CHAPTER 1
Vision 1

1 The man who nourished me has sold me to a certain Rhodes 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 bless 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 knees on the ground, and I began to be praying to the Lord and to be confessing-forth my sins.

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

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

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

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 god? 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 pliablec 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. 9 Their souls will change-their-mind, whichever ones have no hope in the Lord. Instead, they have despairs of them and their life. Instead, you be praying to God, and he will heal the sinsful49 of you and of your whole house and of all the holy-ones.”

10 (2) 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?”

11 (3) 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. 12 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, spake to her, “Be rejoicing, lady!”

13 She said 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.”

14 (3) 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-solern 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.

15 (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 were permitting them to be terribly destroyed. 16 This is why the Lord is being angered with you. Instead, he will heal all the wicked deeds which have previously-come-to be in your house. For it is because of their sins and lawless-deeds that you were destroyed by your mundane acts. 17 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 glory. 18 Only may you not become lazy; instead, be being of a good soul, 19 and be making your house strong. For as a house-courageous by hammering his work, obtains-mastery of it for whatever other affair he wants, 20 so also does the account, the daily, the righteous one, obtain-mastery of all wickedness. Therefore, may you not stop admonishing your children; for I have come-to-know, that if-at-any-time they will change-their-mind out of a whole heart of theirs, they will be enrolled into the books of the life with the holy-ones.

16 (3) After the event for these words of hers to be ceased, she said to me, “Do you want to hear me read-aloud?”

And I said, “I want to, lady.”

She said to me, “Become a hearer, and be hearing the glories of God.”

I heard great and marvelous things from her, 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 (3) “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
and foresight, 1 has created his holy 2 assembly which he also bles. Behold, he is dischar. 3 ing the heavens, and the mountains, and the hills, and the seas, and every- thing is becoming level for his elect-ones, in order to give-back to them what-was-professed 4 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-aside in great faith.

18:1(4) 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 called 5 me to herself, and she touched my chest, and she said, “Were you pleased by what I read-aloud?”

And I said 6 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 first 7 for the nations and the sceder-ones. And after they betrayed me, and if two certain men were made-to-appear. And they lifted her by the arms, and went-off toward the east, 8 to where they had taken the seat. But she went-off cheerful, and she said 9 to me as she was going-away, “Be acting-like-a-man, 10 Hermas!”

CHAPTER 2
18:1a Vision 2
While I was going into the countryside 10 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 carried me away into the same place to-where I had also been a-year-ago. 2 Therefore, after I came into the place, I put my 1 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 looked 4 at the elderly woman whom I had also seen a-year-ago. 5 She was walking-around and reading-aloud a little-book.

And she said 6 to me, “Are you being able to carry back a message of these things to the elect-ones of God?”

I said 7 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 8 , “and then give it back to me.”

4 I took it. And after I retired into a certain place in the field, I transcribed all the words to the alphabetical-letter 9 for I was not finding the syllables. Therefore, after I myself 10 finished the alphabetical-letters of the little-book, the little-book was suddenly snatched out of my 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:

6:1 “Hermas, your seed set God aside and reviled against 11 the Lord. And in great wickedness, they betrayed their parents. 12 and they are reputed 13 as being betrayers of parents. And after they betrayed them, 14 they were still not profited. Instead, they added still more to their sins: the acts-of-licentiousness and minglings-together 15 of wickedness. And in-this-manner, the measure of their lawlessness was filled-up. 16(3) Instead, make these words known to all your partners 17 from whom you took the little book, the knowledge 18; and they are saving all the elect-ones who are working the deeds such as these and are going in a lack-of-evil and simplicity. These elect-ones will have the strength to overcome every wickedness and are remaining-near to a perpetual life.

15:3(5) “Happy are all the ones who are working the righteousness. They will not be utterly-destroyed even till an age. 16(6a) But you will speak to Maximus: 18 ‘Behold, an extremely great 19 tribulation is coming, if-at-any-time you might be made-to-appear to deny again.’ The Lord is near for the ones who are turning-around, 20 as it is written in Eldad and Medad, the ones who prophesied in the desert to the people!”

17:1a Now, brothers, while I was falling-asleep, something was revealed to me by a most-well-formed young-man, who was saying to me, “The elderly woman from whom you took the little-book—who are you thinking that she is?”

I declared, “The Sibyl.”

“No, you are mistaken,” 21 he declared.

“Then who is she?” I declared.

“The Assembly of God,” 22 he declared.

I spoke to him, “I do not think that she is an elderly woman?”

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

1 [1:17] Lat(VP) “waters, who in his own power” 1 [1:17] Gk(A) omit “water” 1 [1:17] Lat(V) “he will discharge” 1 [1:17] Lat(V) “them the professed-thing” 1 literally “rising-up” 1 literally “of my reading-aloud” 1 [1:19] Gk(A) lat(VP) “previously” / Gk(S) omit literally “of the Lord” 1 [2:10] Lat(V) “He strong” (or “Be made strong”)

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 Clémens and one to Graptès. Therefore, Clémens will send it into the city of Ephesus (for that has been permitted to him), but Graptès 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 the elderly woman, on that very night the elderly woman saw 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 part of the field am I to go?”

“Wherever you want,” she declared. I selected for myself a beautiful place which was secluded.1 But before I was to utter to her and to speak the name of the place, she said to me, “I will be there”2 there, wherever you want.

4 Therefore, brothers, I went into the field, and counted-up3 the hours, and I came to where I had ordered her to come. And I looked at4 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 was6 not-one person in the place, I became utterly-astounded and something-like,7 a trembling took hold of me; and my hairs stood upright, and something-like a fit of shuddering came-to me since I was8 alone. Therefore, after I came to9 myself, and after I was caused-to have-remembrance of the glory of God, and after I took courage, I left. After I got on my knees,10 once again, as I had also formerly done, was confessing my sins to the Lord.

6 Now she came with six young-men whom I also had formerly seen, and she was stood by me.11 And she listened-attentively while I was praying-to God and confessing-forth my sins to the Lord.12 And after she touched me, she said, “Hermas, cease yourself from asking again” about all these things of your sins. Also be asking about righteousness, in order that you might take some part from out of it into your house.”

7 And she arose13 me out by the hand and she led14 me to the bench. And she said15 to the young-men, “Be going-away and be building.”

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

I said16 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-side,17 she did not allow me, instead, she led me with her hand, in order that I might sit-down on the left-side.24 Therefore, while I was thoroughly-rationalizing22 and grieving because she did not allow me to sit-down on the right-side,26 she said27 to me, “Are you being grieved, Hermas? The place on the right-side22 is for others, the ones who have already been well-pleasing to God and suffered-for the sake of the28 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,29 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-under3 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-side30 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-side31 are for the rest of them. Instead, both the same gifts and the same things-which-have-been-professed32 are reserved for3 even the ones sitting themselves on the right-side and the ones sitting on the left-side. The only difference is that those individuals are sitting themselves on3 the right-side and the others are having a certain glory with them on the right-side, but instead, your lackings are many. But you will be cleansed from your lackings. And 33 all the ones who are not being double-souled will be cleansed from all their sinful-actions up into this day.”

12:5 After she spoke these things, she was wanting to go-off. But after I fell before her feet, I asked her by35 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 was answering me, saying, “Now you are eager to sit-down with them on the right-side, but she was also sitting herself down on the left-side. And after she lifted-up3 another certain bright stick, she said3 to me, “Are you looking at something great?”

I said4 to her, “Lady, I am looking at nothing.”

She said5 to me, “Behold! Do you not see opposite you a great tower being built upon waters with bright quadrangular stones?”

6 After she showed these things to me, she was wanting to be running-off. I said6 to her, “Lady, what profit is it to me if you should show me these tower-stones and the same things?”

Indeed, all the stones which were being drawn out of the deep, they were being put into the building as they were.3 For the stones were joining and were fitting-together exactly into the junction with the other stones—and then and one arose14 me and she sat15 me down on the bench on the left-side. But the building of the tower was appearing as if having been built out of one stone. 16:7 But of the other stones, the ones brought from the dry area: Indeed, some of them they were throwing-away, but some of them they were putting into the building, but others they were cutting-down and were casting16 a long-ways-away from the tower. 17:6 But many other stones were lying in a circle around the tower, and they were not making-use-of them on the building. For some of them they were having become-very-glorious. 18:2 Now you are eager to sit-down with them which were being thrown-through, but others they were having been-chipped, but others were white and round, not joining into the building. 18:9 But I was looking-at different stones being cast a long-ways-away from the tower and coming into the way and not remaining in the way, but instead rolling-out of the way into the roadless-region.3 But different stones were falling-into a fire and they are burned. But I was seeing different ones falling near waters and not able to be rolled into the water, although they were wanting to be rolled and to come into the water.

19:11 After she showed these things to me, she was wanting to be running-off. I said7 to her, “Lady, what profit is it to me to have seen these things and not to be knowing what they are?”

She answered me and said8, “You are a clever9 human, wanting to be knowing the things about the tower.”

1 Literally “I denied to have given it” 2 Literally “beautful” 3 [2:18] Gk(A.S2), Lat(V), Lat(P), F “And” / Gk(S1) omit 4 Literally “outside” 5 [3:2] Gk(S) / Gk(A) others “that” (literally “the elderly woman that”) 6 Literally “woman has seen” 7 Literally “unto” 8 [3:2] Gk(V) / Bod, Gk(A), Lat(V) “where you pass time” / Lat(P) “where you wish” 9 Literally “place” 10 Literally “placed having retired” 11 [3:3] Gk(S1) omit “I will be there” 12 Literally “entered-together” 13 Literally “a” 14 Literally “as-if” (also later in verse) 15 Literally “being” 16 Literally “in” 17 Literally “I put the knees” 18 [3:6] Gk(A), Lat(V), Eth “she stood behind me” / some emend to “she stood by me” 19 [3:5–6] Gk(S) omit “Now at this...my sins to the Lord” (by scribal error) 20 [3:6] Gk(A) / Gk(S) add 21 Literally “into the right parts” 22 Literally “nodded-in” 23 Literally “into the left sides” 24 [3:9] Gk(A.S2) / Gk(S) “rationalizing” / Gk(S1) omit “Instead with her hand...would not allow me” (by scribal error) 25 Literally “into the right parts” 26 Literally “place into the right parts” 27 [3:9] Gk(S1) / Gk(A.S2) “rationalizing” / Gk(S1) omit “Instead with her hand...would not allow me” (by scribal error) 28 Literally “into the right parts” 29 Literally “of the holy-place” 30 Literally “parts” 31 Literally “parts” 32 Literally “the same professed-things” 33 Literally “of” 34 Literally “out-of” 35 Literally “out-of” 36 Literally “out-of” 37 Literally “out-of” 38 Literally “out-of” 39 Literally “out-of” 40 Literally “out-of” 41 Literally “of-good-names” (a euphemism for “left”) 42 Literally “out-of” 43 Literally “lifted-spirit” 44 Literally “building in this-manner” 45 Literally “symphonizing” 46 Literally “at the rest” / Eth Gk(S) “placing” 47 [3:7] Gk(S) omit “But many other stones were lying in a circle around the tower” (by scribal error) 48 [3:7] Gk(S1) / Gk(A.S2) “within” 49 [3:7] Lat(V) omit “but others have been-chipped” 50 Literally “wayless” 51 usually translated elsewhere “crafty”
“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 with them.

Therefore, be hearing 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.

21:3 “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, “Whosoever 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.”

23:5 I inquired of her, “Why, lady, is the tower being built upon waters?” She declared, “As I even spoke to you on the former occasion, you are insistent about the writings and you are seeking-out things diligently. 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 unseeable power of the Many.”

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

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

25:10 “But who are the other ones, 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 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 that 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 are not. Be saying to them, that all these things are truthful and none of them are from outside the truth. Instead, all of them are strong, and firm, and having been formed, the legs of the tower will be standing.”

27:13.1 “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 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 are being put-together in the building, and their junctions are fitting-together with the other stones, the ones which have been already 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 former occasion. So was declaring, “Indeed, the ones which are going-into the building and are not being hewn, these the Lord approved, because they went in the straightness of the Lord and set themselves straight in his instructions.”

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

“They are young in the faith and are faithful. But they are being admonished by the messengers 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 hurled-off a long-ways outside the tower, because, if-at-any-time they might change-their-mind, they will still be of good-use within the building. Therefore, the ones who are going to be changing-their-mind will be strong in the faith if-at-any-time they might change-their-mind—if-at-any-time they might change-their-mind now during the time in which the tower is being built. But if-at-any-time the building might be finished, they no longer have a place; instead they will be outcasts. But they have only this advantage: to be being laid beside the tower.

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

33:2 “But the other stones which you have seen many being laid around, not going-into the building: indeed these stones, the ones having become-scarcer, the ones who have known the truth but not remaining-on” are, even were they being-glued to the holy-ones. Due to this, they are useless.”

34:3 “But who are the stones having the cracks?”

“These are the ones who are holding things against one another in their hearts and are not at being-at peace among 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. But the stones which have been chipped: These are the ones who indeed have had-faith; and they have a majority part in the righteousness, but they have some parts of the lawlessness in them. Due to this reason, they are chipped and not totally-complete.

35:6 “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 things, indeed, have had-faith, but also have riches of this age. Whenever a tribulation might come, they deny their Lord, due to their riches and due to their activities.”

36:6 And I answered her and said, “Therefore, lady, at-what-time will they be going-of these into the building?”

“Whenever the riches, the ones which are leading-their-souls-away, might be trimmed from them,” she declared, “then will they be of-good-use within the building to God. For even-as the stone, the round stone, is not able to become quadrangular if-at-any-time portions of it might not be trimmed from it and thrown-away, so also in this manner: the ones who are rich-in this age, if-at-any-time their riches might not be trimmed from them, are not able to become of

1 [3:19] Gk(S), Eth / Gk(A), Lat(VP) add
2 [3:19] Lat(V) “things, they may greatly glorify the Lord.”
3 literally “no longer be affording labor to me”
4 [3:22] Lat(V) “toward the Lord”
5 [3:23] Lat(V) “I told you before, that you were insistent, diligently seeking-out about the writings” / Gk(A) “you are insistent about the writings” / some common Latin have “buildings” instead of “writings”
6 [3:23] others “the Lord” / Gk(V) “God”
7 literally “different-ones”
8 [3:25] Lat(V) “Therefore, with their help, when the tower is perfected, all”
9 [3:26] Lat(V) to me. “Are you”
10 [3:26] Gk(A,S,X4706), Lat(VP) / Eth “many”
11 [3:26] Gk(A,S,B,X4700), Lat(VP) / Gk(A), Eth omit “than you”
12 [3:26] Gk(A,B,X4707), Lat(VP), Eth / Gk(S1) omit “it was revealed to you” / Gk(S2) omit “to you”
13 [3:26] Gk(SA,B,X4706), Eth / Gk(S) omit “still”
14 [3:26] Gk(A,S,X4706), Eth / Gk(S) omit “the”
15 [3:26] Gk(A,B,X4707) seems to omit “the ones who are”
16 [3:26] Gk(A,S,B,X4705), Lat(VP), Eth, Clem/Alex / Gk(A) “things will be” / Gk(S1) omit “if whether these things are so or are not”
17 [3:28] Gk(A,S,X4706) / Gk(A) “them will be”
18 literally “symphonizing” (also twice more (“symphonized”) in this verse)
good-use to the Lord. 38(7) First know this truth from your own experience: When you were rich you were useless, but now you are of good-use and profitable to the life. All of you*, be becoming of good-use to God. For even you* are being made-used-of from out of the same stones.¹

39(15)¹ “But the different stones which you saw being cast a long-ways-away from the tower, and which are falling into the way and are being rolled out of the way into roadless-regions⁴ these are the ones who indeed have had-fad; but, because of their double-soul, they have dismissed themselves from their way, that is the true way. Therefore, thinking that they are being able to find a better way, they are being misled and becoming miserable, walking-around in the roadless-regions. 40(2) But the ones who are falling into the fire and being burned: these are the ones who, even into the end, went-away from God, the Living God; and on whose heart the act to change-their-mind no longer ascended, due to the desires of their licentiousness and the wickednesses which they worked.

