directed their former sins to be deleted. For these marks are their sins, and they have been leveled in order that they might not appear.”}}

### CHAPTER 33: PARABLE 10

(111.1) {{After<sup>8</sup> I had fully-written this book, the messenger who had delivered me to the Shepherd came into the house where I was, and he sat on the bed. And the Shepherd stood at his right hand. Next he called me and said to me, 2 “I delivered you and your house to this shepherd,” he declared, “in order that you might be able to be protected by him.”

“Yes, lord,” I declared.

“Therefore,” he declared, “if you wish to be protected from all vexation and all severity, *but* instead to have success in every good work and word, and *to have* every virtue of equanimity, walk in his instructions which he has given to you. And *with* them, you will be able to have dominion over all vileness. 3 For if you keep his commandments, every lust and pleasure of this age will be subject to you, but success will follow you in every good undertaking of yours. Take his maturity and modesty, and say to everyone, that he is in great honor and dignity with the Lord;<sup>9</sup> and that he is a president with great power and powerful in his office. Throughout the whole globe, *the* power over *the* change-of-mind has been assigned to him alone. Does he not seem to you to be powerful? But *all of you\** despise the maturity and shamefacedness which he has toward *all of you\**.”

4(112.1) I said to him, “Ask him, lord, whether I have done anything against his order to offend him since *the time* he has been in my house.”

5(2) “I also know,” he declared, “that you have not done, nor will do nothing against, his order. And it is for that reason that I am uttering these *words* to you, in order that you might persevere. For he has given me a good estimate about you. However, tell these words to the others, in order that those who have also changed-their mind or will *change-their-mind*, might have the same sentiments as you; and, in order that he will give a good interpretation of them to me, and I to the Lord.”

6(3) “Lord,” I declared, “I myself also show all humans the great-works of the Lord.<sup>10</sup> However, I am hoping that all who have previously sinned will willingly change-their-mind upon hearing these things, and recover life.”

7(4) “Therefore, persist in this ministry and finish it,” he declared. “However, whoever performs his instructions will have life; and such a *person* has great honor before the Lord.<sup>11</sup> But whoever does not keep his instructions, are fleeing from their own life and are adverse to him. But he has his own honor with the Lord. Therefore, whoever will be adverse to him,<sup>12</sup> are not keeping his instructions but are delivering themselves to death; and each one of them is guilty of his own blood. However, I am saying to you: keep his instructions and you will have a remedy for *your* sins.

8(113.1) “However, I have sent these virgins, in order that they might live with you, for I saw that they were affable toward you. Therefore, you have them as assistants, by whom you might better keep his instructions. For it is not possible to keep these instructions without these virgins. However, I see that they are with you willingly; but I will direct them not to leave your house at all. 9(2) As for you, purify your house, for they are willing to live in a clean dwelling. For they are clean and chaste, and industrious; and all of *them* have favor with the Lord. Accordingly,}} if-at-any-time {{they might}} find your house {{to be pure, they are remaining-beside<sup>13</sup> you. However, if-at-any-time *even* the slightest pollution will have fallen into it, they will instantly}} withdraw-{{from your house, for these}} virgins love {{no sort of pollution at all.”

10(3) I said to the Shepherd, “Lord,}} I am hoping {{that I will please them, in order that they will always be willing to dwell}} into {{my house. And}} even-as he, to whom you delivered me, {{is}} not {{blaming me, so neither}} will they blame {{me.”

11(4) He said;}} to the Shepherd, “I know {{that the slave}} of God is wanting to be living, {{and will keep}} these instructions, {{and will appoint}} these virgins in cleanness.”

12(5) After he spoke these *things*, he delivered me {{again}} to the {{Shepherd and}} called {{the}} virgins; {{and}} he said to them, {{“Since I see that you are willing to dwell in his house, I commend him and his house to you, in order that you might not recede at all from his house.”

<sup>1</sup> [32:8] others “for the Lord”

<sup>2</sup> literally “out-of”

<sup>3</sup> may also be translated “faithless”

<sup>4</sup> [32:15] Lat(V) / Lat(P) “once become angry”

<sup>5</sup> [32:18] Lat(VP) / F “slave”

<sup>6</sup> [32:18] others “of the Lord”

<sup>7</sup> literally “diaphragms”

<sup>8</sup> Bracketed sections are only extant in a Latin translation of the Greek original.

<sup>9</sup> [33:3] others “with God”

<sup>10</sup> [33:7] others “of God”

<sup>11</sup> [33:7] Lat(P) “before God”

<sup>12</sup> [33:7] Lat(P) / Lat(V) omits “But he has his own honor...adverse to him” due to scribal error

<sup>13</sup> [33:9] Gk(X404) / Lat “will remain-beside”

Now they heard these words willingly.

**13(114.1)** Next he<sup>1</sup> said to me, “Act manfully in this ministry. Make known to every human the great-things of the Lord God,<sup>2</sup> and you will have favor in this ministry. Therefore, whoever walks in these instructions will live and will be happy in his life. But whoever neglects them will not live and will be unhappy in his life. **14(2)** Say to everyone, whoever is able to act correctly, not to cease *acting in this way*; exercising good works is useful to them.

“However, I say, that it is necessary for every human to be snatched-out of inconveniences. For a *person* who is in want, and is suffering inconveniences in his daily life is in great torment and need. **15(3)** Accordingly, whoever snatches the soul of such a *person* out of need acquires great joy for himself. For the *person* who is being vexed by such an inconvenience is being excruciated and racked with torment equal to a *person* in chains. For many, on account of such calamities, not being able to suffer *through* them, bring death upon themselves. Accordingly, the *person* who knows the calamity of such a human, and does not snatch him out of *it*, is committing a great sin and}} is becoming liable of {{the}} blood {{of this *human*.

**16(4)** “Accordingly,}} may *all of you*\* {{who have accepted *things* from Lord,}} be doing {{good works, lest, while you\* are delaying, the building of the tower be finished, and you\* will be rejected from the edifice: there is now no other tower being built.<sup>3</sup> For the sake of *all of you*\*, the building has been interrupted. Accordingly, unless you\* might hasten to do what is correct, the tower will be finished and you\* will be excluded.”

**17(5)** Now after he spoke to me, he rose from *the* bed; and, having taken-hold of the Shepherd and the virgins, he departed. However, he said to me, that he would send the Shepherd and *the* virgins back to my house.

May the name of the *one* who wrote this book be written on a pillar of gold. With thanksgiving to Father, Son, and Holy Spirit, this book of the prophet Hermas has been finished.<sup>4</sup> Let it be.<sup>5</sup>

Here ends the Book of the Shepherd, the learner of the blessed emissary Paulus. Thanks be to God.}}<sup>6</sup>

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<sup>1</sup> [33:13] Lat(V) / Lat(P) “Next the Shepherd” / Eth “Next the messenger”

<sup>2</sup> [33:13] Lat(P) “Lord”, Eth / Lat(V) “Lord God”

<sup>3</sup> [33:16] some omit “and you will be rejected...being built”

<sup>4</sup> [33:17] Lat(VP) / Eth adds

<sup>5</sup> [33:17] Lat(V) / Eth, Lat(P) adds “Let it be”

<sup>6</sup> [33:17] Lat(V) adds / Eth adds “Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 191 of mercy, 23<sup>rd</sup> night and 22<sup>nd</sup> day of the month, etc.” The writer goes on to show that Hermas is Paul appealing to Acts 14:12.