

SHEPHERD OF HERMAS

CHAPTER 1

Vision 1

The man who nourished me has sold me to a certain Rhode¹ into Roma. Many years after this, I saw her and² 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 thoroughly-rationalized in my heart, saying, "How happy I would be if I was having a woman of such beauty and such manner!" I deliberated³ only this thought, but no other, not even one.

3 After some time, while I was going into the countryside,⁴ and while I was glorying in the creatures⁵ 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,⁶ 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,⁷ I came to level ground. And I got on my knees,⁸ and I began to be praying to the Lord⁹ 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 me¹⁰ right now?"

"No," she declared. "Instead, hear the words which I am going to be saying to you. The god, the one who is residing¹¹ in the heavens, and who created what is out of what is not,¹² and who multiplied and grew them for-the-sake of his holy assembly, is being angered with you because you sinned against¹³ me."

7 I answered her, saying, "Sinned against¹⁴ you? How so?¹⁵ Or when did I utter a shameful word to you? Did I not always esteem you as a goddess?¹⁶ 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 wickedness¹⁷ 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 deliberates¹⁸ about what is righteous. Therefore, in the act for him to be deliberating¹⁹ righteous things, his glory is setting itself straight in the heavens, and he has the Lord placable in every affair of his.²⁰ But the ones who are deliberating²¹ wicked things in their hearts,²² are drawing death and captivity on to themselves, especially the ones who are acquiring this age and are prancing in their riches and are not holding themselves to the good things, the things which are going to come.²³ 9 Their souls will change-their-mind,²⁴ whichever ones have no hope in the Lord.²⁵ Instead,²⁶ they have despaired of them and²⁷ their life. Instead, you be praying to God, and he will heal the sinful-actions²⁸ of you and of your whole house and of all the holy-ones."

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

² [1:1] Lat(V) add

³ literally "took-counsel with myself"

⁴ [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"

⁵ [1:3] Gk(A), Lat(V), Eth "creature" (or "creation")

⁶ [1:3] (lit. wayless) / Lat(V) "a place on the right side"

⁷ [1:3] Lat(V) "place"

⁸ literally "I put the knees"

⁹ [1:3] Gk(S) "to God"

¹⁰ [1:6] Lat(V), Gk(A), Eth "Are you my convictor?"

¹¹ literally "dwelling-down"

¹² literally "created 'the is' out of 'the not is'"

¹³ literally "into"

¹⁴ literally "into"

¹⁵ [1:7] Lat(V) / Gk(SA), Lat(P), Eth "In what place?"

¹⁶ [1:7] Gk(A) "daughter" / Eth "mistress"

¹⁷ [1:8] Gk(A) "sexual-immorality"

¹⁸ literally "takes-counsel with himself"

¹⁹ literally "taking-counsel with himself"

²⁰ [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"

²¹ literally "taking-counsel with themselves"

²² [1:8] Gk(SA,X4705) / Gk(Boh) "in them"

²³ [1:8] Gk(X4705), etc. / Gk(A) "to the good things which are going to come"

²⁴ [1:9] Gk(S) / Gk(X4705) "will change-their-interest" / Gk(Bod) "will change-their-interest for themselves" / Eth "are being indebted to be changing-their-mind" (see below for Lat(VP))

²⁵ [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"

²⁶ [1:9] Gk(SA,X4707) / Lat(V) "And" / Lat(P) "For"

²⁷ [1:9] Gk(X4707), Lat(P) / Gk(SA,Bod) "themselves and" / Lat(V) "and neglect"

²⁸ [1:9] Gk(AS,X4707) / Gk(Bod) "sins"

10(2.1) After the event for her to utter 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 be saved? Or how will I make atonement to the Lord God about my many sins, my complete sins?²⁹ 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 deliberating³⁰ and discerning these things in my heart, I was looking at a great white seat for reclining, standing-opposite me, made out of snow-white wool, like snow.³¹ And a woman, an elderly-lady dressed in brightest apparel, came, having a book in³² her hand. And she sat-down alone, and she was greeting me, "Be rejoicing, Hermas!"

And I, grieving and weeping,³³ spoke to her, "Be rejoicing, lady!"

12(3) And she spoke to me, "Why are you so sullen, Hermas? Why is the long-suffering and not-easily-upset one, the always laughing one, so downcast in his³⁴ appearance and not cheerful?"

And-I spoke to her, "By a most-good woman saying, 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 deliberation³⁵ 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 distancing himself from every wicked desire and is full of all simplicity and a great lack-of-evil.

14(3.1) "Instead, this is not the reason³⁶ why God is being angered with you. Instead, it is in order that you might turn-back your house which³⁷ acted-lawlessly against³⁸ the Lord and against both of you*, their parents. Instead, because you are loving of your children, you were not admonishing them; instead, you permitted³⁹ them to be terribly destroyed.⁴⁰ This is why the Lord is being angered with you. Instead, he will heal all 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 by⁴¹ your mundane acts. 15(2) Instead, the abundant-compassion of the Lord⁴² had mercy on you and on your house and will make you strong and will found you in his glory.⁴³ Only may you not become-lazy; instead, be being of a good soul,⁴⁴ and be making your house strong. For as a metalworker, by hammering his work, obtains-mastery of it for whatever affair he wants,⁴⁵ so also does the account, the daily one, the righteous one, obtain-mastery of all wickedness. Therefore, may you not stop⁴⁶ admonishing 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."⁴⁷

16(3) After the event for these words of hers to be ceased, 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."⁴⁸

I heard great and marvelous things from her,⁴⁹ things which I am not capable of remembering, for all the words were frightening, words which a human is not able to sustain. Therefore, I remembered her last words, for they were beneficial for us and gentle.⁵⁰

17(4) "Behold, the God of the Powers, whom I love, created the world with⁵¹ 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

²⁹ [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?"

³⁰ literally "taking-counsel with myself"

³¹ [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"

³² literally "into"

³³ [1:11] Gk(A) "I, leaping in spirit with joy at her greeting"

³⁴ literally "the"

³⁵ usually translated "counsel" (also later in verse)

³⁶ [1:14] Lat(V) "But your reason is not"

³⁷ [1:14] Lat(V) "Instead, it is on account of your house which"

³⁸ literally "into" (also later in verse)

³⁹ literally "dismissed"

⁴⁰ [1:14] Gk(A), Lat(P), Eth / Gk(P,S1) omit "terribly" / Lat(V) "to live riotously"

⁴¹ literally "from"

⁴² [1:15] Lat(V) "of God"

⁴³ [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"

⁴⁴ [1:15] Lat(V) "Only do not wander, but be calm" / Lat(P) omit

⁴⁵ [1:15] Lat(V) "work, exhibits it to anyone whom he wants"

⁴⁶ literally "leave-off"

⁴⁷ [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."

⁴⁸ [1:16] Lat(V) omit "and hear the glories of God"

⁴⁹ [1:16] Lat(V) "And unfolding a book, she read gloriously"

⁵⁰ [1:16] (literally "tame") / Lat(V) "for they were few and useful to us"

⁵¹ [1:17] Gk(S) / Lat(V) "Powers, created the world with his invisible power and" / Lat(P) "Powers, created the world, sustaining it with all virtue and" / Eth "Powers, created the world in his pit and in his love and"

foresight,¹ has created his holy² assembly which he also blest. Behold, he is discharging³ 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 youngsters came. And they picked-up the seat and went-off toward the east.⁴ **19(2)** But she *was* calling me to herself, and she touched my chest, and said, “Were you pleased by what I read-aloud?”⁵

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 first⁶ 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,⁷ 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,⁸ Hermas!”

CHAPTER 2

1(5.1) Vision 2

While I was going into the countryside⁹ during the season (which was also the same season as a-year-ago), I, while I was walking-around, was reminded of the vision of a-year-ago. And *once* again, a spirit is picking me up, and it is carrying me away into the same place to-where I *had also been* a year-ago. **2** Therefore, after I came into the place, I got on my knees,¹⁰ and I began to be praying to the Lord and to be glorifying his name, because he deemed me worthy and made-known to me my sins, my former *sins*. **3** But after the *act* for me to be arisen from the prayer-to God, I, looking opposite of me, *saw* the elderly woman whom I had also seen a year-ago.¹¹ 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 being 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 after I retired into a certain place in the field, I transcribed *all the words to the alphabetical-letter*,¹² for I was not finding the syllables. Therefore, after I *myself*¹³ finished the alphabetical-letters of the little-book, the little-book was suddenly snatched out of my¹⁴ hand. But I did not see by whom.

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) “Herma, your seed set God aside and reviled against¹⁵ the Lord. And in great wickedness, they betrayed their parents,¹⁶ and they are reputed¹⁷ as *being* betrayers of parents. And after they betrayed *them*,¹⁸ they were *still* not profited. Instead, they added *still more* to their sins: the *acts-of-licentiousness* and minglings-together¹⁹ of wickedness. And in-this-manner, *the measure* of their lawlessness was filled-up. **7(3)** Instead, make these words known to all your children,²⁰ and to your female-partner²¹ who from now is going to be a sister to you.²² For even she is not²³ distancing herself *from* the tongue in which she acts-wickedly. Instead, after she *has* heard these words, she will distance herself *from this behavior* and she will obtain²⁴ 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*,²⁵ then²⁶ all the sins which they previously sinned will be forgiven.²⁷ And *this will be granted* to all the holy-ones, the *ones* who sinned until this day, 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.²⁸

9(5) “For the Master swore, by²⁹ his glory, to his elect-ones: If-at-any-time a sinning might still come-to-be *done by them after* this day which has been ordained, they will not be having salvation.³⁰ For the *possibility to have* a change-of-mind for³¹ the righteous-ones has an end. The days of a change-of-mind for³² all 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 order that they might receive in full the things-which-have-been-professed with much glory.

11(7) “Therefore, *all of you**, the *ones who are* working the righteousness: Remain-in it, and may you* not be double-souled,³³ in order that your* passing³⁴ 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 by³⁵ his son, for the *ones who* denied their Anointed-One³⁶ to have been rejected from their life,³⁷ *that is*, the *ones who are* now going to be denying *him* in the coming days.³⁸ But to the *ones who* formerly denied him, he became³⁹ 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 allow your sister to *do what she wants*, 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 produces⁴⁰ death *but the forgetting of them, perpetual life*.⁴¹ But *as for* you, Hermas, you had great tribulations of your own⁴² because of the transgressions of your house, because you did not take *proper* interest in them.⁴³ Instead, you neglected them and wallowed-together in your own activities, your wicked *activities*. **14(2)** Instead, the *act* for you not to depart⁴⁴ from a living god, and your simplicity, and your vast self-restraint are saving you. These *things* have saved you,⁴⁵ if-at-any-time you might remain-in *them*; and they are saving all the *ones who are* working the *deeds* such as *these* and *are* going in a lack-of-evil and simplicity. These *individuals* will have the strength to overcome every wickedness and are remaining-near into a perpetual life.

15(3) “Happy are all the *ones who are* working the righteousness. They will not be utterly-destroyed *even* till an age. **16(4)** But you will speak to Maximus:⁴⁶ ‘Behold, a *extremely great*⁴⁷ tribulation is coming, if-at-any-time you might be made-to-appear to deny again.’ ‘The Lord is near the *ones who are* turning-back,’ as *it is* written in Eldad and Medad, the *ones who* prophesied in the desert to the people!’ (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 young-man, *who was* saying to me, “The elderly woman from whom you received the little-book—who are you thinking that she is?”⁴⁸

I declared, “The Sibyl.”

“No, you are mistaken,”⁴⁹ he declared.

“Then who is she?” I declared

“The Assembly of God,”⁵⁰ 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.”

¹ [1:17] Lat(VP) “waters, who in his own power”

² [1:17] Gk(A) omit “holy”

³ [1:17] Lat(V) “he will discharge”

⁴ literally “rising-up”

⁵ literally “of my reading-aloud”

⁶ [1:19] Gk(Am,S2), Lat(VP) “previously” / Gk(S1) omit

⁷ literally “rising-up”

⁸ [1:20] Lat(V) “Be strong” (or “Be made strong”)

⁹ [2:1] Gk(AS), Eth / Lat(V) “As I was making my way to Cumae” / Lat(P) “As I was journeying in the region of Cumans”

¹⁰ [2:2] literally “I put the knees”

¹¹ [2:3] Gk(A), Lat(V) / Gk(S) “seen previously” / Lat(P), Eth “seen”

¹² [2:4] Lat(P) “me. Now taking the book, I sat down in one place and wrote all of it in order”

¹³ [2:4] Gk(S) / Gk(A) add

¹⁴ literally “the”

¹⁵ [2:6] Lat(V) omit “God, and they have reviled against”

¹⁶ literally “they gave over their parents in-advance”

¹⁷ literally “heard”

¹⁸ literally “they gave them over in-advance”

¹⁹ possibly referring to sexual intercourse

²⁰ [2:7] Lat(V) “Now rebuke your children with these words”

²¹ 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”

²² [2:7] Gk(A), L(VP) / Gk(S) omit “to you”

²³ [2:7] Lat(V) “. Let her”

²⁴ literally “have”

²⁵ [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”

²⁶ [2:8] Gk(A), Lat(V), Eth / Gk(S), Lat(P) “when”

²⁷ literally “dismissed”

²⁸ [2:8] Gk(S) / Gk(A), Lat(VP) “hearts”

²⁹ literally “according-to”

³⁰ literally “it will not be for them to be having salvation”

³¹ literally “to”

³² literally “to”

³³ [2:11] Lat(V) “and so act”

³⁴ [2:11] Lat(P) “journey”

³⁵ literally “according-to”

³⁶ [2:12] Gk(S1) / Gk(A,S2), Lat(P) “have denied their Lord” / Lat(V) “have denied him and his son” / Gk(Bod) omit

³⁷ [2:12] Lat(V) “and whoever does not deny his own life.”

³⁸ [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.”

³⁹ [2:12] Lat(P) “he will be”

⁴⁰ literally “works-down”

⁴¹ [2:13] Lat(V) add

⁴² [2:13] Lat(V) “of the world”

⁴³ [2:13] Lat(V) “because you neglected them as if they did not belong to you”

⁴⁴ [2:14] Lat(V) “But you will be saved for not having departed”

⁴⁵ [2:14] Lat(V) “God, and your simplicity and singular self-restraint will save you”

⁴⁶ [2:16] Lat(V) “. Say”

⁴⁷ [2:16] Lat(V) add “great” / Gk(A) add “extremely great”

⁴⁸ literally “thinking her to be?”

⁴⁹ literally “misled”

⁵⁰ [2:17] Lat(V) add

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 had not given it.¹

“You have done well,”² she declared. “For I have words to add-to *it*. Therefore, whenever I will finish-off all the words, they will be made-known to all the elect-ones through you. 19(3) Therefore,³ you will write two small books, and will send one to Clemens and one to Graptos. Therefore, Clemens will send it into the cities abroad⁴ (for that has been permitted to him), but Graptos will admonish the widows and the orphans. But **you** will read it aloud into this city *together* with the elders, the *elders who are* presiding themselves over the assembly.”

CHAPTER 3

1(9.1) Vision 3

*The vision which I saw, brothers, was like this:*⁵

2 After I fasted many-times and beseeched the Lord in order that he might manifest the revelation which he made-a-profession to show me through the⁶ elderly *woman*, on that very night the elderly *woman* saw me, and she spoke to me, “Since you are so indigent and effortful with⁷ the *result* to know everything, come into the field where you are farming,⁸ and I will be made-to-appear to you at about the fifth⁹ hour and will show you what it is necessary for you to see.”

3 I asked her, saying, “Lady, into what part¹⁰ of the field am I to go?”

“Wherever you want,” she declared.

I selected for myself a beautiful place *which* was secluded.¹¹ But before I *was* to utter to her and to speak *the name of* the place, she said to me, “I will come¹² there, wherever you want.”

4 Therefore, brothers, I went into the field, and counted-up¹³ 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* being laid *there*, and *that there* was¹⁴ not-one *person* in the place, I became utterly-astounded and something-like¹⁵ a trembling took* *hold of* me; and my hairs *stood* upright, and something-like a *fit* of shuddering came-to me *since* I was¹⁶ alone. Therefore, after I came to¹⁷ myself, and after I was caused-to-have-remembrance of the glory of God, and after I took* courage,¹⁸ I, after I got on my knees,¹⁹ *once* again, as I *had* also formerly *done*, was confessing-forth my sins to the Lord.

6 Now she came with six young-men whom I had also formerly seen, and she was made-to-stand by me.²⁰ And she listened-attentively *while* I was praying-to God and confessing-forth my sins to the Lord.²¹ And she touched me, saying, “Hermas, cease yourself *from* asking *again*²² about all *these things* 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 she said to the young-men, “Be going-away and be building.”

8 And after the *event* for the young-men to retire and we *were* having become alone, she said to me, “Sit-down here.”

I said to her, “Lady, permit the elders to sit-down first.”

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

9 Therefore, when I was wanting to sit-down on the right sides,²³ she did not allow me. Instead, she motioned-to²⁴ me with her hand, in order that I might sit-down on the left sides.²⁵ Therefore, *while* I was thoroughly-rationalizing²⁶ and grieving because she did not allow me to sit-down on the right sides,²⁷ she said to me, “Are you being grieved, Hermas? The place on the right sides²⁸ is for others, the *ones who* have already *been* well-pleasing to God and suffered for-the-sake of

¹ literally “I denied to have given it”

² literally “beautiful”

³ [2:18] Gk(A,S2), Lat(V) / Lat(P), F “And” / Gk(S1) omit

⁴ literally “outside”

⁵ literally “such”

⁶ [3:2] Gk(S) / others “that” (literally “the elderly *woman* that”)

⁷ literally “into”

⁸ [3:2] Gk(S) / Bod, Gk(A), Lat(V) “where you pass time” / Lat(P) “where you wish”

⁹ [3:2] Lat(V) “sixth”

¹⁰ literally “place”

¹¹ literally “placed having retired”

¹² [3:3] Gk(S1) omit “I will come”

¹³ literally “counted-together”

¹⁴ literally “is”

¹⁵ literally “as-if” (also later in verse)

¹⁶ literally “being”

¹⁷ literally “in”

¹⁸ usually translated “audacity”

¹⁹ literally “I put the knees”

²⁰ [3:6] Gk(A) / Lat(V), Eth “she stood behind me” / some emend to “she stood by me”

²¹ [3:5-6] Gk(S) omit “Now at this...my sins to the Lord” (by scribal error)

²² [3:6] Gk(S) / Gk(A) add

²³ literally “into the right parts”

²⁴ literally “nodded-in”

²⁵ literally “into the left sides”

²⁶ [3:9] Gk(S2) / Gk(A) “was rationalizing” / Gk(S1) omit “Instead with her hand...would not allow me” (by scribal error)

²⁷ literally “into the right parts”

²⁸ literally “place into the right parts”

the²⁹ name. But you are lacking much, in order that you might sit-down with them. Instead, remain in your simplicity as you are now remaining,³⁰ and you will sit-down with them and *with* as-many-of-those, if-at-any-time they might work their works and might bear-up-under³¹ *the things* which 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. Due to this, the right sides³² of the holy-place are for those *individuals* and for *whoever else*, if-at-any-time he might suffer due to the name. But the left sides³³ are for the rest of *them*. Instead, both the same gifts and the same things-which-have-been-professed are *reserved* for³⁴ even the *ones* sitting themselves on³⁵ *the right sides* and the *ones sitting* on the left *sides*. *The only difference is that* those *individuals* are sitting themselves on³⁶ *the right sides* and are having a certain glory. 11(2) Now **you** are eager to sit-down with them on³⁷ *the right sides*, but instead, your lackings are many. But you will be cleansed from your lackings. And³⁸ all the *ones who are* not being double-souled will be cleansed from all their sinful-actions *up* into this day.”

12(3) After she spoke these *things*, she was wanting to go-off. But after I fell before her feet, I asked her by³⁹ 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 on⁴⁰ the left *sides*. But she also sat-down on⁴¹ *the right sides*. 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 six⁴² young-men, the *ones* having 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 young-men. But these *six* were receiving them and were building. 15(6) Indeed, all the stones *which were* being drawn out of the deep, they were putting into the building as they were.⁴³ For *the stones* were joining and were fitting-together⁴⁴ *exactly* into the junction with the other *stones*—and they were being glued so *tightly* to one another in this manner, so-as for their junction to not be being-made-to-appear. Now the building of the tower was appearing as *if* having 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 casting⁴⁵ a long-ways-away from the tower. 17(8) But many other stones were lying in a circle around the tower,⁴⁶ and they were not making-use-of them on⁴⁷ the building. For some of them were having become-scabby; but different *ones were* having cracks, but others *were* having been chipped,⁴⁸ 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.⁴⁹ 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 be rolled into the water, although they were wanting to be rolled and to 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 to me *to* have seen these things and not *to be* knowing what they are *meaning*?”

She answered me, saying, “You are a clever⁵⁰ 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*,⁵¹ when they hear these things, they might be knowing the Lord in much glory.”

²⁹ [3:9] Gk(Bod), Lat(V) / Gk(S) “my” / Gk(A), Lat(P), Eth “his”

³⁰ [3:9] Gk(S1) / Gk(A,S2) “persisting”

³¹ literally “as-many-as if they may work their works and may bear-up-under”

³² literally “parts”

³³ literally “parts”

³⁴ literally of”

³⁵ literally “out-of”

³⁶ literally “out-of”

³⁷ literally “out-of”

³⁸ [3:11] Gk(S1) / Gk(A,S2) “But even”

³⁹ literally “according-to”

⁴⁰ literally “out-of”

⁴¹ literally “out-of”

⁴² [3:14] Gk(A,S2), Lat(VP), Eth / Gk(S1) “sixty”

⁴³ literally “building in-this-manner”

⁴⁴ literally “symphonizing”

⁴⁵ [3:16] Gk(A), Lat(VP), Eth / Gk(S) “placing”

⁴⁶ [3:17] Gk(S) omit “But many other stones were lying in a circle around the tower” (by scribal error)

⁴⁷ [3:17] Gk(S1) / Gk(A,S2) “within”

⁴⁸ [3:17] Lat(V) omit “but others have been chipped”

⁴⁹ literally “wayless”

⁵⁰ usually translated elsewhere “crafty”

⁵¹ [3:19] Gk(S), Eth / Gk(A), Lat(VP) add

20(2) But she declared, “Indeed, many will hear; but some from among them, when they hear, will be made-to-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 be made-to-rejoice.

“Therefore, be hearing the parables of the tower. For I will reveal everything to you. And no longer be troubling me² about a revelation, for these revelations have an end. For they have been fulfilled. Instead, you will not cease requesting for revelations for yourself, for you are shameless.

21(3) “Indeed, the tower which you are looking-at being built, *that is I*, the Assembly, the *one who* was seen by you even 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 be made-to-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,³ 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.⁴ 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.”⁵

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

“These are the holy messengers of God, the first *ones who* were created, to whom the Lord delivered all his creation for *them* to grow *it*, and to be building *it up*, and to be being-masters-over all the creation. Therefore, through these, the building of the tower will be finished.”

25(2) “But who are the others,⁶ the *ones who are* bringing-away the stones?”

“These are also holy messengers of God, but those six are surpassing them. Therefore, the building of the tower will be completely-finished, and all⁷ will be gladdened 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** are⁸ worthier than all *others*, in order that *this* might be revealed to you—for others⁹ are ahead of you, and better *than* you,¹⁰ 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 you¹¹ and will still¹² be revealed due to the¹³ double-souled—the *ones who are*¹⁴ thoroughly-rationalizing in their hearts if whether these things are¹⁵ so or are not. Be saying to them, that all these things are truthful and none of *them* are from-outside the truth. Instead, all of *them* are¹⁶ 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-together¹⁷ *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 *which they are* putting-on into the building, and their junctions are fitting-together¹⁸ with the other¹⁹ stones, the *ones which* have been already been built?”

“These are the *ones who already slept and*²⁰ suffered for-the-sake of the name of the Lord.”²¹

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

She was declaring, “Indeed, the *ones which are* going-away into the building and *are* not being hewn, these the Lord *approved*, because they went in the straightness of the Lord and set themselves straight in his instructions.”

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

“They are young in the faith and *are* faithful. But they are being admonished by the messengers for²² the *result* to be doing what is good, due to *the fact* that no²³ wickedness was found in them.”

31(5) “But who are the *ones* whom they were throwing-away and were casting *aside*?”²⁴

“These are *ones who* have sinned, and *who are* wanting to change-their-mind. Due to *this reason*, they were not hurled-off a long-ways into the tower, because, if-at-any-time they might change-their-mind, they will *still* be of good-use within the building. Therefore, the *ones 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 *during the time* in which the tower is 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*: to be 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 far²⁵ 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,²⁶ because they provoked him to anger.

33(2) “But the other²⁷ *stones* which you have seen many being laid *around*, not going-away into the building: indeed these *stones*, the *ones* having become-scabby, *are the ones who* have known the truth, but *are* not remaining-on²⁸ it, nor-even were they being-glued to the holy-ones. Due to this, they are useless.”²⁹

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 among³⁰ 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 long³¹ 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,³² due to³³ 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 are* leading-their-souls-away, might be trimmed from them,” she declared, “then will they be of-good-use within the building to God.³⁴ For³⁵ 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, 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

¹ [3:19] Lat(V) “things, they may greatly glorify the Lord.”