41(8) “But are you who know who are the other stones, the ones which are falling near the waters and are not being able to be rolled into the water? These are the ones who heard the account and are wanting to be immersed into the name of the Lord; but next, whenever the purity of the truth might come into their remembering, they are changing-their-mind and are again going after their own desires, their wicked desires.”

42(4) Therefore, she finished her exposition of the tower. 43(5) Still I, unashamedly, am inquiring 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 possible⁴ for them and if they have a place within¹ 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)¹ Therefore, when I ceased asking about all these matters, she said* to me, “Do you want to see something else?”

As I was very-lucky 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(3) Now be hearing their operations. Indeed, the first of them, the one clasp[ing]¹ her hands together, is being called Faith. The elect-ones of God are saved through the faith. 48(4) 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?”

“We 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 Solenmity, 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 by¹ 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, Solenmity. Out of Solenmity, 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.”

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

²literally “wayside” (also later in verse)

³literally “to"

⁴literally “into”

⁵[3:43] Gk(A), Lat(V), Eth / Gk(Bod) “And then they will be relieved from their tortures due to the wicked works which they performed” / others “For it will happen that they will be transferred from the tortures in which they were placed because of their wicked works”

⁶[3:45] Gk(A) / Lat(V) “of God”

⁷literally “grabbing”

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

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

53(9) Now I was inquiring-of her about the seasons, if the complete-finish of the age is already here. But she screamed¹ 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.¹ But instead, it will be built-upon quickly. Do not be inquiring-of me any more.”¹ This recollecting and the renewing of your* spirits is sufficient for you and for the holy-ones. 54(6) Instead, this revelation was not revealed to you alone; but instead, in order that you might make it clear to everyone ⁵⁵ after three days, it is for necessary for you to comprehend this first. Now this is what I am instructing you first.¹ Heremas: to utter all these words which I am going to be saying to you into the ears of the holy-ones, in order that, when they hear and do them, they might be cleansed from their wickednesses—but even you* along with them.

56(7)¹ “Hear me, you* children. I nourished you* up in much simplicity and lack-of-evil and solemnity, because of the mercy of the Lord.¹ 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,¹ instead also be sharing-with the others who are lacking things for themselves. 58(3) For indeed, the ones, from their many meats, are contracting a weakness upon⁴⁴ 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 having⁴ 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 being hindered due to having not having⁴ their⁴ meats, for it is harmful to the ones who are wanting to have their⁴ meats.¹ Therefore, all of you*, the ones who are surpassing others, seek-out the ones who are hungering as-long-as¹ 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.¹ 61(6) Therefore, all of you*, the ones who are prancing⁵² in your⁴ riches, be looking out, lest perhaps the ones who are being hindered due to having lack will groan, and their groaning will ascend before the Lord⁴¹ and all of you* along with your⁴ good things² will be locked-out outside the door of the tower.

62(7) Now therefore, I say to all of you*, the ones who are fore-leaders of the assembly, and to the ones in the first-seats:²² Do not be becoming like the druggists.²² Therefore, indeed the druggists carry their drugs²² within their cartons, but you* carry your⁴ drug and your⁴ poison within the heart. 63(8) All of you* are hardened and do not want to cleanse your⁴ hearts, and you* do not want to mix-together⁵² your⁴ 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 yours²² will defraud⁴⁴ you* of your⁴ 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.”¹²

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. She answered me about these⁷⁰ three forms in which she was made to appear, and she said to me, “It is necessary for you to inquire-of²¹ a different person about these things, in order that they might be revealed to you.”

¹literally “shouted-up”

¹literally “Therefore, as if-at-any-time... finished, the end is having”

¹literally “Be no-more inquiring of me nothing”

¹[3:54] Gk(S), Lat(V) / others add “others / Lat(Bod) omit “Now this is...”

¹[3:55] Lat(V) / “of God”

¹[3:56] Lat(V) / Greek “alone by way of mere relish” / Lat(P) “alone joylessly, in a way calculated to defeat all of them”

¹literally “draw a weakness upon”

¹literally “fact for the act not to being have”

¹literally “all”

¹literally “place”

¹[3:61] Gk(A) / Gk(S) “are being made to prance” / Gk(S2) “are priding”

¹[3:62] Gk(A) / Gk(S) “are being made to prance” / Gk(S2) “are priding”

¹literally “are wanting to have”

¹[3:64] Gk(A) / Gk(S) / “good brothers” / Lat(V) “all riches” / Eth “your* riches”

¹[3:65] Eth omit “and to those in the first seats”

¹may also be translated “sorcerers”

¹[3:67] Gk(S) omit “all of you do not want to mix-together”

¹[3:68] Gk(A,S1) / Gk(S2), Lat(VP), Eth add

¹[3:69] Lat(V), Eth / Gk(A) “to your* Lord” (literally “to the Lord of yours”)

¹[3:70] Gk(SB) / Gk(A) “to ask”
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 standing up; but she was more cheerful and was sitting on a bench. 71:6 I was 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-mindness. 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 when your heart is not pure? Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:8 Be being sufficed with these revelations. Surely you are not being able to see stronger revelations than those which you have seen, are you?”

74:9 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 long1 are all of you going to be unintelligent?2 Instead, it is the double-souls of all of you which are making all of you unintelligent, and the act to not be having your heart directed toward the Lord.”

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

76:1.1 “Be hearing,” he declared, “about the three forms which you are seeking-things until when I passed it. Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 76:2 For even as the elders, no longer having a hope of the act to rejuvenate, have nothing else that they might be anticipating except their final sleep, in the same way, also all of you, softening by the mundane affairs of life, delivered yourselves to this indifference, and did not cast your heart off from the Lord. Instead, your mind was shatted and all of you grew old with your griefs.”

77:4 “Therefore, lord, I was wanting to know why she was sitting in a seat.”

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

80:20:1 “Now in the second vision you saw her standing, and having a younger countenance, and being more cheerful in comparison with the former time, but her flesh and her hair were elderly. Be hearing this parable also,” he declared. 81:2 “Whenever a certain man is an elder (himself having already lost hope,) due to his weakness and his destitution, he is waiting-to-receive nothing else except the last day of his life. Next, suddenly, an inheritance was left-behind to him. But after he heard this, he was arisen-out of his state; and after he became deeply-joyful, he dressed himself with this strength. And he is no-longer reclinining himself; instead he has stood up, and his spirit is being rejuvenated, the spirit which had been corrupted from his former acts. And he is no-longer sitting himself down; instead he is acting-like-a-man. This also happened in-this-same-manner, after all of you heard the revelation which the Lord revealed to you.”

82:3 that15 the Lord had compassion on all of you and rejuvenated your spirits; and that all of you put-off your maladies from yourselves, and strength came to you, and you* were empowered in the faith; and that the Lord, after he saw your strengthening,16 made-rejoice. And this is why he made the building of the tower clear to all of you*, and will make different matters clear, if-at-any-time you* live at peace among yourselves out of a whole heart.

83:21:1 “Now in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful. 84:2 For exactly-as if-at-any-time, a good message might come to someone who is grieving, he has straightway forgot the former griefs and waits-to-receive nothing else except for the message which he heard, and for his remaining days is being made-strong into doing what is good and his spirit is being rejuvenated due to the joy which he took, so also in the same way, all of you have taken a rejuvenation after you* saw these good things.

85:3 “And because you saw her sitting on a bench, this means that the positioning is strong, because the bench has four feet and has stood strongly. For every bench is held up by four elements. Therefore, the ones who changed-their-mind totally-completely will become young and have been founded, after they changed-their-mind17 out of a whole heart. You are having the revelation in-full, totally-complete. May you no longer request anything more about a revelation.19 But if-at-any-time something might be necessary, it will be revealed to you.”20

CHAPTER 4

1:21:1 Vision 4

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

2 I was going-away into a field by the Via Campagna.23 The place is about ten stadia off the way, the public way, but it is easily reached.24 Therefore, while I was walking-around alone, I begged the Lord, in order that he might complete the revelations and the visions which he showed to me through his holy assembly, in order that he might make me strong and25 might give the change-of-mind to his slaves, the ones who have been impeded, in order that his great and glorious name might be glorified. Because he deemed me worthy to show these marvelous things to me.

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

I began to be thoroughly-rationalizing this in myself, and to be saying “What am I having to be double-souled about—I, having been founded in-this-manner by the Lord, and after I saw such glorious affairs?”

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

6 While26 a cloud-of-dust was becoming greater and greater, I preconceived it to be something divine. The sun shone-forth a little, and, behold, I looked-at a great beast—something-like27 a sea-monster; and out of its mouth were going-out fiery locusts. Now the length of the beast was about 100 feet, but it was having a head like ceramic-tile.

7 And I began to be weeping28 and to be asking the Lord, in order that he might29 redeem me from it. And I was again-reminded30 of the word which I had31 heard, “You will not be double-souled, Hermas.”

8 Therefore, brothers, after I dressed myself with the faith of the Lord33 and after I was caused-to-have-remembrance of the great things he taught me, I, after I became-encouraged, faced the beast.34 But the beast was coming with such a whizzing, so-as to be being-able itself to injure a city with one stroke.35 I9 came near it. And the sea-monster, as large as it was,36 stretched37 itself out on the ground, and did nothing except project38 its tongue. And it did not move at-all39 until he came near a great mountain. And the place is about ten 40 feet high. And the sea-monster traveled: And the rocky-road of the sea-monster is being taken, black, next red as-fire and blood-red, next golden, next white.

11:21:1 Now after the event for me to pass the beast and to come-forward about 30 feet, behold, a virgin went-to-me, having been ornamented as if she were going-forth out of a bridal-chamber, dressed entirely in white and with white shoes, having been veiled till the forehead, but her veiling was a turban. But
CHAPTER 5

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 Thergi; 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° beast which is come clean and telesymmetric; 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°.

17(24) I asked her about the four complexities 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 use, so also in the same way, all of you°, 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 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 sees this instruction°, and you° will reside,° because the ones° who have been selected by God into a perpetual life will be blotless and clean.°

22(0) 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 6

12(1) Instruction 1

First of all, have faith that God is one, the one who created all the things and fully-fitted them, and who made all the things out of the state of what is not into the state to be, and that he is having-room-to-contain all things, but he is alone 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

12(1) Instruction 2

He said° to me, “Be having simplicity and be lacking-of-evil, and be becoming like the infants, like the ones° who are not knowing the wickedness, the previously-written wickedness which is causing the life of the humans to-be-lost.°

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 believe° whichever calumniator you might hear. For° 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.°

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° good-terms with all persons.
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 warvering 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. Therefore, the ones who are taking will give back an account to God with why they took 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

I:2:5 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 altering the Lord aside, and they are becoming a defraudor 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 defraudor.”

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-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 precisely.”

5 “Therefore,” he declared, “you are now hearing them. So be observing them, in order that even the lies formerly uttered in your activities might become faithfulness. But know that these present statements of yours were found to be true, that it is possible for those lies to become faithfull. 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

I:2:1 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 something, 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 working a sin? Therefore, you be looking out!”

5 “As-long-as32 he remains in his ignorance, he is not sinning,” he declared. “But if-at-any-time the man might know about her sin, and the woman might not change-her-mind, but instead might be remaining-in 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 remained-in this passion?”

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

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?”

“Now, if 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 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-indebt not to be marrying. This same act applies to both a woman and a man. 12 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. 13 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. 14 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.”

12:9.1 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 petrifed from my mouth. Instead, I want to be given to me, because I am extremely senseless and comprehend absolutely nothing.”

13:2 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 [4] Gk(Sa)/ (Gk/X47607), others omit “Be giving to all persons”
2 [7] Gk(V)/ (Gk/A), “out of”
3 [5] Lat(V) “For those that receive . . . punishment,”
4 literally “suffering not-one”
5 [6] Lat(V) “give. And he has finished this service to God simply and gloriously.”
6 [7] Lat(V), others / (Gk/A) seems to read “look of-evil”
7 [8] Lat(V) add
8 literally “and let all truth”
9 literally “caused-to-dwell-down”
10 [8:1] (lit. “who is dwelling-down in you”) / Lat(V) “who put the spirit within you”
11 [8:3] Gk(A) / Lat(P), Eth “lived craftily among all persons” Lat(V) “have lived in dissimulation”
12 literally “dwell-ing-down”
13 [4:8] Lat(V) add
14 may possibly be translated “trustworthy” (also in next sentence)
15 [9:4] literally “utter all truth” / Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth”
16 elsewhere translated “observing”
17 [9:1] Lat(V) “marriage”
18 [9:1] Gk(S2,Ath), Lat(VP), Eth / Gk(A/S1,X4706) “wickedness”
19 [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all home”
20 [9:2] Lat(V) add
21 [9:2] Gk(S)/ Gk(A) “and differently likewise wicked reflection wicked”
22 literally “working-down”
23 [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”
24 literally “dwell-ing-down”
25 literally “lawlessness is not being-indebt-ed”
26 [9:3] Lat(V) “Where charity remains in the heart of a righteous man, there never ought to arise any evil thought”
27 [9:4] Lat(V) “to say a few words to you,”
28 literally “set-up-all-filth to you”
29 literally “remaining-on”
30 literally “remaining-on”
31 may also (less likely) be translated “is adulterizing himself”
32 literally “not upon much or “not against much”
33 literally “is being laid”
34 may also (less likely) be translated “is adulterizing himself”
35 [9:9] Lat(V) “she”
36 literally “occasion”
37 literally “be no one”
38 [9:11] Lat(V) “God, who has power to heal, will give a healing.” / Gk(S) omit
39 literally “dwell-ing-down”
40 [9:12] with me, give me a few words of explanation
41 [9:12] Gk(S), Lat(P) “maimed”
42 literally “wholly”
this very act for the opportunity to change-one’s-mind not seem to you to be intelligence?” he declared. “The opportunity to change-one’s-mind is great intelligence,” he declared. “For the man, 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-expensively, and he humbles his own soul and tortures it, because it sinned. Therefore, the change-of-mind 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 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.”

16:3,4 “I will still continue to inquire,” I declared.

“Be speaking,” he declared.

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

17:2 He said to me, “You have heard well, for that is so. 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, to the ones who have received the money, because the Lord put forth a change-of-mind to the ones who were called before these days. For the Lord, being a knower-of-hearts and foreknowing everything, knew the weakness of the humans and the cunning-craft10 of the Slanderer, that he will do that a certain evil thing to the slaves of God and will act-wickedly against them. 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. Instead, I say this to you,” he declared, “after that calling, that great and solemn calling in which the Lord has called his people to perpetual life,13 if-at-any-time a person might sin after he was put-to-the-test10 by the Slanderer, he has one change-of-mind. But if-at-any-time he might be sinning under his hand and might not13 change-his-mind,16 it is non-beneficial10 to that human, the human such as this. For only with difficulty will he live for himself to God.”

