SHEPHERD OF HERMAS

CHAPTER 1

Vision 1

The man who nourished me has sold me to a certain Rhode1 into Rome. Many years after this, I saw her and I wished that I would make myself known to her again and begin loving 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 only this thought, but no other, not even one.

3 After some time, while I was going into the countryside, and while I was glorying in the creatures of God (about how great and remarkable and powerful they are), I fell into, 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, 4 I came to level ground. And I put my knees on the ground, and I began to be praying to the Lord5 and to be confessing—forth my sins.

4 Now while I was praying to the Lord, the heaven was opened-up, and I looked7 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?” But she answered me, “I was taken-up in order that I might convict you of your sins before the Lord.”

6 I said to her, “Are you to convict me8 right now?” “No,” she declared. “Instead, hear the words which I am going to be saying to you. The god, the one who is residing9 in the heavens, and who created what is out of what is not, and who multiplied and grew them for—the-sake of his holy assembly, is being angered with you because you sinned against10 me.”

7 I answered her and said, “Sinned against11 you! How so? Or at-what-time did I utter a shameful word to you? Did I not always esteem you as a goddess? Did I not always respect12 you as a sister? Woman, why are you falsely-charging me with these wicked and unclean things?”

8 After she laughed at me, she said, “The desire of that wickedness did ascend upon me. 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 about what is righteous. Therefore, in the act for him to be deliberating13 righteous things, his glory is setting itself straight in the heavens, and he has the Lord placable in every affair of his. But the ones who are deliberating14 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.15 Their souls will change—their-mind,16 whichever ones have no hope in the Lord.17 Instead,18 they have despairs of them and their life. Instead, you be praying to God, and he will heal the sinful-actions19 of you and of your whole house and of all the holy-ones.”

10:1 After the event for her to utter these words, the heavens were locked. And I was totally shuddering and grieving. But I was saying to myself, “If even this sin is written-up against me, how will I be able to be saved? Or how will I make—atonement to the Lord God about my many sins, my complete sins20 Or with what kind of words might I ask the Lord in order that he might be gracious to me.

11:2 As I was deliberating21 and discerning these things in my heart, I looked22 at a great white seat for reclin[ing, standing-opposite me, made out of snow-white wool, like snow.23 And a woman, an elderly-lady dressed in brightest apparel, came, having a book in24 her hand. And she sat down-alone, and she greeted me, “Be rejoicing, Hermas!”

And I, grieving and weeping,25 spoke to her, “Be rejoicing, lady!”

And she spoke to me, “Why are you so sullen, Hermas? Why is the long-suffering and not-easily-upset one, the always laughing one, so downcast in his appearance and not cheerful?”

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

13:4 But she was declaring, “Far be such a matter from the slave of God. Instead, a desire about her surely ascended upon your heart. Indeed, a deliberation26 such as this brings a sin upon the slaves of God. For it is a wicked and horrible27 deliberation against an all-solemn spirit, and within one which has already been proved, if—at-any-time it might desire a wicked act, and especially when that spirit is Hermas, the self-restrained, the one who is distancing himself from every wicked desire and is full of all simplicity and a great lack-of-evil.

14:3) “Instead, this is not the reason28 why God is being angered with you. Instead, it is in order that you might turn-back your house which29 acted-flawlessly against the Lord and against both of you, the parents. Instead, because you are fond-of—your—children, you were not admonishing them; instead, you permitted30 them to be terribly destroyed.31 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 by63 your mundane acts.32 Instead, the abundant—compassion of the Lord33 had mercy on you and on your house and will make you strong and will found you in his glory.34 Only may you become—lazier; instead, be being of a good soul,35 and be making your house strong. For as a bronze-smith, by hammering his work, obtains-mastery of it for whatever affair he wants,36 so also does the account, the daily one, the righteous one, obtain-mastery of all wickedness. Therefore, may you not stop37 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 said38 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,39 things which I am not capable of remembering, for all the words were frightening, words which a human is not able to sustain. Therefore, I remembered her last words, for they were beneficial for us and gentle."
17(4) “Behold, the God of the Powers, whom I love, created the world with his mighty power and his great intelligence, and who, in his glorious counsel, has invested his creation with attractiveness, and by his strong word has firmly-fixed the heaven and founded the earth upon waters, and who, in his own wisdom and foresight, has created his holy assembly which he also blest. Behold, he is discharging the heavens, and the mountains, and the hills, and the seas, and everything is becoming level for his elect-ones, in order to give-back to them what was professed of which he made-a-profession with much glory and joy, if-at-any-time they might keep the lawful decrees of God which they took-alongside in great faith.”

18(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 called1 me to herself, and she touched my chest, and she said2, “Were you pleased by what I read-aloud?”

And I said3 to her, “Lady, the last part pleased me, but the first part was harsh and hard.”

But she was declaring to me, saying, “The last part was for the righteous-ones; but the first4 for the nations and the seeders.”

20(3) While she was uttering with me, two certain men were made-to-appear. And they lifted her by the arms, and went-off toward the east,5 to where they had taken the seat. But she went-off cheerful, and she said6 to me as she was going-away, “Be acting-like-a-man.” Hermanas!

CHAPTER 2

1:5 Vision 2

While I was going into the countryside6 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 carried7 me away into the place to which I had also been a-year-ago. 2 Therefore, after I came into the place, I put8 my 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 looked9 at the elderly woman whom I had also seen a-year-ago.10 She was walking-around and reading-aloud a little-book.

And she said10 to me, “Are you being able to carry back a message of these things to the elect-ones of God?”

I said11 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,12 “and then give it back to me.”

I took it. And after I retired into a certain place in the field, I transcribed all the words to the alphabetical-letter,13 for I was not finding the syllables. Therefore, after I myself14 finished the alphabetical-letters of the little-book, the little-book was suddenly snatched out of my15 hand. But I did not see by whom.

5:1 After fifteen days, after I fasted and asked much from the Lord, the knowledge of the writing was revealed to me. Now these are the things which were written:

6:2 “Hermas, your seed set God aside and reviled against16 the Lord. And in great wickedness, they betrayed their parents,17 and they are reputed18 as being betrayers of parents. And after they betrayed them,19 they were still not profited. Instead, they added still more to their sins: the acts-of-l licentiousness and maiming of the body. And in this manner, the lawlessness was filled-up. 7(3) Instead, make these words known to all your children,20 and to your female-partner21 who from now is going to be a sister to you.22 For even she is not23 distancing herself from the tongue in which she acts-wickedly. Instead, after she has heard these words, she will distance herself from this behavior and she will obtain24 mercy. 8(4) And after the event for you to make-known to them these words, which the Master instructed me in order to reveal to you she will be instructed,25 then26 all the sins which they previously sinned will be forgiven.27 And this will be granted to all the holy-ones, the ones who sinned until this day, if-at-any-time they might change-their-minds out of their whole heart and might be lifting the double-soul out from their heart.28

For the Master swore,29 by his glory, to his elect-ones: If-at-any-time a sinning might still come-to-be done by them after this day which has been ordained, they will not be having salvation.30 For the possibility to have a change-of-mind for31 the righteous-ones has an end. The days of a change-of-mind for32 all the holy-ones have been filled. But for the nations, a change-of-mind is possible even up-till their last day. 10(6) Therefore, you will speak to the fore- leaders of the assembly, in order that they might set their ways straight in righteousness, in order that they might take back in full the things-which-have been-professed33 with much glory.

11(7) “Therefore, all of you*, the ones who are working the righteousness: Remain-in it, and may you* not be double-souled,34 in order that your* passing35 might be with the messengers, the holy messengers. Happy are all of you*, as-many-as endure the tribulation, the coming tribulation, the great tribulation, and as-many-as will not deny their life. 12(8) For the Lord swore by36 his son, for the ones who denied their Anointed-One37 to have been rejected from their life:38 that is, the ones who are now going to be denying him in the coming days.39 But to the ones who formerly denied him, he became40 merciful, because of his abundant-compassion.

13(7) “But as for you, Hermas, may you no longer remember-past-evil done to you by your children, nor allow your sister to do what she wants, in order that they might be cleansed from their former sins. For they will be disciplined with a rod, and if they do not profit, they might be destroyed. But if-at-any-time you might not remember-the-past-evil which they have done to you. For remembrance-of-evil produces41 death but the forgetting of them, perpetual life.42 But as for you, Hermas, you had great tribulations of your own43 because of the transgressions of your house, because you did not take proper interest in them.44 Instead, you neglected them and wallowed-together in your own activities, your wicked activities. 14(2) Instead, the act for you not to depart45 from a living god, and your simplicity, and your vows, and your offerings; you are saving you. These things have saved you. If-at-any-time you might remain-in them; and they are saving all the ones who are working the deeds such as these and are going in a lack-of-evil and simplicity. These individuals will have the strength to overcome every wickedness and are remaining-near into a perpetual life.

15(3) Happy are all the ones who are working the righteousness. They will not be utterly-destroyed even till an age. 16(4) But you will speak to Maximus;46 ‘Behold, a extremely great47 tribulation is coming, if-at-any-time you might be made-to-appear to deny again. ’The Lord is near the ones who are turning-back, as it is written in Eldad and Medad, the ones who prophesied in the desert to the people!”

(Eldad and Medad, non-extant)

17(4) 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?”48 I declared49, “The Sibyl.”50 “No, you are mistaking,” she declared,51 “Then who is she?” I declared. 52 “The Assembly of God,” he declared.
I spoke to him, "Then why is she an elderly woman?"

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

18.2 Now afterward, I saw a vision in my house. That elderly woman came and asked me if I have already given the book to the elders. I said, that I 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. 19.9 Therefore, you will write two small books, and send one to Clémens and one to Graptés. Therefore, Clémens will send it into the cities abroad (for that has been permitted to him), but Graptés 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

1:21 Vision 3

The vision which I saw, brothers, was such:

2 After I fasted many-times and beseched the Lord in order that he might manifest the revelation which he made-a-prophesy to show to me through the elderly woman, on that very night the elderly woman saw me for herself, and she spoke to me: "Ladies, you see yourself 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 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. But before I was to utter to her, I said, "Taste the name of the place, she said to me, "I will come there, wherever you want."

4 Therefore, brothers, I went into the field, and counted-up the hours, and I came to the place where I ordered her to come. And I looked-at 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 was not-one person in the place, I became utterly-astounded and something-like a trembling took hold of me; and my hairs stood upright, and something-like a fit of shuddering came-to me since I was 17 alone. Therefore, after I came to myself, and after I was caused-to-have-remembrance of the glory of God, and after I took courage, I after I got on my knees, 18 once again, as I had also formerly done, was confessing-forth my sins to the Lord.

6 Now she came with six young-men whom I also formerly seen, and she was stood by me. And she listened-attentively while I was praying-to God and confessing-forth my sins to the Lord. 19 And after she touched me, she said, "Hermas, arise, ask the Lord for what you have asked again 20 all these things of your sins. Also be asking about righteousness, in order that you might take some part from out of it into your house."

7 And she arose me out by the hand and she led me to the bench. And she said to the young-men, "Be going-away and be building." 8 And after the event for the young-men to retire and we were having become alone, she said to me, "Sit-down here."

I said to her, "Lady, pray sit the elders to sit-down first." 9 Do what I say to you," she declared. "Sit-down here."

Therefore, when I was wanting to sit-down on the right sides, 21 she did not allow me. Instead, she motioned-to me with her hand, in order that I might sit-down on the left sides. 22 Therefore, while I was thoroughly-rationalizing and grieving because she did not allow me to sit-down on the right sides, 23 she said to me, "Are you being grieved, Hermas? The place on the right sides 24 is for others, the ones who have already been well-pleasing to God and suffered-for the-sake of the 25 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, 26 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-under 27 the things which they have also borne-up-under."

10.11 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 sides 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 sides are for the rest of them. Instead, both the same gifts and the same things-which-have-been-professed 28 are reserved for 29 even the ones sitting themselves on the right sides and the ones sitting on the left sides. The only difference is that those individuals are sitting themselves on the right sides and are having a certain glory. 11 Now you are eager to sit-down with them on 30 the right sides, but instead, your lackings are many. But you will be cleansed from your lackings. And 31 all the ones who are not being double-souled will be cleansed from all their sinful-actions up into this day."

12.3 After she spoke these things, she was wanting to go-off. But after I fell before feet, I over, 13 i.e., to the Lord, in order that she might exhibit to me the vision which she had made-a-profession that she would show to me. 14 She again took-hold-of me for herself by the hand, and she arose me and she sat me down on the bench on 15 the left sides. But she was also sitting herself down on the right sides. And after she lifted-up a certain bright stick, she said to me, "Are you looking at something great?" I said to her, "Lady, I am looking at nothing."

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

14.5 Now the tower was being built in quadrangular shape by the six 34 young-men, the ones having come with her. But tens-of-thousands of other men were bringing-away stones to it—indeed some of them from out of the deep, but others from out of the earth; and they were giving them over to the six young-men. But these six were taking them and were building, 15.6 Indeed, all the stones which were being drawn out of the deep, they were putting into the building as they were. 46 For the stones were joining and were fitting-together exactly into the junction with the other stones—and they were being glued so tightly to one another in this manner, so-as for their junction to not be being-made-to-appear. Now the building of the tower was appearing as if having been built out of one stone. 16.7 But of the other stones, the ones brought from the dry 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 casting 48 a long-ways-away from the tower. 17 But many other stones were lying in a circle around the tower, 49 and they were not making-use-of them on the building. For some of them were having become-scalby; but different ones were having cracks, but others were having been clipped; 50 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. 52 But different stones were brought-forth 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.
19.11.1 After she showed these things to me, she was wanting to be running-off. I said to her, “Lady, what profit is it to me to have seen these things and not to be knowing what they are?”

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

“Yes, lady,” I declared, “in order that I might bring a message about these things back to the brothers, and that they might become more cheerful and, 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.

“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, “Whatsoever is being made-capable to be revealed to you, will be revealed. Only let your heart be being turned toward God, and do not be double-souled about whatever you might see.”

23.5 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 finding the truth. Therefore, by seeking-out these things, you are finding the truth. Therefore, be hearing why the tower is being built upon waters. It is because your life was saved, and will be saved, through water. Now the tower has been founded by the word of the almighty and glorious name, but it is being upheld by the invisible power of the Master.”

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 it, and to be building it up, and to be being-masters-over all the creation. Therefore, through these, the building of the tower will be finished.”

25.2 “But who are the others, 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 unitlely gladled 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 this 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 because you are an instrument of God, and you are finding things diligently. Therefore, by seeking-out these things, you are finding the truth. Nevertheless, be hearing why the stones are being laid in the tower—how will you be knowing the writing?”

27.3.1 “Now be hearing about the stones, the ones which are going into the building. Therefore, indeed, the stones, the ones which are quadranular and white and are fixing-together exactly into their junctions, these are the emissaries and overseers and teachers and ministers, the ones who 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 fix-together with the other stones, the ones which have already been built.”

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

29.3 “But lady, I am wanting to know who are the other stones, the ones who are being brought from the dry area.”

She was declaring, “Indeed, the ones which are going-away into the building and are not being-fit, these are 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 the 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 lawlessness. Now they had-faith in hypocrisy, and every wickedness did not depart from them. This is why they have no salvation, because they were not of good-use within any building due to their wickednesses. This is why they were pulverized and hurled a long-ways-away, due to the anger of the Lord, because they provoked him to anger.

33.2 “But the other stones which you have seen many being laid around, not going-away into the building: indeed these stones, the ones which have become-scabby, are the ones who have known the truth, but are not remaining-on it, nor 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 major part in the righteousness, but they are being-chipped. Indeed, they are withdrawn-away and they are not completely-total.”

36.5 “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 ones indeed have 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.”

37.6 And I answered her and said, “Therefore, lady, at-what-time will they be of good-use into the building?”

“Whenever the riches, the ones which are leading-their-souls-away, might be trimmed from them,” she declared, “then will they be of-good-use within the
building to God. 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 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 the same stones which is being built might be completely-finished, then the end is here.13 Instead, it will be built-upon quickly. Do not be inquiring-of me any more.14 This recollecting and the renewing of your* spirits is sufficient for you and for the holy-ones. 54.8) Therefore, this revelation was not revealed to you alone, but instead in order that you might make it clear to everyone 55.11 after three days, for it is necessary for you to comprehend this first. Now this is what I am instructing you first. 11.1 Hermes: to utter all these words which I am going to be saying you into the ears of the holy-ones, in order that, when they hear and do them, they might be cleansed from their wickednesses— even you along with them.