² literally “no longer be affording me labor”

³ [3:22] Lat(V) “toward the Lord”

⁴ [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”

⁵ [3:23] others “the Lord / Lat(V) “God”

⁶ literally “different-ones”

⁷ [3:25] Lat(V) “Therefore, with their help, when the tower is perfected, all”

⁸ [3:26] Lat(V) “to me, “Are you”

⁹ [3:26] Gk(AS,X4706), Lat(VP) / Eth “many”

¹⁰ [3:26] Gk(S,Bod,X4706?), Lat(VP) / Gk(A), Eth omit “than you”

¹¹ [3:26] Gk(A,Bod?,X4707), Lat(VP), Eth / Gk(S1) omit “it was revealed to you” / Gk(S2) omit “to you”

¹² [3:26] Gk(SA,Bod,X4706?), Eth / Gk(S), Lat(VP) omit “still”

¹³ [3:26] Gk(SA,Bod) / Gk(X4706?) omit “the”

¹⁴ [3:26] Gk(AS,Bod) / Gk(X4707?) seems to omit “the *ones who are*”

¹⁵ [3:26] Gk(Bod,S2,X4705), Lat(VP), Eth, ClemAlex / Gk(A) “things will be” / Gk(S1) omit “if whether these things are so or are not”

¹⁶ [3:28] Gk(S,X4706) / Gk(A) “them will be”

¹⁷ literally “symphonizing” (also twice more (“symphonized”) in this verse)

¹⁸ literally “symphonizing”

¹⁹ literally “different”

²⁰ [3:28] Lat(V) add

²¹ [3:28] Gk(A), Lat(VP) / Gk(S) “of God”

²² literally “into”

²³ [3:30] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “no”

²⁴ [3:30] Lat(V) “were placing near the tower?”

²⁵ [3:32] Gk(S) omit “and being hurled far”

²⁶ [3:31] others “of God”

²⁷ literally “different”

²⁸ [3:33] Gk(S) / Gk(A) “but did not remain-on”

²⁹ [3:32] Gk(A), Lat(V) / Gk(S,Bod), Lat(P), Eth omit “nor were they...useless”

³⁰ literally “in”

³¹ literally “Until when”

³² [3:35] Gk(Bod) / Gk(A) “Anointed-One”

³³ [3:36] Gk(S) omit “riches of this age...to”

³⁴ [3:36] Lat(V) “for the building of (the) Lord”

³⁵ [3:36] Gk(A,S2,Bod,X4706?), Lat(V) / Gk(S1), Lat(P), Eth omit “For”

of good-use to God. For even **you**, *Hermas*, are being made-used-of *from* out of the same stones.¹

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 *are* being rolled out of the way into roadless-regions:² 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 the *ones who are* falling into the fire and being burned: these are the *ones who*, *even* into the end, went-away from God, the Living God; and on whose heart the *act* to change-*their*-mind no longer ascended, due to the 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 being able to be rolled 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, as-a-result, all these stones, the *ones* having been thrown-away and not joining into the building of the tower, if a change-of-mind is possible for³ them and if they have a place within⁴ this tower.

“They have a change-of-mind available,” she declared, “*but* instead they are not being able to join 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.⁵ 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 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 to see 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.

“This tower is being sustained by them in accordance with a commandment of the Lord.⁶ **47(3)** Now be hearing their operations. Indeed, the first of them, the *one* clasping⁷ her hands *together*, is being called Faith. The elect-ones of God are saved through this *woman*. **48(4)** Now the other, the *one* having been girded-about and displaying manliness, is being called Self-Restraint. She is a daughter of Faith. Therefore, whoever might follow her will be happy in his life, because he will distance himself *from* all the wicked works, having-faith that, if-at-any-time he might distance himself *from* every wicked desire,⁸ 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 being 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 the works of their mother *then* you are being able to live.”

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

“Be hearing the powers which they are having,” she declared. **51(7)** “Now their powers are being grasped by⁹ 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 screamed¹⁰ 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 *the* end is here.¹¹ Instead, it will be built-upon quickly. Do not be inquiring of me any more.¹² 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*,¹³ *Hermas*: to utter all these words which I am going to be saying 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.¹⁴ 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 be ceased 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,¹⁵ instead also be sharing-with the *ones who are* lacking *things* for themselves. **58(3)** For indeed, some *people*, from their many meats, contract a weakness in¹⁶ their flesh, and ruin their flesh. But the *ones who are* not having 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*, the *ones who are* having *abundance* and are not sharing-with the *ones who are* lacking *things* for themselves.

60(5) “*All of* you*, be looking out for the judgment, the *judgment which is* coming-upon you*. Therefore, *all of* you*, the *ones who are* surpassing *others*, seek-out the *ones who are* hungering as-long-as¹⁷ 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.¹⁸ **61(6)** Therefore, *all of* you*, the *ones who are* prancing¹⁹ in your* riches, be looking out, lest perhaps the *ones who are* being-made-to-lack will groan, and their groaning will ascend before the Lord,²⁰ and *all of* you* *along* with your* good *things*²¹ 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:²² Do not be becoming like the druggists.²³ Therefore, indeed the druggists carry their drugs²⁴ 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 mix-together²⁵ 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 yours²⁶ will defraud you* of your* life. **65(10)** How are **you*** wanting to be disciplining the elect-ones of the Lord, *while* you* yourselves *are* not having discipline? 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.”²⁷

66(18.1) Therefore, when she ceased herself *from* uttering with **me**, the six young-men, 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 were having 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 was made-to-appear to me.

She answered me, saying, “It is necessary for you to inquire-of²⁸ a different *person* 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* she was 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

¹¹ literally “Therefore, as if-at-any-time...finished, the end is having”

¹² literally “Be no-more inquiring of me nothing”

¹³ [3:54] Gk(S), Lat(V) / others add “first” / Gk(Bod) omit “Now this is...first”

¹⁴ [3:55] Lat(V) “of God”

¹⁵ [3:56] Lat(V) / Greek “alone by way of mere relish” / Lat(P) “alone joylessly, in a way calculated to defeat enjoyment of them.”

¹⁶ literally “draw a weakness upon”

¹⁷ literally “till”

¹⁸ literally “place”

¹⁹ [3:61] Gk(A) / Gk(S1) “are being made to prance” / Gk(S2) “are priding”

²⁰ [3:61] Gk(AS.X4706), Lat(VP) / Gk(Bod) “God”

²¹ [3:61] Gk(S.Bod.X4706), Lat(P) / Gk(A) “your* good brothers” / Lat(V) “all riches” / Eth “your* riches”

²² [3:61] Eth omit “and to those in the first seats”

²³ may also be translated “sorcerers”

²⁴ may also be translated “sorceries”

²⁵ [3:62] Gk(S1) omit “all of you do not want to mix-together”

²⁶ [3:64] Gk(AS1) / Gk(S2), Lat(VP), Eth add

²⁷ [3:65] Lat(V), Eth / Gk(A), Lat(P) “to your Lord” (literally “to the Lord of yours”)

²⁸ [3:66] Gk(SB) / Gk(A) “to ask”

¹ [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) omit

² literally “wayless” (also later in vere)

³ literally “to”

⁴ literally “into”

⁵ [3:43] Gk(A), Lat(V), Eth / Gk(S.Bod) “And then they will be relieved from their tortures due to 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”

⁶ [3:45] others “of God”

⁷ literally “grabbing”

⁸ [3:48] Gk(A), Lat(VP), Eth / Gk(S) “wicked works and every wicked desire, and”

⁹ [3:50] Lat(V) “They have equal powers, but their powers are connected with”

¹⁰ literally “shouted-up”

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,¹ and you will receive for yourself 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 for yourself. **73(8)** Be being sufficed with these revelations.² Surely you are not being able to see stronger revelations *than those* which you have seen, are you?”

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

He answered me, saying, “How long³ are *all of you** going to be unintelligent?⁴ Instead, it is the double-souls of *all of you** which are making *all of you** unintelligent, and the *act* to not be 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 three⁵ 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 the *act* to rejuvenate, have nothing else *that* 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*⁶ 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 she was 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 with⁷ the former *time*, but her flesh and her hair were elderly. Be hearing this parable also,” he declared. **81(2)** “Whenever a certain *man* is an elder (himself having already lost-hope,⁸ due to his weakness and his destitution), he is waiting-for nothing else⁹ except the last day of his life. Next, suddenly, an inheritance was left-behind to him. But after he heard *this*, he was arisen-out of his *state*; and after he became deeply-joyful, he dressed himself with this¹⁰ strength. And he is no-longer reclining; instead he has stood up, and his spirit is being rejuvenated, the *spirit* which has already been corrupted from his former acts.¹¹ And he is no-longer sitting himself *down*; instead he is acting-like-a-man. So also in-this-*same*-manner, after *all of you** heard the revelation which the Lord revealed to you*:¹² **82(3)** that¹³ 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,¹⁴ after he saw your* strengthening,¹⁵ were made-to-rejoice. 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.¹⁶ **84(2)** For *exactly-as* if-at-any-time, a good message might come 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, after they changed-their-mind¹⁷ out of a whole heart. You have received the revelation in full, totally-complete. May you no longer request¹⁸ anything *more* about a revelation.¹⁹ But if-at-any-time something might be being necessary, it will be revealed to you.”²⁰

CHAPTER 4

1(22.1) Vision 4

This is a vision which I saw,²¹ brothers, twenty days after the former vision (the *one* which came-to-pass), in-regard-to a type of the tribulation, the tribulation which is coming-upon us.²²

2 I was going-away into a field by the Via Campana.²³ The place is about ten stadia off the way, the public way, but it is easily reached.²⁴ **3** Therefore, *while* I was walking-around alone, I was begging 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 and²⁵ 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 *while* I was glorifying and giving-thanks to him, an echo, as it were, of my voice answered me, “You will not be-double-souled, Hermas.”

I began to be thoroughly-rationalizing this in myself, and to be saying “What am **I** having to be double-souled *about*—**I**, having been founded in-this-manner by the Lord, and after I 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*²⁶ 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 weeping²⁷ and to be asking the Lord, in order that he might²⁸ redeem me from it. And I was again-reminded²⁹ of the word which I had³⁰ heard, “You will not³¹ be-double-souled, Hermas.”

8 Therefore, brothers, after I dressed myself with the faith of the Lord³² and after I was caused-to-have-remembrance of the³³ great *things* he taught me, I, after I became confident, faced the beast.³⁴ Now the beast was coming with such a whizzing, so as to be being able to ruin a city *with one stroke*.³⁵ **9** I came near it. And the sea-monster, as large as it was,³⁶ stretched³⁷ itself out on the ground, and did nothing except project³⁸ its tongue. And it did not move at-all³⁹ until when I passed-by it. **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* for me to pass-by the beast and to come-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 is 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* was being able to utterly-destroy peoples. Instead, by the power of the Lord⁴⁰ and his abundant-compassion, I fled-out-of its *hand*.”

¹ [3:70] Lat(P) “believe”

² [3:73] Gk(S) omit “Be content with these revelations”

³ literally “until what”

⁴ [3:73] Lat(V) “to him, “You are not unintelligent.”

⁵ [3:75] Gk(S1), Lat(VP), Eth / Gk(A,S2) add

⁶ literally “the”

⁷ literally “cheerful alongside of”

⁸ literally “be-without-hope”

⁹ literally “different”

¹⁰ literally “the”

¹¹ [3:79] Lat(V) “, though he was freed from his former sorrows”

¹² [3:81] Gk(S) omit “which the Lord revealed to you”

¹³ may also be translated “because”

¹⁴ [3:80] Lat(V) “after God”

¹⁵ literally “making-strong”

¹⁶ [3:81] Lat(V) “and her countenance was serene”

¹⁷ [3:86] Gk(S,X4706) / Gk(A), Lat(V), Eth “founded, *that is*, the *ones who* changed-their-mind”

¹⁸ [3:86] Gk(A,S2) (both have different forms, same meaning) / Gk(X4706) “request for yourself”

¹⁹ [3:86] Gk(S,X4706), Lat(P) / Gk(A), Lat(V), Eth add

²⁰ [3:86] Gk(SA,X4706?) / others omit “to you”

²¹ [4:1] Gk(S,X4706?) / Gk(A), Lat(VP), Eth “*This* was a vision I saw”

²² [4:1] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “which is a type...coming-upon us”

²³ This would be the true Latin name. The Greek has “the way, the Campanian way”

²⁴ [4:2] Gk(SA) / Lat(VP) “scantily traveled” / Eth “unoccupied”

²⁵ [4:3] Lat(V) omit “might make me strong and”

²⁶ [4:6] some “And, behold, I saw”

²⁷ [4:7] Gk(A,S2,X4706), Lat(VP), Eth / Gk(S1) “to be bending *down* the knees”

²⁸ [4:8] Gk(A,X4706) / Gk(S) “will”

²⁹ [4:7] Gk(S,X4706?) / Gk(A) “reminded-under”(?)

³⁰ [4:7] Gk(S,X4706) / Gk(A) “have”

³¹ [4:7] Gk(S,X4706?) / Gk(A) “May you”

³² [4:8] Gk(A), Lat(V) “God”

³³ literally “which”

³⁴ [4:8] Gk(S,X4706) (lit. “, gave myself into the beast”) / Gk(A) “have given myself into the beast”

³⁵ [4:8] Lat(V) add

³⁶ [4:9] Gk(S,X4706) (lit. “the so-large sea-monster”) / Gk(A) “the so-large livestock”

³⁷ [4:9] Gk(A) (lit. “is stretching”) / Gk(S) “was moving”

³⁸ literally “throw-before/forward”

³⁹ literally “wholly”

⁴⁰ [4:13] Lat(V) “of God”

14(4) “You beautifully fled-out-of *its hand*,” she declared, “because you cast your worry¹ on God² and you opened-up your heart to the Lord, after you had-faith that you might be being able to be saved through nothing except through the great³ and glorious name. Due to this *reason*, the Lord commissioned his messenger, the *one who* is over the beasts, whose name is Thegri; and he blocked-up its 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,⁴ 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 the 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 being-able to do all things, and is turning his anger away from *each of you**, and is commissioning-forth whips upon you*, the double-souled *men*. But Woe to the *ones*⁵ who heard these words and refused-to-hear; the *act* not to be birthed was better for them.”⁶

17(24.1) I asked her about the four complexions which the beast was having on⁷ 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 residing.”⁸ 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**, the *ones 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**, the *ones who are* residing among them,⁹ are being proved. Therefore, the *ones who* remained and were set-on-fire by these *things*,¹⁰ 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 you* will be cleansed and will be useful within¹¹ the building of the tower. 21(5) But the white part is the age, the *one which is* coming, in which the elect-ones of God will reside;¹² because the *ones who* have been selected by God into a perpetual life will be blotless and clean.¹³ 22(6) Therefore, may **you** not stop¹⁴ uttering into the ears of the holy-ones. *Now all of you** also 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.¹⁵ For there was a mass-of-clouds.¹⁶ And **I**, after I was filled with fear, turned-back and went backwards, thinking that the beast was coming.

CHAPTER 5

1(25.1) Revelation 5¹⁷

After I prayed-to *God* in the house and after I sat-down on¹⁸ the bed, a certain man, glorious in his countenance,¹⁹ entered. *His semblance was* of a shepherd, being wrapped-around with a white goat skin, and having a pouch over his shoulders and a stick within²⁰ his hand. And he greeted me, and **I** greeted him in turn.

2 And he straightaway sat-down-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,²¹ and I said to him, “For who are **you**?” Then **I** declared, “For **I** know to whom I was delivered.”

¹ [4:14] Lat(V) “your loneliness and anxiety?”

² [4:14] Lat(V) “on the Lord”

³ [4:14] Gk(A), Lat(VP), Eth / Gk(S) “the holy messenger”

⁴ [4:15] Lat(V) “of God”

⁵ [4:16] Lat(V) “sends you help. But woe to the double-souled”

⁶ literally “was more-taken to them”

⁷ literally “into”

⁸ literally “dwelling-down”

⁹ [4:20] Gk(S), Lat(VP) (lit. “dwelling-down in them”) / Gk(A), Eth “dwelling-down in it”

¹⁰ literally “by them” (neuter)

¹¹ literally “into”

¹² literally “dwell-down”

¹³ [4:21] Gk(S) “will dwell into a perpetual life.”

¹⁴ literally “leave-off”

¹⁵ [4:21] Gk(S) omit “And I did not see... went-off” (by scribal error)

¹⁶ [4:23] Gk(S), Lat(P) / Gk(A), Lat(V), Eth “a noise”

¹⁷ [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) “

¹⁸ literally “into”

¹⁹ literally “glorious to the countenance”

²⁰ literally “into”

²¹ literally “to try me out”

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 was changed, and I recognized him, that he was that *person* to whom I was delivered. And straightaway I was confused, and fear took *hold* of me; and I was completely pulverized from my²² grief, because I answered him so²³ wickedly and senselessly.

5 But he answered me, saying, “Do not be being confounded,²⁴ 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 show²⁵ to you again, *all the things* which you previously saw—their main-points which²⁶ are beneficial to *all of you**. First of all, write my instructions and the parables. But write the other²⁷ *ones* exactly-as I will show you.” Then he declared, “Due to this *reason*, 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 might be able to observe them.”²⁸

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 these *things*, the Shepherd, the Messenger of the Change-of-Mind, instructed me to write in-this-manner.

CHAPTER 6

1(26.1) Instruction 1

“First of all, have-faith that God is one, the *one who* created all the *things* and fully-fitted them, and *who* made all the things out of the *state of what* is not into the *state* to be, and *that he is* having-room-to-contain all *things*, but he is alone uncontainable, and that he cannot be defined in words, nor conceived by the mind.²⁹ 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

1(27.1) Instruction 2

He was saying to me, “Be having simplicity and be lacking-of-evil, and be becoming like the infants, *like the ones who* are not knowing the wickedness, the *wickedness which* is causing the life of the humans to perish. 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 believe³⁰ whichever calumny you might hear. For³¹ after you have-faith in it, **you** yourself will even hold something against your brother. Therefore, in this manner, you will be guilty of the sin of the calumniator.³² 3 The calumny is wicked,³³ an unstable demon, never at peace, *but* instead always residing amid³⁴ dissensions. Therefore, be distancing yourself from it and you will always be on³⁵ good-terms with everyone.

4 “But dress yourself with the solemnity in which there is no wickedness to *cause* a stumbling-block, *but* instead all *things which are* level and cheerful. Be working the good *work*; and out of the *fruit* of your labors which God is giving to you, be giving to all *persons who* are lacking *things* for themselves, with simplicity, not wavering to whom you might give or to whom you might not give. Be giving to all *persons*.³⁶ For God is wanting us to be giving to all *persons* from³⁷ his own presents. 5 Therefore, the *ones who* are receiving will give-back an account to God why they received and in-regard-to what *purpose they received*. For indeed the *ones who* are receiving *while* being put-under-tribulation

²² literally “the”

²³ literally “in-this-manner”

²⁴ [5:5] Gk(S) / Gk(A) “ashamed”

²⁵ literally “order that I will show”

²⁶ literally “the *ones*”

²⁷ literally “different”

²⁸ [5:5] Lat(V) “so you may be able to keep watch over them more easily by reading them from time to time”

²⁹ [6:1] Lat(VP) add

³⁰ literally “should put-faith in” (also in next sentence)

³¹ [7:2] Gk(A, Ath, Ant), Lat(V), Eth / Gk(S), Lat(P) omit “For”

³² [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”

³³ [7:3] Lat(V) “For slander is ruinous.” / Lat(P) “For it is wicked to slander anyone.”

³⁴ Literally “always dwelling-down in”

³⁵ [7:3] literally “always have”

³⁶ [7:4] Gk(SA) / Gk(X4706?), others omit “Be giving to all *persons*”

³⁷ [7:5] Gk(S) / Gk(A), Ant “out of”

will not be given-a-rightful-punishment,¹ but the *ones who are* receiving in hypocrisy will pay a rightful-punishment.

6 “Therefore, the *one who is* giving is guiltless. For as he received from the Lord a ministry to finish, he finished it with simplicity, without distinguishing² to whom he might give or to whom he might not give. Therefore, the ministry *which* was finished with simplicity became glorious in God’s presence. Therefore, the *one who is* ministering in-this-manner with simplicity will live for himself to God.³

7 “Therefore, be observing this instruction as I have uttered to you, in order that the change-of-mind of you and your house, might be found in simplicity, and *that* your heart⁴ might be clean and unstained and that a blessing might fall upon your house.”⁵

CHAPTER 8

1(28.1) Instruction 3

Again he was saying to me, “Be loving truth and let nothing but truth⁶ be going-out of your mouth, in order that the spirit which God caused-to-reside⁷ 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* residing in you,⁸ 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 they 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 being 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 everyone⁹ 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 being able to live for myself after I acted out 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 residing¹⁰ with the spirit of the truth, nor-even to be bringing grief upon the spirit of God,¹¹ 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,¹² 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 truth¹³ from now on, you will be able to acquire life for yourself. And whoever might hear this instruction and will distance himself *from* that most-wicked act-of-lying, he will live for himself to God.”

CHAPTER 9

1(29.1) Instruction 4

He declared, “I instruct you to be guarding¹⁴ your purity. And do not be letting it ascend upon your heart to *think* about another *man’s* woman,¹⁵ or about sexual-immorality,¹⁶ or about any similar wicked *things*. For *while* you this, you are working a great sin. But *while* you are always remembering **your** woman,¹⁷ you will not-even-at-any-time fall into sin. 2 For if-at-any-time this *very wicked*¹⁸ 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,¹⁹ 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 producing²⁰ death for himself. 3 Therefore, **you** be looking *out!*²¹ Be distancing yourself from this reflection. For where solemnity is residing,²² there, upon a heart of a righteous *man*, lawlessness ought²³ not to be ascending.”²⁴

4 I said to him, “Lord, allow me to inquire a few things of you.”²⁵

“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-as²⁶ 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-in²⁷ 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-in²⁸ this passion?”

“Let him be releasing her from *herself*,” 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.”²⁹

7 “Therefore, lord,” I declared, “if-at-any-time after the *event* for the woman to be 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, it is necessary for the *one who* has sinned and *who is* changing-his-mind to be favorably-received, but not often.³⁰ For *there is but one* change-of-mind for the slaves of God. Due to *providing an opportunity for her to have* the change-of-mind, the man is being-indebted not to be marrying. This *same* act applies³¹ 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.³² And as-a-result, if-at-any-time someone³³ might be remaining in works such as these and might not be changing-his-mind, be distancing yourself from him, and do not live with him; but if you *do not*, **you** are also a participant in his sins. 10 Due to this *reason*, 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 excuse³⁴ in order that the act might be completely-finished in this way, *but* instead, with³⁵ the result for the *one who* has sinned to be sinning no-more. But about his former sins: *There is the One who is* being able to give a healing,³⁶ for he himself is the *One who* has authority of all *things*.”

12(30.1) Now *once* again I asked him, saying, “Since the Lord deemed me worthy in order that you might be residing³⁷ with **me**, tolerate still a few *more* words,³⁸ since I do not have-insight at all and my heart has been petrified³⁹ from my former acts. Give me intelligence, because I am extremely senseless and comprehend absolutely⁴⁰ nothing.”

13(2) He answered me, saying, “**I** am *set* over the change-of-mind and give intelligence to all the *ones who are* changing-their-mind,” he declared. “Or does this *very act* for the *opportunity* to change-one’s-mind not seem to you to be intelligence?” he declared. “The *opportunity* to change-one’s-mind is great intelligence,” he declared. “For the man,⁴¹ the *man who* sinned is having-insight that he⁴² has done this wicked *thing* in front of the Lord, and *awareness of* the act which he acted ascends upon his heart; and he is changing-his-mind, and he is no longer working the wicked *thing again*; instead, he works the good *thing* very-

²⁰ literally “working-down”

²¹ [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”

²² literally “dwelling-down”

²³ literally “lawlessness is not being-indebted”

²⁴ [9:3] Lat(V) “Where chastity remains in the heart of a righteous *man*, there never ought to arise any evil thought.”

²⁵ [9:4] Lat(V) “to say a few words to you.”

²⁶ literally “Up-till/Up-to”

²⁷ literally “remaining-on”

²⁸ literally “remaining-on”

²⁹ may also (less likely) be translated “is adulterizing himself”

³⁰ literally “not upon much” or “not against much”

³¹ literally “is being laid”

³² may also (less likely) be translated “is adulterizing himself”

³³ [9:9] Lat(V) “she”

³⁴ literally “occasion”

³⁵ literally “into”

³⁶ [9:11] Lat(V) “: God, who has power to heal, will give a healing.” / Gk(S) omit

³⁷ literally “dwelling-down”

³⁸ [9:12] with me, give me a few words of explanation”

³⁹ [9:12] Gk(S), Lat(P) “maimed”

⁴⁰ literally “wholly”

⁴¹ [9:13] Gk(A), Lat(VP), Eth / Gk(S) add

⁴² [9:13] Lat(V) “asked.” “For he who repents obtains deep intelligence. For he feels that he has sinned and”

¹ [7:5] Lat(V) omit “For those that receive...punishment,”

² literally “, discerning not-one thing”

³ [7:6] Lat(V) “give. And he has finished this service to God simply and gloriously.”