22:7 I said to him, “I was made-alive after I heard these things precisely in this manner. For I have come-to-know that, if-at-any-time I will add no more to my spirit, I will go in everytransgression.

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

23:3 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-ashamed, and he is from among19 them might marry, surely the one who marries is not sinning, is he?”

24:2 “He is not sinning,” he declared. “But if-at-any-time someone might remain by himself, he acquires more-excessive honor and a great glory before the Lord. But even if-at-any-time he might marry, he is not sinning. 25:2 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 day20 of which you were delivered to me, and I might residing21 into your house. 26:4 But there will be a forgiveness of22 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

Introduction 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-condition within itself. 3 Therefore, if-at-any-time it 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, and a human in whom they are residing.

5 “If-at-any-time you might take an extremely small amount of wormwood and might be pouring2 into it a ceramic-jar of honey, is not-surely the honey ruined23 altogether? Even such a vast amount of honey is being caused-to-be-lost by the least amount of wormwood and it causes the sweetness of the honey to belost. And it no longer has favor in the presence of the owner,1 because it was embittered and it lost its use. But if-at-any-time the wormwood might not be in it, but it is sweet and becomes of good-use to its owner; 6 that you see, that the longsuffering is very sweet, far more than the honey, and is of good-use to the Lord, and he is residing2 in it. But the irritability is bitter and useless. Therefore, if-at-any-time the irritability might be mixed with the longsuffering, the longsuffering is stained and the human’s petition is no longer still2 of good-use to God.”

7 “Lord,” I declared, “I was wanting to know the operation of the irritability’s-place, and how irritability is mixed with my spirit. But I am wanting to be delivered from it.”

“And truly,” he declared, “if-at-any-time you might not guard yourself from it, you and your house lost all your hope. Instead, guard yourself from it. For I the Messenger of Righteousness am with you. But all persons will also keep themselves distant from it and will live to God, as-many-as might change-them-mind out of their whole heart. For I will be with them and might keep them with me; for all of them were pronounced-righteous by the most-sollemn messenger. 8:1 “Now be hearing,” he declared, “how wicked is the operation of the irritability’s-place, and how irritability is mixed with my spirit. And it is with the operation 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, because the power of the Lord is with them. But it is misleading-away the ones who are being emptied and double-souled. 9:2 But whatsoever it might see the humans such as these-standing well, it camps itself into the heart of that human, and, for no reason at all,24 the man or the woman becomes bitter for the sake of mundane activities, or about meats or some stinginess, or about some friend, or about a giving or a taking, or about

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1 [9:13] Gk(A); Lat(VP), Eth / Gk(S) add
2 [9:13][Lat(V)] “asked: For he who repents obtains deep intelligence. For he feels that he has sinned and literally “look-at”
3 [9:13][Lat(V)] “literally different”
4 [9:13][Lat(V)] “literally “of sins of ours”
5 [9:13][Lat(V)] “literally “beautifu
6 [9:13][Lat(V)] “literally “For it is precisely in this manner”
7 [9:17] Gk(Clemens) / Gk(A) “For someone”
8 [9:17][Lat(V)] “literally “dwelling-down”
9 [9:17][Lat(V)] “literally “occasion”
10 [9:19] Lat(V) “and the wickedness”
11 [9:19][Lat(V)] “Slanderer, which he practices in plotting against the servants of God, and malicious designs against them”
12 [9:21] Lat(P) add
13 [9:21] “literally “was tried-out”
14 [9:21] Lat(VP), Cop(A), Eth / Gk(AS, X4706) add / Gk(S) also omit “might be sinning under his hand”
15 [9:21][Gk(A), Lat(VP), Cop(A), Eth / Gk(X4706) “be changing-his-mind”
16 [9:21][Lat(VP), Cop(A), Eth / Gk(A) “for”
17 [9:21][Lat(VP)] add
19 [9:25] Gk(A) / Gk(X4706), Lat(VP), Eth seems to omit “day”
some such stupid affairs. For all these things are stupid, and empty, and senseless and non-beneficial to the slaves of God.

10:3 “But the longsuffering is great and strong, and having power, and is sturdy, and thriving itself in a great expanse; it is cheerful, leaping-for-joy, being free-from-worry, glorifying the Lord in every season, having nothing bitter in itself, remaining-near through everything while being meek and tranquil. Therefore, the longsuffering is residing11 with the ones who are having the faith together.11

11:4 “Now, the irritability is, indeed in the first place, stupid, both frivolous and senseless. Next, out of the senselessness comes bitterness; next, out of the bitterness, fury; but out of the fury, anger; next, out of the anger, wrath. Next, this wrath, being compounded12 out of so many evils, becomes a great and unhealable sin.13 For whenever all these spirits14 might be residing15 together in one container, the spirit, the holy spirit, is no-longer having-room for that container.16 Therefore, abide17 with this instruction.18 For if-at-any-time you might master19 the instruction, you might be being able to live, and you will be able to observe the remaining instructions which I am going to be instructing you. Therefore, be being made-strong20 and be being empowered in these instructions; and let as-many-of-those, if-at-any-time they will want21 to be going in them, also be being empowered.22

CHAPTER 11
11:1 Instruction 6
“The one who might observe the faith, and the fear, and the self-insight, and the remaining instructions which I am going to be instructing you. Therefore, be being made-strong23 and be being empowered in these instructions; and let as-many-of-those, if-at-any-time they will want to be going in them, also be being empowered.”

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-regions24 and many stumbling-blocks, and it is rough and thorny and it leading to destruction.25 Therefore, it is harmful to the humans26 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 see27 that it is more-beneficial28 to be going in this upright way, and not in the twisted one.29

5 “Lord,” I declared30. “It pleases me to be going in this way.”

“You will go in it,” he declared, “and whoever might turn-around toward the Lord out of a whole heart will go in it.”

6:14 “Now be hearing about the faith,” he declared. “There are two messengers with the humans, one of the righteousness, and one of the wickedness.

7:2 “How then, lord,” I declared, “will I know their operations for myself, because both messengers are residing31 within me?”

8:3 “Be hearing, and you will gain-insight about them,” he declared. “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart,32 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, be knowing that the messenger of the righteousness is upon you. Therefore, these are the works of the messenger of the righteousness. Therefore, be having-faith in this one and his works.

9:4 “Therefore,”33 also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless, and his works are wicked which turned-upside-down the slaves of God. Therefore, whenever he might ascend upon your heart, know him from his works.”

10:3 “Lord,” I declared, “how will I comprehend him? I have not understood.”

“Be hearing,” he declared. “Whenever some irritability might fall-before you, or bitterness, be knowing that he is in you. Next, 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,34 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. Therefore, you who have recognized his works, keep-away from him; be having no faith in him, because his works are wicked 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.35 For if-at-any-time a certain man might be very faithful,36 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.13:6 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, “that it is beautiful to be following the messenger of the righteousness, but to bid-farewell to the messenger of the wickedness.15:6 Indeed, this instruction makes-clear the things that are inside human, 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.”57

CHAPTER 12
12:1 Instruction 7

1 literally “dwelling-down”
2 [10:10] Gk(X3526) / Gk(A) etc. add “the”
3 [10:11] Gk(X3526) / Gk(A) “the”
4 [11:1] Gk(X3526) / Gk(A) etc. “but”
5 [11:1] Gk(X3526) / Gk(A) “fury” (in error)
6 [11:10] Gk(X3526) / Gk(Ath2), Lat(P), Eth “the”
7 literally “stood-together”
8 [11:12] Eth / Gk(X3526) “all the spirit” / Gk(A) “these spirits” / Gk(Ath2) “all these humans” / Lat(P) “so many spirits” / Lat(V) “all these”
9 literally “dwelling-down”
10 [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 literally “it over-increases”
12 [11:13] Gk(X3126), Lat(V) etc. “the”
13 literally “dwelling-down” (also later in verse)
14 [10:13] Gk(X3527), etc.: Lat(V) omit “nor-even with hardness”
15 [10:14] Gk(X3526) / Gk(A) etc. “whenever it”
16 literally “dwelling-down”
17 [10:14] Gk(X3526), etc.: Gk(Ath) Lat(V) “the”
18 [10:14] Gk(X3526), etc.: Gk(Ath2) “of”
19 [10:14] Gk(X3526, Ath2), Gk(A) “and-to-there”
20 literally “from”
22 [10:15] Gk(X3526), etc.: Gk(A) “most-wicked”
23 [10:15] Lat(V) “foulness” (in error)
24 [10:15] Gk(X3526, Ath2) “neglect of this instruction”
25 literally “should be lord over”
26 [10:16] Gk(X3526) add: Gk(A) omit “you might be being able to live”
27 [10:16] Gk(X3526, Ath2), Lat(V) “Gk(A) omit “Therefore”
28 [10:16] Gk(X3526) / Gk(A) “be being strengthened” / Gk(Ath2), Lat(V) “be being-strong”
29 [10:16] Gk(X3526, Ath2) “might be being warning”
30 [10:16] Lat(V) “these instructions, so that you might live to God, and those who observe these instructions will live to God.”
31 [11:1] Gk(X3526, etc.): Gk(Ath2) “and the one will restrain-himself” / Lat(V) “and the change-of-mind”
33 literally “they are being-laid”
34 literally “to the righteous thing”
35 literally “in the unrighteous thing”
36 literally “For the righteousness thing”
37 literally “but the unrighteous thing”
41 [11:4] Gk(X4706) / Lat(V), Eth “And”
42 [11:5] Gk(X4706) / Lat(V), Eth “Lat(V)”
43 Gk(X4706), Lat(V) (literally “look-at”) / Eth “Therefore, you will know” / Lat(P) “But”
46 “Lat(V) “omit Lord…this way”
47 literally “dwelling-down”
48 [11:9] Gk(A) / Lat(V) “omit about them” / Eth “omit you will gain-insight about them”
49 [11:8] Lat(V) “omit whenever..heart” (probably by scribal error)
50 [11:9] Gk(Ath, Ant), Lat(VP) / Eth “Gk(A) omit ‘she will straightway…your heart’” (by scribal error)
51 [11:9] Gk(Ath, Ath2), Lat(VP), Eth “omit ‘she’” (by scribal error)
52 literally “nourishments”
54 [11:11–12] Lat(V) “add because his instruction is good” and omit “Keep away…every work.”
55 [11:12] Gk(A) “Lat(V) “is most-happy” / Lat(P), Eth “is faithfull”
56 literally “look-at”
57 [11:16] Lat(V) “you may follow the messenger of the righteousness. Therefore, if you follow him and put your faith in his works, you will live to God; and those who put their faith in his works will live to God.”
"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, 3 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 4 is having has a source of fear, but the one not having power is despised by all persons.

3 "But be filled with fear of the works of the Slanderer, because they are wicked. Therefore, if you are filling yourself with-fear-of the Lord, you will be filling yourself with-fear-of the works of the Slanderer; and 5 you will not work them, instead you will distance yourself from them. 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, 7 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 will live to God."

5 "Why, lord," I declared, "did you speak about the ones who are keeping his instructions, 'They will live for themselves to God'?

6 "Because," he declared, "all the creation fears the Lord, 8 but not all are observing his instructions. Therefore, the life-in-the-presence of God 9 is of the ones who are filling themselves with-fear-of him and are observing his instructions. But there is no life in them 10 for the ones who are filling themselves with-fear God and 11 not observing his instructions."" 14

CHAPTER 13

[13:1] Instruction 8

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

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

3 "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. 4 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 the Lord." 11

4 "But," lord, I declared, "are there still other wicked works?"

5 "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? 20

6 "Even extremely wicked," I declared, 21 "to the ones being-enslaved to God."

7 "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 24 to God and will be enrolled with the ones who are restraining themselves from these things.

8 "Therefore, indeed these are the matters in which it is necessary for you to be restraining yourself.

9 "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."

10 "Lord, also make-clear to me the power of the good things," I declared, "in order that I might go in them and be enslaved to them, in order that, after I work them, I might be enabled to be saved."

11 "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.

12 "Next, hear the things which follow these: 25 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-indigent than all humans, to be revering elderly-men, to be practicing righteousness, to be keeping-together brotherhood, to be bearing-up-under outrage, to be long-suffering, to not be having a remembrance-of evil, to be helping widows and orphans, 30 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-overs 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? 22

13 "For what is better than these things?" I declared.

14 "Lord," I declared, "be going in them," he declared, "and do not be restraining yourself from them, and you will live for yourself to God. 12 Therefore, be observing this instruction: If-at-any-time you might be doing good and might not restrain yourself from it, you will live for yourself to God; and all the ones who are doing things in this manner will live for themselves to God. And again, if-at-any-time you do might not be doing the wicked work and might restrain yourself from it, you will live for yourself to God. And all persons will live for themselves to God—as many-of-those, if-at-any-time they might observe these instructions and might go in them." 21

CHAPTER 14

[14:1] Instruction 9

He said to me, "Lift the double-soul from yourself. And, indeed, may you not be altogether 22 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 who are arraying against them,' and be asking, instead, 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. But if-at-any-time you might be wanting to work what is wicked, 30 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, 31 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 will live to God."

9 "For this is better than these things," I declared.
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 into 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, knowing that 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 of the Slanderer, and it acts extremely wicked to the slaves of God. 10 Therefore, despise the double-soul and dominate it in every affair, after you have dressed yourself with the faith, the strong and powerful faith. For the faith is making-a-profession of all things, completes all things; but the double-soul, which is not even having-faith in itself, fails of all the things 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
1:4.1 Instruction 10

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

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

“You are unintelligent, O human,” he declared, “not to know, to 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-baren.

5 “Exactly-as vineyards, the beautiful vineyards, whenever they might obtain neglect, become dry-and-baren from the thorns and various vegetations, in this manner, the humans, the ones who had-faith and are falling into these many acts performing (the ones who are being previously-stated), being being misled-away from their mindset and are comprehending absolutely nothing concerning rightessiness. 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(41:1) “Now be hearing, O mindless man,” he declared, “how the grief wears-down the spirit, the holy spirit, and again saves. 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. 3 Next, again whenever the irritability might be glued to the human in regard-to any affair and he might become very embittered, the grief goes-in into the heart of the human, 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.

4 Therefore, this grief is thought to be having salvation, because he comprehends the wicked deed which he acted out. 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. 6(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. 7(6) For the spirit of God, the spirit which was given into this flesh, does not bear-under-up grief nor constriction.

8(13:21) “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 desiring the grief.”

9(14:2) But the grievous man is always acting-wickedly. Indeed, first of all he acts-wickedly because he grieves the spirit, the holy spirit, the spirit which was given to the human for a cheerful spirit. But second, by grieving the spirit, the holy spirit, he works lawlessness, neither petitioning nor confessing-forth to the Lord. 10(3) For the petition of a grievous man is not having power of the act to ascend upon the sacrificial-altar of God.”

11(5) “Why does the petition of the grieving man not ascend upon the sacrificial-altar of God?” I declared. “Because the grief that was mingled with the petition, does not allow the petition to ascend clean upon the sacrificial-altar. For exactly-as vine and wine having been mingled onto the same ustras 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. 12(4) Therefore, cleanse yourself from the grief, this wicked grief, and you will live for yourself to God. And as-many-as might throw-off the grief and might dress themselves in all cheerfulness, all of them will live for themselves to God.”

