SHEPHERD OF HERMAS

CHAPTER 1

Vision 1

The man who nourished me has sold me to a certain Rhodei into Rome. Many years after this, I saw her and I wished that I would make myself known to her again and I began to be her as a sister. 2 After some time, I saw her bathing herself in the Tiber River, and I gave my hand to her, and I 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 of such manner!” I deliberated with myself only this thought, but no other, not even one.

3 After some time, while I was going into the countryside, and while I was gloriing in the creatures 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, 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, I came to level ground. And I put my legs on the ground, and I began to be praying to the Lord and to be confessing-formy mine.

4 Now while I was praying-to the Lord, the heaven was opened-up, and I looked towards that woman whom I had desired, greeting me out of the heaven, saying, “Be rejoicing, Hermas!”

5 But after I looked at her, I said, “Lady, what are you doing here?”

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

6 I said to her, “Are you to convict me right now?”

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

7 I answered her and said, “Sinned against you! How so? Or at-what-time did I utter a shameful word to you? Did I not always esteem you as a goddess? Did I not always respect you as a sister? Woman, why are you falsely-charging me with these wicked and unclean things?”

8 After some time, she said, “The desire of that wickedness did ascend upon your heart. Or are you not thinking it to be a wicked matter, if-at-any-time the wicked desire might ascend upon the heart of a righteous man? Yet it is a sin, even a great sin,” she declared. “For the righteous man deliberates with himself about what is righteous. Therefore, in the act for him to be deliberating with himself righteous things, his glory is setting itself straight in the heavens, and he has the Lord placable in every affair of his. But the ones who are deliberating with themselves wicked things in their hearts, 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. Their souls will change-their-mind, whichever ones have no hope in the Lord. Instead, they have despised of them and their life. Instead, you be praying to God, and he will heal the sinfulness of you and of your whole house and of all the holy-ones.”

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

10.2.2 As I was taking-counsel and discerning these things in my heart, I looked at a great white seat for reclinig, standing-opposite me, made out of snow-white wool, like snow. And a woman, an elderly-lady dressed in brightest apparel, came, having a book in her hand. And she sat-down alone, and she greeted me, “Be rejoicing, Hermas!”

And I, grieving and weeping, spoke to her, “Be rejoicing, lady!”

12.2 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 his appearance and not cheerful?”

And I spoke to her, “By a most-good woman saying, that I sinned against her.”

13.4 But she was declaring, “Far be such a matter from the slave of God. Instead, a desire about her surely ascended upon your heart. Indeed, a deliberation 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.

14.4(3) Instead, this is not the reason why God is being angered with you. Instead, it is in order that you might turn-around your house which acted-lawlessly against the Lord and against both of you*, their parents. Instead, because you are fond-of-your-children, you were not admonishing them: instead, you permitted them to be changed to be terribly destroyed. 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 lawlessness that you were destroyed by your mundane acts. 15(2) Instead, the abundant-compassion of the Lord had mercy on you and on your house and will make you strong and will found you in his glory. Only may you not become-lazy; instead, be being of a good soul, and be making your house strong. For as a being-to-be angered with you as a sister? Woman, why are you falsely-charging me with these wicked and unclean things?”

16.6 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.”

I heard great and marvelous things from her, 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.

17.4 “Behold, the God of the Powers, whom I love, created the world with his mighty power and his great intelligence, and who, in his glorious deliberation, 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

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

2 [1:1] Lat(V) “sold me a child”

1 [1:2] Lat(V) add literally “happy I was”

2 [1:3] Gk(A)/Lat(V) “proceeding with these thoughts in my mind / Lat(V)”, after I had come to the cival-community of Onia” / Eth “on my way to Cumae”

[1:3] Gk(A)/Lat(V), Eth “creature” (or “creation”)

[1:3] (fit. wayless) / Lat(V) “a place on the right side”

1 [1:3] Lat(V) “place”

1 literally “the”

2 [1:3] Gk(S) “to God”

3 [1:6] Lat(V), Gk(A), Eth “Are you my convictor?”

4 literally “shut-up-downs”

5 literally “created the is out of the not is”

6 literally “into”

7 literally “into”

8 [1:7] Lat(V) / Gk(SA), Lat(V), Eth “In what place?”

9 [1:8] Gk(A)/daughter “In what manner”

10 literally translated “inverter” (as in to turn someone toward someone)

11 [1:8] Gk(A) “sexual-immorality”

12 [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(V) “When he thinks rightly, 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”

13 [1:8] Gk(SA,X4707) / Gk(Bod) “in them”

14 [1:8] Gk(X4705), etc. / Gk(A) “to the good things which are going to come”

15 [1:9] Gk(SA)/Gk(X4705) “will change-their-interest / Gk(Bod) “will change-their-interest for themselves”

Eth “are being assumed to be changing-their-mind” (see below for Lat(VP))

16 [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(V) “come. The souls that do not have the hope of life, are not resisting these luxuries”

17 [1:9] Gk(SA,X4707), Lat(V) “And” / Lat(V) “For”

18 [1:9] Gk(X4707), Lat(V) / Gk(SA,Bod) “themselves and” / Lat(V) “and” and “neglect”

19 [1:9] Gk(XA,X4707), Gk(Bod) “sins”
and foresight, has created his holy assembly which he also blest. Behold, he is discharging 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 what-was-professed of which he made-a-profession with much glory and joy, if-at-any-time they might keep the lawful decrees of God which they took-alongside in great faith.

18.42 Therefore, when she finished reading-aloud and after she was arisen from the seat, four youngsters came. And they lifted the seat and went-off toward the east. 19.2 But she called7 me to herself, and she touched my chest, and she said6 , “Were you pleased by what I read-aloud?”

And I said4 to her, “Lady, the last part pleased me, but the first part was harsh and hard.”

But she was declaring to me, “The last part was for the righteous-ones; but the first7 for the nations and the seducers. And I also saw a year ago, and maybe two certain men were made-to-appear. And they lifted her by the arms, and went-off toward the east, to where they had taken the seat. But she went-off cheerful, and she said5 to me as she was going-away, “Be acting-like-a-man, Hermas!”

CHAPTER 2

1:5a Vision 2

While I was going into the countryside 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 lifted me, and it carried6 me away into the same place to-where I had also been a-year-ago. 2 Therefore, after I came into the place, I put7 my1 knees on the ground, 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, opposite of me, I looked8 at the elderly woman whom I had also seen a-year-ago. 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 said7 to her, “Lady, I am not being able to remember so many things. But give the little-book to me, in order that I might transcribe it.”

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

1 I took it. And after I retired into a certain place in the field, I transcribed all the words to the alphabetical-letters for I was not finding the syllables. Therefore, after I myself finished the alphabetical-letters of the little-book, the little-book was suddenly snatched out of my15 hand. But I did not see by whom.

5:6a Now after fifteen days, after I fasted and asked much from the Lord, the knowledge of the writing was revealed to me. Now these are the things which were written:

6:2 “Hermas, your seed set God aside and reviled against9 the Lord. And in great wickedness, they betrayed their parents, and they are reputed8 as being betrayers of parents. And after they betrayed them, they were still not profited. Instead, they added still more to their sins: the acts-of-licentiousness and minglings-together 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, and to your female-partner[] who from now is going to be a sister to you. 8 For even she is not20 distancing herself from the tongue in which she actu-wickedly speaks, but the act!...and after she has heard these words, she will distance herself from this behavior and she will obtain21 mercy. 8 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, then all the sins which they previously sinned will be forgiven. 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 lifting the double-soul out from their heart.

9(5) “For the Master swore, by 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. For the possibility to have a change-of-heart and the righteous-ones has an end. The days of a change-of-mind for 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 take-back in full the things-which-have-been-professed with much glory.

11(7) “Therefore, all of you, the ones who are working the righteousness: Remember it, and may you be double-souled, in order that your passing might be with the messengers, the holy messengers. Happy are all of you, as many-as endure the tribulation, the coming tribulation, the great tribulation, and as-many-as will not deny their life. 12(8) For the Lord swore by his son, for his son who denied their Anointed-One has been rejected from their life, that is, the ones who are now going to be denying him in the coming days. 13 But to the ones who formerly denied him, he became13 merciful, because of his abundant-compassion.

13:7 “But as for you, Hermas, may you no longer remember-past-evil 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-evil which they have done to you. For remembrance-of-evil produces death but the forgetting of them, perpetual life. But as for you, Hermas, you had great dealings with the nations and the seceders. And after your own8 because of the transgressions of your house which you did not take proper interest in them. Instead, you neglected them and walled-together in your own activities, your wicked activities.

14(2) Instead, the act for you not to depart46 from a living god, and your simplicity, and your vast self-restraint are saving you. These things have saved you, 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 angels will have the strength to overcome every wickedness and are remaining-near in 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(4a) But you will speak to Maximus: ‘Behold, a extremely great14 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-around, as it is written in Eldad and Medad, the ones who prophesied in the desert to the people!”

17(4a) Now, brothers, while I was falling-aspleep, something was revealed to me by a most-well-formed young-man, who was saying to me, “The elderly woman from whom you took the little-book—who are you thinking that she is?”

I declared, “The Sibyl.”

“No, you are mistaken,” he declared.

Then who is she? I declared.

“The Assembly of God,” he declared.

I spoke to him, “What is she an elderly woman?”

It was revealed to me, “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.”

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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 “them the professed-thing” 5 literally “rising-up” 6 literally “of my reading-aloud” 7 [1:19] Gk(A,S2), Lat(VP) “previously” / Gk(S1) omit 8 literally “of rising-up” 9 [1:20] Lat(VS) “He strong” (or “Be made strong”) 10 [2:1] Lat(VS) / Eth (“As I was making my way to Cumae” / Lat(P) “As I was journeying in the region of Cumae”) 11 [2:2] literally “the” 12 [2:3] Lat(VS) / Gk(S1) “seem previously” / Lat(P), Eth “seem” 13 [2:4] Lat(P) “now. Taking the book, I sat down in one place and wrote all of it in order” 14 [2:4] Gk(S1) / Gk(A) add 15 literally “the” 16 [2:6] Lat(VP) “omit” God, and they have reviled against 17 literally “they gave over their parents in-advance” 18 literally “heard” 19 literally “they gave them over in-advance” 20 possibly referring to sexual intercourse 21 [2:7] Lat(VP) “Now rebuke your children with these words” 22 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” 23 [2:7] Gk(A)/Lat(VP)/Gk(S1) omit “to you” 24 [2:7] Lat(VS). “Let her” 25 literally “have”
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.

“‘You have done well,’ 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, you will write two small books, and will send one to Clémenés and one to Grapétès. Therefore, Clémenés will send into the cities beyond (for that has been permitted to him), but Grapétès 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 1:1] Vision 3

The vision which I saw, brothers, was such:

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 to me through the3 elderly woman, on that very night the elderly woman saw4 me for herself, and she spoke to me. “Since you are so indigent and effortful with the result to know everything, come into the field where you are farming,” and I will be made-to-appear to you at about the fifth hour and I will show to you what it is necessary for you to see.

3 I asked her, saying, “Lady, into what part5 of the field am I to go?”

“Wherever you want,” she declared.

I selected for myself a beautiful place which was secluded.6 But before I was to utter to her and to speak the name of the place, she said7 to me, “I will be there”, wherever you want.

4 Therefore, brothers, I went into the field, and counted-up8 the hours, and I came to the place where I ordered her to come. And I looked-at9 an ivory bench lying there. And on the bench was lying a linen-cushion; and on top, a coverlet of linen Karpasian-flax was rolled-out.5 After I saw these objects being laid there, and that there was10 not-one person in the place, I became utterly-astounded and something-like11 a trembling took hold of me; and my hairs stood upright, and something-like a fit of shuddering came-to me since I was12 alone. Therefore, after I came to13 myself, and after I was caused-to-have-remembrance of the glory of God, and after I took courage, I after I got on my knees,14 once again, as I had also formerly done, was confessing-my sins to the Lord.

5 Now she came with six young-men whom I had also formerly seen, and she was stood by me.15 And she listened-attentively while I was praying-to God and confessing-my sins to the Lord.16 And after she touched me, she said17, “Hermas, cease yourself from asking again18 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.”

6 And she arose19 me out by the hand and she led20 me to the bench. And she said21 to the young-men, “Be going-away and be building.”

And after the event for the young-men to retire and we were having become alone, she said22 to me, “Sit-down here.”

I said23 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,24 she did not allow me, instead she mentioned-to25 me with her hand, in order that I might sit-down on the left sides.26 Therefore, while I was thoroughly-rationalizing27 and grieving because she did not allow me to sit-down on the right sides,28 she said29 to me, “Are you being grieved, Hermas? The place on the right sides is for others, the ones who have already been well-pleasing to God and suffered-for the sake of the30 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,31 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-under32 the things which they have also borne-up-under.”

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 sides33 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 sides34 are for the rest of them. Instead, both the same gifts and the same things-which-have-been-professed35 are reserved for36 even the ones sitting themselves on37 the right sides and the ones sitting on the left sides. The only difference is that those individuals are sitting themselves on38 the right sides and those ones are sitting themselves on39 the left sides, but instead, your lackings are many. But you will be cleansed from your lackings. And40 all the ones who are not being double-souled will be cleansed from all their sinful-actions up into this day.”

12:1] After she spoke these things, she was wanting to go-off. But after I fell before her feet, I asked her by41 the Lord, in order that she might exhibit to me the vision which she had made-a-profession that she would show to me. 13:4 But she again spoke to me, and I was sitting myself down on42 the right sides. And after she lifted-up43 a certain bright stick, she said44 to me, “Are you looking at something great?”

I said45 to her, “Lady, I am looking at nothing.”

She said46 to me, “Behold! Do you not see opposite you a great tower being built upon waters with bright quadrangular stones?” They were being built in quadrangular shape by the six47 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 taking 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.48 For the stones were joining and were fitting-together exactly into the junction with the other stones—and the same gifts were being laid the same bright stick, she said49 to me, “Are you looking at something great?”

I said50 to her, “Lady, I am looking at nothing.” She said51 to me, “Behold! Do you not see opposite you a tower being built upon waters with bright quadrangular stones?”

28 [3:9] Gk(Bod), Lat(V) / Gk(S) “my” / Gk(A), Lat(P), Eth “his”
29 [3:9] Gk(S1) / Gk(A,S2) “persisting”
30 literally “as-many-as-they may work their works and may bear-up-under”
31 literally “parts”
32 literally “out”
33 literally “as if” (also later in verse)
34 literally “being”
35 literally “in”
36 literally “put the knees”
37 [3:6] Gk(A) / Lat(V), Eth “she stood behind me” / some emend to “she stood by me”
38 [3:5–6] Gk(S) omit “Now at this...my sins to the Lord” (by scribal error)
39 [3:6] Gk(A) / Gk(A) omit
40 literally “profession”
41 literally “the same professed-things”
42 literally “out”
43 literally “out-of”
44 literally “out-of”
45 literally “out-of”
46 literally “out-of”
47 literally “out-of”
48 literally “out-of”
49 literally “of-good-names” (a euphemism for “left”)
50 literally “out-of”
51 literally “laid-up”
“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, when they hear these things, they might be knowing the Lord in much glory.”