⁴ [7:7] Lat(V), others / Gk(A) seems to read “lack-of-evil”

⁵ [7:7] Lat(V) add

⁶ literally “and let all truth”

⁷ literally “caused-to-dwell-down”

⁸ [8:1] (lit. “*who is* dwelling-down in you”) / Lat(V) “who put the spirit within you”

⁹ [8:3] Gk(A) / Lat(P), Eth “lived craftily among everyone” Lat(V) “have lived in dissimulation”

¹⁰ literally “dwelling-down”

¹¹ [8:4] Lat(V) add

¹² may possibly be translated “trustworthy” (also in next sentence)

¹³ [8:5] literally “utter all truth” / Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth”

¹⁴ elsewhere translated “observing”

¹⁵ [9:1] Lat(V) “marriage”

¹⁶ [9:1] Gk(S2,Ath), Lat(VP), Eth / Gk(A,S1,X4706) “wickedness”

¹⁷ [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all hours”

¹⁸ [9:2] Lat(V) add

¹⁹ [9:2] Gk(S) / Gk(A) “and differently likewise wicked reflection wicked”

expensively, and he humbles his own soul and tortures it, because it sinned. Therefore, you see,¹ that the change-of-mind is great intelligence.”

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 other² change-of-mind except for that *one which took place* when we descended into water and received a forgiveness of our sins,³ the former ones.”

17(2) He said to me, “You have heard well;⁴ for that is so.⁵ For it is necessary for the person⁶ who has received a forgiveness of sins to be sinning no-more, but instead to be residing⁷ in purity. 18(3) But since you are inquiring-precisely into everything, I will also make this *matter* clear to you, without giving an excuse⁸ 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 are having a forgiveness of their former sins. Therefore, the Lord put forth a change-of-mind to the ones who were called before these days. For the Lord, being a knower-of-hearts and foreknowing everything, knew the weakness of the humans and the cunning-craft⁹ of the Slanderer, that he will do a certain evil thing to the slaves of God and will act-wickedly against them.¹⁰ 20(5) Therefore, the Lord, being full-of-compassion, was moved-with-compassion over the thing which he made, and he 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,¹¹ if-at-any-time a person might sin after he was put-to-the-test¹² by the Slanderer, he has one change-of-mind. But if-at-any-time he might be sinning under his hand and might not¹³ change-his-mind,¹⁴ it is non-beneficial to¹⁵ that human, the human such as this. For only with difficulty will he live for himself to God.”¹⁶

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 a certain one from out of them might marry, surely the one who marries is not sinning, is he?”

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 yourself to God. These things (as-much-as I am uttering to you, and am going to be uttering to you), be observing from now on, from the day¹⁷ of which you were delivered to me, and I might residing¹⁸ into your house. 26(4) But there will be a forgiveness of¹⁹ 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

1(33.1) Instruction 5

¹ literally “look-at”

² literally “different”

³ literally “of sins of ours”

⁴ literally “beautifully”

⁵ literally “for it is having in-this-manner”

⁶ [9:17] Gk(Clemens) / Gk(A) “For someone”

⁷ literally “dwelling-down”

⁸ literally “occasion”

⁹ [9:19] Lat(V) “and the wickedness”

¹⁰ [9:19] Lat(V) “Slanderer, which he practices in plotting against the servants of God, and malignant designs against them”

¹¹ [9:21] Lat(P) add

¹² literally “was tried-out”

¹³ [9:21] Lat(VP), Cop(A), Eth / Gk(AS, X4706?) add / Gk(S) also omit “might be sinning under his hand and”

¹⁴ [9:21] Gk(A), Lat(VP), Cop(A), Eth / Gk(S,X4706) “be changing-his-mind”

¹⁵ [9:21] Gk(X4706?), Lat(VP), Cop(A), Eth / Gk(A) “for”

¹⁶ [9:21] Lat(VP) add

¹⁷ [9:25] Gk(A) / Gk(X4706), Lat(VP), Eth seems to omit “day”

¹⁸ [9:25] Gk(A,X4706?), Lat(P), Eth (lit. “dwell-down”) / Lat(V) “I am dwelling-down”

¹⁹ [9:26] Gk(X4706) “of” / Gk(A) “to”

He declared, “Be becoming longsuffering and intelligent, and you will dominate all 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 residing²⁰ in you, will be clean, not having been overshadowed beneath a different wicked spirit. Instead, residing in a spacious place, it will leap-for-joy and will be gladdened along with the vessel in which it is residing; and it will perform-public-service to God in much cheerfulness, because it is having the good-condition within itself.²¹ 3 But if-at-any-time irritability might come-to it, straightaway, the spirit, the holy spirit, being 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, not having a place to perform-public-service to the Lord exactly-as the Lord is wishing; it is being stained by the irritability. For the Lord is residing²² in the longsuffering, but the Slanderer in the irritability.²³ 4 Therefore, if both of the spirits are residing²⁴ upon the same place, it is non-beneficial and wicked for that human in whom they are residing.

5 “For if-at-any-time you might take* an extremely small amount of wormwood and might be pouring²⁵ it into a ceramic-jar of honey, is not-surely the honey ruined²⁶ altogether?²⁷ Even such a vast amount of honey is ruined²⁸ 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,²⁹ 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 is residing³⁰ in it. But the irritability is bitter and useless. Therefore, if-at-any-time the irritability might be mixed with the longsuffering, the longsuffering is stained and³¹ the human’s petition is³² no longer still³³ of good-use to God.”

7 “Lord,”³⁴ I declared, “I was wanting to know the operation of the irritability, in order that I might guard myself from it.”³⁵

“And truly,” he declared, “if-at-any-time you might not guard yourself from it, you and your house caused all your hope to perish. Instead, guard yourself from it. For I the Messenger of Righteousness³⁶ 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.³⁷ 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(34.1) “Now be hearing,” he declared, “how wicked is the operation of the irritability, and how injurious,³⁸ and how it turns-upside-down 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-away the ones who are being full in the faith, nor is it being able to operate into them,³⁹ because the power of the Lord⁴⁰ is with them. But it is misleading-away the ones who are being emptied and double-souled.⁴¹ 9(2) But whenever it might see the humans such as these standing-well, it encamps itself into the heart of that human, and, for no reason at all,⁴² the man or the woman becomes bitter for the sake of mundane⁴³ activities, or about meats or some stinginess, or about some friend,⁴⁴ 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 having power, and is sturdy, and thriving itself in a great expanse; it is cheerful, leaping-for-joy, being free-from-worry, glorifying the Lord in every season, having nothing bitter in itself, remaining-near through everything meek and tranquil. Therefore, the longsuffering is residing⁴⁵ with the ones who are having the faith totally-sound.

²⁰ literally “dwelling-down” (also two more times in this verse)

²¹ [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.”

²² literally “dwelling-down”

²³ [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) omit

²⁴ literally “dwelling-down” (also later in verse)

²⁵ literally “pouring-on”

²⁶ usually translated elsewhere “made-to-disappear”

²⁷ literally “whole”

²⁸ literally “perishes” (also in next two occurrences)

²⁹ literally “master” (also in next occurrence)

³⁰ literally “dwelling-down”

³¹ [10:6] Lat(V) “the mind is distressed and” / Lat(P) omit

³² [10:6] Gk(A,Ant) / Lat(P), Eth “will be”

³³ [10:6] Gk(X4706,Ant), Lat(P), Eth / Gk(A) add

³⁴ [10:6] Gk(A,X4706?), Lat(VP) / Eth omit “Lord”

³⁵ elsewhere translated “may observe it”

³⁶ [10:7] Lat(V) add

³⁷ [10:7] Lat(V) “And all who depart from anger and repent with their whole heart will live to God.”

³⁸ [10:8] Lat(V) “how great is the wickedness of anger, and how injurious”

³⁹ [10:8] Lat(V) “slaves of God. For those who are full of the faith receive no harm from it.”

⁴⁰ [10:8] Gk(Ath2), Lat(P), Eth / Lat(V) “of God” / Gk(A) “of me”

⁴¹ [10:8] Lat(V) “them; for it is the empty and the destitute who it overthrows.”

⁴² literally “and out of the nothing” (similar to the English idiom “out of the blue”)

⁴³ literally “of-this-lifetime”

⁴⁴ [10:9] Gk(A) omit “or about some friend”

⁴⁵ literally “dwelling-down”

11(4) “Now, the irritability is, indeed in *the first place*, stupid, both¹ frivolous and senseless. Next, out of the senselessness comes bitterness; next,² out of the bitterness, fury; but out of the fury, anger; next,³ out of the anger,⁴ wrath. Next, this⁵ wrath, being compounded⁶ out of so many evils, becomes a great and unhealable sin. 12(5) For whenever all these spirits⁷ might be residing⁸ *together* in one container, the spirit, the holy *spirit*, is no-longer having-room for that container,⁹ instead, it overflows.¹⁰ 13(6) Therefore, a¹¹ delicate spirit, not having a custom to be dwelling¹² with a wicked spirit nor-even with hardness,¹³ withdraws-away from the human, the *human* such as *this*, and it seeks to be dwelling with meekness and tranquility. 14(7) Next, whenever *all of the spirit*¹⁴ might go-away from that human in whom it is residing,¹⁵ that¹⁶ human becomes empty of the spirit, that righteous *spirit*; and for the rest of *his life* he, having been filled with¹⁷ the spirits, the wicked *spirits*, is being unstable in every act, being drawn-around here and-there¹⁸ by¹⁹ the spirits,²⁰ the wicked *spirits*. And he is wholly being blinded from *having* the mindset, the good *mindset*. Therefore, this is how it happens to all the irritable *men*.

15(8) “Therefore, be distancing yourself from the irritability, the most-wicked²¹ spirit. But dress yourself with the longsuffering, and be withstanding the irritability and the bitterness, and be found by God with the solemnity, that *solemnity* which has been loved by the Lord.²² Therefore, be looking *out*, lest-perhaps you might neglect this instruction.²³ 16(9) For if-at-any-time you might master²⁴ the instruction, you might be being able to live,²⁵ and you will be able to observe the remaining instructions which I am going to be instructing you. Therefore,²⁶ be being made-strong²⁷ and be being empowered in these *instructions*; and let as-many-of-those, if-at-any-time they will want²⁸ to be going in them, *also* be being empowered.”²⁹

CHAPTER 11

1(35.1) Instruction 6

“I instructed you in the first instruction,” he declared, “in order that you might observe the faith, and the fear, and the self-restraint.”³⁰

“Yes, lord,” I declared.

“Instead, I now want to also³¹ 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 apply³² to *both* to something that is righteous and to something 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 the³³ twisted way does not have paths; instead, *there are* roadless-regions³⁴ and many stumbling-blocks, and it is rough and thorny and it leading to destruction.³⁵ Therefore,³⁶ it is harmful to the humans³⁷ to the *ones who are going in it*. 4 But the *ones who are going in* the upright way walk-around evenly without stumbling,

¹ [10:10] Gk(X3526) / Gk(A), etc. add

² [10:11] Gk(X3526) / Gk(A), etc. “But”

³ [10:11] Gk(X3526) / Gk(A), etc. “but”

⁴ [10:11] Gk(A), etc. / Gk(X3526) “fury” (in error)

⁵ [10:11] Gk(A,X3526) / Gk(Ath2), Lat(P), Eth “the”

⁶ literally “stood-together”

⁷ [10:12] Eth / Gk(X3526) “all the spirit” / Gk(A) “these spirits” / Gk(Ath2) “all these humans” / Lat(P) “so many spirits” / Lat(V) “all these”

⁸ literally “dwelling-down”

⁹ [10:12] Gk(X3526) / Gk(A) “one container, in which the spirit, the holy *spirit* is also dwelling-down, that container is not having-room for them”

¹⁰ literally “it over-increases”

¹¹ [10:13] Gk(X3526) / Gk(A), etc. “the”

¹² literally “dwelling-down” (also later in verse)

¹³ [10:13] Gk(A,X3526???) , etc. / Lat(V) omit “nor-even with hardness”

¹⁴ [10:14] Gk(X3526) / Gk(A), etc. “whenever it”

¹⁵ literally “dwelling-down”

¹⁶ [10:14] Gk(X3526), etc. / Gk(Ath), Lat(V), Eth “the”

¹⁷ [10:14] Gk(X3526), etc. / Gk(Ath2) “of”

¹⁸ [10:14] Gk(X3526,Ath2) / Gk(A) “and-to-there”

¹⁹ literally “from”

²⁰ [10:14] Gk(A) / Gk(Ath2) “humans”

²¹ [10:15] Gk(X3526), etc. / Gk(A) “most-wicked”

²² [10:15] Lat(V) “found by God with purity and chastity”

²³ [10:15] Gk(A), etc. / Gk(X3526) “neglect of this instruction”

²⁴ literally “should be lord over”

²⁵ [10:16] Gk(X3126) add / Gk(A), etc. omit “you might be being able to live”

²⁶ [10:16] Gk(X3526,Ath2), Lat(V) / Gk(A), etc. omit “Therefore”

²⁷ [10:16] Gk(X3526) / Gk(A) “be being strengthened” / Gk(Ath2), Lat(V) “be being-strong”

²⁸ [10:16] Gk(X3526) / Gk(A), etc. “they might be wanting”

²⁹ [10:16] Lat(V) “these instructions, so that you may live to God, and those who observe these instructions will live to God.”

³⁰ [11:1] Gk(X3526), etc. / Gk(Ath2) “and the *one* will restrain-himself” / Lat(V) “and the change-of-mind”

³¹ [11:1] Gk(X3526) / most add

³² literally “they are being-laid”

³³ [11:3] Gk(A,X4706) / Lat(VP) “But the” / Eth “Because a”

³⁴ [11:3] Gk(A), Lat(VP) (lit. “wayless-regions”) / Gk(X4706), others omit “instead...regions”

³⁵ [11:3] Gk(A,X4706) / Lat(V) add

³⁶ [11:3] Gk(A,X4706) / Lat(VP), Eth “And”

³⁷ [11:3] Gk(A,X4706), Lat(P), Eth / Lat(V) add

for it is neither rough nor thorny. Therefore, you see³⁸ that it is more-beneficial³⁹ to be going in this way.”

5 “Lord,” I declared, “it pleases me⁴⁰ to be going in this way.”

“You will go *in 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 residing⁴¹ with **me**?”

8(3) “Be hearing, and you will gain-insight *about* them,”⁴² he declared. “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart,⁴³ 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 these thoughts might ascend upon your heart,⁴⁴ 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,⁴⁵ also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless,⁴⁶ and his works are wicked, after they turned-upside-down 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 in you. Next, a desire of many acts, and an extravagance of many meats and intoxicating-drinks, and many inebriations, and varied and not necessary foods,⁴⁷ 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 faith⁴⁸ *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.⁴⁹ For if-at-any-time a certain man might be most-faithful,⁵⁰ 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,⁵¹ 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.”⁵²

CHAPTER 12

1(37.1) Instruction 7

“Be filled with fear of the Lord,” he declared, “and be observing his instructions,” he said. “Therefore, by observing the instructions of God you will be powerful in every act, and your act will be incomparable.⁵³ For by filling yourself with fear-of 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.⁵⁴ 2 But do not be filled with fear of the Slanderer. For by filling yourself with-fear-of the Lord you will dominate the Slanderer, because there is no power in him. But in whom there is no power,⁵⁵ neither is there a *source* of fear. But in whom there is

³⁸ Gk(A,X4706), Lat(V) (literally “look-at”) / Eth “Therefore, you will know” / Lat(P) “But”

³⁹ [11:4] Gk(X4706), etc. / Gk(A) “more-bearable(?)?” (scribal error?)

⁴⁰ [11:5] Gk(A) / Gk(X4706) omit “me” (scribal error?) / Lat(V) omit “Lord...this way”

⁴¹ literally “dwelling-down”

⁴² [11:8] Gk(A) / Lat(VP) omit “about them” / Eth omit “you will gain-insight about them”

⁴³ [11:8] Lat(P) omit “whenever...heart.” (probably by scribal error)

⁴⁴ [11:8] Gk(Ath, Ant), Lat(VP), Eth / Gk(A) omit “he will straightaway...your heart” (by scribal error)

⁴⁵ [11:9] Gk(A, Ath) / Lat(VP), Eth “Now”

⁴⁶ [11:9] Gk(Ath, Ant), Lat(VP) / Gk(A) omit “and bitter and senseless”

⁴⁷ literally “nourishments”

⁴⁸ [11:11] Gk(A), Eth / Gk(Ath), Lat(VP) “him and put faith”

⁴⁹ [11:8–12] Lat(V) add “because his instruction is good” and omit “Keep away...every work.”

⁵⁰ [11:12] Gk(A) / Lat(V) “is most-happy” / Lat(P), Eth “is faithful”

⁵¹ literally “look-at”

⁵² [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.”

⁵³ more literally “not-judged-together”

⁵⁴ [12:1] Gk(A) / Gk(Ant), Lat(P) “and will be saved”

⁵⁵ [12:2] Gk(Ath), Lat(P), Eth omit “But in whom there is no power” (by scribal error?)

power which is glorious, there is also a *source* of fear in him. For everyone who¹ is having has a *source* of fear, but the *one* not having power is despised by all *persons*.

3 “But be filled with fear of the works of the Slanderer, because they are wicked. Therefore, if you are filling yourself with-fear-of the Lord, you will be filling yourself with-fear-of the works of the Slanderer; and² you will not work them, instead you will distance yourself from them. 4 Therefore, the fears are two-fold. For if-at-any-time you might be wanting to work what is wicked, be filling yourself with-fear-of the Lord and you will not work it. But if-at-any-time you might be wanting to work what is good, be filling yourself with-fear-of 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 keep³ his instructions, will live for themselves to God.”

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

“Because,” he declared, “all the creation fears the Lord,⁴ but not all are observing his instructions. Therefore, the life in-the-presence of God⁵ is of the *ones who are filling themselves with-fear-of him* and are observing his instructions. But there is no life in them⁶ for⁷ the *ones who are filling themselves with-fear God* and⁸ not observing his instructions.”⁹

CHAPTER 13

1(38.1) Instruction 8

“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 the wicked *work*, and do not be doing it. But do not be restraining yourself *from* the good *work*, instead be doing it. For if-at-any-time you might restrain yourself from the good *work*, not to be doing it, you are working a great sin.¹⁰ But if-at-any-time you might restrain yourself from the wicked *work*, not to be doing it, you are working great righteousness. Therefore, restrain yourself from all wickedness, *while* working the good *work*.”

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,¹¹ 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 more* 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 being-able to live to God. Therefore, be hearing the *things which* follow these *things*.”¹²

5 “But,¹³ 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-attestation, greediness, wicked desire, delusion, vainglory, pretension, and as-many-as are like these. 6 Does it not seem to you that these *sins* are wicked?”¹⁴

“Even extremely wicked,” I declared,¹⁵ “to the *ones* being-enslaved to God.”

“Therefore,¹⁶ it is necessary for the *ones* being-enslaved to God¹⁷ to be restraining themselves from all these *things*. Therefore, be restraining yourself from all these, in order that you might live for yourself¹⁸ to God and will be enrolled with the *ones who are* restraining 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 the good *work*, instead, be doing it.”

8 “Lord, also make-clear to me the power of the good *things*,” I declared, “in order that I might go in them and be enslaved to them, in order that, after I work them, I might be enabled 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*:¹⁹ to be assisting widows, to be looking-after orphans and *persons who are* lacking *things* for themselves, to be redeeming the slaves of God out of constraint,²⁰ to be stranger-loving (for doing-good is ever found in the love-of-strangers), to be arraying against no-one, 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 *any who are* wearying in their soul, to not be *letting any 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 *any who are* sinning, to not be putting owners of *debt* and indigent *men* under-tribulation, and if there are any other *actions* like these. 11 Does it not seem to you,” he declared, “that these *acts* are good?”²¹

“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 the *ones 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 the wicked *work* and might restrain yourself from it, you will live for yourself to God. And all *persons* will live for themselves to God—as-many-of-those, if-at-any-time they might observe these instructions and might go in them.”²²

CHAPTER 14

1(39.1) Instruction 9

He *was* saying to me, “Pull-away the double-soul from yourself. And, indeed, may you not be altogether²³ double-souled to request something from God for yourself, saying in yourself, ‘How am I being-able to request *anything* for myself from the Lord and to receive *it*, after having sinned so much against²⁴ him?’ 2 Do not be thoroughly-rationalizing these *things*. Instead, out of your whole heart, turn-back toward the Lord and be requesting from him for yourself without-wavering, and you will know for yourself his more tender-compassion,²⁵ that he will²⁶ never leave you behind.²⁷ Instead, he will bring-to-fullness the request of your soul. 3 For²⁸ God is not like the humans *who are* remembering-past-evils; instead, he is not remembering-past-evils, and he has compassion on his making. 4 Therefore, *as for you*, cleanse your heart from all the vanities of this age and from the words which have been previously-stated.²⁹ And be requesting from the Lord for yourself, and you will receive everything for yourself from *him*, and you will be not-lacking from all your requests, if-at-any-time³⁰ you might request *for yourself*³¹ from the Lord without-wavering.”

5 “But³² if-at-any-time you might waver in your heart, you will never receive any³³ of your requests for yourself.³⁴ For the *ones who are*³⁵ wavering into God, these are the double-souled *men* and they are altogether³⁶ obtaining none of their requests. 6 But the *ones who* are totally-complete in the faith are requesting all *things* for themselves, having confidence in the Lord; and they are receiving, because they are requesting for themselves without-wavering, being double-souled in nothing. For every man *who is* double-souled, if-at-any-time he might

¹ literally “the”

² [12:3] Gk(Ant), Lat(V) / Gk(A) omit “you will be fearing...and” / Lat(P) omit the entire clause

³ [12:4] Gk(Ant), Eth / Gk(A) “and are observing”

⁴ [12:5] Lat(V) omit “And I said...fear the Lord.”

⁵ [12:5] Gk(A,X4706,Ant) / Lat(V) “in-the-presence of the Lord” / some Eth “in the Lord” / some Eth “in a god” / Lat(P) “in perpetuity”

⁶ [12:5] Gk(X4706), Lat(VP), Eth / Gk(A) “him”

⁷ literally “of”

⁸ [12:5] Gk(A,X4706), :at(V), Eth / Lat(P) add

⁹ [12:5] Gk(A,X4706), Lat(P) / Lat(V), Eth omit “his instructions”

¹⁰ [13:2] Lat(VP), Eth / Gk(A) omit “For if you...great sin.”

¹¹ literally “intoxicating-drink *which is* lawlessness”

¹² literally “the following-things of these *things*”

¹³ literally “For”

¹⁴ literally “you for these *sins* to be wicked”

¹⁵ [13:6] Gk(A) / Lat(P) “he declared” / Lat(V), Eth omit

¹⁶ [13:6] Gk(A,Ath1) / Lat(VP) add / Lat(Ant) “Surely the works”

¹⁷ [13:6] Gk(A,X4706), Lat(V) / Gk(Ath1), Lat(V) “for the slaves of God” / Gk(Ant) “the competitors and slaves to God”

¹⁸ [13:6] Gk(Ath1,X4706?) / Gk(A) ? / Gk(Ath2) “will live” / Gk(A) “might live”

¹⁹ literally “the following-things of these *things*”

²⁰ usually translated “obligation”

²¹ literally “for these *acts* to be good”

²² [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.’”

²³ literally “wholly”

²⁴ literally “into”

²⁵ [14:2] Gk(A,Ath1,Ant) (lit. “more good-bowel”) / Gk(X1783,Ath2) “much-tender-compassion”

²⁶ [14:2] Gk(X1783) / Gk(A), most quotations “might”

²⁷ literally “behind-in”

²⁸ [14:3] Gk(X1783) omit “For”

²⁹ literally “stated-beforehand”

³⁰ [14:4] Gk(X1783), etc. / Gk(A), Lat(P) “, as-much-as *whatever*”

³¹ [14:4] Gk(A,Athanasios2) / Gk(X1783), etc. “request for yourself”

³² [14:5] Gk(X1783), etc. / Gk(A) omit “But”

³³ [14:5] Gk(Ant,X1783) omit “any”

³⁴ [14:5] Gk(A,Athanasios,Ant), etc. / Gk(X1783) “you might...requests.”

³⁵ [14:5] Gk(X1783), etc. (“For...are”) / Gk(Athanasios2) “For as” / Gk(Athanasios1) “For”

³⁶ literally “wholly”

change-his-mind, will be saved¹ 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, because you will receive for yourself from him all the requests which you are requesting.

“And if-at-any-time, after you requested *something* for yourself, 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 trespass² of which **you** are ignorant. **8** Therefore, may **you** not stop³ requesting for yourself the request of your soul, and you will receive it for yourself. But if-at-any-time you might give-up and might become double-souled while requesting for yourself, be incriminating yourself and not the Giver.