CHAPTER 16
1:4.1 Instruction 11

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

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

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

literally “take”

[14:5] Gk(Ant,X1783) omit “any”


[14:5] Gk(X1783), etc. “For…any” / Gk(Athanasios2) “For an” / Gk(Athanasios1) “For which”

literally “wholly”

literally “taking”

[14:6] Lat(V) “will live to God”

literally “take”

literally “taking”

literally “take”

literally “taking”

[14:7] Gk(Ath,Ath,Ath,4706) / Lat(V), Eth “or a trespass of yours” / Lat(P) “or some trespasses of yours” / Gk(Ath1) “or a trespass”

literally “leave-off”

literally “take”


literally “look-at”

[14:11] Lat(V) “from God”

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

literally “is-thought”

literally “me for irritability to be”

[15:2] “and do not know”

literally “about” (also later in verse)

26 [15] Lat(V) has a considerable number of sentences here, not found in the Greek, Lat(P), Eth, which are from Commandment XI. Because of this transference, Commandment XI in the Lat(V) differs considerably from others in the position of the sentences, but otherwise it is substantially the same.

27 literally “wholly”

28 [15:5] Lat(V), Eth / Gk(A) omit “lose…act”

29 literally “wholly”

30 [15:6] Gk(Ath), Lat(VP), Eth / Gk(A) “quickly-comprehend… and comprehend it”

31 literally “dwelling-down”

32 literally “about”

33 [15:10] Lat(V) omit “Therefore…acted-out.”

34 literally “dwelling-down”

35 [15:11] Gk(Ath,Ath,2,Ath) / Lat(P) / Eth “appeal to the Lord” / Gk(Ath) “appeal against you” / Gk(Ath1) “appeal against you to God”

36 [15:13] Lat(V) “of the Lord”

37 [15:13] Lat(V) “unrighteousness”

38 [15:14] others “to God”

39 literally “dismiss”
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 he is causing that of the double-souled humans to be lost, not that of the faithful-ones. 2 Now 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 heaven 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-kind-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 godhood, 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 is heard, 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 human who has the spirit, the divine spirit, 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 (or 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 conversation 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 precisely-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 he declared, "about the spirit, the spirit which is upon-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 straightforwardly, he is reckless and shameless and utters-much, and he conducts himself in many luxuries and in many different delusions. And he takes wages for his prophecy. But if-at-any-time he might not take wages, he is not prophesying. Therefore, is a spirit which is divine being able to be taking wages and to be prophesying? It is not capable for a prophet of a god to be doing this, instead the spirit of such prophets is on-earth.

13 “Next, he 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 symphonize with one-another.

14 “But whenever he might come into a congregation full of righteous men who are having a spirit of godhood, and they might make a petition, that human is made empty, and the spirit, the spirit on-earth, flees from him in its fear; and the human is deafened 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 prophets, 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,” he declared, “they might be inquiring about both of the prophets. Therefore, be proving the human, the one who is saying that he himself is bearing-a-spirit, from his works and his life. 17 But you, be having-faith in the spirit, the one which comes from God and has power. But be having no faith in the spirit, the spirit which is on-earth and empty, because there is no power in it—for it comes from the Slanderer. 18 Therefore, hear the parable which I am going to be saying to you. Take a stone and throw it into the heaven; see if you are being able to touch the heaven. Or again, take a syringe full of water and squirt it up into the heaven; see if you are being able to bore a hole through the heaven.”

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

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

20 “Now take the power, the one which comes from-above. The hailstone is a little 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 one.

CHAPTER 17

1:44:1 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 will bridle 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 these: 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 those 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-kind 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, this wicked desire, is a daughter of the Slanderer. Therefore, it is necessary for all of you to be distancing yourselves from the desires, the wicked desires, in order that, after you have distanced yourselves from them, you* might live to God. 6:0 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 are fully armed yourself with the fear of the Lord, withstand them. For the
fear of the Lord is residing1 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 God2 and having withstood, it will flee for itself from you and it will no longer be seen by you, filling itself with fear-of your weapons. 8:5 Therefore you obtained the victory. And7 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. 7 If-at-any-time you might enslave yourself to the desire, the good desire, and not subject yourself to it, you will be able to dominate the desire, the wicked desire, and subject it exactly-as you are wishing.65

9:4:1 “Lord,” I declared8, “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 declared9. “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 amid6 the ones who are going to be changing-their mind, and they will be persuaded by your words. For I will be with you and will oblige them to be persuaded by you.”

3:4 I said10 to him, “Lord, these instructions are great and beautiful and glorious, and being able to gladden a heart of a human who is being able to keep them. And, therefore, I do 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 said11, “If-at-any-time you might propose for yourself that they are being able to be observed,6 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,7 you will not observe them. 5:6 But now I say to you: If-at-any-time you might not observe them, but still 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.”99

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, “Sensible man, uncontrolled and licentious, and having withstood, it will flee for itself far from you and it will no longer be being able for these instructions to be observed by a human.”

...
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 you running toward the Lord is very literally supplied is law, but, as far as the Lord is concerned, he is destitute, because he is being distracted1 about his own riches.2 And the petition and the confession which he is having toward the Lord is very small3 and what he is having is weak and small4 and is not having power-from-above.5 Therefore, whenever the rich man might help6 the poor man and might be supplying7 to him the things which are necessary, he is having-faith,8 that, if-at-any-time he might work9 for the poor man, he might10 be enabled to find the wage in-the-presence of God (because the rich man is rich in his petition and in his confession, and his petition has a great power in-the-presence of God). Therefore, the rich man, without-wavering, supplies the poor man with-all-things.

5 "Lord," I declared, "how so? Let me know." 6 "Be hearing," he declared.7 Indeed, the rich man has many8 lots-of-money, but, for the sake of your fields and the rest of your belongings,9 you will never be accepted, because you disowned the law of your city and you might be locked-out from it. 6 Therefore, you, be looking out, as one who is residing at a strange place, not be being toward the Lord the only supplied which is law, but, while being cast on-the-ground,12 it bears rotten fruit and little of it.2 Therefore, this parable applies to the slaves of God, to a destitute man and a rich man.

7 Therefore, the poor man who is being supplied by the rich man petitions to God on his behalf, giving-thanks to him in-behalf-of10 the man who is giving to him. And that rich man, even still,2 is still making-every-effort concerning39 the poor man, in order that the poor man might become unceasingly supplied in his life; for he has come-to-know that the poor man's petition is acceptable toward rich toward the Lord.10 7 Therefore, both of them are finishing their work: Indeed, the poor man works with the petition,1 a work in which he is rich, which he took from2 the Lord; he gives this back to the Lord, to the One who is supplying him. And in-like-manner, the rich man, without-wavering, is affording3 the riches which he took4 from the Lord to the poor man. And this is a great and acceptable work in-the-presence of God; because the rich man gained-insight in his riches, and he worked in-regard-to10 the poor man out of the presents of the Lord, and correctly finished this ministry which might supply.13 8 Therefore, in-the-presence of the humans, the elm is thought not to be bearing fruit. But they have not come-to-know nor are comprehending, that whenever they might be a drought the elm, having power" I declared. 8 And the vine, having an unceasing supply of water, is giving bearing fruit. But they have not come5 up from it. 9 While you are leap ing-for-joy, you will make-use-of your own law without-being-outraged. 7 Therefore, all of you9, the ones who are being-enslaved to the Lord and are having him put into the heart, be looking out! All of you9, be working the works of God, remembering his instructions and the things-which-have-been-professed1 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 you9, 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, and do not be looking-past them; and be spending your10 riches and all the arrangements which you1 took from God2 fields and houses such as these. 9 For it was for this reason that the Master enriched you9, in order that you9 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. 7 Therefore, All of you9, do not be acting out the extravagances1 of the nations. For they are non-beneficial for all of you9, the slaves of God. 11 But, all of you9, be acting out the extravagance in your12 own way, in which you9 are being able to be made-to-rejoice. And do not be counterfeiting, nor may you9 touch what belongs to another,13 nor be desiring his possessions. For it is wicked to be desiring another's possessions. But be working13 your own work, and you will be saved." 11 Another Parable While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing11 them and their fruits, the Shepherd was manifested to me and he said: "What are you discussing16 within yourself about the elm and the vine?" 1 While I was wanting to, I declared, what type these trees you mention20 represent. 2 "Are you looking-at the elm and the vine?" he declared. 3 I am discussing, lord,9 I declared, "that they appear to be most-well-adapted to one another. 2 These two trees," he declared, "apply as2 a type to the slaves of God." 3 I was wanting to, I declared, "what type these trees you mention20 represent. 4 "Are you looking-at the elm and the vine?" he declared. 5 I am looking-at them, lord, I declared. 6 This vine bears fruit," he declared, "but the elm is an unfruitful vine.13 Instead, this vine, if-at-any-time it might not climb-up2 on the elm and rest upon it, is not being able to bear much fruit because it has been cast on-the-ground. And any piece of fruit which it is bearing, what it bears has rotted,2 because it is not being hung on the elm. Therefore, whenever the vine might be cast on the elm, it even bears fruit from itself and from the elm. 4 Therefore, you see4 that the elm also gives much fruit, not lesser than the vine; but even more much. 5 "How does it give much, lord?" I declared. 5 Therefore, whenever the vine might be cast on the elm, it even bears fruit from itself and from the elm. 4 Therefore, you see4 that the elm also gives much fruit, not lesser than the vine; but even more much. 5 "How does it give much, lord?" I declared. 5 Because," he declared, "the vine which is being hung on the elm gives the fruit which is plentiful16 and beautiful; but, while being cast on-the-ground, it bears rotten fruit and little of it.2 Therefore, this parable applies to the slaves of God, to a destitute man and a rich man.

CHAPTER 20

1 I have two parables, in order that you might rest on the vine which is bearing fruit and on the elm which is not bearing fruit. 1 I am discussing, lord, I declared, that they appear to be most-well-adapted to one another. 2 These two trees," he declared, "apply as2 a type to the slaves of God." 3 I was wanting to, I declared, what type these trees you mention20 represent. 4 "Are you looking-at the elm and the vine?" he declared. 5 I am looking-at them, lord, I declared. 6 This vine bears fruit," he declared, "but the elm is an unfruitful vine.13 Instead, the vine, if-at-any-time it might not climb-up2 on the elm and rest upon it, is not being able to bear much fruit because it has been cast on-the-ground. And any piece of fruit which it is bearing, what it bears has rotted,2 because it is not being hung on the elm. Therefore, whenever the vine might be cast on the elm, it even bears fruit from itself and from the elm. 4 Therefore, you see4 that the elm also gives much fruit, not lesser than the vine; but even more much. 5 "How does it give much, lord?" I declared. 5 Because," he declared, "the vine which is being hung on the elm gives the fruit which is plentiful16 and beautiful; but, while being cast on-the-ground, it bears rotten fruit and little of it.2 Therefore, this parable applies to the slaves of God, to a destitute man and a rich man.

5 "Lord," I declared, "how so? Let me know." 6 "Be hearing," he declared.7 Indeed, the rich man has many8 lots-of-money, but, for the sake of your fields and the rest of your belongings,9 you will never be accepted, because you disowned the law of your city and you might be locked-out from it. 6 Therefore, you, be looking out, as one who is residing at a strange place, not be being toward the Lord the only supplied which is law, but, while being cast on-the-ground,12 it bears rotten fruit and little of it.2 Therefore, this parable applies to the slaves of God, to a destitute man and a rich man.

7 Therefore, the poor man who is being supplied by the rich man petitions to God on his behalf, giving-thanks to him in-behalf-of10 the man who is giving to him. And that rich man, even still,2 is still making-every-effort concerning39 the poor man, in order that the poor man might become unceasingly supplied in his life; for he has come-to-know that the poor man's petition is acceptable toward rich toward the Lord.10 7 Therefore, both of them are finishing their work: Indeed, the poor man works with the petition,1 a work in which he is rich, which he took from2 the Lord; he gives this back to the Lord, to the One who is supplying him. And in-like-manner, the rich man, without-wavering, is affording3 the riches which he took4 from the Lord to the poor man. And this is a great and acceptable work in-the-presence of God; because the rich man gained-insight in his riches, and he worked in-regard-to10 the poor man out of the presents of the Lord, and correctly finished this ministry which might supply.13 8 Therefore, in-the-presence of the humans, the elm is thought not to be bearing fruit. But they have not come-to-know nor are comprehending, that whenever they might be a drought the elm, having power" I declared. 8 And the vine, having an unceasing supply of water, is giving-back2 double the
amount of fruit, even in-behalf of itself and in-behalf of the elm. Therefore, this is also how the poor men, while petitioning the Lord on-behalf of the rich men, are bringing their riches to fullness; and again, the rich men, while supplying the things which are necessary to the poor men, are bringing their souls to fullness. Therefore, both become comminers of the work, the righteous work. Therefore, the one who is doing these things will not be left behind by God; instead, he will have been written into the books of the living-ones.

10 "Happy are the ones who are having riches and are gaining-insight that they are being enriched from the Lord. For the one who is gaining-insight into this will also be able to minister something good."[15]

CHAPTER 21

1:1-21 Another Parable

He showed to me many trees which were not having leaves. Instead, they were seeming[21] to be as-if they were dry. For all of them were alike. And he said[22] to me, "Are you looking-at these trees?"

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

He answered me and said[23], "These trees which you are looking-at are the persons who are residing[24] in this age."

2 "Then why are they as-if dry and alike?" I declared.

"Because they are fasting," he declared. "In this age, neither the righteous-ones nor the sinners are visibly-distinguishable; instead they are alike. For this age is winter[21] for the righteous-ones, and they are not visibly-distinguishable, because they are residing[25] with the sinners. For, even-in as the winter,[21] the trees which have shed[26] 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

1:1-36 Another Parable

Again he showed to me many trees: Indeed some of which were budding, but some of which were dry. And he said[27] to me, "Are you looking-at these trees?" he declared.

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

2 These trees, the ones which are budding, are the righteous-ones," he declared, "the ones who are going to be residing[28] into the age, the coming age. For the age, the coming age, is summer[29] for the righteous-ones, but it is winter[21] for the sinners. Therefore, whenever the mercy of the Lord might shine-upon them, then the ones who are being-enslaved to God will be made-manifest. So all will be made-manifest. 3 For even-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 one who is having for counselors, he told you."

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-minds; but those of the nations will be burned, because they did not know their Creator.

5 Therefore, you, bear-fruit, in order that your fruit might be known in that summer. But be distancing yourself from many acts and you will never utterly-sin. For the ones who are acting out the many acts also sin much, being distracted[30] about their acts and not-even being-enslaved to their Lord.

6 Therefore," he declared, "how is the man such as this being able to request something for himself from the Lord and to get[31] anything while not being enslaved to the Lord? The ones who are being-enslaved to him—those will get[32] their requests for themselves. But the ones who are not being-enslaved to the Lord—those will get[33] nothing for themselves. 7 But if-at-any-time a certain person might work only one act, he is also being able to be-enslaved to the Lord. For his mindset will not be utterly-destroyed away from the Lord; instead he will still be enslaved to him, having his mindset clean. 8 Therefore, if-at-any-time you might do these things, you are being able to bear-fruit into the age, the coming age. And whoever might do these same things will bear-fruit.”
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 extremely. Therefore, in requital for the work which he worked, I am wanting to make him a fellow-heir with my son, because, after the beautiful thought came into his mind, he did not neglect it, instead he finished it.” 13:8 The son of the master was together well-pleased with this purpose, in order that the slave might be a fellow-heir with the son.

