

# SHEPHERD OF HERMAS

## CHAPTER 1

### Vision 1

The *man who* nourished me has sold me to a certain Rhodé<sup>1</sup> into Roma. Many years after this, I saw her and<sup>2</sup> I wished that I would make myself known to her again and I began to be loving her as a sister. 2 After some time, I saw her *while* she was bathing herself into the river, the Tiber, and I gave my hand to her, and I led her out of the river. Therefore, after I saw the beauty of this *woman*, I was thoroughly-rationalizing in my heart, saying, “How happy I would be<sup>3</sup> if I was having such a woman and *one* with her<sup>4</sup> beauty and her manner!” I deliberated with myself only this *thought*; but another<sup>5</sup> *thought*, not-even one.

3 After some time, *while* I was going into the countryside,<sup>6</sup> and *while* I was glorifying the creations<sup>7</sup> of God (about *how* great and remarkable and powerful they are), I fell into slumber *while* walking-around. And a spirit took me and brought me away through a certain roadless-region,<sup>8</sup> through which a human was not being-able to make-*his*-way. But the place was precipitous and having been ripped-off from the waters. Therefore, after I crossed-through that river,<sup>9</sup> I came into level *areas*. And I put<sup>o</sup> my<sup>10</sup> knees *on the ground*, and I began to be praying to the Lord<sup>11</sup> and to be confessing-forth my sins.

4 But *while* I was praying-to the Lord, the heaven was opened-up, and I looked<sup>o</sup> at that woman whom I desired, greeting me out of the heaven, saying, “Be rejoicing, Hermas!”

5 But after I looked at<sup>12</sup> her, I said<sup>o</sup> to her, “Lady, what are **you** doing here?”

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

6 I said<sup>o</sup> to her, “Are **you** to convict me<sup>13</sup> *right* now?”

“No,” she declared<sup>o</sup>. “Instead, hear the words which I am going to be saying to you. The god, the *one who* is residing<sup>14</sup> in the heavens, and *who* created the *things* which are out of the *thing* which is not, and *who* multiplied and grew *them* for-the-sake of his holy assembly, is being angered with you because you sinned against<sup>15</sup> **me**.”

7 I answered her *and* said<sup>o</sup>, “Sinned against<sup>16</sup> you? How so?<sup>17</sup> Or at-what-time did I utter a shameful word to you? Did I not always esteem you as a goddess?<sup>18</sup> Did I not always respect<sup>19</sup> you as a sister? Woman, why are you falsely-charging me with these wicked and unclean *things*?”

8 After she laughed at me, she said<sup>o</sup>, “The desire of that wickedness<sup>20</sup> did ascend upon your heart. Or are you not thinking it to be a wicked matter, if-at-any-time the wicked desire might ascend upon the heart of a righteous man? Yet it is a sin, even a great *sin*,” she declared<sup>o</sup>. “For the righteous man deliberates with himself about *what* is righteous. Therefore, in the *act* for him to be deliberating with himself righteous *things*, his glory is setting itself straight in the heavens, and he has the Lord placable in every affair of his.<sup>21</sup> But the *ones who* are deliberating with themselves wicked *things* in their hearts,<sup>22</sup> 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*.<sup>23</sup> 9 Their souls will change-their-mind,<sup>24</sup> whichever *ones* have no hope in the Lord.<sup>25</sup> Instead,<sup>26</sup> they have despaired *of* them and<sup>27</sup> their life.

Instead, **you** be praying to God, and he will heal the sinful-actions<sup>28</sup> of you and of your whole house and of all the holy *ones*.”

10(2.1) After the *event* for her to utter these words, the heavens were locked. And I was totally shuddering and grieving. But I was saying in myself, “If even this sin is written-up against me, how will I be able to be saved? Or how will I make-atonement to the Lord God about my *many* sins, my complete *sins*?<sup>29</sup> 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 taking-counsel and discerning these *things* in my heart, I looked<sup>o</sup> at a great white seat for reclining, standing-opposite me, made out of snow-white wool, like snow.<sup>30</sup> And a woman, an elderly-lady *dressed* in brightest apparel, came, having a book in<sup>31</sup> her hand. And she sat-down alone, and she greeted<sup>o</sup> me, “Be rejoicing, Hermas!”

And I, grieving and weeping,<sup>32</sup> spoke to her, “Be rejoicing, lady!”

12(3) And she spoke to me, “Why are you so sullen, Hermas? Why *is* the long-suffering and not-easily-upset *one*, the always laughing *one*, so downcast in his<sup>33</sup> appearance and not cheerful?”

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

13(4) But she was declaring, “Far be such a matter from the slave of God. Instead, *a desire* about her surely ascended upon your heart. Indeed, a deliberation<sup>34</sup> such as this brings a sin upon the slaves of God. For it is a wicked and horrible<sup>35</sup> deliberation against an all-solemn spirit, and *within one* which has already been proved, if-at-any-time it might desire a wicked work, and especially *when that spirit* is Hermas, the self-restrained, the *one who* is distancing himself *from* every wicked desire and is full of all simplicity and a great lack-of-evil.

14(3.1) “Instead, this is not the reason<sup>36</sup> why God is being angered with you. Instead, it is in order that you might turn-around your house which<sup>37</sup> acted-lawlessly against<sup>38</sup> the Lord and against *both* of you\*, their parents. Instead, because you are fond-of-*your*-children, you were not admonishing them; instead, you permitted<sup>39</sup> them to be terribly destroyed.<sup>40</sup> Due to this, the Lord is being angered with you. Instead, he will heal all the wicked *deeds* which have *previously*-come-to-be in your house. For it is because of their sins and lawless-deeds that **you** were destroyed by<sup>41</sup> your mundane acts. 15(2) Instead, the abundant-compassion of the Lord<sup>42</sup> had mercy on you and on your house, and he will make you strong and will found you in his glory.<sup>43</sup> Only may **you** not become-lazy; instead, be being of a good soul,<sup>44</sup> and be making your house strong. For as a bronze-smith, by hammering his work, obtains-mastery of it for *whatever* affair he wants,<sup>45</sup> so also does the account, the daily *one*, the righteous *one*, obtain-mastery of all wickedness. Therefore, may you not stop<sup>46</sup> 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*.<sup>47</sup>”

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

And I said<sup>o</sup>, “I want to, lady.”

She said<sup>o</sup> to me, “Become a hearer, and be hearing the glories of God.”<sup>48</sup>

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

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

<sup>2</sup> [1:1] Lat(V) add

<sup>3</sup> literally “happy I was”

<sup>4</sup> literally “the” (and in next instance)

<sup>5</sup> literally “different”

<sup>6</sup> [1:3] Gk(A) / Lat(V) “, proceeding with these thoughts in my mind / Lat(P) “, after I had come to the civil community of Ostia” / Eth “, on my way to Cumae”

<sup>7</sup> [1:3] Gk(A), Lat(V), Eth “creature” (or “creation”)

<sup>8</sup> [1:3] (lit. wayless) / Lat(V) “a place on the right side”

<sup>9</sup> [1:3] Lat(V) “place”

<sup>10</sup> literally “the”

<sup>11</sup> [1:3] Gk(S) “to God”

<sup>12</sup> literally “into”

<sup>13</sup> [1:6] Lat(V), Gk(A), Eth “Are you my convictor?”

<sup>14</sup> literally “dwelling-down”

<sup>15</sup> literally “into”

<sup>16</sup> literally “into”

<sup>17</sup> [1:7] Lat(V) / Gk(SA), Lat(P), Eth “In what place?”

<sup>18</sup> [1:7] Gk(A) “daughter” / Eth “mistress”

<sup>19</sup> literally translated “invert” (as in to turn someone toward someone)

<sup>20</sup> [1:8] Gk(A) “sexual-immorality”

<sup>21</sup> [1:8] Lat(V) “As long as his thoughts are righteous and his way of life correct, he will have the Lord in heaven merciful to him.” / Lat(P) “When he thinks righteously, he corrects himself, and his favor will be in heaven, and he will have the Lord merciful in every affair” / Eth “His dignity will be straight in the heavens”

<sup>22</sup> [1:8] Gk(SA,X4705) / Gk(Boh) “in them”

<sup>23</sup> [1:8] Gk(X4705), etc. / Gk(A) “to the good *things* which *are* going to *come*”

<sup>24</sup> [1:9] Gk(S) / Gk(X4705) “will change-their-interest” / Gk(Boh) “will change-their-interest for themselves”

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

<sup>25</sup> [1:9] Lat(V) “come. For the minds of such are wandering. Now this is what *the* doubters do who have no hope in the Lord” / Lat(P) “come. *The* souls that do not have the hope of life, are not resisting these luxuries”

<sup>26</sup> [1:9] Gk(SA,X4707) / Lat(V) “And” / Lat(P) “For”

<sup>27</sup> [1:9] Gk(X4707), Lat(P) / Gk(SA,Bod) “themselves and” / Lat(V) “and neglect”

<sup>28</sup> [1:9] Gk(AS,X4707) / Gk(Bod) “sins”

<sup>29</sup> [1:10] Lat(V) “or how will I entreat the Lord in regard to my very numerous sins?” / Lat(P) “or how can I win the Lord God’s forgiveness in these many sins?” / Eth “How then will I be saved, and beg pardon of the Lord for these my many sins?”

<sup>30</sup> [1:11] Lat(V) “a chair made of white wool, like snow” / Eth “a chair for reclining and on it a covering of wool, white as hail”

<sup>31</sup> literally “into”

<sup>32</sup> [1:11] Gk(A) “I, leaping in spirit with joy at her greeting”

<sup>33</sup> literally “the”

<sup>34</sup> usually translated “counsel” (also later in verse)

<sup>35</sup> literally “stricken-out”

<sup>36</sup> [1:14] Lat(V) “But your reason is not”

<sup>37</sup> [1:14] Lat(V) “Instead, it is on account of your house which”

<sup>38</sup> literally “into” (also later in verse)

<sup>39</sup> literally “dismissed”

<sup>40</sup> [1:14] Gk(A), Lat(P), Eth / Gk(P,S1) omit “terribly” / Lat(V) “to live riotously”

<sup>41</sup> literally “from”

<sup>42</sup> [1:15] Lat(V) “of God”

<sup>43</sup> [1:15] Lat(V) “house and has preserved you in glory” / Gk(A) “house and strengthened and firmly-

founded” / Lat(P) “house and has saved your house”

<sup>44</sup> [1:15] Lat(V) “Only do not wander, but be calm” / Lat(P) omit

<sup>45</sup> [1:15] Lat(V) “work, exhibits it to anyone whom he wants”

<sup>46</sup> literally “leave-off”

<sup>47</sup> [1:15] Lat(V) “children; for the Lord knows that they will repent with all their heart, and he will write you in the Book of the Life.”

<sup>48</sup> [1:16] Lat(V) omit “and hear the glories of God”

<sup>49</sup> [1:16] Lat(V) “And unfolding a book, she read gloriously”

<sup>50</sup> [1:16] (literally “tame”) / Lat(V) “for they were few and useful to us”

17(4) “Behold, the God of the Powers, whom I love, created the world with<sup>1</sup> his mighty power and his great intelligence, and who, in his glorious deliberation, has invested his creation with attractiveness, and by his strong word has firmly-fixed the heaven and founded the earth upon waters, and who, in his own wisdom and foresight,<sup>2</sup> has created his holy<sup>3</sup> assembly which he also blest. Behold, he is discharging<sup>4</sup> 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<sup>5</sup> of which he made-a-profession with much glory and joy, if-at-any-time they might keep the lawful decrees of God which they took-alongside in great faith.”

18(4.1) 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.<sup>6</sup> 19(2) But she called<sup>o</sup> me to herself, and she touched my chest, and she said<sup>o</sup>, “Were you pleased by what I read-aloud?”<sup>7</sup>

And I said<sup>o</sup> 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<sup>8</sup> for the nations and the seceders.”

20(3) While she was uttering with **me**, two certain men were made-to-appear. And they lifted her by<sup>9</sup> the elbows and came-away toward the east,<sup>10</sup> to where they *had taken* the seat. But she came-away cheerful, and, while she was going-away, she said<sup>o</sup> to me, “Be acting-like-a-man,<sup>11</sup> Hermas!”

## CHAPTER 2

### 1(5.1) Vision 2

While I was going into the countryside<sup>12</sup> 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<sup>o</sup> me away into the same place to-where I *had also been* a year-ago. 2 Therefore, after I came into the place, I put<sup>o</sup> my<sup>13</sup> knees on the ground, and I began to be praying to the Lord and to be glorifying his name, because he deemed me worthy and made-known to me my sins, my former sins. 3 But after the act for me to be arisen from the prayer-to God, opposite of me, I looked<sup>o</sup> at the elderly woman whom I had also seen a year-ago.<sup>14</sup> She was walking-around and reading-aloud a little-book.

And she said<sup>o</sup> to me, “Are<sup>15</sup> you being-able to carry back a message of these things to the elect-ones of God?”

I said<sup>o</sup> 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<sup>o</sup>, “and then give it back to me.”

4 I took it. And after I retired into a certain place in the field, I transcribed all those words to the alphabetical-letter,<sup>16</sup> for I was not finding the syllables. Therefore, after I myself<sup>17</sup> finished the alphabetical-letters of the little-book, the little-book was suddenly snatched out of my<sup>18</sup> hand. But I did not see by whom.

5(6.1) But after fifteen days, after I fasted and asked much from the Lord, the knowledge of the writing was revealed to me. But these things were written:

6(2) “Hermas, your seed set God aside and reviled against<sup>19</sup> the Lord. And in great wickedness, they betrayed their parents,<sup>20</sup> and they are reputed<sup>21</sup> as being betrayers of parents. And after they betrayed them,<sup>22</sup> they were still not profited. Instead, they added still more to their sins: the acts-of-licentiousness and minglings-together<sup>23</sup> of wickedness. And in-this-manner, the measure of their lawlessness was filled-up. 7(3) Instead, make these words known to all your children,<sup>24</sup> and to your female-partner<sup>25</sup> who from now is going to be a sister to you.<sup>26</sup> For even she is not<sup>27</sup> distancing herself from the tongue in which she acts-

wickedly. Instead, after she *has* heard these words, she will distance herself from this behavior and she will obtain<sup>28</sup> mercy. 8(4) And after the event for you to make-known to them these words, which the Master instructed me in order to reveal to you she will be instructed,<sup>29</sup> then<sup>30</sup> all the sins which they previously sinned will be forgiven.<sup>31</sup> And this will be granted to all the holy ones, the ones who sinned until this day, if-at-any-time they might change-their-minds out of their whole heart and might be lifting the double-soul out from their heart.<sup>32</sup>

9(5) “For the Master swore, by<sup>33</sup> his glory, to his elect-ones: If-at-any-time a sinning might still come-to-be done by them after this day which has been ordained, they will not be having salvation.<sup>34</sup> For the possibility to have a change-of-mind for<sup>35</sup> the righteous ones has an end. The days of a change-of-mind for<sup>36</sup> all the holy ones have been filled. But for the nations, a change-of-mind is possible even up-till their last day. 10(6) Therefore, you will speak to the fore-leaders of the assembly, in order that they might set their ways straight in righteousness, in order that they might take-back in full the things-which-have-been-professed<sup>37</sup> with much glory.

11(7) “Therefore, all of you\*, the ones who are working the righteousness: Remain-in it, and may you\* not be double-souled,<sup>38</sup> in order that your\* passing<sup>39</sup> might be with the messengers, the holy messengers. Happy are all of you\*, as-many-as endure the tribulation, the coming tribulation, the great tribulation, and as-many-as will not deny their life. 12(8) For the Lord swore by<sup>40</sup> his son, for the ones who denied their Anointed-One<sup>41</sup> to have been rejected from their life,<sup>42</sup> that is, the ones who are now going to be denying him in the coming days.<sup>43</sup> But to the ones who formerly denied him, he became<sup>44</sup> merciful, because of his abundant-compassion.

13(7.1) “But as for you, Hermas, may you no-more remember-past-evil done to you by your children, nor allow your sister to do what she wants, in order that they might be cleansed from their former sins. For they will be disciplined with a righteous discipline, if-at-any-time you might not remember-the-past-evil which they have done. Remembrance-of-evil produces<sup>45</sup> death but the forgetting of them, perpetual life.<sup>46</sup> But as for you, Hermas, you had great tribulations of your own<sup>47</sup> because of the transgressions of your house, because you did not take proper interest in them.<sup>48</sup> Instead, you neglected them and wallowed-together in your own activities, your wicked activities. 14(2) Instead, the act for you not to depart<sup>49</sup> from a living god, and your simplicity, and your vast self-restraint are saving you. These things have saved you,<sup>50</sup> if-at-any-time you might remain-in them; and they are saving all the ones who are working the deeds such as these and are going in a lack-of-evil and simplicity. These individuals will have the strength to overcome every wickedness and are remaining-near into a perpetual life.

15(3) “Happy are all the ones who are working the righteousness. They will not be utterly-destroyed even till an age. 16(4) But you will speak to Maximus:<sup>51</sup> ‘Behold, a extremely great<sup>52</sup> tribulation is coming, if-at-any-time you might be made-to-appear to deny again.’ ‘The Lord is near the ones who are turning-around,’ as it is written in Eldad and Medad, the ones who prophesied in the desert to the people!” (Eldad and Medad, non-extant)

17(8.1) But, brothers, while I was falling-asleep, something was revealed to me by a most-well-formed young-man, who was saying to me, “The elderly woman from whom you took the little-book—who are you thinking that she is?”<sup>53</sup>

I declared<sup>o</sup>, “The Sibyl.”

“No, you are mistaken,”<sup>54</sup> he declared<sup>o</sup>.

“Then who is she?” I declared<sup>o</sup>.

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

<sup>2</sup> [1:17] Lat(VP) “waters, who in his own power”

<sup>3</sup> [1:17] Gk(A) omit “holy”

<sup>4</sup> [1:17] Lat(V) “he will discharge”

<sup>5</sup> literally “them the professed-thing”

<sup>6</sup> literally “rising-up”

<sup>7</sup> literally “of my reading-aloud”

<sup>8</sup> [1:19] Gk(Am,S2), Lat(VP) “previously” / Gk(S1) omit

<sup>9</sup> literally “of”

<sup>10</sup> literally “rising-up”

<sup>11</sup> [1:20] Lat(V) “Be strong” (or “Be made strong”)

<sup>12</sup> [2:1] Gk(AS), Eth / Lat(V) “As I was making my way to Cumae” / Lat(P) “As I was journeying in the region of Cumans”

<sup>13</sup> [2:2] literally “the”

<sup>14</sup> [2:3] Gk(A), Lat(V) / Gk(S) “seen previously” / Lat(P), Eth “seen”

<sup>15</sup> literally “May”

<sup>16</sup> [2:4] Lat(P) “me. Now taking the book, I sat down in one place and wrote all of it in order”

<sup>17</sup> [2:4] Gk(S) / Gk(A) add

<sup>18</sup> literally “the”

<sup>19</sup> [2:6] Lat(V) omit “God, and they have reviled against”

<sup>20</sup> literally “they gave over their parents in-advance”

<sup>21</sup> literally “heard”

<sup>22</sup> literally “they gave them over in-advance”

<sup>23</sup> possibly referring to sexual intercourse

<sup>24</sup> [2:7] Lat(V) “Now rebuke your children with these words”

<sup>25</sup> This late Greek word usually describes the spouse of a married individual who is currently living with them in the same house, and may be more literally rendered “one whom is living-together with”

<sup>26</sup> [2:7] Gk(A), L(VP) / Gk(S) omit “to you”

<sup>27</sup> [2:7] Lat(V) “. Let her”

<sup>28</sup> literally “have”

<sup>29</sup> [2:8] Lat(V) “For after you have rebuked her with those words which the Lord has directed to be revealed to you, she will be instructed”

<sup>30</sup> [2:8] Gk(A), Lat(V), Eth / Gk(S), Lat(P) “when”

<sup>31</sup> literally “dismissed”

<sup>32</sup> [2:8] Gk(S) / Gk(A), Lat(VP) “hearts”

<sup>33</sup> literally “according-to”

<sup>34</sup> literally “it will not be for them to be having salvation”

<sup>35</sup> literally “to”

<sup>36</sup> literally “to”

<sup>37</sup> literally “the professed-things”

<sup>38</sup> [2:11] Lat(V) “and so act”

<sup>39</sup> [2:11] Lat(P) “journey”

<sup>40</sup> literally “according-to”

<sup>41</sup> [2:12] Gk(S1) / Gk(A,S2), Lat(P) “have denied their Lord” / Lat(V) “have denied him and his son” / Gk(Bod) omit

<sup>42</sup> [2:12] Lat(V) “and whoever does not deny his own life.”