9 “Be looking out for the double-soul. For it is wicked and unintelligent; and it roots-out many from the faith, even though they are yet extremely faithful and strong. For even this double-soul is a daughter⁴ 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 is not even having-faith in itself, fails of all the works which it acts.

11 “You see,⁵ then,” he declared, “that the faith is from-above, from the Lord,⁶ 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 thing which has power, to the faith, and distance yourself from the double-soul, from the thing which is not having power, and you will live for yourself to God; and all these who are⁷ being like minded will live for themselves to God.”

CHAPTER 15

1(40.1) Instruction 10

“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 seems⁸ to me that irritability is⁹ one thing, and a double-soul another, and grief another.”

“You are unintelligent, O human,” he declared, “not to know,¹⁰ 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 it is being able to be wearing-down and again to be saving.”

4 “Be hearing,” he declared, “There are the ones who never-at-any-time searched concerning¹¹ the truth, nor-even sought-for anything concerning the godhood, but who, after they only had-faith, but having been mixed-up in activities, and riches, and national friendships, and many other activities of this age.¹² Therefore, as-many-as are being laid-to these matters are not comprehending the parables of the godhood. For they are being 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, the ones who had-faith and are falling into these many acts (the ones having been previously-stated), are being misled-away from their mindset and are comprehending absolutely¹³ nothing concerning righteousness. Instead, even whenever they might hear something concerning godhood and truth, their mind is busied about their act¹⁴ and they comprehend absolutely¹⁵ nothing.

6 “But the ones who are having a fear of a god, and are searching concerning godhood and truth, and are having their heart toward the Lord are quickly comprehending all the things being said to them and they are gaining-insight about them,¹⁶ because they have the fear of the Lord in themselves. For where the

¹ [14:6] Lat(V) “will live to God”

² [14:7] Gk(A,Ath2,Ant,X4706) / Lat(V), Eth “or a trespass of yours” / Lat(P) “or some trespass of yours” / Gk(Ath1) “or a trespass”

³ literally “leave-off”

⁴ [14:9] Gk(Ant), Lat(VP), Eth / Gk(A) “sister” / Gk(Athanasius) “offspring”

⁵ literally “look-at”

⁶ [14:11] Lat(V) “from God”

⁷ [14:12] Gk(Ath), Lat(P) / Gk(A), Lat(V), Eth “were”

⁸ literally “is-thought”

⁹ literally “me for irritability to be”

¹⁰ [15:2] “and do not know”

¹¹ literally “about” (also later inv erse)

¹² [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.

¹³ literally “wholly”

¹⁴ [15:5] Lat(VP), Eth / Gk(A) omit “lose...act”

¹⁵ literally “wholly”

¹⁶ [15:6] Gk(Ath), Lat(VP), Eth / Gk(A) “quickly-comprehend... and comprehend it”

Lord is residing,¹⁷ 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-to¹⁸ any affair and he might become very embittered, the grief goes-in into the heart of the human, the human who became-irritated; and he is grieved at the act which he acted out, 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 acted out.¹⁹ Therefore, both of the acts grieve the spirit: indeed, the double-soul, because he did not attain the act itself, but the irritability because he acted out 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 residing²⁰ in you, to suffer tribulation, lest-perhaps it might petition to God²¹ for itself and might withdraw from you. **12(6)** For the spirit of God, the spirit which was given into this flesh, does not bear-up-under grief nor constriction.

13(42.1) “Therefore, dress yourself with the cheerfulness, the cheerfulness which is always having favor in-the-presence of God²² and which is very-acceptable to him; and be reveling in it. For every man who is cheerful is working good, and is being good minded, and is despising the grief.²³ **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 for a cheerful spirit. But second, by grieving the spirit, the holy spirit, he works lawlessness, neither petitioning nor confessing-forth to the Lord.²⁴ For the petition of a grievous man is not having power of the act 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 into 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 the 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

1(43.1) Instruction 11

He showed me humans who were sitting themselves on a bench, and a different human who was sitting himself on a seat. And he said to me, “Are you looking-at the ones who are sitting themselves on the bench?”

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

“These are faithful humans,” he declared. “And the one who is sitting himself on the seat is a false-prophet who is causing the mindset of the slaves to God to perish.²⁵ 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 happen²⁶ to them. That false-prophet, having no power of a spirit which is divine within himself, 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, he answers toward the emptiness of that human. But he is even uttering certain words which are truthful. For the Slanderer fills him with his own spirit, to see if he will be able rip apart someone 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 distancing themselves from these spirits.²⁷ 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 is inquiring of a false-prophet about any act is an idol-worshipper and empty of the truth and senseless.

¹⁷ literally “dwelling-down”

¹⁸ literally “about”

¹⁹ [15:10] Lat(V) omit “Therefore...acted out.”

²⁰ literally “dwelling-down”

²¹ [15:11] Gk(Ath2, Ant), Lat(P) / Lat(V), Eth “appeal to the Lord” / Gk(A) “appeal against you” / Gk(Ath1)

“appeal against you to God”

²² [15:13] Lat(V) “of the Lord”

²³ [15:13] Lat(V) “unrighteousness”

²⁴ [15:14] others “to God”

²⁵ [16:1] Lat(V) “chair is an earthly spirit.” And then follows the dislocation of sentences.

²⁶ literally “be”

²⁷ literally “from them” (referring to the spirits)

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 accord¹ because it is from above, from the power of the divine spirit. 6 But the spirit, the *one which is* being inquired of and *is* uttering in accordance with the desires of the humans, is on-earth² and frivolous, having no power, and it absolutely³ 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, the *human* having the spirit, the divine *spirit*, from his life. 8 Indeed, first of all, the *one* having the spirit, the divine spirit,⁴ the *spirit* from-above, is meek and tranquil and humbled-minded, and is distancing himself from every wickedness and vain desire of this age, and makes himself more-indigent than all *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* having the spirit, the divine *spirit*, might come into a congregation of righteous men (the *ones* having the faith of 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,⁵ the *messenger* being laid upon⁶ this human, fills him. And filled with the spirit, the holy *spirit*, the human utters into the multitude⁷ exactly-as the Lord wishes. 10 Therefore,⁸ 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 is* not having power, *but* instead is stupid. 12 Indeed, first of all, that human, the *one who is* thinking to be having a spirit, is raising himself high and is wanting 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 being 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, he absolutely⁹ does not come-near into a congregation of righteous men at all, *but* instead flees-from them. But he is gluing himself to the double-souled and empty *men*, and is prophesying to them in a corner, and is deluding them *while* emptily uttering all *things* in accordance with their desires. For he is even answering empty *persons*. For the empty vessel, being put-together¹⁰ 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 absolutely¹¹ 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, the *one who is* saying that he himself is bearing-a-spirit,¹² 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,¹³ 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 being able to touch *the heaven*. Or again, take* a syringe *full* of water and squirt *it* up into the heaven; see if you are being able to bore *a hole* through the heaven.”

19 “Lord,” I declared, “how is this being 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 *spirits* 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 head of a human, what a pain¹⁴ it affords! Or, again, take* a drop, the *one* falling from a ceramic-roof-tile onto-the-ground, and *yet* it bores *a hole* through the stone. 21 Therefore, you see¹⁵ 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.¹⁶ This is also how the spirit, the divine *spirit which* comes from above, is powerful. Therefore, be having-faith *in* this spirit, but be distancing yourself from the other¹⁷ *one*.”

CHAPTER 17

1(44.1) Instruction 12

He was saying 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 savage¹⁸ 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 the *ones who are* do having a dress of the desire, the good *desire*, but instead *are* having been mixed-up in this age. Therefore, it is delivering these *men* into death.”

3 “Lord,” I declared, “what-kinds-of works of the desire, the wicked *desire*, are the *ones which are* delivering the humans into death? Make *this* known to me, in order that I might distance myself from them.”

“Hear,” he declared,¹⁹ “in what-kind-of works the desire, the wicked *desire*, is dealing-death to the slaves of God. 4(45.1) Being-before all *things is* a desire of another’s woman or man, and 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 to 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 distancing yourselves from the desires, the wicked *desires*, in order that, after you* have distanced yourselves *from them*, you* might live to God.²⁰ 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.²¹

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 is residing²² 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 God²³ and have withstood, it will flee far from you and will no longer be seen by you, *because* it fills itself with-fear-of your weapons. 8(5) Therefore **you** obtained the victory. And²⁴ 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.²⁵ 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.”²⁶

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

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 the *ones 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

¹ Literally “everything of itself”

² [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.

³ literally “wholly”

⁴ [16:8] Gk(A), Lat(V) / Lat(P), Eth add

⁵ [16:9] Gk(X5), Lat(P), Eth(1) / Gk(A) “the messenger of the prophet” / Lat(V) “the holy messenger of divinity”

⁶ [16:9] Gk(X5) / all others “to/toward”

⁷ [16:9] most / Gk(X5) omit “into the multitude” (quotation may intentionally omit)

⁸ [16:9] most / Gk(X5) omit “Therefore”

⁹ literally “wholly”

¹⁰ also translated “synthesized”

¹¹ literally “wholly”

¹² literally “saying himself to be bearing-a-spirit”

¹³ [16:18] Lat(VP), Eth / Gk(A) omit “Therefore”

¹⁴ literally “exertion”

¹⁵ literally “look-at”

¹⁶ [16:21] Lat(V) add

¹⁷ literally “different”

¹⁸ literally “of-the-field”

¹⁹ [16:3] Gk(A) omit “he declared”

²⁰ [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.”

²¹ [17:3] Gk(A) add

²² literally “dwelling-down”

²³ [17:7] Lat(V) “of the Lord”

²⁴ [17:8] Lat(VP), Eth / Gk(A) omit “you obtained the victory. And”

²⁵ [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.”

²⁶ [17:8] Lat(P) omit sections 3, 4 and a part of 5.

ministry which I am giving to you, and you will work much. For you will find favor amid¹ the ones 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 being able to gladden a heart of a human who is being able to keep them. But I have not come-to-know if these instructions are being 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 set-it-before² yourself that they are being able to be observed,³ you will easily observe them and they will not 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,⁴ 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.”⁵

6(47.1) And he uttered these things to me so extremely angrily, so-as for me to be confused and to be extremely filled-with-fear⁶ of him. For his form was changed, so-as for a human not to be being able to bear-up-under his anger.⁷ 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 he 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 his creation to the human, and gave to him all the authority to be dominating all the things 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?”

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

10(5) “Therefore, all of you*—the ones who are being 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,⁸ 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 who⁹ is not requesting something for himself 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 being able to be oppressing the slaves of God, the slaves who are hoping on him out of a whole heart,” he declared. “The Slanderer is being able to wrestle-against them, but is not being 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 filling themselves with-fear-of the Slanderer, as if he has power. 15(3) Whenever the human might fill¹⁰ an adequate number of ceramic-jars with beautiful wine and amid¹¹ those ceramic-jars there might be a few half-emptied-ones,¹² he comes to the ceramic-jars and is not contemplating the full-ones. For he has come-to-know that they are full. But he contemplates the emptied-ones, filling himself with-fear lest-perhaps they soured. For the emptied ceramic-jars quickly sour and the pleasant-taste¹³ of the wine is caused-to-perish. 16(4) Also in-this-manner, the Slanderer comes to all the slaves of God, putting them to-the-test;¹⁴ and if he finds something empty, he wipes it out.¹⁵ 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*, the ones who are changing-their-mind out of a whole heart of theirs, and to make them strong in the faith. 18(2) Therefore, have-faith in God,¹⁶ all of you*, the ones who have despaired of your* life¹⁷ due to your* sins and who are adding to your* sins and are 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* life¹⁸ 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,¹⁹ 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 is being able for all things 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 observe²⁰ 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 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

1(50.1) PARABLES WHICH HE UTTERED TO ME

He was saying to me, “All of you* have come-to-know,” he declared, “that you*, the slaves of God, are residing²¹ on a foreign²² land, for your* 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 residing, why are you* readying fields here, and very-expensive arrangements, and buildings, and vain rooms? 2 Therefore, the one who is readying these things to go into this foreign city is not being able to bend-back²³ into his own city. 3 O senseless and double-souled and miserable human, are you not comprehending that all these things are another’s and are under authority of a different person? For the lord of this foreign city will state: ‘I am not wanting you to be residing²⁴ into my city. Instead, depart out of this city, because you are not making-use-of 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 making-use-of my laws or be going out of my country.’ 5 Therefore, what are you going to be doing, since you are subject to²⁵ 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?²⁶ Be looking out, lest it might be non-beneficial to disown your law.²⁷ For if-at-any-time you might want to bend-back 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 residing at²⁸ a strange place, not to be readying a bit more for yourself except for the self-sufficiency which²⁹ 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 out of his city and might go-off in your own city, and there, while you are leaping-for-joy, you will make-use-of your own law without-being-outraged. 7 Therefore, all of you*, the ones who are being-enslaved to the Lord and are having him put into the heart, be looking out! All of you*, be working the works of God, remembering his instructions and the things-which-have-been-

¹ literally “in”

² may also be translated “preposition”

³ [18:4] Lat(V) omit “If...observed.”

⁴ Literally “heart not being able, for them to be observed by a human”

⁵ literally “judged-of the not to be being able for these instructions to be observed by a human”

⁶ literally “for”

⁷ [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 παραλησιαζοντα; and after all of these, the Master created a human.”

⁸ literally “of-the-field”

⁹ literally “the”

¹⁰ literally “pack”

¹¹ literally “in”

¹² [18:15] Lat(V) / others omit “half-”

¹³ literally “the pleasure”

¹⁴ literally “, trying them out”

¹⁵ [18:16] Lat(V) add

¹⁶ [18:18] Lat(V) “Believe”

¹⁷ [18:18] Lat(V) “who have forgotten God”

¹⁸ [18:18] Lat(V) omit “and work the righteousness for the remaining days of your life”

¹⁹ literally “wholly”

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

²¹ literally “dwelling-down” (also later in verse)

²² literally “strange”

²³ [19:2] Gk(A) / Lat(VP), Eth “city does not consider returning”

²⁴ literally “dwelling-down”

²⁵ literally “you have”

²⁶ [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.”

²⁷ [19:5] Gk(A) omit “Look...law.”

²⁸ literally “dwelling-down on”

²⁹ literally “the”

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 someone is able; and be looking-after widows and be doing justice to orphans,¹ and do not be looking-past them; and be spending your* riches and all the arrangements which you* received from God on² 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 in your *own city*, whenever you might come to populate³ into 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 acting *out* the extravagances of⁴ the nations. For they are non-beneficial for *all of you**, the slaves of God. 11 But, *all of you**, be acting *out* the extravagance in your*⁵ own way, in which you* are being able to be made-to-rejoice. And do not be counterfeiting, nor may you* touch what belongs to another.⁶ nor be desiring his *possessions*. For it is wicked to be desiring another’s possessions. But be working⁷ **your own** work, and you will be saved.”

CHAPTER 20

1(s1.1) Another Parable

While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing⁸ them and their fruits, the Shepherd was manifested to me and was saying, “What are **you** discussing⁹ *within* yourself about the elm and the vine?”

“I am discussing,¹⁰ lord.”¹¹ I declared, “that they *appear to* be most-well-adapted to one another.”

2 “These two trees,” he declared, “apply as¹² a type to the slaves of God.”

“I was wanting to know,” I declared, “what type these trees you mention¹³ 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.¹⁴ Instead, this vine, if-at-any-time it might not climb-up¹⁵ on the elm and rest upon it, is not being able to bear much fruit *because* it has been cast on-the-ground. And *any piece of* fruit which it is bearing, *what* it bears has rotted,¹⁶ *because* it is not being hung 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 see¹⁷ that the elm also gives much fruit, not lesser than the vine; but even much more.”

“How *does it give* much, lord?” I declared.¹⁸

“Because,” he declared, “the vine which is being hung on the elm gives the fruit *which is* plentiful¹⁹ and beautiful; but, *while* being cast on-the-ground,²⁰ it bears rotten *fruit* and little *of it*.²¹ Therefore, this parable applies to the slaves of God, to²² 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 many²³ *lots-of-money*, but, as far as the Lord is concerned, he is destitute, because he is distracted²⁴ about his own riches.²⁵ And the petition and²⁶ the confession *which he* is having toward the Lord is very²⁷ small,²⁸ and what he is having *is* weak and small²⁹ and is not having power from-above.³⁰ Therefore, whenever the rich *man* might help³¹

¹ [19:8] Lat(V) “and acquit widows and do justice to orphans”

² literally “into”

³ literally “populate-upon”

⁴ [19:10] Lat(V) “Therefore, do not covet the riches of”

⁵ literally “the”

⁶ literally “touch the another’s thing”

⁷ [19:11] Lat(V) “joy; and neither touch another man’s woman, nor lust after her, but desire”

⁸ literally “discerning about”

⁹ literally “seeking”

¹⁰ literally “seeking-together”

¹¹ [20:1] Gk(A) / Lat(VP), Eth add

¹² literally “are being-laid into”

¹³ literally “say”

¹⁴ literally “wood”

¹⁵ literally “it ascends”

¹⁶ [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”

¹⁷ literally “look-at”

¹⁸ [20:4] Lat(VP), Eth / Gk(A) omit “How does it *yield* much, lord?” I declared.”

¹⁹ literally “much”

²⁰ [20:4] Gk(A), etc. / Gk(X1172) omit “on-the-ground”

²¹ [20:4] Gk(X1172), etc. / Gk(A) “bears little and rotten *fruit*”

²² literally “parable is being-laid into the slaves of God, into”

²³ [20:5] Gk(X1172), etc. / Gk(A) add

²⁴ literally “drawn-about”

²⁵ [20:5] Gk(X1172), etc. / Gk(A) “about his riches”

²⁶ [20:5] Gk(X1172), etc. / Lat(VP) omit “the petition and”

²⁷ [20:5] Gk(X1172), etc. / Lat(P), Eth, Cop(S) omit “very”

²⁸ [20:5] most “(small”) / Gk(X1172) “is a very long-ways-away”

²⁹ [20:5] Gk(X1172), etc. / Gk(A) “is small and weak” / Lat(V) “is weak”

³⁰ [20:5] Gk(A) (lit. “having upward power”) / Gk(X1172) “having another power” / Lat(P) “having power from (the) Lord” / Lat(V), Eth “having power”

³¹ [20:5] Gk(A) (“Another Parable”) / Gk(X1172) “Parable 4” / Gk(M), Lat(VP) “Parable 3” / Eth omit

the poor *man* and might be supplying³² to him the *things which* are-necessary, he is having-faith,³³ that, if-at-any-time he might work³⁴ for the poor *man*, he might³⁵ be able to find the wage in-the-presence of God (because the poor *man* is rich in his³⁶ petition and in his³⁷ confession, and his³⁸ petition has a great power in-the-presence of God). Therefore, the rich *man*, without-wavering, supplies the poor *man* with everything.

6 “Therefore,³⁹ the poor *man who* is being supplied by the rich *man* petitions to God on his behalf, giving-thanks to him in-behalf-of⁴⁰ the *man who* is giving to him. And-that *rich man*, even still,⁴¹ is still making-*every-effort* concerning⁴² 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 toward and rich toward the Lord.⁴³

7 “Therefore, both *of them* are finishing their work: Indeed, the poor *man* works with the petition,⁴⁴ a *work* in which he is-rich, which he received from⁴⁵ the Lord; he gives this back to the Lord, to the *One who* is supplying him. And in-like-manner, the rich *man*, without-wavering, is affording⁴⁶ the riches which he received⁴⁷ from⁴⁸ 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 he worked in-*regard-to*⁴⁹ the poor *man* out of the presents of the Lord, and correctly finished this ministry of the Lord.⁵⁰

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 whenever⁵¹ *there* might be a drought the elm, having water, is nourishing the vine. And the vine, having an unceasing supply of water, is giving-back⁵² double the amount of fruit,⁵³ even in-behalf of itself⁵⁴ and in-behalf of the elm. Therefore,⁵⁵ This is also how the poor *men*, while petitioning the Lord on-behalf of the rich *men*, are bringing their riches⁵⁶ to fullness; and again, the rich *men*, while supplying⁵⁷ the *things which* are-necessary to the poor *men*, are bringing their souls⁵⁸ to fullness. 9 Therefore, both become communers of the work, the righteous *work*.⁵⁹ Therefore, the *one who* is doing these *things* will not be left-behind⁶⁰ by⁶¹ God; instead, he will have been written⁶² into the books of the living-ones.⁶³

10 “Happy *are the ones who* are having riches and *are* gaining-insight that they are being enriched from⁶⁴ the Lord. For the *one who* is gaining-insight into this will also⁶⁵ be able to minister something⁶⁶ good.”⁶⁷

CHAPTER 21

1(s2.1) Another Parable⁶⁸

He showed me many trees *which were* not having leaves. Instead, they were seeming¹ to be as-if *they were* dry. For all of *them* were alike. And he said to me, “Are you looking-at these trees?”

³¹ [20:5] Lat(V) / Lat(P) “But whenever a rich man might refresh” / Gk(X1172) “Therefore whenever a rich *man* might be rested-up-on / Gk(A) “Therefore, whenever a rich *man* might rest-up” / Eth “But if a rich man might lean on”

³² [20:5] Gk(X1172) / others “might supply”

³³ [20:5] Gk(X1172), etc. / Gk(A), Eth, Cop(S) “he, having-faith”

³⁴ [20:5] Gk(X1172), etc. / Gk(A) “faith, the *one who* might work”

³⁵ [20:5] Gk(X1172) / most “will”

³⁶ literally “the”

³⁷ [20:5] Gk(X1172), etc. (lit. “the”) / Lat(VP) omit “and in the confession” / Gk(A) omit “in”

³⁸ [20:5] Gk(X1172), etc. / Gk(A) “the”

³⁹ [20:6] Gk(X1172), etc. / Gk(A) “But”

⁴⁰ [20:6] Gk(X1172), etc. / Gk(A) “about”

⁴¹ [20:6] Gk(X1172), etc. / Gk(A) omit “even still”

⁴² literally “about”

⁴³ [20:6] Gk(X1172) / Gk(A) “. . .toward God” / Gk(VP) omit / 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.”

⁴⁴ [20:7] Gk(X1172) / Gk(A) “works the petition”

⁴⁵ [20:7] Gk(X1172) (Gk ‘para’) / Gk(A) (Gk. ‘apo’) – both words mean the same thing in this context

⁴⁶ [20:7] Gk(A,Ber513?) / Gk(X1172) “affording for himself”

⁴⁷ [20:7] Gk(X1172) / Gk(A) “riches he would receive”

⁴⁸ [20:7] Gk(A,X1172?) (Gk ‘para’) / Gk(Ber513?) (Gk. ‘apo’) – both mean the same thing in this context

⁴⁹ [20:7] Gk(A,Ber513) / Gk(X1172) “worked on-behalf-of”

⁵⁰ [20:7] Gk(X1172), etc. / Gk(A) add

⁵¹ [20:8] Gk(X1172), etc. / Gk(A), Lat(V), Eth “if-at-any-time”

⁵² [20:8] Gk(X1172) / Gk(A) “is giving”

⁵³ [20:8] Gk(X1172) / Gk(A) “double fruit”

⁵⁴ [20:8] Gk(A,X1172) / Gk(Ber513) “it”

⁵⁵ [20:8] most / Gk(X1172) add

⁵⁶ [20:8] Gk(X1172) is neuter / Gk(A) is masculine

⁵⁷ [20:8] Gk(A,Ber513,M?) / Gk(X1172) “supplementing”

⁵⁸ [20:8] Gk(A), Lat(P) / Lat(V), Eth are muddled / possible emendation “prayers”

⁵⁹ [20:9] Gk(X1172), etc. / Lat(V) “of good works” / Eth “of righteous works”

⁶⁰ literally “left-behind-in”

⁶¹ [20:9] Gk(X1172), etc. / Gk(A) “from”

⁶² [20:9] Gk(X1172) / Gk(M?) “written-in” / Gk(A) “written-on”

⁶³ [20:9] Gk(X1172), etc. / Lat(V) “of life”

⁶⁴ [20:7] Gk(A,X1172) (Gk ‘para’) / Gk(M) (Gk. ‘apo’) – both words mean the same thing in this context

⁶⁵ [20:10] Gk(X1172) / Gk(M), Lat(VP), Eth, Cop(S) omit “also”

⁶⁶ [20:10] Gk(Ber513), Lat(VP) / Gk(M?), Cop(S) “the” / Gk(X1153) “the something”

⁶⁷ [20:10] Gk(X1172), Lat(P), etc. / Gk(Ber513), Lat(VP) omit “good” / Gk(A) omit “For the *one*

who. . .good.”

⁶⁸ [21:1] Gk(A) (“Another Parable”) / Gk(X1172) “Parable 4” / Gk(M), Lat(VP) “Parable 3” / Eth omit

"I am looking-at *them*, lord," I declared. "They are all alike and dry."
He answered me, saying, "These trees which you are looking-at are the *ones who are residing*² in this age."

