SHEPHERD OF HERMAS

CHAPTER I

Vision 1

The man who nourished me has sold me to a certain Rhodé into Roma. Many years after this, I saw her and I wished that I would make myself known to her again and I began loving her as a sister. 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 slumber while walking-around. And a spirit took me and carried me away through a certain roundless-region, through which no human was able to make-his-way. Now this region was precipitous and has been ripped-off by the waters. Therefore, after I crossed-through that river, I came to level ground. And I put my knees on the ground, and I began to praying to the Lord30 and to be confessing-forth my sins.

4 Now while I was praying-to the Lord, the heaven was opened-up, and I looked31 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 said32, “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 me33 right now?”

“No,” she declared34. “Instead, hear the words which I am going to be saying to you. The God, the one who is residing35 in the heavens, and who created what is out of what is not,12 who made his hands and grew them for-the-sake of his holy assembly, is being anguished with you because you sinned against14 me.”

7 I answered her and said36, “Sinned against15 you? How so?37 Or at-what-time did I utter a shameful word to you? Did I not always esteem you as a goddess?37 Did I not always respect38 you as a sister? Woman, why are you falsely-chargeing me with these wicked and unclean things?”

8 After she laughed at me, she said39, “The desire of that wickedness40 did ascend upon my heart, 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 declared41. “For the righteous man deliberates42 about what is righteous. Therefore, in the act for him to be deliberating42 righteous things, his glory is setting itself straight in the heavens, and he has the Lord placable in every affair of his.43 But the ones who are deliberating42 wicked things in their hearts,44 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.45 Their souls will change-their-mind,46 whichever ones have no hope in the Lord.47 Instead,48 they have despised of them and49 their life. Instead, you be praying to God, and he will heal the sinful-actions50 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 sins51 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 deliberating52 and discerning these things in my heart, I looked53 at a great white seat for reclaiming, standing-opposite me, made out of snow-white wool, like snow.54 And a woman, an elderly-lady dressed in brightest apparel, came, having a book in55 her hand. And she sat-down alone, and she greeted me, “Be rejoicing, Hermas!”

And I, grieving and weeping,56 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 speaking, 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 deliberation57 such as this brings a sin upon the slaves of God. For it is a wicked and horrible58 deliberation against an all-solemn spirit, and within one which has already been proved, if-at-any-time it might desire a wicked work, and especially when that spirit is Hermas, the self-restrained, the one who is distancing himself from every wicked desire and is full of all simplicity and a great lack-of-evil.

14:1) Instead, this is not the reason59 why God is being angered with you. Instead, it is in order that you might turn-back your house which60 act-falsely against the Lord and against both of you, your parents. Instead, because you are fond-of-your children, you were not admonishing them; instead, you permitted61 them to be terribly destroyed.62 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 by64 your mundane acts.152 Instead, the abundant-comparison of the Lord65 had mercy on you and on your house and will make you strong and will found you in his glory.66 Only may you not become-lazy; instead, be being of a good soul,67 and be making your house strong. For as a bronze-smith, by hammering his work, obtains-mastery of it for whatever affair he wants,68 so also does the account, the daily one, the righteous one, obtain-mastery of all wickedness. Therefore, may you not stop69 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 said70 to me, “Do you want to hear me read-aloud?”

And I said, “I want to, lady.”

She said71 to me, “Become a hearer, and be hearing the glories of God.”

I heard great and marvelous things from her,72 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.

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[1:1] Lat(P) “sold me to a certain Rada.” / Gk(A), Lat(V) “sold a certain woman at!”
[1:2] Lat(V) add literally “happy I was”
[1:3] Gk(A) / Lat(V) “proceeding with these thoughts in my mind / Lat(P) “after I had come to the cival community of Ostia.” / Eth “on my way to Cumae”
[1:5] [Gk(A), Lat(V), Eth “created” (or “creation”).
[1:6] Gk(A) / Lat(V) “a place on the right side”
[1:7] Lat(V) “literally “the”
[1:9] Gk(A) “to God”
[1:16] Lat(V), Gk(A) / Eth “Are you my convictor?”
[1:17] Lat(V) “literally “dwelling-down”
[1:18] Lat(V) “literally “created the is out of “of the not is”
[1:19] Literally “into”
[1:17] Lat(V) “literally “in place?”
[1:17] Gk(A) “daughter” / Eth “maideness”
[1:24] Literally translated “invert” (as in to turn someone toward someone)
[1:25] Lat(V) “sexual-immorality”
[1:26] Literally “takes-counsel with himself”
[1:27] Literally “taking-counsel with himself”
[1:28] Lat(V) “As long as his thoughts are righteous and his way of life correct, he will have the Lord in heaven merciful to him.” / Lat(P) “When he thinks righteously, he corrects himself, and his favor will be in heaven, and he will have the Lord merciful in every affair.” / Eth “His dignity will be straight in the heavens”
[1:29] Literally “taking-counsel with themselves”
[1:28] Gk(SA,X4705) / Gk(Boh) “in them”
[1:28] Gk(X4705), etc. / Gk(A) “to the good things which are going to come”
[1:19] Gk(X4705) / Gk(X4701) “will change their-interest / Gk(Boh) “will change their-interest for themselves”
[1:19] Lat(V) “come. For the minds of such are wandering. Now this is what the doutsers who do have no hope in the Lord / Lat(P) “come. The souls that do not have the hope of life, are not resisting these luxuries”
[1:19] Gk(SA,X4705) / Lat(V) “And” / Lat(P) “For”
[1:19] Gk(SA,X4707), Lat(V) “Gk(SA,Bod) “themselves and / Lat(V) “and neglect”
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-aside in great faith.”

18.4.1 Therefore, when she finished reading-aloud and after she was arisen from the seat, four youngsters came. And they lifted the seat and went-off toward the east. 19.2 But she called me to herself, and she touched my chest, and she said, “Were you pleased by what I read-aloud?” And I said to her, “Lady, the last part pleased me, but the first part was harsh and hard.”

But she was declaring to me, saying, “The last part was for the righteous-ones; but the first part was 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, to where they had taken the seat. But she went-off cheerful, and she said to me as she was going-away, “Be acting-like-a-man.” Hermas!

CHAPTER 2
1:8.1 Vision 2
While I was going into the countryside during the season (which was also the same season as a-year-ago), I, while I was walking-around, was reminded of the vision of a-year-ago. And once again, a spirit lifted me, and it carried me away into the place, who had beside him, in the same manner, the holy book which I had also been seen a-year-ago. Therefore, after I came into the place, I put 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. But after the act for me to be arisen from the prayer-to-God, opposite of me, I looked at the elderly woman whom I had also seen a-year-ago. She was walking-around and reading-aloud a little-book.

And she said to me, “Are you being able to carry back a message of these things to the elect-ones?” I said to her, “Lady, I am not being able to remember so many things. But give the little-book to me, in order that I might transcribe it.”

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

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

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

6a.1 “Hermas, your seed set God aside and reviled against! The Lord and in great wickedness, they betrayed their parents, and they are reputed as being betrayers of parents. And after they betrayed them, they were still not profited. Instead, they added still more to their sins: the acts-of-licentiousness and maiming the flesh of God.”

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

You have done well," she declared. "For I have words to add to it. Therefore, whenever I will finish-off all the words, they will be made-known to all the elect-ones through you. 19:3 Therefore, you will write two small books, and will send one to Clémens and one to 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

1:1 Vision 3

The vision which I saw, brothers, was such:

2 After I fasted many-times and beseeched the Lord in order that he might manifest the revelation which he made-a-profession to show to me through the elderly woman, on that very night the elderly woman saw me for herself, and she spoke to me, saying: "Ladies, you are so indigent and effortful with the result to know everything, come into the field where you are farming, and I will be made-to-appear to you at about the fifth hour, and I will show to you what it is necessary for you to see." 3 I asked her, saying, "Lady, into what part IT of the field am I to go?"

"Wherever you want," she declared.

I selected myself a beautiful place which was secluded. But before I was to utter to you, I spoke the name of the place, she said to me, "I will be 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-around an ivory bench lying there. And on the bench was lying a linen cushion; and on top, a coverlet of linen...and was tidying away there. And on the bench was lying a linen cushion; and on top, a coverlet of linen. And after the vision she declared, "Are you being grieved, Hermas? The place on the right sides is for others...

31 And she seated herself down on the left sides. Instead, she motioned me out by the hand and she led me, "Behold! Do you not see opposite you a great tower being built upon waters with bright quadrangular stones?"

45 Now the tower was being built in quadrangular shape by the six 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. Indeed, all the stones which were being drawn out of the deep, they were putting into the building as they were.

For the stones were joining and were fitting-together 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 being having been built out of one stone.

But of the other stones, the ones brought from the dry area: Indeed, some of them were being thrown-away, but some of them they were putting into the building, but others they were cutting-down and were casting a long-ways away from the tower. But many other stones were lying in a circle around the tower, and they were not making-use-of them on the building. For some of them were having become-scabby; but different ones were having cracks, but others were having been chipped; but others were white and round, not joining into the building. 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.

But different stones were being thrown 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.
19.1.1 After she showed these things to me, she was wanting to be running-off. I said9 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 said9, “You are a clever human, wanting to be knowing the things about the tower.”

“Yes, lady,” I declared9, “in order that I might bring a message about these things back to the brothers, and that they might become more cheerful and10 when they hear it, 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 me11 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. 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 said9 to her, “Lady, since you once deemed me worthy to reveal everything to me, reveal it.”

But she said9 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 insisting on being being-asked about things that are from God, but you are being led away from God, by seeking-out these things, you are finding the truth. Therefore, be hearing why the tower is being built upon waters. It is because your1 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 said9 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 all1 will be unmitigatedly gladened 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 said9 to me, “It is not because you are10 worthier than all others, in order that this might be revealed to you—for others11 are ahead of you, and better than you,12 to whom it was necessary for these visions to be revealed—but because you are insisting on being seeing out things diligently.” Therefore, by seeking-out these things, you are finding the truth. Therefore, be hearing why the tower is being built upon waters. It is because your1 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.”

27.3 Now be hearing about the stones, the ones which are going into the building. Therefore, indeed, the stones, the ones which are quadrangular and white and are fitting-together10 exactly into their junctions, these are the

emissaries and overseers and teachers and ministers, the ones who went in accordance with the solemnity of God, and who purely and solemnly oversaw and taught and ministered the elect-ones of God. Indeed, some of them have slept, but some of them are still living. And they themselves have always fit-together, and had peace among themselves and were hearing one another. This is why their junctions fit-together in the building of the tower.

28.2 “But who are the stones which are being drawn out of the deep and who are putting-on into the building, and their junctions are fitting-together10 with the other1 stones, the ones which have been already built?”

“These are the ones who already slept and12 suffered for-the-sake of the name of the Lord.”

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

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

30.4 “But who are the ones which are being led and being put into the building?”

“They are young in the faith and are faithful. But they are being admonished by the messengers for13 the result to be doing what is good, due to the fact that no wickedness was found in them.

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

“These are ones who have sinned, and who are wanting to change-their-mind. Due to this reason, they were not hurred-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.

32.4.1 “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 hurred a long-ways-away, due to the anger of the Lord,28 because they provoked him to anger.

33.5 “But the other2 stones which you have seen many being laid around, not going-away into the building: indeed these stones, the ones which have becoming-scabby, are the ones who have known the truth, but are not remaining-on10 it, nor even were they being-glued to the holy-ones. Due to this, they are useless.”

34.5 “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 among25 themselves. Instead, they have only a face of peace. But whenever they might withdraw-away from one another, the wickednesses are remaining in their hearts. Therefore, these are the cracks which the stones have.

35.4 But the stones which have been chipped: These are the ones who indeed have had-faith; and they have a majority part in the righteousness, but they have been chipped and therefore not being led and not totally-completely.

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 said9, “How long33 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,4 due to their riches and due to their activities.”

37.5 And I answered her and said9, “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(5) First know this truth from your own experience: When you were rich you were useless, but now you are of-good-use and profitable to the life. All of you*, being of-good-use to God. For even you are being made-used-of from out the stones which is being built might be completely–finished, then the end is here. 39(15) ‘But the different stones which you saw being cast a long-ways-away from the tower, and which are falling into the way and are being rolled out of the way into roadless-regions: these are the ones who indeed have had-faith; but, because of their double-soul, they have dismissed themselves from their way, that is the true way. Therefore, thinking that they are being able to find a better way, they are being misled and becoming miserable, walking-around in the roadless-regions, which are falling into the fire and being burned: these are the ones who, even into the end, went-away from God, the Living God; and on whose heart the act to change-their-mind no longer ascended, due to the desires of their licentiousness and the wickednesses which they worked.

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

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

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

45(16.1) Therefore, when I ceased asking about all these matters, she said* to me, ‘Do you want to see something else?’ As I was very-eager for the opportunity to behold more, I became deeply-joyful at the prospect to see visions.

46(2) After she looked at me, she smiled a little and she said* to me, ‘Are you looking do at all these women in a circle around the tower?’ ‘I am looking at them, lady,’ I declared.

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

49(5) ‘But, the others, who are they, lady?’

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

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

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

53(9) Now I was inquiring-of her about the seasons, if the complete-finish of the age is already here. But she screamed† with a great voice, saying, ‘Unintelligent man, do you not see that the tower is still being built? Therefore, be being of-good-use to the building of the tower, and four others lifted the bench and also carried it away toward the tower. I

56(17.1) ‘Hear me, you* children. I nourished you* up in much simplicity and lack-of-evil and solenity, 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,† instead also be sharing-with the ones who are lacking things for themselves. 58(3) For indeed, some people, from their many meats, contract a weakness in† their flesh, and ruin their flesh. But the ones who are not having had-faith, might get their flesh due to the fact that they are not having the sufficient amount of nourishment, and their body is being utterly-destroyed. 59(4) Therefore, this lack-of-sharing is harmful to all of you*, the ones who are having abundance and are not sharing-with the ones who are lacking things for themselves.

60(5) ‘All of you*, be looking out for the judgment, the judgment which is coming–upon you. 61(6) Therefore, all of you*, the ones who are surpassing others, seek-out the ones who are hungering as-long-as† the tower is not yet finished. But if at any-time they might seek-out the tower, they will want to die. 62(7) But if at any-time you are seeking the one that is good and you* will not have an opportunity. 63(8) Therefore, all of you*, the ones who are prancing‡ 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,† and all of you* along with your* good things‡ will be locked-out outside the door of the tower.

67(2) ‘Now therefore, I say to all of you*, the ones who are fore–leaders of the assembly, and to the ones in the first-seats: Do not be becoming like the druggists,† therefore indeed the druggists carry their drugs§ within their boxes, but you* carry your* drug and your* poison within the heart. 68(8) All of you* are hardened and do not want to cleanse your* hearts; and you* do not want to mix-together your* sensibilities upon a clean heart, in order that you might have mercy from the King, the Great King. 69(9) Therefore, be looking out, your* children, lest perhaps these dissensions of yours will brand you* of your* life. 70(8) How are you* wanting to be disciplining the elect-ones of the Lord, while having been girded for discipline? Therefore, be disciplines from me, 71(10) But if at any-time you are seeking the one that is good and you* will not have an opportunity, do not be wanting to mix-together your* riches, and be being at peace among yourselves, in order that I, after I have stood cheerful opposite to the Father, might give-back an account in behalf of all of you* to the Lord.’

68(1) Therefore, when she ceased herself from uttering with me, the six young–men, the ones who are building, came and carried her away toward the tower, and four others 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 end is having”
13 literally “Be no more inquiring of me nothing”
14 [3:36] Lat(V) "for the building of (the) Lord" [3:36] Gk(A2,Bod,X47067), Lat(V) / Gk(S1), Lat(P), Eth omit "for" [3:37] Gk(A): "(for you yourself were from these stones)" / Lat(P) "(for you too will be more useful from the same stones)" / Eth "for you yourselves [will be] from these stones" / Gk(S1) omit literally “waysely” (also later in verse) literally “to” literally “into” [3:43] Gk(A), Lat(V), Eth / Gk(S1,Bod) “And then they will be relieved from their tortures due to the wicked works which they have done. For it will happen that they will go into the fire and be burned: these are the which they were placed because of their wicked works” [3:45] others “of God” literally “grabbing” [3:48] Gk(A), Lat(VP), Eth / Gk(S1) “wicked works and every wicked desire,” and [3:50] Lat(V) “They have equal powers, but their powers are connected with”
She answered me and said a, “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 elderly woman and was sitting in a seat. 69:4 But in the other vision, indeed she was having a younger countenance, but her flesh and her hair were elderly; and she was uttering to me while she was standing up; but she was more cheerful than formerly. 70:8 But in the third vision, she was of remarkable beauty; but she was only having hair which was elderly. But at the end, she was cheerful and was sitting on a bench. 71:6 I was extremely deeply-grieved about these things, because of my wanting to know this revelation.