56.17.1) "Hear me, you* children. I nourished you* up in much simplicity and lack-of-evil and solemnity, because of the mercy of the Lord.16 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,17 instead also be sharing-with the ones who are lacking things for themselves. 58.8) For indeed, some people, from their many meats, contract a weakness in their flesh, and ruin their flesh. But the ones who are not having their food, from their many meats, ruin their flesh due to the fact that they are not having the sufficient amount of nourishment, and their body is being utterly-destroyed. 59.4) Therefore, this lack-of-sharing is harmful to all of you*, the ones who are having abundance and are not sharing-with the ones who are lacking things for themselves. 60.9) "All of you*, be looking out for the judgment, the judgment which is coming-up upon you*. Therefore, all of you*, the ones who are surpassing others, seek-out the ones who are hungering as-long-as19 the tower is not yet finished. But whenever the ones who are hungering are looking for the tower to be finished, you* will want to be doing much good and you* will not have an opportunity. 61.6) Therefore, all of you*, the ones who are prancing20 in your* riches, be looking out, lest perhaps the ones who are being-made-to-lack will groan, and their groaning will ascend before the Lord.22 and all of you* along with your* good things21 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, to the ones in the first-seats: Do not be becoming like the druggists.23 Therefore, indeed the druggists carry their drugs24 within their boxes, but you* carry your* drug and your* poison within the heart. 63.8) All of you* are hardened and do not want to cleanse your* hearts; and you* do not want to mix-together25 your* sensibilities upon a clean heart, in order that you might have mercy from the King, the Great King. 64.9) Therefore, be looking out, you* children, lest perhaps these dissensions of yours26 will defraud you* of your* life. 65.10) How are you* wanting to be disciplining the elect-ones of the Lord, while you* are letting them yourself not be being in the discipline? Therefore, be disciplining from me, you*. And then all of you* will not have an opportunity.

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.

11 literally “shouted-up”
12 literally “Therefore, as if-at-any-time...finished, the mind is having”
13 literally “Be no more-inquiring of me nothing”
14 [3:6] Gk(S,Bod,X4706), Lat(V) / Gk(S1), Lat(P), Eth omit “For”
15 [3:37] Gk(A): Lat(V) ”for you yourself were from these stones” / Lat(V) “for you too will be more useful from the same stones” / Eth “for you yourself will [be] from these stones” / Gk(S) omit
16 literally “wayless” (also later in vere)
17 literally “do not be seeking out any more”
18 literally “to the ones in the first-seats:”
19 [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 have been birthed from. For it will be happening to them as it happened to them in which they were placed because of their wicked works”
20 [3:45] others “of God”
21 literally “grabbing”
22 [3:48] Gk(A), Lat(VP), Eth / Gk(S) “wicked works and every wicked desire,” and
23 [3:50] Lat(V) “They have equal powers, but their powers are connected with”
She answered me and said, “It is necessary for you to inquire of a different person about these things, in order that they might be revealed to you.”

68:3 Now indeed, brothers, in the former vision, the one I had last year, she was made seen to me as an extremely elder 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 had a remarkable beauty; but she was only having hair which was elderly. But at the end, she was cheerful and was sitting on a bench. 71:6 I was extremely deeply-grieved about these things, because of my wanting to know this revelation.

And in a vision of the night, I looked at the elderly woman speaking to me, “Every asking needs humble-mindedness. Therefore, fast, and you will take for yourself from the Lord what you are requesting.”

72:7 For one day, and that same night a young man was made seen to me, and he said to me, “Why are you, by your own hand, requesting for revelations in your beseecing? 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 long are all of you going to be unintelligent? Instead, it is the double-souls of all of you which are making all of you unintelligent, and the act to not be having your heart directed toward the Lord.”

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

76:11 “Be hearing,” he declared, “about the three forms which you are seeking-for. 77:2 Why indeed was she made seen to you as an elderly woman and sitting on a seat in the first vision? Because your spirit was elderly and has already been withered-away, and is not having any power in consequence of your* maladies and double-souls. 78:3 For even as the elders, no longer having a hope of the act to rejuvenate, have nothing else that they might be anticipating except the final sleep, in the same way, also all of you*, softened by the mundane affairs of life, delivered yourselves to this indifference, and did not cast yourself* worries upon the Lord. Instead, your* mindset was shattered and all of you* grew old with your* griefs.”

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

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

80:5 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 destination), he is waiting-for 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 this13 strength. And he is no-longer reclining himself; instead he has stood up, and his spirit is being rejuvenated, the spirit which has already been corrupted from his former acts.14 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:15 82:9 that 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,16 after he saw your* strengthening,16 were made-to-rejoice.

And this is why he made the building of the tower clear to all of you*, and will make different matters clear, if-at-any-time you* live at peace among yourselves outside of a whole heart.

83:2 (1) “Now in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful.17 (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-for nothing else except for the message which he heard, and for his remaining days is being made-strong into doing what is good and his spirit is being rejuvenated due to the joy which he took, so also in the same way, all of you18 have taken a rejuvenation after you* saw these good things. 19 (3) And because you saw her sitting on a bench, this means that the position is strong, because the bench has four feet and has stood strongly. For even the world is being upheld by four elements. 20 Therefore, the ones who changed-their mind totally-completely will become young and have been founded, after they changed-their-mind21 out of a whole heart. You have received the revelation in full, totally-complete. May you no longer request22 anything more about a revelation.23 But if-at-any-time something might be being necessary, it will be revealed to you.”

CHAPTER 4

1:1 Vision 4

This is a vision which I saw,24 brothers, twenty days after the former vision (the one which came-to-pass), in-regard-to a type of the tribulation, the tribulation which is coming-upon us:

2 I was going-away into a field by the Via Campana.25 The place is about ten stadia off the way, the public way, but it is easily reached.26 3 Therefore, while I was walking-around alone, I begged27 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 and28 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 behold, I was looking-at a cloud-of-dust going up, as it were, into the heaven. And I began to be saying in myself, “Are livestock coming and arising a cloud-of-dust?” Now it was about a stade from me.

6 While29 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-at30 a great beast—something-like31 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 weeping32 and to be asking the Lord, in order that he might33 redeem me from it. And I was again-reminded34 of the word which I had35 heard, “You will not36 be double-souled, Hermas.”

8 Therefore, brothers, after I dressed myself with the faith of the Lord37 and after I was caused-to-have-remembrance of the18 great things he taught me, I, after I became-encouraged, faced the beast.38 Now the beast was coming with such a whizzing, so as to be being able to ruin a city with one stroke.39 I came40 near it. And I saw—it was as large as it was, I fastened41 for myself out on the ground, and it did nothing except project42 its tongue. And it did not move at-all43 until when I passed it. 10 Now the beast was having four complications on its head: black, next red-as-fire and blood-red, next golden, next white.

11:2.1 Now after the event for me to pass the beast and to come-forward about 30 feet, behold, a virgin went-to-me42 me, having been ornamented as if
she was going-forth out of a bridal-chamber, dressed entirely in white and with white sandals, having been veiled till the forehead, but her veilings was a turban. But her hair was white. 12:1 I knew from the former visions that she is the Assembly, and so I became more-cheerful.

She greeted me, saying, “Be rejoicing, you human.” And I greeted her in turn, “Be rejoicing, lady.” 13:9 She knew 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 being 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 the Lord, whose name is Thergi; and he blocked-it up its mouth, in order that it might not ruin you. You have fled-out-of a great tribulation, due to your faith, and because, after you saw such a large beast, you did not become double-souled.

15:5 Therefore, being 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 for your likeness, the one is over the beasts, whose name is Thergi; and he blocked-it up its mouth, in order that it might not ruin you. All of you*, cast your* worries on 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 commencing his wrath 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 was better for them. 17:21 So 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, 21:4 being proved. Therefore, the ones who remained and were set-on-fire by these things11 will be cleansed. For even as the gold-piece throws-off its dross, so in the same way all of you*, will be cleansed and put on fire. And all of you*, will be changed into a perpetual life. Therefore, you* might make yourselves ready for your likeness, the one is over the beasts, whose name is Thergi; and he blocked-it up its mouth, in order that it might not ruin you. All of you*, cast your* worries on upon the Lord and he will set them straight.

22:7 Therefore, 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. 23:17 And I, after I was filled with fear, turned-back and went backwards, thinking that the beast was coming.

CHAPTER 5

1:5 Revelation 518

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

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

3 I thought that he would present to put me to-the-test, 22 and I said to him, “For who are you?” Then I declared, “For I know to whom I was delivered.” He said to me, “You do not recognize me?” “No,” I declared.

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

5 But he answered me and said, “Do not be being confused, 23 instead be being made-strong in the instructions which I am going to be instructing you.” Then he declared, “For I was commissioned in order to show to you again, all the things which you previously saw—their main-points which27 are beneficial to all of you*. First of all, write my instructions and the parables. But write the other things exactly-as I will show to you.” Then he declared, “Due to this reason, I am instructing you to write the instructions and parables first, in order that you might be reading them aloud by your own hand, and might be enabled to observe them.”

6 Therefore, I wrote the instructions and parables exactly-as he instructed me. 7 Therefore, if-at-any-time all of you*, after you* heard them, might observe them and might go in them, and might work in them in a clean heart, you* will take for yourselves from the Lord as many things as he made-profession to you? But the calumny is wicked, 20 and I will even hold something against your brother. Therefore, in this manner, you will be guilty of the sin of the calumniator. 3 The calumniator is wicked, 4 an unstable demon, never at peace; but instead always residing amid30 dissensions. Therefore, be distancing yourself from it and you will always be on3 good-terms with all persons.

CHAPTER 6

26:1 Instruction 1

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

27:1 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 wickedness which is causing the life of the humans-to-be-lost. 2 Indeed, first of all, if you are guilty of the sin of you* and do not be sweated with a calumniator, the one is over the beasts, whose name is Thergi, and he blocked-it up its mouth, in order that it might not ruin you. All of you*, cast your* worries on upon the Lord and he will set them straight.

2 And 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. For22 after you have faith in it, you** will even hold something against your brother. Therefore, in this manner, you will be guilty of the sin of the calumniator. 3 The calumniator is wicked, an unstable demon, never at peace; but instead always residing amid dissensions. Therefore, be distancing yourself from it and you will always be on good-terms with all persons.

1 [4:13] Lat(V) “of God”
2 [4:14] Lat(V) “your loneliness and anxiety”
3 [4:14] Lat(V) “on the Lord”
4 [4:14] Gk(A), Lat(V), Eth / Gk(S) “the holy messenger”
5 [4:15] Lat(V) “of God”
6 [4:16] Lat(V) “sends you help. But woe to the double-souled”
7 literally “was more-pickled (i.e. ‘more-chosen’) to them”
8 literally “into”
9 literally “dwelling-down”
10 [4:20] Gk(S), Lat(VP) (lit. “dwelling-down in them”) / Gk(A), Eth “dwelling-down in it”
11 literally “by them” (neuter)
12 literally “unto”
13 literally “double-down”
14 [4:21] Gk(S) “will dwell into a perpetual life.”
15 [4:21] Gk(S) “that you should put-faith in it” (also in next sentence)
16 [7:2] Gk(A, Ath, Ant), Lat(V), Eth / Gk(S), Lat(P) omit “For”
17 [7:2] Lat(V) “sin of the calumniator, and if you believe the calumniator, you will also be guilty of sin, in that you have believed one who speaks evil of your brother.”
18 [7:3] Lat(V) “For slander is murder:” / Lat(P) “For it is wicked to slander anyone.”
19 Literally “always dwelling-down in it”
20 [7:3] Literally “always have
4 “But dress yourself with the solemnity in which there is no wickedness to cause a stumbling-block, but instead all things which are level and cheerful. Be working the good work; and out of the fruit of your labors which God is giving to you, be giving to all persons who are lacking things for themselves, with simplicity, not wavering to whom you might give or to whom you might not give. Be giving to all persons.1 For God is wanting us to be giving to all persons from his own presents. 5 Therefore, the ones who are taking will give back an account to God with both hand and heart 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,1 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 distinguishing2 to whom he might give or to whom he might not give. Therefore, the ministry which was finished why simplicity became glorious in God’s presence. Therefore, the one who is ministering in-this-manner with simplicity will live for himself to God.3

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

CHAPTER 8

Instruction 3

Again he said5 to me, “Be loving truth and let nothing but truth6 be going forth out of your mouth, in order that the spirit which God caused forth out of your mouth, in order that the spirit which God caused to work to all persons.7 Therefore, let the fruit of your words be residing for all times.”

24° 24°

7 Therefore, 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 persons8 and exhibited my lie as if it were truthful in the presence of all humans. And not-even-at-any-time did anyone speak-against me. Instead, they were made-to-put-faith in my account. Therefore, lord,” I declared, “how am I being able to live for myself after I acted out these things?”

4 Indeed, he declared, “you are thinking beautifully and in-truth. For it is necessary for you, as a slave of a god, to be going to truth and not to allow a wicked conscience to be residing9 with the spirit of the truth, nor-even to be bringing grief upon the spirit of God,10 the solemn and truthful spirit.”

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

5 Therefore,” he declared, “you are now hearing them. So be observing them, in order that even the lies formerly uttered in your activities might become faithful.11 For now that these present statements of yours were found to be truthful, it is possible for those lies to become faithful. If-at-any-time you might observe these things, and might utter nothing but the truth12 from now on, you will be able to acquire life for yourself. And whoever might hear this instruction and will account. Therefore, let the fruit of your words be residing for all times.”

CHAPTER 9

Instruction 4

He declared,1 “I instruct you to be guarding16 your purity. And do not be letting it ascend upon your heart to think about another man’s woman,17 or about sexual-immorality,18 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,19 you will not-even-at-any-time fall into sin. 2 For if-at-any-time this very wicked20 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,21 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 producing22 for himself. 3 Therefore, you be looking out!23 Be distancing yourself from this reflection. For where solemnity is residing,24 there, upon a heart of a righteous man, lawlessness ought25 not to be ascending.”

26° 26°

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, and is he remaining alone. And, if-at-any-time anyone might work this, wicked wicked reflection, he is producing22 for himself. And truly, he declared, “If-at-any-time the man might not favorably receive her, he is sinning, and he is drawing a great sin upon himself. Instead, it is necessary for the one who has sinned and who is changing-his-mind to be favorably-received, but not often.22 For there is but one change-of-mind for the slaves of God. Due to providing an opportunity for her to have the change-of-mind, the man is being-indebted not to be marrying. This same act applies15 to both a woman and a man.

“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 adulterated. And as-a-result, if-at-any-time someone3 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 you4 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 excuse15 in order that the act might be completely-finished in this way, but instead, with this7 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.3 For he is himself the One who has authority of all things.”

12 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 days, not only do I not have-insight at all and my heart has been perturbed by my former acts. Give intelligence to me, because I am extremely senseless and comprehend absolutely42 nothing.”

18° 18°

18 [9:1] Gk(S,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 times”

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° 24°

[9:1] “with me, give me a few words of explanation”

[9:9] Lat(V) “she”

[9:11] Lat(V) “marriage” elsewhere translated “observing”

[9:1] Lat(V) “marriage”

1 [7:4] Gk(SA) / Gk(X4706?), others omit “Be giving to all persons”

2 [7:5] Gk(S) / Gk(A) “out of”

3 [7:5] Lat(V) omit “For those that receive…punishment,”

4 literally “lack of-faith”

5 [7:6] Lat(V) “give. And he has finished this service to God simply and gloriously.”

6 [7:7] Lat(V), others / Gk(A) seems to read “lack of-evil”

7 [7:7] Lat(V) add

8 literally “and let all truth”

9 literally “caused-to-dwell-down”

10 [8:1] [“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 “dwelling-down”

13 [8:4] Lat(V) add

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

15 [8:5] 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”
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-minds," he declared.8 "Or does this very act for the opportunity to change-one’s-mind not seem to you to be intelligence?" he declared.9 "The opportunity to change-one’s-mind is great intelligence," he declared.10 "For the man,11 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, you see,12 that the change-of-mind is great intelligence."

14:3 “Lord,” I declared,13 “this then is why I am inquiring-precisely from you about all-things (indeed, first of all, because I am sinful) in order that I might know what-kind of works I must work so that I will live for myself, because my sins are many and varied."

15:4 "You will be speaking for yourself," he declared,14 "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."15

16:1.1 "I will still continue to inquire," I declared.16 "Be speaking," he declared.

"Lord," I declared,17 "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,18 at the time I was made alive after I heard these things precisely in this manner. For I have come to know that, if-at-any-time I will add no more to my sins, I will be saved."19

"You will be saved," he declared,20 "as well as as-many-of-those if-at-any-time they might do these things."

23:2.1 Once again he asked me, saying, "Lord, since you have tolerated me once, still make this clear to me also."21

"Be speaking," he declared.22 "Lord," I declared,23 "if-at-any-time a certain woman, or again, a man might fall-asleep, and a certain one from among24 them might marry, surely the one who marries is not sinning, is he?"