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 at the building of the tower.

20:3 “Therefore, be hearing about the parables of the tower. For I will reveal everything to you. And no longer be troubling me 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.

21:1 (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, and do not be double-souled about whatever you might see.”

23:1 (4) 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 insistant about the writings and you are seeking-out things diligently. 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 unseizable power of the Master.”

24:1 (2) I answered and said to her, “Lady, this is a great and marvellous thing. But the young-men, the six, the ones who are building, who are they, lady?”

“Those are the holy messengers of God, the first ones who were created, to whom the Lord delivered all his creation for them to grow, 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.”

25:1 (4) “But who are the others, 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 all will be unitedly gladdened in a circle around the tower and will glorify God because the building of the tower was finished.”

26:3 (1) I inquired-of her, saying, “Lady, I was wanting to know what is the egress of the stones, and their power.”

She answered and said to me, “It is not because you are worthier than all others, in order that these things might be revealed to you—for others are ahead of you, and better than you, to whom it was necessary for these visions to be revealed—but instead, in order that the name of God might be glorified, it was revealed to you and will still be revealed because of the double-souled—the ones who are thoroughly-rationalizing in their hearts if what these things are so or not. Be saying to them, that all these things are truthful and none of them are from-outside the truth. Instead, all of them are strong, and firm, and having been founded on the truth.”

27:1 (3) “Now be hearing about the stones, the ones which are going-into the building. Therefore, indeed, the stones, the ones which are quadrangular and white and are fitting-together 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-together with the other stones, the ones which have been already been built?”

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

29:3 “But lady, I am wanting to know who are the other stones, the ones being brought from the bottom. 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 (2) “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 for the result to be doing what is good, due to the fact that no wickedness was found in them.”

31:5 “But who are the ones whom they were throwing-away and were casting aside?”

“These are ones who have sinned, and who are wanting to change-their-mind. Due to this reason, they were not hurried-off a long-ways outside the tower, because, if-at-any-time they might change-their-mind, they will still be of good-use within the building. Therefore, the 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.

32:1 (1) “But are you wanting to know who about the ones who are being cut-down and are being cast far from the tower? These are the sons of the last ones, they have 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, because they provoked him to anger.

33:2 “But the other stones which you have seen many being laid around, not going-away into the building: indeed these stones, the ones having become-softened, in whom the ones who have known the truth but not remaining-on are, nor even were they being-glued to the holy-ones. Due to this, they are useless.”

34:1 “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-peace among 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. Thus-but the stones which have been clipped: 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 clipped and not totally-complete.”

35:1 “But, Lady, who are the stones which are white and round, and which are not joining into the building?”

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

36:1 (4) And I answered her and said, “Therefore, lady, at-what-time will they be of good-use into the building of the tower.”

4 Literally “symphonizing” 20 Literally “differently” 22 Literally “toward the Lord” 23 Literally “the Lord” 24 Literally “one” 28 Literally “no” 29 Literally “putting on” 30 Literally “the building to God” 31 Literally “putting a—together: the” 32 Literally “Until at-what-time” 33 Literally “Anointed-One” 34 Literally “put” 35 Literally “for the building of (the) Lord” 36 Literally “Put (the) Lord”
good-use to the Lord. 38(5) First know this truth from your own experience: When you were rich you were useless, but now you are of good-use and profitable to the life. All of you*, be becoming of good-use to God. For even you* are being made-used-out of from out the same stones.1

39(15) ‘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-fail; 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 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(8) 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(9) 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 for* them and if they have a place within this tower.

“They have a change-of-mind available,” she declared, “but instead they are not 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.1 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) 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) After she looked at me, she smiled a little and she 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.47(5) Now be hearing their operations. Indeed, the first of them, the one clasping3 her hands together, is being called Faith. The elect-ones of God are saved through the faith of this one.24 48(5) After her, the one having 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,2 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 by* 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 in order that you might make it clear to everyone55(11) after three days, for it is necessary for you to comprehend this first. Now this is what I am instructing you first.13 Hermes: 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 wickedness— but even you* along with them.

56(17,18) “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,3 instead also being sharing-with the ones who are lacking things for themselves. 58(3) For indeed, the ones, from their many meats, are contracting a weakness upon their flesh, and they are injuring their flesh. But of the ones who are not having meats, their flesh is being injured due to the fact that they are not having15 the sufficient amount of the 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-as16 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.17 61(6) Therefore, all of you*, the ones who are pruning18 in your* richer, be looking out, lest perhaps the ones who are being tempted in lack will grow, and their groaning will ascend before the Lord. 62(7) And all of you* along with your* good things22 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:23 Do not become like the drunkards.24 Therefore, indeed the druggists carry their drugs25 within their cartons, 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-together your* sensibleness upon a clear 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.”

66(11) 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 lifted 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.

68(3) “I answered me and said*, “It is necessary for you to inquire-of another* person about these things, in order that they might be revealed to you.”

1 [3:37] Gk(A) / Lat(V) “for you yourselves were from those stones” / Lat(P) “for you too will be more useful from the same stones” / Eth “for you are yourselves [will be] from these stones” / Gk(S) omit

2 literally “wayless” (also later in verse)

3 literally “incoherent”

4 literally “unto”

5 [3:43] Gk(A), Lat(V), Eth / Gk(Bod, 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” / [3:45] others “of God”

6 literally “grumbling”

7 [3:48] Gk(A), Lat(V/P), Eth / Gk(S) “wicked works and every wicked desire,” and

8 [3:50] Lat(V) “They have equal powers, but their powers are connected with”
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 having hair which was elderly. But at the end, she was cheerful and was sitting on a bench.
71:6] Therefore, I am deeply-grieved about these things, because of my wanting to know this revelation.

And in a vision of the night, I looked at the elderly woman speaking to me, “Every asking needs humble-mindedness. Therefore, fast, and you will take 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 he said to me, “Why are you, by your own hand, requesting for revelations in my name?”
73:8] I answered him and said, “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 and said, “How long are all of you going to be unintelligent? 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.”

75:9] I answered him again, speaking, “Instead, from you, lord, we will know these things more-precisely for ourselves.”

76:10] Be hearing,” he declared, “about the three forms which you are seeking-the-light at when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:11] Be being-satisfied with these revelations. Surely you are not being able to see stronger revelations than which you have seen, are you?”

74:12] I answered him and said, “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.”

75:13] I answered him again, speaking, “Instead, from you, lord, we will know these things more-precisely for ourselves.”

76:14] Be hearing,” he declared, “about the three forms which you are seeking-the-light at when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:15] Be being-satisfied with these revelations. Surely you are not being able to see stronger revelations than which you have seen, are you?”

74:16] I answered him and said, “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.”

75:17] I answered him again, speaking, “Instead, from you, lord, we will know these things more-precisely for ourselves.”

76:18] Be hearing,” he declared, “about the three forms which you are seeking-the-light at when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:19] Be being-satisfied with these revelations. Surely you are not being able to see stronger revelations than which you have seen, are you?”

74:20] I answered him and said, “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.”

75:21] I answered him again, speaking, “Instead, from you, lord, we will know these things more-precisely for ourselves.”

76:22] Be hearing,” he declared, “about the three forms which you are seeking-the-light at when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:23] Be being-satisfied with these revelations. Surely you are not being able to see stronger revelations than which you have seen, are you?”

74:24] I answered him and said, “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.”

75:25] I answered him again, speaking, “Instead, from you, lord, we will know these things more-precisely for ourselves.”

76:26] Be hearing,” he declared, “about the three forms which you are seeking-the-light at when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:27] Be being-satisfied with these revelations. Surely you are not being able to see stronger revelations than which you have seen, are you?”

74:28] I answered him and said, “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.”

75:29] I answered him again, speaking, “Instead, from you, lord, we will know these things more-precisely for ourselves.”

76:30] Be hearing,” he declared, “about the three forms which you are seeking-the-light at when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:31] Be being-satisfied with these revelations. Surely you are not being able to see stronger revelations than which you have seen, are you?”

74:32] I answered him and said, “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.”

83:33] Now in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful.
her hair was white. 12:1 I knew from the former visions that she is the Assembly, and so I became more-cheerful.

She greeted me, saying, “Be rejoicing, you human.”

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

13:3 She answered me and said, “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 Lord and his abundant compassion, I fled-out of its hand.”

14:4 “You beautifully fled-out of its hand,” she declared, “because you cast your worry on God and you opened-up your heart to the Lord, after you had-faith that you might be able to be saved through nothing except through the great and glorious name. Due to this reason, the Lord commissioned his messenger, the one who is over the beasts, whose name is Theog; and he blocked-up its mouth, in order that it might not injure 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, 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, the heart which is become clean and the unbelieved; 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 who heard these words and refused-to-hear; the act not to be birthed will be better for them afterward.”

17:21.4 I asked her about the four compositions which the beast was having on its head. But she answered me and said, “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. 19:3 But the ‘red-as-fire and blood-red’ means, that it is necessary for this world to be being-lost 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 quality. Because even as the gold remains, the ones who are residing among them, are being proved. Therefore, the ones who remained and were set-on-fire by these things will be cleansed. For even as the gold-piece throws-off its cross, so in the same way all of you* will also be throw-off all grief and constriction, and you* will be cleansed and will be useful within the building of the tower. 21:0 But the white part is the one who is the pure, the one who is become clean and the unbelieved; and of you* you* will reside, because the ones who have been selected by God into a perpetual life will be blotless and clean.

22:6 Therefore, may you, Hermas, not stop 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 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. For there was a mass of-clouds. And I, after I was filled with fear, turned-around into the places which were behind me, thinking that the beast was coming.

CHAPTER 5 5:1-10 Revelation 5

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

And he straightaway sat-down-beside me, and he 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.

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

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

“No,” I declared.

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

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 my grief, because I answered him so wickedly and senselessly.

But he answered me and said*, “Do not be being confounded, instead be being made-strong in the instructions which I am going to be instructing you.” Then he declared, “For I was commissioned in order to show to you again, all the things which you previously saw— their main-points which are beneficial to all of you*. First of all, write my instructions and the parables. But write the other things exactly-as I will show to 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 enabled to observe them.”

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 take for yourselves from the Lord as many things as he made-profession to you*. But if-at-any-time you* have heard them, might not change-your*, mind, but instead, might still add to your* sins, you* will take 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 6:1-11 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 uncontrollable, and that he cannot be defined in words, nor conceived by the mind. 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 7:1-7 Instruction 2

He said to me, “Be having simplicity and being lacking-of-evil, and be becoming like the infants, like the ones who are not knowing the wickedness, the previously-written-sin, the wickedness which is causing the life of the humans-to-be-lost. 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-at-any-time you might believe31 whichever calumniator you might hear. For32 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. 3 The calumniator is wicked, an unstable demon, never at peace, but instead always residing amid dissensions. Therefore, be distancing yourself from it and you will always be on good-terms with all persons.

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1 [4:13] Lat(V) “of God”
2 [4:14] Lat(V) “your loneliness and anxiety”
3 [4:14] Lat(V) “on the Lord”
4 [4:14] Gk(A), Lat(V), Eth / Gk(S) “the holy messenger”
5 [4:15] Lat(V) “of God”
6 [4:16] Lat(V) “sends you help. But woe to the double-souled!”
7 Literally “within”
8 Literally “dwelling-down”
9 [4:20] Gk(S), Lat(V) / (lit. “dwelling-down in them”) / Gk(A), Eth “dwelling-down in it”
10 Literally “by them” (neuter)
11 Literally “into”
12 Literally “our”
13 Literally “in this-manner”
14 [5:5] Gk(S) / Gk(A) “ashamed”
15 Literally “order that I will show”
16 Literally “the one”
17 Literally “different”
18 Literally “dwelling-down”
19 [5:5] Lat(V) “so you may be able to keep watch over them more easily by reading them from time to time”
20 [6:1] Lat(V) add
21 Literally “should put-faith in” (also in next sentence)
22 [7:2] Gk(A, Adh, Ant), Lat(V), Eth / Gk(S), Lat(P) omits “For”
23 Literally “of God”
24 Literally “笼人的”
25 Literally “always dwelling-down in”
26 Literally “always have”
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. For God is wanting us to be giving to all persons from his own presents. 5 Therefore, the ones who are taking will give-back an account to God why they think and in-regard to what purpose they took. For indeed the ones who are taking while being put-under-tribulation will not be given-a-rightful-punishment, but the ones who are taking in hypocrisy will pay a rightful-punishment.

6 “Therefore, the one who is giving is guiltless. For as he took from the Lord a ministry to finish, he finished it with simplicity, without distinguishing to whom he might give or to whom he might not give. Therefore, the ministry 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. 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 heart might be clean and unstained and that a blessing might fall upon your house.”

CHAPTER 8

LXX 1 Instruction 3

Again he said to me, “Be loving truth and let nothing but truth be going-forth out of your mouth, in order that the spirit which God caused-to-reside 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, 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 staining the Lord aside, and they are becoming a defrauder of the Lord, not delivering to him the deposit which they took. For they took a spirit free from lies. If-at-any-time you 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 after 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 all persons 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 residing with the spirit of the truth, nor-even to be bringing grief upon the spirit of God, the solemn and truthful spirit.”

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

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, in order that these present statements of yours were found to be true, in order that it is possible for those lies to become faithful. If-at-any-time you might observe these things, and might utter nothing but the truth 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

LXX 1 Instruction 4

He declared, “I instruct you to be guarding your purity. And do not be letting it ascend upon your heart to think about another man’s woman,” or about sexual-immorality, or about any similar wicked things. For while you are doing this, you are working a great sin. But while you are always remembering your woman, you will not-even-at-any-time fall into sin. 2 For if-at-any-time this very wicked 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, you are working a sin. For the reflection of this kind is a great sin to a slave of a god. But, if-at-any-time someone might work this work, this wicked work, he is producing to himself, 3 therefore, you be looking out. Be distancing yourself from this reflection. For where solemnity is residing, there, upon a heart of a righteous man, lawlessness ought not to be ascending.”

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

“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 learned-from her sin? 5 “As-long-as-he resists in his ignorance, he is not sinning,” he declared.

“But if-at-any-time the man might know about her sin, and the woman might not change-her-mind, but instead might be remaining-in her sexual-immorality and yet the man might continue to be living with her, he becomes liable for himself of her sin, and a commuter of her adultery.”

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

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

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 turn-back to her own man, will she not be accepted?”

8 Therefore, he declared, “if-at-any-time the man might not accept 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 accepted, but not often. 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-induced not to be marrying. This same act applies to both a woman and a man. 9 “Not only is it adultery if-at-any-time someone might stain his flesh,” he declared, “but instead whoever might be making the likenesses of the nations is also being adulterized. And as-a-result, if-at-any-time someone 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. For under such circumstances as these, it is possible for a change-of-mind to be taking-place. 11 Therefore,” he declared, “I am not giving an excuse in order that the act might be completely-finished in this way, but instead, with 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. For he is himself 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 residing with me, tolerate still a few more words, since I do not have-insight at all and my heart has been petrified from my fear for you. Flee intelligence to me, because I am extremely senseless and comprehend absolutely nothing.”