And in a vision of the night, I looked at the elderly woman speaking to me, “Every asking needs humble-mindedness. Therefore, fast; and you will take for yourself from the Lord what you are requesting.” 72:7 Therefore, 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 beseeching? Be looking out, lest perhaps you might harm your flesh by requesting too much for yourself. 73:8 Be being sufficed with these revelations. 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 a, “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.” 76:19) “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 that they* fall into 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 your* 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.

80:8) “Now in the second vision you saw her standing, and having a younger countenance, and being more cheerful in comparison with the former time, but her flesh and her hair were elderly. Be hearing this parable also, he declared. 81:2) “Whenever a certain man is an elder (himself having already lost-hope, due to his weakness and his destitution), he is waiting without anything else 82:10 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 this111 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.112 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:113 82:10 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,115 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 out of a whole heart.

111:12) “Now in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful.” 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 you* have taken a rejuvenation after you* saw these good things. 

112:4) “And because you saw her sitting on a bench, this means that the position is strong, because the bench has four feet and has stood strongly. For even the world is being upheld by four elements. 86:6a) Therefore, the ones who changed-their-mind totally-completely will become young and have been founded, after they changed-their-mind119 out of a whole heart. You have received the revelation in full, totally-complete. May you no longer request119 anything more about a revelation. But if-at-any-time something might be being necessary, it will be revealed to you.”

CHAPTER 4

I:22:1 Vision 4

This is a vision which I saw,12 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.24 The place is about ten stadia off the way, the public way, but it is easily reached.25 Therefore, while I was walking-around alone, I begged the Lord, in order that he might complete the revelations and the visions which he showed to me through his holy assembly, in order that he might make me strong and26 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.

3) 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) While2 a cloud-of-dust was becoming greater and greater, and I preconceived it to be something divine. The sun shine-forth a little, and, behold, I looked-at2 a great beast—something-like2 a sea-monster; and out of its mouth were going-out fiery locusts. Now the length of the beast was about 100 feet, but it was having a head like ceramic-tile.

7) And I began to be weeping28 and to be asking the Lord, in order that he might30 redeem me from it. And I was again-reminded11 of the word which I had12 heard, “You will not30 be double-souled, Hermas.”

8) Therefore, brothers, after I dressed myself with the faith of the Lord31 and after I was caused-to-have-remembrance of the15 great things he taught me, I, after I became-encouraged, faced the beast.32 Now the beast was coming with such a whizing, so as to be being able to ruin a city with one stroke.33 I came near it. And I looked-as if I were made-up, as large as it was, I stretched myself out on the ground, and I did nothing except project34 its tongue. And it did not move at-all35 until when I passed it. 10) Now the beast was having four complexities on its head: black, next red-as-fire and blood-red, next golden, next white.

11:12) Now after the event for me to pass the beast and to come-forward about 30 feet, behold, a virgin went-to-meet2 me, having been ornamented as if

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111:8) / Gk(SA) “this is a type of” / Gk(A) “this was a type of”
112:1) / Gk(A) “of the Lord”
113:3) / Gk(A) “and”
114:4) / Gk(A) “and”
115:11) / Gk(S) “and”
116:15) / Gk(S) “and”
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 veiling was a turban. But her hair was white. 12:2 I knew from the former visions that she is the Assembly, and so I became more-cheerful.

She greeted me, saying, “Be rejoicing, you human.” And I greeted her in turn, “Be rejoicing, lady.”

13:1 She overcome 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-compliance, I fled-out of its hand.”

14:6 “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 over the beasts, 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, be going-away, and tell these great things in detail to the elect-ones of the Lord, and speak to them, that this beast is a type of a tribulation, the tribulation which is going to come, the great one. Therefore, if-at-any-time of you* might make-everything wrong and would speak to them, you must not direct the Lord from out of your* whole heart, you* will be able to flee-out-of it, if-at-any-time your* heart might become clean and unblemished, and if you* might become enslaved to the Lord blamelessly for the remaining days of your* life. All of you*, cast your* worries upon the Lord and he will set them straight.

16:9 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 committing all-things which are committed, the one* who, 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.”

17:4 I asked her about the four complexions 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.”

18:1 “Be hearing,” she declared*. “Indeed, the black is this world in which all of you* are residing. 19:2 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. 20:2 But the golden part is all of you*, the ones who are fleeing-out-of this world. For even as the gold-piece is proved through the fire and becomes of good-use, so also in the same way, all of you*, the ones who are residing among them, are being proved. Therefore, the ones who remained and were set-on fire by these things will be cleansed. For even as the gold-piece throws-off its dross, so in the same way all of you*, will throw-off all of your* drosses and will become clean and will be useful within the building of the tower. 21:1 But the white part is the age, the one which is coming, in which the elect-ones of God will reside; because the ones who have been selected by the Lord into a perpetual life will be blotted and clean.

22:6 Therefore, may you, Hermas, not stop uttering into the ears of the holy-ones. Now all of you* also have the type of the tribulation, the great one which is coming. But if-at-any-time you* might want it, it will be in order that you may not be found guilty for the remaining days of you*, be remembering the things which have been previously-written.

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

CHAPTER 5
I:24:1 Revelation 5

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

2 And he straightway 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 me-to-the-test, and I said* to him, “For who are you? Then I declared*, “For I know to whom I was delivered.”

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

“No,” I declared.

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

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

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

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

CHAPTER 6
I:24:1 Instruction 1

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

CHAPTER 7
I: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 of you*, who are being called as calumniators, have not been made to be calumniators. But if-at-any-time you are not, and you are the one hearing it, you will be held liable of the sin of the calumniator, and if-at-any-time you might believe whichever calumniator you might hear. For22 after you have faith in it, you* will still 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.”

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.5 For God is wanting us to be giving to all persons from his own presents.5 Therefore, the ones who are taking will give-back an account to God why they took and in-regard to what purpose they took. For indeed the ones who are taking while being put-under-tribulation will not be given-a-rightful-punishment, but the ones who are taking in hypocrisy will pay a rightful-punishment.

6 “Therefore, the one who is giving is guiltless. For as he took from the Lord a ministry to finish, he finished it with simplicity, without distinguishing to whom he might give or to whom he might not give. Therefore, the ministry which was finished brought change between God’s presence. Therefore, the one who is ministering in-this-manner with simplicity will live for himself to God.5

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

CHAPTER 8

2:1. Instruction 3

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

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

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

“Why?” he declared.

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

4 “Indeed,” he declared, “you are thinking beautifully and in-truth. For it is necessary for you, as a slave of a god, to be going in truth and not to allow a wicked conscience to be residing12 with the spirit of the truth, nor-even to be bringing grief upon the spirit of God,13 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. Therefore, you do not sinner, since I do not sinning. It is possible for those lies to become faithful. If-at-any-time you might observe these things, and might utter nothing but the truth13 from now on, you will be able to acquire life for yourself. And whoever might hear this instruction and will distance himself from that most-wicked-act-of-lying, he will live for himself to God.”

CHAPTER 9

2:1. Instruction 4

He declared, “I instruct you to be guarding your purity. And do not be letting it ascend upon your heart to think about another man’s woman,” or about sexual-immorality,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 one who is wicked-act. Therefore, you be looking out!23 Be distancing yourself from this reflection. For where solemnity is residing, there, upon a heart of a righteous man, lawlessness ought24 not to be ascending.”26

4 I said” to him, “Lord, allow me to inquire a few things of you.”27 “Be speaking,” he declared.

“Lord,” I declared, “if some man might have been a woman who is faithful in the Lord and he might find this woman in some adultery, as-a-result, is the man working adultery?”

5 As-long-as he remains in his ignorance, he is not sining, he declared. “But if-at-any-time the man might know about her sin, and the woman might not change-her-mind, but instead might be remaining-in29 her sexual-immorality and yet the man might continue to be living with her, he becomes liable for himself of her sin, and a commener of her adultery.”

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

“Let him be releasing her from herself,” he declared, “and let the man be remaining alone. But if-at-any-time he, after he released the woman from him, might marry a different one, he is being adulterated.”31

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

8 But 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.2 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-indebtet not to be marrying. This same act applies35 to both a woman and a man.

9 “Not only is it adultery if-at-any-time someone might stain his flesh,” he declared, “but instead whoever might be making the likeness of the nations is also being adulterated.”36 And as-a-result, if-at-any-time someone37 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 you38 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 excuse39 in order that the act might be completely-finished in this way, but instead, with47 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.48 For he is himself the One who has authority of all things.”

12:1 Now once again I asked him, saying, “Since the Lord deemed me worthy in order that you might be residing with me, tolerate still a few more things.”49 Therefore, while I do not have-insight at all and my heart has been petrified from my former acts. Give intelligence to me, because I am extremely senseless and comprehend absolutely no-thing.”

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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: “and not thinking not-one thing
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 Literally “utter all truth” / Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth”
16 elsewhere translated “observing”
17 [9:1] Lat(V) “marriage”
18 [9:1] Gk(S2,Ath), Lat(VP), Eth / Gk(A,S1,X4706) “wickedness”
19 [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all hours”
20 [9:2] Lat(V) add
21 [9:2] Gk(S)/ Gk(A) “and differently likewise wicked reflection wickedness”
22 Literally “working-down”
23 [9:2-3] Lat(V) “heart, you commit a great sin, and those who practice such works follow the way of death. Therefore, take heed”
24 Literally “dwelling-down”
25 Literally “lawlessness is not being-indebtet”
26 [9:3] Lat(V) “Where chastity remains in the heart of a righteous man, there never ought to arise any evil thought.”
27 [9:4] Lat(V) “to say a few words to you.”
28 Literally “no one else can tell”
29 Literally “remaining-on”
30 Literally “remaining-on”
31 may also (less likely) be translated “is adulterizing himself”
32 Literally “not upon much” or “not against much”
33 Literally “is being laid”
34 may also (less likely) be translated “is adulterizing himself”
35 [9:9] Lat(V) “she”
36 Literally “occasion”
37 may be rendered “change”
38 [9:11] Lat(V) “God, who has power to heal, will give a healing.” / Gk(S) omit
39 Literally “dwelling-down”
40 [9:12] Lat(S), Lat(P) “maimed”
41 Literally “wholly”

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8
13:2 He answered me and said, "I am set over the change-of-mind and give intelligence to all the ones who are changing-their-mind," he declared.4 "Or does this very act for the opportunity to change-one's-mind not seem to you to be intelligence?" he declared.2 "The opportunity to change-one's-mind is great intelligence," he declared.2 "For the man,3 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 not 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, that the change-of-mind is great intelligence."

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

15:4 "You will be keeping your purity and your solemnity, and you will live for yourself to God. marriage is not sinning, and he who is going to be putting a forgiveness of our sins, once, still make this clear to me also.”

16:5 "Be speaking," he declared. "Lord," I declared, “I heard from certain teachers, that there is no other change-of-mind except for that one which took place when we descended into water and took a forgiveness of our sins, the former 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

10:1 Instruction 5

“Be becoming longsuffering and intelligent,” he declared,2 “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 residing in you, will be clean, not having been overshadowed beneath a different wicked spirit. Instead, residing in a spacious place, it will leap-for-joy and will be gladdened along with the utensil in which it is residing; and it will perform-in-peace. For the Lord, being full of righteousness, because it is having the good-condition within itself. 3 But if-at-any-time irritability might come to it, straightaway, the spirit, the holy spirit, being delicate, is being crammed-into-a-constricted-place, no longer having the clean place. And it seeks to depart out of the place. For it is choked by the wicked spirit, not having a place to perform-public-service to the Lord exactly-as the Lord is wishing; it is being stained by the irritability. For the Lord is residing in the irritability, 4 Therefore, if both of the spirits are residing upon the same place, it is non-beneficial and wicked for that human in whom they are residing.

5 “For if-at-any-time you might take an extremely small amount of wormwood and might be pouring it into a ceramic-jar of honey, is not-surely the honey ruined 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, 5 because it is taking joy away from it and it 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; 6 because you see, that the longsuffering is very sweet, far more than the honey, and is of good-use to the Lord, and he is residing in it. But the irritability is bitter and useless. Therefore, if-at-any-time the irritability might be mixed with the longsuffering, the longsuffering is stained and 7 the human’s petition is no longer still of good-use to God.”

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

"And truly,” he declared, "if-at-any-time you might not guard yourself from it, you and your house lost all your hope. Instead, guard yourself from it. For I the Messenger of Righteousness am with you. But all persons will also keep themselves distant from it and will live to God, as many-as might change-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-sacred messenger."

8:24 Now he being heard,” he declared, "how wicked is the operation of the irritability, and how injurious, and how it turns upside-down 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, 2 because the power of the Lord 2 is with them. But it is misleading-away the ones who are being emptied and double-souled, 3

9:2 But whenever it might see the humans such as these standing-well, it-camps itself into the heart of that human, and, for no reason at all, 4 the man or the woman becomes bitter for the sake of mundane 5 activities, or about meats or

19:25 I said to me, I was made-alive after I heard these things precisely in this manner. For I have come to know that, if-at-any-time I will add no-more to my sins, I will be saved.”

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

23:25 (1) Once again I asked him, saying, “Lord, since you have tolerated me once, still make this clear to me also.”

“Be speaking,” he declared.

“Lord,” I declared, “if-at-any-time a certain woman, or again a man, might fall-asleep, and a certain one from among them might marry, surely the one who marries is not sinning, is he?”

24:2 “He is not sinning,” he declared. “But if-at-any-time someone might remain by himself, he acquires more-excessive honor and a great glory before the Lord. But even if-at-any-time he might marry, he is not sinning. 25:3 Therefore, he keeping your purity and your solemnity, and you will live for yourself to God. These things (as-much-as I am uttering to you, and am going to be uttering to

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20 [9:25] Gk(A) / Gk(X4706), Lat(VP), Eth seems to omit “day”
21 [9:25] Gk(A), Gk(X4706), Lat(P), Eth (lit. “shell-down”) / Lat(V) “I am dwelling-down”
22 [9:26] Gk(X4706) “of” / Gk(A) “to”
23 literature “dwelling-down” (also two more times in this verse)
24 [10:2] Lat(V) “place, but rejoicing he will be expanded, and he will feast in the vessel in which he dwells, and he will serve the Lord joyfully in the midst of great peace.” / Lat(P) “place, he
25 literature “dwelling-down”
26 [10:3] Lat(P) “For the Lord dwells in calmness and greatness of mind, but irritability is the Slanderer’s house of turbulence and the public distress, and he is residing in it.” / Lat(V) omit
27 literally “dwelling-down” (also later in verse)
28 literally “pouring-out”
29 usually translated elsewhere “made-to-disappear”
30 literally “whole”
31 literally “master” (also in next occurrence)
32 literally “dwelling-down”
33 [10:5] Lat(V) “the mind is distressed and” / Lat(P) omit
34 [10:6] Gk(A), Ant(Lat(P), Eth “will-be”
35 [10:6] Gk(X4706,Ant), Lat(P), Eth / Gk(A) add
36 [10:6] Gk(X4706), Lat(VP) / Eth omit “Lord”
37 elsewhere translated “may observe it”
38 [10:7] Lat(V) add
39 [10:7] Lat(P) “And all who departed from anger and repent with their whole heart will live to God.”
40 literature “of a great wicked in the trumpet, bitterness, and the...”
41 [10:8] Lat(V) “slaves of God. For those who are full of the faith receive no harm from it,”
42 [10:8] Eth “of” / Gk(A) “of”
43 [10:9] Lat(V) “them; for it is the empty and the dustitie which he overthrows.”
44 literally “and out of the nothing” (similar to the English idiom “out of the blue”)
45 literally “of-this-lifetime"
is righteous has an upright way, but what is unrighteous has a twisted way. Instead, you be going in the upright and level way, but leave the twisted one alone. For the twisted way does not have paths; instead, there are roadless-regions and many stumbling-blocks, and it is rough and thorny and it leading to destruction. Therefore, it is harmful to the unrighteous to the ones who are going in it. But the ones who are going in the upright way walk around even without stumbling, for it is neither rough nor thorny. Therefore, you see that it is more-beneficial to be going in that way.