14:9 “After a few days, he 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 to the rest to his fellow-slaves. 15:10 But the fellow-slaves, after they took the meats, were made to rejoice, and they began to be praying in his behalf, in order that he might find great favor in the presence of his master, because he made use of them in this manner. 16:11 The master heard all these things which were having come to 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 became still more well-pleased together for the slave to become a fellow-heir with the son.”

17:6.1 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 able to comprehend them, unless you might decipher them to me.”

20:4 I said to him, “Lord whatsoever you might instruct me to me, I will observe; for I know 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 gnawing 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 lacking in the presence of God, and you will give it 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 it for themselves.”

26:1.1 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 vegetation (the ones having been plucked-out of the vineyard), and the son, and the friends, and the counselors. For I gained-insight 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. 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. Likewise, 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.”

28:3 But he answered me again, saying, “Whoever might be a slave of God and might be having the Lord in his heart,” he declared, “requests for intelligence for himself and gets it, and he decipheres 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 having any insight that all these things which they have been written, on the amount of the expense which they were going to be doing a fast, they will be lacking. And this is how you will be praying in his behalf, in order that he might find great favor in the presence of God, than you were going to be able to comprehend the things which he took. But the meats which he sent 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.”

29:8 The master heard all these things which were being said to him by the master, the slave and the public messengers, and the master spoke, “You are extremely self-pleasing, and is giving to the ones who are requesting for themselves unceasingly. Now you have been empowered by the holy messenger, and you have gotten from such a petition, and you are not inactive. Why are you not requesting for yourself and getting intelligence from the Lord?”

30:8 I said to him, “Lord, since I have you with myself, I have an obligation to be requesting anything for myself from you and to be inquiring of you. For I am not showing to me anything of his dimes, are from the Lord which but gave to his people through his son. But the friends and counselors are the holy messengers, the ones who were created first. But the journey-abroad of the master is the time, the time exceeding until his presence.”

34:4 I said to him, “Lord, all these things are great and marvelous, and all things are holding together gloriously. Therefore, I declared, “how was I being able to comprehend these things? But neither is there another man among the ones who are observing to me all things and you are uttering with me. But if I was looking at or hearing these things without you, I would be asking the Lord, in order that he might be making it clear to me.”

38.8 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 being hearing, and gain-insight into this,” he declared. “The field is this world. But the lord of the field is the One who created all things and fulfilled them and made them powerful. But the son is the holy spirit. But the slave is the son of God. But the vines are this people whom he planted. But the fence-posts are the holy messengers of the Lord, the ones who are holding his people together. But the vegetables, the ones having been plucked-out of the vineyard, are lawlessnesses of the slaves of God. But the meats, which he sent 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.

35:5 “Be speaking, if there is something you are wishing to ask,” he declared.

36:1.2 “Be hearing,” he declared. “The son of God is not represented in a manner of a slave in the parable!” He declared.

36:1.4 He declared, “Why is the son of God represented in a manner of a slave in the parable?” He declared.

18 literally “take”
19 literally “self-pleasing into the result to be inquiring”
58.10 literally “counted together”
21 literally “into”
22 literally “takes”
23 literally “non-working”
18.24 “(23:29) Gk(A) / M “glorious”
24.29 “(23:29) Gk(A), Lat(P), Eth / (Lat/V) M “without-wavering”
26.29 “(23:29) Gk(A), Lat(P), Eth / Lat(V) add
43 literally “a different one of”
13 literally “do not know these parables. But neither am I being able to comprehend them, unless you might decipher them to me.”
23 literally “a different one of”

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. 38:8 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.” 39:4 Then he declared, “So you see that he is the Lord of his people, having taken all authority from his Father. 40:1 “Now, be hearing why the Lord took* his son and the glorious messengers as counselors going to the earth. 40:2 The spirit (the holy, the preexisting, the one creating all the creation), God caused-to-reside* into some flesh in which he was wishing. 40:4 Therefore, this flesh, in which the spirit, the holy spirit, resided, 4 beautifully became-enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely* nothing. 41:6 Therefore, after this flesh acted-as-a citizen beautifully and purely, and after it labored-together with the spirit and worked-together with it in every affair,* after it was strongly and manifestly, he picked it for himself to be a communer of the spirit, the holy spirit. 42:7 Therefore, he took the son and the messengers, the glorious ones, for counselors, in order that this flesh, after it blameworthy became-enslaved to the spirit, might also have a certain place of tenting,* and that it might not seem* to have lost the wage of its slavery. For all flesh, the flesh which was found unclean and filthy, in which the spirit, the holy spirit, resided, 43:14 will take a wage for itself. 43:18 You also have the deciphering of this parable.”

44:1 “I was gladdened, lord, after I heard this deciphering,” I declared 44:2 “Now be hearing,” he declared. “Be keeping* this flesh of yours clean and unclean, in order that the spirit, the one residing* 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 corruptible* and you will misuse it in some stain. If-at-any-time you might be staining your flesh, you will also stain the spirit, the holy spirit. But if-at-any-time you might be staining your flesh, you will not live for yourself.”

46:1 “But, lord,” I declared, “if some former ignorance has come-to-be before* these words might have been heard, how might the human, the one who stained his flesh, be saved?”

“Concerning* the former ignorant-actions,” he declared, “it is possible for* God, from the home of the man, to give a healing. For all authority is his. 47:2 But for now, preserve yourself, and the Almighty Lord, in his great mercy, will heal prior transgressions,* if-at-any-time, for the remaining time, you might not stain your flesh nor-even-for the spirit. For both of them are communals, 48:1 and one is not being able to be stained devoid of the other. Therefore, be keeping* both of them clean, and you will live for yourself to God.”

CHAPTER 24

1.1 Parable 6

While I was sitting myself in my house and glorifying the Lord concerning* all-things which I had seen, and while I was discussing-together* 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-at* him sitting beside me and saying these things, “You are double-souled about the instructions which I instructed you? They are beautiful. Do not be double-souled at-all,* instead dress yourself with the faith of the Lord, and go in them yourself; for I will empower you in them. 3 These instructions are beneficial to the ones 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. 4 Therefore, all of you*, go in these instructions of mine, and whoever* you* will live for yourselves to God. All these things have been uttered to you* by me.”

5 And after the event for him to utter these things with me, he said* to me, “May we be going into a field, and I will show to you the shepherds of the sheep.”

“May we be going, lord,” I declared. And we came into a certain plain. And he showed* to me a shepherd, a young-man, young shepherds, who was changing-them* of his will; 6 But the sheeps which you was which are not skipping about, but instead, are being tending in one place, are these: the ones who have, indeed, delivered themselves to luxuries and delusions,* but reviled nothing against* the Lord. Therefore, these are those who have been destroyed from the truth. There is a hope of a change-in-mind in these, in which they are being able to live. Therefore, their destruction has a hope of a certain rejuvination, but the death has a perpetual state-of-loss.* 7

Again we were stepped-forward a short distance. And he showed* to me a great shepherd, whose appearance was as-if he was savage. 8 He was set-about with a white goat skin, and he was holding a certain pouch on his* shoulders, and a stick which was extremely hard and having gnarls, and a great whip. And the look he was having was very-bitter, so-as for me to be filled-with-fear of him; such was the look he was having. 9

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 it was throwing them into a certain place which was precipitous and full-of-thorns and full-of-thistles, so that the sheeps were not being able* to disentangle themselves from the thorns

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26 literally “wholly”
27 [24:4] Lat(VP) / Gk(Ath), Eth omit “eliminate many of your former sins”
28 literally “composition”
29 literally “in”
31 [24:4] Gk(Ath) / LatVP, Eth omit “of this age”
33 literally “into”
34 [24:9] others “the luxuries and delusions”
35 literally “into”
36 [24:9] others “of the Lord”
37 [24:9] Gk(Ath) / LatVP, Eth also found in Gk(Adh) / Gk(Ath) omit “of this age... delusions”
38 literally “the”
39 literally “so-as for the sheeps not to be being able”
and thistles, but instead to being entangled into the thorns and thistles. 13-17 Therefore, these shepherds, having been entangled, were tending themselves in the thorns and thistles, and were extremely miserable, being flayed by him. And he was driving them around here and to there, and was not giving them a resting-up; and those shepherds were not standing-well at all.\(^1\)

14.13 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\(^1\) at all. 15-17 I looked to the Shepherd, the one who was uttering with me. "Lord, who is this shepherd, the one who is compassionless\(^1\) in-this-manner and bitter and is not being-moved-with-compassion at-all\(^1\) over these shepherds?"

"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\(^1\) over the punishment. 16-17 Therefore, he takes-alongside the ones who are being mixed-awed to God and have gone in the desires and delusions of this age; and he punishes them exactly-as they are deserving\(^1\) with terrible and various punishments.

17.4 "Lord," I declared, "I am wanting to know what sort of various punishments these are."

"Be hearing," he declared. "The tortures and punishments are various. The tortures are of-this-lifetime. For indeed the ones are punished by-means-of deprivations, 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-unknowable-things and are suffering by-means-of many different types of acts. 18.5 For many individuals, becoming unstable in their deliberations, apply themselves to many things, and nothing at-all\(^1\) progresses for them. And they are saying, that they themselves are not being guided along-a-good-path\(^1\) in their acts, and it does not ascend upon their heart that they acted out wicked things; and they incriminate themselves, the good, whereas 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 clear heart.

20-21 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 God is a righteous judge, and\(^1\) that each they have suffered rightfully\(^1\) according to the measure of his\(^1\) acts. But for some remaining days, they will be enslaved to the Lord in a clear heart of theirs and they will be guided-along-a-good-path\(^1\) in every act of theirs,\(^1\) getting\(^1\) from the Lord all things, as-much-as\(^1\) they might be requesting for themselves. And then they glorify the Lord, that they were delivered to me and no-longer suffer any\(^1\) of the wicked things."

21.4 I said\(^1\) to him, "Lord," I declared, "still\(^1\) 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\(^1\) they are luxuriating and being deluded?"

He said\(^1\) to me, "They are tortured for the same time.\(^{21}\)"

22.2 Lord," I declared, "they are not being tortured for an adequate time.\(^2\) For\(^2\) it is necessary for the ones who are luxuriating and forgetting God to be being tortured in time.-times as much."

23.3 He said\(^1\) 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\(^4\) 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\(^5\) luxuriate himself or might be deluded for one day, but might be tortured for one day, the\(^6\) day of the torture is having-strength\(^7\) for a whole year-long-period. Therefore, for as many days as they might be being tortured\(^8\) for as many years. 25.5 Therefore, you see,\(^9\) he declared\(^10\), "that the time of the luxury and delusion is least,\(^11\) but that the time of punishment and torture is much."

26.1 "Since,\(^12\) lord," I declared, "I do not wholly comprehend about the time\(^13\) of the delusion and luxury and torture, make it shining-clear\(^14\) to me more shining-clear."

27.2 He answered me and said, "Your senslessness is consistent, and you do not want to cleanse your heart and to be being enslaved to God. Being looked out,\(^15\) he declared, "lest perhaps the time might be fulfilled and it might be found that you are senseless. Now,\(^16\) 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 being tortured for one day and who is acting what he wishes, has dressed himself in much senslessness and is not comprehending the act which he is doing. For\(^17\) he forgets into the next-day what he acted the day before. For the luxury and 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\(^18\) is luxuriating and 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.\(^9\)

"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\(^9\) irritable man, by giving satisfaction to his passion,\(^9\) is luxuriating. And the adulterer, and the one addicted-to-intoxication, and the calumniator, and the liar, and the\(^9\) greedy-person, and the defrauder, and the one who is doing the things like these, makes satisfaction to his own sickness.\(^9\) Therefore, he luxuriates in\(^9\) his act.\(^{31}\) All luxuries\(^9\) and delusions\(^9\) 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.\(^{47}\) many, while working a good thing,\(^9\) are luxuriating, carrying themselves by the pleasure which this gives to themselves.\(^9\) 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.\(^9\) But the memories (luxuries which have been previously-stated),\(^9\) acquire torture and punishment for them.\(^9\) But if-at-any-time they might remain-in\(^9\) them\(^9\) and might not change-their-mind, they acquire death for themselves."
After a few days, I saw him going into the plain, the same one where I had also seen the shepherds. And he said to me, “What are you seeking-for?”

“Lord,” I declared, “I am present to ask you, in order that you might direct the shepherd,2 the shepherd for the punishment3 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,10 and the glorious messenger has been embittered at their works. For this is also11 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 able to be put-under-tribulation,” he declared. “Indeed, it is not for you, as head of the whole house, to be put-under-tribulation. For when you are put-under-tribulation, those individuals will also be put-under-tribulation out of obligation; but when you are standing-well, they are not being able to be having any tribulation at all.”

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

5 I also have come to know that they have changed-their mind out of their whole heart, they were giving over their stick. “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-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 clean13 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 be giving-thanks to the Lord for this, that he deemed you worthy to make your tribulation clear to you beforehand, in order that, by knowing it beforehand, you will bear-up-under it strongly.”

6 I said to him, “But what do you say to me, as for you, being with me and I will be able to bear-up-under every tribulation.”

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.24 Only remain-near, being humble-minded and performing-public-service to the Lord in a completely clean heart, even your children’s children will be going into the instructions which I am giving to 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.”

CHAPTER 26
1:6-11 Parable 8
He showed to me a great12 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.26

6 From some he was taking the sticks dry and having been fed-on as by a man. He was washing the sticks and having been fed-on by a man. And he was giving over the sticks to all the persons who were giving over the sticks over which were dry, but instead were not having been fed-on by moths. And he directed for these persons to be standing themselves apart. 8 But different people were giving over sticks which were half-dry; and these persons stood themselves apart. 10 But different persons were giving over their sticks which were half-dry and having cracks in them; and these persons stood themselves apart. 12 But different persons were giving over their sticks which were half-dry and having cracks; and these persons stood themselves apart. 14 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. 16 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 making overlaps with them extremely; and these persons stood themselves apart.

18 But different persons were giving over their sticks which were pale-green and having offshoots, but their offshoots were having something-like19 fruit. And theseoffshoots were seen such as this were extremely cheerful. And the messengers were giving offshoots-for-joy over them, and the Shepherd was extremely cheerful over these persons.