13 (29.3) He answered me and said, “I am set over the change-of-mind and give intelligence to all the ones who are changing-their-mind,” he declared. “Or does

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1 [7:4] Gk(SA) / Gk(X4706?) / others omit “Be giving to all persons” 2 [7:5] Lat(V) “Gk(A) / Gk(A) and “out of” 3 [7:5] Lat(V) “For those that receive…punishment,” 4 [7:6] Lat(V) “Gk(A) says “bring as a gift” 5 [7:7] Lat(V), others / Gk(A) seems to read “take-evil-of” 6 [7:7] Lat(V) add “literally “and let all truth” 7 [7:8] Literally “caused-to-dwell-down” 8 [8:1] “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 all persons” Lat(V) “have lived in dissimulation” 10 [8:4] Literally “dwelling-down” 11 [8:4] Lat(V) add “possibly they were translated “trustworthy” (also in next sentence) 12 [8:5] Literally “utter all truth” Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth, you are living in dissimulation” 13 elsewhere translated “observing” 14 [9:1] Lat(V) “marriage” 15 [9:1] Gk(S2, Aht.), Lat(VP), Eth / Gk(A, S5, X4706) “wickedness” 16 [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all times entirety 17 [9:2] Lat(V) add 18 [9:2] Gk(S) / Gk(A) “and differently likewise wicked reflection wicked” 19 literally “working-down” 20 [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” 21 literally “dwelling-down” 22 Literally “lawlessness is not being-induced” 23 [9:3] Lat(V) “Whence charity remains in the heart of a righteous man, there never ought to arise any evil thought.” 24 [9:4] Lat(V) “to say a few words to you.” 25 Literally “in all places” 26 Literally “remaining-on” 27 Literally “remaining-on” 28 may also (less likely) be translated “is adulterizing himself” 29 Literally “not much upon” or “not against much” 30 Literally “is being lad” 31 may also (less likely) be translated “is adulterizing himself” 32 [9:9] Lat(V) “she” 33 Literally “occasion” 34 Literally “in accordance” 35 [8:8] Lat(V) “God, who has power to heal, will give a healing.” / Gk(S) omit 36 literally “dwelling-down” 37 [9:12] with me, give me a few words of explanation” 38 [9:12] Gk(S), Lat(P) “maimed” 39 Literally “wholly”
this very act for the opportunity to change-one's mind not seem to you to be intelligence?” he declared.5 “The opportunity to change-one's mind is great intelligence,” he declared.4 For the man, the man who sinned is having-insight that he 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- extremely, and he humbles his own soul and tortures it, because it sinned. Therefore, he who changes the mind of-chance is great intelligence.”

14:3 “Lord,” I declared, “this then is why I am inquiring-precisely from you about all-things (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 heard my instructions, might observe them, will live for himself to God.”

16:31 “I will still continue to inquire,” I declared.6 “Be speaking,” he declared.

“Lord,” I declared, “I heard from certain teachers, that there is no other change-of-mind except for that one which took place when we descended into water and took a forgiveness of our sins,7 the former ones.”

17:2 He said to me, “You have heard well,8 for that is so.9 For it is necessary for the person who has taken a forgiveness of sins to be sinning-no more, but instead to be residing10 in purity. 18:3 But since you are inquiring-precisely into all-things, I will also make this matter clear to you, without giving an excuse10 either to the ones who are going to be putting-faith into 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, for the sake of the money, they are going to be sinning no more from before these days. For the Lord, being a knower-of all, and foreseeing everything, knew the weakness of the humans and the cunning-craft of the Slanderer, that he will do that a certain evil thing to the slaves of God and will act-wickedly against them.12 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.15

21:4 Instead, I say to you, “He declared, “after that calling, that great and solemn calling in which the Lord has called his people to perpetual life,13 if-at-any-time a person might sin after he was put-to-the-test14 by the Slanderer, he has one change-of-mind. But if-at-any-time he might be sinning under his hand and might not15 change-his-mind,16 it is non-beneficial17 to that human, the human such as this. For only with difficulty will he live for himself to God.”

23:7 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 not be put-faith into.18

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

23:31 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-aside from among them there 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-excessive honor and a great glory before the Lord. But even if-at-any-time he might marry, he is not sinning.25 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 day26 of which you were delivered to me, and I might residing21 into your house. 26a But there will be a forgiveness of your former trespasses, if-at-any-time you might observe my instructions. But all persons will also have a forgiveness, if-at-any-time they might observe these instructions and might go in this purity.”

CHAPTER 10

Instructing 5 “Be becoming longsuffering and intelligent,” he declared, “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 residing2 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 utensil in which it is residing; and it will perform-public-service to God in much cheerfulness, because it is having the good-commission within itself.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 residing2 in the longsuffering, but the Slanderer in the irritability.4 Therefore, if both of the spirits are residing2 upon the same place, it is non-beneficial and wicked.5 For a human in whom they are the dominions of God by its own operation, and how it misleads them away from the righteousness. But it does not mislead-away the ones who are being full in the faith, but-neither is it being able to operate into them,6 because the power of the Lord7 is with them. But it is misleading-away the ones who are being emptied and double-souled.8 But when whatever might the humans such-standing these, it camps itself into the heart of that human, and, for no reason at all,9 the man or the woman becomes bitter for the sake of mundane activities, or about meats or some stinginess, or about some friend,46 or about a giving or a taking, or about

9

[9:13] Gk(A), Lat(VP), Eth / Gk(S) add
[9:13] Lat(VP) “asked: “For he who repents obtains deep intelligence. For he feels that he has sinned and”
[9:17] Gk(Clemens) / Gk(A) “For someone”
[9:19] literally “different”
[9:20] literally “of sins of ours”
[9:21] literally “beautifully”
[9:21] literally “For it is the one who is in this-manner”
[10:1] Gk(Clemens) / Gk(A) “For someone”
[10:2] literally “dwelling-down”
[10:3] literally “occasion”
[10:4] Gk(A), Lat(VP) “and the wickedness”
[10:5] Gk(A) “Slanderer, which he practices in plotting against the servants of God, and malignant designs against them”
[10:9] “not” add
[10:11] Lat(VP) add
[10:13] literally “was tried-out”
[10:15] “not” add
[10:17] Gk(A), Lat(VP), Cop(A) / Gk(AS, X4706) add / Gk(S) also omit “might be sinning under his hand and”
[10:19] Gk(A), Lat(VP), Cop(A), Eth / Gk(X4706) “be changing-his-mind”
[10:21] Gk(A), Lat(VP), Cop(A), Eth / Gk(A) “for”
[10:23] Lat(VP) add
[10:24] literally “ones out of”
[10:25] Gk(A), Gk(X4706), Lat(VP), Eth seems to omit “day”
[10:26] Gk(A), Gk(X4706), Lat(VP) “I am dwelling-down”
[10:27] literally “dwelling-down” (also later in verse)
[10:28] literally “puring-on”
[10:29] usually translated elsewhere “made-to-disappear”
[10:31] literally “whole”
[10:33] literally “master” (also in next occurrence)
[10:35] literally “dwelling-down”
[10:37] Gk(A), Lat(VP) “the mind is distressed and”
[10:41] Gk(A), Lat(VP) “I am dwelling-down”
[10:44] Gk(A), Lat(VP) “I am dwelling-down”
[10:45] Gk(A), Lat(VP) “I am dwelling-down”
[10:46] Gk(A), Gk(X4706, Ant), Eth / Gk(A) add
[10:47] Gk(A), Gk(X4706, Lat(VP)) / Eth / Gk(A) “Lord”
[10:48] else where translated “may observe it”
[10:49] Lat(VP) add
[10:50] “not” add
[10:52] Lat(VP) “And all who depart from anger and repent with their whole heart will live to God.”
[10:53] Lat(VP) “how great is the wickedness of anger, and how injurious”
[10:54] Eth / Gk(A), Lat(VP) “sages of God” / Lat(VP) “sages of God”
[10:57] Gk(A) / Gk(A) “of God” / Gk(A) “of me”
[10:58] Lat(VP) “them; for it is the empty and the destitute who it overwashes.”
[10:59] literally “and out of the nothing” (similar to the English idiom “out of the blue”)
[10:60] literally “of this-lifetime”
[10:61] Gk(A) “or about some friend”
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 expense; 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 while being meek and tranquil. Therefore, the longsuffering is residing 1 with the ones who are having the faith totally-outward.

11.4 “Now, the irritability is, indeed in the first place, stupid, both 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, 2 wrath. Next, this 8 wrath, being compounded 4 out of so many evils, becomes a great and unhealable sin. 12.5 For whenever all these spirits 5 might be residing together in one container, the spirit, the holy spirit, is no-longer having-room for that container; 6 instead, it overflows. 13.6 Therefore, 2 6 dedicate spirit, not having a custom to be dwelling 10 with a wicked spirit nor-even with hardness, 14 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 15 might go-away from that human in whom it is residing, 16 that 1 human becomes empty of the spirit, that righteous spirit; and for the remaining time he, having been filled 17 with the spirits, the wicked spirits, is being unstable in every act, being pulled around here and there 18 and the spirits, 21 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-wicked 22 spirit. But dress yourself with the longsuffering, and be standing-against the irritability and the bitterness, and be found by God with the solemnity, the solemnity which has been loved by the Lord. 23 Therefore, be looking out, lest-perhaps you might miss this instruction. 16.9 For if-at-any-time you might master 24 the instruction, you might be being able to live, 26 and you will be able to observe the remaining instructions which I am going to be instructing you. Therefore, 27 be being made-strong 28 and be being empowered in these instructions; and let as-many-of-those, if-at-any-time they will want 29 to be going in them, also be being empowered. 30

CHAPTER 11
11.1 Instruction 6

“I instructed you in the first instruction,” he declared, 3, “in order that you might observe the faith, and the fear, and the self restraint.” 31 “Yes, lord,” I declared. 32 “Instead, I now want to also 33 make their powers clear to you,” he declared, 34 “in order that you might comprehend what power and operation each has. For their operations are twofold. Therefore, they apply 35 onto something which is righteous and something which is unrighteous. 2 Therefore, be having-faith 3 in what is righteous, 34 but may you not have-faith in what is unrighteous. 35 For what is righteous 36 has an upright way, but what is unrighteous 37 has a twisted way.

Instead, you be going in the upright and level way, but leave the twisted one alone. 3 For the twisted way does not have paths; instead, there are roadless-regions 38 and many stumbling-blocks, and it is rough and thorny and it leading to destruction. 4 Therefore, it is harmful to the humans 42 to the ones who are going in it. 4 But the ones who are going in the upright way walk-around even without stumbling, for it is neither rough nor thorny. Therefore, you see 39 that it is more-beneficial 40 to be going in this roadless-region.

5 “Lord,” I declared, 41 “it pleases me 42 to be going in this way.” “You will go in it,” he declared. 43 “And whoever might turn-around toward the Lord out of a little heart will go in it.”

6.11.1 “Now be hearing about the faith,” he declared. 4 There are two messengers with the humans, one of the righteousness, and one of the wickedness.

7.2 “How then, lord,” I declared, 44 “will I know their operations for myself, because both messengers are residing 45 with me?”

8.3 “Be hearing, and you will gain-insight about them,” he declared. 46 “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart, 48 he will straightway 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, know him from his works.

9.6 “Lord,” I declared, 49 “how will I comprehend him? I have not understood.” “Be hearing,” he declared. 50 Whenever some irritability might fall before you, or bitterness, be knowing that he is in you. Next, there is a desire of many acts, and an extravagance of many meats and intoxicating-drinks, and many inebriations, and varied and not necessary foods, 51 and a desire for women, and greed, 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, you who have recognized his works, keep-away from him; be having no faith 52 in him, because his works are righteous and non-beneficial to the slaves of God.

Therefore, you have the operations of both 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. 54 For if-at-any-time a certain man might be most-faithful, 55 and the reflection of this messenger of the righteousness 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,” he declared, 56 “that it is beautiful to following the messenger of the righteousness, but to bid-farewell to the messenger of the wickedness.

15.0 Therefore, this instruction makes-clear the things that might be true, and false, and that might ascend upon your heart, 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.”

CHAPTER 12
12.1 Instruction 7

Literally “but the unrighteous thing” 35

11.5 [Gk(A), Ath] “You” / Lat(V) / Eth “Just as a man” / Gk(Ath) “world” / Lat(V) “sages” / Eth “coming away”

12.11 [Gk(A/X4706), Lat(VP)] “look at” / Lat(VP) “see them” / Eth “look”

Literally “see” 57

11.12 [Gk(X3526), Gk(A)] “one container, in which the spirit, the holy spirit is also dwelling, that container is not having-room for them”

11.13 literally “it overflows”

11.14 [Gk(A), Gk(X4706)] / Lat(V) “it is more-even with hardness”

11.15 [Gk(A), Gk(X4706)] / Lat(V) “whenever”

11.16 literally “dwellings-down”

11.17 [Gk(A), Gk(X3526)] / Lat(V) “the”

11.18 literally “dwellings-down” (also later in verse)

11.19 [Gk(A], Gk(X3527), etc.] / Lat(V) “nor-even with hardness”

11.20 [Gk(A), Gk(X3526)] / Lat(V) “whenever”

11.21 literally “loneliness”

11.22 [Gk(A), Gk(X3526)] / Lat(V) “the”

11.23 literally “it becomes”

11.24 [Gk(A), Gk(X3526)] “these spirits” / [Gk(A) or Gk(X3526)] “all these”

11.25 literally “from”

11.26 [Gk(A), Gk(X3526)] / Lat(V) “the”

11.27 [Gk(A), Gk(X3526)] / Lat(V) “somewhere”

11.28 literally “in the region of”

11.29 [Gk(A), Gk(X3526)] / Lat(V) “together”

11.30 literally “and the other”

11.31 [Gk(X3526), Gk(A)] “be being strengthened” / [Gk(A) or Gk(X3526)] “be being-strong”

11.32 [Gk(A), Gk(X3526)] / Lat(V) “they might be knowing”

11.33 [Gk(A), Gk(X3526)] “these instructions, so that you might live to God, and those who observe these instructions will live to God.”

11.34 literally “be being strengthened” / [Gk(A)] “be being-strengthened” / [Gk(A) or Gk(X3526)] “be being-strong”

11.35 [Gk(A), Gk(X3526)] / Lat(V) “the change of mind”

11.36 [Gk(A), Gk(X3526)] / Lat(V) “and the one will restrain himself” / Lat(V) “and the change of mind”

11.37 [Gk(X3526)] “must add”

11.38 literally “they are being-laid”

11.39 literally “to the righteous thing”

11.40 literally “in the unrighteous thing”

11.41 literally “For the righteousness thing”
“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. For by filling yourself with fear of the Lord, you will do all things beautifully. But this is the fear with which it is necessary for you to be filled-with-fear and to be saved. 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, neither is there a source of fear. But in whom there is power which is glorious, there is also a source of fear in him. For everyone who is having 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; and 3 you will not work them, instead you will distance works from yourself. Therefore, the fears are twofold. For if-at-any-time you might be wanting to work what is wicked, 6 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, 2 be filling yourself with-fear-of the Lord and you will work it. So-then, the fear of the Lord is strong and great and glorious. Therefore, be filled-with-fear-of the Lord and you will live for yourself to him. And as many-as might be filled-with-fear-of him and might keep his instructions for themselves to God.”