24:2 "He is not sinning," he declared.25 "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.225:3 Therefore, be keeping your purity and your solemnity, and you will live for yourself to God.26 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 day27 of which you were delivered to me, and I might residing28 into your house.29 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

10:3 Instruction 5

"Be becoming longsuffering and intelligent," he declared,30 "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 before 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-

1.14 the spirit, and it is having the good-condition within itself.3 For if-at-any-time irritation 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-

10:4 public-service to the Lord exactly-as the Lord is wishing; it is being stained by the irritation. For the Lord is residing2 in the longsuffering, but the Slanderer in the irritation.3 Therefore, if both of the spirits are residing2 upon the same place, it is non-beneficial and wicked for that human in whom they are residing.33

5 For if-at-any-time you might take an extremely small amount of wormwood and might be pouring3 into it a ceramic-jar of honey, is not-surely the honey ruined3 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 be-lost. And it no longer has favor in the presence of the owner,3 ever since it has been taken and lost its use. But if-at-any-time the wormwood might not be thrown into the honey, it is found to be sweet and becomes of good-use to its owner; because you see, that the longsuffering is very sweet, far more than the honey, and is of good-use to the Lord, and he is residing3 in it. But the irritation is bitter and useless. Therefore, if-at-any-time the irritation might be mixed with the longsuffering, the longsuffering is stained and the human’s petition is no longer3 of good-use to God."

7 "Lord," I declared,35 "I was wanting to know the operation of the irritation, in order that I might guard myself from it."

"And truly," he declared,36 "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 Righteousness36 am with you. But all persons will also keep themselves distant from it and will live to God, as-many-as might change-their-mind out of their whole heart. For I will be with them and might keep them with me; for all of them were pronounced-righteous by the most-solenn messenger."

8:34 "Now be hearing," he declared;37 "how wicked is the operation of the irritation, and how injurious,40 and how it turns-upsidedown the slaves 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,42 because the power of the Lord43 is with them. But it is misleading-away the ones who are being emptied and double-souled.44 9:2 But whenever it might see the humans as these standing-well, it camps itself into the heart of that human, and, for no reason at all,44 the man or the woman becomes bitter for the sake of mundane45 activities, or about meats or

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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” literally “different” literally “of sins of ours” literally “bitter” literally “for it is having in this manner” literally “of Gk(Clemens) / Gk(A) “For someone” literally “dwelling-down” literally “occasion” literally “of Lat(V) “and the wickedness” literally “of Lat(V) “Slanderer, which he practices in plotting against the servants of God, and malignant designs against them”
3 [9:21] Lat(V) add
4 [9:21] Gk(A)/ Gk(X4706), Lat(VP), Eth seems to omit “day”
5 [9:25] Gk(A), Gk(X4706), Lat(VP), Eth (lit. “shell-down”)) / Lat(V) “I am dwelling-down”
6 [9:26] Gk(X4706) “of” / Gk(A) “to”
7 literally “dwelling-down” (also two more times in this verse)
8 [10:2] Lat(V) “place, but rejoicing he will be expanded, and he will feast in the vessel in which he dwells, and he will serve the Lord joyfully in the midst of great peace.” / Lat(V) “place, he will serve the Lord in much cheerfulness, and he will serve the Lord joyfully in the midst of great peace.” / Lat(V) “place, he will serve the Lord in much cheerfulness” literally “dwelling-down” (also two more times in this verse)
9 [10:3] Lat(V) “For the Lord dwells in calmness and greatness of mind, but irritability is the Slanderer’s house of entertainment.” / Lat(V) omit
10 literally “dwelling-down” (also later in verse) literally “pouring-out” usually translated elsewhere “made-to-disappear” literally “whole” literally “master” (also in next occurrence) literally “dwelling-down” literally “of Lat(V) “the mind is distressed and” / Lat(V) omit
13 [10:6] Gk(X4706,Ant), Lat(VP), Eth / Gk(A) add
14 [10:6] Gk(X4706), Lat(VP) / Eth omit “Lord” elsewhere translated “may observe it”
15 [10:7] Lat(V) add
16 [10:7] Lat(V) “And all who depart from anger and repent with their whole heart will live to God.”
17 literally “of Lat(V) “a great thing to the anger, because”
18 [10:8] Lat(V) “slaves of God. For those who are full of the faith receive no harm from it,”
19 [10:8] Gk(Ath2), Lat(VP), Eth / Lat(V) “of God” / Gk(A) “of the
20 [10:8] Lat(V) “them; for it is the empty and the dissolute who it overthrews.”
21 literally “and out of the nothing” (similar to the English idiom “out of the blue”) literally “of-this-lifetime”
some stinginess, or about some friend,1 or about a giving or a receiving, or about some such stupid affairs. For all these things are stupid, and empty, and senseless and non-beneficial to the slaves of God.

10:3 “But the longsuffering is great and strong, and having power, and is sturdy, and thriving itself in a great expanse; it is cheerful, leap-frogging, being free-from-worry, glorying the Lord in every season, having nothing bitter in itself, remaining-near through everything while being meek and tranquill. Therefore, the longsuffering is residing11 with the ones who are having the faith totally-sound.

11:4 “Now, the irritability is, indeed in the first place, stupid, both frivolous and senseless. Next, out of the senselessness comes bitterness, next,2 out of the bitterness, fury; but out of the fury, anger, wrath. Next, this wrath, being compounded3 of out so many evils, becomes a great and unhealable sin.4 For whenever all these spirits5 might be residing together in one container, the spirit, the holy spirit, is no longer having-room for that5 container,6 instead, it overflows.12

13:4 Therefore, a666 delicate spirit, not having a custom to be dwelling7 with a wicked spirit nor-even with harshness,8 withdraws-away from the human, the human such as this, and it seeks to be dwelling with meekness and tranquility. 14:7 Next, whenever all of the spirit9 might go away from that human in whom it is residing,10 that human becomes empty of the spirit, that righteous spirit; and for the remaining time he, having been filled with11 these spirits, the wicked spirits, is being unstable in every act, being pulled around here and-there20 by the spirits,22 the wicked spirits. And he is wholly being blinded from having the mindset, the good mindset. Therefore, this is how it happens to all the irresistible men.

15:8 “Therefore, be distancing yourself from the irritability, the most-wicked spirit. But dress yourself with the longsuffering, and be withstanding the irritability and the bitterness, and be found by God with the solemnity, that solemnity which is being lived by the Lord.24 Therefore, be looking out, lest perhaps you might neglect this instruction,25 16:9 For if-at-any-time you might master26 the instruction, you might be being able to live,27 and you will be able to observe the remaining instructions which I am going to be instructing you. Therefore,28 be being made-strong29 and be being empowered in these instructions; and let as-many-of-those, if-at-any-time they will want30 to be going in them, also be being empowered.”31

CHAPTER 11

11:1 Instruction 6

“Instruction 6

I instructed you in the first instruction,” he declared,4 “in order that you might observe the faith, and the fear, and the self-restraint.”32

“Yes, Lord,” I declared.

“Instead, I now want to also make their powers clear to you,” he declared,4 “in order that you might comprehend what power and operation each has. For their operations are twofold. Therefore, they apply34 onto something which is righteous and something which is unrighteous. 2 Therefore, be having-faith in what is righteous,35 but may you not have-faith in what is unrighteous.36 For what is righteous37 has an upright way, but what is unrighteous38 has a twisted way. Instead, you39 be going in the upright and level way, and leave the twisted one alone. 3 For the twisted way does not have paths; instead, there are roadless-regions39 and many stumbling-blocks, and it is rough and thorny and it leading to destruction.40 Therefore,41 it is harmful to the humans42 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 see43 that it is more beneficial44 to be going in this way. 5 “Lord,” I declared,45 “it pleases me46 to be going in this way.”

“You will go in it,” he declared.47 “And whoever might turn-back toward the Lord out of a whole heart will go in it.”

11:11 “Now be hearing about the faith,” he declared48 “And a desire for women, 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 righteousness is with you. Therefore, these are the works of the messenger of the righteousness. Therefore, be having-faith in this one and his works.

9:4 Therefore,49 also be seeing the works of the messenger of the wickedness. First of all, he is irritating, 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,90 he will straightway utter with you about righteousness, about purity, about solemnity, and about self-sufficiency, and about every righteous work, and about his teaching is wicked in every work. For if-at-any-time a certain man might be most-faithful,50 and the reflection of this messenger might ascend upon his heart, it is necessary for he or she, out of an obligation, to do some good work.

14:9 “Therefore, you see,” he declared,51 “that it is beautiful to be following the messenger of the righteousness, but to bid-farewell to the messenger of the wickedness. 15:10 Indeed, this instruction makes-clear the things about the faith, in order that you might have-faith in the works of the messenger of the righteousness, and, after you worked them for yourself, will live for yourself to God. But be having-faith that the works of the messenger of the wickedness are harsh. If you do not work them, you will live for yourself to God.”52

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1 [10:9] Gk(A) omit “or about some friend”
2 [10:10] literally “dwelling-down”
3 [10:11] Gk(X3526) / Gk(A), etc. add “or about some friend”
5 [11:11] Gk(X3526) / Gk(A), etc. “but”
6 [11:19] Gk(A) / Gk(X3526) “fury” (in error)
7 [10:11] Gk(X3526) / Gk(Ath2), Lat(P), Eth “the”
8 [10:12] Eth / Gk(X3526) “all the spirit” / Gk(Ath2) “these spirits” / Gk(Ath2) “all these humans” / Lat(P) “so many spirits” / Lat(V) “all these”
9 [10:13] literally “dwelling-down”
10 [10:12] 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 [10:13] literally “their irritability”
12 [10:13] Gk(X3526) / Gk(A) “the”
13 [10:14] Gk(X3526) / Gk(Ath2), Lat(P), Eth “the”
14 [10:14] Gk(X3526), etc. / Gk(Ath2) “of”
15 [10:14] Gk(X3526), Ath2 / Gk(A) “and-to-dether”
16 [10:14] Gk(X3526), Lat(P), Eth “from”
17 [10:14] Gk(A) / Gk(Ath2) “humans”
18 [10:15] Gk(X3526) / Gk(Ath2) “most-wicked”
19 [10:15] Lat(V) “found by God with purity and charity”
20 [10:15] Gk(A) / Gk(X3526) “neglect of this instruction”
21 [10:16] Lat(V) “these instructions, so that you may live to God, and those who observe these instructions will live to God.”
22 [11:1] Gk(X3526), etc. / Gk(Ath2) “and the one who will restrain himself” / Lat(V) “and the change-of-mind”
23 [11:1] Gk(X3526) / Gk(A) etc. “must add”
24 [10:16] literally “they are being laid”
25 [10:16] literally “the righteous thing”
26 [10:16] literally “to the unrighteous thing”
27 [11:11] Gk(X3526) / Gk(X3526) “and the one who will restrain himself” / Lat(V) “and the change-of-mind”
28 [11:1] Gk(X3526) / Gk(Ath2), Lat(P) “inh” and “be patient”
31 [11:1] literally “the righteous thing”
32 [11:1] literally “to the unrighteous thing”
33 [11:11] Gk(X3526), etc. / Gk(Ath2) “and the one who will restrain himself” / Lat(V) “and the change-of-mind”
34 [11:1] Gk(X3526) / Gk(Ath2), Lat(P) “inh” and “be patient”
CHAPTER 12
10.1 Instruction 7

“Be filled with fear of the Lord,” he declared, “and be observing his instructions,” he said. “Therefore, by observing the instructions of God you will be powerful in every act, and your act will be incomparable. 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 filling yourself with fear of the Slanderer. For by filling yourself with fear-of-the Lord you will dominate the Slanderer, because there is no power in him. But in whom there is no power, neither is there a source of fear. But in whom there is power which is glorious, there is also a source of fear in him. For everyone who is having a source of fear, but the one not having power is despised by all persons.

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

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

“Because,” he declared, “all the creation fears the Lord, but not all are observing his instructions. Therefore, the life in-the-presence of God is of the ones who are filling themselves with-fear-of him and are observing his instructions. But there is no life in them 11 for the ones who are filling themselves with-fear God and 12 not observing his instructions.”

CHAPTER 13
10.1 Instruction 8

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

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

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

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

“Be hearing,” he declared. “From adultery and sexual-immorality, from a lawless intoxicating-drink, 1 from wicked luxury, from many meats and an extravagant eating, from boasting and high-mindedness and arrogance, and from an act-of-lying and calumny and hypocrisy, the remembrance-of evil, and all reviling. 4 These are the works which are most wicked of all in the life of the humans. Therefore, it is necessary for the slave of God to be restraining himself from these works. For the person who is not restraining himself from these things is not being able-to live to God. Therefore, be hearing the things which follow these things.”

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

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

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

“Therefore,” he declared, “it is necessary for the ones being-enslaved to God to be restraining themselves from all these things. Therefore, be restraining yourself from all these, in order that you might live for yourself to God and will be enroiled with the ones who are restraining themselves from these things.

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

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

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

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

10 “Next, hear the things which follow these,” he declared, “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, 2 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 longsuffering, to not have a revengeful-spirit, to not be being angry, to not be being letting any who have been impeded from the faith to be being thrown-away but instead to be turning them back and to be making them of good-cheer, to be admonishing any who are sinning, to not be putting owers of debt and indigent men under-tribulation, and if there are any other actions like these. 11 Does it not seem to you,” he declared, “that these acts are good?”

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

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

CHAPTER 14
10.1 Instruction 9

He said to me, “Lift the double-soul from yourself. And, indeed, may you not be altogether 2 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 am I, after having said so much again to him?’ 3 Do not be thoroughly-rationalizing these things. Instead, out of your whole heart, turn-back toward the Lord and be requesting from him for yourself without-wavering, and you will know for yourself his more tender-commpassion, 2 that he will 13 never leave you behind. 14 Instead, he will bring-to-fullness the request of your soul. 3 For God is not like the humans who are remembering-past-evil; instead, he is not remembering-past-evil, and he has compassion on his making. 4 Therefore, as for you, cleanse your heart from all the vanities of this age and from the words which have been previously-stated, 26 and be requesting from the Lord for yourself, and you will get all-things for yourself from him, and you will be not-lacking 26 literally “you for these sins to be wicked”

10.1 Instruction 9

He said to me, “Lift the double-soul from yourself. And, indeed, may you not be altogether 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 am I, after having said so much again to him?’ 3 Do not be thoroughly-rationalizing these things. Instead, out of your whole heart, turn-back toward the Lord and be requesting from him for yourself without-wavering, and you will know for yourself his more tender-commpassion, 2 that he will 13 never leave you behind. 14 Instead, he will bring-to-fullness the request of your soul. 3 For God is not like the humans who are remembering-past-evil; instead, he is not remembering-past-evil, and he has compassion on his making. 4 Therefore, as for you, cleanse your heart from all the vanities of this age and from the words which have been previously-stated, 26 and be requesting from the Lord for yourself, and you will get all-things for yourself from him, and you will be not-lacking
from all your requests, if-at-any-time you might request for yourself² from the Lord without-wavering.

² "But" if-at-any-time you might waver in your heart, you will never get any³ of your requests for yourself.⁴ For the ones who are⁵ wavering in God, these are the double-souled men and they are altogether⁶ obtaining none of their requests.⁷

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,⁸ because they are requesting for themselves without-wavering, being double-souled in nothing. For every man who is double-souled, if-at-any-time he might change-his-mind, will be saved¹⁰ with difficulty.⁹ 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 get¹¹ 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 getting¹² your request from the Lord rather slowly, do not be double-souled because you did not quickly get¹³ the request of your soul. For by all means, you are getting¹⁴ your request slowly on account of some testing or some trespass¹⁵ of which you are ignorant.⁸ Therefore, may you not stop¹⁶ requesting for yourself the request of your soul, and you will get¹⁷ 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 daughter¹⁸ of the Slanderer, and it acts extremely wicked to the slaves of God.¹⁰ Therefore, despite the double-soul and dominate it in every affair, after you have dressed yourself with the faith, the strong and powerful faith.¹¹ For the faith is making-a-profession of all things, completes all things; but the double-soul, which is not even having-faith in itself, fails of all the works which it acts.

¹¹ "You see," then, he declared,¹² "that the faith is from-above, from the Lord.²⁰ 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,¹³ 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 are²¹ being like minded will live for themselves to God."¹²

CHAPTER 15
I:40.1) Instruction 10

³³ "Lift the grief from yourself," he declared³⁴. "For even it is a sister of the double-soul and the irritability."³⁵

² "Lord," he declared,³⁶ "how is it a sister of these two? For it seems³⁷ to me that irritability is³⁸ one thing, and a double-soul another, and grief another.³⁹

"You are unintelligent, O human," he declared,⁴₀ "not to know,⁴¹ that the grief is more wicked than all the spirits and the strangest of 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."³⁴ "I am an intelligent, Lord," I declared,³⁵ "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."³⁶

³ "Be hearing," he declared.³³ "There are the ones who never-at-any-time searched concerning³⁴ 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.²⁶ Therefore, as-many-as are being laid-to-these matters are not comprehending the parables of the godhood. For they are being overshadowed by these acts, and they are destroyed and become having been left-dry-and-barren.