19(8:1) But the messenger of the Lord directed for crowns to be brought. And crows, having been made out of something-like11 palms, were brought. And he crowned the men, the ones having given-over to him the sticks, the sticks which were pale-green and having offshoots but their offshoots were not having fruit. He did this after he gave seals to them. 21 But all the ones who were going into the tower were having the same apparel—white as-if snow. 22 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 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 residing30 there. But you will contemplate their sticks carefully, and release them from you in the manner. But

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1 [25:1] Gk(M,X4707), Lat(VP), Eth / Gk(A) “-in-the-presence of me” (corrupt)
2 [25:1] Gk(M) / Gk(X4707), Lat(V) “to inquire of you” / Gk(A), Lat(P), Eth omit
3 [25:1] Gk(AM), Lat(VP) / Eth “messenger”
4 [25:2] Gk(M,X4707), Lat(VP) “the shepherd over the punishments” / Eth “of the punishments”
5 [25:2] Gk(A,X4707), Lat(VP), Eth / Gk(M) “messenger”
6 [25:2] Gk(M,X4707), Lat(VP), Eth / Gk(AM) “me”
7 [25:2] Gk(M,X4707), Lat(VP), Eth / Gk(AM) “me”
8 [25:2] Gk(M,X4707), Lat(VP) “the shepherd” / Eth / Gk(A) “great lawless-deeds and sins”
9 [25:2] Gk(X4707), Gk(AM) “And this is”
10 [25:2] Gk(M) / Lat(VP), Eth / Gk(AM), Gk(X4707) “omitt for you”
11 [25:2] Lat(VP), Eth / Gk(AM) “from you”
12 literal “of a whole heart of theirs” (also in next line)
13 literally “thinking for the sins...to be brought”
14 [25:4] Lat(VP), Eth / M, Gk(AM) “straightaway”
15 [25:4] Gk(A), Lat(V) / M(fragment) “surely not”
16 [25:4] Gk(A), Gk(X4707) / Lat(VP) “purify”, “M maybe” / Gk(A) omit
17 [25:5] Lat(VP), Eth / Gk(AM) “this, completely changing-his-mind”
18 [25:5] Lat(V) “instead”
19 [25:5] Lat(V) “Lord, he, knowing what is to come to pass, that you were deemed worthy to be told beforehand that affliction is coming upon those who are able to bear it.”
20 [25:6] Gk(A) / M “place”
21 [26:1] Gk(A) / Eth / Lat(P), Lat(V) omit “great”
22 [26:4] Gk(A), Gk(X4707), Eth / Lat(VP), Eth(GkP) omit “saying, How...from it” (by scribal error)
23 [26:4] Gk(A), Eth(GkP) / Gk(X4707), Eth(GkP) “cut from it” / Eth(GkP) “cut from it” (by scribal error)
24 [25:5] Gk(M), Gk(PB) / Lat(VP), Eth(GkP) “omitt” (by scribal error)
25 [25:5] Gk(X4707), Lat(VP), Eth / Gk(AM) “omitt”
26 [25:6] Gk(A), Gk(X4707) / Lat(VP), Eth “omitt” (by scribal error)
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 Then after the event for the messenger to go-off, the Shepherd said to me, “May we take the sticks and may we plant them to see if any from out of them will be able to live.”

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

25 Then he answered me and said, “This tree is a willow and is 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 them. But if-at-any-time they might not live for themselves, I will not be found careless.”

26 The Shepherd directed for me to call them exactly-as any of them was stood. They came ranked 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 seen above the water.2

27 And after the event for him to water the sticks, he said to me, “May we be going.3 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. I also was watching the major majority of the sticks, after they took moisture and after they were given water to drink, will live for themselves.”

28(9.1) I said 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 “Be hearing,” he declared.4 “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 preached5 into the limits of the earth. But the people being under its6 shelter are the ones who heard the proclamation and put-faith into him. 30(3) But the messenger, the great and glorious one, is Michael, the one who has the authority over this people and who is piloting7 them8 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.9

31(4a) 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 said to him, “Lord, why indeed were there some whom he released from himself into the tower, but some whom he left-behind to you?”

“As as many as were sent-for by the messenger, the shepherd was taking your sticks. They went into the tower, and he planted them,10 he left-behind into my authority for them to go into a change-of-mind. But as-many-as have already well-pleased the law and have kept it, he has them under his own authority.”

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

“As as many-as wrestled against the Shepherd and were victorious-over him, have been ranked by ranks, and they were declared. These are the ones who suffered in behalf of the law. 34(7) But the others11 who also have given-over their sticks, which are pale-green and having offshoots but not having fruit, are the ones who were put-under-tribulation in behalf of the law, but did not suffer nor-even denied their law.

35(8) But the ones who have given-over their sticks pale-green such as they took them, are solemn and righteous and went extremely in a clean heart, and have observed the instructions of the Lord. But the rest of them you will know for yourself whenever I will contemplate these sticks which have been planted and have been watered.”12

36(7) And after a few days, we came into the place and the Shepherd sat-down in7 the place of the messenger, the great messenger;13 and I stood by him. And14 he said to me, “Gird a towel around yourself, be ministering to me.”

I girded myself around with a15 clean towel made out of sackcloth.16

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11 literally “after the event to plant them
12 literally “the sticks were not to be appearing from the water”
26 [26:27] Lat(VP), Eth / Gk(A) omit “May we be going”
26 [26:29] Lat(VP) / World this by a law a son of God preached
30(3) literally “without-a-to-go” (also later to verse)
30(4a) Gk(M) / “be looking-at the sticks of each one”
30(5) Gk(M, Gk(A), Lat(P), Eth “the rank” / Gk(X3527) other “the [ranks]” or “[at]”
30(6) Gk(M) / “in which each is lit. as someone” / Gk(X3527) “whichever one”
30(7) Gk(M, Gk(A), Lat(P) / others “give-over”
30(8) Gk(M, Gk(A), Lat(P) / Gk(A) / “all”
30(9) Gk(A) / “be calling the men whose sticks are having parts dry…” out of them gave
31(4a) Gk(A) / “all”
31(5) Gk(A) / “extremely”
31(6) Gk(M, Gk(A), Lat(P), Eth / “the sticks were not to be appearing from the water”
32(3) Gk(A) / “the sticks were not to be appearing from the water”

48:7.1 After the event for the Shepherd to contemplate the sticks of all of them, he said to me, “I spoke to you, that this tree is food-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.

49:2 “When it is 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.

50:0.1 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 did not keep it healthy hearth, they, after they have recognized their own works, might change-their-mind, after they received a seal by you, and might glorify the Lord because he was moved-with-compassion over them and commissioned you for the act to renew their spirits.”

51:4.1 “But the ones who have given-over the sticks which are dry and unrotten, these are also near them. For they were hypocrites and brought-in strange teachings and 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 when1 they uttered my instructions to them. And they might1 still change-their-mind. But, as many-as will2 otherwise not change-their-mind—themselves and quicken their life.3 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 ones has life,4 but the act not to have a change-of-mind has death.

54:7.1 “But the ones giving-over the sticks half-dry and having had cracks in them2—also6 be hearing about them. The sticks of as-many-as were half-dry are double-souled men. For they are neither living nor have died.55 But the ones having sticks which are half-dry and having cracks in them: these are also double-souled persons and calumniators. And they are never-at-any-time at peace among one-another,8 instead they are also always causing-dissension.

57:4.1 “But the ones who have given-over their sticks pale-green and having cracks: These always became faithful and good persons, but7 they were having some jealousy among9 one-another about first-places and about certain glory—instead all these persons are stupid,10 having jealousy among one-another about first-places.58 But instead these persons also, hearing my instructions, while they were being good, cleansed themselves and quickly changed-their-mind. Therefore, their habitation became into the tower. But if—at-any-time somebody might be turned-around11 again into12 the dissension, he will be thrown-out from the tower and he will lose his life.59 Therefore the life of all10 the ones who are keeping60 the instructions of the Lord. But in13 the instructions there is nothing about first-places or about certain12 glory, instead about long-suffering and about humble-mindedness of a man. Therefore,14 the life of the Lord is among11 the ones such as these, but a death is among the promoters-of-dissension16 and unlawful men.

64:3.1 “But the ones who have given-over sticks with the two parts pale-green and in the third one; these are the ones who denied the Lord with various denials.64 Therefore they are among one of them changing-their-mind 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 slowest pace, they will reside into the outer-walls. But if-at-any-time they might not change-their-mind, these persons lost their life.

63:4.1 “But the ones who have given-over sticks with the two parts pale-green but half-dry; these are the ones who have been mixed-up in60 their activities, and are not being glued to the holy-ones. But11 due to this, the one half is living, but the other half died-off.62 Therefore, many, on hearing my instructions, changed-their-mind. Accordingly,13 as many-as changed-their-mind have their dwelling into the tower. But some from out of them of those that were found to be going to become clean, he said, “otherwise”he declared, “that not all changed-their-mind.” Therefore, they become 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 ones has life, but the act not to have a change-of-mind has death.

55:1.4 “But the ones having sticks which are half-dry and having cracks in them2—also6 be hearing about them. The sticks of as-many-as were half-dry are double-souled men. For they are neither living nor have died.55 But the ones having sticks which are half-dry and having cracks in them: these are also double-souled persons and calumniators. And they are never-at-any-time at peace among one-another,8 instead they are also always causing-dissension.

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residing 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-in’ their pleasures. But if-at any-time they might remain-in their acts, these individuals are also producing death for themselves.

65:7(a) But the ones who have given-over sticks with two parts dry but the third pale; these are the persons who indeed have become faithful, 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(b) Therefore, many from out of them changed-their-mind and their habitation became in the tower. 67(c) But different persons, even to the end, living-together with the nations and being corrupted by the vain-glories of the nations, went-away from God and acted out the acts of the nations. These persons were accounted with the nations. 68(d) 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 among 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 for the ones who are not changing-their-mind, but instead are remaining-in the pleasures, a death is near.

69:6(a) “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 of them to have 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(b) But some from out of them became-double-souled. But some, after they became-double-souled, made a greater dissension. Therefore, among 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(c) “But the ones who have given-over their sticks dry but having the least part pale, who for the ones who only had-faith, but who worked against 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(d) But some from out of them are even filling themselves with fear, knowing their acts which they acted out. Therefore, the dwelling-place of all these persons will be into the tower.”

73:7(a) And after the event for him to completely-finish the decapitating of all the sticks, he said 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 the Lord 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.”

74:2(a) I said 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 God will change-their-mind.”

75:3 He answered me and said, “As many-as might change-their-mind out of their whole heart,” he declared, “and 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 But,” he declared, “as many-as might add to their sins and might go in the desires of this age will condemn themselves to death.”

CHAPTER 27

1:7(b) Parable 9

After the event for me to write the instructions and parables of the Shepherd, the Messenger of the Change-of-Mind came to me and said to me, “I want to show to you as much-as the spirit, the holy spirit, 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 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 learn all those things from me more precisely. For it was for this reason that I was given by the glorious messenger to reside into your house, in order that you might powerfully see all-things, while being terrified of nothing, even as on the former occasion.”

4 And he led me away into “Arkadia, to a certain breast-shaped mountain,” 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 vegetation. But the third was full of thorns and thistles.

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

7 But the fifth mountain was having pale-green vegetation, and it was rough.

8 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 vegetation; but the vegetation were not extremely well-flourishing, but rather as if they were having been withered-away.

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

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

11 But the eleventh mountain was extremely tree-covered. And those trees were very-fruitful, having been ornamented with one 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 aspect of it was cheerful. And the mountain was most-attractive in itself.

13 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 seeming to me, that the hewing-out of the gate was done 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.

1 Literally “dwelling-down” 2 Literally “remaining-on” (also later in verse) 3 Literally “working-down” 4 [26:67] Gk(A) / M, Lat(VP) “being carried-away” 5 [26:67] Lat(V) / Gk(A) omit “wont-away from God and did the acts of the nations.” 6 Literally “it” 7 Literally “is being-indebt” 8 Literally “of” 9 Literally “remaining-on” 10 Literally “remaining-on” 11 Literally “in” 12 Literally “it” 13 Literally “out of” 14 Literally “a being-compressed, willingly suffering” / Eth “have been-thrown-down” 15 Literally “over” 16 Lat(V) / Gk(A) omits “long-suffering, wants those who were called through his son to be saved” / Lat(P) “long-suffering wants to save his assembly, which belongs to his son” 17 [26:74] others “of the Lord” 18 [26:75] Lat(VP), Eth / Gk(A) omit “might change-their-mind” & “and”
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. 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(a) 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. 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 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. 20 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 the act to be guarding the tower."

31(a) And on that day, the building was finished, but the tower was not finished-off; for it was going to be being built-upon again. And there became a pause 2 in the building. But the six men directed, for all the builders to retire for a short time and to be rested-up. But they commanded the virgins not to retire from the tower. Now it was seeming 27 to me, that the virgins had 21 been left-behind for 24 the act to be guarding the tower.

32(a) Now after the event for all of them to retire and to be rested-up, I said to the Shepherd, "Why is it, lord," I declared, "that the building of the tower was not completely-finished?"

"It is not yet being able to be finished-off," he declared, "unless the lord of the tower might come and might prove this building, in order that, if-at-any-time some stones might be found rotten, he might change them. For the tower is being built according to the will of that man." 33(b) "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(a) and why 10 stones were first put into the foundations, then next 25,26 next 35, next 40; and about the stones, the ones having gone-out 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."

35 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(a) And after a few days, 26 we came to the place where we have sat-down, and he said 2 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 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(a) And, behold, after a little while, I looked-at 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(a) And the six men, the ones having stood on the walking-stick, walked-around with him on 32 both the right sides and on the left sides. And all the ones who 33 worked into the building were with him. And there were many different glorious men in a circle around him. But the
virgins, the ones keeping watch over the tower, after they ran-up to him, kissed him affectionately; and they began to be walking around near him in a circle around the tower.

5a) Now that man was contemplating the building thoroughly, so-as for him to be grooping 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-sabby; 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 blocks. 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-in into their place. 8b) And the builders inquired of him, of 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 were chipped and were put 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, completely having finished these things, he called to 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 said6 to him, 12b) “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.”

13b) 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.

14b) I said7 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.

“T 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.”

15b) He 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.”

16b) After he uttered these things to me, he said8 to me, “May we be going. And after two days may we come back and may we cleanse these stones and may we be thrown-in 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

17b) So after two days, we came toward the tower, and he said9 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 said10 to him, “Lord, may we contemplate them.”

18b) And at first, we began to contemplate the black stones. And we found that such stones were in the same condition as when11 they were put out of the building. And the Shepherd directed them for to be transferred out of the tower and to be separated.

3ab) Next, he contemplated the ones having become-sabby. And after he took many from out of them, he hewed them; and he directed the virgins to lift them and to throw them into the building. And the virgins lifted them, and they put them into the building of the middle part of the tower. But he directed for the remaining ones to be put with the black stones. For even these were also found to be black.

4ab) Next, he was contemplating the stones, the ones having cracks. And many from out of these, he hewed. And he directed for them to be carried-away into the building by the virgins. But they were put more-outside, because they were found to be healthier than the others. But the remaining ones, due to the multitude of their splits, were not enabled to be hewn. Therefore, due to this cause, they were thrown-away from the building of the tower.

5ab) Next, he was contemplating the chipped stones. And many among12 them were found to be black, but some having made great cracks. And he directed for these to be also put with the stones having been thrown-away. But the excess13 stones, after he hewed and thumbed them, he directed to be put into the building. But after the virgins lifted them, they joined them into the middle of the tower, for they were weaker.

6ab) Next, he was contemplating the half, but half black stones. And many from out of them were found to be black. But he directed for these to also be lifted with the stones having been thrown-away. But the remaining ones were all lifted by the virgins; for being white, they were joined into the building by the virgins themselves. But they were put more-outside, because they were found to be healthy, so-as for them to be being able to grasp the ones who were put into the middle of the tower. For none from out of them were wholly clipped.

7ab) Next, he was contemplating the stones which were rough and hard. And a few from out of them were thrown-away, due to the fact that they were not being able to be hewn; for they were found to be extremely hard. But the rest of them were lifted and carried and were joined into the middle of the building of the tower; for they were weaker.

8ab) Next, he contemplated the stones having the blocks. And from out of these, very-few14 blackened and were thrown-away toward the remaining ones. But the excess15 stones were found to be bright and healthy;16 and these were joined into the building by the virgins. But due to their strengthening, they were put more-outside.