5 “Why, lord,” he 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, but not all are observing his instructions. Therefore, the life-in-the-presence of God 16 is of the ones who are filling themselves with-fear-of him and are observing his instructions. But there is no life in them for the ones who are filling themselves with-fear God and 18 not observing his instructions.”

CHAPTER 13

[1:1] 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 from 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, to not be doing it, you are working a great sin. 2 But if-at-any-time you might restrain yourself from the wicked work, to not be doing it, you are working great righteousness. Therefore, restrain yourself from all wickedness, while working the good works for them.”

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

“Be hearing,” he declared. “From adultery and sexual-immorality, from a lawless intoxicating-drink, 12 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 mean things, to be doing which are not to be done; also having fliers of all the life of the humans. Therefore, it is necessary for the slave of God to be restraining himself from these works. For the person 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.”

5 “But,” lord, I declared, “are there still other wicked works?”

“Yes,” he declared, “there are yet many 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?”

“Even extremely wicked,” I declared, 10 “to the ones being-enslaved to God.”

“Therefore, 22 It is necessary for the ones being-enslaved to God 23 to be restraining themselves from all these things. Therefore, be restraining yourself from all these, in order that you might live for yourself 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, “but instead, to be doing. 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, and 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: 20 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, 26 to be fond-of-strangers (for doing-good is ever found in the fondness-for-strangers), to be arraying against no-one, to be tranquil, to be becoming more-indimetric 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 being-very-benevolent, to be King, to not be letting any who have been impeded from the faith to be being-thrown-away but instead to be turning them around and to be making them of good-cheer, to be admonishing any who are sinning, to not be putting due-owers 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?”

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

2 “Lord,” 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-as-of-those, if-at-any-time they might observe these instructions and might go in them.”

CHAPTER 14

[1:9] Instruction 9

He said to me, “Lift the double-soul from yourself. And, indeed, may you not be altogether 30 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 not be being-souled to request something from others? ’ 4 Do not be so much against him.

5 Therefore, be thoroughly-rationalizing these things. Instead, out of your whole heart, turn around to the Lord and be requesting from him for yourself without-wavering, and you will know for yourself his more tender-compas sion, 5 that he will 31 never leave you behind. 36 Instead, he will bring-to-fullness the request of your soul. 3 For God is not like the humans who are remembering-past-evil; instead, he is not remembering-past-evil, 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, and be requesting from the Lord for yourself, and you will get all-things for yourself from him, and you will be not-lacking
from all your requests, if-at-any-time you might request for yourself from the Lord without-wavering.

5 But if-at-any-time you might waver in your heart, you will never get any of your requests for yourself. For the ones who are wavering in God, these are the double-souled men and they are altogether obtaining none of their requests. 6 But the ones who are totally-complete in the faith are requesting all things for themselves, having become-confident on-the-basis-of the Lord; and they are getting; and 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 change-his-mind, will be saved 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 get 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 getting your request from the Lord rather slowly, do not be double-souled because you did not quickly get the request of your soul. For by all means, you are getting your request slowly on account of some testing or some trespass of which you are ignorant. 8 Therefore, may you not stop requesting for yourself the request of your soul, and you will get 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 daughter 10 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, falls of all he says, and works which it acts.

11 You see, then,” he declared, “that the faith is from-above, from the Lord, 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 are being like minded will live for themselves to God.”

CHAPTER 15

I:4.1 Instruction 10

“Lift the grief from yourself,” he declared. “For even it is a sister of the double-soul and the irritability.”

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

“Are you unintelligent, O human,” he declared, “not to know, 24 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 concerning the truth, nor even-sought for anything concerning the godhood, but who only had-faith, but who have been mixed-up in activities, and riches, and national friendships, and many other activities of this age. 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 having been left-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 completely (having been previously-stated), are being misled-away from their mindset and are comprehending absolutely nothing concerning righteousness. Instead, even whenever they might hear something concerning godhood and truth, their mind is busied about their own act and they comprehend absolutely 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, because they have the fear of the Lord in themselves. For where the Lord is residing, there also is much intelligence. Therefore, be glued to the Lord and you will gain-insight and will comprehend all things.

7(4.11) "Now be hearing, O mindless man," he declared, “how the grief wears-down the spirit, the holy spirit, and again saves. 8(2) Whenever the double-souled man might apply himself to any act and might fail in it because of his double-soul, this grief goes-in into that human and grieves the spirit, the holy spirit, and wears it down. 9(3) Next, again whenever the irritability might be glued to the human in-regard-to 12 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 completely comprehends the wicked deed which he acted out. 11(5) 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, lift the grief from yourself; and do not be causing the spirit, the holy spirit, the one residing in you, to suffer tribulation, lest-perhaps it might petition to God 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(4.2) “Therefore, dress yourself with the cheerfulness, the cheerfulness which is always having favor-in the-presence of God 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 despiring the grief.”

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 secondly, by grieving the spirit, the holy spirit, he works lawlessness, neither petitioning nor confessing-forth to the Lord. 26(4) For the petition of a grievous man is not having power of the act to ascend upon the sacrificial-altar of God.”

15(5) “Why does the petition of the grieving man not ascend upon the sacrificial-altar of God?” I declared.

“Because the grief again mingled with the petition, does not allow the petition to ascend clean upon the sacrificial-altar. For exactly-as vinegar and wine having been mingled onto the same vats does not have the same pleasure as wine alone gives, so in-this-manner the grief, having been 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

I:4.1.1 Instruction 11

11 [14:4] Gk(X1783), etc. / Gk(A), Lat(P): “as much-as whatever”

12 [14:4] Gk(Athanasios2) / Gk(X1783), etc. “request for yourself”


14 literally “wholly”

14 literally “taking”

14 [14:6] Lat(V) “will live to God”

15 literally “take”

15 literally “making”

15 literally “take”

16 [14:7] Gk(Ath2,Ath1,Ath,X4706) / Lat(V), Eth “or a trespass of yours” / Lat(P) “or some trespasses of yours” / Gk(Ath1) “or a trespass”

16 literally “leave-off”

16 literally “take”


16 literally “look-at”

17 [14:11] Lat(V) “from God”

17 [14:12] Gk(Ath), Lat(P) / Gk(Ath), Lat(V), Eth “were”

18 literally “is-thinking”

19 literally “me for irritability to be”

20 “and do not know”

20 literally “about” (also later in verse)
He showed to 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 be lost. But it causes that of the double-souled humans to be lost, not that of the faithful ones. 2 Therefore, these double-souled humans come to him as to a soothsayer and inquire-of him about what will resultantly happen 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 if-at-any-time there is something which he might be inquired about, he answers toward the heart 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. But as-many-as are double-souled and change-their mind frequently, soothsay 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.

5 “For every spirit given from a god is not being inquired-of; instead, such a spirit, having the power of the godhead, utters all-things on its own accord 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-earth, and he declares, having no power, and it absolutely does not utter, if-at-any-time it might not be inquired-of.”

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

“Be hearing about both of the prophets,” he declared. “And as I am going to be saying to you, you will prove the prophet and the false-prophet. Be proving the human, the human having the spirit, the divine spirit, from his life. 8 Indeed, first of all, the spirit, the divine spirit, 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, the messenger being laid upon this human, fills him. And filled with the spirit, the holy spirit, the human utters into the multitude exactly-as the Lord wishes. 10 Therefore, in-this-manner, the spirit of the godhood will be manifest. Therefore, such is the power of the Lord concerning the spirit of the godhood.

11 “Now be hearing,” he declared, “about the spirit, the spirit which is on-earth and empty, and which 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 drinking, and of many useless and frivolous, having no power, and it absolutely does not utter, if-at-any-time it might not be inquired-of. Therefore, these desires are deadly to them, and are the desire, the good and solemn desire. For these desires are deadly to them, and are the desire, the good and solemn desire. For these desires are deadly to them, and are the desire, the good and solemn desire.

13 “Next, he absolutely 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 empty uttering all-things in accordance with their desires. For he is even answering empty persons. For the empty utensil, being put-together with the rest of the empty vessels, is not being shattered; instead they sympathize 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 the human is humiliated and is absolutely shattered, being able to utter nothing. 15 For if-at-any-time you might stock 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 prophetics, whenever they might come into spirits of righteous men, they are also being found upon leaving to be the same as when they came in.

16 “Therefore, 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.”

17 “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 non-robust.

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 pain 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 see 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. 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 other kind one.

CHAPTER 17
1:41 Instruction 12

He said to me, “Lift 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 willbride it exactly-as you wish. For the desire, the wicked desire, is savage 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 the individuals such as this; the ones who are having a dress of the desire, the good desire, but instead are having mixed-up in this age. Therefore, it is delivering these persons into death.”

3 “Lord,” I declared, “what-kinds-of works of the desire, the wicked desire, are these 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, “in what-kinds-of works the desire, the wicked desire, is dealing-death to the slaves of God. 4:5(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, the 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. 6(3) But as many-as might be dominated by them, and might not withstand them, will die-off in the end. Therefore, these desires are deadly to them in the end.

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 residing in the desire, the good desire. If at-any-time the desire, the wicked desire, might see you having been fully-armed with the fear of God and having withstood, it will flee for itself far from you and it will no longer be seen by you, filling itself with fear-of-your weapons. 8:8 Therefore you obtained the victory. And go, crowned over it, to the desire of the righteousness; and, after you deliver to it the victory which you took, be enslaved to it exactly as it wishes. 9:1 If-at-any-time you might enslave yourself to the desire, the good desire, and if you are subject yourself to it, you will be able to dominate the desire, the wicked desire, and subject it exactly-as you are wishing."

9:4,11 “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 So be carefully finishing-out this ministry which I am giving to you, and you will work much. For you will find favor amid 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.”

3:1 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, and he will 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 and said, “If-at-any-time you might prepose for yourself that they are being able to be observed, 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, you will not observe them. 5:6 But now I say to you: If-at-any-time you might not observe them, but instead you might neglect them, neither you nor your children nor your house will have salvation, since you have already judged for yourself that these instructions are not being able to be observed by a human.”

6:7 And he uttered these things to me so extremely angrily, so-as for me to be confused and to be extremely filled-with-fear of him. For his form was changed, so-as for a human not to be being able to bear-up-under his anger. 7:2 But when he saw that I was completely disturbed and confused, he began to be uttering to me more-gently and more-cheerfully. And he said, “Sensless man, unintelligible human. 8:3 You will not be able to know these things, and terrible 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. 9:3 Therefore,” he declared, “if the human is being lord of all the creatures of God and is dominating all things, it is 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 the things and all these instructions. 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. 11:0 Be turning-around, all of you—the ones who are going in the instructions of the Slanderer, the instructions which might subject you to, and as a result of which you are feeling to oneself a beautiful, gentle and more beautiful arranger, and as a result of this, you will be not使える filling-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*.”

13:11 I said to him, “Lord, hear a few words from me.”

“Be saying what you wish,” he declared.

“Indeed,” I declared, “the human is eager to be observing the instructions of God. And there is no-one who is not requesting something for himself from the Lord, in order that he might be empowered in his instructions and be in submission to them. Instead the Slanderer is hard and powers them down.”

14:2 “The Slanderer is not being able to be overpowering-down 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, and are being emptied. And if whenever the human might fill" an adequate number of ceramic-jars with beautiful wine and amid those ceramic-jars there might be a few half-emptyed-ones,* 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-taste of the wine is being caused-to-be-lost. 16:4 Also in-this-manner, the Slanderer comes to that to slaves of God, putting them to the test,* and if he finds anyone—whomever he* might be enslaved to the desire, the good desire—of ceramic-jars with beautiful wine and amid these ceramic-jars he* wipes it out. 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 to them, works in them whatever he wishes and they become enslaved to him.

17:8:1 “But I, the Messenger of the Change-of-Mind, say 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, all of you*, the ones who have despaired of your* life 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-around toward the Lord out of your* whole heart and might work the righteousness for the remaining days of your* life and might become enslaved to him correctly in accordance with his will, he will produce a healing for your* sins and actions and you* will have power to dominate the works of the Slanderer. But do not be filled-with-fear-of the threats of the Slanderer at-all, for they are relaxed even as a dear man’s sinews. 20:3 Therefore, all of you*, hear me, and be filled-with-fear-of the One who is being able to save all-things and to lose them; and be keeping these instructions, and you* will live for yourselves to God.”

21:0 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 the healing of the Lord in which you* are going to be residing, why are you* reading fields here, and very-expensive arrangements, and buildings, and vain rooms? 2 Therefore, the one who is reading these things to go into this foreign city is not being able to bend-back to 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

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11 literally “the”
14 literally “pack”
17 literally “in”
21 literally “we would conquer completely if we can, with the Lord’s help, to observe”
22 literally “dwelling-down” (also later in verse)
26 literally “strange”
27 [19:2] GlkA/Lat(V) Eth “city does not consider returning”
state: ‘I am not wanting you to be residing in 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 withdrawing-out of my country.’ 5 Therefore, what are readying a bit more for yourself except for the self-sufficiency which 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-forth 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-professed of which he made-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 your2 riches and all the arrangements which you took from God3 on fields and houses such as these. 9 For it was for this reason that the Master enriched you*, in order that you might fulfill this ministry for him. It is much better to be buying such fields and properties and houses, since you will find them in your own city, whenever you might come to populate10 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 of 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 your12 own way, in which you are being able to be made-to-rejoice. And do not be counterfeiting, nor may you take touch what belongs to another,13 nor be desiring his possessions. For it is wicked to be desiring another’s possessions. But be working your own work, and you will be saved.

CHAPTER 20
1 Is.11 Another Parable

While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing10 the poor man and the rich man; or having toward the Lord is very rich, which he took from20 the Lord; he gives this back to the Lord, to the One who is supplying him. And in-like-manner, the rich man, without-waivering, is affording32 the riches which he took from20 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 the poor man out of the presents of the Lord, and correctly finished this ministry might supply.