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

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

6[6:11] “Now be hearing about the faith,” he declared. “There are two messengers with the humans, one of the righteousness, and one of the wickedness.

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

8 “Be hearing, and you will gain-insight about them,” he declared. “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart, he will straightway utterly with you about righteousness, about purity, about solemnity, and about self-sufficiency, and about every righteous work, and about his glorious excellence. Whenever all these thoughts 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 “Therefore,” he declared, “also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless, and his works are wicked which turned upside-down the slaves of God. Therefore, whenever he might ascend upon your heart, be knowing that your works are wicked and non-beneficial to the slaves of God.

Therefore, you have the operations of both the messengers. Gain-insight about them and be having-faith in the messenger of the righteousness, because his instruction is good. Keep away from the messenger of the wickedness, but to bid-farewell to the messenger of the wickedness. 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.”

CHAPTER 11

1:0:1 Instruction 6

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

“Yes, lord,” I declared.

“Instead, I now want to make their powers clear to you,” he declared, “in order that you might comprehend what power and operation each has. For their operations are twofold. Therefore, they apply to something which is righteous and something which is unrighteous. And if for any-time you might take this instruction, you might be going in this way. Whenever all these thoughts might ascend upon your heart, be knowing that the messenger of the righteousness is with you.

9 “Therefore,” he declared, “also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless, and his works are wicked which turned upside-down the slaves of God.

Therefore, whenever he might ascend upon your heart, be knowing that your works are wicked and non-beneficial to the slaves of God.

Therefore, you have the operations of both the messengers. Gain-insight about them and be having-faith in the messenger of the righteousness, because his instruction is good. Keep away from the messenger of the wickedness, but to bid-farewell to the messenger of the wickedness. 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.”
CHAPTER 12

I:07:1 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.1 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,3 neither is there a source of fear. But in whom there is power which is glorious, there is also a source of fear in him. For everyone who4 is having has a source of fear, but the one not having power is despised by all persons.

3 But be filled with fear of the works of the Slanderer, because they are wicked. Therefore, if you are filling yourself with-fear-of the Lord, you will be filling yourself with-fear-of the works of the Slanderer; and 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,6 be filling yourself with-fear-of the Lord and you will not work it. But if-at-any-time you might be wanting to work what is good,7 be filling yourself with-fear-of the Lord and you will work it. So-then, the fear of the Lord is strong and great and glorious. Therefore, be filled-with-fear of the Lord and you will live for yourself to God. As many-as might be filled-with-fear of him and might keep8 his instructions will live for themselves to God.9

5 Why, lord," he declared, "did you speak about the ones who are keeping his instructions, ‘They will live for themselves to God’?10

"Because," he declared, "all the creation fears the Lord, but not all are observing his instructions. Therefore, the life in-the-presence of God11 is of the ones who are filling themselves with-fear-of him and are observing his instructions. But there is no life in them12 for the ones who are filling themselves with-fear God and13 not observing his instructions."14

CHAPTER 13

I:08:1 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," he declared, "make-known to me from what it is necessary to be restraining ourselves, but from what it is not necessary."

"Be hearing," he declared.1 "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.15 But if-at-any-time you might not be filling-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," he declared, "what are the wickednesses from which it is necessary to be restraining ourselves?"

"Be hearing," he declared.2 "From adultery and sexual-immorality, from a lawless intoxicating-drink,3 from wicked luxury, from many meats and an extravagant life, from covetousness,4 after having spent so much again and again,5 and from an act-of-lying and calumny and hypocrisy, the remembrance-of-evil, and all reviling.6 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.”16

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?20

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

"Therefore,21 It is necessary for the ones being-enslaved to God22 to be restraining themselves from all these things. Therefore, be restraining yourself from all these, in order that you might live for yourself23 to God and will be enrolled with the ones who are restraining themselves from these things. Therefore, indeed these are the matters in which it is necessary for you to be restraining yourself.

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

8 "Lord, also make-clear to me the power of the good things," I declared, "in order that I might go in them and be enslaved to them, in order that, after I work therein, I might be enabled to be saved."25

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

10 "Next, hear the things which follow these things:"27 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,28 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, not to be having a quarrel with others, not to be being fooled by anyone who are being in the Lord, to not be being letting any who have been impeded from the faith by 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, not to 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?29

"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."30

CHAPTER 14

I:09:1 Instruction 9

He said to me, "Lift the double-soul from yourself. And, indeed, may you not be altogether31 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 say it, after having spent so much again and again?’ Do not be thoroughly-rationalizing these things. Instead, out of your whole heart, turn-back toward the Lord and be requesting from him for yourself without-wavering, and you will know for yourself his more tender-compassion,32 that he will33 never leave you behind.34 Instead, he will bring-to-fullness the request of your soul. 3 For35 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 for36 you, cleanse your heart from all the vanities of this age and from the words which have been previously-stated,37 and be requesting from the Lord for yourself, and you will get38 all-things for yourself from him, and you will be not-lacking

1 more literally “not-judged-together”
2 [12:1] Gk(A) / Gk(Ant), Lat(P) “and will be saved”
3 [12:2] Gk(Adh), Lat(P), Eth omit “But in whom there is no power” (by scriptural error?)
4 literally “the”
5 [12:3] Gk(Ant), Lat(V) / Gk(A) omit “you will be fearing….and” / Lat(P) omit the entire clause
6 literally “work the good thing”
7 [12:4] Gk(Ant), Eth / Gk(A) “and are observing”
8 [13:2] Lat(V) omit “And I said…fear the Lord”
10 [12:5] Gk34706, Vp(VP), Eth / Gk(A) “haim”
11 literally “of”
12 [12:5] Gk(A), X4706, Lat(V) / Eth / Lat(P) add “and”
13 [12:5] Gk(A), X4706, Lat(P) / Lat(V) / Eth omit “his instructions”
14 literally “against/onto” (also later in verse)
15 [13:2] Lat(VP), Eth / Gk(A) omit “For if-at-any-time you….great sin.”
16 literally “intoxicating-drink which is lawlessness”
17 literally “the following-things of these things”
18 literally “For”
1910:8
20 literally “for these sins to be wicked”
21 [11:3] Gk(A) / Lat(P) “be declared” / Lat(V), Eth omit
23 [13:6] Gk(A), X4706, Lat(V), Gk(Adh) / Lat(V)”for the slaves of God” / Gk(Ant) “the competitors and slaves to God”
24 literally “works”
26 literally “the following-things of these things”
27 usually translated “obligation”
28 literally “for these acts to be good”
29 [13:12] Lat(V) “he” said, “do not hold back from them”, he said. “If you keep these instructions, you will live to God. And all who keep these instructions will live to God.”
30 literally “wholly”
31 literally “take”
32 literally “into”
33 literally “of course”
34 literally “much-tender-compassion”
35 literally “most-tender-compassion”
36 most literally “stated-beforehand”
37 literally “take”
from all your requests, if-at-any-time you might waver in your heart, you will never get any of your requests for yourself. For the ones who are wavering in God, these are the double-souled men and they are altogether obtaining none of their requests. 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, being bettred (having been bedded), being double-souled in nothing. For every man who is double-souled, if-at-any-time he might change-his-mind, will be saved with difficulty. Therefore, cleanse your heart from the double-soul, but dress yourself with faith, because it is strong; and be having-faith in God, because you will get for yourself from him all the requests which you are requesting.

"And if-at-any-time, after you requested something for yourself, you might at-some-time be getting your request from the Lord rather slowly, do not be double-souled because you did not quickly get the request of your soul. For by all means, you are getting your request slowly on account of some testing or some tresspass5 of which you are ignorant. Therefore, may you not stop requesting for yourself the request of your soul, and you will get it for yourself. But if-at-any-time you might give-up and might become double-souled while requesting for yourself, be incriminating yourself and not the Giver.

9 "Be looking out for the double-soul. For it is wicked and unintelligent; and it roots-out many from the faith, even though they are yet extremely faithful and strong. For even this double-soul is a daughter5 of the Slanderer, and it acts extremely wicked to the slaves of God. Therefore, despite the double-soul and dominate it in every affair, after you have dressed yourself with the faith, the strong and powerful faith. For the faith is making-a-profession of all things, completes all things; but the double-soul, which is not even having-faith in itself, fails of all the acts which it performs.

11 "You see, then," he declared5, "that the faith is from-above, from the Lord, and has a power which is great. But the double-soul is a spirit on-earth, from the Slanderer, having no power. Therefore, as for you, being enslaved to the thing which has power, to the faith, and distance yourself from the double-soul, from the thing which is not having power, and you will live for yourself to God; and all these who are being like minded will live for themselves to God."

CHAPTER 15

I:4.1 Instruction 10

"Lift the grief from yourself," he declared5. "For even it is a sister of the double-soul and the irritability."

2 "Lord," I declared5, "how is it a sister of these two? For it seems5 to me that irritability is one thing, and a double-soul another, and grief another."

"You are unintelligent, O human," he declared5, "not to know, 24 to be slothful, because you did not quickly get your request from the Lord rather slowly, but the double-soul and the irritability, are grievous to the spirit, the holy spirit, and are laid as are being laid al friendships, and many other activities of this age."

4 "Be hearing," he declared5. "There are the ones who never-at-any-time searched concerning the truth, nor even sought for anything concerning the godhood, but who only had-faith, but who have been mixed-up in activities, and riches, and national friendships, and many other activities of this age. Therefore, as-many-as are being laid-to these matters are not comprehending the parables of the godhood. For they are being overshadowed by these acts, and they are destroyed and become having been left-dry-and-baren.

5 "Exactly-as vineyards, the beautiful vineyards, whenever they might obtain neglect, become dry-and-baren from the thorns and various vegetations, in this manner, the humans, the ones who had-faith and are falling into these many acts (the ones who have been previously-stated), being mixed-away from their mindset and are comprehending absolutely nothing concerning righteousness. Instead, even whenever they might hear something concerning godhood and truth, their mind is busied about their own act5 and they comprehend absolutely nothing.

6 "But the ones who are having a fear of a god, and are searching concerning godhood and truth, and are having their heart toward the Lord are quickly comprehending all the things being said to them and they are gaining-insight about them, because they have the fear of the Lord in themselves. For where the Lord is residing, there also is much intelligence. Therefore, be glued to the Lord and you will gain-insight and will comprehend all things.

(7:41) "Now be hearing, O mindless man," he declared5, "how the grief wears-down the spirit, the holy spirit, and again saves. Whenever the double-souled man might apply himself to any act and might fail in it because of his double-soul, this grief goes-in into that human and grieves the spirit, the holy spirit, and wears it down. Next, again whenever the irritability might be glued to the human in regard-to5 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 act of the wicked deed which he acted out. 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. Therefore, lift the grief from yourself; and do not be causing the spirit, the holy spirit, the one residing in you, to suffer tribulation, lest-perhaps it might petition to God for itself and might withdraw from you. For the spirit of God, the spirit which was given into this flesh, does not bear-up under grief nor constriction.

13 "Therefore, dress yourself with the cheerfulness, the cheerfulness which is always having favor in the-presence of God and which is very-acceptable to him; and be reveling in it. For every man who is cheerful is working good, and is being good minded, and is despiring the grief. But the grievous man is always acting-wickedly. Indeed, first of all he acts-wickedly because he grieves the spirit, the holy spirit, the spirit which was given to the human for a cheerful spirit. But second, by grieving the spirit, the holy spirit, he works lawlessness, neither petitioning nor confessing-forth to the Lord. For the petition of a grievous 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 declared5. "Because the grief stagnates in his heart," he declared5, "Therefore, the grief, having been mingled with the petition, does not allow the petition to ascend clean upon the sacrificial-altar. For exactly-as vineyard and wine having been mingled onto the same utensil 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. Therefore, cleanse yourself from the grief, this wicked grief, and you will live for yourself to God. And as-many-as might throw-off the grief and might dress themselves in all cheerfulness, all of them will live for themselves to God."

CHAPTER 16

I:4.1 Instruction 11

1 [14:4] Gk(X1783), etc. (Gk(A), Lat(P)); "as-much-as whatever"
2 [14:4] Gk(A, Athanasios); Gk/X1783, etc. "request for yourself"
3 [14:5] Gk(X1783), etc. Gk omit “But"
4 literally “take" 
5 [14:5] Gk(Ant,K1783) omit “any”
6 [14:5] Gk(A, Athanasios, Ath); Gk/X1783 “you might… requests”
7 [14:5] Gk(X1783), etc. “For… ” Gk(Athanasios2) “For an” / Gk(Athanasius1) “For” literally “wholly”
8 literally “taking” 
9 [14:6] Lat V1 “will live to God” 
10 literally “take" 
11 literally “taking” 
12 literally “take” 
13 literally “taking” 
14 [14:7] Gk(A, Ath, Ant, X7466) / Lat(V), Eth “or a trespass of yours” / Lat(P) “or some trespasses of yours” / Gk(Ath) “or a trespass” 
15 literally “leave-off” 
16 literally “take” 
17 [14:9] Gk(Ant), Lat(PV), Eth / Gk(A) “sister” / Gk(Athanasius) “offspringing” 
18 literally “look-at” 
19 [14:11] Lat(V) “from God” 
20 [14:12] Gk(Ath), Lat(P), Gk(A), Eth “were” 
21 literally “is-thinking” 
22 literally “me for irreantibility to be” 
23 [15:2] “and do not know” 
24 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 said1 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.2 But he causes that of the double-souled humans to be lost, not that of the faithful ones.3 And these double-souled humans come to him as to a soothsayer and inquire-of him about what will resultantly happen4 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 inquiring about, he answers toward the emptiness of that human. But he is even uttering certain words which are truthful. And 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 distanced themselves from these spirits. But as-many-as are double-souled and change-their-kind frequently, soothsay even like the nations, and bring a greater sin upon themselves. A large worshiping-idols. For the one who is inquiring of a false-prophet about any act is an idol-worshipper and empty of the truth and senseless.

5 “For every spirit given from a god is not being inquired-of; instead, such a spirit, having the power of the godhead, utters-all things on its own accord5 because it is from above, from the power of the divine spirit. 6 But the spirit, the one which is being inquired-of and is uttering in accordance with the desires of the humans, is on-earth,6 he declared, ‘the spirit from the earth, powerless and feeble. And straightaway, he is saying to you, you will prove the prophet and the false spirit, the spirit which is falling from above and upon the earth have a great power. It bores a hole into the heaven; see if you are being able to touch the heaven. Or again, take a stone and throw it into the heaven; see if you are being able to bore a hole through the heaven.”

6 “Lord,” I declared6, “how is this being able to be done? For both of these things which you have said are impossible.”

“Therefore, as these are impossible,” he declared7, “so too are the spirits, the spirits on-earth, powerless and feeble. 20 “Now take the power, the one which comes from-above. The hailstone is a smallest grain, and yet whenever it might fall on a head of a human, what a pain8 it affords! Or, again, take a drop, the one falling from a ceramic-roof-tile onto-the-ground, and yet it bores a hole through the stone. 21 Therefore, you see9 that the smallest 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.10 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 other11 one.

CHAPTER 17
1:14(1) Instruction 12

He said12 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 savage13 and difficult to tame; for it is fearsome, and, in its savageness, extremely wastes the humans. But especially, if-at-any-time a slave of a god might fall into it and might not be intelligent, he is terribly wasted by it. But it wastes the individuals such as this: the ones who are having a dress of the desire, the good desire, but instead are having mixed-up in this age. Therefore, it is delivering these persons into death.”

“Lord,” I declared6, “what-kinds-of works of the desire, the wicked desire, are those which are delivering the humans into death? Make this known to me, in order that I might distance myself from them.”