²⁵ "Exactly-as vineyards, the beautiful vineyards, whenever they might obtain neglect, become dry and-barren from the thorns and various vegetations, in this manner, the humans, the ones who had-faith and are falling into these many acts comprehending all the things being said to them and they are gaining-insight about them,²⁶ because they have the fear of the Lord in themselves. For where the Lord is residing,²⁷ 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 declared⁸, "how the grief wears-down the spirit, the holy spirit, and again saves.⁹² Whensoever 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.³³ Next, again whenever the irritability might be glued to the human in-regard-to³⁴ any affair and he might become very embittered, the grief goes-in into the heart of the human, the human who became-irritated; and he is grieved at the act which he acted out, and changed-his-mind because he worked a wicked deed.

¹⁰ "Therefore, this grief is thought to be having salvation, because he changes the spirit of the wicked deed which he acted out.³⁵ Therefore, both of the acts grieve the spirit: indeed, the double-soul, because he did not attain the act itself, but the irritability because he acted out the wicked deed. Therefore both, the double-soul and the irritability, are grievous to the spirit, the holy spirit.¹¹ Therefore, lift the grief from yourself; and do not be causing the spirit, the holy spirit, the one residing³⁶ in you, to suffer tribulation, lest-perhaps it might petition to God³⁷ for itself and might withdraw from you.¹² For the spirit of God, the spirit which was given into this flesh, does not bear-up under grief nor constriction.

¹³ (42.1) "Therefore, dress yourself with the cheerfulness, the cheerfulness which is always having favor in-the-presence of God⁸ and which is very-acceptable to him; and be reveling in it. For every man who is cheerful is working good, and is being good minded, and is despising the grief.¹⁴ But the grieved 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.³⁸ For the petition of a grieved man is not having power of the act to ascend upon the sacrificial-altar of God.

¹⁵ "Why does the petition of the grieving man not ascend upon the sacrificial-altar of God?" I declared.³⁹ "Because the grief stains his heart," he declared,⁴₀ "Therefore, the grief, having been mingled with the petition, does not allow⁴¹ the petition to ascend clean upon the sacrificial-altar. For exactly-as vinegar and wine having been mingled onto the same uqnsil does not have the same pleasure as wine alone gives, so in-this manner the grief, having been mingled with the holy spirit, does not have the same power of petition as the holy spirit alone would have.¹⁶ 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."¹²

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³命中: 14:4] GK(A1783), etc. / GK(A), Lat(P) / "as much as−−whatever"

²²] 14:4 GK(A), Athanasios2) / Gk(X1783), etc. / request for yourself

²³] 14:5 GK(A1783), etc. / GK(A) omit “But”

³¹] literally “take”

³²] 14:5 GK(Ant,Ath1783) omit “any”

³³] 14:5 GK(Athanasios,Ant) / Gk(X1783) / “you might…requests”

³⁴] 14:5 GK(A1783), etc. / (For…are) / “For as” / (Gk(Athanasios1) “For” literally “wholly”

³⁵] literally “taking”

³⁶] 14:6 Lat(V) “will live to God”

³⁷] literally “take”

³⁸] literally “taking”

³⁹] 14:7] 14:8 K(A1783, Ath1786) / Lat(V), Eth / “or a trespass of yours” / “or some trespasses” / Gk(Ath1) “or a trespass”

⁴⁰] literally “leave−off”

⁴¹] literally “take”

⁴²] 14:9] Gk(Ath), Lat(VP), Eth / Gk(A) “sister” / Gk(Athanasios) “offspringing”

⁴³] literally “look−at”

⁴⁴] 14:11] Lat(V) “from God”

⁴⁵] 14:12] Gk(Ath), Lat(P) / Gk(A), Lat(V), Eth / “were”

⁴⁶] literally “is−thought”

⁴⁷] literally “me for irritability to be”

⁴⁸] "and do not know”

⁴⁹] literally “about” (also later in verse)
He showed to me humans who were sitting themselves on a bench, and a different human who was sitting himself on a seat. And he said to me, “Are you looking at the ones who are sitting themselves on the bench?”

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

“These are faithful humans,” he declared. “And the one who is sitting himself on the seat is a false-prophet who is causing the mindset of the slaves to God to be-lost. But it is caused that of the double-souled humans to be-lost, not that of the faithful one.”

2 Therefore these double-souled humans come to him as to a soothsayer and inquire-of him about what will resultantly happen to them. That false-prophet, having no power of a spirit which is divine within himself, utters with them in accordance with their inquiries, and in accordance with their desires, their wicked desires, and he fills their souls with expectations exactly-as they are wishing.

3 For he is empty and he gives empty answers to empty humans. For if-at-any-time there is something which he might be inquired about, he answers toward the emptiness of that human. But he is even uttering certain words which are truthful. For the Slanderer fills him with his own spirit, to see if he will be able rip apart someone of the righteous-ones.

4 “Therefore, as-many-as are strong in the faith of the Lord, having dressed themselves with the truth, are not being glued to this kind of spirit. Instead, they are distancing themselves from these spirits. But as-many-as are double-souled and change-their mind frequently, soothsay even like the nations, and bring a greater sin upon themselves from their spirit.”

5 “Therefore, whenever the human, the one who is hearing the spirit, fills him. And filled with the spirit, the holy spirit, the human, the spirit which is holy within him, is meek and tranquil and humbled-minded, and is distancing himself from every wickedness and vain desire of this age, and makes himself more-indigent than all the rest of the humans; and when he is being inquired-of he does not answer anyone, nor does he utter privately (nor whenever a human might be wanting the spirit, the holy spirit, to be uttering, does it utter); instead he utters only at the time when God might want him to utter.

6 “Therefore, whenever the human, the one who hearing the spirit, the divine spirit, might come into a congregation of righteous men (the ones having the faith of a divine spirit) and a petition might be made to God by the congregation of those men, at that time the messenger of the prophetic spirit, the messenger being laid upon this human, fills him. And filled with the spirit, the holy spirit, the human utters into the multitude exactly-as the Lord wishes.

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

8 “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.

9 Indeed, first of all, these are the human spirit, the spirit which is holy within him, is meek and tranquil and humbled-minded, and is distancing himself from every wickedness and vain desire of this age, and makes himself more-indigent than all the rest of the humans. And when he is being inquired-of he does not answer anyone, nor does he utter privately (nor whenever a human might be wanting the spirit, the holy spirit, to be uttering, does it utter); instead he utters only at the time when God might want him to utter.

10 “Therefore, whenever the human, the one who is hearing the spirit, the divine spirit, might come into a congregation of righteous men (the ones having the faith of a divine spirit) and a petition might be made to God by the congregation of those men, at that time the messenger of the prophetic spirit, the messenger being laid upon this human, fills him. And filled with the spirit, the holy spirit, the human utters into the multitude exactly-as the Lord wishes. 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 hearing the spirit, he declared”, about the spirit, the spirit which is on-earth and empty, and which is not having power, but instead is stupid. 12 Indeed, first of all, that human, the one who is thinking to be having a spirit, is raising himself high and is wanting to be having a first seat. And straightforward, he is reckless and shameless and utters-much, and he conducts himself in many luxuries and in many different deceptions. 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 emptyly uttering all-things in accordance with their desires. For he is even answering empty vessels, 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 emptied 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 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 syrinx full of water and squirt it up into the heaven; see if you are being able to bore a hole through the heaven.”

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

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

19 “Now take the power, the one which comes from-above. The hallowstone is a litte 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. 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
1:1-11 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 savagerness, extremely wastes the humans. But especially, if-at-any-time a slave of a god might fall into it and might not be intelligent, he is terribly wasted by it. But it wastes the individuals such as this: the ones who are having a dress of the desire, the good desire, but instead are having been 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 the ones which are delivering the humans into death? Make this known to me, in order that I might distance myself from them.

4 “Hear,” he declared, “what is what-kinds-of works the desire, the wicked desire, is dealing-death to the slaves of God. 4:5-11) 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. 6:9 But as many-as might be dominated by them, and might not withstand them, will die-off in the end. For these desires are deadly to them in the end.

7 Therefore, dress yourself with the desire of the righteousness, and, after you fully-armored yourself with the fear of the Lord, withstand them.
fear of the Lord is residing 1 in the desire, the good desire. If-at-any-time the desire, the wicked desire, might see you having been fully-armed with the fear of God 2 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 Then therefore you obtained the victory. And 3 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. 15-If-at-any-time you might enslave yourself to the desire, the good desire, and not subject yourself to it, you might be able to dominate the desire, the wicked desire, and subject it exactly-as you are wishing. 9

"Lord," I declared 8, "I was wanting to know in what manner it is necessary for me to be enslaved to the desire, the good desire." "Be hearing," he declared 9. "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
12: 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. 20 Be carefully finishing out this ministry which I am giving to you, and you will work much. For you will find favor amid the ones who are going to be changing-their mind, and they will be persuaded by your words. For I will be with you and will oblige them to be persuaded to you." 34 I said 8 to him, "Lord, these instructions are great and beautiful and glorious, and are being able to gladden a heart of a human who is being able to keep for himself the instructions. But when he saw that I was completely disturbed and confused, he be changed, so

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state: 'I am not wanting you to be residing3 into my city. Instead, depart out of this city, because you are not making-use-of my laws.'

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

6 Therefore, you, be looking out, as one who is residing at4 a strange place, not to be readying a bit more for yourself except for the self-sufficiency which5 is adequate to you. And be becoming ready, in order that, whenever the master of this foreign city might be wishing to throw you out for arraying against his law, you might come forth-out of his city and might go-off in your own city, and there, while you are leaping-for-joy, you will make-use-of your own law without-being-outraged. 7 Therefore, all of your6, the ones who are being-enslaved to the Lord and are having him put into the heart, be looking out! All of you*, be working the works of God, remembering his instructions and the things—which-have-been-professed7 of which he made-a-profession; and have faith in him, that he will make them happen, if-at-any-time his instructions might be observed.

8 Therefore, all of you*, instead of fields, be buying souls which are being-put-under-tribulation, exactly-as someone is able; and be looking-after widows and be doing justice to orphans,8 and do not be looking-past them; and be spending your* riches and all the arrangements which you* took from God on fields and houses such as these. 9 For it was for this reason that the Master enriched you*, in order that you*might fulfill this ministry for him. It is much better to be buying such fields and properties and houses, since you will find them in your own city, whenever you might come to populate9 into it. 10 This type of extravagance is beautiful and consecrated, having neither grief nor fear, but having joy.

9 Therefore, All of you*, do not be acting out the extravagances of the nations. For they are non-beneficial for all of you*, the slaves of God. 11 But, all of you*, be acting out the extravagance in your own way, in which you* are being able to be-made-to-rejoice. And do not be counterfeiting, nor may you* touch what belongs to another,10 nor be desiring his possessions. For it is wicked to be desiring another’s possessions. But be working* your own work, and you will be saved.11

CHAPTER 20

1)1) Another Parable

While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing its12 and a vine and comparing its fruit and a type to the slaves of God.13 While I was looking at the elm and the vine,” he declared.

“I am discussing,14 lord.”15 I declared, “that they appear to be most-well-adapted to one another.

2 Two trees,” he declared, “apply as16 a type to the slaves of God.”

“I was wanting to know,” I declared, “what type these trees you mention17 represent.”

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

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

3 This vine bears fruit,” he declared,” but the elm is an unfruitful tree.21 Instead, this vine, if-at-any-time it might not climb-up22 on the elm and rest upon

21 literally “dwelling-down”
22 literally “you have”
23 [19:5] Gk(A) “the professed-things”
24 [19:8] Lat(V) “acquit widows and do justice to orphans”
25 literally “into”
26 literally “populate-upon”
27 [19:10] Lat(V) “Therefore, do not covet the riches of”
28 literally “the”
29 literally “touch the other’s thing”
30 [19:1] Lat(V) “joy; and neither touch another man’s woman, nor lust after her, but desire”
31 literally “discerning about”
32 literally “seeking”
33 literally “seeking-together”
34 [20:1] Gk(A) / Lat(VP) Eth add
35 literally “are being-landed into”
36 literally “say”

ji, 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,23 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 see24 that the elm also gives much fruit, not lesser than the vine; but even much?

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

“Because,” he declared; “the vine which is being hung on the elm gives the fruit which is plentiful25 and beautiful; but, while being cast on-the-ground, it bears rotten fruit and little of it.26 Therefore, this parable applies to the slaves of God, to a27 destitute man and a rich man.

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

“Be hearing,” he declared. “Indeed, the rich man has many28 lots-of-money, but, as far as the Lord is concerned, he is destitute, because he is being distracted29 about his own riches.30 And the petition and31 the confession which he is having toward the Lord is very32 small, and what he is having is weak and small33 and is not having power from-above.34 Therefore, whenever the rich man might help35 the poor man and might be supplying36 to him the things which are necessary, he is having-faith,37 that, if-at-any-time he might work38 for the poor man, he might39 be enabled to find the wage in-the-presence of God (because the rich man is in his petition and in his40 confession, and his41 petition has a great power in-the-presence of God). Therefore, the rich man, without-wavering, supplies the poor man with all-things.

6 Therefore,42 the poor man who is being supplied by the rich man petitions to God on his behalf, giving-thanks to him in-behalf-of3 the man who is giving to him. And that rich man, even still,43 is still making-every-effort concerning44 the poor man, in order that the poor man might become unceasingly supplied in his life; for he has come-to-know that the poor man’s petition is acceptable toward and rich toward the Lord.45

7 Therefore, both of them are finishing their work: Indeed, the poor man works with the petition,46 a work in which he is rich, which he took47 from 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 affording48 the riches which he took49 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-to3 the poor man out of the presents of the Lord, and correctly finished this ministry of the Lord.

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 whenever50 there might be a drought the elm, having water, is nourishing the vine. And the vine, having an unceasing supply of water, is giving-back51 double the
CHAPTER 21
1:3a. Another Parable

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

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

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

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

"Because," he declared, "in this age, neither the righteous-ones nor the sinners are visibly-distinguishable; instead they are alike. For this age is winter for the righteous-ones, and they are not visibly-distinguishable, because they are residing with the sinners. For, even-as in the winter, the trees which have shed 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
1:3a.1 Another Parable

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

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

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

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

5 Therefore, you, bear-fruit, in order that your fruit might be known in that summer. But be distancing yourself from many acts and you will never utterly-sin. For the ones who are acting out the many acts also sin much, being distracted 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 anything while not being enslaved to the Lord? The ones who are being-enslaved to him—those will get their requests for themselves. But the ones who are not being-enslaved to the Lord—those will get 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 clear. 8 Therefore, if-at-any-time you might do these things, you are being able to bear-fruit into the age, the coming age. And whoever might do these same things will bear-fruit."

CHAPTER 23
1:3a.3 Another Parable

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

"Because," he declared, "I am keeping a station."

2 "What is a station?" he declared.

"But what is this fast which all of you are fasting?" he declared.

"I am fasting, lord," I declared, "in-the-manner as I had been-acquainted." 3 "All of you have not come-to know how to be fasting to the Lord," he declared, "But-neither is this unprofitable fast which you are fasting a fast at all."

"Why do you say this, lord?" I declared.

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

"Yes, lord," I declared, "You will make me happy, if I might come-to-know what is acceptable to God."

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

6[86] 5 Be hearing the parable which I am going to be saying to you pertaining to the nation, the many nations who have being a field and many slaves, And in a certain part of the field he planted a vineyard for his successors. And after he selected a certain slave who was faithful and well-pleasing, honorable, he called him to himself and said to him, 'Take this vineyard which I planted and fence it in till I come; but you may also do nothing else to the vineyard. And observe this instruction of mine, and you will be free in my presence.'

7 Now the master of that slave went-forth into his journey-abroad. 8 Now after he went-forth, the slave took the vineyard and fenced it in. And after he had finished the fencing of the vineyard, he saw that the vineyard was full of vegetation. 9 Therefore, he rationalized in himself, saying, 'I have finished this instruction of the lord. Next, I may dig some remaining portion of the vineyard; and it will be more-attractive after it has been dug. And not having vegetations, it will give more fruit, since the fruit will no longer be choked by the vegetations.' After he took the vineyard, he dug it and he was plucking-out all the vegetations, the ones being in the vineyard. And that vineyard came become most-attractive and well-flourishing, not having any vegetations choking it.