<sup>43</sup> [2:12] Lat(V) “son, that whoever promises life for themselves by denying him and his son, they [God and his son] will deny them in the days to come.”

<sup>44</sup> [2:12] Lat(P) “he will be”

<sup>45</sup> literally “works-down”

<sup>46</sup> [2:13] Lat(V) add

<sup>47</sup> [2:13] Lat(V) “of the world”

<sup>48</sup> [2:13] Lat(V) “because you neglected them as if they did not belong to you”

<sup>49</sup> [2:14] Lat(V) “But you will be saved for not having departed”

<sup>50</sup> [2:14] Lat(V) “God, and your simplicity and singular self-restraint will save you”

<sup>51</sup> [2:16] Lat(V) “. Say”

<sup>52</sup> [2:16] Lat(V) add “great” / Gk(A) add “extremely great”

<sup>53</sup> literally “thinking her to be?”

<sup>54</sup> literally “misled”

“The Assembly of God,”<sup>1</sup> he declared°.

I spoke to him, “Then why *is* she an elderly woman?”

“Because she was created first of all,” he declared°. “Due to this, she *is* elderly. And it is because of her that the world was fully-fitted.”

**18(2)** But 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.<sup>2</sup>

“You have done well,”<sup>3</sup> 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,<sup>4</sup> you will write two small books, and will send one to Cléméns and one to Graptés. Therefore, Cléméns will send it into the cities abroad<sup>5</sup> (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(9.1) 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<sup>6</sup> elderly *woman*, on that very night the elderly *woman* saw<sup>7</sup> me for herself, and she spoke to me, “Since you are so indigent and effortful with<sup>8</sup> the *result* to know everything, come into the field where you are farming,<sup>9</sup> and I will be made-to-appear to you at about the fifth<sup>10</sup> hour and I will show to you what it is necessary for you to see.”

**3** I asked her, saying, “Lady, into what part<sup>11</sup> of the field am I to go?”

“Wherever you want,” she declared°.

I selected for myself a beautiful place *which* was secluded.<sup>12</sup> But before I was to utter to her and to speak *the name of* the place, she said° to me, “I will be-there<sup>13</sup> there, wherever you want.”

**4** Therefore, brothers, I went into the field, and counted-up<sup>14</sup> the hours, and I came to the place where I ordered her to come. And I looked-at° an ivory bench lying there. And on the bench was lying a linen cushion; and on top, a coverlet of linen Karpasian-flax was rolled-out. **5** After I saw these *objects* being laid *there*, and *that there* was<sup>15</sup> not-one *person* in the place, I became utterly-astounded and something-like<sup>16</sup> a trembling took *hold of* me; and my hairs *stood* upright, and something-like *a fit* of shuddering came-to me *since* I was<sup>17</sup> alone. Therefore, after I came to<sup>18</sup> myself, and after I was caused-to-have-remembrance of the glory of God, and after I took courage, I, after I got on my knees,<sup>19</sup> *once* again, as *I had* also formerly *done*, was confessing-forth my sins to the Lord.

**6** But she came with six young-men whom I had also formerly seen, and she was stood by me.<sup>20</sup> And she listened-attentively *while* I was praying-to *God* and confessing-forth my sins to the Lord.<sup>21</sup> And after she touched me, she said°, “Hermas, cease yourself *from* asking *again*<sup>22</sup> about all *these things* of your sins. Also be asking about righteousness, in order that you might take some part *from* out of it into your house.”

**7** And she arose° me out by the hand and she led° me to the bench. And she said° to the young-men, “Be going-away and be building.”

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

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

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

**9** Therefore, when I was wanting to sit-down into the right portions,<sup>23</sup> she did not allow me. Instead, she motioned-to<sup>24</sup> me with her hand, in order that I might sit-down into the left portions.<sup>25</sup> Therefore, *while* I was thoroughly-rationalizing<sup>26</sup>

and grieving because she did not allow me to sit-down into the right portions,<sup>27</sup> she said° to me, “Are you being grieved, Hermas? The place into the right portions<sup>28</sup> is for others, for the *ones who* have already *been* well-pleasing to God and suffered for-the-sake of the<sup>29</sup> name. But you are lacking much, in order that you might sit-down with them. Instead, remain in your simplicity as you are *now* remaining,<sup>30</sup> and you will sit-down with them and *with* as-many-of-those, if-at-any-time they might work their works and might bear-up-under<sup>31</sup> *the things* which they have also borne-up-under.”

**10(10.1)** “What have they borne-up-under?” I declared°.

“Be hearing,” she declared°. “Whips, guardhouses, great tribulations, crosses, beasts for the sake of the name. Due to this, the right portions<sup>32</sup> of the holy-place are for those *individuals* and for whoever *else*, if-at-any-time he might suffer due to the name. But the left portions<sup>33</sup> are for the rest of *them*. Instead, both the same gifts and the same things-which-have-been-professed<sup>34</sup> are *reserved* for<sup>35</sup> even the *ones* sitting themselves on<sup>36</sup> right *portions* and the *ones sitting* on the left *portions*. The only difference is that those *individuals* are sitting themselves on<sup>37</sup> right *portions* and are having a certain glory. **11(2)** But **you** are eager to sit-down with them on<sup>38</sup> *the right portions*, but instead, your lackings are many. But you will be cleansed from your lackings. And<sup>39</sup> all the *ones who* are not being double-souled will be cleansed from all their sinful-actions *up* into this day.”

**12(3)** After she spoke these *things*, she was wanting to go-off. But after I fell before her feet, I asked her by<sup>40</sup> the Lord, in order that she might exhibit to me the vision *which* she *had* made-a-profession *that she would show to me*. **13(4)** But she again took-hold-of me for herself by the hand, and she arose° me and she sat° me down on the bench on<sup>41</sup> left<sup>42</sup> *portions*. But she was also sitting herself down on<sup>43</sup> right *portions*. And after she lifted-up<sup>44</sup> a certain bright stick, she said° to me, “Are you looking at something great?”

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

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

**14(5)** But the tower was being built in quadrangular *shape* by the six<sup>45</sup> young-men, the *ones* having come with her. But tens-of-thousands of other men were bringing-away stones *to it*—indeed some of them *from* out of the deep, but others *from* out of the earth; and they were giving them over to the six young-men. But these *six* were taking them and were building. **15(6)** Indeed, all the stones *which* were being drawn out of the deep, they were putting into the building as they were.<sup>46</sup> For the *stones* were joining and were fitting-together<sup>47</sup> *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. But the building of the tower was appearing as *if* having been built out of one stone. **16(7)** But of the other stones, the *ones* brought from the dry *area*: Indeed, *some* of them they were throwing-away, but *some* of them they were putting into the building, but others they were cutting-down and were casting<sup>48</sup> *a long-ways-away* from the tower. **17(8)** But many other stones were lying in a circle around the tower,<sup>49</sup> and they were not making-use-of them on<sup>50</sup> the building. For some of them were having become-scabby; but different *ones* were having cracks, but others were having been chipped;<sup>51</sup> but others *were* white and round, not joining into the building. **18(9)** But I was looking-at different stones being cast *a long-ways-away* from the tower and coming into the way and not remaining in the way, *but* instead rolling out of the way into the roadless-region.<sup>52</sup> But different *stones* were falling-into a fire and they are burned. But *I was seeing* different *ones* falling near waters and not being-able to be rolled into the water, although they were wanting to be rolled and to come into the water.

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

<sup>27</sup> literally “parts”

<sup>28</sup> literally “parts”

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

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

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

<sup>32</sup> literally “parts”

<sup>33</sup> literally “parts”

<sup>34</sup> literally “the same professed-things”

<sup>35</sup> literally of”

<sup>36</sup> literally “out-of”

<sup>37</sup> literally “out-of”

<sup>38</sup> literally “out-of”

<sup>39</sup> [3:11] Gk(S1) / Gk(A,S2) “But even”

<sup>40</sup> literally “according-to”

<sup>41</sup> literally “out-of”

<sup>42</sup> literally “of-good-names” (a euphemism for “left”)

<sup>43</sup> literally “out-of”

<sup>44</sup> literally “lifted-upon”

<sup>45</sup> [3:14] Gk(A,S2), Lat(VP), Eth / Gk(S1) “sixty”

<sup>46</sup> literally “building-in-this-manner”

<sup>47</sup> literally “symphonizing”

<sup>48</sup> [3:16] Gk(A), Lat(VP), Eth / Gk(S) “placing”

<sup>49</sup> [3:17] Gk(S) omit “But many other stones were lying in a circle around the tower” (by scribal error)

<sup>50</sup> [3:17] Gk(S1) / Gk(A,S2) “within”

<sup>51</sup> [3:17] Lat(V) omit “but others have been chipped”

<sup>52</sup> literally “wayless”

<sup>1</sup> [2:17] Lat(V) add

<sup>2</sup> literally “I denied to have given it”

<sup>3</sup> literally “beautiful”

<sup>4</sup> [2:18] Gk(A,S2), Lat(V) / Lat(P), F “And” / Gk(S1) omit

<sup>5</sup> literally “outside”

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

<sup>7</sup> literally “woman has seen”

<sup>8</sup> literally “into”

<sup>9</sup> [3:2] Gk(S) / Bod, Gk(A), Lat(V) “where you pass time” / Lat(P) “where you wish”

<sup>10</sup> [3:2] Lat(V) “sixth”

<sup>11</sup> literally “place”

<sup>12</sup> literally “placed having retired”

<sup>13</sup> [3:3] Gk(S1) omit “I will be-there”

<sup>14</sup> literally “counted-together”

<sup>15</sup> literally “is”

<sup>16</sup> literally “as-if” (also later in verse)

<sup>17</sup> literally “being”

<sup>18</sup> literally “in”

<sup>19</sup> literally “I put the knees”

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

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

<sup>22</sup> [3:6] Gk(S) / Gk(A) add

<sup>23</sup> literally “parts”

<sup>24</sup> literally “nodded-in”

<sup>25</sup> literally “parts”

19(11.1) After she showed these *things* to me, she was wanting to be running-off. I said<sup>o</sup> to her, “Lady, what profit is it to me *to* have seen these things and not to be knowing what they are?”

She answered me and said<sup>o</sup>, “You are a clever<sup>1</sup> human, wanting to be knowing the *things* about the tower.”

“Yes, lady,” I declared<sup>o</sup>, “in order that I might bring a message *about these things* back to the brothers, and that they might become more cheerful and,<sup>2</sup> when they hear these things, they might be knowing the Lord in much glory.”<sup>3</sup>

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 be troubling me<sup>4</sup> about a revelation no-more, for these revelations have an end. For they have been fulfilled. Instead, you will not cease requesting for revelations for yourself, for you are shameless.

21(3) “Indeed, the tower which you are looking-at being built, *that is I*, the Assembly, the *one who* was seen by you even now and *on the former occasion*. Therefore, be inquiring-of me whatever you might want to *know* about the tower, and I will reveal it to you, in order that you might be made-to-rejoice with the holy *ones*.”

22(4) I said<sup>o</sup> to her, “Lady, since you once deemed me worthy to reveal everything to me, reveal it.”

But she said<sup>o</sup> to me, “Whatsoever is being made-acceptable to be revealed to you, will be revealed. Only let your heart be being *turned* toward God,<sup>5</sup> 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<sup>o</sup>, “As I even spoke to you on the former *occasion*, you are insistent about the writings and you are seeking-out *things* diligently.<sup>6</sup> Therefore, while seeking-out *these things*, you are finding the truth. Therefore, be hearing why the tower is being built upon waters. *It is* because your\* life was saved, and will be saved, through water. But the tower has been founded by the word of the almighty and glorious name, but it is being upheld by the unseeable power of the Master.”<sup>7</sup>

24(12.1) I answered and said<sup>o</sup> 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,<sup>8</sup> the *ones who* are bringing-away the stones?”

“These are also holy messengers of God, but those six are surpassing them. Therefore, the building of the tower will be completely-finished, and all<sup>9</sup> will be unitedly gladdened in a circle around the tower and will glorify God because the building of the tower was finished.”

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

She answered and said<sup>o</sup> to me, “It is not because **you** are<sup>10</sup> *worthier* than all *others*, in order that *this* might be revealed to you—for others<sup>11</sup> are ahead of you, and better *than you*,<sup>12</sup> to whom it was necessary for these visions to be revealed—but instead, in order that the name of God might be glorified, it was revealed to you<sup>13</sup> and will still<sup>14</sup> be revealed due to the<sup>15</sup> double-souled—the *ones who* are<sup>16</sup> thoroughly-rationalizing in their hearts if whether these things are<sup>17</sup> *so* or are not. Be saying to them, that all these things are truthful and none *of them* are from-outside the truth. Instead, all *of them* are<sup>18</sup> strong, and firm, and having been founded.

27(13.1) “Now be hearing about the stones, the *ones which* are going-away into the building. Therefore, indeed, the stones, the *ones which* are quadrangular and white and *are fitting-together*<sup>19</sup> *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. Due to this, their junctions fit-together in the building of the tower.”

28(2) “But who are the stones *which* are being drawn out of the deep and *which* they are putting-on into the building, and their junctions are fitting-together<sup>20</sup> with the other<sup>21</sup> stones, the *ones which* have been already been built?”

“These are the *ones who* already slept and<sup>22</sup> suffered for-the-sake of the name of the Lord.”<sup>23</sup>

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 *are* not being hewn, these the Lord *approved*, because they went in the straightness of the Lord and set themselves straight in his instructions.”

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

“They are young in the faith and faithful. But they are being admonished by the messengers for<sup>24</sup> the *result* to be doing-what-is-good, due to the *fact* that wickedness was not<sup>25</sup> found in them.”

31(5) “But who are the *ones* whom they were throwing-away and were casting *aside*?”<sup>26</sup>

“These are *ones who* have sinned, and *who* are wanting to change-their-mind. Due to this *reason*, they were not hurled-off a long-ways outside the tower, because, if-at-any-time they might change-their-mind, they will be of good-use within the building. Therefore, the *ones who* are going to be changing-their-mind will be strong in the faith if-at-any-time they might change-their-mind—if-at-any-time they might change-their-mind now *during the time* in which the tower is being built. But if-at-any-time the building might be finished, they no longer have a place; instead they will be outcasts. But they have only this *advantage*: to be being laid beside the tower.

32(14.1) “But are you wanting to know who *about the ones who* are being cut-down and *are* being cast far<sup>27</sup> from the tower? These are the sons of the lawlessness. But they had-faith in hypocrisy, and every wickedness did not depart from them. Due to this, they have no salvation, because they were not of good-use within any building due to their wickednesses. Due to this, they were pulverized and hurled a long-ways-away, due to the anger of the Lord,<sup>28</sup> because they provoked him to anger.

33(2) “But the other<sup>29</sup> *stones* which you have seen many being laid *around*, not going-away into the building: indeed these *stones*, the *ones* having become-scabby, *are the ones who* have known the truth, but *are* not remaining-on<sup>30</sup> it, nor-even were they being-glued to the holy *ones*. Due to this, they are useless.”<sup>31</sup>

34(3) “But who are the *stones* having the cracks?”

“These are the *ones who* are holding *things* against one another in their hearts and *are* not at being-at-peace among<sup>32</sup> themselves. Instead, they have only a face of peace. But whenever they might withdraw-away from one another, the wickednesses are remaining in their hearts. Therefore, these are the cracks which the stones have. 35(4) But the *stones which* have been chipped: These are the *ones who* indeed have had-faith; and they have a majority part in the righteousness, but they have some parts of the lawlessness *in them*. Due to this *reason*, they are chipped and not totally-complete.”

36(5) “But, Lady, who are the *stones which* are white and round, and *which* *are* not joining into the building?”

She answered me and said<sup>o</sup>, “How long<sup>33</sup> 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,<sup>34</sup> due to<sup>35</sup> their riches and due to their activities.”

37(6) And I answered her and said<sup>o</sup>, “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<sup>o</sup>, “then will they be of-good-use within the

<sup>1</sup> usually translated elsewhere “crafty”

<sup>2</sup> [3:19] Gk(S), Eth / Gk(A), Lat(VP) add

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

<sup>4</sup> literally “no longer be affording labor to me”

<sup>5</sup> [3:22] Lat(V) “toward the Lord”

<sup>6</sup> [3:23] Lat(V) “I told you before, that you were insistent, diligently seeking-out about the writings” / Gk(A) “you are insistent about the writings” / some common Latin have “buildings” instead of “writings”

<sup>7</sup> [3:23] others “the Lord / Lat(V) “God”

<sup>8</sup> literally “different-ones”

<sup>9</sup> [3:25] Lat(V) “Therefore, with their help, when the tower is perfected, all”

<sup>10</sup> [3:26] Lat(V) “to me, “Are you”

<sup>11</sup> [3:26] Gk(AS,X4706), Lat(VP) / Eth “many”

<sup>12</sup> [3:26] Gk(S,Bod,X4706?), Lat(VP) / Gk(A), Eth omit “than you”

<sup>13</sup> [3:26] Gk(A,Bod?,X4707), Lat(VP), Eth / Gk(S1) omit “it was revealed to you” / Gk(S2) omit “to you”

<sup>14</sup> [3:26] Gk(SA,Bod,X4706?), Eth / Gk(S), Lat(VP) omit “still”

<sup>15</sup> [3:26] Gk(SA,Bod) / Gk(X4706?) omit “the”

<sup>16</sup> [3:26] Gk(AS,Bod) / Gk(X4707?) seems to omit “the *ones who* are”

<sup>17</sup> [3:26] Gk(Bod,S2,X4705), Lat(VP), Eth, ClemAlex / Gk(A) “things will be” / Gk(S1) omit “if whether these things are *so* or are not”

<sup>18</sup> [3:28] Gk(S,X4706) / Gk(A) “them will be”

<sup>19</sup> literally “symphonizing” (also twice more (“symphonized”) in this verse)

<sup>20</sup> literally “symphonizing”

<sup>21</sup> literally “different”

<sup>22</sup> [3:28] Lat(V) add

<sup>23</sup> [3:28] Gk(A), Lat(VP) / Gk(S) “of God”

<sup>24</sup> literally “into”

<sup>25</sup> [3:30] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “not”

<sup>26</sup> [3:30] Lat(V) “were placing near the tower?”

<sup>27</sup> [3:32] Gk(S) omit “and being hurled far”

<sup>28</sup> [3:31] others “of God”

<sup>29</sup> literally “different”

<sup>30</sup> [3:33] Gk(S) / Gk(A) “but did not remain-on”

<sup>31</sup> [3:32] Gk(A), Lat(V) / Gk(S,Bod), Lat(P), Eth omit “nor were they...useless”

<sup>32</sup> literally “in”

<sup>33</sup> literally “Until at-what-time”

<sup>34</sup> [3:35] Gk(Bod) / Gk(A) “Anointed-One”

<sup>35</sup> [3:36] Gk(S) omit “riches of this age...to”

building to God.<sup>1</sup> For<sup>2</sup> even-as the stone, the round *stone*, is not being-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 being-able to become of good-use to the Lord. 38(7) First know *this truth* from your own *experience*: When you were rich you were useless, but now you are of good-use and profitable to the life. *All of you\**, be becoming of good-use to God. For even *you* are being made-used-of from out of the same stones.<sup>3</sup>

39(15.1) “But the different stones which you saw being cast a long-ways-away from the tower, and which are falling into the way and are being rolled out of the way into roadless-regions:<sup>4</sup> 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, seeming to be being-able to find a better way, they are being misled and becoming-miserable, walking-around in the roadless-regions. 40(2) But the *ones who* are falling into the fire and being burned: these are the *ones who*, even into the end, went-away from God, the Living God; and on whose heart the act to change-their-mind no longer ascended, due to the desires of their licentiousness and the wickednesses which they worked.