“Hear,” he declared12, “in-what-kind-of works the desire, the wicked desire, is dealing-death-to the slaves of God. 4:5(1) Being-before all things is a desire of another’s woman or man, and of extravagance of riches, and of many useless meats and intoxicating-drinks, and of many different and stupid luxuries. For every luxury is stupid and empty to the slaves of God. 5(2) Therefore, these desires are wicked, death-dealing to the slaves of God. For this desire, this wicked desire, is a daughter of the Slanderer. Therefore, it is necessary for all of you14 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.15 6(6) But many-as might be dominated by them, and might not withstand them, will die-off in the end. Therefore, these desires are deadly to them in the end.16 7(4) ‘But as for you, dress yourself with the desire of the righteousness, and, after you fully-armored yourself with the fear of the Lord, withstand them. For the

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1 \[16:1\] Lat(V) “chair is an earthily spirit.” And then follows the dislocation of sentences.
2 literally “be”
3 literally “from them” (referring to the spirits)
4 literally “everything of itself”
5 [16:6] “The spirit of all men is on-earth, etc.” down to “it is not possible that a prophet of God should do this” is found in the Lat(V) and other manuscripts of the common translation, except for the Lambeth) in Mandate 12.
6 literally “wholly”
7 [16:8] Gk(A), Lat(V)/Ltn(II), Eth add “faithfully.”
8 [16:9] Gk(A), Lat(V) add “diligently.”
9 literal “the messenger of the prophet” / Lat(V) “the holy messenger of divinity.”
10 [16:9] Gk(X5) / all others “toward”
11 [16:9] Gk(X5) / Gk(A) “unto” / “into the multitude” (quotation may intentionally omit
12 [16:9] Gk(X5) / Eth “Therefore”
13 literally “within”
14 literally “of the-field”
15 [16:5] Gk(A) “unto” / “said he declared”
16 [17:3] Lat(V) “servants of God. This desire is wicked and destruction, bringing death upon the servants of God. Therefore, whoever abstains from evil desire will live to God.”
fear of the Lord is residing in the desire, the good desire. If-at-any-time the desire, the wicked desire, might see you having been fully-armed with the fear of God and having withstood, it will flee for itself from you and it will no longer be seen by you, filling itself with fear-of-your weapons. 8:5 Therefore you obtained the victory. And you, being crowned over it, to the desire of the righteousness; and, after you deliver it to the victory which you took, be enslaved to it exactly-as it wishes. 9:1 If-at-any-time you might enslaved 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.

9:4.1 "Lord," I declared, "I was wanting to know in what manner it is necessary for me to be enslaved to the desire, the good desire."

"Be hearing," he declared. "Work righteousness and excellence, truth and fear of the Lord, faith and meekness, and as many good things as are like these.

10 By working these things you will be a well-pleasing slave of God and will live for yourself to him. And every person, whoever might be enslaved to the desire, the good desire, will live for himself to God."

CHAPTER 18

1:2 Therefore, he completely-finished the instructions, the twelve instructions.

And he said to me, "These are the instructions. Be going in them and be exhorting the ones who are hearing you, in order that their change-of-mind might become clean for the remaining-days of their life. 2:1 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."

3:4 I said to him, "Lord, these instructions are great and beautiful and glorious, and are being able to gladden a heart of a human who is being able to keep his heart and observe every one of these instructions for the changing of his mind which I am giving to you, and it 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."

4:8 He answered me and said, "If-at-any-time you might prepose for yourself that they are being able to be observed, you will easily observe them and they will not be hard. But if-at-any-time it might already ascend upon your heart that these instructions are not being able to be observed by a human, you will not observe them.

5:6 But now I say to you: If-at-any-time you might not observe them, then neither you nor your children nor your house will have salvation, since you have already judged for yourself that these instructions are not being able to be observed by a human.

6:7 And he uttered these things to me so extremely angrily, so-as for me to be confused and to be extremely filled-with-fear of him. For his form was changed, so-as for a human not to be being able to bear-up under his anger. 7:2 But when he saw that I was completely disturbed and confused, he began to be uttering to me more-gently and more-cheerfully. And he said, "Sensesless man, understand, and observe every one of these instructions. You will obtain one of the forms which is the most strong and marvelous is the glory of God, that he created the world for the sake of the human, and he subjected all his creation to the human, and gave to him all the authority to be dominating all the things under the heaven. 8:3 Therefore," he declared, "if the human is being lord of all the creatures of God and is dominating all things, it is not possible to dominate these instructions.

"The human, the one who is having the Lord in his heart," he declared, "is being able to dominate all the things and all these instructions. Therefore, as for the ones who have the Lord on their lips, but their heart has been petrified and who are far from the Lord—to those individuals, these instructions are hard and impassable.

9:5 "Therefore, all of you—the ones who are being empty and frivolous in the faith—put the Lord into your* heart, and you* will know for yourselves that nothing is easier, nor sweeter, nor tamer than these instructions.

10.5 Turn-back, all of you—the ones who are going in the instructions of the Slanderer, the instructions which are hard, and bitter, and savage, and licentious. And do not be filled-with-fear-of the Slanderer, because he has no power throughout you. But the ones who have the Lord on their lips, but their heart has been petrified and who are far from the Lord—to those individuals, these instructions are hard and impassable.

12:7 For I, the Messenger of the Change-of-Mind, the one who is dominating the Slanderer, will be with all of you*. The Slanderer only has fear, but his fear has no strain. Therefore, do not be filled-with-fear of him and he will flee from you*.

13:4 I said* to him, "Lord, hear a few words from me."

"Be saying what you wish," he declared.

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

14:2: "The Slanderer is not being able to be oppressing the slaves of God, the slaves who are hoping on him out of a whole heart," he declared. "The Slanderer is being able to wrestle-against them, but is not being able to wrestle them down. Therefore, if-at-any-time all of you* might withstand him, he, after he is conquered, will flee from you*, having been put-to-shame," he declared. "But as-many-as are emptied," he declared, "are filling themselves with-fee-of the Slanderer, and his Slanderer, and his Slanderer, is filling themselves with-fee-of the Slanderer."

15:2 Whenever the human might fill14 an adequate number of ceramic-jars with beautiful wine and amid these ceramic-jars there might be a few half-emptyed-ones, he comes to the ceramic-jars and is not contemplating the full-ones. For he has come-to-know that they are full. But he contemplates the emptied-ones, filling himself with-fee lest-perhaps they soured. For the emptied ceramic-jars quickly sour and the pleasant-taste of the wine is being caused-to-be-lost.

16:4 Also in-this-manner, the Slanderer comes to those who are slaves of God, putting them to the-test;10 and if he finds someone, he will wipe it out. Therefore, as-many-as are full in the faith, withstand them strongly so that he withdraws-away from them, having no place where he might enter. Therefore, he then comes to the emptied-ones, and, having a place to go-in into them, works in them whatever he wishes and they become enslaved to him. 17:8.1 "But I, the Messenger of the Change-of-Mind, say to all of you*: Do not be filled-with-fee-of the Slanderer. For I," he declared, "was commissioned to be with you*, the ones who are changing-their-mind out of a whole heart of theirs, and to make them strong in the faith. 18:3 Therefore, have-faith in God,20 all of you*, the ones who have despaired of your* life11 due to your* sins and who are adding to your* sins and are weighing-down your* life. Because if-at-any-time you* might be turned-back to the Lord out of your* whole heart and might work the righteousness for the remaining days of your* life and might become enslaved to him correctly in accordance with his will, he will produce a healing for your* former sinful actions and you* will have power to dominate the works of the Slanderer. But do not be filled-with-fee-of the threats of the Slanderer at-all,23 for they are relaxed even as a dead man's sinews. 20:3 Therefore, all of you*, hear me, and be filled-with-fee-of the One who is being able to save all-things and to lose them; and be keeping these instructions, and you* will live for yourselves to God."

21:4 I said to him, "Lord, I have now been empowered in all the righteous-enactments of the Lord, because you are with me. And I have come-to-know healing for your* own city in which you* are going to be residing, why are you* not coming back to your* sins and to lose your* life?"

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

CHAPTER 19

1:50 PARABLES WHICH HE UTTERED TO ME

He said to me, "All of you* have come-to-know," he declared, "that you*, the slaves of God, are residing on a foreign12 land, for your* city is far away from this city. Therefore," he declared, "if all of you* have come-to-know your* own city in which you* are going to be residing, why are you* not living in your* own city, and will prevail over all his works. And I am now hoping, lord, being empowered by the Lord, to be being able to observe21 these instructions which you have instructed."

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

1 Literally "dwellings-down"
2 Literally "the"
3 Literally "pack"
4 Literally "in"
5 Literally "out"
6 Literally "If... observed"
7 Literally "heart not being able, for them to be observed by a human"
8 Literally "judged of the not to be being able for these instructions to be observed by a human"
9 Literally "tot"
10 Literally "on sections 3, 4 and a part of 5."
11 Literally "in"
12 Literally "out"
13 "Lat(VP), Eth / Gk(A) omit "you obtained the victory."
14 Literally "of your army, and will be crowned on account of it, and you will arrive at good desire, and you will deliver up the victory which you have obtained to God, and you will serve him by acting even as you yourself wish to act."
15 Literally "omits sections 3, 4 and a part of 5."
16 Literally "the pleasure"
17 Literally "trying them out"
18 Literally "Lat(V)" add
19 Literally "Lat(V)" add
20 "Lat(V)" Believe
21 Literally "Lat(V)" who have forgotten God
22 Literally "Lat(V)" add
23 Literally "Lat(V)" you* will live for yourselves to God."
state: ‘I am not wanting you to be residing' 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 be doing, 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 for-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 at a strange place, not to be readying a bit more for yourself except for the self-sufficiency which is adequate to you. And be becoming ready, in order that, whenever the master of this foreign city might be wishing to throw you out for arraying against his law, you might come-forth out of his city and might go-off in your own city, and there, while you are leaping-for-joy, you will make-use-of your own law without being-outraged. 7 Therefore, all of you*, the ones who are being-enslaved to the Lord and are having him put into the heart, be looking out! All of you*, be working the works of God, remembering his instructions and the things-which-have-been-professed of which he made-a-profession; and have faith in him, that he will make them happen, if-at-any-time his instructions might be observed.

8 “Therefore, all of you*, instead of fields, be buying souls which are being-put-under-tribulation, exactly-as someone is able; and be looking-after widows and be doing justice to orphans, 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 populate into it. 10 This type of extravagance is beautiful and consecrated, having neither grief nor fear, but having joy.

11 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 second 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, nor be desiring his possessions. For it is wicked to be desiring another’s possessions. But be working your own work, and you will be saved.”

CHAPTER 20

1 Let Another Parable

While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing the elm and a vine and comparing the things which he has given to the elm and the vine? For the lord of this house has manifested to me and he said: “What are you discussing within yourself about the elm and the vine?”

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

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

3 “I was wanting to know,” I declared, “what type these trees you mention 20 represent.”

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

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

6 “This vine bears fruit,” he declared, “but the elm is an unfruitful tree. Instead, this vine, if-at-any-time it might not climb up on the elm and rest upon it, is not being able to bear much fruit because it has been cast on-the-ground. And any piece of fruit which it is bearing, what it bears has rotted, 21 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 see 22 that the elm also gives much fruit, not lesser than the vine; but even much more.

7 “How does it give much, lord?” I declared. ‘Therefore, the vine which is being hung on the elm gives the fruit which is plentiful and beautiful; and while being cast on-the-ground, it bears rotten fruit and little of it. 23 Therefore, this parable applies to the slaves of God, to a 24 destitute man and a rich man.

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

9 “Be hearing,” he declared. “Indeed, the rich man has many 25 lots-of-money, but, as far as the Lord is concerned, he is destitute, because he is being distracted 26 about his own riches. 27 And the petition and 28 the confession which he is having toward the Lord is very 29 small, and what he is having is weak and small 30 and is not having power from-above. 31 Therefore, whenever the rich man might help 32 the poor man might and might be supplying 33 to him the things which are necessary, he is having-faith, 40 that, if-at-any-time he might work 41 for the poor man, he might 42 be enabled to find the wage in-the-presence of God (because the poor man is rich in his 43 petition and in his 44 confession, and his 45 petition has a great power in-the-presence of God). Therefore, the rich man, without-waivering, supplies the poor man with all-things.

10 “Therefore,” the poor man who is being supplied by the rich man petitions to God on his behalf, giving-thanks to him in-benefit-of the man who is giving to him. And that rich man, even still, 31 is still making-every-effort concerning 49 the poor man, in order that the poor man might become unceasingly supplied in his life; for he has come-to-know that the poor man’s petition is acceptable toward rich toward the Lord.

11 Therefore, both of them are finishing their work: Indeed, the poor man works with the petition, 22 a work in which he is rich, which he took from 42 the Lord; he gives this back to the Lord, to the One who is supplying him. And in-like-manner, the rich man, without-waivering, is affording 54 the riches which he took 43 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-to 55 the poor man out of the presents of the Lord, and correctly finished this ministry of the Lord. Therefore, in-the-presence of the humans, the elm is thought not to be bearing fruit. But they have not come-to-know nor are comprehending, that whenever 56 there might be a drought the elm, having water, is nourishing the vine. And the vine, having an unceasing supply of water, is giving back 57 double the...
amount of fruit,1 even in-behalf of itself2 and in-behalf of the elm. Therefore,3 this is also how the poor men, while petitioning the Lord on-behalf of the rich men, are bringing their riches4 to fullness; and again, the rich men, while supplying5 the things which are necessary to the poor men, are bringing their souls6 to fullness. 9 Therefore, both become commeners of the work, the righteous work.7 Therefore, the one who is doing these things will not be left-behind8 by God; instead, he will have been written9 into the books of the living-ones.10

10 “Happy are the ones who are having riches and are gaining-insight that they are being enriched from11 the Lord. For the one who is gaining-insight into this will also12 be able to minister something13 good.”14

CHAPTER 21
1:21 Another Parable16
He showed to me many trees which were not having leaves. Instead, they were seeming1 to be as-if they were dry. For all of them were alike. And he said1 to me, “Are you looking-at these trees?”1

“I am looking-at them, lord,” I declared. “They are all alike and dry.”
He answered me and said16, “These trees which you are looking-at are the persons who are residing17 in this age.”

2 “Then why are they as-dry and alike?” I declared.

“Because, lord,” I declared, “in this age, neither the righteous-ones nor the sinners are visibly-distinguishable;18 instead they are alike. For this age is winter21 for the righteous-ones, and they are not visibly-distinguishable, because they are residing22 with the sinners. 3 For, even-as in the winter,23 the trees which have shed24 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
1:32:32 Another Parable18
Again he showed to me many trees: Indeed some of which were budding, but some of which were dry. And he said1 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 residing25 into the age, the coming age. For the age, the coming age, is summer26 for the righteous-ones, but it is winter27 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 are distinguished; will be manifest; and they, being well-flourishing in that age, will all be known.28

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-

1 [20:8] Gk(X1172) / Gk(A) "double fruit"
2 [20:8] Gk(X1172) / Gk(Ber5513) "it"
3 [20:8] most/Gk(X1172) add
4 [20:8] Gk(X1172) is mascuine / Gk(A) is masculine
5 [20:8] Gk(A), Latt(P), Lat(V) / Lat(V) "of works" / Eth "of righteous works"
6 [20:9] Gk(X1172), etc. / Latt(P) "of works" / Eth "of righteous works"
7 literally “left-behind-in"
8 [20:9] Gk(X1172), etc. / Gk(A) "from"
9 [20:9] Gk(X1172) / Gk(Ber5513) “written-on” / Gk(A) "written-on"
10 [20:9] Gk(X1172), etc. / Latt(P) "of life"
11 [20:7] Gk(A), Latt(P), Lat(V) / Latt(V) "of life"
12 [20:7] Gk(A), Latt(P), Lat(V) "of life" / Gk(M) (Gk. ‘apo’ - both words mean the same thing in this context
13 [20:10] Gk(X1172) / Gk(M), Latt(V), Eth, Cop(S) omit “also”
14 [20:10] Gk(Ber5513), Latt(VP) / Gk(MP), Cop(S) "the" / Gk(X1153) "the something"
15 [20:10] Gk(Ber5513), Latt(P), etc. / Gk(Ber5513), Latt(VP) omit “good” / Gk(A) omit “For the one who…good”
16 [21:1] Gk(A) (“Another Parable”) / Gk(X1172) “Parable 4” / Gk(M), Latt(VP) “Parable 3” / Eth omit
17 literally “being-thought”
18 literally “dwelling-down”
19 [21:2] Lat(V) “Why do they resemble those which are dry?”
20 literally “are being-made-to-appear” (also in next occurrences in verses 2-3)
21 may also be translated “storm” (which is the Greek word for “winter”)
22 literally “dwelling-down”
23 may also be translated “storm” (which is the Greek word for “winter”)
24 literally “thrown-off”
25 literally “dwelling-down”
26 [22:2] Gk(A) “the storm”
27 may also be translated “storm” (which is the Greek word for “winter”)
28 [22:3] Lat(V) “at all the mercy and joyful will be restored in that age.”