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 whenever26 there might be a drought the elm, bearing water, is nourishing the vine. And the vine, having an unceasing supply of water, is giving-back double the

1 literally “dwelling-down”
2 literally “you have”
3 [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.”
4 [19:5] Gk(A) omit “Look...law.”
5 literally “dwelling-down on”
6 literally “the
7 literally “the professed-things
8 [9:8] Lat(V) and acquit widows and do justice to orphans
9 literally “into”
10 literally “populate-upon”
11 [19:10] Lat(V) “Therefore, do not covet the riches of”
12 literally “the”
13 literally “touch the another’s thing
14 [19:11] Lat(V) “joy; and neither touch another man’s woman, nor lust after her, but desire
15 literally “discerning about
16 literally “seeking
17 literally “be read-together
18 [20:1] Gk(A) / Lat(VP), Eth add
19 literally “are being-laid-into
20 literally “say”
21 literally “wood”
22 literally “ascends”
23 [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”
24 literally “look-at”
26 literally “much”
27 [20:4] Gk(A) / Gk(X1172) omit “on-the-ground”
28 [20:4] Gk(X1172), etc / Gk(A) “bears little and rotten fruit”
29 literally “parable is being-laid-into the slaves of God, into”
30 [20:5] Gk(X1172), etc / Gk(A) add
31 literally “pulled-about”
32 [20:5] Gk(X1172), etc / Gk(A) “about his riches”
33 [20:5] Gk(X1172), etc / Lat(VP) omit “the petition and”
34 [20:5] Gk(X1172), etc / Lat(P), Eth, Cop(S) omit “very”
35 [20:5] most “small”), Gk(X1172) “is a very long way-away.
36 [20:5] Gk(X1172), etc / Gk(A) “at a small weak” / Lat(V)” “at weak”
37 [20:5] Gk(A) (lit. “having upward power”) / Gk(X1172) “having another power” / Lat(P) “having power from the” / Lat(V), Eth “having power”
38 [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”
39 [20:5] Gk(X1172) “others’ might supply”
40 [20:5] Gk(X1172), etc / Gk(A), Eth, Cop(S) omit “he, having-faith”
41 [20:5] Gk(X1172), etc / Gk(A) “the one who might work”
42 [20:5] Gk(X1172) “most-will”
43 literally “the”
44 [20:5] Gk(X1172), etc / Gk(A) “lit. “having upward power,” / Gk(X1172) “having another power” / Lat(P) “having power from the” / Lat(V), Eth “having power”
45 [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”
46 [20:6] Gk(X1172), etc / Gk(A) “But”
47 [20:6] Gk(X1172), etc / Gk(A) “about”
48 [20:6] Gk(X1172), etc / Gk(A) omit “even still”
49 literally “about
50 [20:7] Gk(A) “(lit. “desired toward God”) / Gk(X1172) 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 according-assigns the poor man’s things, because he feels that he is fully heard by the Lord; and the more willingly and unthinkingly 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.”
51 [20:7] Gk(X1172), etc / Gk(A) “works the petition”
52 [20:7] Gk(X1172) “(Gk. ‘apo’) / Gk(A) ‘apo’ – both words mean the same thing in this context
54 [20:7] Gk(X1172), etc / Gk(A) “work together”
55 [20:7] Gk(A,X1172) / Gk(A) “apo’ – both words mean the same thing in this context
56 [20:7] Gk(A,Ber5513) / Gk(X1172) “worked on-behalf-of”
57 [20:7] Gk(X1172), etc / Gk(A) add
58 [20:8] Gk(X1172), etc / Gk(A), Lat(V), Eth “if-at-any-time”
59 [20:8] Gk(X1172) / Gk(A) “is giving”
amount of fruit,\textsuperscript{1} even in-behalf of itself\textsuperscript{2} and in-behalf of the elm. Therefore,\textsuperscript{3} this is also how the poor men, while petitioning the Lord on-behalf of the rich men, are bringing their riches\textsuperscript{4} to fullness; and again, the rich men, while supplying\textsuperscript{5} the things which are necessary to the poor men, are bringing their souls\textsuperscript{6} to fullness.\textsuperscript{7} Therefore, both become commeners of the work, the righteous work.\textsuperscript{8} Therefore, the one who is doing these things will not be left-behind\textsuperscript{9} by God; instead, he will have been written\textsuperscript{10} into the books of the living-ones.\textsuperscript{11}

10 “Happy are the ones who are having riches and are gaining-insight that they are being enriched from\textsuperscript{12} the Lord. For the one who is gaining-insight into this will also\textsuperscript{13} be able to minister something\textsuperscript{14} good.”\textsuperscript{15}

CHAPTER 21
1:24\textsuperscript{1} Another Parable\textsuperscript{16}

He showed to me many trees which were not having leaves. Instead, they were seeming\textsuperscript{17} to be as-if they were dry. For all of them were alike. And he said\textsuperscript{18} to me, “Are you looking-at these trees?”

“I am looking-at them, lord,” I declared\textsuperscript{19}. “They are all alike and dry.”

He answered me and said\textsuperscript{20}, “These trees which you are looking-at are the persons who are residing\textsuperscript{21} in this age.”

2 “Then why are they as-if dry and alike?” I declared,\textsuperscript{22} “In this age, neither the righteous-ones nor the sinners are visibly-distinguishable;\textsuperscript{23} instead they are alike. For this age is winter\textsuperscript{24} for the righteous-ones, and they are not visibly-distinguishable, because they are residing\textsuperscript{25} with the sinners. 3 For, even-as in the winter,\textsuperscript{26} the trees which have shed\textsuperscript{27} 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
1:31\textsuperscript{3} Another Parable\textsuperscript{28}

Again he showed to me many trees: Indeed some of which were budding, but some\textsuperscript{29} of which were dry. And he said\textsuperscript{30} to me, “Are you looking-at these trees?” he declared.

“I am looking-at them, lord,” I declared\textsuperscript{31}. “Indeed, the ones are budding, but the others are dry.”

2 “These trees, the ones which are budding, are the righteous-ones,” he declared,\textsuperscript{32} “the ones who are going to be residing\textsuperscript{33} into the age, the coming age. For the age, the coming age, is summer\textsuperscript{34} for the righteous-ones, but it is winter\textsuperscript{35} for the sinners. Therefore, whenever the mercy of the Lord might shine-upon\textsuperscript{36} 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 trees will be manifest; and they, being well-flourishing in that age, will all be known,\textsuperscript{37}

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-

\textsuperscript{1} 20:8 Gk(X1172) / Gk(Ber5513) “double fruit”
\textsuperscript{2} 20:8 Gk(X1172) / Gk(Ber5513) “to”
\textsuperscript{3} 20:8 Gk(X1172) / Gk(Ber5513) “is”
\textsuperscript{4} 20:8 Gk(X1172) / Gk(Ber5513) “a masculine
class”
\textsuperscript{5} 20:8 Gk(X1172) / Gk(Ber5513) / Gk(X1127) “supplementing”
\textsuperscript{6} 20:8 Gk(X1172) / Lat(V) / Eth omit “to be bud”
\textsuperscript{7} 20:8 Gk(X1172) / Lat(V) / Eth “are being enrich”
\textsuperscript{8} 20:8 Gk(X1172) / Lat(V) / Eth “are being bring their”
\textsuperscript{9} 20:8 Gk(X1172) / Lat(V) / Eth “are being bring their”
\textsuperscript{10} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{11} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{12} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{13} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{14} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{15} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{16} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{17} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{18} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{19} 20:8 Gk(X1172) / Lat(V) / Eth “are being enrich”
\textsuperscript{20} 20:8 Gk(X1172) / Lat(V) / Eth “are being bring their”
\textsuperscript{21} 20:8 Gk(X1172) / Lat(V) / Eth “are being bring their”
\textsuperscript{22} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{23} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{24} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{25} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{26} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{27} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{28} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{29} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{30} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{31} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{32} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{33} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{34} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{35} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{36} 20:8 Gk(X1172) / Lat(V) “of works”
\textsuperscript{37} 20:8 Gk(X1172) / Lat(V) “of works”

\textsuperscript{29} literally “pulled-about”
\textsuperscript{30} literally “taken”
\textsuperscript{31} literally “take”
\textsuperscript{32} literally “take”
\textsuperscript{33} literally “having/holding”
\textsuperscript{34} 23:3 Gk(M), Lat(V) / Gk(A) / Lat(V) “Eth omit ‘Yes, lord...acceptable to God’ (Lat(V), Gk(A), etc read ‘and I declare’ instead of ‘Yes, I declared’)
\textsuperscript{35} 23:3 Lat(V) “add”
\textsuperscript{36} 23:7 Gk(A) (something may have dropped from the text though) / others “respectable to him”
\textsuperscript{37} literally “he says to”
individuals rejoiced along with the slave on the basis of the attestation which his master testified about him.

12:7 “And he said” to them, “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 exceedingly. Therefore, in requital for which he worked, I am wanting to make him a fellow-heir with my son, because, after the beautiful thought came into his heart, he did not neglect it, instead he finished it." 13:8 The son of the master was together well-pleased with this purpose, in order that the slave might become a fellow-heir with the son.

14:9 “After a few days, he having called his friends together,” made a dinner and sent to the slave many meats from the dinner. But after the slave took 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-servants. But he did not neglect their meats, after they took the meats, were made one-to-rejoice, and they began to 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 happening to be; 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 took. But the men who had observed the become 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 decipher them to me.”

18:2 “I will decipher all things to you,” he declared. “And as-much-as I might utter to you, I will show to 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 all the instructions.” 19:0 But if at-any-time you might do any good in addition to the instructions of God, you will acquire for yourself more-excessive glory, and will be more glorious in the presence of God than you were going to be. Therefore, if-at-any-time, while observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if at-any-time you might keep them in accordance with my instructions.”

20:4 I said to him, “Lord whatsoever you might instruct me to, I will observe; for I know now that you are with me.”

23:7 “Now this is how you will do it: After you completely-finished the things which have been written, on that day which you are fasting, you may taste nothing except bread and water, giving thanks to God. And after you have counted-up the amount of the expense from out of the meats which you were going to be gawning on that day on which you were going to be doing a fast, you will give it to a widow, or to an orphan, or to someone who is being-made-to-be-lack-minded, if-at-any-time you might do any good in addition to the one who has taken benefit from out of your humble-mindedness might fill-up his own soul and might pray to the Lord in your behalf.” 24:8 Therefore, if-at-any-time you might finish your fast in the manner which I instructed you, your sacrifice will be acceptable in the presence of God, 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; 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 get 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 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 learned that all these things are a certain parable.

27:2 But he answered me and spoke, “You are extremely self-pleasing in what you are inquiring. 19 You are not being-indebted to be inquiring anything at all,” he declared. “For if-at-any-time it might be necessary for anything to be made-clear to you, it will be made-clear.”

I said to him, “Lord, as-much-as you might show to me, but might not make-clear—it will be in vain for me to have seen it and not to comprehend what it is. Literally, to-pray for myself and get intelligence for myself and gets it, and he deciphers every parable; and the words of the Lord, said to him through parables, become known. But as-many-as are weak and inactive in their petition, these men waver whether or not to be being-called to fasting in God’s time, and will be more glorious in the presence of God, you will acquire for yourself more-excessive glory, and will be more glorious in the presence of God than you were going to be. Therefore, if-at-any-time, while observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if at-any-time you might keep them in accordance with my instructions.”

20:4 I said to him, “Lord, since I have with myself, I have an obligation to be requesting anything for myself and to be inquiring-of you. For if-at-any-time you might even utter parables to me and might not decipher them to me, I will have heard something from you in vain.”

28:0 But he answered me again, saying, “Whoever might be a slave of God and might be being the Lord in his heart,” he declared, “requests for intelligence for himself and gets it, and he deciphers every parable; and the words of the Lord, said to him through parables, become known. But as-many-as are weak and inactive in their petition, these men waver whether or not to be being-called to fasting in God’s time, and will be more glorious in the presence of God, you will acquire for yourself more-excessive glory, and will be more glorious in the presence of God than you were going to be. Therefore, if-at-any-time, while observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if at-any-time you might keep them in accordance with my instructions.”

31:8.1 He declared,” “I have presently spoken to you, that you are clever and self-pleasing in asking for the deciphering of the parables. But since-surely you are so consistent, I will decipher to 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 he might observe the instruction which I instructed him 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 happening to be; 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 took. But the men who had observed the become still more well-pleased-together for the slave to become a fellow-heir with the son.”

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 get for themselves.”

16:11 The master heard all these things which were happening to be; 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 took. But the men who had observed the become still more well-pleased-together for the slave to become a fellow-heir with the son.”

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 get for themselves.”

18:19 But if at-any-time you might do any good in addition to the instructions of God, you will acquire for yourself more-excessive glory, and will be more glorious in the presence of God than you were going to be. Therefore, if-at-any-time, while observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if at-any-time you might keep them in accordance with my instructions.”
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. Therefore, after he cleansed the sins of the people, he showed to them the paths of the life, after he gave to them the law which he took from his Father." 39. Then he declared, "So you see that he is the Lord of his people, having taken all authority from his Father.1

"Now, be hearing why the Lord took* his son and the glorious messengers as co-laborers, going to do the will of God. The spirit (the holy, the pre-existing, the one creating all the creation), God caused-to-reside1 into some flesh in which he was wishing.4 Therefore, this flesh, in which the spirit, the holy spirit, resided,1 beautifully became-enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely4 nothing. 41. 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,2 after it strongly and manfully, he picked it for himself to be a communer of the spirit, the holy spirit. For he1 was pleased with the journey1 of this flesh, because it was not stained on the earth while having the spirit, the holy spirit. 42. 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 tending,3 and that it might not seem1 to have lost the wage of its slavery. For1 all flesh, the flesh which was found unstained and blotless, in which the spirit, the holy spirit, resided,15 will take a wage for itself.43 You also have the decapering of this parable." 44. 1° I was gladened, lord, after I heard this decapering," I declared4.

"Now be hearing," he declared, "Be keeping1 this flesh of yours clean and unstained, in order that the spirit, the one residing16 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 corruptible1 and you will miss it in some stain. If-at-any-time you might be staining your flesh, you also will 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 declared4, "if some former ignorance has come-to-be before1 these words might have been heard, how might the human, the one who stained his flesh, be saved?"

"Concerning1 the former ignorant-actions," he declared, "it is possible for20 God, from ten 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,11 if-at-any-time, for the remaining time, you might not stain your flesh nor-even the spirit. For both of them are communal,22 and one is not being able to be stained devoid of the other. Therefore, be keeping23 both of them clean, and you will live for yourself to God."

CHAPTER 24

Isa 61 Parable 6

While I was sitting myself in my house and glorifying the Lord concerning24 all-things which I had seen, and while I was discussing-together25 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 looked-at18 him sitting beside me and saying these things, "Are you double-souled about the instructions which I instructed you? They are beautiful. Do not be double-souled at-all,25 instead dress yourself with the faith of the Lord, and go in them yourself; for 1 will empower you in them. These instructions are beneficial to the ones who are going to be changing-them-into-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.23 Therefore, all of you*, go in these instructions of my lord. The Lord 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 sheep."