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

42(4) Therefore, she finished her exposition of the tower. 43(5) Still I, unabashed, inquired-of her, if, as-a-result, all these stones, the *ones* having been thrown-away and not joining into the building of the tower, if a change-of-mind is possible for<sup>5</sup> them and if they have a place within<sup>6</sup> this tower.

“They have a change-of-mind *available*,” she declared<sup>7</sup>, “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 due to this *reason*, 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.<sup>8</sup> But if-at-any-time the thought might not ascend on their heart, they are not saved due to their hardness-of-heart.”

45(16.1) Therefore, when I ceased asking about all these matters, she said<sup>9</sup> 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 more.

46(2) After she looked at me, she smiled a little and she said<sup>10</sup> to me, “Are you looking at seven women in a circle around the tower?”

“I am looking at *them*, lady,” I declared<sup>11</sup>.

“This tower is being sustained by them in accordance with a commandment of the Lord.<sup>12</sup> 47(3) Now be hearing their operations. Indeed, the first of them, the *one* clasping<sup>13</sup> her hands *together*, is being called Faith. The elect-ones of God are saved through this *woman*. 48(4) But 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,<sup>14</sup> he will inherit a perpetual life.”

49(5) “But, the others, who are they, lady?”

“They are daughters of one-another. But they are being called: Indeed, the *one* Simplicity, but the *other* Experience, but the *other* Lack-of-Evil, but the *other* Solemnity, but the *other* Love. Therefore, whenever you might do all the works of their mother *then* you are being-able to live.”

50(6) “Lady,” I declared<sup>15</sup>, “I am wanting to know what certain powers *each* have.”

“Be hearing the powers which they are having,” she declared<sup>16</sup>. 51(7) “But their powers are being grasped by<sup>17</sup> one another, and they follow one another exactly *in the order* in which they have been birthed. Out of Faith is birthed Self-Restraint. Out of Self-Restraint, Simplicity. Out of Simplicity, Lack-of-Evil. Out of Lack-

of-Evil, Solemnity. Out of Solemnity, Experience. Out of Experience, Love. Therefore, their works are pure, and solemn, and divine. 52(8) Therefore, whoever might be a slave of them and might be strong *enough* to grasp their works will have a habitation in the tower *along* with the holy *ones* of God.”

53(9) But I was inquiring-of her about the seasons, if the complete-finish of the *age* is already *here*. But she screamed<sup>12</sup> with a great voice, saying, “Unintelligent man, do you not see that the tower is still being built? Therefore, if-at-any-time the tower *which* is being built might be completely-finished, then *the* end is *here*.<sup>13</sup> Instead, it will be built-upon quickly. Do not be inquiring-of me any-more.<sup>14</sup> This recollecting and the renewing of your\* spirits is sufficient for you and for the holy *ones*. 54(10) Instead, this *revelation* was not revealed to you alone, but instead in order that you might make it clear to everyone 55(11) after three days, for it is necessary for you to comprehend this first. But *this is what* I am instructing you *first*.<sup>15</sup> Hermas: to utter all these words which I am going to be saying to you into the ears of the holy *ones*, in order that, when they hear and do them, they might be cleansed from their wickednesses—but even *you* *along* with them:

56(17.1) “Hear me, you\* children. **I** nourished you\* up in much simplicity and lack-of-evil and solemnity, because of the mercy of the Lord.<sup>16</sup> 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,<sup>17</sup> instead also be sharing-with the *ones who* are lacking *things* for themselves. 58(3) For indeed, the *ones*, from *their* many meats, are contracting a weakness upon<sup>18</sup> their flesh, and they are injuring their flesh. But of the *ones who* are not having meats, their flesh is being injured due to the *fact* that they are not having<sup>19</sup> the sufficient *amount* of the nourishment, and their body is being utterly-destroyed. 59(4) Therefore, this lack-of-sharing is harmful to *all of you\**, the *ones who* are having *abundance* and are not sharing-with the *ones who* are lacking *things* for themselves.

60(5) “All of you\*, be looking *out* for the judging, the *judging which* is coming-upon you\*. Therefore, *all of you\**, the *ones who* are surpassing *others*, seek-out the *ones who* are hungering as-long-as<sup>20</sup> the tower is not yet finished. For after the *event* for the tower to be finished, you\* will want to be doing-good and you\* will not have an opportunity.<sup>21</sup> 61(6) Therefore, *all of you\**, the *ones who* are prancing<sup>22</sup> 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,<sup>23</sup> and *all of you\** *along* with your\* good *things*<sup>24</sup> will be locked-out outside the door of the tower.

62(7) “Now therefore, I say to *all of you\**, the *ones who* are fore-leaders of the assembly, and to the *ones* in the first-seats:<sup>25</sup> Do not be becoming like the druggists.<sup>26</sup> Therefore, indeed the druggists carry their drugs<sup>27</sup> within their cartons, but *you\** carry your\* drug and your\* venom within the heart. 63(8) *All of you\** are hardened and do not want to cleanse your\* hearts; and you\* do not want to mix-together<sup>28</sup> your\* sensibleness upon a clean heart, in order that you\* might have mercy from the King, the Great King. 64(9) Therefore, be looking *out*, you\* children, lest perhaps these dissensions of *your*<sup>29</sup> will defraud you\* of your\* life. 65(10) How are *you\** wanting to be disciplining the elect-ones of the Lord, *while* you\* yourselves are not having discipline? Therefore, be disciplining one another, and be being at peace among yourselves, in order that **I**, after I have stood cheerful opposite to the Father, might give-back an account in behalf of *all of you\** to the Lord.”<sup>30</sup>

66(18.1) Therefore, when she ceased herself *from* uttering with **me**, the six young-men, the *ones who* are building, came and carried her away toward the tower, and four others 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

<sup>12</sup> literally “shouted-up”

<sup>13</sup> literally “Therefore, as if-at-any-time...finished, the end is having”

<sup>14</sup> literally “Be no-more inquiring of me nothing”

<sup>15</sup> [3:54] Gk(S), Lat(V) / others add “first” / Gk(Bod) omit “Now this is...first”

<sup>16</sup> [3:55] Lat(V) “of God”

<sup>17</sup> [3:56] Lat(V) / Greek “alone by way of mere relish” / Lat(P) “alone joylessly, in a way calculated to defeat enjoyment of them.”

<sup>18</sup> literally “draw a weakness upon”

<sup>19</sup> literally “*fact* for the act not to be having”

<sup>20</sup> literally “till”

<sup>21</sup> literally “place”

<sup>22</sup> [3:61] Gk(A) / Gk(S1) “are being made to prance” / Gk(S2) “are priding”

<sup>23</sup> [3:61] Gk(AS,X4706), Lat(VP) / Gk(Bod) “God”

<sup>24</sup> [3:61] Gk(S,Bod,X4706), Lat(P) / Gk(A) “your\* good brothers” / Lat(V) “all riches” / Eth “your\* riches”

<sup>25</sup> [3:61] Eth omit “and to those in the first seats”

<sup>26</sup> may also be translated “sorcerers”

<sup>27</sup> may also be translated “sorceries”

<sup>28</sup> [3:62] Gk(S1) omit “all of you do not want to mix-together”

<sup>29</sup> [3:64] Gk(AS1) / Gk(S2), Lat(VP), Eth add

<sup>30</sup> [3:65] Lat(V), Eth / Gk(A), Lat(P) “to your Lord” (literally “to the Lord of yours”)

<sup>1</sup> [3:36] Lat(V) “for the building of (the) Lord”

<sup>2</sup> [3:36] Gk(A,S2,Bod,X4706?), Lat(V) / Gk(S1), Lat(P), Eth omit “For”

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

<sup>4</sup> literally “wayless” (also later in vere)

<sup>5</sup> literally “to”

<sup>6</sup> literally “into”

<sup>7</sup> [3:43] Gk(A), Lat(V), Eth / Gk(S,Bod) “And then they will be relieved from their tortures due to the wicked works which they performed.” / others “For it will happen that they will be transferred from the tortures in which they were placed because of their wicked works”

<sup>8</sup> [3:45] others “of God”

<sup>9</sup> literally “grabbing”

<sup>10</sup> [3:48] Gk(A), Lat(VP), Eth / Gk(S) “wicked works and every wicked desire, and”

<sup>11</sup> [3:50] Lat(V) “They have equal powers, but their powers are connected with”

while she was going-away, I was asking her, in order that she might reveal to me about the three forms in which she was made-to-appear to me.

She answered me *and* said°, “It is necessary for you to inquire-of<sup>1</sup> a different *person* about these *things*, in order that they might be revealed to you.”

68(3) But, brothers, indeed, in the former vision, the *one I had* last year, she was made seen to me as an extremely elderly *woman* and was sitting in a seat. 69(4) But in the other vision, indeed she was having a younger countenance, but her flesh and her hair were elderly; and she was uttering to me *while* she was standing up; but she was more cheerful than formerly. 70(5) But in the third vision, she was entirely younger and of remarkable beauty; but she was only having hair which was elderly. But at the end, she was cheerful and was sitting on a bench. 71(6) 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,<sup>2</sup> and you will take for yourself from the Lord what you are requesting.”

72(7) Therefore, I fasted for one day, and that same night a young-man was made seen to me, and he said° to me, “Why are *you*, by *your own* hand, requesting for revelations in *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.<sup>3</sup> Surely you are<sup>4</sup> not being-able to see stronger revelations *than those* which you have seen, *are you?*”

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

He answered me *and* said°, “How long<sup>5</sup> are *all of you\** going to be unintelligent?<sup>6</sup> Instead, it is the double-souls of *all of you\** which are making *all of you\** unintelligent, and the *act* to not be having your\* heart *directed* toward the Lord.”

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

76(19.1) “Be hearing,” he declared°, “about the *three*<sup>7</sup> 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-more having a hope of the *act* to rejuvenate, have nothing else *that* they might be anticipating except their *final* sleep, in the same way, also *all of you\**, softened by the mundane affairs of *life*, delivered yourselves to this indifference, and did not cast your\*<sup>8</sup> 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 infirmity of his body might be supported. Here you have the type of the first vision.

80(20.1) “But in the second vision you saw her standing, and having a younger countenance, and *being* more cheerful in comparison with<sup>9</sup> 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,<sup>10</sup> due to his weakness and his destitution), he is waiting-to-receive nothing else<sup>11</sup> except the last day of his life. Next, suddenly, an inheritance was left-behind to him. But after he heard *this*, he was arisen-out of *his state*; and after he became deeply-joyful, he dressed himself with this<sup>12</sup> 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.<sup>13</sup> 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\*;<sup>14</sup> 82(3) that<sup>15</sup> 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,<sup>16</sup> after he saw your\* strengthening,<sup>17</sup> were made-to-rejoice. And due to this, he made the

building of the tower clear to *all of you\**, and will make different *matters* clear, if-at-any-time you\* live at peace among yourselves out of a whole heart.

83(21.1) “But in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful.<sup>18</sup> 84(2) For *exactly-as* if-at-any-time, a good message might come to someone *who* is grieving, he *has* straightaway forgot the former griefs and waits-to-receive nothing else except for the message which he heard, and for *his* remaining *time* is being made-strong into *doing* the good *thing* and his spirit is being rejuvenated due to the joy which he took, *so* also in the same way, *all of you\** have taken a rejuvenation after you\* saw these good *things*.

85(3) “And because you saw her sitting on a bench, *this* means that the positioning is strong, because the bench has four feet and has stood strongly. For even the world is being upheld by four elements. 86(4) Therefore, the *ones who* changed-their-mind totally-completely will become young and have been founded, after they changed-their-mind<sup>19</sup> out of a whole heart. You are having the revelation in-full, totally-complete. May you request<sup>20</sup> nothing no-more *about a revelation*.<sup>21</sup> But if-at-any-time something might be being necessary, it will be revealed to you.”<sup>22</sup>

## CHAPTER 4

### 1(22.1) Vision 4

*This is a vision* which I saw,<sup>23</sup> brothers, twenty days after the former vision (the *one which* came-to-be), in-regard-to a type of the tribulation, the *tribulation* which is coming-upon us.<sup>24</sup>

2 I was going-away into a field by the Via Campana.<sup>25</sup> The place is about ten stadia off the way, the public way, but it is easily reached.<sup>26</sup> 3 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 and<sup>27</sup> might give the change-of-mind to his slaves, the *ones who* have been impeded, in order that his great and glorious name might be glorified. Because he deemed me worthy to show these marvelous *things* to me.

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

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

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

6 *While*<sup>28</sup> a cloud-of-dust *was* becoming greater and greater, I preconceived it to be something divine. The sun shone-forth a little, and, behold, I looked-at° a great beast—something-like<sup>29</sup> a sea-monster; and out of its mouth were going-out fiery locusts. But the length of the beast was about 100 feet, but it was having a head like ceramic-tile.

7 And I began to be weeping<sup>30</sup> and to be asking the Lord, in order that he might<sup>31</sup> redeem me from it. And I was again-reminded<sup>32</sup> of the word which I had<sup>33</sup> heard, “You will not<sup>34</sup> be-double-souled, Hermas.”

8 Therefore, brothers, after I dressed myself with the faith of the Lord<sup>35</sup> and after I was caused-to-have-remembrance of the<sup>36</sup> great *things* he taught me, I, after I became-encouraged, faced the beast.<sup>37</sup> But the beast was coming with such a whizzing, so-as to be being-able itself to injure a city *with one stroke*.<sup>38</sup> 9 I came° near it. And the sea-monster, as large as it was,<sup>39</sup> stretched<sup>40</sup> itself out on the ground, and did nothing except project<sup>41</sup> its tongue. And it did not move at-all<sup>42</sup>

<sup>1</sup> [3:66] Gk(SB) / Gk(A) “to ask”

<sup>2</sup> [3:70] Lat(P) “believe”

<sup>3</sup> [3:73] Gk(S) omit “Be content with these revelations”

<sup>4</sup> literally “may”

<sup>5</sup> literally “Until what”

<sup>6</sup> [3:73] Lat(V) “to him, “You are not unintelligent.”

<sup>7</sup> [3:75] Gk(S1), Lat(VP), Eth / Gk(A,S2) add

<sup>8</sup> literally “the”

<sup>9</sup> literally “cheerful alongside of”

<sup>10</sup> literally “be-without-hope”

<sup>11</sup> literally “different”

<sup>12</sup> literally “the”

<sup>13</sup> [3:79] Lat(V) “, though he was freed from his former sorrows”

<sup>14</sup> [3:81] Gk(S) omit “which the Lord revealed to you”

<sup>15</sup> may also be translated “because”

<sup>16</sup> [3:80] Lat(V) “after God”

<sup>17</sup> literally “making-strong”

<sup>18</sup> [3:81] Lat(V) “and her countenance was serene”

<sup>19</sup> [3:86] Gk(S,X4706) / Gk(A), Lat(V), Eth “founded, *that is*, the *ones who* changed-their-mind”

<sup>20</sup> [3:86] Gk(A,S2) (both have different forms, same meaning) / Gk(X4706) “request for yourself”

<sup>21</sup> [3:86] Gk(S,X4706), Lat(P) / Gk(A), Lat(V), Eth add

<sup>22</sup> [3:86] Gk(SA,X4706?) / others omit “to you”

<sup>23</sup> [4:1] Gk(S,X4706?) / Gk(A), Lat(VP), Eth “*This* was a vision I saw”

<sup>24</sup> [4:1] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “which is a type...coming-upon us”

<sup>25</sup> This would be the true Latin name. The Greek has “the way, the Campanian way”

<sup>26</sup> [4:2] Gk(SA) / Lat(VP) “scantily traveled” / Eth “unoccupied”

<sup>27</sup> [4:3] Lat(V) omit “might make me strong and”

<sup>28</sup> [4:6] some “And, behold, I saw”

<sup>29</sup> literally “as-if”

<sup>30</sup> [4:7] Gk(A,S2,X4706), Lat(VP), Eth / Gk(S1) “to be bending *down* the knees”

<sup>31</sup> [4:8] Gk(A,X4706) / Gk(S) “will”

<sup>32</sup> [4:7] Gk(S,X4706?) / Gk(A) “reminded-under”(?)

<sup>33</sup> [4:7] Gk(S,X4706) / Gk(A) “have”

<sup>34</sup> [4:7] Gk(S,X4706?) / Gk(A) “May you”

<sup>35</sup> [4:8] Gk(A), Lat(V) “God”

<sup>36</sup> literally “which”

<sup>37</sup> [4:8] Gk(S,X4706) (lit. “, gave myself into the beast”) / Gk(A) “have given myself into the beast”

<sup>38</sup> [4:8] Lat(V) add

<sup>39</sup> [4:9] Gk(S,X4706) (lit. “the so-large sea-monster”) / Gk(A) “the so-large livestock”

<sup>40</sup> [4:9] Gk(A) (lit. “is stretching”) / Gk(S) “was moving”

<sup>41</sup> literally “throw-before/forward”

<sup>42</sup> literally “wholly”

until when I passed it. **10** But the beast was having four complexions on its head: black, next red-as-fire and blood-red, next golden, next white.

**11(23.1)** But after the *event* for me to pass the beast and to come-forward about 30 feet, behold, a virgin went-to-meet<sup>o</sup> me, having been ornamented as if she were going-forth out of a bridal-chamber, *dressed* entirely in white and *with* white shoes, having been veiled till the forehead, but her veiling was a turban. But 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<sup>o</sup> me, saying, “Be rejoicing, you human.”

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

**13(3)** She answered me *and* said<sup>o</sup>, “Nothing met you?”

I said<sup>o</sup> to her, “Lady, *I encountered* a beast so-large *that it was* being-able to utterly-destroy peoples. Instead, by-means-of the power of the Lord<sup>1</sup> and his abundant-compassion, I fled-out-of its *hand*.”

**14(4)** “You beautifully fled-out-of *its hand*,” she declared<sup>o</sup>, “because you cast your worry<sup>2</sup> on God<sup>3</sup> 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<sup>4</sup> and glorious name. Due to this *reason*, the Lord commissioned his messenger, the *one who* is over the beasts, whose name is Thegri; and he blocked-up his mouth, in order that it might not injure you. You have fled-out-of a great tribulation, due to your faith, and because, after you saw such a large beast, you did not become-double-souled.

**15(5)** “Therefore, be going-away, and tell these great *things* in detail to the elect-ones of the Lord,<sup>5</sup> and speak to them, that this beast is a type of a tribulation, the *tribulation which* is going to *come*, the great *one*. Therefore, if-at-any-time *all of you*\* might make yourselves ready-beforehand and might change-your\*-mind toward the Lord *from* out of your\* whole heart, you\* will be able to flee-out-of it, if-at-any-time your\* heart might become clean and unblemished, and *if you*\* might become enslaved to the Lord blamelessly for the remaining days of your\* life. *All of you*\*, cast your\* worries upon the Lord and he will set them straight. **16(6)** Have-faith *in* the Lord, you\* double-souled *men*, because he is being-able to do all *things*, and is turning his anger away from *each of you*\*, and is commissioning-forth whips upon you\*, the double-souled *men*. But Woe to the *ones*<sup>6</sup> who heard these words and refused-to-hear; the *act* not to be birthed was better for them.”<sup>7</sup>

**17(24.1)** I asked her about the four complexions which the beast was having on<sup>8</sup> its head.

But she answered me *and* said<sup>o</sup>, “Again you are curious about such affairs?”