2 "Then why are they as-if dry and alike?"³ I declared.
"Because," he declared, "in this age, neither the righteous-ones nor the sinners are visibly-distinguishable;⁴ instead they are alike. For this age is winter⁵ for the righteous-ones, and they are not visibly-distinguishable, *because* they are residing⁶ with the sinners. 3 For even-as in the winter,⁷ the trees which have shed⁸ their leaves are alike and are not visibly-distinguishable *as to which* are the dry-ones or *which are* the living-ones, in the same manner, in this age, neither the righteous-ones nor the sinners are visibly-distinguishable, instead all are alike."

CHAPTER 22

1(53.1) Another Parable

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 "These trees, the *ones which are* budding, are the righteous-ones," he declared, "the *ones who are* going to be residing⁹ into the age, the coming age. For the age, the coming age, is summer¹⁰ for the righteous-ones, but it is winter¹¹ for the sinners. Therefore, whenever the mercy of the Lord might shine-upon *them*, then the *ones who are* being-enslaved to God will be made-manifest. So all will be made-manifest. 3 For even-as in the summer the fruits of each individual tree are made-manifest, and we recognize them by their kind, this is also how the fruits of the righteous-ones will be manifest; and they, being well-flourishing in that age, will all be known.¹²

4 "But *those of* the nations and the sinners, the trees, the dry *trees*, 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 act 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 distancing yourself from many acts and you will never utterly-sin. For the *ones who are* acting *out* the many *acts* also sin much, being distracted¹³ about their acts and not-even being-enslaved to their Lord.

6 "Therefore," he declared, "how is the *man such as this* being able to request something for himself from the Lord and to receive *anything while* not being enslaved to the Lord? The *ones who are* being-enslaved to him—those will receive their requests for themselves. But the *ones who are* not being-enslaved to the Lord—those will receive nothing for themselves. 7 But if-at-any-time a certain *person* might work *only* one act, he is also being 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, having his mindset clean. 8 Therefore, if-at-any-time you might do these *things*, you are being able to bear-fruit into the age, the coming age. And whoever might do these *same* things will bear-fruit."

CHAPTER 23

1(54.1) Another Parable

While I was fasting, and sitting myself in a certain mountain, and giving-thanks to the Lord about all *things* which he did with **me**, I was looking-at the Shepherd, sitting himself beside me and saying, "Why have you come here at dawn?"

"Because, lord," I declared, "I am keeping¹⁴ a station."

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 am fasting, lord," I declared, "in-the-manner as I had been-accustomed."

3 "All of you* have not come-to-know *how* to be fasting to the Lord," he declared. "But-neither is this unprofitable *fast* which you* are fasting to 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."¹⁵

"Be hearing," he declared. 4 "God is not wishing for 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, *while* going in his ordinances; and let not-one 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 make a fast *which is* great and acceptable to God.

6(55.1) "Be hearing the parable which I am going to be saying 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*.¹⁶ And after he selected a certain slave *who was* faithful and well-pleasing, honorable,¹⁷ he called him to himself and said to him, 'Receive 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 you will be 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 received 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 be 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 he was plucking-out all the vegetations, the *ones* being in the vineyard. And that vineyard became most-attractive and well-flourishing, not having *any* vegetations choking 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 the vineyard having been fenced-in attractively, but even still, *for it* to have been dug, and all the vegetations having been plucked-out, and the vines being well-flourishing, he was made-to-rejoice extremely on-the-basis-of the work of the slave. 11(6) Therefore, after he called his son to himself, the beloved *one* whom he was having for an heir, and the friends whom he was having for counselors, he told¹⁸ them as-much-as he instructed his slave *to do* and as-much-as he found having come-to-pass. Those *individuals* rejoiced *along* with the slave on-the-basis-of the attestation which his master testified *about* him.

12(7) "And he said, '**I** professed freedom to this slave, if-at-any-time he might observe the instruction which I instructed him *to do*. Now he observed my instruction, and he added a beautiful work to the vineyard, and pleased **me** extremely. Therefore, in-requital-for the work which he worked, I am wanting to make him a fellow-heir with my son, because, after 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, he¹⁹ *having called his friends together*,²⁰ 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, were made-to-rejoice, and they began to be praying in his behalf, in order that he might find *even* greater favor in-the-presence of his master, because he made-use-of them in-this-manner. 16(11) The master heard all these things *which were* having come-to-pass; and *once* again, he was made-to-rejoice extremely over his act. The master *once* again called-together his friends and his son, and brought-a-message to them *about* his act, which *the slave* acted out *using* the meats which he received. But the *men who had been called* became still more well-pleased-together for the slave to become a fellow-heir with the son."

17(56.1) I said, "Lord, **I** do not know these parables. But-neither am I being able to comprehend them, unless you might interpret them for me."

18(2) "I will interpret *all things* 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 the *ones who are* keeping his instructions.²¹ 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

¹ Literally "being-thought"

² Literally "dwelling-down"

³ [21:2] Lat(V) "Why do they resemble those which are dry?"

⁴ Literally "are being-made-to-appear" (also in next occurrences in verses 2-3)

⁵ may also be translated "storm" (which is the Greek word for "winter")

⁶ Literally "dwelling-down"

⁷ may also be translated "storm" (which is the Greek word for "winter")

⁸ Literally "thrown-off"

⁹ Literally "dwelling-down"

¹⁰ [22:2] Gk(A) "is the throne"

¹¹ may also be translated "storm" (which is the Greek word for "winter")

¹² [22:3] Lat(V) "and all the merry and joyful will be restored in that age."

¹³ Literally "drawn-about"

¹⁴ Literally "having/holding"

¹⁵ [23:3] M, Pamb, Lat(P), CC / Gk(A), Lat(V), Eth omit "Yes, lord....acceptable to God." [Lat(P), CC read "and I declares" instead of "Yes, I declared"]

¹⁶ [23:7] Lat(V) add

¹⁷ [23:7] Gk(A) (something may have dropped from the text though) / others "respectable to him"

¹⁸ Literally "he says to"

¹⁹ [23:14] Gk(A) / Lat(VP) "the master of the house"

²⁰ [23:14] Lat(V) add

²¹ [23:18] Lat(VP), Eth / Gk(A) omit "Keep the instructions....instructions." (by scribal error?)

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 be made-to-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 to be having the *act of doing-good*. But I will also be with all *others*, as-many-as have the same eagerness,” he declared. 21(5) “This fast, *while* the instructions of the Lord are being kept, 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, guard¹ yourself from every wicked word and every wicked desire,² 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 the *things which* have been written, on³ that day which you are fasting, may you taste nothing except⁴ bread and water, *giving thanks to God*.⁵ And after you *have* counted-up⁶ the amount of the expense *from* out of the meats which you were going to be chewing on that day on⁷ which you were going to be doing a *fast*, you will⁸ give it to a widow, or to an orphan, or to *someone who is* being-made-to-be-lacking. And this is how you will be-humble-minded, in order that the *one who* has received *benefit from* out of your humble-mindedness might fill-up his-own soul and might pray to the Lord in your behalf.⁹ 24(8) Therefore, if-at-any-time you might finish your¹⁰ fast in the manner which I instructed¹¹ you, your sacrifice will be acceptable in-the-presence of God,¹² and this fast will be in-writing in the heavens in the day of the requital of good things which have been prepared for the righteous-ones.¹³ and the public-service being worked in this manner 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 for themselves from the Lord, they will receive for themselves.”

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* having been plucked-out of the vineyard), and the son, and the friends, the counselors. For I gained-insight that all these *things* are a certain parable.

27(2) But he answered me, saying, “You are extremely stubborn in what you are inquiring.¹⁴ You are not being-indebted to be inquiring anything at-all,¹⁵ 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 in¹⁶ 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 for himself 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 inactive¹⁷ 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 is giving to the *ones who* are requesting for themselves unceasingly.¹⁸ Now **you** have been empowered by the holy¹⁹ messenger, and you have received from such a petition, and you are not inactive.²⁰ Why are you not requesting for yourself and receiving 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 all *things* and you are uttering with **me**. But if I was looking-at or hearing these things without²¹ 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 clever²² and stubborn in asking for the interpretation of the parables. But since-surely 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.²³ 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* having been plucked-out of the vineyard, are lawlessnesses of the slaves of God. But the meats, which he sent to him *from* out of 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 until²⁴ his presence.”

34(4) I said to him, “Lord, all *these things* are great and marvelous, and all *things* are holding *together* gloriously. Therefore,” I declared, “how was **I** being able to comprehend these *things*? But-neither *is there* another *man among*²⁵ the humans, even-if-at-any-time a certain *one* might be extremely intelligent, who is being able to comprehend them. Still, lord,” I declared, “make-clear to me what I am going to be inquiring.”

35(5) “Be speaking, if *there* is something you are wishing *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 not²⁶ 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 not-one vineyard is being able to be dug 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.²⁷

“Now, be hearing why the Lord took* his son and the glorious messengers as counselors regarding²⁸ the inheritance of the slave. 40(5) The spirit (the holy, the preexisting, the *one* creating all the creation), God caused-to-reside²⁹ into *some* flesh in which he was wishing.³⁰ Therefore, this flesh, in which the spirit, the holy *spirit*, resided,³¹ beautifully became-enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely³² nothing. 41(6) Therefore, after *this flesh* acted-as-a-citizen beautifully and purely, and after it labored-together with the spirit and worked-together *with it* in every affair,³³ after it behaved strongly and manfully, he chose it for himself *to be* a communer of the spirit, the holy *spirit*. For he³⁴ 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*, for counselors, in order that this flesh, after it blamelessly became-enslaved to the spirit, might also have a certain place of a tenting, and the wage of its slavery might not seem³⁵ to have been caused-to-perish. For³⁶ all flesh, the *flesh which* was found was found unstained and blotless, in which the spirit, the holy *spirit*, resided,³⁷ will receive a wage for itself.³⁸ 43(8) You also have the interpretation of this parable.”

²¹ literally “devoid of”

²² literally “crafty”

²³ [23:32] Gk(A), Lat(P), Eth / Lat(V) add

²⁴ literally “into”

²⁵ literally “a different one of”

²⁶ [23:36] Lat(VP), Eth / Gk(A) omit “not”

²⁷ [23:39] Lat(VP) / Gk(A), Eth omit “Then he declared, “So you see...His Father.” (by scribal error)

²⁸ literally “about”

²⁹ literally “caused-to-dwell-down”

³⁰ [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 *per first* of all in a body in which it might dwell-down. God made and appointed a chosen body which pleased him.” / Eth “The Holy Spirit, who created all things, downed-down in a body in which he wished to dwell.”

³¹ literally “dwelled-down”

³² literally “wholly”

³³ [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.”

³⁴ [23:41] Gk(A) / Lat(VP) “for God” or “for the Lord”

³⁵ literally “thought”

³⁶ [23:42] Lat(VP) / Gk(A), Eth “might not appear that the reward, for”

³⁷ literally “dwelled-down”

³⁸ [23:42] Lat(VP) / Gk(A), Eth omit “will receive a wage for itself”

¹ [23:22] translated elsewhere “observe” / Gk(Pseudo-Athanasios) “guard to fast from”

² [23:22] Gk(Pseudo-Athanasios) “report”

³ [23:23] Gk(Pseudo-Athanasios) “purify your heart from every defilement and revenge, and base covetousness. And on”

⁴ [23:23] Gk(Pseudo-Athanasios) “fast, be content with”

⁵ [23:23] Gk(Pseudo-Athanasios) “bread and herbs, giving thanks to God”

⁶ literally “counted-together”

⁷ [23:23] Gk(Pseudo-Athanasios) “Count-up the amount of the meal’s cost”

⁸ [23:23] Gk(Pseudo-Athanasios) “do a fast, on that day”

⁹ [23:23] Gk(Pseudo-Athanasios) “in need, so that having clearly filled up his soul, he will pray to the Lord in your behalf.”

¹⁰ [23:24] Gk(Pseudo-Athanasios) / others omit “Therefore” and “your”

¹¹ [23:24] Gk(Pseudo-Athanasios) “enjoined”

¹² [23:24] Gk(A, Ant) / Gk(Pseudo-Athanasios), Lat(VP) “Lord”

¹³ [23:24] Gk(Pseudo-Athanasios) add

¹⁴ literally “stubborn into the *result* to be inquiring”

¹⁵ literally “wholly”

¹⁶ literally “into”

¹⁷ literally “non-working”

¹⁸ [23:29] Gk(A), Lat(VP) / M “without-wavering”

¹⁹ [23:29] Gk(A) / M “glorious”

²⁰ literally “non-working”

44(60.1) “I was gladdened, lord, after I heard this interpretation,” I declared.

“Now be hearing,” he declared. “Be keeping¹ this flesh of yours clean and unstained, in order that the spirit, the *one* residing² in 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 corruptible³ 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 some former ignorance has come-to-be before⁴ these words might *have* been heard, how might the human, the *one who* stained his flesh, be saved?”

“Concerning⁵ the former ignorant-actions,” he declared, “*it is possible* for⁶ God alone to give a healing. For all authority is his. 47(4) But for now, preserve yourself; and the Almighty Lord, in his great mercy, will heal prior transgressions,⁷ if-at-any-time, for the rest of *your days*, you might not stain your flesh nor-even the spirit. For both of *them* are communal,⁸ and *one* is not being able to be stained devoid of the other. Therefore, be keeping⁹ both of *them* clean, and you will live for yourself to God.”

CHAPTER 24

1(61.1) Parable 6

While I was sitting myself in my house and glorifying the Lord concerning¹⁰ all *things* which I had seen, and while I was discussing-together¹¹ about the instructions (because they *are* beautiful, and powerful, and cheerful, and glorious, and being able to save a soul of a human), 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,¹² 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 to the *ones who 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 wickednesses of this age, the *wickednesses which are* wearing you* down. But after you* dressed yourselves with every excellence of righteousness, you* will be able to keep these instructions and to no-longer add to your* sins. For if you* might not add to your former* sins, you* will eliminate many of your* former sins.¹³ 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* for him to utter these *things* with **me**, he said to me, “May we be going into a field, and I will show to you the shepherds of the sheeps.”

“May we be going, lord,” I declared.

And we came into a certain plain. And he was showing me a shepherd, a young-man having dressed himself with a suit¹⁴ of robes; the complexion of *it was* saffron. 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-to-there. And the shepherd himself was cheerful over his flock; and his *whole* appearance was extremely cheerful, and he was running-around among¹⁵ his sheeps. And I saw other sheeps which were indulging and luxuriating in one place, but not leaping.¹⁶

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,¹⁷ and turns them *upside-down* 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.”¹⁸

9(3) I said to him, “Lord, **I** do not know what ‘into death’, and what ‘into destruction’ is.”

“Be hearing,” he declared. “*The sheeps which you saw which are* cheerful and skipping *about* are these: the *ones who*, in¹⁹ the end, have drawn themselves away from God and have delivered themselves to the desires²⁰ of this age. Therefore, in these, there is not a change-of-mind of life, because they added to their sins and they were made-to-revile against²¹ the name of God.²² Therefore, the *ones such as these are in the death.*²³ 10(4) But the sheeps which you saw *which are* not skipping *about*, but instead, *are* being tending in one place, are these: the *ones who* have, indeed, delivered themselves to luxuries and delusions,²⁴ but reviled nothing against²⁵ the Lord. Therefore, these are *those who* have been destroyed from the truth. There is a hope of a change-of-mind in these, in which they are being able to live. Therefore, *their* destruction has a hope of a certain rejuvenation, but the death has perpetual perdition.”²⁶

11(5) Again we stepped-forward a short *distance*. And he was showing me a great shepherd, whose appearance was as-if *he was* savage.²⁷ He was set-about with a white goat skin, and was holding a certain pouch on his²⁸ shoulders, and a stick *which was* extremely hard and having gnarls, and a great whip. And the look he was having *was* very-bitter, so-as for me to be 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 young-man—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 able²⁹ to disentangle themselves from the thorns and thistles, but instead to be being entangled into the thorns and thistles. 13(7) Therefore, these *sheeps*, having been entangled, were tending themselves in the thorns and thistles, and were extremely miserable, being flayed by him. And he was driving them around here and-to-there, and was not giving them a resting-up; and those sheeps were not standing-well at-all.³⁰

14(63.1) Therefore, while I was looking-at them being whipped in-this-manner and being made-miserable, I was made-to-grieve over them, because they were being tortured in-this-manner and were not having a pause³¹ at-all.³² 15(2) I said to the Shepherd, the *one who was* uttering with **me**, “Lord, who is this shepherd, the *one who is* compassionless³³ in-this-manner and bitter and is not being-moved-with-compassion at-all³⁴ over these sheeps?”

“This is the messenger of the punishment,” he declared. “But he is *one from* out of the messengers, *one of the* righteous *messengers*, but *who is* being set³⁵ over the punishment. 16(3) Therefore, he takes-aside the *ones 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 are deserving³⁶ 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.³⁷ 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-all³⁸ progresses for them. And they are saying, that they themselves are not being guided-along-a-good-path³⁹ in their acts, and it does not ascend upon their heart that they acted *out* wicked works. Instead, they incriminate the Lord. 19(6) Therefore, whenever they might be being put-under-tribulation with every tribulation: 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 acted *were* wicked; and then they glorify

¹⁹ literally “into”

²⁰ [24:10] others “the luxuries and delusions”

²¹ literally “into”

²² [24:9] others “of the Lord”

²³ [24:9] Gk(Pseudo-Athanasios) (lit. Therefore, the death is of the *ones such as these*) / others “Therefore, they are appointed to death.”

²⁴ [24:10] Lat(VP), Eth (also found in Gk(Ath)) / Gk(A) omit “of this age...delusions”

²⁵ literally “into”

²⁶ [24:10] Gk(Pseudo-Athanasios) “Therefore, corruption has a hope of a rising up to a certain point.”

²⁷ literally “, as-if of-the-field to the appearance”

²⁸ literally “the”

²⁹ literally “so-as for the sheeps not to be being able”

³⁰ literally “wholly”

³¹ literally “toleration”

³² literally “wholly”

³³ Literally “bowless”

³⁴ literally “wholly”

³⁵ literally “laid”

³⁶ usually translated “worthy”

³⁷ [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.”

³⁸ literally “wholly”

³⁹ literally “saying for themselves not to be being guided-along-a-good-way”

¹ elsewhere translated “observing”

² literally “dwelling-down”

³ literally “heart for this flesh of yours to be corruptible”

⁴ literally “prior”

⁵ literally “about”

⁶ literally “to”

⁷ [23:47] Lat(VP) / Gk(A) omit “But for now preserver...transgressions.” / Eth omit all but “But preserve yourself now.”

⁸ [23:47] PPrag / others “together”

⁹ elsewhere translated “observing”

¹⁰ literally “about”

¹¹

¹² literally “wholly”

¹³ [24:4] Lat(V) / Gk(A), Lat(P), Eth omit “eliminate many of your former sins”

¹⁴ literally “composition”

¹⁵ literally “in”

¹⁶ [24:6] Gk(Pseudo-Athanasios) add

¹⁷ [24:7] Gk(A), M / Gk(Ath2), Lat(VP), Eth omit “who are empty”

¹⁸ [24:8] Gk(A), Lat(V) “apostasy” / Eth “ruin”

God, saying, that *God* is a righteous judge, and¹ *that* they each have suffered righteously² according to *the measure* of his³ acts. But for *their* remaining days, they will be enslaved to the Lord in a clean heart of theirs and they will be guided-along-a-good-path⁴ in every act of theirs,⁵ receiving from the Lord all *things*, as-much-as⁶ they might be requesting for themselves. And then they glorify the Lord, that they were delivered to **me** and no-longer suffer any of the wicked *things*.”

21(64.1) I said to him, “Lord,” I declared, “still⁷ make this clear to me.”

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

“Lord,” I declared, “if whether the *ones who are* luxuriating and being deluded are being tortured for the same length of time as⁸ they are luxuriating and being deluded?”

He said to me, “They are tortured for the same time.”⁹

22(2) “Lord,” I declared, “they are not being tortured for an adequate time.¹⁰ For¹¹ 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 you¹² 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* might¹³ luxuriate himself or might be deluded for one day but might be tortured for one day, the¹⁴ day of the torture is having-strength¹⁵ for a whole year-long-period. Therefore, for as many days as someone might luxuriate, he is being tortured¹⁶ for *just* as many¹⁷ years. 25(5) Therefore, you see,¹⁸ he declared,¹⁹ “that the time of the luxury and delusion is the least,²⁰ but that the *time* of punishment and torture is much.”

26(65.1) “Since,²¹ lord,” I declared, “I do not wholly comprehend about the time of²² the delusion and luxury and torture. Make it shining-clear²³ 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 to 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. Now,²⁴ 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* acting what he wishes, has dressed himself in much senselessness and is not comprehending the act which he is doing. For²⁵ he forgets into the next-day what he acted 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-as²⁶ a *whole* year. For the punishment and the torture have great memories. 29(4) Therefore, the *person who is* being tortured and being punished for the whole year-long-period, then remembers the luxury and delusion, and he knows that, due to them, he is suffering the wicked *things*. Therefore, every human who²⁷ is luxuriating and being deluded is tortured in-this-manner, because, *while* having 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 the²⁸ irritable *man*, by giving satisfaction to his passion,²⁹ is luxuriating. And the adulterer, and the *one* addicted-to-intoxication, and the calumniator, and the liar, and the³⁰ greedy-person, and the defrauder, and the *one who is* doing the *things* like these, makes satisfaction to his own sickness.³¹ Therefore, he luxuriates in³² his act. 31(6) All luxuries³³ and delusions³⁴ are harmful to the slaves of God. Therefore, due to these delusions, the *ones who are* being punished and being tortured are suffering.

32(7) “But there are also luxuries *which are* saving the humans. Therefore,³⁵ many, *while* working a good *thing*,³⁶ are luxuriating, carrying themselves by the pleasure *which this gives* to themselves.³⁷ Therefore, this *type of* luxury is beneficial to the slaves of God and it acquires life for the human, for the *one* such *as this*.³⁸ But the harmful luxuries (the *ones* having been *previously-stated*),³⁹ acquire torture and punishment for them.⁴⁰ But, if-at-any-time they might remain-⁴¹ *them*⁴² and might not change-their-mind, they acquire death for themselves.”

CHAPTER 25

1(66.1) Parable 7⁴³

After a few days, I saw him *going* into the plain, the same *one* whereat I had also seen the shepherds. And he *was* saying to me, “What are you seeking-for?”

“Lord,” I declared, “I am-present⁴⁴ to ask you,⁴⁵ in order that you might direct the shepherd,⁴⁶ the shepherd for the punishment⁴⁷ to go out of my house, because he is putting me⁴⁸ under extreme tribulation.”

“It is necessary,” he declared, “for you to be put-under-tribulation.” For this, he declared, “is⁴⁹ what the glorious messenger ordered concerning you. For he also⁵⁰ wants you to be tried.”

“For what did I do, 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, so-as for you⁵¹ to be delivered to this⁵² messenger. Instead, your house worked great sins and lawless-deeds,⁵³ and the glorious messenger has been embittered at their works. For this is also⁵⁴ why he directed for you⁵⁵ to be put-under-tribulation for a certain time, in order that those *persons* might also 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.”⁵⁶

3 I said to him, “Lord, *even* if those *individuals* worked such *things* in order that the glorious messenger might be made embittered, what have **I** done?”

“Those *individuals* are not otherwise being 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, those *individuals* will also be put-under-tribulation out of obligation; but when you are standing-well, they are not being able to be having any tribulation *at all*.”