10 After a time, the master of the slave and of the field also came and entered into the vineyard. And after he saw the vineyard having been fenced attractively, but even still, for it to have been dug, and all the vegetations having been plucked-out, and the vines being well-flourishing, he was made-to-rejoice extremely on-the-basis-of the work of the slave. 11[87] Therefore, after he called his son to himself, the beloved one whom he was having for an heir, and the friends whom he was having for counselors, he told them as-much-as he instructed his slave to do and as-much-as he found having come-to-pass. Those

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1 [20:8] Gk(X1172), Gk(A) ("double fruit")
2 [20:8] Gk(A,X1172), Gk(Ber5513) / "it"
3 [20:8] most Gk(A,X1172) add
4 [20:8] Gk(X1172) is inerr / Gk(A) is masculine
5 [20:8] Gk(A), Latt(P), Latt(V), Eth are muddled / possible emendation "prayers"
6 [20:8] Gk(A), Latt(P), Latt(V) "of good works" / Eth "of righteous works" literally "left-behind-in"
7 [20:9] Gk(X1172), etc. / Gk(A) "from"
8 [20:9] Gk(X1172), Gk(Ber5513) / "written-in" / Gk(A) "written-on"
9 [20:9] Gk(X1172), etc. / Latt(V) "of life"
10 [20:7] Gk(A,X1172) (Gk's) / Gk(Ber5513) (Gk's) "of the things that are" / Gk(A) (Gk's) "of the things that are"
11 [20:10] Gk(Ber5513), Latt(VP) / Gk(M), Latt(VP) Eth, Cop(S) omit "also"
12 [20:10] Gk(A), Latt(VP) / Gk(M), Gk(A) (Gk's) / Latt(VP) omit "good" / Gk(A) omit "for the ones who good:"
13 [21:1] Gk(A) ("Another Parable") / Gk(X1172) "Parable 4" / Gm, Latt(VP) "Parable 3" / Eth omit
14 Literally "being-thought"
15 Literally "dwelling-down" 16 Literally "pulling-about"
17 Literally "taken"
18 Literally "take"
19 Literally "take"
20 Literally "having-holding"
21 [23:3] M, Pamb, Latt(P), CC / Gk(A), Latt(V), Eth omit "Yes, lord…acceptable to God." / Latt(CC) read "and I declares" instead of "Yes, I declared"
22 [23:7] Latt(V) add
23 [23:7] Gk(A) (something may have dropped from the text too) / others "respective to him"
24 Literally "he says to"
individuals rejoiced along with the slave on the-basis-of the attestation which his master testified about him.

12:7 "And he said to them, I professed freedom to this slave, if-at-any-time he might observe the instruction which I instructed him to do. Now he observed my instruction, and he added a beautiful work to the vineyard, and pleased me extremely. Therefore, in-requitail-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-heart, he did not neglect it, instead he finished it." 13:8 The son of the master was together well-pleased with this purpose, in order that the slave might 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 meals from the dinner. But after the slave took the meals, the ones which were sent to him by the master, the slave only picked up the things which were-sufficient-for himself; but he gave-over the rest to his fellow-slaves. 15:22 But the fellow-slaves, after they took the meals, were made one-to-rejoice, and they began to praying in his behalf, in order that he might find even greater favor in-the-presence of his master, because he made-use-of them in-this-manner. 16:11 The master heard all these things which were having come-to-pass; and once again, he was made-to-rejoice extremely over his act. The master once again called-together his friends and his son, and brought-a-message to them about his act, which the slave acted out using the meals which he took. But the men who might observe these became still more well-pleased-together for the slave to become a fellow-heir with the son."

17:56.1 I said, "Lord, I do not know these parables. But neither am I being able to comprehend them, unless you might decipher them to me."

18:2 "I will decipher all things to you," he declared. "And as-much-as I might utter to you, I will show to you. Keep the instructions of the Lord and you will be approved, and you will be written among the number of the ones who are keeping all the instructions."

19:19 But if-at-any-time you might do any good in addition to the instructions of God, you will acquire for yourself more-excessive glory, and will be more glorious in-the-presence of God than you were going to be. Therefore, if-at-any-time, while observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if-at-any-time you might keep them in accordance with my instructions."

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

21:7 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 out from of the meals 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-of-life and possessions."

22:4 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-

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18 literally “take”
19 literally “self-pleasing into the result to be inquiring”
20 literally “what”
21 literally “into”
22 literally “take”
23 literally “non-working”
24 [23:29] (Gk(A), Lat(VP)) / M “without-wavering”
25 [23:29] (Gk(A), Lat(VP)) / M “glorious”
26 literally “take”
27 literally “non-working”
28 literally “taking”
29 literally “desert of it”
30 literally “crafty”
31 [23:32] (Gk(A), Lat(P), Eth / Lat(VP) add
32 literally “into”
33 literally “a different one of”
34 [23:36] (Lat(VP), Eth / Gk(A) omit “not”
messengers to be keeping them with him. And he himself cleansed their sins, after he labored much and has drawn-out much labor. For not-one vineyard is being able to be dug devoid of labor or toil. 38 Therefore, after he cleansed the sins of the people, he showed to them the paths of the life, after he gave to them the law which he took from his Father.” 39 Then he declared, “So you see that he is the Lord of his people, having taken all authority from his Father.1

“Now, being heard why the Lord took his son and the glorious messengers as counselors and going in delusions and vain luxury, the one creating the all the creation, God caused-to-reside2 into some flesh in which he was wishing.3 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 absolutely5 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,6 after it strongly and manfully, he picked it for himself to be a communer of the spirit, the holy spirit. Therefore, he5 was pleased with the journey of this flesh, because it was not stained on the earth while having the spirit, the holy spirit. 42(7) Therefore, he took the son and the messengers, the glorious ones, for counselors, in order that this flesh, after it blamelessly became-enslaved to the spirit, might also have a certain place of a tenting, and that it might not seem6 to have lost the wage of its slavery. For7 all flesh, the flesh which was found unstedfast and blest, in which the spirit, the holy spirit, resided,10 will take a wage for itself.11 43(8) You also have the decapering of this parable.”

44(9) ° “I was gladdened, lord, after I heard this decapering,” I declared.8 “Now be hearing,” he declared9 to me. “Be keeping10 this flesh of yours completely and unstrained, in order that the spirit, the one residing11 in it, might testify to it and your flesh might be pronounced-righteous.12 Be looking out, lest-perhaps the thought might ascend upon your heart, that this flesh of yours is corruptible13 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(10) ° “But, lord,” I declared, “if some former ignorance has come-to-be before11 these words might have been heard, how might the human, the one who stained his flesh, be saved?”

“Concerning12 the former ignorant-actions,” he declared, ° “it is possible for19 God alone to give a healing. For all authority is his. 47(11) But for now, preserve yourself, and the Almighty Lord, in his great mercy, will heal prior transgressions,13 if-at-any-time, for the remaining time, you might not stain your flesh nor even the spirit. For both of them are communal,14 and one is not being able to be stained devoid of the other. Therefore, be keeping15 both of them clean, and you will live for yourself to God.”

CHAPTER 24

Isa.6 Parable 6

While I was sitting my self in my house and glorifying the Lord concerning15 all-things which I had seen, and while I was discussing-together25 about the instructions (because they are beautiful, and powerful, and cheerful, and glorious, and being able to save a soul of a human), I said to myself, ° “I will be happy if-at-any-time I might go in these instructions. And whoever might go in them will be happy.” 2 As I was uttering these things to myself, I suddenly looked-at him sitting beside me and saying these things, ° “Why are you double-souled about the instructions which I instructed you? They are beautiful. Do not be double-souled at-all,26 instead dress yourself with the faith of the Lord, and go in them yourself; for I will empower you in them. These instructions are beneficial to the ones who are going to be changing-themselves. For if-at-any-time they might not go in them, their change-of-mind is in vain. 4 Therefore, all of you27 who are changing-your28 minds must throw-off the wickednesses of this age, the wickednesses which are wearing you down. But after you29 dressed yourselves with every excellence of righteousness, you30 will be able to keep these instructions and to no-longer add to your31 sins. For if you32 might not add to your former sins, you33 will eliminate many of your34 former sins.35 Therefore, all of you36, go in these instructions of my Father, and I will live for yourselves to God. All these things have been uttered to you37 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.28 And we came into a certain plain. And he showed to me a shepherd, a young man who had indeed some into death, but some into destruction.” 30 But the shepherd which I saw which was not skipping about, but instead, are being tending in one place, are these: the ones who have, indeed, delivered themselves to luxuries and delusions,37 but reviled nothing against38 the Lord. Therefore, these are those who have been destroyed from the truth. There is a hope of a change-of-mind in these, in which they are being able to live. Therefore, their destruction has a hope of a certain rejuvenation, but the death has a perpetual state of-loss.39 Again we stepped-forward a short distance. And he showed30 to me a great shepherd, whose appearance was as-if he was savage.40 He was set-about with a white goat skin, and he was holding a certain pouch on his31 shoulders, and a stick which was extremely hard and having gnars, and a great whip. And the look he was having was very-bitter, so-as for me to be filled-with-fear of him; such was the look he was having. 12(6) Therefore, this shepherd was taking alongside the sheeps from the shepherd, the young-man—those sheeps who were indulging and luxuriating, but not skipping about. And he— was throwing them into a certain place which was precipitous and full-of-thorns and full-of-thistles, so that the sheeps were not being able42 to disentangle themselves from the thorns.
and thistles, but instead to be being entangled into the thorns and thistles. 13(7) Therefore, these sheeps, having been entangled, were tending themselves in the thorns and thistles, and were extremely miserable, being flayed by him. And he was driving them around here and to-there, and was not giving them a resting-up; and those sheeps were not standing-well at-all.1

14(6.1) Therefore, while I was looking-at them being whipped in-this-manner and being made-miserable, I was made-to-grieve over them, because they were being tortured in-this-manner and were not having a pause! at-all. 15(2) Indeed, the Shepherd, the one who was uttering with me. "Lord, who is this shepherd, the one who is compassionless' in-this-manner and bitter and is not being-moved-with-compassion at-all' over these sheeps?"

"This is the messenger of the punishment," he declared. "But he is one from out of the messengers, one of the righteous messengers, but who is being set" over the punishment. 16(3) Therefore, he takes-alongside the ones who are being mixed-away with God and have gone in the desires and demolitions of this age; and he punishes them exactly-as they are deserving3 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 disfravours, but the others by-means-of lackings, but the others by-means-of various weaknesses, but the others by-means-of every-instability; but the others are being outraged by unworthy-things and are suffering by-means-of many different types of acts. 18(6) For many individuals, becoming unstable in their counsels, apply themselves to many things, and nothing at-all progresses for them. And they are saying, that they themselves are not being guided-along-a-good-path16 in their acts, and it does not ascend upon their heart that they acted out wicked things, but they incriminate themselves. Therefore, they do not comprehend as you are wishing.

21(4) He said to me, "Lord," I declared, "still19 make this clear to me." "What are you seeking-for?" he declared.

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

He said10 to me, "They are tortured for the same time."21

22(2) "Lord," I declared, "they are not being tortured for an adequate time.22 For it is necessary for the ones who are luxuriating and forgetting God to be being tortured-as-much." 23(3) He said10 to me, "You are senseless and do not comprehend the power of the torture."

1 literally "wholly"
2 literally "tolerance"
3 literally "wholly"
4 literally "bowless"
5 literally "wholly"
6 literally "like"
7 usually translated "worthily"
8 [24:17] Lat "The punishments and tortures which men suffer daily in their lives." (Gk-Pseudo-Athanasius) (for when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses."
9 literally "wholly"
10 literally "saying for themselves not to be being guided-along-a-good-way"
11 [24:20] Gk(Ath2), Lat(VP), Eth/ Gk(Math,14707), etc. omit "is" & "and"
12 [24:20] Lat(VP) / Gk(A) omit "But if…deeds:" Eth becomes very condensed here. / Gk-Pseudo-Athanasius states, "He is saying to himself, and being made to think, that they are being taken in by an error, which they have suffered righteously according to the measure of his 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 in every act of theirs, getting66 from the Lord all things, as-much-as they might be requesting for themselves. And then they glorify the Lord, that they were delivered to me and no longer suffer any of the wicked things."
13 literally "look for"
14 literally "are looking-at"
15 [24:25] Gk(Ath2), Lat(V), Gk(Ath2), Lat(P), Eth omit "he declared"
16 literally "so many"
17 literally "the one"
18 [24:30] Gk(X1828), etc. / Gk(M) omit "they are"
19 [24:31] Gk(X1828), etc. / Gk(M) omit "the"
20 literally "to the power of both."
21 [24:35] Gk(M), Lat(V), Gk(Ath2), Eth/ Gk(Math,14707) / V = "your"
22 [24:40] Gk(A) / Gk(Math,14707) / Lat(VP) "time he might"
23 [24:29] Gk(Ath2), Lat(VP), Eth/ Gk(Math,14707) / Gk(Ath2), Eth/ "that"
24 [24:47] Gk(Ath2), Lat(VP), Eth/ "torture will have-strength"
25 [24:24] Gk(Ath2), Lat(VP), Eth/ "he will be tortured"
26 literally "for so-many"
27 literally "the one"
28 [24:36] Gk(M), Lat(V), Gk(Ath2), Lat(P), Eth omit "he declared"
29 literally "is nothing"
30 [24:37] Gk(M), Lat(VP), Eth/ Gk(A) "Shall"
31 [24:27] Gk(M), Lat(V), Eth/ "about this time of:" (Gk) "about the: / Lat(VP) "this time of"
32 [24:46] Gk(Ath2), Eth/ "Glorious"
33 [24:28] Gk(Ath2), Lat(VP), Eth/ Gk(A) "Therefore:" / Lat(VP) "Now therefore/" / Gk(M) lacuna in manuscript (either "therefore" or "now")
34 [24:49] Gk(Ath2), Lat(VP), Eth/ Gk(A) "and-therefore:" / Lat(VP) "and-every/" / Gk(M),X18287/ omit "Moreover,"
35 literally "formless"
36 literally "the one"
37 [24:30] Gk(A) / Lat(VP), Eth/ "And:" / Lat(VP) "And-even:" / Gk(M),X18287/ omit "Moreover,"
38 literally "take-in"
39 literally "the one"
40 [24:30] Gk(A), Eth/ "to the power of both."
41 literally "to the power of both."
42 [24:45] Gk(M) / Gk(A) "luxurieties on-the-basis of"
43 [24:30] Gk(A) / Gk(M) "All the luxuries:" / Gk(Ath2) "The acts"
44 [24:30] Gk(Ath2), Lat(VP) add
45 [24:32] Gk(A), Eth/ Gk(Ath2), Lat(VP), Eth/ "For:" / Gk(A) / Lat(VP)
46 [24:32] Gk(A), Eth/ Gk(Ath2), Lat(VP) / Gk(M) / Lat(VP) "working good things:" / Lat(VP) "working goodness"
47 [24:32] Gk(MA), Lat(VP)/Gk(M) omit "carrying…themselves:" / Gk(Ath2), Eth/ omit "themselves:" / Gk(Ath2), Eth/ "the one" / "the one"
48 literally "have-stated-beforehand"
49 [24:32] Gk(A), Eth/ (i.e. to them)/ Gk(M), Lat(VP) omit "for them"
50 [24:33] Gk(Ath2), Lat(VP), Eth/ "Before:" / Lat(VP) "Before" / Gk(A) / "Beginning:" / Gk(A) / "Parable 8"
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?”

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

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

“For what did I do, lord,” I declared, “that is so wicked in order that I might be delivered to this messenger?”

2 “Be hearing,” he declared, “indeed, your sins are many. Instead, they are not so many, so as for you to be delivered to this messenger. Instead, your house worked great sins and lawless-deeds, and the glorious messenger has been embittered at their works. For this is also why he directed for you to be put-under-tribulation for a certain time, in order that those persons might also change their-mind and might cleanse themselves from every desire of this age. Therefore, whenever they might change-their-mind and might be cleansed, then the messenger of the punishment will withdraw from you.”

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

“Those individuals are not otherwise being able to be put-under-tribulation,” he declared, “unless you, as head of the whole house, might be put-under-tribulation. For when you are put-under-tribulation, those individuals will also be put-under-tribulation out of obligation; but when you are standing-well, they are not being able to be having any tribulation at all.”

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

“I also have come-to-know that they have changed-their-mind out of their whole heart,” he declared, “therefore, are you thinking that the sins of the one who are changing-their-minds are being 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 move-with-compassion and will give some type of healing to him. And God will by all means do this, if-at-any-time he might see the heart of the one who is changing-his-mind clean from every wicked affair. But it is beneficial to you and to your house to be put-under-tribulation now. But what more should I say to you? It is necessary for you to be put-under-tribulation exactly-as that messenger of the Lord ordered, the messenger who is delivering you to me. And he is 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, “Lord, if you are asking you, as head of the whole house, might be put-under-tribulation. But I 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
1:6.1 Parable 8

He showed to me a great willow, sheltering plains and mountains; and all the ones having been called in the name of the Lord have come under the shelter of the willow. 2 But a glorious, extremely tall messenger of the Lord had stood alongside the willow, holding a great sickle. And he was cutting off branches from the willow and had given 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 these things,” he declared, “then it will be made-clear to you.”