16
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 his instruction, and he added a beautiful work to the vineyard, and pleased me extremely. Therefore, in-requital for the work which he worked, I am wanting to make him a fellow-heir with my son, because, after the beautiful thought came-into-his-mind, he did not neglect to complete it, instead he finished it.” 13:8 The son of the master was together well-pleased with this purpose, in order that the slave might be a fellow-heir with the son.

14:9 “After a few days, he having called his friends together; made a dinner and sent to the slave many meats from the dinner. But after the slave took the meats, the ones which were sent to him by the master, the slave only picked up the things which were-sufficient-for himself; but he gave-over the rest to his fellow-slaves. 14:10 But the fellow-slaves, after they took the meats, were made-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-rejoice extremely over his act. The master once again called-together his friends and his son, and brought-a-message to them about his act, which the slave acted out using the meats which he took. But the men who might observe these things, were made still more-well-pleased-together for the slave to become a fellow-heir with the son.”

17:6 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 their instructions.” 19:1 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-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.”

23:7 “Now this is how you will do it: After you completely-finished the things which have been written, on that day which you are fasting, you may taste nothing except bread and water, giving thanks to God, and after you have counted-up the amount of the expense from out of the meats which you were going to be gnawing on that day on11 which you were going to be doing a fast, you will give it to a widow, or to an orphan, or to someone who is being-made-to-be-lack, or to those whom you are observing to everything, and to the ones who has taken benefit from out of your humble-mindedness might fill-up his-own soul and might pray to the Lord in your behalf.” 24:8 Therefore, if-at-any-time you might finish your2 fast in the manner which I instructed3 you, your sacrifice will be acceptable in-the-presence of God,4 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,5 and the public-service being worked in this manner is beautiful, and cheerful, and very-acceptable to the Lord.

25:9 “This is how you will keep these things, together with your children and your whole house. But after you keep them, you will be happy. And as-many-as, after they hear, might keep these things, they will also be happy; and as-much-as they might request for themselves from the Lord, they will get18 for themselves.”

26:7 I beseeched him much, in order that he might make-clear to me the parable of the field, and the master, and the vineyard, and the slave (the one who fenced the vineyard), and the fence-posts, and the vegetations (the ones having been plucked-out of the vineyard), and the son, and the friends, the counselors. For I gained-insight that all these things are a certain parable.

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

I said to him, “Lord, as-much-as you might show to me, but might not make-clear—it will be in vain for me to have seen it and not to comprehend what it is. I have gained-insight that all these things are a certain parable.

28:3 But he answered me again, saying, “Whoever might be a slave of God and might be having the Lord in his heart,” he declared, “requests for intelligence for himself and gets20 it, and he deciphers every parable; and the words of the Lord, said to him through parables, become known. But as-many-as are weak and inactive21 in their petition, these men waver whether or not to be being-humbled by anything of his dimer, are the ones who are indelible from the Lord. Which, but the ones who are full-of compassion and is giving to the ones who are requesting for themselves unceasingly.24 Now you have been empowered by the holy25 messenger, and you have gotten26 from such a petition, and you are not inactive.27 Why are you not requesting for yourself and getting28 intelligence from the Lord?”

30:3 I said to him, “Lord, since I have you with myself, I have an obligation to be requesting anything for myself and to be inquiring-of you. For I am-humbled by anything of his dimer, are the ones who are holding his people through his son. But the friends and counselors are the holy messengers, the ones who were created first. But the journey-abroad of the master is the time, the time exceeding until his presence.”

34:4 I said to him, “Lord, all these things are great and marvelous, and all things are holding together gloriously. Therefore,” I declared, “how was I being able to comprehend these things? But neither is there another man among29 the ones who are observing to me all things and you are uttering with me. But if I was looking-at or hearing these things without29 you, I would be asking the Lord, in order that he might be making it clear to me.”

31:8 I declared, “I have presently spoken to you, that you are clever30 and self-pleasing in asking for the deciphering of the parables. But since-surely you are so consistent, I will decipher to you the parable of the field and all the rest of the things which follow, in order that you might make them known to everyone.”

“Now being hearing, and gain-insight into this,” he declared. 32:2 “The field is this world. But the lord of the field is the One who created all the things and fully-fitted them and made them powerful. But the son is the holy spirit.31 But the slave is the son of God. But the vines are this people whom he planted. 33:3 But the fence-posts are the holy messengers of the Lord, the ones who are holding his people together. But the vegetations, the ones having been plucked-out of the vineyard, are lawlessness of the slaves of God. But the meats, which he sent to him bringing anything of his dimer, are from the Lord. But you to his people through his son. But the friends and counselors are the holy messengers, the ones who were created first. But the journey-abroad of the master is the time, the time exceeding until his presence.”

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

35:9 “Be speaking, if there is something you are wishing to ask,” he declared.

36:9 I declared, “The son of God is not4 represented in a manner of a slave in the parable?” I declared.

36:9 “Be hearing,” he declared. “The son of God is not represented in a manner of a slave, but instead is represented in great authority and lordship.”


37:2 “Because,” he declared, “God planted the vineyard, that is to say, he created the people and delivered them to his son. And the son appointed the
messengers to be keeping them with him. And he himself cleansed their sins, after he labored much and has drawn-out much labor. For not-one vineyard is being able to be dug devoid of labor or toil. 38:3 Therefore, after he cleansed the sins of the people, he showed to them the paths of the life, after he gave to them the law which he took from his Father." 39:4 Then he declared, "So you see that he is the Lord of his people, having taken all authority from his Father.\[23:39] Lat(VP) / Gk(A), Eth omit “Then he declared, “So you see...His Father.” (by scribal error)

“Now, be hearing why the Lord took* his son and the glorious messengers as co-laboring together of the spirit. 40:5 The spirit (the holy, the preexisting, the one creating all the creation), God caused-to-reside into some flesh in which he was wishing.\[23:40] Gk(A) / Lat(VP) “for God” or “for the Lord” Therefore, this flesh, in which the spirit, the holy spirit, resided,\[23:41] Gk(Pseudo-Apostle) / Eth “of this age….delusions” beautifully became-enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely\[23:42] Gk(Pseudo-Apostle) 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 affinity,\[23:43] others “of the Lord” after it strongly and manfully, he picked it for himself to be a communter of the spirit, the holy spirit.\[24:5] Gk(Pseudo-Apostle) For he\[24:9] others “on others” was pleased with the journey\[24:10] Gk(Pseudo-Apostle) 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,\[23:44] Gk(A) / Lat(VP) “messengers to be kept” 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 seem\[23:45] Gk(Pseudo-Apostle) to have lost the wage of its slavery. For\[23:46] Gk(A) all flesh, the flesh which was found unstained and blemishless, in which the spirit, the holy spirit, resided,\[23:47] Gk(Pseudo-Apostle) 15 will take a wage for itself.” 43:8 You also have the deciphering of this parable.”

44:1 "I was gladdened, lord, after I heard this deciphering,” I declared. “Now be hearing,” he declared, “Be keeping\[23:48] Gk(Pseudo-Apostle) this flesh of yours cleanly and unstained, in order that the spirit, the one residing\[23:49] Gk(Pseudo-Apostle) in it, might testify to it and your flesh might be pronounced-righteous.\[23:50] Gk(A) / Lat(VP) “Because the messenger hears the Holy Spirit, which was the first of all that was beautiful, and powerful, and cheerful, and glorious,\[23:51] Gk(Pseudo-Apostle) as it pleased God.” Therefore,\[23:52] Gk(A) / Lat(VP) “for God” or “for the Lord” after this he took from his Father.”\[23:53] Gk(A) / Lat(VP) “for God” or “for the Lord” therefore, the people, he showed to them the paths of the life, after he gave to them the law which he took from his Father.\[23:54] Gk(Pseudo-Apostle) After the time, for the remaining\[23:55] Gk(Pseudo-Apostle) these messengers were as beautiful, and powerful, and cheerful, and glorious,\[23:56] Gk(Pseudo-Apostle) as it pleased God.” 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 affinity,\[23:57] Gk(Pseudo-Apostle) after it strongly and manfully, he picked it for himself to be a communter of the spirit, the holy spirit.\[23:58] Gk(Pseudo-Apostle)

46:3 “But, lord,” I declared, “if some former ignorance has come to be before\[23:59] Gk(Pseudo-Apostle) these words might have been heard, how might the human, the one who stained his flesh, be saved?” “Concerning\[23:60] Gk(Pseudo-Apostle) the former ignorant-actions,” he declared, “it is possible for\[23:61] Gk(Pseudo-Apostle) 19 God, alone to give a healing. For all authority is his.\[23:62] Gk(Pseudo-Apostle) 47:4 But for now, preserve yourself, and the Almighty Lord, in his great mercy, will heal prior transgressions,\[23:63] Gk(Pseudo-Apostle) if-at-any-time, for the remaining time, you might not stain your flesh nor-even the spirit. For both of them\[23:64] Gk(Pseudo-Apostle) are communal,\[23:65] Gk(Pseudo-Apostle) and one is not being able to be stained devoid of the other. Therefore, be keeping\[23:66] Gk(Pseudo-Apostle) both\[23:67] Gk(Pseudo-Apostle) of them clean, and you will live for yourself to God.”

CHAPTER 24

1st Parable 6

While I was sitting myself in my house and glorifying the Lord concerning\[23:68] Gk(Pseudo-Apostle) all-things which I had seen, and while I was discussing-together\[23:69] Gk(Pseudo-Apostle) about the instructions (because they are beautiful, and powerful, and cheerful, and glorious, and being able to save a soul of an 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,\[23:70] Gk(Pseudo-Apostle) instead dress yourself with the faith of the Lord, and go in them yourself; for I will empower you in them. 3 These instructions are beneficial to the ones who are being changing-them,\[23:71] Gk(A) / Lat(VP) “as of the-field to the appearance” for if-at-any-time they might not go in them, their change-of-mind is in vain. 4 Therefore, all of you* who are changing-your*-minds must throw-off the wickednesses of this age, the wickednesses which are wearing you* down. But after you* dressed yourselves with every excellence of righteousness,\[23:72] Gk(Pseudo-Apostle) you* will be able to keep these instructions and to no-longer add to your* sins. For if you* might not add to your former sins, you* will eliminate many of your* former sins.\[24:6] Gk(Pseudo-Apostle) Therefore, all of you*, go in these instructions of mine and you* will live for yourselves to God. All these things have been uttered to you* by me.”

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

“May we be going, lord,” I declared. And we came into a certain plain. And he showed* to me a shepherd, a young-man who was going to be changing-them.\[23:73] Gk(Pseudo-Apostle) of robes; the complexion of him was saffron. 6 Now he was tending an extremely numerous amount of sheeps. And these sheeps were as-if they were luxuriant and extremely indulging and skipping cheerfully here and-tothere. And the shepherd himself was cheerful over his flock; and his whole appearance was extremely cheerful, and he was running-around among\[23:74] Gk(Pseudo-Apostle) 38 his sheeps. And I saw other sheeps which were indulging and luxuriantizing in one place, but not leaping.\[23:75] Gk(Pseudo-Apostle) 7 Then he said to me, “Are you looking-at this shepherd?”

“I am looking-at, lord,” I declared. “This is a messenger of luxury and delusion,” he declared. “He wears down the souls of the sheeps of God who are empty,\[23:76] Gk(Pseudo-Apostle) and he turns them upside-down\[23:77] Gk(Pseudo-Apostle) from the truth, deluding them with the desires, the wicked desires, in which they are being-lost.\[23:78] Gk(Pseudo-Apostle) 8 For they forgetting the instructions of the God, the living God, and going in delusions and vain luxury. And they are being-lost under the power of the messenger, indeed some into death, but some into destruction.”\[24:7] Gk(Pseudo-Apostle) 9 I said to him, “Lord, I do not know what ‘into death’, and what ‘into destruction’ is.”

“Be hearing,” he declared. “The sheeps which you saw which are cheerful and skipping about are these: the ones who, in\[23:79] Gk(Pseudo-Apostle) the end, have pulled themselves away from God and have delivered themselves to the desires\[23:80] Gk(Pseudo-Apostle) of this age. Therefore, in these, there is not a change-of-mind of life, because they added to their sins and they were made-to-revile against\[23:81] Gk(A) / Lat(VP) the name of God.\[23:82] Gk(Pseudo-Apostle) Therefore, the sheeps which are going to be changing-them are these are in the devil’s\[23:83] Gk(Pseudo-Apostle) 10 But the sheeps which it was which we are speaking which is not skipping about, but instead, are being tending in one place, are these: the ones who have, indeed, delivered themselves to luxuries and delusions,\[23:84] Gk(Pseudo-Apostle) but reviled nothing against\[23:85] Gk(Pseudo-Apostle) 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.”\[24:8] Gk(Pseudo-Apostle) 11 Again he was stepping-forward a short distance. And he showed* to me a great shepherd, whose appearance was as-if he was savage.\[23:86] Gk(Pseudo-Apostle) He was set-about with a white goat skin, and he was holding a certain pouch on his* shoulders, and a stick which was extremely hard and having gnarls, and a great whip. And the look he was having was very-bitter, so-as for me to be filled-with-fear of him; such was the look he was having.\[23:87] Gk(Pseudo-Apostle) Therefore, this shepherd was taking-alongside the sheeps from the shepherd, the young-man—those sheeps who were indulging and luxuriantizing, but not skipping about. And he—was throwing them into a certain place which was precipitous and full-of-thorns and full-of-thistles, so that the sheeps were not being able\[23:88] Gk(Pseudo-Apostle) to disentangle themselves from the thorns
and thistles, but instead to 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.º 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.º 15(2) I said to 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?º "This is the messenger of the punishment," he declared.º "But he is one from out of the messengers, one of the righteous messengers, but who is being set" over the punishment. 16(6) Therefore, he takes-alongside the ones who are being mixed-around seven-times and God and have gone in the desires and delusions of this age; and he punishes them exactly-as they are deserving with terrible and various punishments. 17(4) "Lord," I declared, "I am wanting to know what sort of various punishments these are.º "Be hearing," he declared.º "The tortures and punishments are various. The tortures are of-this-lifetime. For indeed the ones are punished by-means-of deprivations, but the others by-means-of larcenings, 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-path in their acts, and it does not ascend upon their heart that they acted out wicked without knowing how they are being driven.º Therefore, whenever they might be being put-under-tribulation with every tribulation: Then they are delivered to me for good discipline; and they are being made-strong in the faith of the Lord; and, for the remaining days of their life, they are enslaved to the Lord in a clean heart. 20 "But if-at-any-time they might change-their-mind: Then it ascends upon their heart, that the works which they acted were wicked; and then they glorify God, saying, 'that God is a righteous judge, and 51 that they each have suffered righteousness' according to the measure of his acts. But for some remaining days, they will be enslaved to the Lord in a clean heart of theirs and they will be guided-along-a-good-path in every act of theirs.º getting 56 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.º 21(4.1) I said to him, "Lord," I declared, "stillº make this clear to me." "What are you seeking-for?" he declared.º "Lord," I declared, "if whether the ones who are luxuriating and being deluded are being tortured for the same length of time as they are luxuriating and being deluded?º" He said to me, "They are tortured for the same time."º 22(2) "Lord," I declared, "they are not being tortured for an adequate time.º Forº it is necessary for the ones who are luxuriating and forgetting God to be being tortured-as much."º 23(3) He said to me, "You are senseless and do not comprehend the power of the torture."º "For if I was comprehending, Lord," I declared, "I would not have been inquiring-of you" in order that you might make it clear to me." "Be hearing," he declared, "to the power of both. 24(4) The time of the luxury and delusion is one hour, but the hour of the torture has power for thirty days. Therefore, if-at-any-time a certain person would luxuriate himself or might be deluded for one day, the 25th day of the torture has power for thirty days. Therefore, for so many years. 25(4) Therefore, you see," he declared, "that the time of the luxury and delusion is least,º but that the time of punishment and torture is much."º 26(6.1) "Since," lord, I declared, "I do not wholly comprehend about the time of the" delusion and luxury and torture, make it shining-clearº to me more shining-clear."º 27(2) He answered me and said, "Your senseliness is consistent, and you do not want to cleanse your heart and to be enslaving-to God. Be looking out," he declared, "lest perhaps the time might be fulfilled and it might be found that you are senseless. Now,º be hearing," he declared, "in order that you might comprehend as you are wishing. 28(3) The person who is luxuriating and is being deluded is enslaved to one day and who is acting what he wishes, has dressed himself in much senseliness and is not comprehending the act which he is doing. Forº he forgets into the next-day what he acted the day before. For the luxury and delusion have no memory (luxuries are having been previoulessly stated), they acquire torture and punishment for them.º But if-at-any-time they might remain in themº and might not change-their-mind, they acquire death for themselves."º