"May we be going, lord," I declared. And we came into a certain plain. And he showed1 to me a shepherd, a young-man who were going to be changing-them-into-mind. 10 But the sheeps which he saw which was not skipping about, but instead, are being tending in one place, are these: the ones who have, indeed, delivered themselves to luxuries and delusions,30 but revived nothing against39 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 a perpetual state-of-loss.36"

1 Again we were stepped-forward a short distance. And he showed1 me a great shepherd, whose appearance was as-if he was savage.34 He was set-about with a white goat skin, and he was holding a certain poutch on his35 shoulders, and a stick which was extremely hard and having gnars, 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. 26 Therefore, this shepherd was taking-alongside 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 precipitious and full-of-thorns and full-of-thistles, so that the sheeps were not being able43 to disentangle themselves from the thorns

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1 [23:39] Lat(VP)/ Gk(A), Eth omit “Then he declared, "So you see...His Father." (by scribal error)
2 Literally “about”
3 Literally “caused-to-dwell-down”
4 [23:40] Gk(A) / Lat(P), "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 seems proper to him. / Lat(P) "For that Holy Spirit which was created 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, dwound-down in a body in which he wished to dwell."
5 Literally “dwound-down”
6 Literally “whole”
7 [23:41] Gk(A) / Lat(P), “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 might ascend upon your heart, lest-perhaps the thought might ascend upon your heart, that this flesh of yours is corruptible and you will miss it in some stain. If-at-any-time you might be staining your flesh, you also will stain the spirit, the holy spirit. But if-at-any-time you might be staining your flesh, you will not live for yourself.”
8 Literally “going”
9 Literally “of tending-down”
10 Literally “thought”
11 [23:42] Lat(P)/ Gk(A), Eth might not appear that the reward, for
12 Literally “dwound-down”
13 [23:42] Lat(P)/ Gk(A), Eth omit “will receive a wage for itself”
14 Elsewhere translated “observing”
15 Literally “dwound-down”
16 Literally “heart for this flesh of yours to be corruptible”
17 Literally “prior”
18 Literally “about”
19 Literally “no”
20 [23:43] Lat(P)/ Gk(A) omit “But for now preserve...transgressions.” / Eth omit all but “But preserve yourself now.”
21 [23:47] Prag “others together”
22 Elsewhere translated “observing”
23 Literally “about”
24 Literally “seeking-together”
25 Literally “wholly”
26 Literally “eliminate many of your former sins”
27 Literally “composition”
28 Literally “in”
29 [23:49] Gk(A)/ Isaiah 40:3 in Gk(A)/ Gk-Hab2, Lat(P), Eth omit “who are empty”
30 [23:48] Gk(A)/ Lat(P) “apostasy” / Eth “ruin”
31 Literally “into”
32 [23:49] Gk(A) / Isaiah 40:3 “oblivions of the Lord”
33 [23:49] Gk(A)/ Isaiah 40:3 (lit. Therefore, the death is of the ones such as these) / others “Therefore, they are appointed to die.”
34 [23:40] Lat(P), Eth also found in Gk(A) / Gk(A) omit “of this age...delusions”
35 Literally “Into”
36 [23:49] Gk(A)/ Isaiah 40:3 “Therefore, corruption has a hope of a rising up to a certain point.”
37 Literally “as-of-the-field to the appearance”
38 Literally “the”
39 Literally “so-as for the sheeps not to be ableing”
and thistles, but instead to be being entangled into the thorns and thistles. Therefore, these sheep, 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 there, and was not giving them a resting-up; and these sheep were not standing-well at all.  

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 pause at all. 14.6.3 Therefore, the Shepherd, the one who was uttering with me, “Lord, who is this shepherd, the one who is compassionless” in this-manner and bitter and is not being-moved-with-compassion-at-all over these sheep?  

“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 set” over the punishment. 16.6 Therefore, he takes-alongside the ones who are being mixed-away with God and have gone in the desires and delusions of this age; and he punishes them exactly-as they are deserving with terrible and various punishments.”  

Therefore, I said to me, “I am wanting to know what sort of various punishments these are.”  

“Be hearing,” he declared. “The tortures and punishments are various. The tortures are of this-lifetime. For indeed the ones are punished by means-of depriva-tions, but the others by means-of lackings, but the others by means-of various weaknesses, but the others by means-of every instability; but the others are being outraged by unworthy-things and are suffering by-means-of many different types of acts. 18.6 For many individuals, becoming unstable in their deliberations, apply themselves to many things, and nothing at-all progresses for them. And they are saying, that they themselves are not being guided-along-a-good-path in their acts, and it does not ascend upon their heart that they acted out wicked acts, if they incriminate themselves. 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 “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 God, saying, that he is a righteous judge, and 21 that they each have suffered righteousness according to the measure of his acts. But for some remaining days, they will be enslaved to the Lord in a clean heart of theirs and they will be guided-along-a-good-path in every act of theirs, 22 getting 16 from the Lord all things, as-much-as 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.”  

21.6 Therefore, I said to him, “Lord,” I declared, “still 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 as they are luxuriating and being deluded?”  

He said to me, “They are tortured for the same time.” 23.1 For it is necessary for the ones who are luxuriating and forgetting God to be being tortured at much times.” 23.3 He said to me, “You are senseless and do not comprehend the power of the torture.”  

“For if I was comprehending, Lord,” I declared, “I would not have been inquiring-of you in order that you might make it clear to me.”  

“Be hearing,” he declared, “to the power of both. 24.4 The time of the luxury and delusion is one hour, but the hour of the torture has power for thirty days. Therefore, if-at-any-time a certain person might luxuriate himself or might be deluded for one day, the fifth day of the torture is having-strength for a whole year-long-period. Therefore, for as many days as someone might be being tortured for many years. 25.6 Therefore, you see,” he declared, “that the time of the luxury and delusion is least, but that the time of punishment and torture is much.”  

26.6.1 “Since,” lord, I declared, “I do not wholly comprehend about the time of the delusion and luxury and torture, it make it-shining-clear to me more shining-clear.”  

27.2 He answered me and said, “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, 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 is punished 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. For he forgets into the next-day what he acted the day before. For the luxury and punishment and the torture might be granted to the human as-much-as one day, he is punished and tortured as-long-as 29 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 who is luxuriating and is being 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 the irritable man, by giving satisfaction to his passion, is luxuriating. And the adulterer, and the one addicted-to-intoxication, and the calumniator, and the liar, and the greedy-person, and the defrauder, and the one who is doing the things like these, makes satisfaction to his own sickness. Therefore, he luxuriates in his act. 31.6 All luxuries and delusions 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, many, while working a good thing, are luxuriating, carrying themselves by the pleasure which this gives to themselves. 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. 33 But he who has harmlessly, innocuously, and without holding, luxuries (the ones having been previously stated), acquire torture and punishment for them. But if-at-any-time they might remain in them and might not change-their-mind, they acquire death for themselves.”

CHAPTER 25

I:6.1 Parable 7555

1 literally “wholly”

2 literally “tolerance”

3 literally “wholly”

4 literally “bowless”

5 literally “wholly”

6 literally “laid”

7 usually translated “worthy”

8 [24:17] Lat “The punishments and tortures which men suffer daily in their lives.” (Gk-Pseudo-Athanasius) for when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses.

9 literally “wholly”

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

11 [24:20] Gk(Ath2), Lat(VP), Eth: “(Gk(Math4707), etc.) omit “is” & “and”

12 [24:20] Lat(VP) / Gk(A) omit “But if … deeds.” Eth becomes very condensed here. (Gk-Pseudo-Athanasius) for the Lord said that the way of the wicked was a clean heart. But if-at-any-time they might change-their-mind and become sober again, then they entender 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 righteousness, and were punished

13 [24:20] Gk(Ath(MX4707), etc.), Gk(Ath2), Lat(VP) “their”

14 literally “way”

15 [24:20] Gk(MX4707), Lat(VP) / Gk(A, LatVP) “in every act” / Lat(VP) “in their acts”

16 literally “taking”

17 [24:20] Gk(MX4707), Lat(VP) / Gk(A, LatVP) “whatever”

18 literally “nothing”

19 [24:21] Gk(A, MX4707), Gk(M) add

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

21 [24:21] Gk(A, MX4707), Lat(VP) / others “tormented in the same manner”

22 [24:22] Gk(F), Lat(VP) / Gk(MX4707) omit “I said,” Lord: “adequate time”

23 [24:22] Gk(MX4707), Gk(M) omit “For”
CHAPTER 26

1:6-11 Parable 8

He showed to me a great 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 take 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?”

The Shepherd said to me, “Do not be marveling if the tree remained healthy after so many branches were cut. But wait, and if-at-any-time 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 took 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 taking the sticks and was contemplating the sticks. 6 From some he was taking the sticks dry and having been fed-on as by a master. The was made-to-rejoice over them extremely; and these sticks such as these to be standing themselves apart. 7 But different persons were giving sticks over which were dry, but instead were not being having-fed on by motifs. And he directed for these persons to be standing themselves apart. 8 But different people were giving over sticks which were half-dry and having cracks in them; and these persons stood themselves apart. 9 But different persons were giving over their sticks which were even dry and having cracks; and these persons stood themselves apart. 10 But different persons were giving over the sticks: the one half dry and the other half part pale-green; and these persons stood themselves apart. 11 But different persons were being given their sticks to him: the two parts of the stick were pale-green but the third was dry; and these persons stood themselves apart. 12 But different persons were coming, bringing the sticks which were pale-green exactly-as they took 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 these persons extremely. 13 But different persons were giving over their sticks which were pale-green and having offshoots; but their offshoots were not having fruit. He did this after he gave seals to them. 14 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 took 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 residing there; but contemplate their sticks carefully, and release them from you in this manner. But

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

“Lord,” I declared, “I am-present to ask you, in order that you might direct the shepherd, the sheep and the punishment to go out of my house, because he is putting me under extreme tribulation.”

“It is necessary,” he declared, “for you to be put-under-tribulation. For this,” he declared, “is what the glorious messenger ordered concerning you. For he always 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 you to be delivered to this messenger. Instead, your house worked great sins and lawless-deeds, and the glorious messenger has been embittered at their works. For this is also,” he declared, “why he directed for you 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.”

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, “he said to me, “inasmuch as I have put-up the whole heart,” he declared, “I am instructing these instructions of mine.”

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

5 I also have come to know that they have changed-their-mind out of their whole heart to me, he declared. Therefore, are you thinking that the sins of the one who are changing-their-minds are being straightaway forgiven? Not totally.

Instead, it is necessary for the one who is changing-his-mind to torture his own soul and to be strongly humbled-minded in all his acts and to be put-under-tribulation in every various tribulation. And if-at-any-time he might bear-up-under the tribulations which are coming-up upon him, the One who created all the things and empowered them will by-all-means be moved-with-compassion and will give some type of healing to him. And God will by all means do this, if-at-any-time he might see the heart of the one who is changing-his-mind clean 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. And being-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.

6 I said to him, “Assuredly, you, as 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.”

7 “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.

Only remain near, being humbled-minded and performing-public-service to the Lord in a completely clean heart, even your children and your off-springs who are going in my instructions which I am instructing for you, and your change of-mind will be able to be strong and clean. 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.”
contemplate them carefully. Be looking out lest someone might bypass you,” he declared. “But if-at-any-time someone might bypass 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.”

25(7) He answered me and said, “This tree is a willow and it the race which is fond-of-life. Therefore, if-at-any-time they might be planted and might take 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 enabled to live, I will rejoice-with it. But if-at-any-time they might not live for themselves, I will not be found careless.”

26(8) The Shepherd directed for 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 taking the sticks, and he planted them according to ranks. And after the event in which he planted them,1 he poured so much water beside them, so-that the sticks were not to be being seen above the water.2

27(9) And after the event for him to water3 the sticks, he said to me, “May we be going.4 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 took branches from out of this tree to be living. But I also was hoping, that the major-ity of these sticks, after they took moisture and after they were given water to drink, will live for themselves.”

28(9.1) I said5 to him, “Lord, make-known to me what this tree is. For I am at-a-loss 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(10) “Be hearing,” he declared6, “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 preached7 through the proclamation and put-faith into him.30(5) But the messenger, the great and glorious one, is Michael, the one who is having the authority over this people and who is piloting them 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-unneeded. But you will know them all for yourself, that these are the ones who did not keep the law. And you will see for yourself the dwelling-place of each one.”

32(5) I said7 to him, “Lord, why indeed were there some whom he released from himself into the tower, but some whom he left-behind to you?”

33(6) “As-many-as have been crowed and are going-away into the tower!”

34(7) “As-many-as wrestled against the Slayer and were victorious-over him, have been released from the law which he took 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.”

35(8) “Therefore, lord,” I declared, “who are the ones who have been crowned and are going-away into the tower?”

36(9) “As-many-as wrestled against the Slayer and were victorious-over him, have been released from the law which he took from him.”

37(7) But after a few days, we came into the place and the Shepherd sat-down in8 the place of the messenger, the great messenger;9 and I stood by him. And10 he said11 to me, “Gird a towel around yourself, be ministering to me.”

I girded myself around with a12 clean towel made out of sackcloth.13

11 literally “after the event to plant them
12 literally “the sticks were not to be appearing from the water
13 literally “to give-drink-to
14 [26:27] Lat(VP), Eth / Gk(A) omit “May we be going
15 to another verse
16 [26:29] Lat(VP) / Gk(A) omit “As many...were crowned
17 literally “different ones
18 literally “gave a drink
19 literally “into
20 [26:34] Gk(X3527), etc. / Gk(A), Eth omit “the great messenger
21 [26:34] Gk(X3527), etc. / Gk(A), Eth, add “And...” / Lat(P), add “Then
22 [26:36] Gk(X3527), etc. / Gk(A) omit “towel and minister...with a” (by scribal error
23 [26:36] Gk(X3527) omit “out of sackcloth
24 [26:37] Gk(M,X3527?) / Gk(A) “all stood”
25 [26:38] Gk(X3527), etc. / Gk(A) “possibility”
26 [26:39] Gk(X3527) actually added “sticks
27 [26:40] Gk(A), Eth “others cut
28 [26:40] Gk(M), Gk(X3527) / Gk(A), Eth “the ones were put under-tribulation in behalf of the law, but did not suffer nor even denied their law.
29 [26:43] Gk(X3527), etc. / Gk(A), Eth “others...”
30 [26:44] Gk(M,Lat(P)), Gk(X3527) / Gk(A), Eth “the ones who were put under-tribulation in behalf of the law, but did not suffer nor even denied their law.
31 [26:45] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of the two parts dry 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-off. All these persons stood into their own rank.
32 [26:46] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
33 [26:47] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
34 [26:48] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
35 [26:49] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
36 [26:49] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
37 [26:50] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
38 [26:51] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
39 [26:52] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
40 [26:53] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
41 [26:54] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
42 [26:55] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
43 [26:56] Gk(M,Lat(P)), etc. / Gk(X3527) / add “by means of 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-off, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.
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 fond-of-life. Are you looking-at," he declared, "how many changed-their-mind and were saved?"

"I am looking-at them, lord," I declared.

"It is in order that you might see the abundant-compassion of the Lord," he declared, "that it is great and glorious, and that he gave a spirit to the ones being worthy of change-their-mind."

"What is it then, lord," I declared, "that not all changed-their-mind?"

"Of those whose heart he saw which was going to become clean," he 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.

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 taken the seal and have smashed it and do not keep it healthy heard, 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 to those who have have given-for the shepherd to contemplate the sticks of all of them, therefore, in order that you might see the abundant-compassion of the Lord, the ones who have given-over the sticks which are dry and unrotten, these are also near them. For they were hypocrites and brought-in strange teachings and they are subverting the slaves of God. But they are again especially subverting the ones who have sinned, after they did not permit 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. But you see, many from out of them were having also changed-their-mind, from when! you uttered my instructions to them. And they might still change-their-mind. But, as-many-as will otherwise not change-their-mind—they lost their life. But as-many-as changed-their-mind from out of them—they became good and 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 from the sins has life, but the act not to have a change-of-mind has death.

But the ones who have given-over the sticks half-dry and having had cracks in them—also be hearing about them. The sticks of as-many-as were half-dry are double-souled men. For they are neither living nor having died. But the ones having sticks which are half-dry and having cracks in them: these are also double-souled persons and callumati. And they are never-at-any-time at peace among one-another, instead they are always causing-dissension.