9ab) Next, he came to contemplate the white and round stones. And he said17 to me, “What are we doing about these stones?”

“Why would I know, lord?” I declared.

“Therefore, you are having nothing on your mind about them?”

10ab) “Lord,” I declared, “I do not have any skills in this art, but-neither am I stonecutter, but-neither am I being able to comprehend.”

“Are you not looking-at them and seeing that they are very round?” he declared.

“And, if-at-any-time I might want to make them quadrangular, that it is necessary for much to be put with the stones and it is necessary for some of them to, out of obligation, be put into the building.”

11ab) “Therefore, if it is out of obligation,” I declared, “why are you torturing yourself and not selecting those whom you want to be put into the building and joining them into it?”

From out of them, he selected for himself the greater and bright stones, and he hewed them. But after the virgins lifted them, they joined them into the outside part of the building, which were white and healthy. But the stones, after they were lifted and were put-off in the plain from-where they were brought. But they were not thrown-away, “because,” he declared, “there is still left a small part of the tower to be built. But the master of the tower wants all these stones to be joined into the building, because they are extremely bright.”

13b) But twelve women were called, most-well-formed in their impression, having dressed themselves in black, having been girded-about, and having their shoulders exposed11 and having their hair loosened. But these women were seeming19 to me to be savage. But the Shepherd directed them to lift the stones, the ones having been thrown-away out of the building, and to carry them away into the mountains from-where they were also brought. But the cheerful women lifted and carried-away all the stones, and they put them in the place from-where they were taken.

And after the event for all the stones to be lifted and for there to no-longer be a single stone being laid in a circle around the tower, the Shepherd said10 to me, “May we encircle the tower, and may we see, in case there is some defect in it.”

And I was encircling it with him. 15ab) But after the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it was having been

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11 literally “in
12 literally “exceeding
13 literally “least
14 literally “having become
15 literally “exceeding
16 [29:8] Lat(VP) / Gk(A) “and that” / Eth omit
17 literally “exceeding
18 [29:13] Lat(VP), Eth (lit. “their shoulders outside”) / Gk(A) omit “have been girded...shoulders exposed”
19 literally “being-thought
20 literally “of-this-field"
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 seeming1 to be made out of a sole-stone. 16(7.1) And while I was walking-around with him, I was cheerful while I was looking-at such good-things.

But the Shepherd said1 to me, “Be going-away and be bringing unlaid-over-thin and clay thin, in order for me to fill-up the marks of the stones, the stones having been lifted and having been thrown into the building.2 For it is necessary for all the things in a circle around the tower to become level.”

17(2) And I did exactly-as he directed, and I brought these toward him.

“Be assisting me,” he declared, “and the work will be nearly finished.” Therefore, he filled the marks of the stones, the stone having gone-off into the building. And he directed for the places in a circle around the tower to be swept and to become clean.18(9) 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.

19(4) The Shepherd said2 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 upon us.”

After he said these things, he was wanting to be going-away. 20(5) But I took-hold-of him myself with my hand, and I began to be adoring him according to the Lord, in order that he might decapitate to me the things which he showed to me. He said3 to me, “I am not having an-opportunity to do so for a little while.4 And then I will decapitate all things to you. Wait for5 me here till I come.”

21(6) I said6 to him, “Lord, what will I do here alone?” “You will not be alone,” he declared. “For these virgines are with you.” “Then deliver me to them,” I declared.

22(7) But I alone was with the virgins. But they were more-cheerful and well-disposed toward me; but this was especially true of the four, the more-glorious of them.

23(8.1) 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 utter with you. But unless he might come, remain with us here till he comes.”

24(2) I said7 to them, “I will wait for8 him till a late-hour. But if at-any-time he might not come, I will go into the house and will revisit in the morning.” But the virgins answered and said8 to me, “You were delivered to us. You are not being able to retire from us.”

25(9) “Then where will I stay?” I declared. “You will be staying with me, as a brother, and not as a man,” they declared. “For you are a brother of ours, and, for the rest of the time to come, we are going to be residing9 with you, for we are loving you extremely.”

But I was shaming myself to be remaining with them. 26(4) Then the one seeming10 to be first among them began to be affectionately-kissing and to be entwining me. But the others saw her entwining me, and they began to be affectionately-kissing me themselves,11 and to be leading me in a circle around the tower, and to be calling me “brother.” And I had become as-if you were, and I began to also be playing with them myself. For indeed, some were cowering, but some were dancing, but others were singing. But I kept silent12 as I walked-around with them in a circle around the tower, and was cheerful with them.

28(6) But after it became late, I was wanting to be going-away into my house. But they did not permit me; instead, they restrained me. And I remained with them for the night and fell-asleep alongside the tower. 29(7) For the virgins spread out their linen tunics on the ground and made me recline in the middle of them. And they were doing nothing else at-all13 except praying to God. And I was praying-to God unceasingly, and no more less than they were. And the virgins were rejoicing to see me praying-to God in-this-manner. And I remained there with the virgins until the next-day, till the second hour.

30(8) Next, the Shepherd was being present, and he said9 to the virgins, “Have you done him any outrage?” “Be asking him,” they declared.

I said10 to him, “Lord, I was gladened to remain with them.” “What did you done on?” he declared. “Lord,” I declared, “We dined the whole night on words of the Lord.” “Did they take you well?”11 he declared. “Yes, lord,” I declared.

CHAPTER 30

19(10) “Now what are you wanting to hear first?” he declared. “Lord,” I declared, “exactly in the order as you showed to me from the beginning. I am asking you, lord, in order that you might also make them clear to me in exactly the-same-manner as I would inquire of you.” “I will also decipher them to you in exactly the-same-manner as you are wishing,” he declared, “And I will hide nothing at-all12 from you.”

20(2) “Lord, first of all, make this clear to me,” I declared. “What is the rock and the gate?” “This rock and this gate,” he declared, “is the son of God.” “But,” lord, I declared, “how is it that the rock is old, but the gate is new?” “Be hearing, and gain-insight, unintelligent man,” he declared. 3(2) Indeed, the son of God is born before all his creation, so-as for him to become a counselor to the Father in his creation. This is why the rock is also old.”

But, lord, why is the gate new?” I declared.

4(4) “Because,” he declared, “he has manifested on-the-basis of the last days of the complete-finish of the age. Due to this reason, the gate became new, in order that the ones who are going to be being saved might enter through it13 into the kingdom of God. 5(4) Do you see,” he declared, “the stones, the ones having entered through the gate, which have been thrown14 into the building of the tower, but the ones not having entered into it, which have again been thrown-out of it back into their original15 place?” “I see, lord,” I declared.

“In this-manner,” he declared, “no-one will enter into the kingdom of God, if he would not take the name, his holy name.16 6(5) For if-at-any-time you might want to enter into that certain city which has been walled-around in a circle and is having only one gate, surely you may not be being able to enter into that city if you are not entering through the gate which it is having, are you?” “For how is it being able to be otherwise, lord?” I declared.

“Therefore, if you are not being able to enter into the city if you are not entering through the gate which it is having,” he declared, “a human is not being able to enter into the kingdom of God if he is not entering through the name of his son, the son having been loved by him. 7(6) Do you see the crowd of the builders of the tower?” he declared.

“I see, lord,” I declared.

Those are all glorious messengers,” he declared. “Therefore, the Lord has been-walled-around by these. But the gate is the son of God. This is the one entrance toward the Lord. Therefore, no-one will enter toward him in any other way, if not through his son. 8(7) Do you see the six men,” he declared, “and the glorious and great man in their middle, the man walking-around about the tower and who rejected the stones out of the building after they were proved?” “I see, lord,” I declared.

9(8) “The glorious man is the son of God,” he declared. “And-those six are the glorious messengers who are supporting him on his right sides and on his left17 sides. Not-one of these messengers, these glorious ones, will enter toward God devoid of him,” he declared. “Whoever might not take his18 name will not enter into the kingdom of God.”

10(9.1) “Now about the tower,” I declared, “what is it?” “This tower is the Assembly,” he declared.

11(2) “And these virgins,” I declared, “who are they?” These are holy spirits,” he declared. “And a human is not being able to be found placed into the kingdom of God unless these spirits might dress him with their dress. For if-at-any-time you might take the name alone, but might not take the dress from them, it might profit nothing. For these virgins are powers of the son of God. If-at-any-time you might be bearing the name, but might not be bearing his power, you will be bearing his name in vain. 12(3) But the stones,” he declared, “which you saw having been thrown-away, these indeed bore the name, but did not dress themselves in the apparel of the virgins.”

“What-kind is this apparel of theirs?” I declared.

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1 literally “being-thought of”
2 [29:16] Lat(VP), Eth / Gk(A) “been-picked-up into the building and have been thrown”
3 literally “have”
4 literally “I am not having a little while to be having-a-sensession”
5 literally “Expect”
6 [29:23] Lat(VP), Eth “evening. If he should come” / (Gk(A) “until he comes”)
7 literally “will expect”
8 literally “two”
9 literally “dwelling-down”
10 literally “being-thought”
11 [29:26] some omit “But the others saw…themselves” (by scribal error?)
12 literally “I have silence”
13 literally “wholly”
14 literally “beautifully”
15 literally “wholly”
16 [50:3] Gk(P) / Gk(A) “he is also old” / Lat(VP) omit
17 may also be translated “saved through it, may go”
18 [50:5] Lat(VP), Eth, Cop(2) / Gk(A) omit “having been thrown”
19 literally “own”
20 [50:5] Gk(A) / Eth “the name of his son” / Lat(V) Lat(V), Cop(A) “the name of the son of God” / Cop(S) “the name of the son”
21 [50:6] Gk(P), Lat(V) “six” / Gk(A) “through that gate”
22 literally “of good-names” (a euphemism for “left”)
23 [50:9] Gk(A) “God’s”
24 literally “into”
“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 As 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. 14b “Due to this reason, you are looking-at the tower which has become made-out-of-a-stone with the rock. And in this-manner, the one 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.”

15[1] “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.”

16b “Surely you are taking an interest in all-things and are probing them out precisely,” he declared, “be hearing about the stones which have been thrown-away. 16c 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 righteousness. The Messengers of the Changed-Mind 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.”

17c “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.”

18 “Are you still senseless and unintelligent?” he declared. “I have an obligation to make known to you all-things from you, because I am not being able to comprehend anything at-all,” I declared. “For all the things are great and glorious, and difficult for the humans to comprehend.”

19(1) “Therefore, lord,” I declared, “if-at-any-time these humans, such as they are, might change-their-mind and might throw-away their desire for these women, and might bend-back to the virgins and might go in their power and in their works, will they not enter into the house of God?”

20 “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 in and they themselves will be thrown-out in the end.”

21(3) I gave-thanks to the Lord on the-basis-of all these things, that he was moved-with-compassion on-the-basis-of all the ones who are calling-on his name for themselves, and he declared to them. Therefore, the Messengers of the Changed-Mind 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(4) “Now, lord,” I declared, “make-clear to me why the tower has not been built on the ground, but instead on the rock and on the gate.”

23 “Are you still senseless and unintelligent?” he declared. “I have an obligation to make known to you all-things from you, because I am not being able to comprehend anything at-all,” I declared. “For all the things are great and glorious, and difficult for the humans to comprehend.”

24 “Be hearing,” he declared. “The name of the son of God is great, and uncontainable, and sustains the whole world. Therefore, if all the creation is being sustained through the son of God, what are you thinking about the ones who have been called by him and who are bearing the name of the son of God and are going in his instructions? 24a Therefore, are you looking-at what-kind of people he is sustaining? The ones who are bearing his name out of a whole heart. Therefore, he himself became their foundation and he is sweetly sustaining them, because they are not being-ashamed to be bearing his name.”

25(9.21) “Lord,” I declared, “make-clear to me the names of the virgins, and of the women, the ones having been dressed-in the black robes.”

26 “Be hearing,” he declared, “the names of the stronger virgins, the ones having been standing into the corners. 26b Indeed, the first is Faith, but the second is Self-Reliance, but the third is Power, but the fourth is Longsuffering. But the different virgins who were stood between each of these have these names: Simplicity, Lack-of-Evil, Purity, Cheerfulness, Truth, Intelligence, Harmony, Love. The man who is bearing these names and the name of the son of God will be able to enter into the kingdom of God. 27a “Also be hearing,” he declared, “to the names of the women, the ones having the robes which are black. And four out of these are more-powerful. The first is Lack-of-Faith, the second is Lack-of-Self-Restraint, but the third is Lack-of-Persuadedness, but the fourth is Delusion. But their followers are being called: Grief, Wickedness, Licentiousness, Irritability, Lie, Senselessness, Calumny, Hatred. The slave of God who is bearing these names will, indeed, see the kingdom of God for himself, but will not enter it.”

28a “But the stones, lord,” I declared, “the ones having been joined into the building from out of the deep, what are they?”

“Indeed, the first ones, the 10, the ones having been put into the foundations, are a first generation,” he declared. “But the 25[3] are a second generation of men who are righteous. But the 35 are prophets of God and his ministers. But the 40 are emissaries and teachers of the emissaries of the son of God.”

29 “Then why, lord,” I declared, “did the virgins also give-over these stones into the building of the tower, after they brought them through the gate?”

30(6) “For these first stones bore these spirits,” he 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 have not had a spirit to enter into the water and ascended again. Instead, these emissaries and teachers indeed descended living and ascended living. But those having slept—those deceased, he declared.

31(9.31) “Lord,” I declared, “make-clear to me still more.”

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

“Lord,” I declared, “why did the stones ascend out of the deep, and why were they put into the building of the tower?”

32 “They were having an obligation to ascend through water, in order that they might be made-alive,” he declared. “For they were not otherwise being able to enter into the kingdom of God, if they did not put-off from themselves the deadening of their life, their former life. 33 Therefore, these who have also slept took the seal of the son of God and they entered into the kingdom of God. For prior to the time for the human to bear the name of the son of God, he is dead,” he declared. “But whenever he might take the seal, he puts-off the deadening from himself and takes-up the life. 34(4) Therefore, the seal is the water. Therefore, they descend into the water dead, and ascend living. Therefore, this seal was the seal which they made-use-of it, in order that they might enter into kingdom of God.”

35 “Why, lord,” I declared, “did the 40 stones ascend out of the deep with them, if they were already having the seal?”

“Because,” he declared, “these emissaries and these teachers (the ones who preached the name of the son of God), after they slept in power and faith of the son of God, also preached to the ones having slept before them, and they themselves gave the seal of the proclamation to them. 36 Therefore, they descended into the water dead, and then ascended again. Instead, these emissaries and teachers indeed descended living and ascended living. But those having slept before them descended dead but ascended living. 37(7) Therefore, by means of the emissaries and teachers, they were made-alive, and recognized the name of the son of God. This is why these others also ascended-together with them, and together were joined into the building of the tower, and were built-up-together without being 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[9.41] “Now therefore, lord, make-clear to me about the mountains. Why are their appearances different one from another and varied?”

“Be hearing,” he declared. “The mountains, these twelve mountains, are twelve tribes which 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? 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
Indeed, the doubled
laying
Instead they will pay a certain rightful
one
not to the first
of
empty of the faith and there is not
is unfruitful, in
faith such
nations.

of God will leap
also became as having been made
wickedly will be chastised doubly and will die
not known a
might be acting
being
recognized
enter

varied in
of each one.”