“Yes, lady,” I declared<sup>o</sup>. “Make known to me what these things *are*.”

**18(2)** “Be hearing,” she declared<sup>o</sup>. “Indeed, the black is this world in which *all of you*\* are residing.”<sup>9</sup> **19(3)** But the ‘red-as-fire and blood-red’ *means*, that it is necessary for this world to be being-lost through blood and a fire. **20(4)** But the golden part is *all of you*\*, the *ones who are* fleeing-out-of this world. For even as the gold-piece is proved through the fire and becomes of good-use, so also in the same way, *all of you*\*, the *ones who are* residing among them,<sup>10</sup> are being proved. Therefore, the *ones who* remained and were set-on-fire by these *things*<sup>11</sup> will be cleansed. For even as the gold-piece throws-off its dross, so in the same way *all of you*\* will also throw-off all grief and constriction, and you\* will be cleansed and will be useful within<sup>12</sup> the building of the tower. **21(5)** But the white part is the age, the *one which* is coming, in which the elect-ones of God will reside,<sup>13</sup> because the *ones who* have been selected by God into a perpetual life will be blotless and clean.<sup>14</sup> **22(6)** Therefore, may **you**, *Hermas*, not stop<sup>15</sup> uttering into the ears of the holy *ones*. Now *all of you*\* also have the type of the tribulation, the great *one which* is coming. But if-at-any-time **you**\* might want *it*, it will be nothing. *All of you*\*, be remembering the *things which* have been previously-written.”

**23(7)** After she spoke these *things*, she went-off. And I did not see into what place she went-off.<sup>16</sup> For there was a mass-of-clouds.<sup>17</sup> And **I**, after I was filled with fear, turned-around into the *places which were* behind *me*, thinking that the beast was<sup>o</sup> coming.

## CHAPTER 5

<sup>1</sup> [4:13] Lat(V) “of God”

<sup>2</sup> [4:14] Lat(V) “your loneliness and anxiety”

<sup>3</sup> [4:14] Lat(V) “on the Lord”

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

<sup>5</sup> [4:15] Lat(V) “of God”

<sup>6</sup> [4:16] Lat(V) “sends you help. But woe to the double-souled”

<sup>7</sup> literally “was more-picked (i.e. “more-chosen”) to them”

<sup>8</sup> literally “into”

<sup>9</sup> literally “dwelling-down”

<sup>10</sup> [4:20] Gk(S), Lat(VP) (lit. “dwelling-down in them”) / Gk(A), Eth “dwelling-down in it”

<sup>11</sup> literally “by them” (neuter)

<sup>12</sup> literally “into”

<sup>13</sup> literally “dwell-down”

<sup>14</sup> [4:21] Gk(S) “will dwell into a perpetual life.”

<sup>15</sup> literally “leave-off”

<sup>16</sup> [4:21] Gk(S) omit “And I did not see...went-off” (by scribal error)

<sup>17</sup> [4:23] Gk(S), Lat(P) / Gk(A), Lat(V), Eth “a noise”

## 1(25.1) Revelation 5<sup>18</sup>

After I prayed-to *God* in the house and after I sat-down on<sup>19</sup> the couch, a certain man, glorious in his countenance,<sup>20</sup> 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<sup>21</sup> his hand. And he greeted me, and **I** greeted him in turn.

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

**3** **I** thought that he was<sup>o</sup> present to put me to-the-test,<sup>22</sup> and I said<sup>o</sup> to him, “For who are **you**?” Then I declared<sup>o</sup>, “For **I** know to whom I was delivered.”

He said<sup>o</sup> to me, “You do not recognize me?”

“No,” I declared<sup>o</sup>.

“**I** am the shepherd to whom you were delivered,” he declared<sup>o</sup>.

**4** While he was still uttering, his appearance was changed, and I recognized him, that he was that *person* to whom I was delivered. And straightaway I was confused, and fear took *hold of me*; and I was completely pulverized from my<sup>23</sup> grief, because I answered him so<sup>24</sup> wickedly and senselessly.

**5** But he answered me *and* said<sup>o</sup>, “Do not be being confounded,<sup>25</sup> instead be being made-strong in the instructions which I am going to be instructing you.” Then he declared<sup>o</sup>, “For I was commissioned in order to show<sup>26</sup> to you again, all *things* which you previously saw—their main-points which<sup>27</sup> are beneficial to *all of you*\*. First of all, write my instructions and the parables. But write the other<sup>28</sup> *things* exactly-as I will show to you.” Then he declared<sup>o</sup>, “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.”<sup>29</sup>

**6** Therefore, I wrote the instructions and parables exactly-as he instructed me. **7** Therefore, if-at-any-time *all of you*\*, after you\* heard them, might observe them and might go in them, and might work them in a clean heart, you\* will take for yourselves from the Lord as many things as he made-profession to you\*. But if-at-any-time *all of you*\*, 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

### 1(26.1) Instruction 1

“First of all, have-faith that God is one, the *one who* created all the *things* and fully-fitted them, and *who* made all the *things* out of the *state of what* is not into the *state* to be, and *that he* is having-room-to-contain all *things*, but he is alone uncontainable, and *that he* cannot be defined in words, nor conceived by the *mind*.<sup>30</sup> **2** Therefore, have-faith *in* him and be filled with fear of him. But after you have been filled with fear of him, restrain yourself. Be observing these *instructions*, and you will throw all wickedness *far* away from yourself, and you will dress yourself with every excellence of righteousness, and you will live for yourself to God, if-at-any-time you might observe this instruction.”

## CHAPTER 7

### 1(27.1) Instruction 2

He said<sup>o</sup> 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*, do not be calumniating anyone and do not be sweetly hearing a calumniator. But if-at-any-time you *are not*, and **you** are the *one* hearing *it*, you will be held liable of the sin of the calumniator, and if-at-any-time you might believe<sup>31</sup> whichever calumny you might hear. For<sup>32</sup> after you have-faith *in it*, **you** yourself will even hold *something* against your brother. Therefore, in-this-manner, you will be guilty of the sin of the calumniator.<sup>33</sup> **3** The calumny is wicked,<sup>34</sup> an

<sup>18</sup> [5] Gk(S) / Gk(A), Eth “Vision 5” / Lat(V) “Vision 5: Entrance of the Shepherd” / Lat(P) “Here begins the twelve instructions of the Shepherd”

<sup>19</sup> literally “into”

<sup>20</sup> literally “glorious to the countenance”

<sup>21</sup> literally “into”

<sup>22</sup> literally “to try me out”

<sup>23</sup> literally “the”

<sup>24</sup> literally “in-this-manner”

<sup>25</sup> [5:5] Gk(S) / Gk(A) “ashamed”

<sup>26</sup> literally “order that I will show”

<sup>27</sup> literally “the *ones*”

<sup>28</sup> literally “different”

<sup>29</sup> [5:5] Lat(V) “so you may be able to keep watch over them more easily by reading them from time to time”

<sup>30</sup> [6:1] Lat(VP) add

<sup>31</sup> literally “should put-faith in” (also in next sentence)

<sup>32</sup> [7:2] Gk(A, Ath, Ant), Lat(V), Eth / Gk(S), Lat(P) omit “For”

<sup>33</sup> [7:2] Lat(V) “sin of the calumniator, and if you believe the calumniator, you will also be guilty of sin, in that you have believed one who speaks evil of your brother” / Lat(P) “sin of the calumniator, for if you give assent to the detractor, and believe what is said of one in his absence, you also will be like him, and acting ruinously toward your brother, and you are guilty of the same sin as the person who calumniates”

<sup>34</sup> [7:3] Lat(V) “For slander is ruinous.” / Lat(P) “For it is wicked to slander anyone.”



unstable demon, never at peace, *but* instead always residing amid<sup>1</sup> dissensions. Therefore, be distancing yourself from it and you will always be on<sup>2</sup> 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*.<sup>3</sup> For God is wanting us to be giving to all *persons* from<sup>4</sup> 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,<sup>5</sup> 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<sup>6</sup> to whom he might give or to whom he might not give. Therefore, the ministry *which* was finished with simplicity became glorious in God’s presence. Therefore, the *one who* is ministering in-this-manner with simplicity will live for himself to God.<sup>7</sup>

7 “Therefore, be observing this instruction as I have uttered to you, in order that the change-of-mind of you and of your house, might be found in simplicity, and *that* your heart<sup>8</sup> might be clean and unstained *and that a blessing might fall upon your house*.<sup>9</sup>

## CHAPTER 8

### 1(29.1) Instruction 3

Again he said<sup>10</sup> to me, “Be loving truth and let nothing but truth<sup>11</sup> be going-forth out of your mouth, in order that the spirit which God caused-to-reside<sup>12</sup> 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,<sup>13</sup> will be glorified, since the Lord is true in every word and there is not-one lie in him. 2 Therefore, the *ones who* are lying are setting the Lord aside, and they are becoming a defrauder of the Lord, not delivering to him the deposit which they 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<sup>14</sup>, “Why are you weeping?”

“Because, lord,” I declared<sup>15</sup>, “I have not come-to-know if I am being-able to be saved.”

“Why?” he declared<sup>16</sup>.

“For because, lord,” I declared<sup>17</sup>, “I have never-yet uttered a truthful word in *my* life. Instead, I have always uttered craftily with all *persons*<sup>18</sup> 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<sup>19</sup>, “how am I being-able to live for myself after I acted *out* these things?”

4 “Indeed,” he declared<sup>20</sup>, “*you* are thinking beautifully and in-truth. For it is necessary for you, as a slave of a god, to be going in truth and not to allow a wicked conscience to be residing<sup>21</sup> with the spirit of the truth, nor-even to be bringing grief upon the spirit of God,<sup>22</sup> the solemn and truthful *spirit*.”

“But-not-at-any-time, lord,” I declared<sup>23</sup>, “did I hear such words so precisely.”

5 “Therefore,” he declared<sup>24</sup>, “you are now hearing them. *So* be observing them, in order that even the lies formerly uttered in your activities might become faithful,<sup>25</sup> now that these *present statements of yours* were found to be true. For it is possible for those *lies* to become faithful. If-at-any-time you might observe these things, and might utter nothing but the truth<sup>26</sup> 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

<sup>1</sup> Literally “always dwelling-down in”

<sup>2</sup> [7:3] literally “always have”

<sup>3</sup> [7:4] Gk(SA) / Gk(X4706?), others omit “Be giving to all *persons*”

<sup>4</sup> [7:5] Gk(S) / Gk(A), Ant “out of”

<sup>5</sup> [7:5] Lat(V) omit “For those that receive...punishment,”

<sup>6</sup> literally “, discerning not-one *thing*”

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

<sup>8</sup> [7:7] Lat(V), others / Gk(A) seems to read “lack-of-evil”

<sup>9</sup> [7:7] Lat(V) add

<sup>10</sup> literally “and let all truth”

<sup>11</sup> literally “caused-to-dwell-down”

<sup>12</sup> [8:1] (lit. “*who* is dwelling-down in you”) / Lat(V) “who put the spirit within you”

<sup>13</sup> [8:3] Gk(A) / Lat(P), Eth “lived craftily among all *persons*” Lat(V) “have lived in dissimulation”

<sup>14</sup> literally “dwelling-down”

<sup>15</sup> [8:4] Lat(V) add

<sup>16</sup> may possibly be translated “trustworthy” (also in next sentence)

<sup>17</sup> [8:5] literally “utter all truth” / Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth”

### 1(29.1) Instruction 4

He declared<sup>18</sup>, “I instruct you to be guarding<sup>19</sup> the purity. And do not be letting it ascend upon your heart to *think* about another *man’s* woman,<sup>20</sup> or about a certain sexual-immorality,<sup>21</sup> or about certain wicked *things* like them.<sup>22</sup> For *while* you are doing this, you are working a great sin.<sup>23</sup> But *while* you are always remembering *your* woman,<sup>24</sup> you will not-even-at-any-time fall into sin. 2 For if-at-any-time this reflection or wicked *things*<sup>25</sup> might ascend upon your heart,<sup>26</sup> you will utterly-sin. And if-at-any-time you *might work* different wicked *things* in such a manner,<sup>27</sup> you are working a sin. For the reflection of this kind is a great sin to a slave of a god. But, if-at-any-time someone might work this work, this wicked *work*, he is producing<sup>28</sup> death for himself. 3 Therefore, *you* be looking out!<sup>29</sup> Be distancing yourself from this reflection. For where solemnity is residing,<sup>30</sup> there, upon a heart of a righteous *man*, lawlessness ought<sup>31</sup> not to be ascending.”<sup>32</sup>

4 I said<sup>33</sup> to him, “Lord, allow me to inquire a few things of you.”<sup>32</sup>

“Be speaking,” he declared<sup>34</sup>.

“Lord,” I declared<sup>35</sup>, “if some *man* might be having a woman *who* is faithful in the Lord and he might find this *woman* in some adultery, as-a-result, is the man *who* is living-together with her sinning?”

5 “As-long-as<sup>36</sup> he remains in his ignorance, he is not sinning,” he declared<sup>37</sup>. “But if-at-any-time the man might know *about* her sin, and the woman might not change-her-mind, *but* instead might be remaining-in<sup>38</sup> her sexual-immorality<sup>39</sup> and yet the man might continue to be living with her, he becomes liable for himself of her sin, and a communer of her adultery.”

6 I declared<sup>40</sup>, “What then, lord, might the man do, if-at-any-time the woman might be remaining-in<sup>41</sup> this passion?”

“Let him be releasing her from *himself*,” he declared<sup>42</sup>, “and let the man be remaining alone. But if-at-any-time he, after he released the woman from *him*, might marry a different *one*, he is being adulterized.”<sup>43</sup>

7 “Therefore, lord,” I declared<sup>44</sup>, “if-at-any-time after the *event* for the woman to be released from *her man*, she might change-her-mind and might want to turn-back to her own man, will she not be accepted?”

8 “And truly,” he declared<sup>45</sup>, “if-at-any-time the man might not accept her, he is sinning, and he is drawing a great sin upon himself. Instead, it is necessary for the *one who* has sinned and *who* is changing-his-mind to be accepted, but not often.<sup>46</sup> 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<sup>47</sup> man is being-indebted not to be marrying. This *same* act applies<sup>48</sup> to *both* a woman and a man.

9 “Not only is it adultery if-at-any-time someone might stain his flesh,” he declared<sup>49</sup>, “*but* instead whoever might be making the likenesses of the nations is also being adulterized.<sup>50</sup> And as-a-result, if-at-any-time someone<sup>51</sup> might be remaining in works such as these and might not be changing-his-mind, be distancing yourself from him, and do not live with him; but if you *do* not, *you* are also a participant in his sins. 10 Due to this *reason*, it was ordered to *all* of you\* to be remaining by yourselves, whether a man *or* whether a woman. For under such *circumstances* as these, it is possible for a change-of-mind to be *taking-place*. 11 Therefore,” he declared<sup>52</sup>, “I am not giving an excuse<sup>53</sup> in order that the act might be completely-finished in this way, *but* instead, with<sup>54</sup> 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.<sup>55</sup> For he himself is the *One who* has authority of all *things*.”

<sup>18</sup> elsewhere translated “observing”

<sup>19</sup> [9:1] Lat(V) “marriage”

<sup>20</sup> [9:1] Gk(S2,Ath), Lat(VP), Eth / Gk(A,S1,X4706) “wickedness”

<sup>21</sup> literally “*things* to likenesses”

<sup>22</sup> [9:1] Gk(A,Ath2) “a sin *which* is great”

<sup>23</sup> [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all hours”

<sup>24</sup> [9:2] Lat(V) “this very wicked reflection” / Gk(A) “this reflection or wicked *things*”

<sup>25</sup> [9:2] (lit. “upon the heart of you”) / Gk(S) “upon a heart of you”

<sup>26</sup> [9:3] Gk(S) / Gk(A) “and differently likewise wicked reflection wicked”

<sup>27</sup> literally “working-down”

<sup>28</sup> [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”

<sup>29</sup> literally “dwelling-down”

<sup>30</sup> literally “lawlessness is not being-indebted”

<sup>31</sup> [9:3] Lat(V) “Where chastity remains in the heart of a righteous *man*, there never ought to arise any evil thought.”

<sup>32</sup> [9:4] Lat(V) “to say a few words to you.”

<sup>33</sup> literally “Up-till/Up-to”

<sup>34</sup> literally “remaining-on”

<sup>35</sup> [9:5] Gk(S), most Lat / Gk(A) “sin” / Lat(PU) “wickedness” / Lat(SV) “fortitude” (corruption of “sexual-immorality”)

<sup>36</sup> literally “remaining-on”

<sup>37</sup> may also (less likely) be translated “is adulterizing himself”

<sup>38</sup> literally “not upon much” or “not against much”

<sup>39</sup> [9:8] Gk(S) “her”

<sup>40</sup> [9:8] (literally “is being laid”) / Gk(A) omit

<sup>41</sup> may also (less likely) be translated “is adulterizing himself”

<sup>42</sup> [9:9] Lat(V) “she”

<sup>43</sup> literally “occasion”

<sup>44</sup> literally “into”

<sup>45</sup> [9:11] Lat(V) “: God, who has power to heal, will give a healing.” / Gk(S) omit



**12(30.1)** But again I asked him, saying, “Since the Lord deemed me worthy in order that you might be residing<sup>1</sup> with **me**, tolerate still a few *more* words,<sup>2</sup> since I do not have-insight at all and my heart has been petrified<sup>3</sup> from my former acts. Give intelligence to me, because I am extremely senseless and comprehend absolutely<sup>4</sup> nothing.”

**13(2)** He answered me *and* said°, “**I** am *set* over the change-of-mind and give intelligence to all the *ones who are* changing-their-mind,” he declared°. “Or does this very *act* for the *opportunity* to change-one’s-mind not seem to you to be intelligence?” he declared°. “The *opportunity* to change-one’s-mind is great intelligence,” he declared°. “For the man,<sup>5</sup> the *man who* sinned is having-insight that he<sup>6</sup> has done this wicked *thing* in front of the Lord, and *awareness of* the act which he acted ascends upon his heart; and he is changing-his-mind, and he is no longer working the wicked *thing again*; instead, he works the good *thing* very-expensively, and he humbles his own soul and tortures it, because it sinned. Therefore, you see,<sup>7</sup> that the change-of-mind is great intelligence.”

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

**15(4)** “You will live for yourself,” he declared°, “if-at-any-time you might observe my instructions and might go in them. And whoever, after he heard my instructions, might observe them, will live for himself to God.”

**16(31.1)** “I will still continue to inquire,” I declared°.

“Be speaking,” he declared°.

“Lord,” I declared°, “I heard from certain teachers, that there is no other<sup>8</sup> change-of-mind except for that *one which took place* when we descended into water and took a forgiveness of our sins,<sup>9</sup> the former *ones*.”

**17(2)** He said° to me, “You have heard well;<sup>10</sup> for that is so.<sup>11</sup> For it is necessary for the *person*<sup>12</sup> who has taken a forgiveness of sins to be sinning no-more, *but* instead to be residing<sup>13</sup> in purity. **18(3)** But since you are inquiring-precisely into all *things*, I will also make this *matter* clear to you, without giving an excuse<sup>14</sup> either to the *ones who are* going to be putting-faith *into* or to the *ones who* now put-faith into the Lord.