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

6 From some he was taking the sticks dry and having been fed-on as by a messenger. The messengers were coming, bringing the sticks to him: the two parts of the stick were pale-green but the third was dry; and these persons stood themselves apart. 9 But different persons were giving over their sticks which were half-dry and having cracks in them; and these persons stood themselves apart. 10 But different persons were giving over their sticks which were dry and having cracks; and these persons stood themselves apart. 11 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. 12 But different persons were bringing their sticks to him: the two parts of the stick were pale-green but the third was dry; and these persons stood themselves apart. 13 But different persons were giving over the sticks: the two parts were dry, but the third was pale-green; and these persons stood themselves apart. 14 But different persons were giving over their sticks: all but a little wholly pale-green, but a smallest part of their sticks was dry, only its tip, but they were having cracks in them; and these persons stood themselves apart. 15 But the sticks of different persons were having the least part pale-green, but the remaining parts of the sticks were dry; and these persons stood themselves apart. 16 But different persons were coming, bringing the sticks which were pale-green exactly-as they took them from the messenger. But the majority part of the crowd was giving over sticks such as these. But the messengers were making the sticks which were pale-green and having offshoots, and these persons were making the sticks which were pale-green exactly as they had taken them from the messenger. And the Shepherd was extremely cheerful over these persons.

19(10.1) But the messenger of the Lord directed for crowns to be brought. And crowns, having been made out of something-like 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 the 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 residing there, but contemplate their sticks carefully, and release them from you in the manner. But...
contemplate them carefully. Be looking out lest someone might bypass you," he declared. "But if-at-any-time someone might bypass you, I will prove them on the sacrificial-altar." After he spoke these things to the Shepherd, he went off.

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

25(7) He answered me and said, "This tree is a willow and (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(8) The Shepherd directed for me to call them exactly-as any of them was stood. They came ranks by ranks, and they were giving the sticks over to the Shepherd. But the Shepherd was taking the sticks, and he planted them according to ranks. And after the event in which he planted them, he poured so much water beside them, so-that the sticks were not to be being seen above the water.7

27(9) And after the event for him to water7 the sticks, he said to me, "May we be going.8 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 it out of this to be living. But also, looking, that the majority of these sticks, after they took moisture and after they were given water to drink, will live for themselves."9

28(9.1) I said to him, "Lord, make-known to me what this tree is. For I am at-a-loss10 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."11

29(9.2) "Be hearing," he declared.12 "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 preached13 into the limits of the earth. But the people being under its14 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 piloting them15 through. For this Michael is the one who is giving the law into the hearts of the ones who are having faith. Therefore, he is looking-over them to whom he gave it, if whether they have kept it or not.31(4) But you are looking-at the sticks of each one. For the sticks are the law. Therefore, you are looking-at many sticks which have been rendered-unneeded. But you will know them all for yourself, that these are the ones who did not keep the law. And you will see for yourself the dwelling-place of each one."

32(5) I 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?"

33(6) "As-many-as have already well pleased the law and have kept it, he has them under his own authority."16

34(6) "Therefore, lord," I declared, "who are the ones who have been crowned and are going-away into the tower?"

35(7) "As-many-as wrestled-against the Slanderer and were victorious over him, have been crowned, he declared. These are the ones who suffered in behalf of the law.34(7) But the others17 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."18

36(7.1) And after a few days, we came into the place and the Shepherd sat-down in the place of the messenger, the great messenger;19 and I stood by him. And20 he said to me, "Gird a towel around yourself, be ministering to me." I girded myself around with a21 clean towel made out of sackcloth.22

37(7.2) But23 after he saw me girded-about and ready for the act to be ministering to him, he declared,24 "Be calling the men whose sticks are having been planted, according to the ranks,25 in which each26 gave-over27 the sticks." And28 they went into the plain. And I called all of them, and they were stood29 in their ranks.30

38(3) He said to them, "Let each one stretch-out31 his own stick and be bringing it toward me."

39(4) The first ones gave-over32 their sticks, that is, the ones having the sticks33 which were dry and having been fed-on.34 They likewise35 were found dry and to have been cut. He directed for them to be stood apart.

40(5) Next, the ones having had the sticks36 which were dry and not having been cut gave them over. But some from out of them gave-over the sticks which were pale-green, but some sticks which were dry and having been cut as by a moth. Therefore, he directed for the ones who gave-over the pale-green sticks to be stood apart, but directed for the ones who gave-over sticks which were dry and having been cut to be stood with the first ones.

41(6) Next, the ones having had the sticks37 which were half-dry and having cracks gave them over. And38 Many from out of them gave-over sticks which were pale-green and not having cracks; but some sticks which were pale-green and having offshoots and fruits on the offshoots, sticks39 such as the ones had,40 who, after they went into the tower, were having been crowned. But some gave-over sticks which were dry and having been fed-on, but some dry and not-fed-on, but41 some such as they were: half-dry and having cracks. He directed for each one42 of them to stand apart,43 indeed, the ones44 toward their own ranks, but the others apart from them.

42(7.1) Next, the ones having had the sticks45 which were indeed pale-green but having cracks were giving them over. All these persons gave-over sticks which were pale-green, and they stood into their own rank. But46 the Shepherd was made-to-rejoice over them because all were changed and got-rid-of47 their cracks.48

43(2) But the ones having had the sticks which were half pale-green but half dry also gave them over. Therefore, the sticks of some were found to be totally-completely pale-green, some half-dry, some dry and having been fed-on, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.

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

45(4) Next, the ones having had the sticks with the two parts dry but the third pale-green gave them over. Many from out of them gave-over half-dry sticks; but some gave-over sticks which were dry and having been fed-on, but some sticks which were half-dry and having cracks; but a few gave-over pale-green sticks. All these persons stood into their own rank.49

46(5) But the ones having had their sticks which were pale-green but the least part dry50 and having cracks gave them over. From out of these, some gave-over pale-green sticks, but some pale-green and with offshoots. And these persons went over into their ranks.

47(6) Next, the ones having had the sticks with the least part pale-green but the remaining part dry gave them over. Of these, the majority were found having the sticks which were pale-green and having offshoots and fruit on the offshoots; and different sticks were wholly pale-green. The Shepherd was made-to-rejoice very51 greatly over these sticks, because they were found in-this-manner. But these persons went-off, each into his own rank.

1. [26:37] Gk(X3527), etc. / Gk(M) omit “But”
2. [26:37] Gk(X3527), etc. (lit. “of”) / Gk(M) “to”
3. [26:37] Gk(X3527), etc. / Gk(A), Lat(P) “the rank” / Gk(X3527) either “the [ranks]” or “talk[ing]”
4. [26:37] most “in which each is lit. ‘as someone’” / Gk(X3527) “whichever one”
5. [26:37] Gk(X3527) “others ‘gave-over’”
6. [26:37] Gk(X3527), etc. / Gk(A), Lat(P) “the one of these / Gk(A) ‘And the ones in-this-manner’”
7. [26:40] Gk(A), Lat(V) / Gk(X3527) “‘49’ Others having the sticks”
8. [26:41] Gk(AM) / Gk(X3527) “Next, the ones-gave-over the sticks”
9. [26:40] Gk(A), Lat(P), Eth “and” / Gk(A) “And the ones in-this-manner”
10. [26:42] Gk(A), Lat(P), Eth “towel” / Gk(A) “‘to be stood apart” / Gk(X3527) “to be separated”
11. [26:41] Gk(AM), Lat(VP), Eth / Gk(X3527) “the ones were having”
12. [26:42] Gk(A), Lat(P), Eth “for” / Gk(X3527) “indeed, the ones”
13. [26:42] Gk(A), Lat(P), Eth “the sticks” / Gk(X3527) “the sticks”
14. [26:42] Gk(A), Lat(P), Eth “the sticks” / Gk(X3527) “the sticks”
15. [26:42] Gk(A), Lat(P), Eth “the sticks” / Gk(X3527) “the sticks”
16. [26:43] Gk(X3527), etc. / Gk(M) “next those…three-dry…own rank.” (by scribe error)
17. [26:46] Lat(VP), Eth / Gk(A) omit “dry”
18. [26:47] literally “extremely”
48:72.1 After the event for the Shepherd to contemplate the sticks of all of them, he said to me, "I spoke to you, that this tree is fond-of-life. Are you looking-at," he declared, "how many changed-their-mind and were saved?"

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

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

48:72.2 "What is it then, lord," I declared, "that not all changed-their-mind?"

"Of those whose heart he saw which was going to become clean," he declared, "and who were going to be being-enslaved to him out of a whole heart, to these individuals he gave the change-of-mind. But of those whose act-of-deceit and wickedness he saw, who were going to be changing-their-mind in hypocrisy, to those individuals he did not give a change-of-mind, lest-perhaps they might again profane his name.

50:2.0 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 heard, they, after they have recognized their own works, might change-their-mind, after they received a seal by you, and might glorify the Lord because he was moved-with-compassion over them and commissioned you for the act to renew their spirits."

51:4.0 But as these gave-over the sticks of those who were found to be dry and having been fed-on by a moth; these are the seceders and traitors of the assembly, and who reviled the Lord in their sins. But still, they were also ashamed of the name of the Lord, the name which was called-upon them. Therefore, in the end, these persons were-lost to God. But you are looking-at this fact, that not even one of them changed-their-mind, even-though they heard the words which you uttered to them, which I instructed you to speak. Therefore, the life within some of these people is such as has been.

52:5.0 "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. 53:6.0 But you see, many; from out of them were having also changed-their-mind, from when you uttered my instructions to them. And they might still change-their-mind. But, as many-as will otherwise not change-their-mind—and their dwelling—will reside over their sticks pale, they will die a death. 54:4.0 "But the ones who have given-over the sticks which were indeed half-pale-green but half dry, these are the ones who have been mixed-up in both their activities, and are not being glued to the holy-ones. But due to this, the one half is living, but the other half died-off. 61:3.0 Therefore, many, on hearing my instructions, changed-their-mind. Accordingly, as many-as changed-their-mind have their dwelling into the tower. But some from out of them departed from this even into the end. Therefore, these persons are no-longer having a change-of-mind. For due to their activities they reviled the Lord and disowned him. Therefore, they lost their life, due to the wickedness which they acted out. 62:5.0 But many from out of them became-double-souled. Therefore, these still have a change-of-mind within reach, if-at-any-time they might quicken-change-their-mind. And they will have their dwelling-place into the tower. But if-at-any-time they might change-their-mind at a slower pace, they will reside into the outer-walls. But if-at-any-time they might not change-their-mind, these persons lost their life.

63:4.0 "But the ones who have given-over sticks with the two parts pale-green but the third dry: these are the ones who denied the Lord with various denials.

Instead," he declared, "a change-of-mind is also hovering-over these. You are looking-at this fact," he declared, "that some—out of them have changed-their-mind already. And," he declared, "there is still a hope of a change-of-mind in them. 56:0.0 Therefore, as many-as have changed-their-mind from among them," he declared, "will have the dwelling-place into the tower. But as many of those from out of them as have changed-their-mind at a slower pace, will reside into the outer-walls. But as many-as might not change-their-mind, but head are remaining-in them, they will die a death. 57:4.0 "But the ones who have given-over their sticks pale-green and having cracks: These always became faithful and good persons, but they were having some jealousy among one another about first-places and about certain glory—instead all these persons are stupid, having jealousy among one another about first-places. 58:5.0 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 someone might be turned-back again into the dissension, he will be thrown-out from the tower and he will lose his life. 59:6.0 The life is of all of the ones who are keeping the instructions of the Lord. But in the instructions there is nothing about first-places or about certain glory, instead about longsuffering and about humble-mindedness of a man. Therefore, the life of the Lord is among the ones such as these, but a death is among the promoters-of-dissension and unlawful men.
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.

65:7-8 But the ones who have given-over sticks with powerfully seeing all theirs were having themselves with stock and birds were pasturing among them. Therefore, after they heard of this change of their houses. Therefore, after they heard of this change of their houses. Therefore, after they heard of this change they might quickly change. 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.

69:6-7 “But the ones who have given-over the sticks which were pale-green, but dry at the tips and having cracks: these always became good and faithful and glorious in-the-presence of God, but they committed-sin in the least degree due to small desires to having small things against one-another. Instead, on hearing my words, the majority quickly changed-their mind and their dwelling-place became into the tower. 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.

71:3 “But the ones who have given-over their sticks dry but having the least part pale green, but these are the ones who had-faith, but who worked the works of the lawlessness. But not-even-at-any-time did they depart from God, and they sweetly carried the name. And they also sweetly welcomed the slaves of God into their houses. Therefore, after they heard of this change-of-mind, they changed-their mind without-wavering, and now they are working every excellence and righteousness. 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.

73:1 And after the event for him to completely-finish the decapering 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 longsuffering, is wanting the calling, the calling which came-to-be through his son, to be being saved.”

74:2 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

1:7-8 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 weaker in the flesh, it was not made-clear to you by a messenger. Therefore, when you were empowered through the spirit, and you became-strong, so-as for you to be being able to even see a messenger, then, indeed, at that time, the building of the tower was manifested to you through the Assembly. You have seen 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, 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.

6 But the second was bare, not having Vegetations.

7 But the third was full of thorns and thistles.

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

9 But the fifth mountain was having pale-green Vegetations, and it was rough.

10 But the sixth mountain was wholly packed with cracks: indeed, some of which were small, but some of which were great. But the cracks were having Vegetations; but the Vegetations were not extremely well-flourishing, but rather as if they were having been withered-away.

11 But the seventh mountain was having cheerful Vegetations, and the whole mountain was thriving. And every race of livestock and birds were pasturing themselves into that mountain. And as-much-as the livestock and the flying-creatures had been grazing themselves, the more and more were the Vegetations on that mountain flourishing.

12 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.

13 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.

14 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.

15 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.

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

18 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 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.
13:3 But twelve virgins stood in a circle around the gate. Therefore, the four, the ones having stood in the corners, were seeming to me to be more-glorious than the others; but the others were also glorious. But they had stood into the four parts of the gate, each virgin with two others between each of them. 14:4 But they were having dressed themselves in linen tunics, and were having been girded-about attractively, having their shoulders, their right shoulders, exposed as if they were going to be carrying some small-burden. In this manner, they were ready; for they were extremely cheerful and eager.

15:5 After the event for me to see these things, I was marveling in myself, because I looked-at great and glorious affairs. And once again I was being-completely-at-a-loss over the virgins, because, while they were delicate in this manner, they had stood manfully, as if they were going to be carrying the whole heaven.

16:6 And the Shepherd said to me, “Why are you thoroughly-rationalizing within yourself and being-completely-at-a-loss for yourself, and drawing grief upon yourself? For as-much-as you are not being-abreable to comprehend, do not be undertaking as if you are being intelligent. Instead, be asking the Lord, in order that, after you took intelligence, you might be comprehending them. 17:7 You may not be able to being able to see the things which are behind you, but you are looking-at the things which are ahead of you. Therefore, leave alone the things which you are not being able to see, and do not be twisting yourself with torture. But as far as the things which you are looking-at: Be dominating those things, and do not be being-curious about the remaining things. But I will make all-things clear to you, as-much-as I might show to you. Therefore, be looking-into the remaining things.”

18:8:1 I saw six men come, tall and glorious and alike in their appearance; and they called a multitude of some men. But those also having came were tall men and were handsome and powerful. And the six men directed them to be building up the tower above the rock and above the gate. 8:2 Now the turmoil of those men, the ones having come to be building the tower, was great, as they ran there and-to-there in a circle around the gate.

19:2 Now the virgins, having stood in a circle around the gate, were saying to the men: to be hastening for the tower to be being built. But the virgins had expanded their hands as though they were going to be taking something from the men. 20:3 Now the six men were directing for stones to be ascending out of some deepness and from being going-away into the building of the tower. But ten quadrangular stones, which were bright and not having been hewn, ascended out of the deep; and they carried them unitedly into the building of the tower.

21:4 But the six men were calling to the virgins, and they directed them to be carrying all the stones, the stones which were going to be going-away into the building of the tower, and to be going-through by the gate and to be giving them over to the men, the men who were going to be building the tower.

22:5 Now the virgins were putting-on one another the ten stones, the first stones, the ones which ascended out of the deep; and they carried them unitedly as one stone. 23:1:1 But exactly-as they were stood unitedly in a circle around the gate, in-this-same-manner, the ones who were seeming to be powerful enough were carrying it, and they were having slid-under the corners of the stone. 23:1:2 But the others had slid-under the sides of the stone. And, in this manner, they were carrying all the stones. But they were bringing them through the gate exactly-as they were directed, and they were giving them over to the men to be put into the tower. 24:2 But the men, now having the stones, were building up the tower.

25:3 Now after the ten stones, twenty-five other stones ascended out of the deep. And these, also being carried by the virgins exactly-as the former ones, were joined into the building of the tower. But after these stones, 35 more ascended, and they were likewise joined into the tower. But after these, 40 different stones ascended, and these all were thrown into the building of the tower. Therefore, there became four rows in the foundations of the tower. 26:4 Then the stones ceased themselves from being ascending out of the deep. But the builders also ceased themselves for a little.