[31:6] Lat(P) / Lat(V), Eth “recognized the Lord” / literally “as

literally “dwell- ing-down
[31:14] Lat(V) / Gk(A) omit “of the son”

[31:16] Lat(P) / Lat(V), Eth “recognized the Lord” / Gk(A) “recognized the Anointed-One”

[31:18] Gk(A), Lat(V), Eth / others add

[31:12] Lat(V) / Gk(A), Eth “exulted”

literally “are alongside-of something the same”

[31:13] Lat(VP), Eth / Gk(A) omit “in accordance with”

1 literarily “; such also”

2 literally “us”

3 literally “dwelling-down”

4 [31:4] Lat(VP), Eth / Gk(A) omit “the ones who have been mixed-up in their activities, their various activities. 15:2 Therefore, these ones who have been mixed-up in many and various activities are not16 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. 16:3 For as it is difficult to be walking-around on thirsty-dust with-balls17 to enter into the kingdom of God.

17:4 Instead a change-of-mind is possible for all these persons;” he declared.12 “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 in14 their acts, they will be delivered to those women, whichever women will deal-death to their lives. 18:1 “But out of the fourth mountain, the one having many vegetation

indeed with the upper parts of the vegetation 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 doubled-souled persons, but also the ones who are having the Lord on their lips but are not having him in their heart. 19:2 Due to this reason, their foundations are dry and not having power; and only their words might be living, but their works are dead. The persons such as this are neither living nor15 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. 20:3 For as their16 vegetation 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 worshipping-idiols and are being-ashamed of the name of their Lord. 21:4 Therefore, the persons such as this are neither living nor17 have become-dead. Instead if-at-any-time these persons might become living, they will enter the kingdom of God. But the15 persons who have been cleansed, even-though the bare
stones having ascended out of the d
the building of the
layers

mind is laying

10:10 “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.”

“First, lord, make this clear,” I declared
shouting, was called on
blessing and will be gladdened in them, will enter the kingdom of God. But if-at-any-time they might not18 change-their-mind, they are already having been delivered to the women, the women who are carrying-away their life from them. 22:29:1 “But out of the fifth mountain, the one having pale-green vegetation

and which is rough, are the ones who had-faith such as this: Indeed, faithful individuals, but who have-difficulty-learning, and are self-pleasing, and are pleasing only themselves; they are wanting to know all-things, and yet they

31:19 Lat(VP), Eth / Gk(A) “the fifth mountain”

31:20 Gk(A) / Lat(VP), Eth “the mountain, the sixth one”

31:21 Gk(A) / Lat(VP), Eth “these”

31:22 Gk(A), Lat(VP) / Gk(A) “exulted”

31:23 Gk(A)/ Lat(VP), Eth “be teachers”

31:24 Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)

literally “remaining-out

31:25 Lat(VP), Eth / Gk(A) / Lat(VP), Eth “the mountain, the fifth one”

literally “in their hearts”

literally “dwell-down”

literally “in their hearts”
creation, is not remembering-past-evil against the ones who are confessing-forth their sins, but instead becomes merciful, will a human who is corruptible and full of sins remember-past-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 vegetation, and the whole mountain was thriving, and every race of livestock and the flying-creatures of the heaven were pasturing themselves on the vegetation out of this mountain, and the vegetation 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-waving. 33(3) Therefore, the Lord, after he saw their simplicity and all their innancy, 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 you* 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(10.2) “But out of the mountain, the eighth one, where there were many springs and all the creation of the Lord was given to drink out of the springs, are the ones who were creeping such as this: 36(2) Emisaries 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 being able to live. But if at-any-time they might turn-around and might complete their ministry purely, they will be able to live.

39(3) “But the stones having become-scabby, these are the ones who denied and did not turn-around on the-basis-of their own Lord, but instead, who were left-dry-and-barren and became desert-like. While not being glued to the slaves of God, but instead while isolating-one-self, they are losing their own souls. 40(4) For they are like a vine which after it, obtaining neglect, was overtaken5 in some hedge, is being destroyed and is being desolated under the vegetation. And in time, it becomes savage6 and is no-longer of good-use to its own master. This is also how they have deserted their own Lord, after they were made-savage.7 41(5) Therefore, a change-of-mind is possible to these persons, if-at-any-time they might not be found having denied from out of their heart. But if-at-any-time someone might be found having denied from out of their heart, I have not come-to-know if he is being able to live.

42(6) “And I am not saying this in-regard-to these present days, in order that someone who denied might not take a change-of-mind. For it is impossible for the person who is now intending10 to be denying his own lord to be saved. Instead, a change-of-mind is thought to be being laid open to those who have denied him in the past.11 43 Therefore, if someone is intending12 to be changing-his-mind, let him be quick prior to the time for the tower to be finished-off. But if not, he will be destroyed into death by the women.

44(7) “And the chipped stones: these are deceitful individuals and calumniators. And these are the beasts which you saw situated into the mountain. For even-as the beasts are utterly-destroying the human with their own poison and are causing-him-to-lose his life, also in the-same-manner the words of such humans are utterly-destroying the human and are causing-him-to-lose his life.

45(8) Therefore, these men are chipped in their faith, due to the act which they are having in themselves. But some of them changed-their-mind and were saved. And the remaining ones, the ones being such as these, are being-able to be saved if-at-any-time they might change-their-mind. But if-at-any-time they might not change-their-mind, they will die-off themselves from those women, the power of whom they are holding.

46(10.4) “But out of the mountain, the tenth one where there were trees sheltering some sheeps, are the ones who had-faith such as this: 47(2) Overseers that is, presidents of the assemblies,13 and lovers-of-strangers,14 whichever ones sweetly received the slaves of God under their roofs into their own houses devoid of hypocrisy. But these overseers always unconsciously sheltering the ones who are lacking things for themselves and the widows by their own ministry, and they always beholding the same manner the words of such as this: 48(3) Therefore, all these will be continually sheltered by the Lord. Therefore, the ones who worked these things are glorious in God’s presence, and their place is already with the messengers, if-at-any-time they might remain-in them till the end, performing-public-service to the Lord.

49(10.5) “But out of the mountain, the eleventh one, where there were trees full of fruits, and one another having been adorned with fruits, are the ones who had-faith such as this: 50(2) The ones who suffered-in-benefit of the name of the son of God, the ones who also suffered eagerly out of their whole heart and delivered up their souls.”

51(3) “Why then, lord,” I declared, “are indeed, all the trees having fruits, but fruits of some from out of them are better-formed?”

“Be hearing,” he declared. “As-many-as at-some-time suffered because of the name, they are glorious in God’s presence, and all their sins were 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 brought15 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 wandering, 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 deliberation16 ascended upon us on account of this deliberation. For this one fruit is wicked, in order that a slave might deny his own lord. 53(5) Therefore, all of you*, the ones who are deliberating these things among yourselves, be looking out, lest-perhaps this deliberation might continue18 in your* hearts and you* might die-off to God.

“But all of you*, the ones suffering for-the-sake of the name, are being-indented to be glorifying God, because God deemed you* worthy, in order that you* might be carrying this19 name and that all your* sins might be healed. 54(6) Doubtless, be considering yourselves happy.20 Instead, you* are thinking that a work having been done is great,21 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 to die to God due to your* sins.

55(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. 56(8) If the nations are always being deceived, in order that a slave might deny his own lord, what are all of you* thinking your* Lord will do, who is having the authority over all persons? Lift these deliberations22 out from your* hearts, in order that you* might live continually to God.

56(10.1) “But out of the mountain, the twelfth one, the white one, are the ones who had-faith such as this: They are as infant babies, upon whose hearts not-one evil ascends, but-whether do they know what wickedness is; instead, they always continued23 in infancy. 57(2) Therefore, the ones such as this, without-waving, will reside24 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 continued25 with infancy in the same sensibleness.

58(3) “Therefore,” he declared, “as-many-as of you* as will continue26 and will be like27 the babies, having no evil, will be more-glorious than all the persons who

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1 Literally “Remain-through”
2 Literally “into the number, the our number”
3 Literally “dwell-down”
4 Literally “wholly”
5 Literally “remain-on”
6 Literally “taken-down”
7 Literally “translated to the ground”
8 Literally “of-the-field”
9 Literally “to be made-to-become-of-the-field”
10 Literally “going”
11 Literally “denied of-old”
12 Literally “someone is going to”
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 mountians, 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(107.1) “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. 3(2) Therefore, since the ones who had-faith from out of the mountain, the white mountain, were all found lacking-of-evil, the Lord of the tower directed for these from out of the roots 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(4) “Now also be hearing about the stones, the ones which are round and bright. And they themselves are all from out of the mountain, the white mountain. [{However, it has been found that these}] their riches have obscured them a little from the truth and darkened them, but they have never receded from God, nor has any evil word proceeded from their mouth, but all equity and virtue of the truth. 6(5) Therefore, when the Lord had seen their minds, that they are being able to be favoring the truth and to be remaining good, he directed 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(108.1) “But the other stones which have still remained round and have not yet been fitted into the building, because they have not yet accepted the seal, were repositioned in their original place, for they have been found to be very round. 8(2) However, it is necessary for this age and the vanities of their wealth to be circumcised from them; and then they will convene in the kingdom of God. For it is necessary for them to enter into the kingdom of God, for 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(3) “I, the messenger of the Change-of-Mind, judge all of you happy, whichever of you* are innocent as infants, since your* part is good and honorable before God. 10(4) However, I say to you* all, whichever of you* have accepted the seal: have simplicity, and do not remember offenses, and do not persist in your* ways. And they will live to God, since good race. For they are among those who are being able to be protected by him.”

11(5) But he will rejocie for himself, if-at-any-time he might find all of them healthy and that they have not utterly-fallen from among them.

But if-at-any-time he might find that some from-among them have utterly-fallen away: It will be wise to the shepherds! 12(6) But if-at-any-time the shepherds themselves might also be found to have utterly-fallen-away, what will they say to the master of the flock? That they themselves utterly-fell from the sheeps? They will not be believed. For it is an unbelievable thing for a shepherd to suffer something under the hands of sheeps. But he will be chastised even more due to his lie. [{And I myself am a shepherd, and it is most stringently necessary for me to give-back an account for all of you*.}] 13(109.1) Therefore, all of you*, remedy your* ways, while the tower is still being built.

14(2) “The Lord is dwelling in men who are loving peace. For peace is precious to him. But he is far from the ones who are quarrelsome and from the ones who have been destroyed by wickedness. Accordingly, return to him a spirit as whole as you* have accepted it. 15(3) For if you give a new garment to a fuller, you want to get it back whole. However, if the fuller will return it torn, will you receive it? Will you not at once grow hot and pursue him with railing, saying, ‘I gave to you a whole garment. Why did you tear it and make it useless? And because of the tear you have made in it, it is not able to be used?’ Will you not say all these things to the fuller about the rent which he has made in your garment? 16(4) Therefore, if you are so pained about your garment and complain about not receiving it whole, what do you think the Lord will do to you? He has given to you a spirit whole, and you return it to him totally useless, in order that it is not able to be of any use to its lord. For its use began to be useless as soon as it had been corrupted by you. Accordingly, will not the Lord of that spirit affect you with death for this deed of yours?”

17(5) “It is plain,” I declared, “that he will affect all those whom he has found retaining a remembrance of offenses.”

18(6) Therefore, if you wish to be protected from all vexation and all severity, but instead to have success in every good work and word, and to have every virtue of equanimity, walk in his instructions which he has given to you. And with them, you will be able to have dominion over all vileness. 3 For while you* are keeping his commandments which have been given to you, every human heart and mind has been assigned to him alone. Therefore, it will affect all those whom he has found with God, and will have corrected your* ways, you* will be able to live. However, if you* will have persisted in wickedness and memory of offenses, none of this type will live to God. All these things said from me, have been said to all of you.”

19(2) The Shepherd himself said to* me, “Have you asked everything from me?”

And I said, “Yes, lord.”

20(3) “Why then have you not asked me about the marks of the stones which we repositioned into the building? We filled-up the marks.”

And I said, “I forgot, lord.”

21(4) “Now be hearing about them,” he declared. “These are the ones who have now heard my instructions and have changed-their-minds out of their whole hearts. And after he saw that their change-of-mind was good and pure, and that they were being able to persist in it, he directed for their former sins to be deleted. For these marks are their sins, and they have been leveled in order that they might not appear.”

CHAPTER 33

(111.1) {{Parable 10}}

After I had fully-written this book, the messenger who had delivered me to the Shepherd came into the house where I was, and he sat on the bed. And the Shepherd stood at his right hand. Next he called* me and said* to me, 2 “I delivered you and your house to this shepherd,” he declared, “in order that you might be able to be protected by him.”

“ ‘Yes, lord,’ I declared.

“ ‘Therefore,’ ” he declared, “if you wish to be protected from all vexation and all severity, but instead to have success in every good work and word, and to have every virtue of equanimity, walk in his instructions which he has given to you. And with them, you will be able to have dominion over all vileness. 3 For while you* are keeping his commandments which have been given to you, every human heart and mind has been assigned to him alone. Therefore, it will affect all those whom he has found with God, and will have corrected your* ways, you* will be able to live. However, if you* will have persisted in wickedness and memory of offenses, none of this type will live to God. All these things said from me, have been said to all of you.”

4(111.2) I said* to him, “Ask him, lord, whether I have done anything against his order to offend him since the time he has been in my house.”

5(2) “I also know,” he declared, “that you have not done, nor will do nothing against his order. And it is for that reason that I am uttering these words to you, in order that you might persevere. For he has given 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.”

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1 literally “been stated-beforehand”
2 Gk(P) / Gk(A), Lat(VP) “for all of the newborn…presence”
3 literally “no-many-as whoever might”
4 [31:2] (Gk(P) / Gk(A), Lat(VP)) “this white mountain”
5 [32:3] (Lat(VP)) “om the roots of”
6 literally “fallen out of” (also later in verse)
7 literally “not have faith put into them”
8 literally “faithless”
6a: “And I Lord,” I declared, “indicate to all humans the great-works of the Lord. 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. But whichever ones do not keep his instructions are fleeing from his life and are adverse to him. But he has his 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[11.4] “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. Hence 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 you 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 said to the Shepherd, “Lord,” I am hoping [[that I will please them, in order that they will always be willing to dwell]] into [[my house. And]] even-as he, to whom you delivered me, [[is]] not [[blaming me, so neither]] will they blame [[me.”

11(4) He said[] to the Shepherd, “I know [[that the slave]] of God is wanting to be living, [[and will keep]] these instructions, [[and will appoint]] these virgins in cleanness.”

12(5) After he spoke these things, he delivered me [[again]] to the [[Shepherd, and]] he called [[the]] virgins {{and}} said to them, {{“Since I see that you are willing to dwell in his house, I commend him and his house to you, in order that you might not recede at all from his house.”

Now they heard these words willingly.

13[11.1] Next he said[] to me, “Act manfully in this ministry. Make known to every human the great-things of the Lord God, 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 snacks 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*, the building has been interrupted. Accordingly, unless you* might hasten to do what is correct, the tower will be finished and you* will be excluded.”

17(5) Now after he spoke to me, he rose from the bed; and, having taken-hold of the Shepherd and the virgins, he departed. However, he said[] to me, that he would send the Shepherd and the virgins back to my house.

May the name of the one who wrote this book be written on a pillar of gold. With thanksgiving to Father, and Son, and Holy Spirit, this book of the prophet Hermes has been finished. May it be.”

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