**19(4)** “For the *ones who* now put-faith or *are* going to be putting-faith do not have a change-of-mind of sins, but they are having a forgiveness of their former sins. Therefore, the Lord put *forth* a change-of-mind to the *ones who* were called before these days. For the Lord, being a knower-of-hearts and foreknowing everything, knew the weakness of the humans and the cunning-craft<sup>15</sup> of the Slanderer, that he will do a certain evil *thing* to the slaves of God and will act-wickedly against them.<sup>16</sup> **20(5)** Therefore, the Lord, being full-of-compassion, was moved-with-compassion over the *thing which* he made, and he put *forth* this change-of-mind. And the authority over this change-of-mind was given to **me**. **21(6)** Instead, **I** say this to you,” he declared°, “after that calling, that great and solemn *calling in which the Lord has called his people to perpetual life*,<sup>17</sup> if-at-any-time a *person* might sin after he was put-to-the-test<sup>18</sup> by the Slanderer, he has one change-of-mind. But if-at-any-time he might be sinning under *his* hand and might *not*<sup>19</sup> change-his-mind,<sup>20</sup> it is non-beneficial to<sup>21</sup> that human, the *human* such as *this*. For *only* with difficulty will he live for himself *to God*.<sup>22</sup>”

**22(7)** I said° to him, “I was made-alive after I heard these things precisely in this manner. For I have come-to-know that, if-at-any-time I will add no-more to my sins, I will be saved.”

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

**23(32.1)** 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<sup>23</sup> 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, be keeping your purity and your solemnity, and you will live for yourself to God. These *things* (as-much-as I am uttering to you, and am going to be uttering *to you*), be observing from now *on*, from the day<sup>24</sup> of which you were delivered to me, and I might dwell-down into your house. **26(4)** But there will be a forgiveness of<sup>25</sup> your former trespasses, if-at-any-time you might observe my instructions. But all *persons* will also have a forgiveness, if-at-any-time they might observe these instructions and might go in this purity.”

## CHAPTER 10

### 1(33.1) Instruction 5

“Be becoming longsuffering and intelligent,” he declared°, “and you will dominate all the wicked works and you will work every *kind of* righteousness. **2** For if-at-any-time you will be longsuffering, the spirit, the holy *spirit*, that *spirit* residing<sup>26</sup> in you, will be clean, not having been overshadowed beneath a different wicked spirit. Instead, residing in a spacious *place*, it will leap-for-joy and will be gladdened *along* with the utensil in which it is residing; and it will perform-public-service to God in much cheerfulness, *because* it is having the good-condition *within* itself.<sup>27</sup> **3** But if-at-any-time irritability might come-to *it*, straightaway, the spirit, the holy *spirit*, being delicate, is being cramped-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 *he* is wishing; *it is* being stained by the irritability. For the Lord is residing<sup>28</sup> in the longsuffering, but the Slanderer in the irritability.<sup>29</sup> **4** Therefore, if both of the spirits are residing<sup>30</sup> 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<sup>31</sup> it into a ceramic-jar of honey, is not-surely the honey ruined<sup>32</sup> altogether?<sup>33</sup> 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.<sup>34</sup> *because* it was embittered 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<sup>35</sup> 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<sup>36</sup> the *human’s* petition is<sup>37</sup> no longer *still*<sup>38</sup> of good-use to God.”

**7** “Lord,<sup>39</sup> I declared°, “I was wanting to know the operation of the irritability, in order that I might guard myself *from* it.”<sup>40</sup>

“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**<sup>41</sup> 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.<sup>42</sup> For I will be with them and might keep them with *me*; for all of *them* were pronounced-righteous by the most-solemn messenger.

**8(34.1)** “Now be hearing,” he declared°, “how wicked is the operation of the irritability, and how *injurious*.<sup>43</sup> 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,<sup>44</sup> *because* the power of the Lord<sup>1</sup> is with them.

<sup>23</sup> literally “ones out of”

<sup>24</sup> [9:25] Gk(A) / Gk(X4706), Lat(VP), Eth seems to omit “day”

<sup>25</sup> [9:26] Gk(X4706) “of” / Gk(A) “to”

<sup>26</sup> literally “dwelling-down” (also two more times in this verse)

<sup>27</sup> [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 middle of great peace.” / Lat(P) “place, he will serve the Lord in great gladness, having much of all things within himself.”

<sup>28</sup> literally “dwelling-down”

<sup>29</sup> [10:3] Lat(P) “For the Lord dwells in calmness and greatness of mind, but irritability is the Slanderer’s house of entertainment.” / Lat(V) omit

<sup>30</sup> literally “dwelling-down” (also later in verse)

<sup>31</sup> literally “pouring-on”

<sup>32</sup> usually translated elsewhere “made-to-disappear”

<sup>33</sup> literally “whole”

<sup>34</sup> literally “master” (also in next occurrence)

<sup>35</sup> literally “dwelling-down”

<sup>36</sup> [10:6] Lat(V) “the mind is distressed and” / Lat(P) omit

<sup>37</sup> [10:6] Gk(A,Ant) / Lat(P), Eth “will be”

<sup>38</sup> [10:6] Gk(X4706,Ant), Lat(P), Eth / Gk(A) add

<sup>39</sup> [10:6] Gk(A,X4706?), Lat(VP) / Eth omit “Lord”

<sup>40</sup> elsewhere translated “may observe it”

<sup>41</sup> [10:7] Lat(V) add

<sup>42</sup> [10:7] Lat(V) “And all who depart from anger and repent with their whole heart will live to God.”

<sup>43</sup> [10:8] Lat(V) “how great is the wickedness of anger, and how injurious”

<sup>44</sup> [10:8] Lat(V) “slaves of God. For those who are full of the faith receive no harm from it,”

<sup>1</sup> literally “dwelling-down”

<sup>2</sup> [9:12] with me, give me a few words of explanation”

<sup>3</sup> [9:12] Gk(S), Lat(P) “maimed”

<sup>4</sup> literally “wholly”

<sup>5</sup> [9:13] Gk(A), Lat(VP), Eth / Gk(S) add

<sup>6</sup> [9:13] Lat(V) “asked. “For he who repents obtains deep intelligence. For he feels that he has sinned and”

<sup>7</sup> literally “look-at”

<sup>8</sup> literally “different”

<sup>9</sup> literally “of sins of ours”

<sup>10</sup> literally “beautifully”

<sup>11</sup> literally “for it is having in-this-manner”

<sup>12</sup> [9:17] Gk(Clemens) / Gk(A) “For someone”

<sup>13</sup> literally “dwelling-down”

<sup>14</sup> literally “occasion”

<sup>15</sup> [9:19] Lat(V) “and the wickedness”

<sup>16</sup> [9:19] Lat(V) “Slanderer, which he practices in plotting against the servants of God, and malignant designs against them”

<sup>17</sup> [9:21] Lat(P) add

<sup>18</sup> literally “was tried-out”

<sup>19</sup> [9:21] Lat(VP), Cop(A), Eth / Gk(AS, X4706?) add / Gk(S) also omit “might be sinning under *his* hand and”

<sup>20</sup> [9:21] Gk(A), Lat(VP), Cop(A), Eth / Gk(S,X4706) “be changing-his-mind”

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

<sup>22</sup> [9:21] Lat(VP) add

But it is misleading-away the *ones who are* being emptied and double-souled.<sup>2</sup> 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*,<sup>3</sup> the man or the woman becomes bitter for the sake of mundane<sup>4</sup> activities, or about meats or some stinginess, or about some friend,<sup>5</sup> or about a giving or a taking, or about some such stupid affairs. For all these *things* are stupid, and empty, and senseless and non-beneficial to the slaves of God.

10(3) “But the longsuffering is great and strong, and having power, and is sturdy, and thriving itself in a great expanse; *it is* cheerful, leaping-for-joy, being free-from-worry, glorifying the Lord in every season, having nothing bitter in itself, remaining-near through everything *while being* meek and tranquil. Therefore, the longsuffering is residing<sup>6</sup> with the *ones who are* having the faith totally-sound.

11(4) “But the irritability is, indeed, in *the first place*, stupid, both<sup>7</sup> frivolous and senseless. Next, out of the senselessness comes bitterness; next,<sup>8</sup> out of the bitterness, fury; but out of the fury, anger; next,<sup>9</sup> out of the anger,<sup>10</sup> wrath. Next, this<sup>11</sup> wrath, being compounded<sup>12</sup> out of so many evils, becomes a great and unhealable sin. 12(5) For whenever all these spirits<sup>13</sup> might be residing<sup>14</sup> *together* in one container, the spirit, the holy *spirit*, is no-longer having-room for that container,<sup>15</sup> instead, it overflows.<sup>16</sup> 13(6) Therefore, a<sup>17</sup> delicate spirit, not having a custom to be residing<sup>18</sup> with a wicked spirit nor-even with hardness,<sup>19</sup> withdraws-away from the human, the *human such as this*, and it seeks to be residing with meekness and tranquility. 14(7) Next, whenever all *of the spirit*<sup>20</sup> might go-away from that human in whom it is residing,<sup>21</sup> that<sup>22</sup> human becomes empty of the spirit, that righteous *spirit*; and for the remaining *time* he, having been filled with<sup>23</sup> the spirits, the wicked *spirits*, is being unstable in every act, being pulled-around here and-there<sup>24</sup> by<sup>25</sup> the spirits,<sup>26</sup> the wicked *spirits*. And he is wholly being blinded from *having* the mindset, the good *mindset*. Therefore, this is how it happens to all the irritable *men*.

15(8) “Therefore, be distancing yourself from the irritability, the most-wicked<sup>27</sup> spirit. But dress yourself with the longsuffering, and be standing-against the irritability and the bitterness, and be found by God with the solemnity, the *solemnity which* has been loved by the Lord.<sup>28</sup> Therefore, be looking *out*, lest-perhaps you might neglect this instruction.<sup>29</sup> 16(9) For if-at-any-time you might master<sup>30</sup> the instruction, you might be being-able to live,<sup>31</sup> and you will be able to observe the remaining instructions which I am going to be instructing you. Therefore,<sup>32</sup> be being made-strong<sup>33</sup> and be being empowered in these *instructions*; and let as-many-of-those, if-at-any-time they will want<sup>34</sup> to be going in them, *also* be being empowered.”<sup>35</sup>

## CHAPTER 11

### 1(35.1) Instruction 6

“I instructed you in the first instruction,” he declared<sup>o</sup>, “in order that you might observe the faith, and the fear, and the self-restraint.”<sup>36</sup>

“Yes, lord,” I declared<sup>o</sup>.

<sup>1</sup> [10:8] Gk(Ath2), Lat(P), Eth / Lat(V) “of God” / Gk(A) “of me”

<sup>2</sup> [10:8] Lat(V) “them; for it is the empty and the destitute who it overthrows.”

<sup>3</sup> literally “and out of the nothing” (similar to the English idiom “out of the blue”)

<sup>4</sup> literally “of-this-lifetime”

<sup>5</sup> [10:9] Gk(A) omit “or about some friend”

<sup>6</sup> literally “dwelling-down”

<sup>7</sup> [10:10] Gk(X3526) / Gk(A), etc. add

<sup>8</sup> [10:11] Gk(X3526) / Gk(A), etc. “But”

<sup>9</sup> [10:11] Gk(X3526) / Gk(A), etc. “but”

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

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

<sup>12</sup> literally “stood-together”

<sup>13</sup> [10:12] Eth / Gk(X3526) “all the spirit” / Gk(A) “these spirits” / Gk(Ath2) “all these humans” / Lat(P) “so many spirits” / Lat(V) “all these”

<sup>14</sup> literally “dwelling-down”

<sup>15</sup> [10:12] Gk(X3526) / Gk(A) “one container, in which the spirit, the holy *spirit* is also dwelling, that container is not having-room for them”

<sup>16</sup> literally “it over-increases”

<sup>17</sup> [10:13] Gk(X3526) / Gk(A), etc. “the”

<sup>18</sup> literally “dwelling-down” (also later in verse)

<sup>19</sup> [10:13] Gk(A,X3526???) , etc. / Lat(V) omit “nor-even with hardness”

<sup>20</sup> [10:14] Gk(X3526) / Gk(A), etc. “whenever it”

<sup>21</sup> literally “dwelling-down”

<sup>22</sup> [10:14] Gk(X3526), etc. / Gk(Ath), Lat(V), Eth “the”

<sup>23</sup> [10:14] Gk(X3526), etc. / Gk(Ath2) “of”

<sup>24</sup> [10:14] Gk(X3526,Ath2) / Gk(A) “and-to-there”

<sup>25</sup> literally “from”

<sup>26</sup> [10:14] Gk(A) / Gk(Ath2) “humans”

<sup>27</sup> [10:15] Gk(X3526), etc. / Gk(A) “most-wicked”

<sup>28</sup> [10:15] Lat(V) “found by God with purity and chastity”

<sup>29</sup> [10:15] Gk(A), etc. / Gk(X3526) “neglect of this instruction”

<sup>30</sup> literally “should be lord over”

<sup>31</sup> [10:16] Gk(X3126) add / Gk(A), etc. omit “you might be being-able to live”

<sup>32</sup> [10:16] Gk(X3526,Ath2), Lat(V) / Gk(A), etc. omit “Therefore”

<sup>33</sup> [10:16] Gk(X3526) / Gk(A) “be being strengthened” / Gk(Ath2), Lat(V) “be being-strong”

<sup>34</sup> [10:16] Gk(X3526) / Gk(A), etc. “they might be wanting”

<sup>35</sup> [10:16] Lat(V) “these instructions, so that you may live to God, and those who observe these instructions will live to God.”

<sup>36</sup> [11:1] Gk(X3526), etc. / Gk(Ath2) “and the *one* will restrain-himself” / Lat(V) “and the change-of-mind”

“Instead, I now want to also<sup>37</sup> make their powers clear to you,” he declared<sup>o</sup>, “in order that you might comprehend what power and operation each has. For their operations are twofold. Therefore, they apply<sup>38</sup> onto *something which* is righteous and *something which* is unrighteous. 2 Therefore, be having-faith *in* what *is* righteous,<sup>39</sup> but may you not have-faith *in* what *is* unrighteous.<sup>40</sup> For what *is* righteous<sup>41</sup> has an upright way, but what *is* unrighteous<sup>42</sup> has a twisted way. Instead, **you** be going *in* the upright and level way, but leave the twisted *one* alone. 3 For the<sup>43</sup> twisted way does not have paths; instead, *there are* roadless-regions<sup>44</sup> and many stumbling-blocks, and it is rough and thorny and it leading to destruction.<sup>45</sup> Therefore,<sup>46</sup> it is harmful to the humans<sup>47</sup> to the *ones who are* going in it. 4 But the *ones who are* going *in* the upright way walk-around evenly without stumbling, for it is neither rough nor thorny. Therefore, you see<sup>48</sup> that it is more-beneficial<sup>49</sup> to be going in this way.”

5 “Lord,” I declared<sup>o</sup>, “it pleases me<sup>50</sup> to be going in this way.”

“You will go *in it*,” he declared<sup>o</sup>. “And whoever might turn-around toward the Lord out of a whole heart will go in it.

6(36.1) “Now be hearing about the faith,” he declared<sup>o</sup>. “There are two messengers with the humans, one of the righteousness, and one of the wickedness.”

7(2) “How then, lord,” I declared<sup>o</sup>, “will I know their operations for myself, because both messengers are residing<sup>51</sup> with **me**?”

8(3) “Be hearing, and you will gain-insight *about* them,”<sup>52</sup> he declared<sup>o</sup>. “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart,<sup>53</sup> he will straightaway utter with you about righteousness, about purity, about solemnity, and about self-sufficiency, and about every righteous work, and about every glorious excellence. Whenever all these thoughts might ascend upon your heart,<sup>54</sup> be knowing that the messenger of the righteousness is with you. Therefore, these are the works of the messenger of the righteousness. Therefore, be having-faith *in* this *one* and his works.

9(4) “Therefore,<sup>55</sup> also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless,<sup>56</sup> and his works are wicked *which* turned-upside-down the slaves of God. Therefore, whenever he might ascend upon your heart, know him from his works.”

10(5) “Lord,” I declared<sup>o</sup>, “how will I comprehend him? I have not understood.”

“Be hearing,” he declared<sup>o</sup>. “Whenever some irritability might fall-before you, or bitterness, be knowing that he is in you. Next, *there is* a desire of many acts, and an extravagance of many meats and intoxicating-drinks, and many inebriations, and varied and not necessary foods,<sup>57</sup> and a desire for women, and greeds, and much arrogance, and pretension, and as-many-as *there are* resembling and like these. Therefore, whenever these might ascend upon your heart, be knowing that the messenger of the wickedness is in you. 11(6) Therefore, **you who have** recognized his works, keep-away from him; be having no faith<sup>58</sup> *in* him, because his works are wicked and non-beneficial to the slaves of God.

“Therefore, you have the operations of both the messengers. Gain-insight *about* them and be having-faith *in* the messenger of the righteousness, because his instruction is good. 12(7) Keep away from the messenger of the wickedness, because his teaching is wicked in every work.<sup>59</sup> For if-at-any-time a certain man might be most-faithful,<sup>60</sup> and the reflection of this messenger might ascend upon his heart, it is necessary for that man or that woman to commit some sin. 13(8) But again, if-at-any-time a certain man or woman might be very-wicked, and the works of the messenger of the righteousness might ascend upon his heart, it is necessary for he *or she*, out of an obligation, to do some good *work*.

14(9) “Therefore, you see,<sup>61</sup> he declared<sup>o</sup>, “that it is beautiful to be following the messenger of the righteousness, but to bid-farewell to the messenger of the

<sup>37</sup> [11:1] Gk(X3526) / most add

<sup>38</sup> literally “they are being-laid”

<sup>39</sup> literally “*in* the righteous *thing*”

<sup>40</sup> literally “*in* the unrighteous *thing*”

<sup>41</sup> literally “For the righteousness *thing*”

<sup>42</sup> literally “but the unrighteous *thing*”

<sup>43</sup> [11:3] Gk(A,X4706) / Lat(VP) “But the” / Eth “Because a”

<sup>44</sup> [11:3] Gk(A), Lat(VP) (lit. “wayless-regions”) / Gk(X4706), others omit “instead...regions”

<sup>45</sup> [11:3] Gk(A,X4706) / Lat(V) add

<sup>46</sup> [11:3] Gk(A,X4706) / Lat(VP), Eth “And”

<sup>47</sup> [11:3] Gk(A,X4706), Lat(P), Eth / Lat(V) add

<sup>48</sup> [11:4] Gk(A,X4706), Lat(V) (literally “look-at”) / Eth “Therefore, you will know” / Lat(P) “But”

<sup>49</sup> [11:4] Gk(X4706), etc. / Gk(A) “more-bearable(???)” (scribal error?)

<sup>50</sup> [11:5] Gk(A) / Gk(X4706) omit “me” (scribal error?) / Lat(V) omit “Lord...this way”

<sup>51</sup> literally “dwelling-down”

<sup>52</sup> [11:8] Gk(A) / Lat(VP) omit “*about* them” / Eth omit “you will gain-insight *about* them”

<sup>53</sup> [11:8] Lat(P) omit “whenever...heart.” (probably by scribal error)

<sup>54</sup> [11:8] Gk(Ath, Ant), Lat(VP), Eth / Gk(A) omit “he will straightaway...your heart” (by scribal error)

<sup>55</sup> [11:9] Gk(A, Ath) / Lat(VP), Eth “Now”

<sup>56</sup> [11:9] Gk(Ath, Ant), Lat(VP) / Gk(A) omit “and bitter and senseless”

<sup>57</sup> literally “nourishments”

<sup>58</sup> [11:11] Gk(A), Eth / Gk(Ath), Lat(VP) “him and put faith”

<sup>59</sup> [11:11-12] Lat(V) add “because his instruction is good” and omit “Keep away...every work.”