Then once again, the six men commanded the multitude of the crowd to be bringing stones away out of the mountains and into the building of the tower. 27:5 Therefore, stones of varied colors were being brought-away out of all the mountains, having been hewn-out by the men and having been given-over to the virgins. But the virgins were bringing them through the gate and were giving them over into the building of the tower.

And whenever the stones, the varied stones, were put into the building, they all became white alike, and were changing their colors, their varied colors. 28:6 But certain stones were being given-over by the men into the building. And these stones were not becoming bright; instead they were found to be in the same color. But they were being认识 when they were put within. For they had not been given-over by the virgins, nor had they been brought-away through the gate. Therefore, these stones were improper in the building of the tower.

29:7 But after the six men saw the stones, the improper stones, in the building, they directed for them to be lifted and to be led-away down their own place from-where they were brought. And being picked-up one by one, they were set aside. 30:8 And they were saying to the men, the men who were working in the stones, "All of you, do not be giving over stones into the building at-all. But be putting them alongside the tower, in order that the virgins might bring them away through the gate and might be giving them over into the building. For if-at-any-time these stones,” they declared, “are not brought-in through the gate by the hands of the virgins, they are not being able to change their colors. Therefore, do not be laboring in vain,” they declared.

31:1:1 And on that day, the building was finished, but the tower was not finished-off; for it was going to be being built-up, again. After there became a pause 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 to me, that the virgins had been left-behind for the act to be guarding the tower.

32:2 Now after the event for all of them to retire and to be rested-up, I said to the Shepherd, “Why is it, Lord,” I declared, “that the building of the tower was not completely-finished?”

33:3 “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.”

34:3 “Lord,” I declared, “I was wanting to know what is this building of this tower, and about the rock and gate and the mountains and the virgins and the stones which stood having ascended out of the deep and having not been hewn, but which instead went-in this-manner into the building); 34:4 and why 10 stones were first put into the foundations, then next 25, then next 35, next 40; and about the stones, the ones having gone-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.”

35:5 “If-at-any-time you are not found to be vainly-effortful, you will know all things for yourself,” he declared. “For after a few days, we will come here, and you will see for yourself the remaining things, the things which are coming to this tower; and you will know all the parables for yourself precisely.”

CHAPTER 28

1:6 And after a few days, we came to the place where we have sat-down, and he said 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, except only the virgins. 2:7 And the Shepherd inquired of the virgins, if whether the master of the tower had arrived. But the virgins declared, that he was going to be coming to contemplating the building.
Now that man was contemplating the building thoroughly, so-as for him to be grasping each stone one by one. But while grasping a certain stick in his hand, he was beating the stones having been built three times, 2 stone by stone. 3 And whenever he was striking, some of them became black as-if soot; but some were having become-schabby; 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 4 blocks. These were the varieties of the stones, the rotten stones which were found put into the building.

7(8) Therefore, he directed, for all these stones to be transferred out of the tower and to be put alongside the tower, and for different stones to be brought and to be thrown-in into their place. 8(6) And the builders inquired-of him, out of which mountain he might be wanting stones to be brought and to be thrown-in into their place. 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. 6

9(7) And the plain was excavated, and bright quadrangular stones were found, but there were also some round ones. But as many stones as were once in that plain: all of them were brought and were being carried through the gate by the virgins. 10(6) 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 are too hard to be hewed and yielded slowly to the chisel. But they were put alongside the tower, as if they were going to be being hewed and to being put into the building, for they were extremely bright.

11(8:4) Therefore, after the man, the glorious man and lord of the whole tower, completely-finished these things, he called the Shepherd to himself and he delivered the stones to him, all the stones lying alongside the tower, the ones having been thrown-away out of the building. And he said to him, 12(2) “May we encircle the tower, and may we see, in case there is some defect in it.”

So after two days, we came toward the tower, and he said to me, “What are we doing about these stones?” I answered him and said, “Are you looking at these stones?” I am looking, lord,” I declared.

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

15(5) “Lord,” I declared, “how are they, after they were trimmed, being able to fill the same place?”

He answered and said to me, “As many-as will be found to be too small will be thrown into the middle of the building. But as many-as are greater will be put more-outside and will hold them together.”

After he uttered these things to me, he said to me, “May we be going. And after two days may we come back and may we cleanse these stones and may we throw them into the building. For it is necessary for all-things in a circle around the tower to be cleansed; lest perhaps the master might all-of-a-sudden come, and might find the areas around the tower filthy and might become disgusted with it, and these stones will not go into the building of the tower, and I might be thought to be careless in-the-presence of the master.”

Chapter 29

1(7) So after two days, we came toward the tower, and he said to me, “May we contemplate all the stones, and may we see the ones which are being able to go-off into the building.”

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

2(8:5) And at first, we began to contemplate the black stones. And we found that such stones were in the same condition as when 11 they were put out of the building. And the Shepherd directed for them to be transferred out of the tower and to be separated.

3(2) Next, he contemplated the ones having become-schabby. 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.

4(3) Next, he was contemplating the stones, the ones having cracks. And many from out of these, he hewed. And he directed for them to be carried-away into the building by the virgins. But they were put more-outside, because they were found to be healthier than the others. But the remaining ones, due to the multitude of their splits, were not enabled to be hewed. Therefore, due to this cause, they were thrown-away from the building of the tower.

5(4) Next, he was contemplating the chipped stones. And many among them 5 were found to be black, but some having made great cracks. And he directed for these to also be put with the stones having been thrown-away. But the excess 3 stones, after he cleansed and hewed 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 the ones were weaker.

6(5) Next, he was contemplating the half white, but half black stones. And many from out of them were found to be black. But he directed for these to also be 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 be grasping the ones who were put into the middle. For none from out of them were wholly chipped. But a few from out of them were thrown-away, due to the fact that they were not being able to be hewed; for they were found to be extremely hard. But the rest of them were hewed and were lifted by the virgins and were joined into the middle of the building of the tower; for they were weaker.

8(7) Next, he contemplated the stones having the blots. And from out of these, very-few 13 blackened and were thrown-away toward the remaining ones. But the ones which 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.

9(8:6) Next, he came to contemplate the white and round stones. And he said to me, “What are we doing about these stones?”

“Why would I know, lord?” I declared.

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

10(8:2) “Lord,” I declared, “I do not have any skills in this art, but neither am I stonecutter, but neither am I being able to comprehend.”

“Are you not looking at them and seeing that they are very round?” he declared. “And, if at-any-time I might want to make them quadrangular, that it is necessary for much to be cut-off from them? But it is necessary for some from out of them to, out of obligation, be put into the building.”

11(9) “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?”

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 parts of the building. 12(4) But the remaining stones, the excess 5 ones, 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 not as bright.”

13(5) But twelve women were called, most-well-formed in their impression, having dressed themselves in black, having been girded-about, and having their shoulders exposed, and having their hair loosened. But these women were seeming 9 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. 14(6) 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 said 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. 15(7) But after the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it was having been built so attractively in-this-manner as to cause me, after I saw it, to be desiring its building. For it was built in-this-manner, as if it were made out of one stone, not having one junction in itself. But the stone was being made-to-appear as if it was

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1. Literally “the”  
2. Literally “symphonizing”  
3. Literally “some omit ‘many’”  
4. Literally “literally ‘hard into the result for them to be hewed’”  
5. Literally “became”  
6. Literally “the most part”  
7. Literally “were such-as”  
8. Literally “in”  
9. Literally “exceeding”  
10. Literally “but”  
11. Literally “behind”  
12. Literally “fit.” (lit. “their shoulde”  
13. Literally “exceeding”  
14. Literally “in”  
15. Literally “their place”  
16. Literally “omit ‘have been girded. Shoulders exposed’”  
17. Literally “being-thought”  
18. Literally “of-dc-field”
16:8.1 And while I was walking around with him, I was cheerful while I was looking at such good-things. But the Shepherd said to me, “Be going-away and be bringing unsalted-slime and thin clay, in order for me to fill-up the marks of the stones, the stones having been lifted and having been thrown into the building.” For it is necessary for all the things in a circle around the tower to become level. 17:2 And I did exactly as he directed, and I brought these toward him. “Be assisting me,” he declared, “and the work will be nearly finished.” Therefore, he filled the marks of the stones, the stone having gone-off into the building. And he directed for the places in a circle around the tower to be swept and to become clean. 18:3 But the virgins, after they took brooms, swept; and they lifted all the little-pieces-of-excrement out of the tower, and they sprinkled water. And the place around the tower became cheerful and most-attractive. And the virgins themselves looked at the tower, and to be playing with affectionately entwining me. But the others saw her entwining me, and they began to be好像 something is being thrown at me. 19:4 But the Shepherd said to me, “All things have been cleaned,” he declared, “If-at-any-time the Lord might come to look-over the tower, he will not find anything to blame us.” After he said these things, he was wanting to be going-away. 20:5 But I took-hold of him for myself by his pock, and I began to be adorning him according to the Lord, in order that he might decipher to me the things which he showed to me. He said to me, “I am not having an-opportunity to do so for a little while.” And then I will be remaining with you. Waiting for me here till I come.” 21:6 I said to him, “Lord, what will I do here alone?” “You will not be alone,” he declared. “For these virgins are with you.” “Then deliver me to them,” I declared. The Shepherd called them to himself and said to them, “I am committing this person to you” till I come back.” Then he went-off. 22:7 But I was alone with the virgins. But they were more-cheerful and well-disposed toward me; but this was especially true of the four, the more-glorious of them. 23:8.1 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 said to them, “I will wait for him till a-late-hour. But if-at-any-time he might not come, I will go-off into the house and will revisit in-the-morning.” But the virgins answered and said to me, “You were delivered to us. You are not being able to retire from us.” 25:3 “Then where will I stay?” I declared. “You will sleep with us, as a brother, and not as a man,” they declared. “For you are a brother of ours, and, for the rest of the time to come, we are going to be residing with you, for we are loving you extremely.” 26:4 Then the one seeming 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, and to be leading me in a circle around the tower, and to be playing with me. 27:6 And I had become as-if younger, 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 silent as I walked-around with them in the middle of them. And I remained with them for the night and fell-asleep alongside the tower. 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-all except praying-to God. And I was praying-to God unceasingly, and no more less than they were. And the virgins were rejoicing to see me praying-to God in-this-manner. And I remained there with the virgins until the next-day, till the second hour. 30:8 Next, the Shepherd was being present, and he said to the virgins, “Have you* done him any outrage?” “Be asking him,” they declared. I said to him, “Lord, I was gladdened to remain with them.” “What did you do on?” I declared. “Lord,” I declared, “we dined the whole night on words of the Lord.” “Did they take you well?” he declared. “Yes, lord,” I declared. 30:9 “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-manner as you are wishing,” he declared. “And I will hide nothing at-all from you.” 2:9 “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?” “This rock and this gate,” he declared, “is a human is not being able to enter into the kingdom of God if he would not take the name, his holy name.” 3:6 For if-at-any-time you might walk into that certain city which has been walled-around in a circle and is having only one gate, surely you may not be able to enter into that city if you are not entering through the gate which it having is, 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 having is” —in the-same-manner,” he declared, “a human is not being able to enter into the kingdom of God if he is not entering through the name of his son, the son having been loved by him. 6:7 Do you see the crowed 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. 8:9 Do you see the six men,” he declared, “and the glorious and great man in their midst, the man walking-around-about the tower and the rock having been thrown-out of the building after they were proved?” “I see, lord,” I declared. “The glorious man is the son of God,” he declared. “And those are the glorious messengers who are supporting him on his right sides and on his left sides. Not-one of these messengers, these glorious ones, will enter toward God devoid of him,” he declared. “Whoever might not take his name will not enter into the kingdom of God.” 10:10 “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 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 24 vain. 12:3 But the stones,” he declared, “which you saw having been thrown-away, these indeed bore the name, but did not dress themselves in the apparel of the virgins.” “What-kind is this apparel of theirs?” I declared. “Their own names are their apparel,” he declared. “Whoever might be bearing the name of the son of God is also being-indebted to be bearing the names of these virgins. For even the son of God himself is bearing the names of these virgins. 13:6 As many stones as you saw having entered into the building of the

1 literally “being-theought”
2 literally “beautifully”
3 literally “wholly”
4 [28:16] Lat(VP), Eth / Gk(A) “been-picked-up into the building and have been thrown”
5 literally “have”
6 literally “I am not having a little while to be having-a-session”
7 literally “Expect”
8 [29:23] Lat(VP), Eth “evening. If he should come” / Gk(A) “until he comes”
9 literally “will expect”
10 literally “remain”
11 literally “dwelling-down”
12 literally “being-theought”
13 [29:26] same omit “But the others saw...themselves” (by scribal error?)
14 literally “I have silence”
15 literally “wholly”
16 literally “literally”
17 [30:3] Gk(P) / Gk(A) “he is also old” / Lat(VP) omit
18 may also be translated “saved through it, may go”
19 [30:5] Lat(VP), Eth, Cop(A) / Gk(A) omit “having been thrown”
20 literally “own”
21 [29:8] Eth / Gk(A) “the name of his son” / Lat(V), Lat(VP), Cop(A) “the name of the son of God” / Cop(S) “the name of the son”
22 [30:6] Gk(P), Lat(V) “the name of God” / Gk(A) “through that gate”
23 literally “of-good-names” (a euphemism for “left?”)
24 [30:9] Gk(A) “God’s”
25 literally “into”
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."

28.4 "But the stones, lord, I declared, "the ones having been joined into the building from one of the deep, when they were put into the tower.

29.5 "Therefore, lord," I declared, "the ones having also being declared, "the virgins is having the robes which are black, and the expression of the ones who are great and glorious, and difficult for the humans to comprehend."

31.1) "Lord," I declared, "make-clear to me still more.

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

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 the others also ascended-together with them, and together were joined into the building of the tower, and were built up-together without being hewn. For they slept in righteousness and in great purity. But they merely were not having this seal. Therefore, you are also having the deciphering of these things.

36.4. Therefore, they descended with them into the water and ascended again. Instead, these emissaries and teachers indeed descended living and ascending living. But those having slept before them descended dead but ascending living.

38.7 Therefore, by means of the emissaries and teachers, they were made-alive, and recognized the name of the son of God. This is why the others also ascended-together with them, and together were joined into the building of the tower, and were built up-together without being hewn. For they slept in righteousness and in great purity. But they merely were not having this seal. Therefore, you are also having the deciphering of these things.

I am having it, lord," I declared.

CHAPTER 31

1) (94.1) "Now therefore, lord, make-clear to me about the mountains. Why are their appearances different one from another10 and varied?"

2) "Be hearing," he declared, "the mountains, these twelve mountains, are twelve tribes which11 are residing12 in the whole world. Therefore, the son of God was preached into these through the emissaries.

3) "But why are the mountains varied and why is their appearance different one from another?13 Make this clear to me, lord.

4) "Be hearing," he declared, "These twelve tribes which are residing14 in the whole world are twelve nations. But they are varied in their sensibleness and in their mind. Therefore, such as you saw that the mountains are varied, so too15 are the mind and the sensibleness of the nations. But I will make-clear to you the act of each one."

10 [30:28] (Gk(A), Lat(VP) / Eth “15"
11 literally “wholly"
12 [30:31] (Lat(VP), Eth / Gk(A) omit “of the tower”
13 [30:32] (Lat(VP), Eth / Gk(A) omit “their former life”
14 [30:33] (Lat(VP), Eth / Gk(A) omit “of the son” & “entered into the kingdom of God”
15 [30:33] (Lat(VP), Eth / Gk(A) omit “of the son”
16 [30:35] (Gk(Clem/Alex), Lat(V), Eth / Lat(P), Gk(A) “the ones who slept”
17 [30:36] most, Gk(Clem/Alex), Gk(A) “Instead, the emissaries...ascending living.” (scriptal error?)
18 [31:1] (Gk/Lat(VP) “twelve tribes which” / Eth “these twelve tribes”
19 literally “dwelling-down”
20 literally “dwelling-down”
21 literally “different another and another”
22 literally “such also”

27.3) “Also be hearing,” he declared, “to the names of the women, the ones having the robes which are black. And four out of these are more-powerful. The
3 “First, lord, make this clear,” I declared, “why, while the mountains are varied in-this-manner, whenever their stones were put into the building, that they became one color, bright, even like the stones having ascended out of the deep.”

4 “Because,” he declared, “all the nations (the ones residing) under the heaven, after they heard and after they had-faith, were called on-the-basis-of the name of the son of God. Therefore, after they took the seal, they had one sense and one mind, and their faith became one and their love one, and they bore the spires of their mountain in the days of the sun. Due to this reason, the building of the tower became bright with one color as the sun. 5 But after the event for them to enter into the same place and to become one body, some from out of them stained themselves and were thrown-out of the race of the righteous-ones, and they again became such-as they formerly were, but rather even worse.”