4 “Instead, behold, lord,” I declared, “they have changed-their-mind out of their whole heart.”⁵⁷

“**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 the *ones who are* changing-their-minds are being⁵⁸ straightaway⁵⁹ forgiven? Not totally.⁶⁰ 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-

¹ [24:20] Gk(Ath2), Lat(VP), Eth / Gk(M,Ath1,X4707?), etc. omit “is” & “and”

² [24:20] Lat(VP) / Gk(A) omit “But if...deeds.” / Eth becomes very condensed here. / Gk(Pseudo-Athanasios) “And they are not able to bear for their remaining days to turn and be enslaved the Lord in a clean heart. But if-at-any-time they might change-their-mind and become sober again, then they understand that they were not prosperous on account of their wicked deeds; and then they glorify the Lord, because he is a righteous judge, and because they have suffered righteously, and were punished”

³ [24:20] Gk(Ath1,M,X4707), etc. / Gk(Ath2), Lat(VP) “their”

⁴ literally “-way”

⁵ [24:20] Gk(AM,X4707) “[in every] act” / Lat(VP) “in their acts”

⁶ [24:20] Gk(M,X4707), Lat(V) / Gk(A), Lat(P) “whatever”

⁷ [24:21] Gk(A,X4707) / Gk(M) add

⁸ literally “for the same time, as-much-as”

⁹ [24:21] Gk(X4707), Lat(VP) / others “tortured in the same manner”

¹⁰ [24:22] Gk(F), Lat(VP) / Gk(AM,X4707) omit “I said, “Lord...adequate time”

¹¹ [24:22] Gk(A,X4707?), Lat(VP) / Gk(M) omit “For”

¹² [24:23] Gk(M,X4707), Lat(V) / Gk(A), Lat(V) omit “you”

¹³ [24:24] Gk(A) / others, Gk(X4707?) “time he might”

¹⁴ [24:24] Gk(AM,X4707) / Gk(Ath2), Eth “that”

¹⁵ [24:24] Gk(AM,X4707) / Lat(VP), Eth “torture will have-strength”

¹⁶ [24:24] Gk(AM,X4707) / Gk(Ath2), Eth “he will be tortured”

¹⁷ literally “for so-many”

¹⁸ literally “are looking-at”

¹⁹ [24:25] Gk(AM,X4707), Lat(V) / Gk(Ath2), Lat(P), Eth omit “he declared”

²⁰ [24:25] Gk(Pseudo-Athanasios) “is nothing”

²¹ [24:26] Gk(M,X4707?), Lat(VP), Eth / Gk(A) “Still”

²² [24:26] Gk(M,X4707) / Gk(A), Eth “about the time of” / Gk(F) “about the” / Lat(VP) “this time of”

²³ [24:26] Gk(M,X4707) / Gk(A) “shining-clear”

²⁴ [24:27] Gk(X4707), Lat(V), Eth / Gk(A) “Therefore” / Lat(P) “Now therefore” / Gk(M) lacuna in manuscript (either “[There]fore” or “[N]ow”)

²⁵ [24:28] Gk(A) / L(P), Eth “And” / Lat(V) “And-even” / Gk(M,X1828?) omit

²⁶ literally “until”

²⁷ literally “the *one*”

²⁸ [24:30] Gk(X1828) “a”

²⁹ literally “by making his passion adequate”

³⁰ [24:30] Gk(X1828), etc. / Gk(M) omit “the”

³¹ literally “makes his own sickness adequate”

³² [24:30] Gk(M) / Gk(A) “luxuriates on-the-basis of”

³³ [24:30] Gk(M,X4707?) / Gk(A) “All the luxuries” / Gk(Ath2) “But the acts”

³⁴ [24:30] Gk(AM,X4707) / Lat(VP) add

³⁵ [24:32] Gk(M,X4707?) / Gk(Ath2), Lat(VP), Eth “For” / Gk(A) omit

³⁶ [24:32] Gk(AM,X4707), Eth / Gk(Ath2) “working good *things*” / Lat(VP) “working goodness”

³⁷ [24:32] Gk(MA), Lat(VP) / Gk(X4707) omit “carrying...themselves” / Gk(Ath2), Eth omit “themselves...themselves”

³⁸ [24:32] Gk(A,X4707), Lat(VP), Eth / Gk(M) omit “for the *one* such *as this*”

³⁹ literally “have stated-beforehand”

⁴⁰ [24:32] Gk(A,X4707?), Eth (lit. “to them”) / Gk(M), Lat(VP) omit “for them”

⁴¹ [24:32] Gk(M,X4707) (lit. “remain-on”) / Gk(A) “be remaining-on”

⁴² [24:32] Gk(AM,X4707) / Lat(VP), Eth actually add “them”

⁴³ [25:1] Lat(VP) / Gk(X4707) “[Parable...]” / Gk(M) “Parable [...]” / Gk(A) “Beginning” / Eth “Parable 8”

⁴⁴ [25:1] Gk(M,X4707?), Lat(VP), Eth / Gk(A) “, in-the-presence of **me**” (corrupt)

⁴⁵ [25:1] Gk(M) / Gk(X4707), Lat(V) “to inquire-of you” / Gk(A), Lat(P), Eth omit

⁴⁶ [25:1] Gk(AM), Lat(VP) / Eth “messenger”

⁴⁷ [25:2] Gk(A,X4707?) / Lat(VP) “the *shepherd* over the punishments” / Eth “of the punishments”

⁴⁸ [25:1] Gk(A,X4707?), Lat(VP), Eth / Gk(M) omit “me”

⁴⁹ [25:1] Gk(M,X4707), Lat(VP), Eth / Gk(A) add

⁵⁰ [25:1] Gk(M,X4707?) / Gk(A), Lat(VP), Eth omit “also”

⁵¹ [25:1] Gk(M,X4707) / Gk(A) omit “for you”

⁵² [25:2] Gk(A,X4707), Lat(VP), Eth / Gk(M) “the”

⁵³ [25:2] Gk(M), Lat(VP), Eth / Gk(A) “great lawless-deeds and sins”

⁵⁴ [25:2] Gk(X4707) / Gk(AM) “And this is”

⁵⁵ [25:2] Lat(VP), Eth, Gk(AM) / Gk(X4707) omit “for you”

⁵⁶ [25:2] Lat(VP), Eth / Gk(A) omit “from you”

⁵⁷ literally “of a whole heart of theirs” (also in next line)

⁵⁸ literally “thinking for the sins...to be being”

⁵⁹ [25:4] Lat(VP), Eth, M / Gk(A) omit “straightaway”

⁶⁰ [25:4] Gk(A), Lat(V) / M(fragment) “surely not”

tribulation in every various tribulation. And if-at-any-time he might bear-up-under the tribulations *which are* coming-upon him, the *One who* created all the *things* and empowered *them* will by-all-means¹ be moved-with-compassion 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 clean² 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 *messenger who is* delivering you to **me**. And³ 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.⁴

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.⁵ 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

1(67.1) Parable 8

He showed me a great⁶ willow, sheltering plains and mountains; and all the *ones* having 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 was cutting off branches from the willow and had been giving them over to the people being sheltered under the willow. But he was giving over to them small little-sticks, about one cubit long. **3** After the *event* for all of *them* to receive 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?”⁷

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-time⁸ you might see all *things*,” he declared, “*then* it will be made-clear to you.”

5 The messenger, the *one* having given the sticks over to the people, was requesting-*to-have* them *back* again. And *in exactly the same order* as they received them, this is also how they were being called to him. And each one of them was giving-back the sticks. But the messenger of the Lord was receiving *the sticks* and was contemplating the *sticks*.⁹

6 From some he was receiving the sticks dry and having been fed-on as by a moth. The messenger directed the *ones* having given-over the sticks such as *these* to be standing themselves apart. **7** But different *persons* were giving *sticks* over *which were* dry, but instead were not having been fed-on by moths. And he directed these *persons* to be standing themselves apart. **8** But different *people* were giving over *sticks which were* half-dry; and these *persons* stood themselves apart. **9** But different *persons* were giving over their sticks *which were* half-dry and having cracks in them; and these *persons* stood themselves apart. **10** But different *persons* were giving over the sticks *which were* pale-green and having cracks; and these *persons* stood themselves apart.¹⁰ **11** But different *persons* were giving over the sticks: the *one* half dry and the *other* half part¹¹ pale-green; and these *persons* stood themselves apart. **12** But different *persons* were bringing their sticks *to him*: the two parts of the stick *were* pale-green but the third *was* dry; and these *persons* stood themselves apart. **13** But different *persons* were giving over *the sticks*: the two parts *were* dry, but the third *was* pale-green; and these *persons* stood themselves apart. **14** But different *persons* 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 these *persons* stood themselves apart. **15** But *the sticks* of different *persons* were having *the least part* pale-green,

¹ [25:4] Lat(V) (“by all means”) / Lat(P) “perhaps” / M “maybe” / Gk(A) omit

² [25:5] Lat(VP), Eth / Gk(A) “this, cleanly changing-his-mind”

³ [25:5] Lat(V) “Instead”

⁴ [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.”

⁵ [25:6] Gk(A) / M “place”

⁶ [26:1] Gk(A), Eth / M, Lat(P), Lat(V) omit “great”

⁷ [26:4] Gk(A), Eth / Lat(VP), Gk(PBerl)(?) omit “saying, How...from it” (by scribal error)

⁸ [26:4] Gk(PBerl) / Gk(A) “cut from it. But” / Lat(VP), Eth paraphrase, but add “wait, and”

⁹ literally “contemplating them” (referring to the sticks)

¹⁰ [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?)

¹¹ [26:11] Gk(PBerl) / Gk(A) omit “part”

but the remaining *parts* of the sticks *were* dry; and these *persons* stood themselves apart. **16** But different *persons* were coming, bringing the sticks *which were* pale-green *exactly-as* they received them from the messenger. But the majority part of the crowd was giving over sticks such as *these*. But the messenger was made-to-rejoice over them extremely; and these *persons* stood themselves apart. **17** But different *persons* were giving over their sticks *which were* pale-green and having offshoots; and these *persons* stood themselves apart. And the messenger was made-to-rejoice over these *persons* extremely.¹² **18** But different *persons* were giving over their sticks *which were* pale-green and having offshoots, but their offshoots were having something-like¹³ fruit. And those humans whose sticks were found such as *this* were extremely cheerful. And the messenger was leaping-for-joy over them, and the Shepherd was extremely cheerful over these *persons*.

19(68.1) But the messenger of the Lord directed for crowns to be brought. And crowns, having been made out of something-like¹⁴ palms, were brought. And he crowned the men, the *ones* having given-over *to him* the sticks, the *sticks* having the offshoots and some fruit; and he released them from *him* into the tower. **20(2)** But he also commissioned the others into the tower, the *ones* having given-over *to him* the sticks, the *sticks which were* pale-green and having offshoots but the offshoots *were* not having fruit. *He did this* after he gave seals to them. **21(3)** But all the *ones who were* going into the tower were having the same apparel—white as-if snow. **22(4)** And he released-from *him* the *ones* having given-over the sticks *which were* pale-green as they received them, after he gave apparel and seals to them.

23(5) After the *event* for these *things* to finish, the messenger said to the Shepherd, “**I** am going-away. But **you** will release these *persons* from *you* into the outer-walls, exactly-as someone is worthy to be residing¹⁵ *there*. But contemplate their sticks carefully, and release them from *you* 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 on the sacrificial-altar.” After he spoke these *things* to the Shepherd, he went-off.

24(6) And after the *event* for the messenger to go-off, the Shepherd said to me, “May we take* the sticks and may we plant them *to see* if any *from* out of them will be able to live.”

I said to him, “Lord, how are these dry *sticks* being able to live?”

25(7) He answered me, saying, “This tree is a willow and *is* the race *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, may we try 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 any of them was stood. They came ranks by ranks, and they were giving the sticks over to the Shepherd. But the Shepherd was receiving the sticks, and he 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.¹⁶

27(9) And after the *event* for him to water¹⁷ the sticks, he said to me, “May we be going.¹⁸ And after a few days, may we return and may we look-over all the sticks. For the *One who* created this tree wants all *the ones who* received branches *from* out of this tree to be living. But **I** also am hoping, that the majority of these sticks, after they received moisture and after they 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-loss¹⁹ about it, that after so many branches have been cut, the tree is healthy and nothing is being made-to-appear 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 preached²⁰ into the limits of the earth. But the people being under its²¹ shelter *are* the *ones who* heard the proclamation and put-faith into him. **30(3)** But the messenger, the great and glorious *one*, *is* Michael, the *one who is* having the authority over this people and *who is* piloting them²² through. For this *Michael* is the *one who is* giving the law into the hearts of the *ones who are* having-faith. Therefore, he is looking-over them to whom he gave it, if whether they have kept it *or not*. **31(4)** But you are looking-at the sticks of each one, for the sticks are the law. Therefore, you are looking-at many sticks *which* have been rendered-unneded. But you will know them all for yourself,

¹² [26:18] Lat(VP), Eth / Gk(A) omit “But different *people* had been giving over their sticks which were pale-green...extremely.” (probably by scribal error)

¹³ literally “as-if”

¹⁴ literally “as-if”

¹⁵ literally “dwelling-down”

¹⁶ literally “the sticks were not to be appearing from the water”

¹⁷ literally “to give-drink-to”

¹⁸ [26:27] Lat(VP), Eth / Gk(A) omit “May we be going”

¹⁹ literally “without-a-way” (also later in verse)

²⁰ [26:29] Lat(V) “world. By this law a son of God was preached”

²¹ literally “the”

²² [69:30] Gk(A) omit “them”

that these are the ones who did not keep the law. And you will look-at the dwelling-place of each one for yourself.”

32(5) I said to him, “Lord, why indeed were there some of which he released from himself into the tower, but some of which left-behind to you?”

“As-many-as transgressed the law which they received from him,” he declared, “he left-behind into my authority for them to go into a change-of-mind. But as-many-as have already well-pleased the law and have kept it, he has them under his own authority.”

33(6) “Therefore, lord,” I declared, “who are the ones who have been crowned and are going-away into the tower?”

“As-many-as wrestled-against the Slanderer and were victorious-over him, have been crowned.¹ These are the ones who suffered in behalf of the law. 34(7) But the others² who also have given-over their sticks, which are pale-green and having offshoots but not having fruit, are the ones who were put-under-tribulation in behalf of the law, but did not suffer nor-even denied their law. 35(8) But the ones who have given-over their sticks pale-green such-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 of them you will know for yourself whenever I will contemplate these sticks which have been planted and have been watered.”³

36(70.1) And after a few days, we came into the place and the Shepherd sat-down in⁴ the place of the messenger, the great messenger;⁵ and I stood by him. And⁶ He said to me, “Gird a towel around yourself, be ministering to me.”

I girded myself around with a⁷ clean towel made out of sackcloth.⁸

37(2) But⁹ after he saw me girded-about and ready for¹⁰ the act to be ministering to him, he declared, “Be calling the men whose sticks are having been planted, according to the ranks¹¹ in which each¹² gave-over¹³ the sticks.”

And¹⁴ They went-off into the plain. And I called all of them, and they all were stood¹⁵ in their ranks.¹⁶

38(3) He said to them, “Let each one stretch-out¹⁷ his own stick and be bringing it toward me.”

39(4) The first ones to give them over were the ones having the sticks¹⁸ which were dry and having been fed-on.¹⁹ They likewise²⁰ were found dry and having been cut, he directed them to be stood apart.

40(5) Next, the ones having had the sticks²¹ which were dry and not having been cut gave them over. But some from out of them gave-over the sticks which were pale-green, but some sticks which were dry and having been cut as by a moth. Therefore, he directed the ones who gave-over the pale-green sticks to be stood apart, but directed the ones who gave-over sticks which were dry and having been cut to be stood with the first ones.

41(6) Next, the ones having had the sticks²² which were half-dry and having cracks gave them over. And²³ Many from out 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, sticks²⁴ such-as the ones had,²⁵ who, after they went into the tower, were having been crowned. But some gave-over sticks which were dry and having been fed-on, but some dry and not-fed-on, but²⁶ some such as they were: half-dry and having cracks. He directed each one²⁷ of them to stand apart,²⁸ indeed, the ones²⁹ toward their own ranks, but the others apart from them.

42(71.1) Next, the ones having had the sticks³⁰ which were indeed pale-green but having cracks were giving them over. All these persons gave-over sticks which were pale-green, and they stood into their own rank. But³¹ The Shepherd

was made-to-rejoice over them because all were changed and got-rid-of³² their cracks.³³

43(2) But the ones 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 totally-completely pale-green, some half-dry, some dry and having been fed-on, but some pale-green and having offshoots. All these persons were released from each, each toward his rank.

44(3) Next, those having had the sticks with the two parts pale-green but the third dry gave them over. Many of them gave-over pale-green sticks, but many half-dry sticks, but different persons sticks which were dry and having been fed-on. All these persons stood into their own rank.

45(4) Next, the ones having had the sticks with the two parts dry but the third pale-green gave them over. Many from out 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.³⁴

46(5) But the ones having had their sticks which were pale-green but the least part dry³⁵ and having cracks gave them over. From out of these, some gave-over pale-green sticks, but some pale-green and with offshoots. And these persons went-off into their ranks.

47(6) Next, the ones having had the sticks with the least part pale-green but the remaining part dry gave them over. Of these, the majority were found having the sticks which were pale-green and having offshoots and fruit on the offshoots; and different sticks were wholly pale-green. The Shepherd was made-to-rejoice very³⁶ greatly over these sticks, because they were found in-this-manner. But these persons went-off, each into his own rank.

48(72.1) After the event for the Shepherd to contemplate the sticks of all of them, he said to me, “I spoke to you, that this tree is loving-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 the ones being 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.”³⁷

50(3) I said to him, “Therefore, lord, now make-clear to me the ones 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 received the seal and have smashed it and did not keep it healthy heard, that they, after they have recognized their own works, might change-their-mind, after they received a seal by you, and might glorify the Lord because he was moved-with-compassion over them and commissioned you for the act to renew their spirits.”

51(4) “Be hearing,” he declared. “The sticks of those who were found to be dry and having been fed-on by a moth: these are the defectors and traitors of the assembly, and who reviled the Lord in their sins. But still, they were also ashamed of the name of the Lord, the name which was called-upon them. Therefore, in the end, these persons perished to God. But you are looking-at this fact, that not-even one of them changed-their-mind, even-though they heard the words which you uttered to them, which I instructed you to speak.³⁸ Therefore,³⁹ The life withdrew from the ones such as these.

52(5) “But the ones who have given-over the sticks⁴⁰ which are dry and unrotten, these are also near them. For⁴¹ they were hypocrites and brought-in strange⁴² teachings and⁴³ they are subverting the slaves of God. But they are again⁴⁴ especially subverting the ones who have sinned,⁴⁵ after they did not permit⁴⁶ them to be changing-their-mind, but instead, while persuading them with their teachings, their stupid teachings. Therefore, these people have a hope of the act to change-their-mind. 53(6) But you see,⁴⁷ many⁴⁸ from out of them were

¹ [69:6] Lat(VP), Eth / Gk(A) omit “As many...been crowned”

² literally “different ones”

³ literally “had have been given drink”

⁴ literally “into”

⁵ [26:36] Gk(X3527), etc. / Gk(A), Eth omit “the great messenger”

⁶ [26:36] Gk(X3527), etc. / Gk(A), Lat(P), Eth add “And” / Lat(V) add “Then”

⁷ [26:36] Gk(X3527), etc. / Gk(A) omit “towel and minister...with a” (by scribal error)

⁸ [26:36] Gk(X3527) omit “out of sackcloth”

⁹ [26:37] Gk(X3527), etc. / Gk(M) omit “But”

¹⁰ [26:37] Gk(X3527), etc. (lit. “of”) / Gk(M) “to”

¹¹ [26:37] Gk(M) / Gk(A), Lat(VP), Eth “the rank” / Gk(X3527) either “the [ranks]” or “[ra]nk”

¹² [26:37] most (“in which each” is lit. “as someone”) / Gk(X3527) “whichever one”

¹³ [26:37] Gk(A,X3527) / others “gave-over”

¹⁴ [26:37] Gk(X3527), etc. / Gk(A), Lat(V), Eth add

¹⁵ [26:37] Gk(M,X3527?) / Gk(A) “all stood”

¹⁶ [26:37] Gk(A) / possibly emendation “stood ranks by ranks”

¹⁷ [26:38] Gk(M,X3527) / Gk(A), etc. “pluck-out”

¹⁸ [26:39] most / Gk(X3527) actually add “sticks”

¹⁹ [26:39] Gk(X3527) / others “been cut”

²⁰ [26:39] Gk(M,X3527), Eth / others “And as these” / Gk(A) “And the ones in-this-manner”

²¹ [26:40] Gk(A), Lat(V) / Gk(X3527) “(40) “Others having the sticks”

²² [26:41] Gk(AM) / Gk(X3527) “Next, they gave-over the sticks”

²³ [26:40] Gk(X3527), etc. / Gk(A), Eth add

²⁴ [26:41] Gk(X3527), etc. / Gk(A) “, fruits such-as”

²⁵ [26:41] Gk(X3527), etc. / Gk(A), Eth “the ones were having”

²⁶ [26:41] Gk(A,X3527) / Gk(M), Lat(P), Eth omit “but”

²⁷ [26:41] Gk(A,X3527) / Gk(M), Lat(VP), Eth “each of themselves”

²⁸ [26:41] Gk(M), Lat(VP), Eth / Gk(A) “to be stood apart” / Gk(X3527) “to be separated”

²⁹ [26:41] Gk(AM), Lat(VP), Eth / Gk(X3527) omit “indeed, the ones”

³⁰ [26:42] Gk(A), etc. / Gk(M,X3527) omit “the sticks”

³¹ [26:42] Gk(X3527), etc. / Gk(A), Lat(P), Eth add

³² literally “put-off”

³³ [26:42] Gk(A) / Gk(X3527) “their schism”

³⁴ [26:44] Lat(VP), Eth / Gk(A) omit “Next those...two-thirds dry...own rank.” (by scribal error)

³⁵ [26:46] Lat(VP), Eth / Gk(A) omit “dry”

³⁶ literally “extremely”

³⁷ [26:49] Gk(A), Eth, Cop(S) / Lat(VP), M “might revile his law”

³⁸ [26:51] Gk(A) “the words which I uttered” / Lat(VP) “the words which you announced” / M “the words”

³⁹ [26:51] Gk(A,X1599) / Gk(M), Lat(V), Eth add

⁴⁰ [26:52] Gk(A,X1599), etc. / Lat(P) actually add “sticks”

⁴¹ [26:52] most / Gk(X1599) omit “For”

⁴² [26:52] Gk(X1599) / Gk(A) “different” / Lat(VP) “depraved” / Eth “double”

⁴³ [26:52] Gk(A,X1599) / Gk(M), Lat(P) omit “and”

⁴⁴ [26:52] most / Gk(X1599) add

⁴⁵ [26:52] Gk(A), etc. is accusative / Gk(X1599) is nominative

⁴⁶ [26:52] Gk(X1599), etc. / Gk(A) “, while not permitting”

⁴⁷ literally “look-at” (also later in verse)

⁴⁸ [26:53] Gk(A), etc. / Gk(X1599) omit “many”

having also¹ changed-their-mind, from when² you uttered³ my instructions to them. And⁴ they might⁵ still change-their-mind. But, as-many-as will⁶ otherwise not change-their-mind—they caused their life⁷ to perish.⁸ But as-many-as changed-their-mind from out of them—they became good and⁹ their dwelling-place became into 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 from¹⁰ the sins has life,¹¹ but the *act* not to have-a-change-of-mind *has* death.

54(73.1) “But as-many-as gave-over the *sticks* half-dry and having had cracks in them¹²—also¹³ be hearing about them. The sticks of as-many-as were¹⁴ half-dry¹⁵ are double-souled *men*. For they are neither living nor have 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. And¹⁶ they are never-at-any-time¹⁷ at peace among¹⁸ one-another,¹⁹ instead they are also²⁰ always causing-dissension. Instead,” he declared, “a change-of-mind is also hovering-over²¹ these. You are looking-at *this fact*,” he declared, “*that* some²² from out of them have changed-their-mind²³ already.²⁴ And,” he declared,²⁵ “there is still a hope of a change-of-mind in²⁶ them. **56(3)** Therefore,²⁷ as-many-as have changed-their-mind from among them,” he declared, “will have²⁸ the dwelling-place into the tower. But as-many of those from out of them as have changed-their-mind²⁹ at a slower *pace*, will reside³⁰ into the outer-walls. But as-many-as³¹ might not change-their-mind,³² but instead are remaining-in³³ their acts, they will die a death.

57(4) “But the *ones* who have given-over their sticks pale-green and having cracks: These always became faithful and good *persons*, but³⁴ they were having some jealousy³⁵ among³⁶ one-another about first-places and about certain³⁷ glory—instead all these *persons* are stupid,³⁸ having jealousy³⁹ among one-another about first-places. **58(5)** Instead, these *persons* also, hearing my instructions, because they are being good, cleansed themselves and quickly changed-their-minds. Therefore,⁴⁰ Their habitation⁴¹ became into the tower. But, if-at-any-time someone might be turned-back⁴² again into⁴³ the dissension, he will be thrown-out⁴⁴ from⁴⁵ the tower and he will cause his life to-perish. **59(6)** The life is of all⁴⁶ the *ones* who are keeping⁴⁷ the instructions of the Lord. But In⁴⁸ the instructions there is nothing about first-places or about certain⁴⁹ glory, instead about longsuffering and about humble-mindedness⁵⁰ of a man. Therefore,⁵¹ the

life of the Lord is among⁵² the *ones* such as *these*, but a death is among the promoters-of-dissension⁵³ and unlawful *men*.

60(74.1) “But of⁵⁴ the *ones* who have given-over the sticks which were indeed half pale-green but half dry:⁵⁵ These are the *ones* who have been mixed-up in⁵⁶ their⁵⁷ activities, and are not being glued to the holy-ones. But⁵⁸ Due to this, the *one* half is living, but the *other* half died-off.⁵⁹ **61(2)** Therefore, many, on hearing my instructions, changed-their-mind. Accordingly,⁶⁰ as-many-as changed-their-mind have their dwelling into the tower. But some from out⁶¹ of them departed from *this even* to the end. Therefore, these *persons* are no-longer⁶² having a change-of-mind. For due to their activities they reviled the Lord and disowned him.⁶³ Therefore,⁶⁴ They caused their life to-perish, due to the wickedness which they acted *out*. **62(3)** But many from out of them became-double-souled. Therefore,⁶⁵ These still have a change-of-mind *within reach*, if-at-any-time they might quickly change-their-mind. And they will have their dwelling-place into the tower. But if-at-any-time they might change-their-mind at a slower *pace*, they will reside⁶⁶ into the outer-walls. But, if-at-any-time might not change-their-mind, these *persons* caused their life to-perish.