<sup>60</sup> [11:12] Gk(A) / Lat(V) “is most-happy” / Lat(P), Eth “is faithful”

<sup>61</sup> literally “look-at”

wickedness. **15(10)** Indeed, this instruction makes-clear the *things* about the faith, in order that you might have-faith in the works of the messenger of the righteousness, and, after you worked them for yourself, will live for yourself to God. But be having-faith that the works of the messenger of the wickedness are harsh. If you do not work them, you will live for yourself to God.”<sup>1</sup>

## CHAPTER 12

### 1(37.1) Instruction 7

“Be filled-with-fear-of the Lord,” he declared°, “and be observing his instructions,” he said. “Therefore, by observing the instructions of God you will be powerful in every act, and your act will be incomparable.<sup>2</sup> 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.<sup>3</sup> **2** But do not be filled with fear of the Slanderer. For by filling yourself with-fear-of the Lord you will dominate the Slanderer, because there is no power in him. But in whom *there* is no power,<sup>4</sup> not-even is *there* a source of fear. But in whom *there* is power it is the glorious power, and *there* is a source of fear in him. For everyone who<sup>5</sup> is having the power has a source of fear, but the one who is 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<sup>6</sup> 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 the wicked *work*, 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 the good *work*, be filling yourself with-fear-of the Lord and you will work it. So-then, the fear of the Lord is strong and great and glorious. Therefore, be filled-with-fear-of the Lord and you will live for yourself to him. And as-many-as might be filled-with-fear-of him and might keep<sup>7</sup> his instructions will live for themselves to God.”

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

“Because,” he declared°, “all the creation fears the Lord,<sup>8</sup> but not all are observing his instructions. Therefore, the life in-the-presence of God<sup>9</sup> is of the *ones who* are filling themselves with-fear-of him and *are* observing his instructions. But there is no life in them<sup>10</sup> for<sup>11</sup> the *ones who* are filling themselves with-fear God and<sup>12</sup> not observing his instructions.”<sup>13</sup>

## CHAPTER 13

### 1(38.1) Instruction 8

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

**2** “Lord,” I declared°, “make-known to me from<sup>14</sup> what it is necessary to be restraining ourselves, but from what it is not necessary.”

“Be hearing,” he declared°. “Be restraining yourself from the wicked *work*, and do not be doing it. But do not be restraining yourself from the good *work*, instead be doing it. For if-at-any-time you might restrain yourself from the good *work*, to not be doing it, you are working a great sin.<sup>15</sup> But if-at-any-time you might restrain yourself from the wicked *work*, to not be doing it, you are working great righteousness. Therefore, restrain yourself from every wickedness, while working the good *work*.”

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

“Be hearing,” he declared°. “From adultery and sexual-immorality, from a lawless intoxicating-drink,<sup>16</sup> from wicked luxury, from many meats and an extravagance of riches, and from boasting and high-mindedness and arrogance, and from an act-of-lying and calumny and hypocrisy, the remembrance-of-evil, and all reviling. **4** These are the works *which* are *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*.”<sup>17</sup>

**5** “But,<sup>18</sup> 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?”<sup>19</sup>

“Even extremely wicked,” I declared°, <sup>20</sup> “to the *ones* being-enslaved to God.”

“Therefore,<sup>21</sup> It is necessary for the *ones* being-enslaved to God<sup>22</sup> to be restraining themselves from all these *things*. Therefore, be restraining yourself from all these, in order that you might live for yourself<sup>23</sup> 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 *things* from which it is necessary for you not to be restraining yourself,” he declared°, “*but* instead, to be doing. Do not be restraining yourself from the good *work*, instead, be doing it.”

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

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

**10** “Next, hear the *things which* follow these *things*:<sup>24</sup> 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,<sup>25</sup> to be fond-of-strangers (for doing-good is ever found in the fondness-for-strangers), to be arraying against no-one, to be tranquil, to be becoming more-indigent than all humans, to be revering elderly-men, to be practicing righteousness, to be keeping-together brotherhood, to be bearing-up-under outrage, to be longsuffering, to not be having a remembrance-of-evil, to be exhorting *any who* are wearying in their soul, to not be letting *any who* have been impeded from the faith to be being thrown-away *but* instead to be turning them around and to be making them of good-cheer, to be admonishing *any who* are sinning, to not be putting due-owners 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?”<sup>26</sup>

“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.”<sup>27</sup>

## CHAPTER 14

### 1(39.1) Instruction 9

He said° to me, “Lift the double-soul from yourself. And, indeed, may you not be altogether<sup>28</sup> double-souled to request something from God for yourself, saying in yourself, ‘How am I being-able to request *anything* for myself from the Lord and to get<sup>29</sup> it, after having sinned so much against<sup>30</sup> him?’ **2** Do not be thoroughly-rationalizing these *things*. Instead, out of your whole heart, turn-around onto the Lord and be requesting from him for yourself without-wavering, and you will know for yourself his more tender-compassion,<sup>31</sup> that he will<sup>32</sup> never leave you behind.<sup>33</sup> Instead, he will bring-to-fullness the request of your soul. **3**

<sup>1</sup> [11:16] Lat(V) “you may follow the messenger of the righteousness. Therefore, if you follow him and put your faith in his works, you will live to God; and those who put their faith in his works will live to God.”

<sup>2</sup> more literally “not-judged-together”

<sup>3</sup> [12:1] Gk(A) / Gk(Ant), Lat(P) “and will be saved”

<sup>4</sup> [12:2] Gk(Ath), Lat(P), Eth omit “But in whom there is no power” (by scribal error?)

<sup>5</sup> literally “the”

<sup>6</sup> [12:3] Gk(Ant), Lat(V) / Gk(A) omit “you will be fearing...and” / Lat(P) omit the entire clause

<sup>7</sup> [12:4] Gk(Ant), Eth / Gk(A) “and are observing”

<sup>8</sup> [12:5] Lat(V) omit “And I said...fear the Lord.”

<sup>9</sup> [12:5] Gk(A,X4706,Ant) / Lat(V) “in-the-presence of the Lord” / some Eth “in the Lord” / some Eth “in a god” / Lat(P) “in perpetuity”

<sup>10</sup> [12:5] Gk(X4706), Lat(VP), Eth / Gk(A) “him”

<sup>11</sup> literally “of”

<sup>12</sup> [12:5] Gk(A,X4706), Lat(V), Eth / Lat(P) add

<sup>13</sup> [12:5] Gk(A,X4706), Lat(P) / Lat(V), Eth omit “his instructions”

<sup>14</sup> literally “against/onto” (also later in verse)

<sup>15</sup> [13:2] Lat(VP), Eth / Gk(A) omit “For if-at-any-time you...great sin.”

<sup>16</sup> literally “intoxicating-drink which is lawlessness”

<sup>17</sup> literally “the following-things of these *things*”

<sup>18</sup> literally “For”

<sup>19</sup> literally “you for these *sins* to be wicked”

<sup>20</sup> [13:6] Gk(A) / Lat(P) “he declared” / Lat(V), Eth omit

<sup>21</sup> [13:6] Gk(A,Ath1) / Lat(VP) add / Lat(Ant) “Surely the works”

<sup>22</sup> [13:6] Gk(A,X4706), Lat(V) / Gk(Ath1), Lat(V) “for the slaves of God” / Gk(Ant) “the competitors and slaves to God”

<sup>23</sup> [13:6] Gk(Ath1,X4706?) / Gk(A) ? / Gk(Ath2) “will live” / Gk(A) “might live”

<sup>24</sup> literally “the following-things of these *things*”

<sup>25</sup> usually translated “obligation”

<sup>26</sup> literally “for these *acts* to be good”

<sup>27</sup> [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.’”

<sup>28</sup> literally “wholly”

<sup>29</sup> literally “take”

<sup>30</sup> literally “into”

<sup>31</sup> [14:2] Gk(A,Ath1,Ant) (lit. “more good-bowel”) / Gk(X1783,Ath2) “much-tender-compassion”

<sup>32</sup> [14:2] Gk(X1783) / Gk(A), most quotations “might”

<sup>33</sup> literally “behind-in”

For<sup>1</sup> God is not like the humans *who* are remembering-past-evil; instead, he is not remembering-past-evil, and he has compassion on his making. **4** Therefore, *as for you*, cleanse your heart from all the vanities of this age and from the words which have been *previously-stated*,<sup>2</sup> and be requesting from the Lord for yourself, and you will get<sup>3</sup> all *things* for yourself from *him*, and you will be not-lacking from all your requests, if-at-any-time<sup>4</sup> you might request *for yourself*<sup>5</sup> from the Lord without-wavering.

**5** “But<sup>6</sup> if-at-any-time you might waver in your heart, you will never get<sup>7</sup> any<sup>8</sup> of your requests for yourself.<sup>9</sup> For the *ones who are*<sup>10</sup> wavering into God, these are the double-souled *men* and they are altogether<sup>11</sup> obtaining none of their requests. **6** But the *ones who* are totally-complete in the faith are requesting all *things* for themselves, having become-confident on-the-basis-of the Lord; and they are getting,<sup>12</sup> because they are requesting for themselves without-wavering, being double-souled in nothing. For every man *who is* double-souled, if-at-any-time he might change-his-mind, will be saved<sup>13</sup> with difficulty. **7** Therefore, cleanse your heart from the double-soul, but dress yourself with faith, because it is strong; and be having-faith *in* God, because you will get<sup>14</sup> 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<sup>15</sup> your request from the Lord rather slowly, do not be double-souled because you did not quickly get<sup>16</sup> the request of your soul. For by all means, you are getting<sup>17</sup> your request slowly on account of some testing or some trespass<sup>18</sup> of which *you* are ignorant. **8** Therefore, may *you* not stop<sup>19</sup> requesting for yourself the request of your soul, and you will get<sup>20</sup> it for yourself. But if-at-any-time you might give-up and might become double-souled *while* requesting for yourself, be incriminating yourself and not the Giver.

**9** “Be looking *out* for the double-soul. For it is wicked and unintelligent; and it roots-out many from the faith, even *though they are* yet extremely faithful and strong. For even this double-soul is a daughter<sup>21</sup> of the Slanderer, and it acts extremely wicked to the slaves of God. **10** Therefore, despise the double-soul and dominate it in every affair, after you *have* dressed yourself with the faith, the strong and powerful *faith*. For the faith is making-a-profession of all *things*, completes all *things*; but the double-soul, *which is* not even having-faith in itself, fails of all the works which it acts.

**11** “You see,<sup>22</sup> then,” he declared<sup>o</sup>, “that the faith is from-above, from the Lord,<sup>23</sup> and has a power which *is* great. But the double-soul is a spirit on-earth, from the Slanderer, not having *any* power. **12** Therefore, *as for you*, be being enslaved to the *thing which* has power, to the faith, and distance yourself from the double-soul, *from the thing which is* not having power, and you will live for yourself to God; and all these *who are*<sup>24</sup> being *like* minded will live for themselves to God.”

## CHAPTER 15

### 1(40.1) Instruction 10

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

**2** “Lord,” I declared<sup>o</sup>, “how is it a sister of these *two*? For it seems<sup>25</sup> to me that irritability is<sup>26</sup> one *thing*, and a double-soul another, and grief another.”

“You are unintelligent, *O human*,” he declared<sup>o</sup>, “not to know,<sup>27</sup> that the grief is more wicked than all the spirits and most-terrible to the slaves of God. And it destroys the humans more than all the spirits, and it wears-down the spirit, the holy *spirit*, and again saves.”

<sup>1</sup> [14:3] Gk(X1783) omit “For”

<sup>2</sup> literally “stated-beforehand”

<sup>3</sup> literally “take”

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

<sup>5</sup> [14:4] Gk(A,Athanasios2) / Gk(X1783), etc. “request for yourself”

<sup>6</sup> [14:5] Gk(X1783), etc. / Gk(A) omit “But”

<sup>7</sup> literally “take”

<sup>8</sup> [14:5] Gk(Ant,X1783) omit “any”

<sup>9</sup> [14:5] Gk(A,Athanasios,Ant), etc. / Gk(X1783) “you might...requests.”

<sup>10</sup> [14:5] Gk(X1783), etc. (“For...*are*”) / Gk(Athanasios2) “For as” / Gk(Athanasios1) “For”

<sup>11</sup> literally “wholly”

<sup>12</sup> literally “taking”

<sup>13</sup> [14:6] Lat(V) “will live to God”

<sup>14</sup> literally “take”

<sup>15</sup> literally “taking”

<sup>16</sup> literally “take”

<sup>17</sup> literally “taking”

<sup>18</sup> [14:7] Gk(A,Ath2,Ant,X4706) / Lat(V), Eth “or a trespass of yours” / Lat(P) “or some trespass of yours” / Gk(Ath1) “or a trespass”

<sup>19</sup> literally “leave-off”

<sup>20</sup> literally “take”

<sup>21</sup> [14:9] Gk(Ant), Lat(VP), Eth / Gk(A) “sister” / Gk(Athanasios) “offspring”

<sup>22</sup> literally “look-at”

<sup>23</sup> [14:11] Lat(V) “from God”

<sup>24</sup> [14:12] Gk(Ath), Lat(P) / Gk(A), Lat(V), Eth “were”

<sup>25</sup> literally “is-thought”

<sup>26</sup> literally “me for irritability to be”

<sup>27</sup> [15:2] “and do not know”

**3** “**I** am unintelligent, lord,” I declared<sup>o</sup>, “and I do not have-insight about these parables. For I do not comprehend how it is being-able to be wearing-down and again to be saving.”

**4** “Be hearing,” he declared<sup>o</sup>. “*There are the ones who* never-at-any-time searched concerning<sup>28</sup> 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.<sup>29</sup> Therefore, as-many-as are being laid-to these *matters* are not comprehending the parables of the godhood. For they are being overshadowed by these acts, and they are destroyed and become having been left-dry-and-barren.

**5** “Exactly-as vineyards, the beautiful *vineyards*, whenever they might obtain neglect, become dry-and-barren from the thorns and various vegetations, in this manner, the humans, the *ones who* had-faith and *are* falling into these many acts (the *ones* having been *previously-stated*), are being misled-away from their mindset and are comprehending absolutely<sup>30</sup> nothing concerning righteousness. Instead, even whenever they might hear *something* concerning godhood and truth, their mind is busied about their *own* act<sup>31</sup> and they comprehend absolutely<sup>32</sup> 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*,<sup>33</sup> because they have the fear of the Lord in themselves. For where the Lord is residing,<sup>34</sup> there also is much intelligence. Therefore, be glued to the Lord and you will gain-insight and will comprehend all *things*.

**7(41.1)** “Now be hearing, *O mindless man*,” he declared<sup>o</sup>, “how the grief wears-down the spirit, the holy *spirit*, and again saves. **8(2)** Whenever the double-souled *man* might apply himself to any act and might fail in it because of his double-soul, this grief goes-in into that human and grieves the spirit, the holy *spirit*, and wears it down. **9(3)** Next, again whenever the irritability might be glued to the human in-regard-to<sup>35</sup> any affair and he might become very embittered, the grief goes-in into the heart of the human, the *human who* became-irritated; and he is grieved at the act which he acted *out*, and changed-his-mind because he worked a wicked *deed*.

**10(4)** “Therefore, this grief is thought to be having salvation, because he changed-his-mind of the wicked *deed which* he acted *out*.<sup>36</sup> Therefore, both of the acts grieve the spirit: indeed, the double-soul, because he did not attain the act itself, but the irritability because he acted *out* the wicked *deed*. Therefore both, the double-soul and the irritability, are grievous to the spirit, the holy *spirit*. **11(5)** Therefore, lift the grief from yourself; and do not be causing the spirit, the holy *spirit*, the *one* residing<sup>37</sup> in you, to suffer tribulation, lest-perhaps it might petition to God<sup>38</sup> for itself and might withdraw from you. **12(6)** For the spirit of God, the *spirit which* was given into this flesh, does not bear-up-under grief nor constriction.

**13(42.1)** “Therefore, dress yourself with the cheerfulness, the *cheerfulness which is* always having favor in-the-presence of God<sup>39</sup> and *which is* very-acceptable to him; and be reveling in it. For every man *who is* cheerful is working good, and is being good minded, and is despising the grief.<sup>40</sup> **14(2)** But the grievous man is always acting-wickedly. Indeed, first of *all* he acts-wickedly because he grieves the spirit, the holy *spirit*, the *spirit which* was given to the human for a cheerful *spirit*. But second, *while* grieving the spirit, the holy *spirit*, he works lawlessness, neither petitioning nor confessing-forth to the Lord.<sup>41</sup> For the petition of a grievous man is not having power of the *act* to ascend upon the sacrificial-altar of God.”

**15(3)** “Why does the petition of the grieving *man* not ascend upon the sacrificial-altar of God?” I declared<sup>o</sup>.

“Because the grief sits itself in into his heart,” he declared<sup>o</sup>. “Therefore, the grief, having been mingled with the petition, does not allow<sup>42</sup> the petition to ascend clean upon the sacrificial-altar. For exactly-as vinegar 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*. **16(4)**

<sup>28</sup> literally “about” (also later inv erse)

<sup>29</sup> [15] Lat(V) has a considerable number of sentences here, not found in the Greek, Lat(P), Eth, which are from Commandment XI. Because of this transference, Commandment XI in the Lat(V) differs considerably from the others in the position of the sentences, but otherwise it is substantially the same.

<sup>30</sup> literally “wholly”

<sup>31</sup> [15:5] Lat(VP), Eth / Gk(A) omit “lose...act”

<sup>32</sup> literally “wholly”

<sup>33</sup> [15:6] Gk(Ath), Lat(VP), Eth / Gk(A) “quickly-comprehend... and comprehend *it*”

<sup>34</sup> literally “dwelling-down”

<sup>35</sup> literally “about”

<sup>36</sup> [15:10] Lat(V) omit “Therefore...acted *out*.”

<sup>37</sup> literally “dwelling-down”

<sup>38</sup> [15:11] Gk(Ath2, Ant), Lat(P) / Lat(V), Eth “appeal to the Lord” / Gk(A) “appeal against you” / Gk(Ath1) “appeal against you to God”

<sup>39</sup> [15:13] Lat(V) “of the Lord”

<sup>40</sup> [15:13] Lat(V) “unrighteousness”

<sup>41</sup> [15:14] others “to God”

<sup>42</sup> literally “dismiss”

Therefore, cleanse yourself from the grief, this wicked *grief*, and you will live for yourself to God. And as-many-as might throw-off the grief and might dress themselves in all cheerfulness, all of *them* will live for themselves to God.”

## CHAPTER 16

### 1(43.1) Instruction 11

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

“I am looking-at *them*, lord,” I declared<sup>o</sup>.

“These are faithful *humans*,” he declared<sup>o</sup>. “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.<sup>1</sup> But he causes *that* of the double-souled to be-lost, not *that* of the faithful-ones. 2 Therefore, these double-souled *humans* come to him as to a soothsayer and inquire-of him *about* what will resultantly happen<sup>2</sup> to them. That false-prophet, having not-one power of a spirit *which is* divine *within* himself, utters with them in accordance with their inquiries, and in accordance with their desires, their wicked *desires*, and he fills their souls with expectations exactly-as they are wishing. 3 For he is empty and he gives empty answers to empty *humans*. For if-at-any-time *there is something* which he might be inquired about, he answers toward the emptiness of that human. But he is even uttering certain words *which are* truthful. For the Slanderer fills him with his own spirit, *to see* if he will be able rip *apart* someone of the righteous *ones*.

4 “Therefore, as-many-as are strong in the faith of the Lord, having dressed themselves with the truth, are not being glued to this kind of spirit. Instead, they are distancing themselves from these *spirits*.<sup>3</sup> But as-many-as are double-souled and change-their-mind frequently, soothsay even like the nations, and bring a greater sin upon themselves by serving-idols. For the *one who is* inquiring-of a false-prophet about any act is an idol-servicer and empty of the truth and senseless.

5 “For every spirit given from a god is not being inquired-of; instead, *such a spirit*, having the power of the godhood, utters all *things* on its own accord<sup>4</sup> 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<sup>5</sup> and frivolous, not having *any* power, and it absolutely<sup>6</sup> does not utter, if-at-any-time it might not be inquired-of.”