CHAPTER 25 1:6.1 Parable 755

1 literally "wholly" 2 literally "toleration" 3 literally "wholly" 4 literally "bowless" 5 literally "wholly" 6 literally "laid" 7 usually translated "worthy" [24:17] Lat "The punishments and tortures which men suffer daily in their lives." / (Gk-Pseudeo-Athanassi) "for when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses." 8 literally "wholly" 9 literally "saying for themselves not to be being guided-along-a-good-way" [24:20] Gk(Ath2), Lat(VP), Eth / (Gk(Ath1),X4707), etc. omit "is" & "and" 10 [24:20] Lat(VP) / Gk(A) omit "But if … deeds." / Eth becomes very condensed here. / (Gk-Pseudeo-Athanassi) "Therefore, according to what he said to the man who was in a clean heart. But if-at-any-time they might change-their-mind and become sober again, then they understand that they were not prosperous on account of their wicked deeds; and then they glorify the Lord, because he is a righteous judge, and because they have suffered righteousness, and were punished" [24:21] Gk(A) / Ath(M),X4707, etc. / (Gk(Ath2),Lat(VP)) "their" [24:21] literally "way" [24:20] Gk(A) / (Gk(AM),X4707) ["in every act"] / Lat(VP) ["in their acts"] [24:21] literally "taking" [24:20] Gk(M),X4707, Lat(VP) / (Gk(A),Lat(VP)) "whatever" [24:21] literally "nothing" [24:21] Gk(A),X4707 / (Gk(M)) add [24:21] literally "for the same time, as much-as" [24:21] Gk(A),X4707, Lat(VP) / others "tortured in the same manner" [24:22] Gk(F), Lat(VP) / (Gk(AM),X4707) omit "I said," Lord…adequate time" [24:22] Gk(A),X4707, Lat(VP) / (Gk(M)) omit "For"
After a few days, I saw him going into the plain, the same one where I had also seen the shepherds. And he said to me, “What are you seeking-for?”

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

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

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

“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.”

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

“Those individuals are not otherwise 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.”

“I also have come to know that they have changed their-mind out of their whole heart as a result of their works,” I declared. “Therefore, are you thinking that the sins of the one who are changing-their-minds are being straightaway forgiven? Not totally. Instead, it is necessary for the one who is changing his-mind to torture his own soul and to be strongly humbled-minded in all his acts and to be put-under-tribulation in every various tribulation. And if-at-any time he might bear-up-under the tribulations which are coming-up upon him, the One who created all the things and empowered them will by-all-means be moved-with-compassion and will give some type of healing to him. And God will by all means do this, if-at-any-time he might see the heart of the one who is changing-his-mind clean from every wicked affair. But it is beneficial to you and to your house to be put-under-tribulation now. But what more should I say to you? It is necessary for you to be put-under-tribulation exactly-as that messenger of the Lord ordered, the messenger who is delivering you to me. And be giving-thanks to the Lord for this, that he deemed you worthy to make your tribulation clear to you beforehand, in order that, by knowing it beforehand, you will bear-up-under it strongly.”

I said to him, “And you, as head of the whole house, might be put-under-tribulation.”

“I will be with you,” he declared, “and I might also ask the messenger of the punishment, in order that he will put you under lighter tribulations for himself. Instead you will be put-under-tribulation for a short time, and again you will be restored into your house. Only remain-near, being humble-minded and performing-public-service to the Lord in a completely clean heart, even your children who are going in your instructions will be putting their works before you, and your change-of-mind will be able to be strong and clean. And if at-any-time you observe these instructions, together with your house, every tribulation will withdraw from you. But,” he declared, “tribulation will also withdraw from all persons—as many-of-those if at-any-time they might go in these instructions of mine.”

CHAPTER 26  1:6.1 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. 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. After the event for all of them to take the little-sticks, the messenger put aside the sickle, and that tree was even as healthy as when I had first seen it. 4 But I was marveling to myself, saying, “How can the tree be healthy after so many branches have been cut from it?”

The Shepherd said to me, “Do not be marveling if the tree remained healthy after so many branches were cut. But wait, and if-at-any-time you might see all things,” he declared, “then it will be made-clear to you.”

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

6 From some he was taking the sticks dry and having been fed-on as by a master. The was made-to-rejoice over them extremely; and these the sticks which were pale of them themselves apart. 7 But different persons were giving over sticks which were half-dry; and these persons stood themselves apart. 8 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 sticks which were half-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. 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 to-joy over them, and the Shepherd was extremely cheerful over these persons. 19:8.1 But the messenger of the Lord directed for crowns to be brought. And 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 having the offshoots and some fruit; and he released them from him into the tower. But he also commissioned the others into the tower, the ones having given-over to him the sticks, the sticks which were pale-green and having offshoots but the offshoots were not having fruit. He did this after he gave seals to them. But all the ones who were going into the tower were having the same apparel—white as-if snow. 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.

After the event for these things to finish, the messenger said to the Shepherd, “I am going-away. But you will release these persons from you into the outer-walls, exactly-as someone is worthy to be residing there; but contemplate their sticks carefully, and release them from you in this manner. But
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 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.2

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

28(9.1) I said to him, "Lord, make-known to me what this tree is. For I am at-a-loss about it, that after so many branches have been cut, the tree is healthy and nothing is being made-to-appear to have been cut from it. Therefore, I am at-a-loss in this."

29(9) Be hearing," he declared, "This tree, the great one, the one sheltering plains and mountains and all the earth, is a law of a god, the law given into the whole world. Now this law is a son of a god preached into the limits of the earth. But the people being under its 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 them through. For this Michael is the one who is giving the law into the hearts of the ones who have not put-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 been given into the law which they took from him," he declared, "he left-behind to my authority for them to go into a change-of-mind. But as-many-as have already well-pleased the law and have kept it, he has them under his own authority."

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 Shepherd and were victorious-over him, have been crowned and were declared. These are the ones who suffered in behalf of the law. 34(7) But the others who also have given-over their sticks, which are pale-green and having offshoots but not having fruit, are 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."13

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; and I stood by him. And 14 he said to me, "Gird a towel around yourself, be ministering to me." I girded myself around with a clean towel made out of sackcloth.15

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1. "literally "after the event to plant them"
2. "literally "the sticks were the ones to be appearing from the water"
3. "literally "to give-drink-to"
4. [26:27] Lat(UP), Eth / Gk(A) omit "May we be going"
5. "literally "without-a-way" (also later in verse)
6. [26:29] Lat(V) / world. By this law a son of God was preached"
7. "literally "the"
8. [26:30] Gk(A) omit "thems"
9. [26:30] (Gk(A)) omit "As many...been crowned"
10. "literally "different ones"
11. "literally "given drink"
12. "literally "into"
13. [26:34] Gk(X3527), etc. / Gk(A), Eth omit "the great messenger"
14. [26:34] Gk(X3527), etc. / Gk(A), Lat(P), Eth add "And" / Lat(UP) add "Then"
15. [26:35] Gk(X3527), etc. / Gk(A) omit "towel and minister...with a" (by scribal error)
16. [26:35] Gk(X3527) omit "out of sackcloth"
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.”

When it is then, lord,” I declared, “that not all changed-their-mind?

“Of those whose heart he saw which was going to become clean,” he declared, “and who were going to be being-enslaved to him out of a whole heart, to those 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.

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.”

The angels gave-over the sticks of those who were found to be dry and having been fed-on by a moth: these are the seeders 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 which was a true life was taken into change-their-mind.

But the ones who have given-over the sticks which are dry and unrotten, these are also near them. For they were hypocrites and brought-in strange teachings and they are subverting the slaves of God. But they are again especially subverting the ones who have sinned, after they did not permit them to be changing-their-mind, but instead, while persuading them with their teachings, their stupid teachings. Therefore, these people have a hope of the act to change-their-mind. But still, you see, many from out of them have been mixed 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—that they lost their life. But as many-as changed-their-mind from out of them—they became good and their dwelling-place became into the outer-walls, the first outer-walls. But some even went-up into the tower. Therefore, you see, he declared, “that the change-of-mind from the sins has life, but the act not to have a change-of-mind has death.”

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

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

But the ones who have given-over their sticks pale-green and having cracks: These always became faithful and good persons, but they have being 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. Instead,” he declared, “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. The life is of all 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 long-suffering 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.
residing1 into the tower. But many departed from God even into the end. These individuals lost the act to be living even into the end. But some from out of them became double-souled and caused dissolution. 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 which were pale-green, but dry at the tips and having cracks: these always became good and faithful and glorious in the presence of God, but they committed-sin in the least degree due to small desires, and they had small things against one-another. Instead, on hearing my words, the majority quickly changed-their-mind and their dwelling-place became into the tower. 66:2 Therefore, many from out of them changed-their-mind and their habitation became in the tower. 67:4 But different persons, even to the end, living-together with the nations and being corrupted by the vainglories of the nations, went-away from God and acted out the acts of the nations. These persons were accounted with the nations. 68:4 But different persons from out of them became double-souled, not hoping to be saved due to the acts which they acted out. But different persons became double-souled and made splits among themselves. Therefore, a change-of-mind is still within reach for the ones who became double-souled due to their acts. Instead, their change-of-mind ought to be being quick, in order that their dwelling-place might become into the tower. But for the ones who are not changing-their-mind, but instead are remaining in the pleasures, a death is near. 10 69:7,6:1 But the ones who have given-over the sticks which were pale-green, but dry at the tips and having cracks: these always became good and faithful and glorious in the presence of God, but they committed-sin in the least degree due to small desires, and they had small things against one-another. Instead, on hearing my words, the majority quickly changed-their-mind and their dwelling-place became into the tower. 70:2 But some from out of them became double-souled. But some, after they became double-souled, made a greater dissension. Therefore, among these persons, there is still a hope of a change-of-mind, because they always became good. But only withdifficulty 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, and they are the ones who only had-faith, but who worked the works of the lawlessness. But not even-at-any-time did they depart from God, and they sweetly 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. 72:4 But some from out of them are even filling themselves with fear,1 knowing their acts which they acted out. Therefore, the dwelling-place of all these persons will be into the tower.”

73:7,4:1 And after the event for him to completely-finish the deciphering of all the sticks, he said2 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 parts, and he sat me down on the summit of the mountain. And he showed to me a place might become into the tower. 75:3 He answered me and said, “As many-as might change-their-mind out of their whole heart,” he declared,3 “and those who 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 declared4 “as many-as might add to their sins and might go in the desires of this age will condemn themselves to death. 17 77:4 But as for you, be going in my instructions and you will live for yourself to God. And as many-as might go into them and might work correctly, will live for themselves to God.16

78:5 After he showed to me and uttered all-things to me, he said2 to me, “But I will exhibit the rest in a few days.”

CHAPTER 27
1:7,8,1 Parable 9
After the event for me to write the instructions and parables of the Shepherd, the Messenger of the Change-of-Mind came to me and said2 to me, “I want to show to you as much-as the spirit, the holy spirit,6 the one which uttered with you in a form of the Assembly showed to you. For that spirit is the son of God. 2 For since you were surely weak in the flesh, it was not made-clear to you by a messenger. Therefore, when you were empowered through the spirit, and you became strong, so as for you to be able to 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 learn7 all those things from me more precisely. For it was for this reason that I was given by the glorious messenger to reside11 into your house, in order that you might powerfully see all-things, while being terrified of nothing, even as on the former occasion.”

4 And he led me away into “Arkadia, to a certain breast-shaped mountain,”22 and he sat me down on the summit of the mountain. And he showed to me a plain which was great. But in a circle around the plain were twelve mountains, each one of the mountains having a different appearance:

5 The first was black as soil.

6 But the second was bare, not having vegetables.

7 But the third was full of thorns and thistles.

6 But the fourth was having half-dry vegetables: indeed, the upper parts of the vegetables were pale-green, but the parts toward the roots were dry. But some vegetables, whenever the sun had burned-on them, were becoming dry. But the mountain was extremely rough, having vegetables which were dry.23

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

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

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

9 But the eighth mountain was full of springs, and every race of the creation of the Lord were giving-drink to themselves out of the springs on that mountain.

9 But the ninth mountain was not having water at-all,25 and it was wholly desert-like. But in it were beasts and deadly creepers which were utterly-destroying humans.

But the tenth mountain26 was having trees which were the greatest, and it was completely overshadowed. And under the shelter of the trees, sheep were being laid-down, resting themselves up and ruminating for themselves.

10 But the eleventh mountain was extremely tree-covered. And those trees were very-fruitful, having been ornamented with one27 and another kind of fruits, in order that anyone who saw them might desire to eat from out of their fruits.

But the twelfth mountain was wholly white, and the aspect10 of it was cheerful. And the mountain was most-attractive in itself.

11 Now into the middle of the plain, he showed me a great rock which was white ascending out of the plain. But the rock was higher than the mountains, quadrangular, so-as to be 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 seeming28 to me, that the hewing-out of the gate was done29 as if recent. But the gate was shimmering in this manner under the sun, so-as for me to be marveling at the luster of the gate.
13(3) But twelve virgins had stood in a circle around the gate. Therefore, the four, the ones having stood in the corners, were seeming1 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 between2 each of them. 14(4) But they were having dressed themselves in linen tunics, and were3 having been girded-about attractively, having their shoulders, their right shoulders, exposed4 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-at5 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 said6 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-abre to comprehend, do not be undertaking7 as if you are being intelligent. Instead, be asking the Lord, in order that, after you took intelligence, you might be comprehending them. 17(7) You may not be being able to see the things which are behind you, but you are looking-at8 the things which are ahead of you. Therefore, leave alone9 the things which you are not being able to see, and do not be twisting yourself with torture. But as far the things which you are looking-at: Be dominating those things, and do not be being-curious about the remaining things. But I will make 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, tall10 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 of a tower above the rock and above the gate.11 Now the turmoil of those men, the ones having come to be building the tower, was great, as they ran here and-to-there in a circle around the gate.

19(9.2) 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(9.3) Now the six men were directing for stones to be ascending out of some deep place into the building to be being-put into the tower. But ten quadrangular stones, which were bright and not having been hewn, ascended. 21(10.4) 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 being-put 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(11.5) 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(11.1) But exactly-as they were stood unitedly in a circle around the gate, in-this-same-manner, the ones who were seeming12 to be powerful enough were carrying it, and they were having slid-under the corners of the stone.13 But the others had slid-under the sides of the stone. And, in this manner, they were carrying all the stones. But they were bringing them through the gate exactly-as they were directed, and they were giving them over to the men to be put into the tower. But the men, now having the stones, were building into the tower.

24(12.2) Now after the tower became on the rock, the great rock, and above the gate. Therefore, those ten stones were joined and filled-up the whole rock. And those stones became14 a foundation of the building of the tower. But the rock and the gate were sustaining15 the whole tower. 25(13.3) Now after the ten stones, twenty-five16 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, thirty 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 came four rows17 in the foundations of the tower.18 26(14.4) Then the stones ceased themselves from ascending out of the deep. But the builders also ceased themselves for a little.

Then once again, the six men commanded the multitude of the crowd to be bringing stones away out of the mountains and into the building of the tower.

27(5) Therefore, stones of varied colors were being brought-away out of all the mountains, having been hewn-out by the men and having been given-over to the virgins. But the virgins were bringing them through the gate and were giving them over into the building of the tower.