63(4) “But the *ones* who have given-over sticks with the two part pale-green but the third dry: these are the *ones* who denied the Lord with various denials. **64(5)** Therefore, many from out of them changed-their-mind and went-off to be residing⁶⁷ into the tower. But many departed-from God *even* into the end. These *men* caused-to-perish the *act* to be living *even* into the end. But some from out of them became-double-souled and caused-dissension. Therefore, a change-of-mind is *within reach* for these *persons*, if-at-any-time they might quickly change-their-mind and might not remain-in⁶⁸ their pleasures. But if-at-any-time they might remain-in their acts, these *men* are also producing⁶⁹ death for themselves.

65(75.1) “But the *ones* who have given-over sticks with the two parts dry but the third pale-green: these are the *persons* 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 out of them changed-their-mind and their habitation became in the tower. **67(3)** But different *persons*, *even* to the end, living-together with the nations and being corrupted⁷⁰ by the vainglories of the nations, went-away from God and acted out the acts of the nations.⁷¹ These *persons* were accounted with the nations. **68(4)** But different *persons* from out of them became-double-souled, not hoping to be saved due to the acts which they acted *out*. But different *persons* became-double-souled and made splits among⁷² themselves. Therefore, a change-of-mind is still *within reach* for the *ones* who became-double-souled due to their acts. Instead, their change-of-mind ought⁷³ to be being quick, in order that their dwelling-place might become into the tower. But for⁷⁴ the *ones* who are not changing-their-mind, *but* instead are remaining-in⁷⁵ the pleasures, a death is near.⁷⁶

69(76.1) “But the *ones* who have given-over the sticks which were pale-green, but dry at the tips and having cracks: these always became good and faithful and glorious in-the-presence of God, but they committed-sin in the least *degree* due to small desires and to having small *things* against one-another. Instead, on hearing my words, the majority quickly changed-their-mind and their dwelling-place became into the tower. **70(2)** But some from out of them became-double-souled. But some, after they became-double-souled, made a greater dissension. Therefore, among⁷⁷ these *persons*, there is *still* a hope of a change-of-mind, because they always became good. But *only* with-difficulty will any of them die themselves off.

¹ [26:53] Gk(X1599), etc. / Gk(A), Lat(V) add

² [26:53] Gk(X1599) / Gk(A) “from the time which”

³ [26:53] Gk(X1599), Lat(VP) / Eth “you announced” / Gk(A) “I uttered”

⁴ [26:53] Gk(A,X1599), etc. / Gk(M) “But”

⁵ [26:53] Gk(X1599), etc. / Gk(A) “will”

⁶ [26:53] Gk(M) / Gk(X1599) “did” // Gk(M) also add “otherwise”

⁷ [26:53] Gk(A), etc. / Gk(X1599) “soul”

⁸ [26:53] Gk(X1599), etc. / Lat(VP) “they will send-away their life”

⁹ [26:53] Gk(X1599), etc. / Lat(V) omit “they became good and”

¹⁰ literally “of”

¹¹ [26:53] most / Gk(X1599) “sins was having life”

¹² [26:54] Gk(A,X1599), etc. / Gk(M) “-dry [according]-to [a sch]ism of [theirs]”

¹³ [26:54] Gk(X1599), etc. / Gk(A) add

¹⁴ [26:54] Gk(X1599), Lat(P), Eth / Lat(V) “The sticks to the same extent” / Gk(A) “The sticks even-as the same” / Gk(M) “As-many-as were according to [them]”

¹⁵ [26:54] most are nominative / Gk(X1599) is accusative

¹⁶ [26:55] most / Gk(X1599) omit “For they are neither...doubled-souled *men*” & “And” (by scribal error)

¹⁷ [26:55] Gk(X1599), Lat(VP) / Gk(A) “they are not-even”

¹⁸ literally “into”

¹⁹ [26:55] Gk(M) / Gk(A,X1599), etc. “themselves”

²⁰ [26:55] Gk(X1599), etc. / Gk(A) “instead they are also” / Lat(P) “for they are also”

²¹ literally “laying-over”

²² [26:55] Gk(X1599) / most omit “some”, therefore reading “they”

²³ [26:55] Gk(X1599) accusative / Gk(A), etc. “have changed-their-mind” nominative / Lat(VP) “are changing-their-mind” accusative

²⁴ [26:55] Gk(A), Lat(V), Eth / Gk(X1599) add

²⁵ [26:55] Gk(X1599), etc. / Gk(A) add (Lat(VP) see below)

²⁶ [26:55] Gk(A,X1599) / Gk(M) “to” / Lat(VP) omit “And, he declared, there...in them”

²⁷ [26:56] Gk(X1599) / Gk(A) “And” / Lat(V) “Truly” / Lat(P) “For” / Eth omit

²⁸ [26:56] Gk(A) / Lat(VP), Eth “”, are having”

²⁹ [26:56] Gk(A), Lat(P) / others “as will change-their-mind” / Gk(X1599) omit “the dwelling...their-mind” (by scribal error)

³⁰ [26:56] Gk(A), etc. (lit. “will dwell-down”) / Gk(X1599) “might dwell-down”

³¹ [26:56] most / Gk(X1599) “But the *ones* who”

³² [26:56] Gk(X1599) / Gk(A) “are not changing...” / Lat(V), Eth “have not changed...” / others “will not change...”

³³ [26:56] most / Gk(X1599) omit “but instead are remaining-in”

³⁴ [26:57] Gk(X1599), etc. / Gk(A) omit “but”

³⁵ may also be translated “zeal”

³⁶ literally “in” (also later in verse)

³⁷ [26:57] Gk(A), etc. / Gk(X1599), Lat(V), Eth omit “certain”

³⁸ [26:57] Gk(X1599), etc. / Gk(M) “senseless”

³⁹ [26:58] some (may also be translated “zeal”) / Gk(M) omit “jealousy” / Gk(X1599) omit “having...places”

⁴⁰ [26:58] Gk(M) / Gk(X1599), etc. add “Therefore” / Lat(P), Eth add “And”

⁴¹ [26:58] Gk(X1599) / Gk(A) “The habitation” / Gk(M) “Their dwelling-place”

⁴² [26:58] Gk(X1599), etc. / Gk(A) “might turn-back”

⁴³ [26:58] Gk(A,X1599) / Gk(M) “on/to” / Lat(VP) “to/toward”

⁴⁴ [26:58] Gk(A), etc. / Gk(X1599) “will be glued-out”

⁴⁵ [26:58] Gk(A), Lat(VP) / others “out-of” / Gk(X1599) “of”

⁴⁶ [26:59] Gk(A,X1599), etc. / Lat(VP) omit “all”

⁴⁷ [26:60] Gk(X1599), etc. / Gk(A) “observing”

⁴⁸ [26:59] Gk(M) (“In”) / Gk(A) etc. add “But in” / Gk(X1599) add “But also”

⁴⁹ [26:59] Gk(M) / Gk(X1599) add “about” / Gk(A), Lat(VP) add “about certain”

⁵⁰ [26:59] Gk(X1599), etc. / Gk(A) “about a humble-mind”

⁵¹ [20:59] Gk(A), etc. / Gk(X1599) “But”

⁵² literally “in” (also later in verse)

⁵³ [26:59] Gk(X1599) / Gk(A,M?) “promoting-of-dissension”

⁵⁴ [26:60] Gk(A), etc. / Gk(X1599) add

⁵⁵ [26:60] Gk(A) / Gk(X1599) omit “indeed” and “but”

⁵⁶ [26:60] Gk(X1599), etc. / Gk(A) actually add “in”

⁵⁷ [26:60] Gk(X1599), etc. / Gk(A) “the”

⁵⁸ [26:60] Gk(X1599), etc. / Gk(A) add

⁵⁹ [26:60] Gk(X1599), etc. / Gk(A) “half is dead”

⁶⁰ [26:61] Gk(A,M?) / Gk(X1599) “Therefore”

⁶¹ [26:61] Gk(X1599), etc. / Gk(M) add / Lat(P) omit “from out of them”

⁶² [26:61] Gk(M) / Gk(X1599), etc. “not”

⁶³ [26:61] Gk(X1599) (“him”) / Gk(A) “for the remaining time” / others omit

⁶⁴ [26:61] Gk(M) / Gk(X1599), etc. add “Therefore” / Lat(P) add “And”

⁶⁵ [26:62] Gk(A), etc. / Gk(X1599) add

⁶⁶ literally “dwell-down”

⁶⁷ literally “dwell-down”

⁶⁸ literally “remaining-on” (also later in verse)

⁶⁹ literally “working-down”

⁷⁰ [26:67] Gk(A) / M, Lat (VP) “being carried-away”

⁷¹ [26:67] Lat(V) / Gk(A) omit “went-away from God and did the acts of the nations.”

⁷² literally “in”

⁷³ literally “is being-indebted”

⁷⁴ literally “of”

⁷⁵ literally “remaining-on”

⁷⁶ literally “remaining-on”

⁷⁷ literally “in”

71(3) “But the *ones who* have given-over their sticks dry but having *the least part* pale-green,¹ are the *ones who* only had-faith, but *who* worked the works of the lawlessness. But not-even-at-any-time did they depart from God, and they sweetly carrying the name. And they also sweetly welcomed the slaves of God into their houses. Therefore, after they heard of this change-of-mind, they changed-their-mind without-wavering, and *now* they are working every excellence and righteousness. 72(4) But some *from out* of them are even filling themselves with-fear,² knowing their acts which they acted *out*. Therefore, the dwelling-place of all these *persons* will be into the tower.”

73(77.1) And after the *event* for him to completely-finish 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 was moved-to-compassion for all *persons*, he sent me to give *them* the change-of-mind, even-though some are not worthy due to their works. Instead, the Lord, being longsuffering, is wanting the calling, the *calling which* came-to-be through his son, to be being saved.”³

74(2) I said to him, “Lord, I am hoping that all *those who* heard them will change-their-mind. For I have been-persuaded, that each one *who* recognized his own works and was filled-with-fear of God⁴ will change-their-mind.”

75(3) He answered me, saying, “As-many-as might change-their-mind out of their whole heart,” he declared, “and⁵ might cleanse themselves from their wickednesses (the *ones* having been *previously*-stated), and might no-longer add nothing *else* to their *former* sins, will receive a healing for themselves from the Lord for their former sins (if-at-any-time they might not be double-souled 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.⁶ 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.”⁷

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

1(78.1) Parable 9

After the *event* for me to write 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 to you as-much-as the spirit, the holy *spirit*,⁸ the *one which* uttered with you in a form of the Assembly showed to you. For that spirit is the son of God. 2 For since you were surely weaker in the flesh, it was not made-clear to you by a messenger. Therefore, when you were empowered through the spirit, and you became-strong, so-as for you to be 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 learn⁹ everything from *me* more-precisely. For it was for this *reason* that I was given by the glorious messenger to reside¹⁰ into your house, in order that you might powerfully see everything, *while* being terrified of nothing, even as *on* the former *occasion*.”

4 And he led me away into Arkadia, to a certain breast-shaped mountain,¹¹ and he sat 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 *was* having 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.¹²

7 But the fifth mountain *was* having pale-green vegetations, and it was¹³ 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

¹ [26:71] Lat “dry, all but their tips, which alone were pale-green”

² [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”

³ [26:73] Lat(V) / others “longsuffering, wants those who were called through his son to be saved” / Lat(P)

⁴ “long-suffering wants to save his assembly, which belongs to his son”

⁵ [26:74] others “of the Lord”

⁶ [26:75] Lat(VP), Eth / Gk(A) omit “might change-their-mind” & “and”

⁷ [26:76] Lat(VP), Eth / Gk(A) omit “But as-many-as may add to their sins...to death”

⁸ [26:77] Lat(VP), Eth / Gk(A) omit “And as-many-as may walk in them...to God”

⁹ [27:1] Lat(V) omit “the holy *spirit*”

¹⁰ [27:3] Gk(A), Lat(P), Eth / M, Lat(V) “see”

¹¹ literally “dwell-down”

¹² [27:4] Lat(P) “to a fruitful mountain” / Lat(V) omit

¹³ [27:6] Gk(A) add

literally “is”

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 into 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 giving-drink to themselves out of the springs on that mountain.

9 But the ninth mountain was not having water at-all,¹⁴ and it was wholly desert-like. But in it were beasts and deadly creepers *which* are utterly-destroying humans.

But the tenth mountain¹⁵ was having trees *which were the* greatest, and it was completely overshadowed. And under the shelter of the trees, sheep were being laid-down, resting themselves up and ruminating for themselves.

10 But the eleventh mountain was extremely tree-covered. And those trees were very-fruitful, having been ornamented with one¹⁶ and another *kinds* of fruits, in order that anyone *who* saw them might desire to eat *from* out of their fruits.

But the twelfth mountain was wholly white, and the sight of it was cheerful. And the mountain was most-attractive in itself.

11(79.1) Now into 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* was having been cut-out of it. But it was seeming¹⁷ to me, that the hewing-out of the gate was done¹⁸ as if recent. But the gate was shimmering in this manner under the sun, so-as for me to be marveling at the luster of the gate.

13(3) But twelve virgins had stood in a circle around the gate. Therefore, the four, the *ones* having stood in the corners, were seeming¹⁹ to me to be more-glorious *than the others*; but the others were also glorious. But they had stood into the four parts of the gate, each virgin *with* two *others* between²⁰ each of them.

14(4) But they were having dressed themselves in linen tunics, and were²¹ having been girded-about attractively, having their shoulders, their right *shoulders*, exposed²² 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* for me to see 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, *while* 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 thoroughly-rationalizing *within* yourself and being-completely-at-a-loss for yourself, and drawing grief upon yourself? For as-much-as you are not being-able to comprehend, do not be undertaking²³ as if you *are* being intelligent. Instead, be asking the Lord, in order that, after you received intelligence, you might be comprehending them. 17(7) You may not be being able to see the *things which* are behind you, but you are looking-at the *things which* are ahead of you. Therefore, leave alone²⁴ the *things* which you are not being able to see, and do not be twisting yourself *with* torture. But *as far* the *things* which you are looking-at: Be dominating those *things*, and do not be being-curious about the remaining *things*. But I will make everything clear to you, as-much-as I might show to you. Therefore, be looking-into the remaining *things*.”

18(80.1) I saw six men come, tall²⁵ and glorious and alike in their appearance; and they called a multitude of some men. But those also having 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.²⁶ Now the turmoil of those men, the *ones* having come to be building the tower, was great, as they ran here and-to-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 hastening 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 they directed them to be

¹⁴ literally “wholly”

¹⁵ [27:9] Gk(A) omit “had been having no water at all...tenth mountain” (by scribal error?)

¹⁶ literally “another”

¹⁷ literally “thinking”

¹⁸ literally “me, for the hewing-out of the gate to be”

¹⁹ literally “thinking”

²⁰ literally “middle”

²¹ [27:14] P(Amh) / Gk(A) omit “were”

²² literally “outside”

²³ literally “handling-on (i.e. setting your hand on)”

²⁴ literally “Therefore allow”

²⁵ literally “high” (also in next sentence)

²⁶ [27:18] Gk(A), Eth / L(VP) add

carrying carry all 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* seeming¹ to be powerful *enough* were carrying *it*, and they stooped-down under the corners of the stone.² But the others had stooped-down under the sides of the stone. And, in this manner, they were carrying all the stones. But they were bringing them through the gate exactly-as they were directed, and they were giving them over to the men *to be put* into 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* became³ a foundation of the building of the tower. But the rock and the gate were sustaining⁴ the whole tower. 25(3) Now after the ten stones, twenty-five⁵ other stones ascended out of the deep. And these, also being carried by the virgins exactly-as the former *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 these all were thrown into the building of the tower. Therefore, there became four rows⁶ in the foundations of the tower.⁷ 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 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*⁸ such-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 after the six men saw the stones, the improper *stones*, in the building, they directed for them to be picked-up and to be led-away down into their own place from-where they were brought. And being picked-up one by one, they were set aside.⁹ 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.¹⁰ 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 being able to change their colors. Therefore, do not be laboring 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 pause¹¹ in the building. But the six men directed, for all the builders to retire for a short *time* and to be rested-up. But they commanded the virgins not to retire from the tower. Now it was seeming¹² to me, that the virgins had¹³ been left-behind for¹⁴ the *act* to be guarding the tower.

32(2) Now after the *event* for all of *them* 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 being 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 the will of that *man*.”

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* having 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 25,¹⁵ next 35, next 40; and about the

stones, the *ones* having gone-off into the building and having been picked-up again and having 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*, the *things which* are coming to this tower; and you will know all the parables for yourself precisely.”

CHAPTER 28

1(6) And after a few days,¹⁶ we came to the place where we have sat-down, and he said to me, “May we be going 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,¹⁷ except only the virgins. 2(7) And the Shepherd inquired of the virgins, if whether the master of the tower had arrived.¹⁸ But the *virgins* declared, that he was going¹⁹ to be coming²⁰ to contemplate the building.

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,²¹ 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 on²² both the *right sides* and on the *left sides*. And all the *ones who*²³ worked into 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 his²⁴ hand, he was beating the *stones* having been built *three times*,²⁵ *stone* by stone. 6(4) And whenever he was striking, some of them became black as-if soot; but some *were* having become-scabby; but some *were* having cracks; but some *were* chipped; but some *were* neither white nor black; but some *were* rough and not fitting-together²⁶ with the other stones; but some have many²⁷ blots. These were the varieties of the stones, the rotten *stones which* were found *put* into the building.

7(5) Therefore, he directed, for all these *stones* to be transferred out of the tower and to be put alongside the tower, and for different stones to be brought and to be 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.²⁸ And indeed, he did not direct *for stones* to be brought out of the mountains, but he directed *for them* to be brought out of a certain plain being nearby.²⁹

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* having been picked-up. But the round *stones* were not put into the building, because they were hard to hew,³⁰ and yielded³¹ 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, after the man, the glorious *man* and lord of the whole tower, completely-finished these *things*, he called the Shepherd to himself and he delivered the stones to him, all the *stones* 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, *that is*, the *stones which* are able to join with the remaining *ones*. But the *ones which* are not joining, cast *them far away* from the tower.”

13(3) After he directed these *things* to the Shepherd, he went-away from the tower³² *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 being 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.

¹⁶ [27:35–28:1] Lat(VP), Eth, Sin2 / Gk(A) omit “we will come and you...a few days.”

¹⁷ literally “wholly”

¹⁸ literally “had come-to-be-beside”

¹⁹ literally “, for him to be going”

²⁰ [28:2] Lat(V) “answered that he would immediately come”

²¹ literally “whose size/greatness was high”

²² literally “out-of”

²³ [28:4] Gk(A) omit “having stood on...all the *ones who*” (by scribal error?)

²⁴ literally “the”

²⁵ [28:5] Gk(A) add

²⁶ literally “symphonizing”

²⁷ [28:6] some omit “many”

²⁸ [28:8] Lat(VP), Eth / Gk(A) omit “And the builders inquired of him...their place.”

²⁹ [28:8] Lat(VP), Eth / Gk(A) omit “but he directed...nearby.”

³⁰ literally “literally “hard into the *result* for them to be hewed”

³¹ literally “became”

³² [28:13] Lat(VP), Eth / Gk(A) omit “After he directed these *things*...the tower”

¹ literally “being-thought”

² [27:23] Lat(P) “all carried the gate”

³ [27:24] Lat(VP), Eth / Gk(A) omit “and filled-up the whole rock. And those *stones* became”

⁴ usually translated “carrying”

⁵ [27:25] Lat(VP) / Gk(A) “twenty” / Eth “fifteen”

⁶ literally “lines”

⁷ [27:25] Gk(A) omit “Therefore there became four rows in the foundations of the tower.”

⁸ Literally “found such”

⁹ [27:29] others add

¹⁰ literally “wholly”

¹¹ literally “toleration”

¹² literally “being-thought”

¹³ literally “me for the virgins to have”

¹⁴ literally “of”

¹⁵ [27:34] others “twenty”

"I will hew the majority¹ 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, being 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, "May we be going. 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 all *things* 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 might be-thought to be careless in-the-presence of the master."

CHAPTER 29

1(7) So after two days, we came toward the tower, and he said to me, "Let us² contemplate all the stones, and let us see the *ones* which are being 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 such *stones* were in the *same condition* as when³ they were put out of the building. And the Shepherd directed for them to be transferred out of the tower and to be separated.

3(2) Next, he contemplated the *ones* having become-scabby. And after he took* many *from* out of them, he hewed them; and he directed the virgins to pick them up and to throw *them* into the building. And the virgins picked them up and put *them* into the building of the middle *part of the* tower. But he directed for the remaining *ones* 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* out of these, he hewed. And he directed for 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 among⁴ them were found to be black, but some having made great cracks. And he directed for these to also be put with the *stones* which have been thrown-away. But the excess⁵ *stones*, after he cleansed and hewed *them*, he directed to be put into the building. But after the virgins picked them up, 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* out of them were found to be black. But he directed for 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 for them to be being able to be grasping the *ones* who were put into the middle. For none *from* out of them were wholly chipped.

7(6) Next, he was contemplating the *stones* which were rough and hard; and a few *from* out of them 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 rest 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* out of these, very-few⁶ blackened and were thrown-away toward the remaining *ones*. But the excess⁷ *stones* were found to be bright and healthy;⁸ and these were joined into the building by the virgins. But due to their strengthening, they were put more-outside.

9(86.1) Next, he came to contemplate the white and round stones. And he said to me, "What are we doing about these stones?"

"Why would I know, lord?" I declared.

"Therefore, you are having nothing on your mind about them?"

10(2) "Lord," I declared, "I do not have *any skills* in this art, but-neither am I stonecutter, but-neither am I being 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 from them? But it is necessary for some *from* out of them to, out of obligation, be put into the building."

¹ literally "the most part"

² literally "May we" (also later in verse two times)

³ literally "were such-as"

⁴ literally "in"

⁵ literally "abounding"

⁶ literally "least"

⁷ literally "abounding"

⁸ [29:8] Lat(VP) / Gk(A) "and that" / Eth omit

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?"

From out of them, he selected for himself 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 excess⁹ *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 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, having dressed themselves in black, having been girded-about, and having their shoulders exposed,¹⁰ and having their hair loosened. But these women were seeming¹¹ to me to be savage.¹² 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* for all the stones to be picked-up and for *there* to no-longer be a *single* stone being laid in a circle around the tower, the Shepherd said to me, "Let us¹³ encircle the tower, and let us see, in case there is some defect in it."

So I was encircling it with him. 15(7) But after the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it was having been built so *attractively* in-this-manner as to *cause* me, after I saw it, to be desiring its building. For it was built in-this-manner, as-if *it were made* out of one stone, not having one junction in itself. But the stone was being made-to-appear as if it was having been hewn-out of the rock, for it was seeming¹⁴ to be made out of a sole-stone. 16(87.1) And while I was walking-around with him, I was cheerful while 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 of the stones, the *stones* having been picked-up and having been thrown into the building.¹⁵ For it is necessary for all the *things* in a circle around the tower to become level."

17(2) And I did exactly-as he directed, and I brought *these* toward him.

"Be assisting me," he declared, "and the work will be nearly finished."

Therefore, he filled the marks of the stones, the *stone* having gone-off into the building. And he directed for the *places* in a circle around the tower to be swept and to 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 they sprinkled water; and the place *around* the tower became cheerful and most-attractive.

19(4) The Shepherd said to me, "All *things* have been cleaned," he declared. "If-at-any-time the lord might come to look-over the tower, he will not find¹⁶ anything to blame us."

After he said these *things*, he was wanting to be going-away. 20(5) But I took-hold-of-him for myself by his pouch, and I began to be adjuring him according to the Lord, in order that he might interpret to me *the things* which he showed me.

He said to me, "I do not have an opportunity to *do so* for a little while. And then I will interpret all *things* to you. Wait for¹⁷ 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,¹⁸ 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 for¹⁹ 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 are not being able to retire from us."

⁹ literally "abounding"

¹⁰ [29:13] Lat(VP), Eth (lit. "their shoulders outside") / Gk(A) omit "have been girded...shoulders exposed"

¹¹ literally "being-thought"

¹² literally "of-the-field"

¹³ literally "May we" (and later in verse)

¹⁴ literally "being-thought"

¹⁵ [29:16] Lat(VP), Eth / Gk(A) "been picked-up into the building and have been thrown"

¹⁶ literally "have"

¹⁷ literally "Expect"

¹⁸ [29:23] Lat(VP), Eth "evening. If he should come" / Gk(A) "until he comes"

¹⁹ literally "will expect"

25(3) “Then where will I stay?”¹ 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 residing² with you, for we are loving you extremely.”

But **I** was being-ashamed to be remaining with them. 26(4) Then the *one* seeming³ 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,⁴ 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 silent⁵ 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. And I remained with them for the night and fell-asleep 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-all⁶ 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 gladdened 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?”⁷ he declared.

“Yes, lord,” I declared.

CHAPTER 30

1(9) “Now what are you wanting to hear first?” he declared.

“Lord,” I declared, “exactly *in the order* as you showed me from *the beginning*. I am asking you, lord, in order that you might also make them clear to me in exactly *the-same-manner* as I would inquire-of you.”

“I will also interpret *them* to you in exactly *the-manner* as you are wishing,” he declared. “And I will hide nothing at-all⁸ from you.”