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

“Be hearing about both of the prophets,” he declared<sup>o</sup>. “And as I am going to be saying to you, you will prove the prophet and the false-prophet. Be proving the human, the *human* having the spirit, the divine *spirit*, from his life. 8 Indeed, first of all, the *one* having the spirit, the divine spirit,<sup>7</sup> the *spirit* from-above, is meek and tranquil and humble-minded, and is distancing himself from every wickedness and vain desire of this age, and makes himself more-indigent than all *the rest of* the humans; and when he is being inquired-of he does not answer anyone, nor does he utter privately (nor whenever a human might be wanting the spirit, the holy *spirit*, to be uttering, does it utter); instead he utters *only* at the time when God might want him to utter.

9 “Therefore, whenever the human, the *one* having the spirit, the divine *spirit*, might come into a congregation of righteous men (the *ones* having the faith of a divine spirit), and a petition might be *made* to God by the congregation of those men, at that time the messenger of the prophetic spirit,<sup>8</sup> the *messenger* being laid upon<sup>9</sup> this human, fills him. And filled with the spirit, the holy *spirit*, the human utters into the multitude<sup>10</sup> exactly-as the Lord wishes. 10 Therefore,<sup>11</sup> in-this-manner, the spirit of the godhood will be manifest. Therefore, such is the power of the Lord concerning the spirit of the godhood.

11 “Now be hearing,” he declared<sup>o</sup>, “about the spirit, the *spirit which is* on-earth and empty, and *which is* not having power, *but* instead is stupid. 12 Indeed, first of all, that human, the *one who is* thinking to be having a spirit, is raising himself high and is wanting to be having a first-seat. And straightaway, he is reckless and shameless and utters-much, and he conducts himself in many luxuries and in many different delusions. And he takes wages for his prophecy. But if-at-any-time he might not take *wages*, he is not prophesying. Therefore, it is a spirit *which is* divine being-able to be taking wages and to be prophesying? It is

not being-acceptable for a prophet of a god to be doing this, instead the spirit of such prophets is on-earth.

13 “Next, he absolutely<sup>12</sup> does not come-near into a congregation of righteous men at all, *but* instead flees-from them. But he is gluing himself to the double-souled and empty *men*, and is prophesying to them in a corner, and is deluding them *while* empty uttering all *things* in accordance with their desires. For he is even answering empty *persons*. For the empty utensil, being put-together<sup>13</sup> with *the rest of* the empty *vessels*, is not being shattered; instead they symphonize with one-another.

14 “But whenever he might come into a congregation full of righteous men *who are* having a spirit of godhood, and they might make a petition, that human is made empty, and the spirit, the *spirit* on-earth, flees from him in its fear; and that human is deafened and is absolutely<sup>14</sup> shattered, being-able to utter nothing. 15 For if-at-any-time you might stock wine or olive-oil into a storehouse and might put an empty ceramic-jar among<sup>15</sup> them, and again might want to unstuck the storehouse, you will find that ceramic-jar, the *one which* you put there, *just as* empty. In this *same* manner, also, the prophets, the empty *prophets*, whenever they might come into spirits of righteous *men*, they are also being found upon leaving to be the same as when they came *in*.

16 “You *now* have the life of both of the prophets. Therefore, be proving the human, the *one who is* saying that he himself is bearing-a-spirit,<sup>16</sup> from his works and his life. 17 But **you**, be having-faith *in* the spirit, the *one which* comes from God and has power. But be having no faith *in* the spirit, the *spirit which is* on-earth and empty, because there is no power in it—for it comes from the Slanderer.

18 “Therefore,<sup>17</sup> hear the parable which I am going to be saying to you. Take a stone and throw it into the heaven; see if you are being-able to touch *the heaven*. Or again, take a syringe *full of* water and squirt *it up* into the heaven; see if you are being-able to bore a *hole* through the heaven.”

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

“Therefore, as these are impossible,” he declared<sup>o</sup>, “so too are the spirits, the *spirits* on-earth, powerless and non-robust.

20 “Therefore,<sup>18</sup> take the power, the *one which* comes from-above. The hailstone is a littlest grain, and *yet* whenever it might fall on a head of a human, what a pain<sup>19</sup> it affords! Or, again, take a drop, the *one* falling from a ceramic-roof-tile onto-the-ground, and *yet* it bores a *hole* through the stone. 21 Therefore, you see<sup>20</sup> that the littlest *objects* falling from above and upon the earth have a great power. Therefore, join yourself to what has power, and abstain-from the *one which is* empty.<sup>21</sup> This is also how the spirit, the divine *spirit which* comes from above, is powerful. Therefore, be having-faith *in* this spirit, but be distancing yourself from the other<sup>22</sup> *one*.”

## CHAPTER 17

### 1(44.1) Instruction 12

He said<sup>o</sup> 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. 2 For the desire, the wicked *desire*, is savage<sup>23</sup> 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 been mixed-up in this age. Therefore, it is delivering these *persons* into death.”

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

“Hear,” he declared<sup>o</sup>,<sup>24</sup> “in what-kind-of works the desire, the wicked *desire*, is dealing-death to the slaves of God. 4(45.1) Being-before all *things is* a desire of another’s woman or man, and of extravagance of riches, and of many useless meats and intoxicating-drinks, and of many different and stupid luxuries. For every luxury is stupid and empty to the slaves of God. 5(2) Therefore, these desires are wicked, death-dealing to the slaves of God. For this desire, this wicked *desire*, is a daughter of the Slanderer. Therefore, it is necessary for *all of you*\* to be distancing yourselves from the desires, the wicked *desires*, in order that, after

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

<sup>2</sup> literally “be”

<sup>3</sup> literally “from them” (referring to the spirits)

<sup>4</sup> Literally “everything of itself”

<sup>5</sup> [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.

<sup>6</sup> literally “wholly”

<sup>7</sup> [16:8] Gk(A), Lat(V) / Lat(P), Eth add

<sup>8</sup> [16:9] Gk(X5), Lat(P), Eth(1) / Gk(A) “the messenger of the prophet” / Lat(V) “the holy messenger of divinity”

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

<sup>10</sup> [16:9] most / Gk(X5) omit “into the multitude” (quotation may intentionally omit)

<sup>11</sup> [16:9] most / Gk(X5) omit “Therefore”

<sup>12</sup> literally “wholly”

<sup>13</sup> also translated “synthesized”

<sup>14</sup> literally “wholly”

<sup>15</sup> literally “in”

<sup>16</sup> literally “saying himself to be bearing-a-spirit”

<sup>17</sup> [16:18] Lat(VP), Eth / Gk(A) omit “Therefore”

<sup>18</sup> [16:20] Gk(A) / Lat “Now” / Eth is confused

<sup>19</sup> literally “exertion”

<sup>20</sup> literally “look-at”

<sup>21</sup> [16:21] Lat(V) add

<sup>22</sup> literally “different”

<sup>23</sup> literally “of-the-field”

<sup>24</sup> [16:3] Gk(A) omit “he declared”

you\* *have* distanced yourselves *from them*, you\* might live to God.<sup>1</sup> **6(3)** But as-many-as might be dominated by them and might not withstand them, will die-off in the end. For these desires are deadly to them *in the end*.<sup>2</sup>

**7(4)** “But as for **you**, dress yourself with the desire of the righteousness, and, after you fully-armed yourself with the fear of the Lord, withstand them. For the fear of the Lord is residing<sup>3</sup> 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<sup>4</sup> and having withstood, it will flee for itself far from you and it will no longer be seen by you, filling itself with-fear-of your weapons. **8(5)** Therefore **you** obtained the victory. And<sup>5</sup> go, crowned over it, to the desire of the righteousness; and, after you deliver to it the victory which you took, be enslaved to it exactly-as it wishes.<sup>6</sup> If-at-any-time you might enslave yourself to the desire, the good *desire*, and might subject yourself to it, you will be able to dominate the desire, the wicked *desire*, and subject it exactly-as you are wishing.”<sup>7</sup>

**9(46.1)** “Lord,” I declared°, “I was wanting to know in what manner it is necessary for me to be enslaved to the desire, the good *desire*.”

“Be hearing,” he declared°. “Work righteousness and excellence, truth and fear of the Lord, faith and meekness, and as many good *things* as are like these. **10** By working these *things* you will be a well-pleasing slave of God and will live for yourself to him. And every *person*, whoever might be enslaved to the desire, the good *desire*, will live for himself to God.”

## CHAPTER 18

**1(2)** Therefore, he completely-finished the instructions, the twelve *instructions*. And he said to me, “These are the instructions. Be going in them and be exhorting the *ones who are* hearing you, in order that their change-of-mind might become clean for the remaining days of their life. **2(3)** Be carefully finishing-out this ministry which I am giving to you, and you will work much. For you will find favor amid<sup>8</sup> the *ones who are* going to be changing-their-mind, and they will be persuaded by-means-of 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 them. But I have not come-to-know if these instructions are being-able to be observed by a human, due to the *fact* that they are extremely hard.”

**4(5)** He answered me and said°, “If-at-any-time **you** might prepose for yourself that they are being-able to be observed,<sup>9</sup> 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,<sup>10</sup> you will not observe them. **5(6)** But now I say to you: If-at-any-time you might not observe them, *but* instead might neglect them, neither you nor your children nor your house will have salvation, since you have already judged for yourself that these instructions are not being-able to be observed by a human.”<sup>11</sup>

**6(47.1)** And he uttered these *things* to me so extremely angrily, so-as for me to be confused and to be extremely filled-with-fear-of<sup>12</sup> him. For his form was changed, so-as for a human not to be being-able to bear-up-under his anger.<sup>13</sup> **7(2)** But after he saw that I was completely disturbed and confused, he began to be uttering to me more-gently and more-cheerfully. And he said°, “Senseless *man*, unintelligent and double-souled! You do not comprehend how great and strong and marvelous is the glory of God, that he created the world for the sake of the human, and he subjected all his creation to the human, and gave to him all the authority to be dominating all the *things* under the heaven. **8(3)** Therefore,” he declared°, “if the human is a lord of all the creatures of God and is dominating all *things*, is it not possible to dominate these instructions?”

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

**10(5)** “Therefore, *all of you\**—the *ones who are* being empty and frivolous in the faith—put the Lord into your\* heart, and you\* will know for yourselves that

nothing is easier, nor sweeter, nor tamer than these instructions. **11(6)** Be turned-around, *all of you\**—the *ones who are* going in the instructions of the Slanderer, the *instructions which are* hard, and bitter, and savage,<sup>14</sup> and licentious. And do not be filled-with-fear-of the Slanderer, because power is not in him against you\*. **12(7)** For **I**, the Messenger of the Change-of-Mind, the *one who is* dominating the Slanderer, will be with *all of you\**. The Slanderer only has fear, but his fear has no strain. Therefore, do not be filled-with-fear of him and he will flee from you\*.”

**13(48.1)** I said° to him, “Lord, hear a few words from me.”

“Be saying what you wish,” he declared°.

“Indeed,” I declared°, “the human is eager to be observing the instructions of God. And there is no-one who<sup>15</sup> is not requesting *something* for himself from the Lord, in order that he might be empowered in his instructions and *be in* subjection to them. Instead the Slanderer is hard and powers them down.”

**14(2)** “The Slanderer is not being-able to be powering-down the slaves of God, the *slaves who are* hoping on him out of a whole heart,” he declared°. “The Slanderer is being-able to wrestle-against *them*, but is not being-able to wrestle *them* down. Therefore, if-at-any-time *all of you\** might withstand him, he, after he is conquered, will flee from you\*, having been put-to-shame,” he declared. “But as-many-as are emptied,” he declared°, “are filling themselves with-fear-of the Slanderer, as *if he is* having power. **15(3)** Whenever the human might fill<sup>16</sup> an adequate number of ceramic-jars with beautiful wine and amid<sup>17</sup> those ceramic-jars there might be a few half-emptied-ones,<sup>18</sup> he comes to the ceramic-jars and is not contemplating the full-ones. For he has come-to-know that they are full. But he contemplates the emptied-ones, filling himself with-fear lest-perhaps they soured. For the emptied ceramic-jars quickly sour and the pleasant-taste<sup>19</sup> of the wine is being caused-to-be-lost. **16(4)** Also in-this-manner, the Slanderer comes to all the slaves of God, putting them to-the-test;<sup>20</sup> and if he finds *something empty*, *he wipes it out*.<sup>21</sup> Therefore, as-many-as are full in the faith, withstand him strongly so that he withdraws-away from them, having no place where he might enter. Therefore, he then comes to the emptied-ones, and, having a place to go-in into them, works in them whatever he wishes and they become enslaved to him.

**17(49.1)** “But **I**, the Messenger of the Change-of-Mind, say to *all of you\**: Do not be filled-with-fear-of the Slanderer. For **I**,” he declared, “was commissioned to be with you\*, the *ones who are* changing-their-mind out of a whole heart of theirs, and to make them strong in the faith. **18(2)** Therefore, have-faith in God,<sup>22</sup> *all of you\**, the *ones who* have despaired of your\* life<sup>23</sup> due to your\* sins and *who are* adding to your\* sins and *are* weighing-down your\* life. Because if-at-any-time you\* might be turned-around toward the Lord out of your\* whole heart and might work the righteousness for the remaining days of your\* life<sup>24</sup> and might become enslaved to him correctly in accordance with his will, he will produce a healing for your\* former sinful-actions and you\* will have power to dominate the works of the Slanderer. But do not be filled-with-fear-of the threats of the Slanderer at-all,<sup>25</sup> for they are relaxed even as a dead *man's* sinews. **20(3)** Therefore, *all of you\**, hear me, and be filled-with-fear-of the *One who is* being-able 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 that you will pulverize all the power of the Slanderer and we will dominate him and will prevail over all his works. And I am now hoping, lord, being empowered by the Lord, to be being-able to observe<sup>26</sup> these instructions which you have instructed.”

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

## CHAPTER 19

### 1(50.1) PARABLES WHICH HE UTTERED TO ME

He said° to me, “*All of you\** have come-to-know,” he declared°, “that **you\***, the slaves of God, are residing<sup>27</sup> on a foreign<sup>28</sup> *land*, for your\* city is far away from this city. Therefore,” he declared°, “if *all of you\** have come-to-know your\* own city in which you\* are going to be residing, why are **you\*** readying fields

<sup>1</sup> [17:5] Lat(V) “servants of God. This desire is wicked and destruction, bringing death upon the servants of God. Therefore, whoever abstains from evil desire will live to God.”

<sup>2</sup> [17:3] Gk(A) add

<sup>3</sup> literally “dwelling-down”

<sup>4</sup> [17:7] Lat(V) “of the Lord”

<sup>5</sup> [17:8] Lat(VP), Eth / Gk(A) omit “you obtained the victory. And”

<sup>6</sup> [17:8] Lat(V) “your arms. And you will obtain the victory, and will be crowned on account of it, and you will arrive at good desire, and you will deliver up the victory which you have obtained to God, and you will serve him by acting even as you yourself wish to act.”

<sup>7</sup> [17:8] Lat(P) omit sections 3, 4 and a part of 5.

<sup>8</sup> literally “in”

<sup>9</sup> [18:4] Lat(V) omit “If...observed.”

<sup>10</sup> literally “heart not being-able, for them to be observed by a human”

<sup>11</sup> literally “judged of the not to be being-able for these instructions to be observed by a human”

<sup>12</sup> literally “for”

<sup>13</sup> [18:6] Gk(A) has some strange addition here which is completely out of place and context, “You yourself enclosed light and separated the darkness from one another, you firmly-founded the earth, and created all sorts of fruits, a sun, a moon, harmonious motion of stars, living-creatures, feathered-creatures, four-footed-creatures, creepers, water-creatures, both savage and the these *παραληρησάντων*; and after all of these, the Master created a human.”

<sup>14</sup> literally “of-the-field”

<sup>15</sup> literally “the”

<sup>16</sup> literally “pack”

<sup>17</sup> literally “in”

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

<sup>19</sup> literally “the pleasure”

<sup>20</sup> literally “, trying them out”

<sup>21</sup> [18:16] Lat(V) add

<sup>22</sup> [18:18] Lat(V) “Believe”

<sup>23</sup> [18:18] Lat(V) “who have forgotten God”

<sup>24</sup> [18:18] Lat(V) omit “and work the righteousness for the remaining days of your life”

<sup>25</sup> literally “wholly”

<sup>26</sup> [18:20] Lat(V) “Slanderer, but we will conquer completely if we can, with the Lord's help, to observe”

<sup>27</sup> literally “dwelling-down” (also later in verse)

<sup>28</sup> literally “strange”

here, and very-expensive arrangements, and buildings, and vain rooms? **2** Therefore, the *one who* is readying these *things to go* into this *foreign* city is not being-able to bend-back<sup>1</sup> into his own city. **3** *O* senseless and double-souled and miserable human, are you not comprehending that all these *things* are another's and are under authority of a different *person*? For the lord of this *foreign* city will state: 'I am not wanting you to be residing<sup>2</sup> 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 out of my country.' **5** Therefore, what are **you** going to be doing, since you are subject to<sup>3</sup> 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?<sup>4</sup> Be looking *out*, lest it might be non-beneficial to disown your law.<sup>5</sup> For if-at-any-time you might want to bend-back into your city, you will never be accepted, because you disowned the law of **your** city and you might be locked-out from it.

**6** "Therefore, **you**, be looking *out*, as *one who* is residing at<sup>6</sup> a strange place, not to be readying a bit more for yourself except for the self-sufficiency which<sup>7</sup> 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<sup>8</sup> 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,<sup>9</sup> and do not be looking-past them; and be spending your\* riches and all the arrangements which you\* took from God on<sup>10</sup> 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<sup>11</sup> into it. **10** This *type of* extravagance is beautiful and consecrated, having neither grief nor fear, but having joy.

"Therefore, *All of you\**, do not be acting *out* the extravagances of<sup>12</sup> 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\*<sup>13</sup> 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,<sup>14</sup> nor be desiring *the things* of him. For it is wicked to be desiring another's possessions. But be working<sup>15</sup> **your** own work, and you will be saved."

## CHAPTER 20

### 1(51.1) Another Parable

*While I was* walking-around in the field, and *while I was* contemplating an elm and a vine and comparing<sup>16</sup> them and their fruits, the Shepherd was manifested to me and he said<sup>17</sup>, "What are **you** discussing<sup>17</sup> *within* yourself about the elm and the vine?"

"I am discussing,<sup>18</sup> **lord**," <sup>19</sup> I declared<sup>19</sup>, "that they *appear to* be most-well-adapted to one another."

**2** "These two trees," he declared<sup>20</sup>, "apply as<sup>20</sup> a type to the slaves of God."

"I was wanting to know," I declared<sup>21</sup>, "what type these trees you mention<sup>21</sup> represent."

"Are you looking-at the elm and the vine?" he declared<sup>22</sup>.

"I am looking-at *them*, lord," I declared<sup>23</sup>.

**3** "This vine bears fruit," he declared<sup>24</sup>, "but the elm is an unfruitful tree.<sup>22</sup> Instead, this vine, if-at-any-time it might not climb-up<sup>25</sup> 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,<sup>24</sup> *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<sup>25</sup> that the elm also gives much fruit, not lesser than the vine; but even much more."

"How *does it give* much, lord?" I declared<sup>26</sup>.

"Because," he declared<sup>27</sup>, "the vine which is being hung on the elm gives the fruit *which is* plentiful<sup>27</sup> and beautiful; but, *while* being cast on-the ground,<sup>28</sup> it bears rotten fruit and little of it.<sup>29</sup> Therefore, this parable applies to the slaves of God, to<sup>30</sup> a destitute *man* and a rich *man*."