And whenever the stones, the varied stones, were put into the building, they all became white alike, and were changing their colors, their varied colors. 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 place19 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 aside20 in this manner. And they were saying to the men, the men who were going to be bringing the stones, “All of you21, do not be giving over stones into the building at-all.22 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,23 “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(12.2) And on that day, the building was finished, but the tower was not finished-off; for it was going to be being built-it again. After there became a pause24 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 seeming25 to me, that the virgins had26 been left-behind for27 the act to be guarding the tower.

32(13.2) Now after the event for all of them to retire and to be rested-up, I said28 to the Shepherd, “Why is it, lord,” I declared, “that the building of the tower was not completely-finished?”

“It is not yet being able to be finished-off,” he declared,29 “unless the lord of the tower might come and might prove this building, in order that, if-at-any-time some stones might be found rotten, he might change them. For the tower is being built according to the will of that man.”

33(13.3) “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 are coming out of the deep and having not been hewn, but which instead went-off in-this-manner into the building);34(4) and why 10 stones were first put into the foundations, then next 25,35 then next 35, 40; and about the stones, the ones having gone-out into the building and having been lifted again and having been put-off in their own place. Rest-up my soul about all these things, lord, and make them known to me.”

35(5) “If-at-any-time you are not found to be vainly-effortful, you will know all things for yourself,” he declared.36 “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,24 we came to the place where we have sat-down, and he said37 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,38 except only the virgins. 2(7) And the Shepherd inquired39 the virgins, if whether the master of the tower had arrived.40 But the virgins declared, that he was going41 to be coming42 to contemplate the building.

3(8.1) And, behold, after a little while, I looked-at43 an array of many men coming. And in their midst was a certain man whose height was so great,44 so as to be surpassing the height of the tower. 4(2) And the six men, the ones having stood on the building, walked-around with him on45 both the right sides and on the left sides. And all the ones who46 worked into the building were with him. And there were many different glorious men in a circle around him. But the virgins, the ones keeping watch over the tower, after they ran-up-to him, kissed him affectionately; and they began to be walking-around near him in a circle around the tower.

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1 Literally “thinking”  
2 Literally “muddle”  
3 [27:14] Pl(Am) / Gk(A) omit “were”  
4 Literally “outside”  
5 Literally “handing-on (i.e. setting your hand on)”  
6 Literally “Therefore allow”  
7 Literally “high (also in next sentence)”  
8 [27:18] Gk(A), Eth / LV/VP add  
9 Literally “being-thought”  
10 Literally translated “carrying”  
11 [27:23] Lat(VP) / Gk(A) “twenty” / Eth “fifteen”  
12 Literally “lines”  
13 [27:25] Gk(A) omit “Therefore there became four rows in the foundations of the tower.”  

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16 Literally “found such”  
17 Literally others add  
18 Literally “shabby”  
19 Literally “deliberation”  
20 Literally “being-thought”  
21 Literally “me for the virgins to have”  
22 Literally “of”  
23 [27:34] others “twenty”  
24 [27:35–28:1] Lat(VP), Eth, Sin2 / Gk(A) omit “we will come and you... a few days.”  
25 Literally “shabby”  
26 Literally “come to-be beside”  
27 Literally, “for him to be going”  
28 [28:2] Lat(V) “answered” that he would immediately come  
29 Literally “whose size/greatness was high”  
30 Literally “out-of”  
31 [28:4] Gk(A) omit “having stood on... all the ones who” (by scribal error?)
5) Now that man was contemplating the building thoroughly, so-as for him to be grooping each stone one by one. But while grasping a certain stick in his hand, he was beating the stones having been built three times by stone. 6) And whenever he was striking, some of them became black as-if soot; but some were becoming-scarbly; 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 holes. These were the varieties of the stones, the rotten stones which were found put into the building. 

7) Therefore, he directed, for all these stones to be transferred out of the tower and to be put alongside the tower, and for different stones to be brought and to be thrown into their place. 8) 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. 9) 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) 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 hard to hew and yielded slowly to the chisel. But they were put alongside the tower, as if they were going to be being hewed and to be being put into the building, for they were extremely bright.

11) 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 said9 to him, 12) “Carefully look over these stones and put them into the building of the tower, that is, the stones which are being able to join with the remaining ones. But the ones which are not joining, cast them far away from the tower.”

13) After he directed these things to the Shepherd, he went-away from the tower along with all of those with whom he had come. But the virgins had stood in a circle around the tower, keeping watch over it. 14) I said1 to the Shepherd, “How are these stones being able to go-off into the building of the tower, having been rejected-after-being-proved?” He answered me and said, “Are you looking-at these stones?” I said, “I am looking, lord,” I declared. 15) “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.”

16) “Lord,” I declared, “how are they, after they were trimmed, being able to fill the same place?” He answered me1 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.”

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

CHAPTER 29

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

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

5) Next, he was contemplating the chipped stones. And many among them 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 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 they were weaker.

6) 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 grasping the ones who were put into the middle. For none from out of them were wholly chipped.

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

8) Next, he contemplated the stones having the blots. And from out of these, very-few blackened and were thrown-away toward the remaining ones. But the excess stones were found to be bright and healthy;15 and these were joined into the building by the virgins. But due to their strengthening, they were put more-outside.

9) Next, he came to contemplate the white and round stones. And he said to me, “What are we doing about these stones?” I said, “Why would I know, lord?” I declared. Therefore, you are having nothing on your mind about them!”

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

11) “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.”

13) 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 join them together?” 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. 14) But the remaining stones, the excess15 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 exceeding bright.”

15) 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 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. 16) 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. 17) But after the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it was having been built so attractively in-this-manner as to cause me, after I saw it, to be desiring its building. For it was built in-this-manner, as if it were made out of one stone, not having one junction in itself. But the stone was being made-to-appear as if it was...
having been hewn-out of the rock, for it was seeming1 to be made out of a sole-
stone. 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 said2 to me, “Be going-away and bringing unsalted-lime 
and thin clay, in order for me to fill-up the marks of the stones, the stones having 
been lifted and having been thrown into the building.3 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 declared4, “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.

18:4 Then the Shepherd said5 to me, “All things have been cleaned,” he declared6, 
“If-at-any-time the lord might come to look-over the tower, he will not find7 
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 adjoining him according 
to the Lord, in order that he might decipiter to me the things which he showed to me.

He said8 to me, “I am not having an-opportunity to do so for a little while.9 
And then I will be having all this time to do with you. Waiting for you here till I come.”

21:6 I said9 to him, “Lord, what will I do here alone?”

“You will not be alone,” he declared10. “For these virgins are with you.”

“Then deliver me to them,” I declared11.

The Shepherd called12 them to himself and said13 to them, “I am committing this 
person to you14 till I come back.” Then he went-off.

23:17 But I was alone with the virgins. But they were more-cheerful and well-
dressed 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 declared15, “Then what will I do I?”

“Remain-around here for him until a-late-hour,” they declared16. “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.”

24:1 I said17 to them, “I will wait for18 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 answered19 and said20 to me, “You were delivered to us. You are 
not being able to retire from us.”

25:3 “Then where will I stay?”21 I declared22.

“You will sleep with us, as a brother, and not as a man,” they declared23. “For you 
are a brother of ours, and, for the rest of the time to come, we are going to 
be residing24 with you, for we are loving you extremely.”

26:4 Then the one seeming25 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,26 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 cavorting, but 
some were dancing, but others were singing. But I kept silent27 as I walked-
around with them around the tower. And I remained with them for the night 
and fell-asleep alongside the tower. 29:7 For the virgins spread out28 their linen tunics on the ground and made me recline in the middle of them. 
And they were doing nothing else at all29 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 said30 to the virgins, “Have you* done him any outrage?”

“Be asking him,” they declared31.

I said32 to him, “Lord, I was gladdened to remain with them.”

“What did you do on”33? he declared.

“Lord,” I declared34. “We dined the whole night on words of the Lord.”

“Did they take you well?”35 I declared36.

“Yes, lord,” I declared37.

CHAPTER 30

1(9) “Now what are you wanting to hear first?” he declared.

“Lord,” I declared38, “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 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 declared39. “And I will hide nothing at all40 from you.”

2(8,9) “Lord, first of all, make this clear to me,” I declared41. “What is the rock and 
the gate?”

“This rock and this gate,” he declared42, “is the son of God.”

“But, lord,” I declared43, “how is it that the rock is old, but the gate is new?”

3(4) “For these virgins are with you.”

4(3) “Because,” he declared44, “he became manifest on-the-basis of the last 
days of the complete-finish of the age. Due to this reason, the gate became new, 
in order that the ones who are going to be being saved might enter through it45 
in the kingdom of God. 5: Do you see,” he declared46, “the stones, the ones 
having entered through the gate, which have been thrown47 into the building of 
the tower, but the ones having not entered into it, which have again been thrown-out 
of it back into their original48 place?”

“I see, lord,” I declared49.

“In-this-manner,” he declared50, “no-one will enter into the kingdom of God, if 
he would not take the name, his holy name.51(6) For if-at-any-time you might 
be entering into the different city, which has been walled-around in a circle and is 
having only one gate, surely you may not be being able to enter into that city if 
you are not entering through the gate which it having is, are you?”

“For how is it being able to be otherwise, lord?” I declared52.

“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 declared53, 
“a human is not being able to enter into the kingdom of God if he is not entering 
through the name of his son, the son having been loved by him. 7: Do you see the 
crowd of the builders of the tower?” he declared54.

“I see, lord,” I declared55.

Those are all glorious messengers,” he declared.56 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: Do you see the six men,” he declared57, “and the 
glorious and great man in their midst, the man walking-around about the tower 
and who rejected the stone of the building out of the building after they were proved?”

“I see, lord,” I declared58.

9(8) “The glorious man is the son of God,” he declared59. “And-those six are 
the glorious messengers who are supporting him on his right sides and on his 
left60 sides. Not-one of these messengers, these glorious ones, will enter toward 
God devoid of him,” he declared61. “Whoever might not take his62 name will not 
enter into the kingdom of God.”

10(9) “Now about the tower,” he declared63, “what is it?”

“This tower is the Assembly,” he declared64.

11(2) “And these virgins,” I declared65, “who are they?”

“These are holy spirits,” he declared66. “And a human is not being able to 
be found67 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 being hearing the name, but might not be 
hearing his power, you will be hearing his name in68 a vain. 12(3) But the stones,” 
he declared69, “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 declared70.

“Their own names are their apparel,” he declared71. “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: As many stones as you saw having entered into the building of the 

1 literally “being-thought”
2 [29:16] Lat(VP), Eth / Gk(A) “been-picked-up into the building and have been thrown”
3 literally “have”
4 literally “I am not having a little while to be having-a-session”
5 literally “Expect”
6 [29:23] Lat(VP), Eth “evening. If he should come” / Gk(A) “until he comes”
7 literally “will expect”
8 literally “remain”
9 literally “dwelling-down”
10 literally “being-thought”
11 [29:26] some omit “But the others saw...themselves” (by scribal error?)
12 literally “I have silence”
13 literally “wholly”
14 literally “beautifully”
15 literally “wholly”
16 [50:5] Gk(P) / Gk(A) “he is also old” / Lat(VP) omit
17 may also be translated “saved through it, may go”
18 [50:5] Lat(VP), Eth, Cop(A) / Gk(A) omit “having been thrown”
19 literally “own”
20 [50:4] Gk(P) / Eth “the name of his son” / Lat(V) Lat(V), Cop(A) “the name of the son of God” / Cop(S) “the name of the son”
21 [50:6] Gk(P) / Lat(V) “but” / Gk(A) “through that gate”
22 literally “of good-names” (a euphemism for “left”)
23 [50:9] Gk(A) “God’s”
24 literally “into”
tower, having been given-over through their hands, and who remained placed into the building, they are having been dressed with the power of these virgins,” he declared. 14.5 “Due to this reason, you are looking-at the tower which has become made-of-a-sole-stone with the rock. And in-this-manner, the ones who had-faith in the Lord through his son and are making themselves dressed with these spirits, will be made into one spirit, one body, and with one color of their robes. But the dwelling-place of such individuals who are bearing the names of the virgins, is put into the tower.”

15.6 “Therefore, lord,” I declared, “the stones which have been thrown-away, why were they thrown-away? For they came-through the gate, and they were put into the building of the tower through the hands of the virgins.”

“Since-surely you are taking an interest into all-things and are probing them out precisely,” he declared, “be hearing about the stones which have been thrown-away. 16.7 All these took the name of the son of God, he declared, “but they also took the power of these virgins. Therefore, after they took these spirits, they were empowered and were with the slaves of God; and they were one spirit and one body and one dress. For they were being-minded for the same things and they were working righteousness. 17.8 Therefore, after some time, they were induced by the women whom you saw, who were having been dressed in black robes, having their shoulders exposed, and their hair having been loosened, and with-a-pretty-form. After they saw these women, they desired them, and they dressed themselves in the power, but they understood themselves of the dress and the power of the virgins. 18.9 Therefore, these stones were thrown-away from the house of God and were delivered to those women. But the ones who were not deluded by the beauty of these women remained in the house of God. You are now having the deciphering of the stones which have been thrown-away,” he declared.

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

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

21.3 I gave-thanks to the Lord on the basis-of all these things, that he was moved-with-compassion on the basis-of all the ones who are calling-on his name for themselves, and that he commissioned-forth the Messenger of the Change-of-Mind into us, the ones who sinned against him. And I gave-thanks that he renewed our spirit, and, while we were having already been destroyed and not having any hope of the condition to be living, that he rejuvenated our life. 22.4 “Now, lord,” I declared, “the tower has not been built on the ground, but instead on the rock and on the gate.”

“Are you still senseless and unintelligent?” he declared.

“I have an obligation, lord, to be inquiring about all-things from you, because I am not being able to comprehend anything at-all,” I declared. “For all the things are great and glorious, and difficult for the humans to comprehend.”

23.5 “Be hearing,” he declared, “The name of the son of God is great, and uncontaminated in the whole world. Therefore, if all the creation is being sustained through the son of God, what are you thinking about the ones who have been called by him and who are bearing the name of the son of God and are going in his instructions? 24.6 Therefore, are you looking-at what-kind of people he is sustaining? The ones who are bearing his name out of a whole heart. Therefore, he himself became their foundation and he is sweetly sustaining them, because they are not being ashamed to be bearing his name.”

25.7 “Therefore, lord,” I declared, “make-clear to me the names of the virgins, and of the women, the ones having been dressed-in the black robes.”

“But hearing,” he declared, “the names of the stronger virgins, the ones having been stood into the corners. 26.8 Indeed, the first is Faith, but the second is Self-Restraint, but the third is Power, but the fourth is Languishing. But the different virgins who were stood between each of these have these names: Simplicity, Lack-of-Evil, Purity, Cheerfulness, Truth, Intelligence, Harmony, Love. The man who is bearing these names and the name of the son of God will be able to enter into the kingdom of God. 27.9 “Also be hearing,” he declared, “to the names of the women, the ones having the robes which are black. And four out of these are more-powerful. The first is Lack-of-Faith, the second is Lack-Of-Self-Restraint, but the third is Lack-Of-Persuadedness, but the fourth is Delusion. But their followers are being called: Grief, Wickedness, Licentiousness, Irritability, Lie, Senselessness, Calumny, Hatred. The slave of God who is bearing these names will, indeed, see the kingdom of God for himself, but will not enter it.”

28.4 “But the stones, lord,” I declared, “the ones having been joined into the building from out of the deep, where they have entered, 29.5 “Therefore, lord,” I declared, “did the virgins also give-over these stones into the building of the tower, after they brought them through the gate?”

30.6 “For these first stones bore these spirits,” he declared, “and they also did not depart from one-another—neither the spirits from the humans, nor the humans from the spirits. Instead, their spirits remained-beside them until the time of their sleep. And if they had not have those spirits with them, they would not have become of good-use to the building of this tower.”

31.9.1 “Lord,” I declared, “make-clear to me still more.”

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

“Lord,” I declared, “why did the stones ascend out of the deep, and why were they already having been put into the foundations, are a first generation,” he declared. “But the 25th are a second generation of men who are righteous. But the 35 are prophets of God and his ministers. But the 40 are emissaries and teachers of the proclamation of the son of God.”