Instead, he declared, "a change-of-mind is also hovering-over these. You are looking-at this fact," he declared, "that some from out of them have changed-their-mind already. And he declared, "there is still a hope of a change-of-mind in them. But especially, as-many-as have changed-their-mind from among them," he declared, "will have the dwelling-place into the tower. But as-many of those from out of them as have changed-their-mind at a slower pace, will reside into the outer-walls. But as-many-as might not change-their-mind, but death are remaining in those, they will die a death.

But the ones who have given-over their sticks pale-green and having cracks: These always became faithful and good persons, but they were having some jealousy among one-another about first-places and about certainty—glory—instead all these persons are stupid, having jealousy among one-another about first-places. Instead, these persons also, having my instructions, while they were being good, cleansed themselves and quickly changed-their-mind. Therefore, in their habitation became into the tower. But if-at-any-time someone might be turned-around again into the dissension, he will be thrown-out from the tower and he will lose his life. The life of is all the ones who are keeping the instructions of the Lord. But in the instructions there is nothing about first-places or about certainty—glory, instead about longsuffering and about humble-mindedness of a man. Therefore, the life of the Lord is among the ones such as these, but a death is among the promoters-of-dissension and unlawful men.

But of the ones who have given-over the sticks which were indeed half pale-green but half dry. These are the ones who have been mixed-up in their activities, and are not being glued to the holy-ones. But due to this, the one half is living, but the other half died-off. Therefore, many, on hearing my instructions, changed-their-mind. Accordingly, as-many-as changed-their-mind have their dwelling into the tower. But some from out of them departed from this even into the end. Therefore, these persons are no-longer having a change-of-mind. For due to their activities they reviled the Lord and disowned him. Therefore, they lost their life, due to the wickedness which they acted out. But many from out of them became double-souled. Therefore, 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 reside into the outer-walls. But if-at-any-time they might not change-their-mind, these persons lost their life.

But the ones who have given-over sticks with the two parts pale-green but the third dry: these are the ones who denied the Lord with various denials. Therefore, many from out of them they changed-their-mind and went-off to be
residing1 into the tower. But many departed-from God even into the end. These individuals lost 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 still available to these persons, if-at-any-time they might quickly change-their-mind and might not remain-in2 their pleasures, But if-at-any-time they might remain-in their acts, these individuals are also producing3 death for themselves.

65.76-78 But the ones who have given-over sticks with desire to two parts dry but the third part piled 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 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 corrupted4 by the vainglories of the nations, went-away from God and acted out the acts of the nations.5 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 among5 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 ought to be being quick, in order that their dwelling-place might become into the tower. But for6 the ones who are not changing-their-mind, but instead are remaining-in6 the pleasures, a death is near.10

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 desire 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, among11 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. 71.3) But the ones who have given-over their sticks dry but having the least part pale-green, who are the ones who only had-faith, but who worked and brought forth all the lawlessness. But not-even-at-any-time did they depart from God, and they sweetly carried the name. And they also sweetly received the slaves of God under their roofs 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,1 knowing their acts which they acted out. Therefore, the dwelling-place of all these persons will be into the tower. 73.7.1) And after the event for him to completely-finish the deciphering of all the sticks, he said7 to me, “Be going-away and be saying these things to all, in order that they might change-their-mind and might live for themselves to God. Because God was moved-to-compassion for all persons, he sent me to give the change-of-mind to them, even-though some are not worthy due to their works. Instead, the Lord, being long-suffering, is wanting the calling, the calling which came-to-be through his son, to be being saved.”74

74.2) I said7 to him, “Lord, I am hoping that all 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 God7 will change-their-mind.”

75.3) He answered me and said7, “As-many-as might change-their-mind out of their whole heart,” he declared,7 and7 might cleanse themselves from their wickednesses (the wickednesses having been previously-stated), and might no longer add anything else to their sins, will take 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. But7, he declared7, “as-many-as might add to their sins and might go in the desires of this age will condemn themselves to death,”17 77.(a) 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.”16

78.5) After he showed to me and uttered all-things to me, he said7 to me, “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, he came to me and said7 to me, “I want to show to you as much-as the spirit, the holy spirit,18 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 weak 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 you 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 all-things 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 learn19 all those things from me more-precisely. For it was for this reason that I was given by the glorious messenger to reside20 into your house, in order that you might powerfully see all-things, being terrified of nothing, even as on the former occasion.”

4 And he led me away into “Arkadia, to a certain breast-shaped mountain,22 and he sat me down on the summit of the mountain. And he showed to 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 vegetables.

But the third was full of thorns and thistles.

But the fourth was having half-dry vegetables: indeed, the upper parts of the vegetables were pale-green, but the parts toward the roots were dry. But some vegetables, whenever the sun had burned-on them, were becoming dry. But the mountain was extremely rough, having vegetables which were dry.21

7 But the fifth mountain was having pale-green vegetables, and it was24 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 vegetables; but the vegetables were not extremely well-flourishing, but rather as if they were having been withered-away.

8 But the seventh mountain was having cheerful vegetables, 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 vegetables 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,25 and it was wholly desert-like. But in it were beasts and deadly creepers which were utterly-destroying humans.

But the tenth mountain26 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 one27 and another kind 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 aspect28 of it was cheerful. And the mountain was most-attractive in itself.

11/7.1) Now into the middle of the plain, he showed to 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(a) But that rock was old, having a gate which was having been cut-out of it. But it was seeming29 to me, that the hewing-out of the gate was done30 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.

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1 1[26:76] Lat(VP) / Eth / Gk(A) omit “But as-many-as may add to their sins... to death”
2 1[26:77] Lat(VP) / Eth / Gk(A) omit “And as-many-as may walk in them... to God”
3 1[27:3] Lat(V) omit “the holy spirit”
4 1[27:3] Gk(A), Lat(P), Eth / M, Lat(V) “see”
5 1literally “swell-down”
6 1[27:4] Lat(P) “to a fruitful mountain / Lat(V) omit
7 1[27:6] Gk(A) / Eth / Lat(VP) (this may have been dropped by a scribal error)
8 1literally “in”
9 1literally “wholly”
10 1[26:77] “Lat(VP) / Eth / Gk(A) omit “But as-many-as may add to their sins... to death”
11 1[26:76] Lat(VP) / Eth / Gk(A) omit “But as-many-as may add to their sins... to death”
12 1[26:77] Lat(VP) / Eth / Gk(A) omit “And as-many-as may walk in them... to God”
13 1[27:3] Lat(V) omit “the holy spirit”
14 1[27:3] Gk(A), Lat(P), Eth / M, Lat(V) “see”
15 1literally “swell-down”
16 1[27:4] Lat(P) “to a fruitful mountain / Lat(V) omit
17 1[27:6] Gk(A) / Eth / Lat(VP) (this may have been dropped by a scribal error)
18 1literally “in”
19 1literally “wholly”
20 1[26:77] “Lat(VP) / Eth / Gk(A) omit “But as-many-as may add to their sins... to death”
21 1[26:76] Lat(VP) / Eth / Gk(A) omit “But as-many-as may add to their sins... to death”
22 1literally “of”
23 1[26:74] others “of the Lord”
24 1[26:75] Lat(VP), Eth / Gk(A) omit “might change-their-mind” & “and”
13:3 But twelve virgins had stood in a circle around the gate. Therefore, the four, the ones having stood in the corners, were seeming 1 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 between each of them. 14:4 But they were having dressed themselves in linen tunics, and were 1 having been girded-about attractively, having their shoulders, their right shoulders, exposed 1 as if they were going to be carrying some small-burden. In this manner, they were ready; for they were exceedingly cheerful and eager.

15:5 After the event for me to see these things, I was marveling in myself, because I looked-at 2 great and glorious affairs. And once again I was being-totally-at-a-loss 3 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 1 to me, “Why are you thoroughly-rationalizing within yourself and being-totally-at-a-loss 2 for yourself, and drawing grief upon yourself? For as much-as you are not being able to comprehend, do not be undertaking 3 as if you are being intelligent. Instead, be asking the Lord, in order that, after you took 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 alone 4 the things which you are not being able to see, and do not be twisting yourself with torture. But as far as 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 all-things clear to you, as-much-as I might show to you. Therefore, be looking-into the remaining things.”

18:8:1 I saw six men come, tall 5 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 up a tower above the rock and above the gate. 19:9 Now the tumult 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 expanded their hands as though they were going to be taking something from the men. 20:3 Now the six men were directing for stones to be ascending out of some deep place to be being-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 carrying 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 unitedly as one stone. 23:8:1 But exactly-as they were stood unitedly in a circle around the gate, in-this-same-manner, the ones who were seeming 1 to be powerful enough were carrying it, and they were having slid-under the corners of the stone. 24:1 But the others had slid-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 became 1 a foundation of the building of the tower. But the rock and the gate were sustaining 2 the whole tower. 25:3 Now after the ten stones, twenty-five 5 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 rows 4 in the foundations of the tower. 26:4 Then the stones ceased themselves from ascending out of the deep. But the builders also ceased themselves for a little.

Then once again, the six men commanded the multitude of the crowd to be bringing stones away out of the mountains and into the building of the tower. 27:5 Therefore, stones of varied colors were being brought-away out of all 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 18 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 lifted 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. 30:8 And they were saying 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. 31:9 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 by 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 1 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 having not been hewn, but which instead went-off in-this-manner into the building); 34:4 and why 10 stones were first put into the foundations, then next 25; 25 then next 35, next 40; and about the stones, the ones having gone-off into the building and having been lifted 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. And they were putting them alongside the tower, 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 for yourself 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, 26 we came to the place where we have sat-down, and he said 4 to me, “May we be going toward the tower, for the controller of the tower is coming to contemplate it.”

And we came toward the tower. And there was no-one near it at-all, 27 except only the virgins. 27 And the Shepherd inquired-of 2 the virgins, if whether the master of the tower had arrived. 28 But the virgins declared, that he was going 29 to be coming 30 to contemplate the building. 31:4 And, behold, after a little while, I looked-at 3 an array of many men coming. And going into the middle was a certain man whose height was great, 31 so-as to be surpassing the height of the tower. 4:2 And the six men, the ones having stood on the building, walked-around with him on both the right sides and on the left sides. And all the ones who worked into the building were with him. And there were many different glorious men in a circle around him. But the

1 Literally “thinking” 2 Literally “middle” 3 [27:14] P (Gk) omit “were” 4 Literally “inside” 5 Literally “being-thoroughly-without-a-way-to-go” 6 Literally “being-thoroughly-without-a-way-to-go” 7 Literally “handling-on (i.e. setting your hand on)” 8 Literally “Therefore allow” 9 Literally “high” (also in next sentence) 10 [27:18] Gk (A) 11 ETH / LVP 12 add 13 Literally “being-thought” 14 [27:23] LVP “all carried the gate” 15 [27:24] LVP, ETH / Gk (A) omit “and filled-up the whole rock. And those stones became” 16 usually translated “carrying” 17 [27:25] LVP / Gk (A) “twenty” / ETH “fifteen” 18 Literally “lines” 19 [27:25] Gk (A) omit “Therefore there became four rows in the foundations of the tower.”

18 Literally “found such” 19 [27:29] others add 20 Literally “shoddy” 21 Literally “silencing” 22 Literally “being-thought” 23 Literally “me for the virgins to have” 24 Literally “of” 25 [27:34] others “twenty” 26 [27:35–28:1] LVP, ETH Sinz / Gk (A) omit “we will come and you... a few days.” 27 Literally “shoddy” 28 literally “had come-to-be beside” 29 Literally “for him to be going” 30 [28:2] LVP “answered he would immediately come” 31 Literally “a certain man who was high with the greatness” 32 Literally “out-of” 33 [28:4] Gk (A) omit “having stood on... all the ones who” (by scribal error?)
virgins, the ones keeping watch over the tower, after they ran-up to him, kissed him affectionately; and they began to walking-around near him in a circle around the tower.

5a) Now that man was contemplating the building thoroughly, so-as for him to be gossiping each stone one by one. But while grasping a certain stick in his hand, he was beating the stones having been built three times; stone by stone. 6a) And whenever he was striking, some-of them became black as-if soot; but some were having become-sobby; but some were having cracks; but some were chipped; but some were neither white nor black; but some were rough and not fitting-together with the other stones; but some were having many blots. These were the varieties of the stones, the rotten stones which were found put into the building.

7b) 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 into their place. 8b) 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. 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.

9b) 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 eight were brought and were being carried through the gate by the virgins. 10b) And the quadrangular stones were hewed and put into the place of the ones having been lifted. But the round stones were not put into the building, because they were hard to hew and yielded 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.

11b) Therefore, after the man, the glorious man and lord of the whole tower, contemplated the given 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, 12a) “Carefully cleanse these stones and put them into the building of the tower, that is, the stones which are being-able to join with the remaining ones. But the ones which are not joining, cast them far away from the tower.”

13a) After he directed these things to the Shepherd, he went-away from the tower 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.

14a) 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 and said, “Are you looking-at these stones?”

“I am looking, lord,” I declared.

“I will hew the majority of these stones,” he declared, “and I will throw them into the building; and they will join with the remaining stones.”

15a) I declared, “how are they, after they were trimmed, being able to fill the same place?”

He answered and said 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.”

16a) 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 be throwing 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

1c) So after two days, we came toward the tower, and he said to me, “May we contemplate all the stones, and may we see the ones which are being able to go-off into the building.”

I said to him, “Lord, may we contemplate them.”

2b) And at first, we began to contemplate the black stones. And we found that such stones were in the same condition as when they were put out of the building. And the Shepherd directed them for to be transferred out of the tower and to be separated.
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 seeming to be made out of a sole-stone. But the Shepherd said to me, “Be going-away and be bringing unsalted-lime and thin clay, in order for me to fill up the marks of the stones, the stones having been lifted and having been thrown into the building. Therefore, he filled the marks of the stones, the stone having gone-out into the building. And he directed for the places in a circle around the tower to be swept and to be cleaning. But the virgins, after they took brooms, swept, and they lifted 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. And there were doing nothing else at the tower, and to be playing with them in a circle around the tower, and was cheerful with them.

He 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 find anything to blame us.”

After he said these things, he was wanting to be going-away. But I took hold of him myself with my pouch, and I began to be adorning him according to the Lord, in order that he might depicter to me the things which he showed to me. He said to me, “I am not having an-opportunity to do so for a little while. And then I will decipher all things to you. Wait for me here till I come.”

Remain-around here for him until a late-hour, they declared. “And if-at-any-time he might come, he will not utter with you. But unless he might come, remain with us here till he comes.”

But I 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.

While the virgins were saying to me, “The Shepherd is not coming here today,” I declared, “Then what will I do?”

Remain-around here for him until a late-hour, they declared. “And if-at-any-time he might come, he will not utter with you. But unless he might come, remain with us here till he comes.”

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But I 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.
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. 13a If many stones as you saw having entered into the building of the tower, having been given-over through their hands, and who remained placed into the building, they are having been dressed with the power of these virgins,” he declared. 14a Due to this reason, you are looking-at the tower which has become made-up-of-a-stone with the rock. And in this-manner, he who had-faith in the Lord 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.”