2(9.1) “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-as for him to become a counselor to the Father in his creation. This is why the rock is also old.”⁹

“But, lord, why is the gate new?” I said.

4(3) “Because,” he declared, “he became manifest on-the-basis of the last days of the complete-finish of *the age*. Due to this *reason*, the gate became new, in order that the *ones who are going* to be being saved might enter through it¹⁰ into the kingdom of God. 5(4) Do you see,” he declared, “the stones (the *ones* having entered through the gate) having been thrown¹¹ into the building of the tower, but the *ones* having not entered into *it*, having again been thrown-out of *it back* into their original¹² place?”

“I see, lord,” I declared.

“In-this-manner,” he declared, “no-one will enter into the kingdom of God, if he did not wish to receive the name, his holy name.¹³ 6(5) For if-at-any-time you might want to enter into that certain city *which* has been walled-around in a circle and is having *only* one gate, surely you may not be being able to enter into that city if *you are not entering* through the gate *which* it is having, *are you*?”

“For how is it being able to be otherwise, 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 having¹⁴ —in *the-same-manner*,” he declared, “a human is not being 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.

¹ literally “remain”

² literally “dwelling-down”

³ literally “being-thought”

⁴ [29:26] some omit “But the others saw...themselves” (by scribal error?)

⁵ literally “I have silence”

⁶ literally “wholly”

⁷ literally “beautifully”

⁸ literally “wholly”

⁹ [30:3] Gk(P) / Gk(A) “he is also old” / Lat(VP) omit

¹⁰ may also be translated “saved through it, may go”

¹¹ [30:5] Lat(VP), Eth, Cop(A) / Gk(A) omit “having been thrown”

¹² literally “own”

¹³ [30:5] Gk(A) / Eth “the name of his son” / Lat(V), Lat(P), Cop(A) “the name of the son of God” / Cop(S)

¹⁴ “the name of the son”

¹⁵ [30:6] Gk(P), Lat(V) “its” / Gk(A) “through that gate”

“Those are all glorious messengers,” he declared. “Therefore, the Lord has been walled-around by these. But the gate is the son of God. This is *the* one entrance toward the Lord. Therefore, no-one will enter toward 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 his right sides* and *on his left sides*. Not-one of these messengers, these glorious *ones*, will enter toward God devoid of him,” he declared. “Whoever might not receive his¹⁵ 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?”

“These are holy spirits,” he declared. “And a human is not being able to be found *placed* into the kingdom of God unless these *spirits* 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 his name in¹⁶ vain. 12(3) But the stones,” he declared, “which you saw having been thrown-away, these indeed bore the name, but did not dress themselves *in* the apparel of the virgins.”

“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 the names of these *virgins*. For even the son of God himself is bearing the names of these virgins. 13(4) As many stones as you saw having entered into the building of the tower, having been given-over through their hands,¹⁷ and *who* remained *placed* into the building, they are having been dressed with the power of these virgins,” he declared. 14(5) “Due to this *reason*, you are looking-at the tower *which* has become made-of-a-sole-stone with the rock. And in-this-manner, the *ones who* had-faith in the Lord¹⁸ through his son and *are* making themselves dressed with these spirits, will be *made* into one spirit, one body, and with one color of their robes. But the dwelling-place of such *individuals who are* bearing the names of the virgins is *put* into the tower.”

15(6) “Therefore, lord,” I declared, “the *stones which* have been thrown-away, why were they thrown-away? For they came-through the gate, and they were put into the building of the tower through the hands of the virgins.”

“Since-surely you are taking an interest into all *things* and are probing precisely,” he declared, “be hearing about the stones *which* have been thrown-away. 16(7) All these received the name of the son of God,” he declared, “but they also received the power of these virgins. Therefore, after 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 minded for the same *things* and they were working righteousness. 17(8) Therefore, after some time, they were induced by the women whom you saw, *who were* having been dressed in black robes, having their shoulders exposed,¹⁹ and their hair having been loosened, and with-a-lovely-form. After they saw these *women*, they desired them, and they dressed themselves in their power, but they undressed themselves of *the dress and* the power²⁰ of the virgins. 18(9) Therefore, these *stones* were thrown-away from the house of God and were delivered to those *women*. But the *ones who* were not deluded by the beauty of these women remained in the house of God. You are *now* having the interpretation of the *stones which* have been thrown-away,” he declared.

19(91.1) “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,” 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 pause²¹ 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 enter²² and they *themselves* will be thrown-out in *the end*.”

21(3) I gave-thanks to the Lord on-the-basis-of all these *things*, that he was moved-with-compassion on-the-basis-of all the *ones who are* calling-on his name for themselves, and *that* he commissioned-forth the Messenger of the Change-of-

¹⁵ [30:9] Gk(A) “God’s”

¹⁶ literally “into”

¹⁷ [30:13] Lat(VP), Eth [slightly different form] / Gk(A) omit “have entered into the building...the hands”

¹⁸ [30:14] Lat(V) “in God”

¹⁹ (literally “their shoulders outside”)

²⁰ [30:17] Lat(P) / Lat(V) “of the raiment” / Gk(A) “of the raiment and the power”

²¹ literally “toleration”

²² [30:20] Lat(VP), Eth / Gk(A) “will depart”

Mind into us, the *ones who* sinned against¹ him. And *I gave-thanks, that* he renewed our spirit, and, *while* we were having already been destroyed and not having *any* 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 not being able to comprehend anything at-all,”² I declared. “For all the *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 the creation is being sustained through 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? The *ones who are* bearing his name out of a whole heart. Therefore, he himself became their foundation and he is sweetly sustaining them, because they are not being-ashamed to be bearing his name.”

25(92.1) “Lord,” I declared, “make-clear to me the names of the virgins, and of the women, the *ones* having been dressed-in the black robes.”

“Be hearing,” he declared, “the names³ of the stronger virgins, the *ones* having been stood into the corners. 26(2) Indeed, the first *is* Faith, but the second *is* Self-Restraint, but the third *is* Power, but the fourth *is* Longsuffering. But the different *virgins who* were stood between each of these 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. But their followers are being 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 not enter it for himself.”

28(4) “But the stones, lord,” I declared, “the *ones* having been joined into the building *from* out of the deep, what are they?”

“Indeed, the first *ones*, the 10, the *ones* having been put into the foundations, *are* a first generation,” he declared. “But the 25⁴ *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 absolutely⁵ 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 with them, they would not have become of good-use to 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?”⁶

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*.⁷ 33(3) Therefore, these *who* have also slept received the seal of the son of God and they entered into the kingdom of God.⁸ For prior *to the time* for the human to bear the name of the son⁹ 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 made-use-of 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 were* already having 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 the *ones* having slept-before *them*,¹⁰ and they themselves gave them the seal of the proclamation. 36(6) Therefore, they

descended with them into the water and ascended again. Instead, these *emissaries and teachers* indeed descended living and ascended living. But those having slept-before *them* descended dead but ascended living.¹¹ 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 are also having the interpretation of these *things*.”

“I am having it, lord,” I declared.

CHAPTER 31

1(94.1) “Now therefore, lord, make-clear to me about the mountains. Why are their appearances *different* one from another¹² and varied?”

“Be hearing,” he declared. “The mountains, these twelve *mountains*, are *twelve* tribes *which*¹³ *are* residing¹⁴ in the whole world. Therefore, the son of God was preached into these through the emissaries.”

2 “But why are the mountains varied and *why is their* appearance *different* one from another?¹⁵ Make *this* clear to me, lord.”

“Be hearing,” he declared. “These twelve tribes *which are* residing¹⁶ in the whole world are twelve nations. But they are varied in their sensibleness and in their mind. Therefore, such-as you saw *that* the mountains *are* varied, so too¹⁷ are the mind and the sensibleness of the nations. But I will make-clear to you the act of each one.”

3 “First, lord, make this clear,” I declared, “why, *while* the mountains are varied in-this-manner, whenever their stones were put into the building, *that* they became one color, bright, even like¹⁸ the stones *which* have ascended out of the deep.”

4 “Because,” he declared, “all the nations (the *ones* residing¹⁹ under the heaven), after they heard and after they had-faith, were called on-the-basis-of the name of the son²⁰ of God. Therefore, after they received 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. Due to this *reason*, the building of the tower became bright with one color as the sun. 5 But after the *event* for them to enter *into* the same *place* and to become one body, some *from* out of them stained themselves and were thrown-out of the race of the righteous-ones, and they again became such-as they formerly were, but rather even worse.”

6(95.1) “Lord,” I declared, “how did they become worse after they have recognized God?”²¹

“The *man who is* not knowing a god and *is* acting-wickedly is having some chastisement of his wickedness,” he declared. “But the *man who* recognized God is being-indebted to 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 is* not knowing God? Due to this *reason*, the *ones who* have not known a god and *are* acting-wickedly are having been judged to death; but the *ones who* have known God and have seen his great-works, and *yet are* acting-wickedly will be chastised doubly and will die-off for themselves 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, the wicked *spirits*, and *which* were thrown-out from-there so will they also be cast out,²² (and there will be one body of the *ones who* have been cleansed, even-as the tower, after the *event* for it to be 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* for it to be cleansed and for *the following types* 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 and will be gladden in them, *because* he was having 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 placed-confidence on the Lord, after it *has* heard, might glorify his great and marvelous and glorious name.”

¹¹ [30:36] most, Gk(ClemAlex) / Gk(A) omit “Instead, the *emissaries*...ascended living.” (scribal error?)

¹² literally “*different* another and another”

¹³ [31:1] Gk(A) / Lat(VP) “twelve tribes *which*” / Eth “these twelve tribes”

¹⁴ literally “dwelling-down”

¹⁵ literally “*different* another and another”

¹⁶ literally “dwelling-down”

¹⁷ literally “, such also”

¹⁸ literally “as”

¹⁹ literally “dwelling-down”

²⁰ [31:4] Lat(VP), Eth / Gk(A) omit “of the son”

²¹ [31:6] Lat(P) / Lat(V), Eth “recognized the Lord” / Gk(A) “recognized the Anointed-One”

²² [31:8] Gk(A), Lat(V), Eth / others add

¹ literally “into”

² literally “wholly”

³ [30:25] Lat(VP), Eth / Gk(A) omit “of the virgins, and of the women...to the names” (by scribal error)

⁴ [30:28] Gk(A), Lat(VP) / Eth “15”

⁵ literally “wholly”

⁶ [30:31] Lat(VP), Eth / Gk(A) omit “the tower”

⁷ [30:32] Lat(VP), Eth / Gk(A) omit “their former life”

⁸ [30:33] Lat(VP) Eth / Gk(A) omit “of the son” & “entered into the kingdom of God”

⁹ [30:33] Lat(VP), Eth / Gk(A) omit “of the son”

¹⁰ [30:35] Gk(ClemAlex), Lat(V), Eth / Lat(P), Gk(A) “the *ones who* slept”

“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 to 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 bare¹ *one*, are the *ones who had-faith such as this*: hypocrites and teachers of wickedness. Therefore, these are also like the former-*ones*, not having *any* 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 not-one 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.”²

“Due to this *reason*, 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 with³ 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*: Out 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, these *ones who have been mixed-up* in many and various activities are not⁴ being glued to the slaves of God; instead, they are being misled-away, being choked by their acts. But the rich *men* are, with-difficulty, being glued to the slaves of God, filling themselves with-fear lest something might be requested by them. Therefore, the *men such as this* will enter the kingdom of God *only* with-difficulty. **16(3)** For as it is difficult to be walking-around on thistles with bare⁵ 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*,” he declared.⁶ “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,⁷ they will live for themselves to God. But if-at-any-time they might remain-in⁸ 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 vegetations 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 are* having the Lord on their lips but *are* not having *him* in their heart. **19(2)** Due to this *reason*, 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 nor⁹ have died. 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 their¹⁰ 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 as this* are neither living nor¹¹ have died. Instead if-at-any-time these also might change-their-mind quickly, they will be able to live. But if-at-any-time they might not¹² change-their-mind, they are already having been delivered to the women, the *women who are* carrying-away their life *from them*.

22(99.1) “But out of the fifth mountain,¹³ 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 all *things*, and *yet* they are knowing absolutely¹⁴ nothing. **23(2)** Due to this willful-stubbornness of theirs, the intelligence departed from them, and stupid senselessness entered into them. But they are praising themselves as *though* they *are* having intelligence, and they are wanting to be self-made-teachers,¹⁵ *although* they *are* being senseless. **24(3)**

¹ [31:12] Lat(V) / Gk(A), Eth “exalted”

² Literally “are alongside-of something the same”

³ [31:13] Lat(VP), Eth / Gk(A) omit “in accordance with”

⁴ [31:15] Lat(VP), Eth / Gk(A) omit “the *ones* who have been mixed-up...activities do not”

⁵ Literally “naked”

⁶ [31:17] Gk(X3528), etc. / Gk(A) omit “he declared”

⁷ [31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)

⁸ Literally “remain-on”

⁹ [31:19] Lat(VP), Eth / Gk(A) omit “neither living nor”

¹⁰ [31:20] Gk(A) / Lat(VP), Eth “these”

¹¹ [31:21] Lat(VP), Eth / Gk(A) omit “neither living nor”

¹² [31:21] Lat(VP), Eth / Gk(A) omit “change their-mind-quickly...should not” (by scribal error)

¹³ [31:22] Gk(X3528, etc.) / Gk(A) “the mountain, the fifth one”

¹⁴ Literally “wholly”

¹⁵ [31:23] Gk(A) / Lat(VP), Eth “to be teachers”

Therefore, due to this high-mindedness, many, *while* raising themselves high, were made-empty. For the willful-stubbornness and the empty *self-confidence*¹⁶ is a great demon. Therefore, many *from* out of these were thrown-away, but some changed-their-mind and had-faith, and they subjected themselves to the *ones who are* having intelligence, after they knew their own senselessness. **25(4)** But even for the remaining *ones*, a change-of-mind is laying *before* the *ones* such as *these*. For they did not become wicked; but rather, *they became* stupid¹⁷ 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 reside¹⁸ with the women, the *women who are* acting-wickedly against¹⁹ them.

26(100.1) “But the *ones from* 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, the *ones* having the cracks, the small *cracks*—these are the *ones who are* holding *things* against one-another, and *are* having been withered-away in the faith due to their own calumnies. Instead, many *from* out of these 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—these are consistent in their calumnies and *are* becoming 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, the *ones such as these*, will *only* live for themselves with-difficulty. **29(4)** If our God and our Lord, the *one who is*-lord-over all *things*; and having the authority over all his creation, is not remembering-past-evils against the *ones who are* confessing-forth their sins, *but* instead becomes merciful, will a human *who is* corruptible and full of sins remember-past-evils against a human as *though* he is being 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)** They were always simple, and lacking-of-evil, and happy, holding nothing against one another; instead, they *are* always leaping-for-joy over the slaves of God and having dressed themselves with the spirit, the holy *spirit* of these virgins, and *are* always having 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, after 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.

34(4) “But I, the Messenger of the Change-of-Mind, say to *all of you* who are men such as this*: Continue²⁰ to be such *men*, and your* seed will not be wiped-out *even* till an age. For the Lord approved you* *all*, and wrote you* up into **our** number.²¹ And your* whole seed will reside²² with the son of God, for you* *all* received *from* out of his spirit.

35(102.1) “But out of the mountain, the eighth *one*, where there were many springs and all 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 at-all²³ into a wicked desire, *but* instead always went in righteousness and truth, 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 for the *act to be* utterly-destroying the humans, are the *ones who had-faith such as this*: **38(2)** Indeed, the *ones* having the blots are ministers *who* ministered evilly, and *who* 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-in²⁴ the same desire, they die-off and *there is* not-one 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.

¹⁶ [31:24] Lat(VP), Eth / Gk(A) omit “and vain self-confidence”

¹⁷ [31:25] Lat(VP), Eth / Gk(A) is illegible here, but seems to read a form of “wickedness”

¹⁸ Literally “dwell-down”

¹⁹ Literally “into”

²⁰ Literally “Remain-through”

²¹ Literally “into the number, the **our** number”

²² Literally “dwell-down”

²³ Literally “wholly”

²⁴ Literally “remain-on”

39(3) “But the *stones* having become-scabby, these are the *ones who* denied and did not turn-back-on-the-basis-of their own Lord, *but* instead, *who* were left-dry-and-barren and became desert-like. *While* not being glued to the slaves of God, *but* instead *while* isolating-oneself, they are causing their own souls to-perish. 40(4) For they *are* like a vine *which* after it, obtaining neglect, *was* overtaken in some hedge, is being destroyed and is being desolated under the vegetations. And *in time*,¹ it becomes savage² and is no-longer of good-use to its own master. This is also how the humans such *as this* have despaired of themselves and become useless to their own Lord, after they were made-savage.³ 41(5) Therefore, a change-of-mind is *possible* to these *men*, if-at-any-time they might not be found having denied *from* out of *their* heart. But if-at-any-time someone might be found having denied *from* out of *their* heart, I have not come-to-know if he is being able to live.

42(6) “And I am not saying this with regard to⁴ these *present* days, in order that someone *who* denied might receive a change-of-mind; for it is impossible for the *person who* is now intending⁵ to be denying his own lord to be saved. Instead, a change-of-mind is thought to be being laid *open* to those *who* have denied *him* in the past.⁶ 43 Therefore, if someone is intending⁷ to be changing-his-mind, let him be quick prior to *the time* for the tower 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 these are the beasts which you saw *situated* into the mountain. For even-as the beasts are utterly-destroying the human with their own poison and are causing-*him*-to-perish, also in-the-*same*-manner the words of such humans are utterly-destroying the human and are causing-*him*-to-perish. 45(8) Therefore, these *men* are chipped in their faith, due to the act which they are having in themselves. But some of *them* changed-their-mind and were saved. And the remaining *ones*, the *ones* being such *as these*, are being able to be saved if-at-any-time they might change-their-mind. But if-at-any-time they might not change-their-mind, they will die-off themselves from those women, the power of whom they are holding.

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*,⁸ 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 lacking *things* for themselves 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-in⁹ *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 fruits, one and another having been adorned with fruits, 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, “are indeed, all the trees having fruits, but fruits of some *from* out of 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 brought¹⁰ 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 the surpassing *kind*. 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* are lesser, because this deliberation¹¹ ascended upon their heart. For this deliberation *is* wicked, in order that a slave might deny his own lord. 53(5) Therefore, *all of you**, the *ones who* are deliberating¹² these *things*, be looking *out*, lest-perhaps this deliberation might continue¹³ 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 this¹⁴ name and *that* all your* sins might be healed. 53(6) Doubtless, be considering yourselves happy.¹⁵ Instead, you* are thinking *that* a

¹ literally “and in the time”

² literally “of-the-field”

³ literally “to be made-to-become-of-the-field”

⁴ literally “this into”

⁵ literally “going”

⁶ literally “denied of-old”

⁷ literally “someone is going to”

⁸ [31:47] Lat(V) add

⁹ literally “remain-on”

¹⁰ literally “led”

¹¹ usually translated “counsel” (also later in verse and in verse 53)

¹² literally “taking-counsel with yourselves”

¹³ literally “remain-through”

¹⁴ [31:52] Gk(A), Lat(P) / Lat(V), Eth “his”

¹⁵ [31:53] some omit “Doubtless, consider yourselves happy”

work having been done *is* great,¹⁶ 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 is having the authority over all *persons*? Pull-away these deliberations¹⁷ 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 not-one evil ascends, but-neither did they know what wickedness is; instead, they always continued¹⁸ in infancy. 57(2) Therefore, the *ones* such *as this*, without-wavering, will reside¹⁹ in the kingdom of God, because, in not-one affair, did they defile the instructions of God; instead, all the days of their life they continued²⁰ with infancy in the same sensibleness.

58(3) “Therefore,” he declared, “as-many of you* as will continue²¹ and will be like²² the babies, having no evil, will be more-glorious than all the *people who* have been previously-spoken²³ *about*. For all the babies are glorious in God’s presence and they are first in his presence.²⁴ Therefore, happy are *all of you**, as-many-as might²⁵ pull-away the wickedness from yourselves, but might dress yourselves in the lack-of-evil. You*, first *before* all the *others*, will live for yourselves to God.”

CHAPTER 32

1(4) After the *event* for him to completely-finish the parables of the mountains, I said to him, “Lord, now make-clear to me about the stones, the *ones* having been picked-up out of the plain and having been put into the building in-place of the *other* stones, the *ones* having been picked-up out of the tower. And *explain to me* the round *stones*, the *ones which* were put into the building and the *ones which* are still round.”

2(107.1) “Also be hearing about all these,” he declared. “The stones, the *ones* having been picked-up from the plain and having been put into the building of the tower in place of the *ones* having been thrown-away, are the roots of the mountain, the white *mountain*.²⁶ 3(2) Therefore, since the *ones who* had-faith *from* out of the mountain, the white *mountain*, were all found lacking-of-evil, the Lord of the tower directed for these *from* out of the roots of²⁷ 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 continue²⁸ bright and not-one of them will blacken. 4(3) {{But²⁹ 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 these}} *who* had-faith and the *ones who* are going to be having-faith, {{were found white.}} For they are *from* out of the same race. This race *is* happy, because it is lacking-of-evil.

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 being able to be favoring *the* truth and to be remaining 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 repositioned 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 God³⁰ has blest this innocent race. Therefore, not one of this race will perish. For *even* though one of

¹⁶ literally “thinking for a work to have been done great”

¹⁷ usually translated “counsels”

¹⁸ literally “remained-through”

¹⁹ literally “dwell-down”

²⁰ literally “remained-through”

²¹ literally “remain-through”

²² literally “as”

²³ literally “been stated-beforehand”

²⁴ [31:58] Gk(A), Lat(V), Eth / Lat(P) omit “For all of the newborns...presence”

²⁵ literally “as-many-as whoever might”

²⁶ [31:2] Gk(P) / Gk(A), Lat(VP) “this white *mountain*”

²⁷ [32:3] Lat(VP), Eth / Gk(A) omit “the roots of”

²⁸ literally “remain-through”

²⁹ Bracketed sections are only extant in a Latin translation of the Greek original.

³⁰ [32:8] others “for the Lord”

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 flock might rejoice in his sheeps.} } 11(5) But he will rejoice for himself, if-at-any-time he might find all healthy and *that* they have not slipped-away from-among¹ 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 flock? That they *themselves* slipped-away from sheeps? They will not be believed. For it is an unbelievable² thing for a shepherd to suffer something under *the hands* of 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 in men *who are* loving peace. For peace is precious to him. But he is far from *the ones who are* quarrelsome and from *the ones 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 hot³ 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 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, all of you**, be moving to the change-of-mind *which* is useful to *all of you**.”

18(110.1) “All these *things* which have been written above, I, the Shepherd, the Messenger of the Change-of-Mind, have shown and uttered to the slaves⁴ of God.⁵ 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* said from me, have been said to *all of you**.”

19(2) The Shepherd himself said to me, “Have you asked everything from me?”

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 *the ones* who have now heard my instructions and have changed-their-minds out of *their* whole hearts.⁶ And after he saw that their change-of-mind was good and pure, and that they were being 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

(111.1) {{Parable 10⁷

After 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;⁸ 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 among⁹ *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.¹⁰ 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, *whichever ones* perform his instructions will have life; and such a *person* would be being greatly honored before the Lord.¹¹ But *whichever ones* do not keep his instructions are fleeing from his life and are adverse to him. But he has his own honor with the Lord. Therefore, *whichever ones* will be adverse to him,¹² 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-beside¹³ 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.”

Now they heard these words willingly.

13(114.1) Next he¹⁴ said to me, “Act manfully in this ministry. Make known to every human the great-things of the Lord God,¹⁵ 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

¹ literally “out-of”

² may also be translated “faithless”

³ [32:15] Lat(V) / Lat(P) “once become angry”

⁴ [32:18] Lat(VP) / F “slave”

⁵ [32:18] others “of the Lord”

⁶ literally “diaphragms”

⁷ Bracketed sections are only extant in a Latin translation of the Greek original.

⁸ [33:3] others “with God”

⁹ literally “in”

¹⁰ [33:7] others “of God”

¹¹ [33:7] Lat(P) “before God”

¹² [33:7] Lat(P) / Lat(V) omit “But he has his own honor... adverse to him” due to scribal error

¹³ [33:9] Gk(X404) / Lat “will remain-beside”

¹⁴ [33:13] Lat(V) / Lat(P) “Next the Shepherd” / Eth “Next the messenger”

¹⁵ [33:13] Lat(P) “Lord”, Eth / Lat(V) “Lord God”

snatch him out *of it*, is working 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 *the* 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.¹ 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, and Son, and Holy Spirit, this book of the prophet Hermas has been finished.² Let it be.³

Here ends the Book of the Shepherd, the learner of the blessed emissary Paulus. Thanks be to God.}}⁴

¹ [33:16] some omit “and you will be rejected...being built”

² [33:17] Lat(VP) / Eth add

³ [33:17] Lat(V) / Eth, Lat(P) add “Let it be”

⁴ [33:17] Lat(V) add / Eth add “Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 191 of mercy, 23rd night and 22nd day of the month, etc.” The writer goes on to show that Hermas is Paul appealing to Acts 14:12.