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

33.9 Therefore, these who have also slept took the seal of the son of God and they entered into the kingdom of God. For prior to the time for the human to bear the name of the son of God, he is dead. Therefore, the seal is the water. Therefore, they descend into the water dead, and ascend living. Therefore, this was the seal which was preached to them, and they made-use-of it, in order that they might enter into kingdom of God.”

35.9 “Why,” lord,” I declared, “did the 40 stones ascend out of the deep with them, if they were already having the seal? Because,” he declared, “these emissaries and these teachers (the ones who preaches the name of the son of God), after they slept in power and faith of the son of God, also preached to the ones having slept before them, and they themselves gave the seal of the proclamation to them. Therefore, they descended with them into the water and ascended again. Instead, these emissaries and teachers indeed descended living and ascending lived. But those having slept before them descended dead but ascending lived. Therefore, by means of the emissaries and teachers, they were made-alive, and recognized the name of the son of God. This is also one another. This is also one another. The ones who are 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 another and varied?”

“Be hearing,” he declared, “The mountains, these twelve mountains, are twelve tribes which are residing in the whole world. Therefore, the son of God was preached into these through the emissaries.”

2 “But why are the mountains varied and why is their appearance different one from another? Make this clear to me, lord.”

“But hearing,” he declared, “These twelve tribes which are residing in the whole world are twelve nations. But they are varied in their sensibilities and in their mind. Therefore, such-as you saw that the mountains are varied, so too are the mind and the sensibilities of the nations. But I will make-clear to you the act of each one.”
3 “First, lord, make this clear,” I declared, “why, while the mountains are varied in this manner, whenever their stones were put into the building, that they became one color, bright, even like 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 with the names of the towns in these days of their own making. Due to this, the tower became bright with one color as the sun. 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 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 being misled by their own god-works and yet are acting-wickedly will be chastised doubly and will die-off for themselves into the age. Therefore, this-is how the assembly of God will be cleansed.

8a “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 wicked ones will be cast-out from it). But even 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 tabernacle his body for a temple-clean.”

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

“Be hearing,” he declared, “to the variety of the mountains and of the twelve nations. 11(66.1) 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 mountains. They were 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 tabernacle his body for a temple-clean.”

12a “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!”

14 “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 Lord on their lips but are not having him in their heart. 15(2) Due to this reason, their foundations are dry and not having power; and only their words might be living, but their works are dead. The persons such as this are neither living nor have become-dead. Therefore, the double-souled persons are like these. For even the double-souled persons are neither pale-green nor dry, for they are neither living nor have died. 20(3) For as their vegetables dried-up after they saw the sun, also in-the-same-manner the double-souled persons, whenever they might hear of tribulation, due to their terror are worshipping-idiots and are being-ashamed of the name of their Lord. 21(4) Therefore, the persons such as this are neither living nor have become-dead. Instead if at-any-time these also might change-their mind quickly, they will be able to live. But if at-any-time they might not change-their mind, they are already having been delivered to the women, the women who are carrying-away their life from them.

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 reside7 with the women, the women who are acting-wickedly against them.

26(66.1) “But the ones out from 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 themselves as poor persons, and are having intelligence against the faith due to the fact that the remaining persons are not having their own canopies. Indeed, 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 canopies are small and they will change-their mind quickly. 28(3) But the ones having great cracks—these are consistent in their canopies 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-fort their sins, but instead becomes merciful, will a human who is corruptible and full of sins remember-past-evil against a human as though he is being-able to lose or to save him?

10 literally “tasted”
11 [31:17] Gk(A)X35283, etc. / Gk(A) omit “he declared”
12 [31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)
13 literally “remaining-on”
14 [31:19] Lat(VP), Eth / Gk(A) omit “neither living nor”
15 [31:20] Gk(A) / Lat(VP), Eth “these”
16 [31:21] Lat(VP), Eth / Gk(A) omit “neither living nor”
17 [31:21] Lat(VP), Eth / Gk(A) omit “change-their mind quickly…should not” (by scribal error)
18 [31:22] Gk(A)X35283, etc. / Gk(A) “the mountain, the fifth one”
19 literally “at”
20 [31:23] Gk(A) / Lat(VP), Eth “to be teachers”
21 [31:24] Lat(VP), Eth / Gk(A) omit “and vain self-confidence”
22 [31:25] Lat(VP), Eth / Gk(A) is illegible here, but seems to read a form of “wickedness”
23 literally “dwell-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-minds, if-at-any-time you* might cleanse
yourselves from this demon. But if not, you* will be delivered to him into death.
31:1.1] “But out of the seventh mountain, in which were pale-green and
cheerful vegetation, and the whole mountain was thriving, and every race of
livestock and the flying-creatures of the heaven were pasturing themselves on the
vegetations out of this mountain, and the vegetation 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 leap-
for-joy over the slaves of God and having dressed themselves with the spirit, the
holy spirit of these virgins, and are always having bowels of compassion over
every human, and, out of their own labors, supplied every human without-
reproaching and without-wavering. 33:3) Therefore, the Lord, after he saw their
simplicity and all their infamy, was multiplying them in the labors of their hands,
and bestowed-favor on them in every act of theirs.
34:4] “But I, the Messenger of the Change-of-Mind, say to all of you* who are
persons such as this: Continue1 to be such persons, and your* seed will not be
wiped-out even till an age. For the Lord approved you* all, and wrote you* up
into our number.2 And your* whole seed will reside3 with the son of God, for
you* all took from out of his spirit.
35:1.2] “But out of the mountain, the eighth one, where there were many
springs and all the creation of the Lord was given to drink out of the springs, are
the ones who 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-all2 into a wicked desire, but
instead always went in righteousness and truth, even exactly-as they took-
alongside them became terrorized in the holy spirit. Therefore, the passing of the ones such as this
is with the messengers.
37:1.1] “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 act to be utterly-deestroying the
humans, are the ones who had-faith such as this: 38:2 Indeed, the ones having the
blots are ministers who ministered evilly, and who thoroughly-snatched away
the life of widows and orphans, and acquired profit for themselves out of the ministry
which they saw to be their own minister. Therefore, if-at-any-time they might remain-in3 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-scarby, 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-onself, they are losing their own souls. 40:4 For
they are like a vine which after it, obtaining neglect, was overtaken5 in some
hedge, is being destroyed and is being desolated under the vegetation. And in
time,6 it becomes savage7 and is no-longer of good-use to its own master. This is
also how the humans such as this have despaired of themselves and become
useless to their own Lord, after they were made-savage.8 41:9 Therefore, a change-of-mind is possible to these persons, if-at-any-time they might not be
found having denied from out of their heart. But if-at-any-time someone might be
found having denied from out of their heart, I have not come-to know if he is being
able to live.
42:6] “And I am not saying this in-regard-to these present days, in order that
someone who denied might take a change-of-mind. For it is impossible for the
person who is now intending9 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.10 43 Therefore, if someone is intending11 to be changing-his-mind, let
him be quite 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 chipped stones: these are deceitful individuals
and calumniators. And these are the beasts which you saw situated into the
mountain. For even-as the beasts are utterly-deestroying 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-deestroying the human and are causing-him-to-lose his life.
45:8] Therefore, these men are chipped in their faiths 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 Observers
that is, presidents of the and in a state of wavering, and persons of-strangers,12
whichever ones who had-faith also had overcome the slaves of God into their own houses devoid of hypocrisy.
But these overseers always unceasingly sheltered the ones who are lacking things
for themselves and the widows by their own ministry, and they always behaved
purely. 48:3 Therefore, all these will be continually sheltered by the Lord.
Therefore, the ones who worked these things are glorious in God’s presence, and
their place is already with the messengers, if-at-any-time they might remain-in13 then till the end, performing-public-service to the Lord.
49:21] “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-b华北 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-having,” he declared. “As-many-as-at some-time suffered because of the
name, they are glorious in God’s presence, and all their sins were picked-
away, because they suffered due to the name of the son of God. Now be hearing
as to why their fruits are varied, but why some of them are surpassing others. 52:4
As-many-as, after they were brought14 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
ascended upon their heart. For this deliberation is wicked, in order that a slave might deny his
own lord. 53:5) Therefore, all of you*, the ones who are deliberating16 these
things, be looking out, lest-perhaps this deliberation might continue19 in your*
hearts and you* might die-off to God.
The ones suffering-for-the sake of the name, are being-
indented to be glorifying God because God deemed you* worthy, in order that you* might be carrying this17 name and that all your* sins might be healed. 53:6
Doubling, be considering yourselves happy.21 Instead, you* are thinking that a
work having been done is great,22 if-at-any-time you* might suffer due to God.
The Lord is granting life to you* as a favor, and you* are not comprehending it.
For your* sins weighed you down; and, if your* have not suffered for-the-sake of the
name of the Lord, you* would have had to die due to your* sins.
54:7] “I say these things to all of you*, the ones who are wavering about
denial or confession: All of you*, be confessing that you* have the Lord, lest-
perhaps, denying him, you* will be delivered into a prison. 55:8 If the nations are
chastising their slaves if-at-any-time someone might deny his lord, what are all
of you* thinking your Lord will do, who is having the authority over all persons?
Lift these deliberations20 out from your* hearts, in order that you* might live
continually to God.
56:6] “But out of the mountain, the twelfth one, the white one, are the ones
who had-faith such as this: They are as infants babies, upon whose hearts not-one
evil ascends, but-nevertheless, they do know what wickedness is; instead, they always
continued21 in infancy. 57:2 Therefore, the ones such as this, without-wavering,
will reside22 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 continued23 with infancy
in the same sensibilities.
58:3 “Therefore,” he declared, “as-many-of you* as will continue24 will and
be like25 the babies, having no evil, will be more-glorious than all the persons
who have been previously-spoken26 about. For all the babies are glorious in
God’s presence and they are first in his presence. Therefore, happy are all of you*, as-

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 “walkings”
8 literally “of-the-field”
9 literally “to be made-to-become-of-the-field”
10 literally “going”
11 literally “denied of-old”
12 literally “someone is going to”
13 [31:47] (Lat)(V) add
14 literally “fond-of-strangers one”
15 literally “remain-on”
16 sweeterly “laid”
17 usually translated “counsel” (also later in verse and in verse 53)
18 literally “taking-counsel with yourselves”
19 literally “remain-through”
20 [31:32] (Gk(A), Lat(P)) / Lat(V), Eth “his”
21 [31:53] some omit “Doubtless, consider yourselves happy”
22 literally “thinking for a work have been done great”
23 usually translated “counselthey”
24 literally “remain-through”
25 literally “dwell-down”
26 literally “remain-through”
27 literally “remain-through”
28 literally “as”
29 literally “been stated-beforehand”
30 [31:38] (Gk(A), Eth) / Lat(P) omit “For all of the newborns… presence”
CHAPTER 32

1a After the event for him to completely-finish the parables of the mountains, I said to him, "Lord, now make-clear to me about the stones, the ones having been lifted out of the plain and having been put into the building in-place of the other stones, the ones having been lifted out of the tower. And explain to me the round stones, the ones which were put into the building and the ones which are still round."

2(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 mountains. 3a 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. [(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 pronounced peace to the Lord of the truth.)] 6b) Therefore, when the Lord had seen their minds, that they are being able to favor the truth and to be remaining good, he directed for their wealth to be circumcised. For he did not remove their wealth totally, in order that they might be able to do some good with what was left to them. And they will live to God, since 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 reposited 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 blest this innocent race. Therefore, not one of this race will perish. For even though one of them has been necessary for him that most-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 they will blacken. For these marks are their sins, and they have been leveled in order that they might not explain to me, "I also know," he declared 11b) "And I said to him, "indicate to all humans the change which he has made in your garment?" 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 receive in its place a spirit whole. 12b) For this reason, all of you* are, being of one spirit, and he will affect all those whom he has found with death for this deed of yours?" 13b) "It is plain," I declared, "that he will affect all those whom he has found with retaining a remembrance of offenses." 14b) "All of you*, do not trample upon his clemency," he declared, "But rather honor him, because he is so patient toward your* delinquencies and is not exactly-as all of you* are. For this reason, all of you*, be moving to the change-of-mind which is useful to you*. 15(11.1) "All these things which have been written above, I, the Shepherd, the Messenger of the Change-of-Mind, have shown and uttered to the slaves of God. 16b) Therefore, if all of you* will have-faith and will have heard my words and will have walked according to them, and will have corrected your* ways, you* will be able to live. However, if you* will have persisted in wickedness and murder, you shall not receive it? Will you not at once grow hot 17b) "It is plain," I declared, "that he will affect all those whom he has found with retaining a remembrance of offenses." 18b) "All of you*, do not trample upon his clemency," he declared, "But rather honor him, because he is so patient toward your* delinquencies and is not exactly-as all of you* are. For this reason, all of you*, be moving to the change-of-mind which is useful to you*. 19b) The Shepherd himself said* to me, "Have you asked everything18 from me?" And I said, "Yes, lord." 20b) "Why then have you not asked me about the marks which we reposited into the building? We filled-up the marks." And I said, "I delivered you and your house to this shepherd," he declared, "in order that you might be able to be protected by him."

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 work that you are making. 4 For he said, "I am a shepherd, and I am among persons, that he is in great honor and dignity with the Lord, and that he is a president with great power and powerful in his office. Throughout the whole globe, the power over the change-of-mind has been assigned to him alone. Does he not seem to you to be powerful? But all of you* despise the maturity and shamefacedness which he has among19 you*."

And 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."

6b) "And I Lord," I declared, "indicate to all humans the great-works of the Lord. 16 However, I am hoping that all who have previously sinned will willingly change-their-mind upon hearing these things, recuperating life."
7a: "Therefore, persist in this ministry and finish it," he declared. “However, whichever ones perform his instructions will have life; and such a person would be being greatly honored before the Lord. But whichever ones do not keep his instructions are fleeing from his life and are adverse to him. But he has his own honor with the Lord. Therefore, whichever ones will be adverse to him, are not keeping his instructions but are delivering themselves to death; and each one of them is guilty of his own blood. However, I am saying to you: keep his instructions and you will have a remedy for your sins.

8(113) "However, I have sent these virgins, in order that they might live with you, for I saw that they were affable toward you. Therefore, you have them as assistants, by whom you might better keep his instructions. For it is not possible to keep these instructions without these virgins. However, I see that they are with you willingly; but I will direct them not to leave your house at all. 9(2) As for you, purify your house, for they are willing to live in a clean dwelling. For they are clean and chaste, and industrious; and all of them have favor with the Lord. Accordingly, if-at-any-time (they might) find your house (to be pure, they are remaining—beside you. However, if-at-any-time even the slightest pollution will have fallen into it, they will instantly) withdraw—(from your house, for these) virgins love (no sort of pollution at all).

10(3) I said to the Shepherd, “Lord,” I am hoping (that I will please them, in order that they will always be willing to dwell) into [my house. And] even as he, to whom you delivered me, (is) not [blaming me, so neither] will they blame [me.”

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

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

Now they heard these words willingly.

13(114) Next he said to me, “Act manfully in this ministry. Make known to every human the great-things of the Lord God, and you will have favor in this ministry. Therefore, whoever walks in these instructions will live and will be happy in his life. But whoever neglects them will not live and will be unhappy in his life. 14(6) Say to all persons, whoever is able to act correctly, not to cease acting in this way; exercising good works is useful to them.

“However, I say, that it is necessary for every human to be snatched-out of inconveniences. For a person who is in want, and is suffering inconveniences in his daily life is in great torment and need. 15(3) Accordingly, whoever snatches the soul of 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).

16(4) “Accordingly,) may all of you (who have accepted things from the Lord,) be doing ([good works, lest, while you are delaying, the building of the tower be finished, and you will be rejected from the edifice: there is now no other tower being built.] For the sake of all of you, the building has been interrupted. Accordingly, unless you might hasten to do what is correct, the tower will be finished and you will be excluded.”

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

May the name of the one who wrote this book be written on a pillar of gold. With thanksgiving to Father, and Son, and Holy Spirit, this book of the prophet Hermas has been finished. May it be,\footnote{[33:17] Lat(VP) / Eth add “May it be”} Here ends the Book of the Shepherd, the learner of the blessed emissary Paulus. Thanks be to God.]\footnote{[33:17] Lat(VP) / Eth add “Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 191 of mercy, 23rd night and 22nd day of the month, etc.” The writer goes on to show that Hermas is Paul appealing to Acts 14:12}