15a “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.”

“Surely you are taking an interest into all-things and are probing them out precisely,” he declared, “be hearing about the stones which have been thrown-away. 16a All these took the name of the son of God,” he declared, “but they also took the power of these virgins. Therefore, after they took these spirits, they were empowered and were with the slaves of God; and they were one spirit and one body and one dress. For they were being-mined for the same things and they were working together in the minds of the women who saw, who were having been dressed in black robes, having their shoulders exposed, 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 power of the virgins. 18a 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 deciphering of the stones which have been thrown-away,” he declared.

19.91 “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 into the house of God?”

20.92 “Therefore, lord,” I declared, “if-at-any-time they might throw-away the works of these women, but might take the power from the virgins and might go in their works. For this is also why there became a pause in the building, in order that, if-at-any-time they might change-their-mind, they might go off into the building of the tower. But if they do not change-their-mind at-any-time, then others will enter and they themselves will be thrown-out in the end.”

21.93 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 who held themselves together in the thought of the changed-mindedness into us, the ones who sinned against 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.

22.94 “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 into the stones which have entered into the building of the tower, after they brought them through the gate?”

23.95 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?”

24a “For these first stones bore these spirits,” he declared, “and they absolutely did not depart from one-another—neither the spirits from the humans, nor the humans from the spirits. Instead, their spirits remained beside them until the time of their sleep. And if they had not had these spirits with them, they would not have come into the water and ascend again. Instead, these emissaries and teachers indeed descended living and ascended living. But those having slept before descended dead but ascended living. 27a 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 bewn. For they slept in righteousness and in great purity. But they merely were not having this seal. Therefore, you are also having the deciphering of these things.”

“I am having it, lord,” I declared.

CHAPTER 31

1.94 “Now therefore, lord, make-clear to me about the mountains. Why are their appearances different one from another1 and varied?2

“Be hearing,” he declared. “The mountains, these twelve mountains, are twelve tribes which are residing 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?3 Make this clear to me, lord.”

“Be hearing,” he declared. “These twelve tribes which are residing in the whole world are twelve nations. But they are varied in their sensibilities and in

[1] [30:13] Lat(VP), Eth [slightly different form] / Gk(A) omit “have entered into the building...the hands”
[2] [30:14] Lat(V) “in God” (literally “their shoulders outside”)
[3] [30:23] Lat(VP), Eth / Gk(A) “of the raiment and the power”
[4] literally “toleration”
[5] [30:20] Lat(VP), Eth / Gk(A) “will depart”
[6] literally “into”
[7] literally “wholly”
[8] [30:29] Lat(VP), Eth / Gk(A) “of the virgins, and of the women...to the names” (by scribal error)

10 [30:28] Gk(A), Lat(VP) / Eth “15”
10 literally “wholly”
[11] [30:31] Lat(VP), Eth / Gk(A) “out of the tower”
[12] [30:32] Lat(VP), Eth / Gk(A) “out of their former life”
[13] [30:33] Lat(VP), Eth / Gk(A) “out of the son” & “entered into the kingdom of God”
[14] [30:33] Lat(VP), Eth / Gk(A) “out of the son”
[15] [30:35] Gk(Clem[Alex]), Lat(V), Eth / Lat(P) Gk(A) “the ones who slept”
[16] [30:36] Gk(Clem[Alex]), Lat(V), Eth / Lat(P) Gk(A) “the ones who slept”
[17] literally “different another and another”
[18] [51:3] Gk(A) / Lat(VP) “twelve tribes which” / Eth “these twelve tribes”
21 literally “dwelling-down”

their mind. Therefore, such-as you saw that the mountains are varied, so 10 are the mind and the sensibilities 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 like 2 the stones having ascended out of the deep.”

“Because,” he declared, “all the nations (the one residing under the heavens), are so also difficult to the one having thorns in the name of the son 3 of God. Therefore, after they took the seed, 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

695.1 “Lord,” I declared, “how did they become worse after they have recognized God?”

“The person who is not knowing a god is acting-wickedly is having some chastening of his wickedness,” he declared. “But the man who recognized God is being-indebted to no-longer being acting-wickedly, but instead to be doing-good. 7 Therefore, if-at-any-time the person who is being-indebted to be doing-good might be acting-wickedly, is not, not in sight of the mountains more wickedness than the person 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(b) “But as you saw the stones which have been lifted out of the tower and have become one color, even-light, and they have changed their spirits, the one having thorns-off-from-there so they will also be cast out, 9 (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 individuals, and those acting-wickedly with varied wickedness.

9(a) 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 gladdened in them, because he was having taken-back his people clean.”

“All these things, lord, are great and glorious,” I declared. 10(b) “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 become-confident-on-the-basis-of the Lord, after it has heard, might glorify his great and marvelous and glorious name.”

“Be hearing and considering the mountains and of the twelve nations. 11(b) Out of the first mountain, the black one, are the ones who had faith such as this: Seducers, and revilers against the Lord, and betrayers of the slaves of God. But to these, there is not possibility of a change-of-mind; there is death. And due to this, they are also black. For even their race is lawless.

12(b) “But out of the second mountain, the bare 1 one, are the ones who had faith such as this: hypocrites and teachers of wickedness. Therefore, these are also like the mountains are varying away from the great and shining portions. For as their mountain is varying, so their seed 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(b) “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.”

“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 with 2 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(b) “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 persons, but the thistles are the ones who have been mixed-up in their activities, their various activities. 15(b) Therefore, these ones who have been mixed-up in many and various activities are not 16 being glued to the slaves of God; instead, they are being misled-away, being choked by their acts. But the rich persons are, with-difficulty, being glued to the slaves of God, filling themselves with-fear lest something might be requested by them. Therefore, the persons such as this will enter the kingdom of God only with-difficulty. 16(b) For as it is difficult to be walking-around on thistles, with-hair 17 being bound together, therefore, such persons are called to enter into the kingdom of God. 17

18(b) Instead a change-of-mind is possible for all these persons,” he declared. “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, 19 they will live for themselves to God. But if-at-any-time they might remain-in 20 their acts, they will be delivered to those women, whichever women will deal-death to their people. 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 being dried from the sun, are the ones who had-faith such as this: Indeed, the double-souled persons, but also the ones who are having the Lord on their lips but are not having him in their heart. 19(a) 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 persons such as this are neither living nor 21 have become-dead. Therefore, the double-souled persons are like these. For even the double-souled persons are neither pale-green nor dry, for they are neither living nor have died. 20(b) For as for their vegetations were dried out after they saw the sun, also in-the-same-manner the double-souled persons, whenever they might hear of tribulation, due to their terror, are worshiping-idoles and are being-ashamed of the name of their Lord. 21(a) Therefore, the persons such as this are neither living nor 22 have become-dead. Instead if-at-any-time these also might change their-mind quickly, then indeed their self-pleasure is utterly precluded. Due to this self-pleasure 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, although they are being senseless.

24(b) Therefore, due to this high-mindedness, many, while raising themselves high, were made-empty. For the self-pleasure and the empty self-confidence 25 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 have become-intelligent, after they knew their own senselessness. 25(b) 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 stupid 26 and unintelligent. Therefore, if-at-any-time these persons might change-their-mind, they will live for themselves to God. But if they might not change-their-mind-at-any-time, they will reside 27 with the women, who are acting-wickedly against them. 26(b) “But the ones from out of the mountain, the sixth one, the one having crag, this one has a tree which has great and shining portions. For some of the people who have been withered-away in the crags, are those who had-faith such as this: 27(a) Indeed, the ones having the crags, the small crags—these are the ones who are holding things against one-another, and are having been withered-away in the faith due to their own calamities. 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 calamities are small and they will change-their-mind quickly. 29(b) But the ones having great crags—these are consistent in their calamities and are becoming remembering-of-past-evil, 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(a) If our God and our Lord, the one who is lord-over all things and having the authority over all his

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1 literally “", such also
2 literally “us”
3 literally “dwelling-down”
4 [31:1] Lat(VP), Eth / Gk(A) omit “of the son”
5 [31:6] Lat(P) / Lat(V), Eth “recognized the Lord” / Gk(A) “recognized the Anointed-One”
6 [31:8] Gk(A): Lat(V), Eth / others add
7 [31:12] Lat(V) / Gk(A), Eth “exulted”
8 literally “are alongside-of something the same”
9 [31:13] Lat(VP), Eth / Gk(A) omit “in accordance with”
10 [31:15] Lat(VP), Eth / Gk(A) omit “the ones who have been mixed-up…activities do not”
11 [31:17] Gk(X3528), etc. / Gk(A) omit “he declared”
12 [31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)
13 literally “remaining-on”
14 [31:19] Lat(VP), Eth / Gk(A) omit “neither living nor”
15 [31:20] Gk(A) / Lat(VP), Eth “these”
16 [31:21] Lat(VP), Eth / Gk(A) omit “neither living nor”
17 [31:21] Lat(VP), Eth / Gk(A) omit “change-their-mind quickly…should not” (by scribal error)
18 [31:22] Gk(X3528), etc. / Gk(A) “the mountain, the fifth one”
19 literally “wholly”
20 [31:23] Gk(A) / Lat(VP), Eth “be teachers”
21 [31:24] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)
22 literally “remaining-on”
23 literally “dwell-down”
24 literally “into”
creation, is not remembering-past-evil against the ones who are confessing-foreth their sins, but instead becomes merciful, will a human who is corruptible and full of sins remember-past-evil against a human as though he is being-able to lose 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 from yourselves 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.(10.1) “But out of the seventh mountain, in which were pale-green and cheerful vegetables, and the whole mountain was thriving, and every race of livestock and the flying-creatures of the heaven were pasturing themselves on the vegetables out of this mountain, and the vegetables 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 persons such as this: Continue1 to be such persons, 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.2 And your* whole seed will reside3 with the son of God, for you* all took from out of his spirit.

35.(10.1) “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 the Children of the Beast are like creepers 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 all into a wicked desire, but instead always went in righteousness and truth, even exactly-as they took alongside the spirit, the holy spirit. Therefore, the passing of the ones such as this is with the messengers.

37.(10.1) “But out of the mountain, the ninth one, the one which is desert-like, the one having been a hedge, is being destroyed and is being desolated und...flagged their roofs, into their own houses devoid of hypocrisy. But these overseers always unceasingly sheltering the ones who are lacking things for themselves and the widows by their own ministry, and they were always doing works of kindness, and lovers of human beings. 38.(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-in3 them till the end, performing-public-service to the Lord.

49.(36.1) “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 declared4, “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 picked-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, after they were brought5 under authority, were proved-out and did not deny but instead suffered eagerly;” he declared, “these are more-glorious in the Lord’s presence; the fruit of these individuals is the surpassing kind. But as-many-as became terrified and in a state of waving, and who rationalized in their hearts whether they would deny or would confess, and yet finally suffered, the fruits of these individuals are lesser, because this deliberation1 ascended upon them, and this work having been done. For this reason, if you are thinking then, that a work having been done is great, 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 always in conflict, in infancy. 56.(9) Therefore, the ones such as this, without-wavering, will reside10 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 continued11 with infancy in the same sensibleness.

58.(3) “Therefore,” he declared, “as-many-of you* as will continue12 and will be like13 the babies, having no evil, will be more-glorious than all the persons who...
have been previously-spoken about. For all the babies are glorious in God's presence and they are first in his presence. Therefore, happy are all of you, as many-as might lift the wickedness out 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
14 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 lifted out of the plain and having been put into the building-in-place of the other stones, the ones having been lifted 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(3:7) "Also be hearing about all these," he declared. "The stones, the ones having been lifted 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. 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 of this mountain to be thrown into the building of the tower. For he knew, that if-at-any-time these stones might go-off into the building of the tower, they will continue bright and not-one of them will blacken. 4(3) [But 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 white.]) For they are from out of the same race. This race is happy, because it is lacking-of-evil.

5(8) "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, their] roots have been thrown away. 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(9) Therefore, when the Lord had seen their minds, that they are being able to favor the truth and to be remaining good, he directed for their wealth to be circumcised. 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 good race. Therefore, they have been circumcised a little and have been put in the building of the tower."

7(10) "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 reposited in their original place, for they have been found to be very round. 8(11) However, it is necessary for this age and the vanities of their wealth to be circumcised from them; and then they will convene in the kingdom of God. For it is necessary for them to enter into the kingdom of God, for God has blest this innocent race. Therefore, not one of this race will perish. For even though one of them has been tempted by the most-vile Slanderer and has been delinquent, he will quickly return to his Lord."

9(12) "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(13) 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* whims. Keep his commandments which have been given to you; every head of the people and every heart of the age will be subjects to you, but success will follow you in every good undertaking of yours. Take his maturity and modesty, and say to all persons, that he is in great honor and dignity with the Lord, 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* despite the maturity and shamefacedness which he has among you*.[15]

4(11) 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(12) "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 to 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."
6a) “And I Lord,” I declared, “indicate to all humans the great-works of the Lord.1 However, I am hoping that all who have previously sinned will willingly change-their-mind upon hearing these things, recuperating life.”

7a) 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.2 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, 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[11.3] “However, I have sent these virgins, in order that they might live with you, for I saw that they were affable toward you. Therefore, you have them as assistants, by whom you might better keep his instructions. For it is not possible to keep these instructions without these virgins. However, I see that they are with you willingly; but I will direct them not to leave your house at all. 9[2] As for you, purify your house, for they are willing to live in a clean dwelling. For they are clean and chaste, and industrious; and all of them have favor with the Lord. Accordingly, if-at-any-time [they might] find your house [to be pure, they are remaining-beside] 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 said1) to the Shepherd, “Lord,2) 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 said3) 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) After he spoke these things, he delivered me {[again]} to the {[Shepherd, and]} he called {[the]} virgins {[and]} said4) 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[11.4] Next he5) said6) to me, “Act manfully in this ministry. Make known to every human the great-things of the Lord God,7 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 all persons, 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 a person out of need acquires great joy for himself. For the person who is being vexed by such an inconvenience is being excruciated and racked with torment equal to a person in chains. For many, on account of such calamities, not being able to suffer through them, bring death upon themselves. Accordingly, the person who knows the calamity of such a human, and does not snatch him out of it, is 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.} For the sake of all of you,8 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 said9) 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. May it be.

Here ends the Book of the Shepherd, the learner of the blessed emissary Paulus. Thanks be to God.]10)

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1 [33:7] others “of God”
2 [35:7] Lat(P) “before God”
3 [35:7] Lat(P) / Lat(V) omit “But he has his own honor…adverse to him” due to scribal error
4 [33:9] Gk(X406) / Lat / Eth “will remain-beside”
5 [33:13] Lat(V) / Lat(P) “Next the Shepherd” / Eth “Next the messenger”
6 [33:13] Lat(P) “Lord,” Eth / Lat(V) “Lord God”
7 [35:16] some omit “and you will be rejected…being built”
8 [35:17] Lat(V) / Eth add “Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 193 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.
9 [33:17] Lat(V) add / Eth add “May it be”
10 [33:17] Lat(V) / Eth, Lat(P) add “May it be”