6:9:1 “Lord,” I declared, “how did they become worse after they have recognized God?”

7:1 “The son who is not knowing a god and is acting-wickedly is having some chastening of his wickedness,” he declared. “But the man who recognized God who is being-indebted to no-longer be acting-wickedly, but instead to be doing-good. 7(2) Therefore, if-at-any-time the person who is being-indebted to be doing-good might be acting-wickedly, is he not thought to be doing much more wickedness than the person who is not knowing God? Due to this reason, the ones who have not known a god and are acting-wickedly are having been judged to death; but the ones who have known God and are not knowing his governance and yet are acting-wickedly will be chastised doubly and will die-off for themselves into the age. Therefore, this-is-how the assembly of God will be cleansed.

8(2) “But as you saw the stones which have been lifted out of the tower and have been delivered to the spirits, the wicked spirits, and which were thrown-out from-there so will they also be cast out” (and there will be one body of the ones who have been cleansed, even-as the tower, after the event for it to be cleansed, also the tower has been cast-out of the earth). But instead to be with the assembly of God after the event for it to be cleansed and for the following types to be thrown-away: the wicked-ones, and hypocrites, and revilers, and double-souled individuals, and those acting-wickedly with varied wickednesses. 9(4) After the event for these to be thrown-away, the assembly of God will be one body, one sense, one mind, one faith, one love. And then the son of God will leap-for-joy and will be gladdened in them, because he was having taboos to his past mind.

“All these things, lord, are great and glorious,” I declared. 10(2) “Still,” I declared, “make-clear to me the power and the acts of each one of the mountains, in order that every soul which has become-confident on-the-basis-of the Lord, after it has heard, might glorify his great and marvelous and glorious name.”

“Be hearing,” he declared, “to the variety of the mountains and of the twelve nations. 11 Out of the first mountain, the black one, are the ones who had-faith such as this: Seducers, and revilers against the Lord, and betrayers of the faith, those who have been mixed-up in their governance and are being-wise according to the time. Therefore, they will be lifted-out of the tower and are being-wise with the assembly. 12(2) But out of the second mountain, the bare one, are the ones who had-faith such as this: hypocrites and teachers of wickedness. Therefore, these are also like the former ones, not having any fruit of righteousness. For as their mountain is unfruitful, in-this-manner the humans such as this indeed have a name, but are empty of the faith and there is not-one fruit of truth in them. Therefore, a change-of-mind is laying before these, if-at-any-time they might change-their-mind-quickly. But if-at-any-time they might be slow, their death will be with the former ones.”

13(3) “Lord,” I declared, “why is a change-of-mind possible to these, but is not to the first ones? For their acts are almost the same!”

“Due to this reason, a change-of-mind is laying before these,” he declared, “because they did not revile their Lord, nor did they become betrayers of the slaves of God. But because of a desire of gain, they acted-hypocritical and the others who have been taught in accordance with the desires of the humans, the sinning humans. Instead they will pay a certain righteous-punishment. But a change-of-mind is laying before them, due to the fact that they did not become revilers nor betrayers.

14:9:1 “But out of the mountain, the third one, the one having thorns and thistles, are the ones who had-faith such as this: Out of them are indeed the ones who are rich, but also the ones who have been mixed-up in many activities. Indeed, the thorns are the rich persons, but the thistles are the ones who have been mixed-up in their activities, their various activities. 15(2) Therefore, these ones who have been mixed-up in many and various activities are not 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 thistles with bare feet, so it is also difficult for such persons to enter into the kingdom of God. 17(4) Instead a change-of-mind is possible for all these persons,” he declared. “But it must be quick, in order that what they did not work in former times they might not do in the future times, being wise according to the situation. Therefore, if-at-any-time they might change-their-mind and might do some good, they will live for themselves to God. But if-at-any-time they might remain-in their acts, they will be delivered to those women, whichever women will deal-death to them. 18(8:1) “But out of the fourth mountain, the one having many vegetables (indeed with the upper parts of the vegetables pale-green, but the parts near the roots dry), but some also drying-up from the sun, are the ones who had-faith such as this: Seducers, and revilers against the Lord, and betrayers of the faith, those who have been mixed-up in their governance and are being-wise according to the time. Therefore, the ones who have pale-green vegetables 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 be knowing all-things, and yet they are knowing absolutely nothing. 23(2) Due to this self-pleasure of theirs, the intelligence departed from them, and stupid senselessness entered into them. But they are praising themselves as though they are having intelligence, and they are doing (what) has been made-to-be done, but are being senseless. 24(3) Therefore, due to this high-mindedness, many, while raising themselves high, were made-empty. For the self-pleasure and the empty self-confidence is a great demon. Therefore, many from out of these were thrown-away, but some changed-their-mind and had-faith, and they subjected themselves to the ones who are having intelligence, after they knew their own senselessness. 25(4) But even for the remaining ones, a change-of-mind is laying before the ones such as these. For they did not become wicked; but rather, they became stupid and unintelligent. Therefore, if-at-any-time these persons might change-their-mind, they will live for themselves to God. But if they might not change-their-mind at-any-time, they will reside with the women, the ones who are acting-wickedly against them.

26 Out of the mountain, the sixth one, the one having cracks which are great and small, and having vegetables which have been withered-away in the cracks, are those who had-faith such as this: 27(3) Indeed, the ones having the cracks, the small cracks—these are the ones who are holding the faith, and are not having cracks, are having the faith. But in the faith due to the fact that they are thinking according to the laws of their own calamities. Instead, many from out of these changed-their-mind. But the remaining ones will also change-their-mind whenever they might hear my instructions, for their calamities are small and they will change-their-mind quickly. 28(3) But the ones having great cracks—these are consistent in their calamities and are becoming remembering-of-past-evil, while they are cherishing-wrath against one-another. Therefore, these were hurled-off from the tower and were rejected-from its building after they were proved. Therefore, the ones such as these, will only live for themselves with-difficulty. 29(4) If our God and our Lord, the one who is lord-over all things and having the authority over all his creation, is not remembering-past-evil against the ones who are confessing-forth their sins, but instead becomes merciful, a will 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?

10 literally “nailed”
11 [31:17] Gk(3528), etc. / Gk(A) omit “he declared”
[31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)
12 literally “remaining-on”
[31:19] Lat(VP), Eth / Gk(A) omit “neither living nor”
13 [31:20] Gk(A) / Lat(VP), Eth “these”
[31:21] Lat(VP), Eth / Gk(A) omit “neither living nor”
[31:21] Lat(VP), Eth / Gk(A) omit “change-their-mind-quickly…should not” (by scribal error)
[31:22] Gk(3528), etc. / Gk(A) “the mountain, the fifth one”
14 literally “laying before these”
[31:25] Gk(A) / Lat(VP), Eth “to be teachers”
[31:24] Lat(VP), Eth / Gk(A) omit “and vain self-confidence”
[31:25] Lat(VP), Eth / Gk(A) is illegible here, but seems to read a form of “wickedness”
15 literally “dwelling-down”
24 literally “into”
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 vegetations, and the whole mountain was thriving, and every race of livestock and the flying-creatures of the heaven were pasturing themselves on the vegetations out of this mountain, and the vegetations on which they were pasturing themselves were becoming even more well-flourishing, are the ones who had-faith such as this: 32.2 They were always simple, and lacking-of-evil, and happy, holding nothing against one another; instead, they are always leaping-for-joy over the slaves of God and having dressed themselves with the spirit, the holy spirit of these virgins, and are always having bowels of compassion over every human, and, out of their own labors, supplied every human without-reproaching and without-waivering. 33.3 Therefore, the Lord, after he saw their simplicity and all their infamy, was multiplying them in the labor 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: Continue\_ to be such persons, and your\_ seed will not be wiped-out even till an age. For the Lord approved you\_ all, and wrote you\_ up into our number.\_ And your\_ whole seed will reside\_ with the son of God, for you\_ all took from out of his spirit.

35.10.1 “But out of the mountain, the eighth one, where there were many springs and all the creation of the Lord was given to drink out of the springs, are the ones who had-faith such as this: 36.2 Emissaries and teachers, the ones who preached into the whole world; and the ones who solemnly and purely taught the account of the Lord, and appropriated nothing at-all\_ into a wicked desire, but instead always went in righteousness and truth, even exactly-as they took-alongside them became terrified by 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 who the creepers and beasts in it for the barren and became desert out of this mountain, and the vegetations on which they were pasturing themselves were becoming even more well-flourishing, are the ones who had-faith such as this: 38.2 Indeed, the ones having the blots are ministers who ministered evilly, and who thoroughly-snatched away the life of widows and orphans, and acquired profit for themselves out of the ministry which they were brought on. Therefore, if-at-any-time they might remain-in\_ the same desire, they die-off and there is not-one hope of life for them. But if at-any-time they might turn-back and might complete their ministry purely, they will be able to live.

39.3 “But the stones having become-scabby, these are the ones who denied and did not turn-back on the-basis-of their own Lord, but instead, who were left-dry-and-barren and became desert-like. While not being glued to the slaves of God, but instead while isolating-oneself, they are losing their own souls. 40.4 For they are like a vine which after it, obtaining neglect, was overtaken\_ in some hedge, is being destroyed and is being desolated under the vegetations. And in time,\_ it becomes savage\_ and is no-longer of good-use to its own master. This is also how the humans such as this have deserted of themselves and become useless to their own Lord, after they were made-savage.\_ 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 been 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 take a change-of-mind. For it is impossible for the person who is now intending\_ 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.\_ 43.7 Therefore, if someone is intending\_ to be changing-his-mind, let him be quick prior to the time for the answer to be finished-off. But if not, he will be destroyed into death by the women.

44.7 “And the chopped 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 ones 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.

46.10.1 “But out of the mountain, the tenth one where there were trees sheltering some sheeps, are the ones who had-faith such as this: 47.2 Overseers that is, of the and as a state of wavering and lovers-of-strangers,\_ whenever ones who had-faith such as this overconquered the slaves of God into their own houses devoid of hypocrisy. But these overseers always unceasingly sheltered the ones who are lacking things for themselves and the widows by their own ministry, and they always behaved purely. 48.8 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 all the end, performing-public-service to the Lord.

49.1 “But out of the mountain, the eleventh one, where there were trees full of fruits, one and another having been adorned with fruits, are the ones who had-faith such as this: 50.2 The ones who suffered in behalf of the name of the son of God, the ones who also suffered eagerly out of their whole heart and delivered up their souls.”

51.9 “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.\_ As many-as, after they were brought\_ under authority, were probed-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 at-some-time they had not feared due to the name of the Lord, why not?”

53.5 Therefore, all of you\_, the ones who are deliberating these things, be looking out, lest-perhaps this deliberation might continue\_ in your\_ hearts and you\_ might die-off to God.

54.7 “I say these things to all of you\_, the ones who are wavering about denial or confession: All of you\_, be confessing that you\_ have the Lord, lest-perhaps, denying him, you\_ will be delivered into a prison. 55.8 If the nations are chastising their slaves if-at-any-time someone might deny his lord, what are all of you\_ thinking you\_ Lord will do, who is having the authority over all persons? Lift these deliberations\_ out from your\_ hearts, in order that you\_ might live continually to God.

56.1.1 “But out of the mountain, the twelfth one, the white one, are the ones who had-faith such as this: They are as infants, upon whose hearts not-one evil ascends, but neither did they know what wickedness is; instead, they always continued\_ in infancy. 57.2 Therefore, the ones such as this, without-waivering, will reside\_ 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 continued\_ with infancy in the same sensibleness.

58.3 “Therefore,” he declared, “as-many-of you\_ as will continue\_ will be like\_ the babies, having no evil, will be more-glorious than all the persons who have been previously-spoken\_ about. For all the babies are glorious in God’s presence and are first in his presence. Therefore, happy are all of you\_, as-

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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 “waited-for”
8 Literally “of-the-field”
9 Literally “to be made-to-become-of-the-field”
10 Literally “going”
11 Literally “denyed-of-old”
12 Literally “someone is going to”
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
1a (4) After the event for him to completely-finish the parables of the mountains, I said* to him, “Lord, now make-clear to me about the stones, the ones having been lifted from 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 and the mountain itself. And 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. 4b {{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.

5a “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. [4] However, hear why they have been found round: Their riches have obscured them a little from the truth and darkened them, but they have never receded from God, nor have they而出了 of the root of truth. 6b 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 they are of a good race. Therefore, they have been circumcised a little and have been put in the building of the tower.

7(108.1) But the other stones which have still remained round and have not yet been fitted into the building, because they have not yet accepted the seal, were repositioned in their original place, for they have been found to be very round. 8a 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 blist this innocent race. Therefore, not one of this race will perish. For even though one of them has been tempered by the vile Slanderer and has been delinquent, he will quickly return to his Lord.

9a “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. 10a However, I say to you* all, whichever of you* have accepted the seal: have simplicity, and do not remember offenses, and do not persist in your* wickedness or in the remembrance of the bitterness of offenses. Be of one spirit, and heal and take away from yourselves these evil schisms, in order that the Lord might not be rejoicing in his sheeps. 11b But he will rejoice 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 woe to the shepherds! 12a But if at-any-time the shepherds themselves might also be found to have utterly-fallen, 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.

14a) "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. 15a) 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? 16a) Accordingly, if you are so pained about your garment and complain about not receiving it whole, what do you think the Lord will do to you? He has given to you a spirit whole, and you return it to him totally useless, in order that it is not able to be used in his sight. 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.

“of you*, do not trample upon his clemency,” he declared*, “But rather honor him, because he is so patient toward your* delinquencies and is not exactly as all of you* are. For this reason, all of you* be moving to the change-of-mind which is useful to you*.

18(118.1) “All these things which have been written above, I, the Shepherd, the Messenger of the Change-of-Mind, have shown and uttered to the slaves11 of God. Therefore, all of you* will have-faith and will have heard my words and will have walked according to them, and will have corrected your* ways, you* will be able to live. However, if you* will have persisted in wickedness and madness, yes, lord, I declared, none of this type will live to God. All these things said from me, have been said to all of you*.”

19a) The Shepherd himself said* to me, “Have you asked everything13 from me?”

And I said*, “Yes, lord.”

“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 also know,” he declared*. And 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 lust and pleasure of this age will be subjects to you, but success will follow you in every good undertaking, for the Lord will be breaking your* heart, what will you say to the good persons, that he is in great honor and dignity with the Lord,16 and that he is a president with great power and powerful in his office. Throughout the whole globe, the power over the change-of-mind has been assigned to him alone. Does he not seem to you to be powerful? But all of you* despite the maturity and shamefacedness which he has among17 you*."

4(111.1) I said* to him, “Ask him, lord, whether I have done anything against his order to offend him since the time he has been in my house.”

5a) “I also know,” he declared*, “that you have not done, nor will do nothing against his order. And it is for that reason that I am uttering these words to you, in order that you might persevere. For he has given to me a good estimate about you. However, tell these words to the others, in order that those who have also changed-their mind or will change-their-mind, might have the same sentiments as you; and, in order that he will give a good interpretation of them to me, and I to the Lord.”

6a) “And I Lord,” I declared*, “indicate to all humans the great-works of the Lord.18 However, I am hoping that all who have previously sinned will willingly change-their-mind upon hearing these things, recuperating life.”

1 [literally "as-many-as whoever might"
2 [31:2] Gk(P) / Gk(A), Lat(VP) “this white mountain”
3 [32:3] Lat(VP), Eth / Gk(A) omit "the roots of"
4 [literally "removing"
5 [Bracketed sections are only extant in a Latin translation of the Greek original.
6 [32:8] others “for the Lord"
7 [literally "fallen out of"
8 [literally "not have faith put into them"
9 [literally "faithless"
10 [32:15] Lat(V)/ Lat(P) “once become angry"
11 [32:18] Lat(P) / F"slave"
12 [32:18] others “of the Lord"
13 [literally "asked all things"
14 [literally "diaphrags"
15 [Bracketed sections are only extant in a Latin translation of the Greek original.
16 [33:5] others "with God"
17 [literally "in"
18 [33:7] others "of God"
19 [33:7] others "of God"
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 own honor with the Lord. Therefore, whichever ones will be adverse to him, are not keeping his instructions but are delivering themselves to death; and each one of them is guilty of his own blood. However, I am saying to you: keep his instructions and you will have a remedy for your sins.

Next he 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."

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."

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. 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. 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. Accordingly, whoever snatches the soul of such a person out of need acquires great joy for himself. For the person who is being vexed by such an inconvenience is being excruciated and racked with torment equal to a person in chains. For many, on account of such calamities, not being able to suffer through them, bring death upon themselves. Accordingly, the person who knows the calamity of such a human, and does not snatch him out of it, is working a great sin and] is becoming liable of [the] blood [of this human."

"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."

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 he written on a pillar of gold. With thanksgiving to Father, and Son, and Holy Spirit, this book of the prophet Hermas has been finished. Let it be."

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