**5** "Lord," I declared<sup>31</sup>, "how *so*? Let me know."

"Be hearing," he declared<sup>32</sup>. "Indeed, the rich *man* has many<sup>31</sup> lots-of-money, but, as far as the Lord is concerned, he is destitute, because he is being distracted<sup>32</sup> about his own riches.<sup>33</sup> And the petition and<sup>34</sup> the confession *which he* is having toward the Lord is very<sup>35</sup> small,<sup>36</sup> and what he is having is weak and small<sup>37</sup> and is not having power from-above.<sup>38</sup> Therefore, whenever the rich *man* might help<sup>39</sup> the poor *man* and might be supplying<sup>40</sup> to him the *things which* are-necessary, he is having-faith,<sup>41</sup> that, if-at-any-time he might work<sup>42</sup> for the poor *man*, he might<sup>43</sup> be enabled to find the wage in-the-presence of God (because the poor *man* is rich in his<sup>44</sup> petition and in his<sup>45</sup> confession, and his<sup>46</sup> petition has a great power in-the-presence of God). Therefore, the rich *man*, without-wavering, supplies the poor *man* with all *things*."

**6** "Therefore,<sup>47</sup> the poor *man who* is being supplied by the rich *man* petitions to God on his behalf, giving-thanks to him in-behalf-of<sup>48</sup> the *man who* is giving to him. And-that rich *man*, even still,<sup>49</sup> is still making-every-effort concerning<sup>50</sup> the poor *man*, in order that *the* poor *man* might become unceasingly supplied in his life; for he has come-to-know that the poor *man's* petition is acceptable toward and rich toward the Lord.<sup>51</sup>

**7** "Therefore, both of *them* are finishing their work: Indeed, the poor *man* works with the petition,<sup>52</sup> a *work* in which he is-rich, which he took from<sup>53</sup> the Lord; he gives this back to the Lord, to the *One who* is supplying him. And in-like-manner, the rich *man*, without-wavering, is affording<sup>54</sup> the riches which he took<sup>55</sup> from<sup>56</sup> 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

<sup>21</sup> literally "say"

<sup>22</sup> literally "wood"

<sup>23</sup> literally "it ascends"

<sup>24</sup> [20:3] Lat(V) "unless it is attached to the elm and rested upon it, it cannot bear much fruit. For, lying upon the ground, it produces bad fruit"

<sup>25</sup> literally "look-at"

<sup>26</sup> [20:4] Lat(VP), Eth / Gk(A) omit "How does it *yield* much, lord?" I declared."

<sup>27</sup> literally "much"

<sup>28</sup> [20:4] Gk(A), etc. / Gk(X1172) omit "on-the-ground"

<sup>29</sup> [20:4] Gk(X1172), etc. / Gk(A) "bears little and rotten fruit"

<sup>30</sup> literally "parable is being-laid into the slaves of God, into"

<sup>31</sup> [20:5] Gk(X1172), etc. / Gk(A) add

<sup>32</sup> literally "pulled-about"

<sup>33</sup> [20:5] Gk(X1172), etc. / Gk(A) "about his riches"

<sup>34</sup> [20:5] Gk(X1172), etc. / Lat(VP) omit "the petition and"

<sup>35</sup> [20:5] Gk(X1172), etc. / Lat(P), Eth, Cop(S) omit "very"

<sup>36</sup> [20:5] most ("small") / Gk(X1172) "is a very long-ways-away"

<sup>37</sup> [20:5] Gk(X1172), etc. / Gk(A) "is small and weak" / Lat(V) "is weak"

<sup>38</sup> [20:5] Gk(A) (lit. "having upward power") / Gk(X1172) "having another power" / Lat(P) "having power from (the) Lord" / Lat(V), Eth "having power"

<sup>39</sup> [20:5] Lat(V) / Lat(P) "But whenever a rich man might refresh" / Gk(X1172) "Therefore whenever a rich man might be rested-up-on" / Gk(A) "Therefore, whenever a rich man might rest-up" / Eth "But if a rich man might lean on"

<sup>40</sup> [20:5] Gk(X1172) / others "might supply"

<sup>41</sup> [20:5] Gk(X1172), etc. / Gk(A), Eth, Cop(S) "he, having-faith"

<sup>42</sup> [20:5] Gk(X1172), etc. / Gk(A) "faith, the *one who* might work"

<sup>43</sup> [20:5] Gk(X1172) / most "will"

<sup>44</sup> literally "the"

<sup>45</sup> [20:5] Gk(X1172), etc. (lit. "the") / Lat(VP) omit "and in the confession" / Gk(A) omit "in"

<sup>46</sup> [20:5] Gk(X1172), etc. / Gk(A) "the"

<sup>47</sup> [20:6] Gk(X1172), etc. / Gk(A) "But"

<sup>48</sup> [20:6] Gk(X1172), etc. / Gk(A) "about"

<sup>49</sup> [20:6] Gk(X1172), etc. / Gk(A) omit "even still"

<sup>50</sup> literally "about"

<sup>51</sup> [20:6] Gk(X1172) / Gk(A) "...toward God" / Gk(VP) omit / Lat(V) "The poor, in those things which he needs, the poor man prays to the Lord for the rich man, and God bestows all blessings upon the rich man, because the poor man is rich in prayer, and his prayer has great merit with God. Then the rich man accordingly assists the poor man's things, because he feels that he is fully heard by the Lord; and the more willingly and unhesitatingly does he give him every help, and takes care that he wants for nothing. The poor man gives thanks to God for the rich man, because they do their duty in respect to the Lord."

<sup>52</sup> [20:7] Gk(X1172) / Gk(A) "works the petition"

<sup>53</sup> [20:7] Gk(X1172) (Gk 'para') / Gk(A) (Gk. 'apo') – both words mean the same thing in this context

<sup>54</sup> [20:7] Gk(A.Ber5513?) / Gk(X1172) "affording for himself"

<sup>55</sup> [20:7] Gk(X1172) / Gk(A) "riches he would take"

<sup>56</sup> [20:7] Gk(A.X1172?) (Gk 'para') / Gk(Ber5513?) (Gk. 'apo') – both mean the same thing in this context

<sup>1</sup> [19:2] Gk(A) / Lat(VP), Eth "city does not consider returning"

<sup>2</sup> literally "dwelling-down"

<sup>3</sup> literally "you have"

<sup>4</sup> [19:5] Lat(V) / others "What are you going to do, then, since you are subject to the law of your own city, for the sake of your fields and the rest of your belongings? You will altogether renounce your own law and walk according to the law of this city."

<sup>5</sup> [19:5] Gk(A) omit "Look...law."

<sup>6</sup> literally "dwelling-down on"

<sup>7</sup> literally "the"

<sup>8</sup> literally "the professed-things"

<sup>9</sup> [19:8] Lat(V) "and acquit widows and do justice to orphans"

<sup>10</sup> literally "into"

<sup>11</sup> literally "populate-upon"

<sup>12</sup> [19:10] Lat(V) "Therefore, do not covet the riches of"

<sup>13</sup> literally "the"

<sup>14</sup> literally "touch the another's thing"

<sup>15</sup> [19:11] Lat(V) "joy; and neither touch another man's woman, nor lust after her, but desire"

<sup>16</sup> literally "discerning about"

<sup>17</sup> literally "seeking"

<sup>18</sup> literally "seeking-together"

<sup>19</sup> [20:1] Gk(A) / Lat(VP), Eth add

<sup>20</sup> literally "are being-laid into"



worked in-regard-to<sup>1</sup> the poor *man* out of the presents of the Lord, and correctly finished this ministry of the Lord.<sup>2</sup>

8 “Therefore, in-the-presence of the humans, the elm is thought not to be bearing fruit. But they have not come-to-know nor are comprehending, that whenever<sup>3</sup> *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<sup>4</sup> double the amount of fruit,<sup>5</sup> even in-behalf of itself<sup>6</sup> and in-behalf of the elm. Therefore,<sup>7</sup> This is also how the poor *men*, while petitioning the Lord on-behalf of the rich *men*, are bringing their riches<sup>8</sup> to fullness; and again, the rich *men*, while supplying<sup>9</sup> the *things which* are-necessary to the poor *men*, are bringing their souls<sup>10</sup> to fullness. 9 Therefore, both become communers of the work, the righteous *work*.<sup>11</sup> Therefore, the *one who* is doing these *things* will not be left-behind<sup>12</sup> by<sup>13</sup> God; instead, he will have been written<sup>14</sup> into the books of the living-ones.<sup>15</sup>

10 “Happy *are the ones who* are having riches and *are* gaining-insight that they are being enriched from<sup>16</sup> the Lord. For the *one who* is gaining-insight into this will also<sup>17</sup> be able to minister something<sup>18</sup> good.”<sup>19</sup>

## CHAPTER 21

### 1(52.1) Another Parable<sup>20</sup>

He showed to me many trees *which were* not having leaves. Instead, they were seeming<sup>21</sup> to be as-if *they were* dry. For all of *them* were alike. And he said<sup>o</sup> to me, “Are you looking-at these trees?”

“I am looking-at *them*, lord,” I declared<sup>o</sup>. “They are all alike and dry.”

He answered me and said<sup>o</sup>, “These trees which you are looking-at are the *persons who* are residing<sup>22</sup> in this age.”

2 “Then why are they as-if dry and alike?”<sup>23</sup> I declared<sup>o</sup>.

“Because,” he declared<sup>o</sup>, “in this age, neither the righteous *ones* nor the sinners are visibly-distinguishable;<sup>24</sup> instead they are alike. For this age is winter<sup>25</sup> for the righteous *ones*, and they are not visibly-distinguishable, *because* they are residing<sup>26</sup> with the sinners. 3 For, even-as in the winter,<sup>27</sup> the trees *which* have shed<sup>28</sup> their leaves are alike and are not visibly-distinguishable *as to which* are the dry-ones or *which* are the living-ones, in the same manner, in this age, neither the righteous *ones* nor the sinners are visibly-distinguishable, instead all are alike.”

## CHAPTER 22

### 1(53.1) Another Parable

Again he showed to me many trees: Indeed *some* of which were budding, but *some* of which were dry. And he said<sup>o</sup> to me, “Are you looking-at these trees?” he declared.

“I am looking-at *them*, lord,” I declared<sup>o</sup>. “Indeed, the *ones* are budding, but the *others* are dry.”

2 “These trees, the *ones which* are budding, are the righteous *ones*,” he declared<sup>o</sup>, “the *ones who* are going to be residing<sup>29</sup> into the age, the coming age. For the age, the coming age, is summer<sup>30</sup> for the righteous *ones*, but it is winter<sup>31</sup> 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 manifested. And all *persons* will be manifested. 3 For even-as in the summer the fruits of each individual tree are manifested, and we recognize them by their kind, this is also

how the fruits of the righteous *ones* will be manifested; and they, being well-flourishing in that age, will all be known.<sup>32</sup>

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

5 “Therefore, **you**, bear-fruit, in order that your fruit might be known in that summer. But be distancing yourself from many acts and you will never utterly-sin. For the *ones who* are acting *out* the many *acts* also sin much, being distracted<sup>33</sup> about their acts and not-even being-enslaved to their Lord.

6 “Therefore,” he declared<sup>o</sup>, “how is the *man* such *as this* being-able to request something for himself from the Lord and to get<sup>34</sup> *anything while* not being enslaved to the Lord? The *ones who* are being-enslaved to him—those will get<sup>35</sup> their requests for themselves. But the *ones who* are not being-enslaved to the Lord—those will get<sup>36</sup> nothing for themselves. 7 But if-at-any-time a certain *person* might work *only* one act, he is also being-able to be-enslaved to the Lord. For his mindset will not be utterly-destroyed *away* from the Lord; instead he will *still* be-enslaved to him, having his mindset clean. 8 Therefore, if-at-any-time you might do these *things*, you are being-able to bear-fruit into the age, the coming age. And whoever might do these *same* things will bear-fruit.”

## CHAPTER 23

### 1(54.1) Another Parable

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

“Because, lord,” I declared<sup>o</sup>, “I am keeping<sup>37</sup> a station.”

2 “What is a station?” he declared<sup>o</sup>.

“I am fasting, lord,” I declared<sup>o</sup>.

“But what is this fast which *all* of you\* are fasting?” he declared<sup>o</sup>.

“I am fasting, lord,” I declared<sup>o</sup>, “in-the-manner as I had been-accustomed.”

3 “*All* of you\* have not come-to-know *how* to be fasting to the Lord,” he declared<sup>o</sup>. “But-neither is this unprofitable *fast* which you\* are fasting to him a fast at *all*.”

“Why do you say this, lord?” I declared<sup>o</sup>.

“I say to you, *Hermas*,” he declared<sup>o</sup>, “that this is not a fast which *all* of you\* are thinking to be fasting. Instead, **I** will teach you, *Hermas*, what is a fast acceptable and full to the Lord.”

“Yes, lord,” I declared<sup>o</sup>. “You will make me happy, if I might come-to-know what is acceptable to God.”<sup>38</sup>

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

6(55.1) “Be hearing the parable which I am going to be saying to you pertaining to the fast. 7(2) A certain *man* was having a field and many slaves. And *in* a certain part of the field he planted a vineyard for his successors.<sup>39</sup> And after he selected a certain slave *who was* faithful and well-pleasing, honorable,<sup>40</sup> he called him to himself and said<sup>o</sup> to him, ‘Take this vineyard which I planted and fence it till I come; but may you also do nothing else to the vineyard. And observe this instruction of mine, and you will be free in **my** presence.’

“But the master of that slave went-forth into his journey-abroad. 8(3) But after he went-forth, the slave took the vineyard and fenced it. And after he had finished the fencing of the vineyard, he saw that the vineyard was full of vegetations. 9(4) Therefore, he rationalized in himself, saying, ‘I have finished this instruction of the lord. *Next*, I may dig *some* remaining *portion* of the vineyard; and it will be more-attractive *after* it has been dug. And not having vegetations, it will give more fruit, *since the fruit will no longer* be choked by the vegetations.’ After he took the vineyard, he dug it and he was plucking-out all the vegetations, the *ones*

<sup>1</sup> [20:7] Gk(A,Ber5513) / Gk(X1172) “worked on-behalf-of”

<sup>2</sup> [20:7] Gk(X1172), etc. / Gk(A) add

<sup>3</sup> [20:8] Gk(X1172), etc. / Gk(A), Lat(V), Eth “if-at-any-time”

<sup>4</sup> [20:8] Gk(X1172) / Gk(A) “is giving”

<sup>5</sup> [20:8] Gk(X1172) / Gk(A) “double fruit”

<sup>6</sup> [20:8] Gk(A,X1172) / Gk(Ber5513) “it”

<sup>7</sup> [20:8] most / Gk(X1172) add

<sup>8</sup> [20:8] Gk(X1172) is neuter / Gk(A) is masculine

<sup>9</sup> [20:8] Gk(A,Ber5513,M?) / Gk(X1172) “supplementing”

<sup>10</sup> [20:8] Gk(A), Lat(P) / Lat(V), Eth are muddled / possible emendation “prayers”

<sup>11</sup> [20:9] Gk(X1172), etc. / Lat(V) “of good works” / Eth “of righteous works”

<sup>12</sup> literally “left-behind-in”

<sup>13</sup> [20:9] Gk(X1172), etc. / Gk(A) “from”

<sup>14</sup> [20:9] Gk(X1172) / Gk(M?) “written-in” / Gk(A) “written-on”

<sup>15</sup> [20:9] Gk(X1172), etc. / Lat(V) “of life”

<sup>16</sup> [20:7] Gk(A,X1172) (Gk ‘para’ / Gk(M) (Gk. ‘apo’) – both words mean the same thing in this context

<sup>17</sup> [20:10] Gk(X1172) / Gk(M), Lat(VP), Eth, Cop(S) omit “also”

<sup>18</sup> [20:10] Gk(Ber5513), Lat(VP) / Gk(M?), Cop(S) “the” / Gk(X1153) “the something”

<sup>19</sup> [20:10] Gk(X1172), Lat(P), etc. / Gk(Ber5513), Lat(VP) omit “good” / Gk(A) omit “For the *one*

*who*...good.”

<sup>20</sup> [21:1] Gk(A) (“Another Parable”) / Gk(X1172) “Parable 4” / Gk(M), Lat(VP) “Parable 3” / Eth omit

<sup>21</sup> literally “being-thought”

<sup>22</sup> literally “dwelling-down”

<sup>23</sup> [21:2] Lat(V) “Why do they resemble those which are dry?”

<sup>24</sup> literally “are being-made-to-appear” (also in next occurrences in verses 2–3)

<sup>25</sup> may also be translated “storm” (which is the Greek word for “winter”)

<sup>26</sup> literally “dwelling-down”

<sup>27</sup> may also be translated “storm” (which is the Greek word for “winter”)

<sup>28</sup> literally “thrown-off”

<sup>29</sup> literally “dwelling-down”

<sup>30</sup> [22:2] Gk(A) “is the throne”

<sup>31</sup> may also be translated “storm” (which is the Greek word for “winter”)

<sup>32</sup> [22:3] Lat(V) “and all the merry and joyful will be restored in that age.”

<sup>33</sup> literally “pulled-about”

<sup>34</sup> literally “taken”

<sup>35</sup> literally “take”

<sup>36</sup> literally “take”

<sup>37</sup> literally “having/holding”

<sup>38</sup> [23:3] M, Pamb, Lat(P), CC / Gk(A), Lat(V), Eth omit “Yes, lord....acceptable to God.” [Lat(P), CC read “and I declares” instead of “Yes, I declared”]

<sup>39</sup> [23:7] Lat(V) add

<sup>40</sup> [23:7] Gk(A) (something may have dropped from the text though) / others “respectable to him”

being in the vineyard. And that vineyard became most-attractive and well-flourishing, not having *any* vegetations choking it.

10(5) “After a time, the master of the slave and of the field also came and entered into the vineyard. And after he saw the vineyard having been fenced attractively, but even still, *for it* to have been dug, and all the vegetations having been plucked-out, and the vines being well-flourishing, he was made-to-rejoice extremely on-the-basis-of the work of the slave. 11(6) Therefore, after he called his son to himself, the beloved *one* whom he was having for an heir, and the friends whom he was having for counselors, he told<sup>1</sup> them as-much-as he instructed his slave *to do* and as-much-as he found having come-to-be. Those *individuals* rejoiced *along* with the slave on-the-basis-of the attestation which his master testified *about* him.

12(7) “And he said<sup>2</sup> to them, ‘**I** professed freedom to this slave, if-at-any-time he might observe the instruction which I instructed him *to do*. But he observed my instruction, and he added a beautiful work to the vineyard, and pleased **me** extremely. Therefore, in-requit-for the work which he worked, I am wanting to make him a fellow-heir with my son, because, after the beautiful *thought* came-into-his-mind, he did not neglect it, instead he finished it.’ 13(8) The son of the master was together well-pleased with this purpose, in order that the slave might be a fellow-heir with the son.

14(9) “After a few days, he<sup>2</sup> *having called his friends together*,<sup>3</sup> 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<sup>4</sup> up the *things which* were-sufficient for himself; but he gave-over the rest to his fellow-slaves. 15(10) But the fellow-slaves, after they took the meats, were made-to-rejoice, and they began to be praying in his behalf, in order that he might find *even* greater favor in-the-presence of his master, because he made-use-of them in-this-manner. 16(11) The master heard all these things *which were* having come-to-be; and *once* again, he was made-to-rejoice extremely over his act. The master *once* again called-together his friends and his son, and brought-a-message to them *about* his act, which the slave acted out using the meats which he took. But the *men who had been called* became still more well-pleased-together for the slave to become a fellow-heir with the son.”

17(56.1) I said<sup>5</sup>, “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<sup>6</sup>. “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 his instructions.<sup>5</sup> 19(3) But if-at-any-time you might do any good in addition to the instructions of God, you will acquire for yourself more-excessive glory, and will be more glorious in-the-presence of God than you were going to be. Therefore, if-at-any-time, *while* observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if-at-any-time you might keep them in accordance with **my** instructions.”

20(4) I said<sup>6</sup> to him, “Lord whatsoever you might instruct to me, I will observe; for I have come-to-know that **you** are with **me**.”

“I will be with you,” he declared<sup>6</sup>, “because you have such eagerness to be having the *act of* doing-good. But I will also be with all *others*, as-many-as have the same eagerness,” he declared<sup>6</sup>. 21(5) “This fast, *while* the instructions of the Lord are being kept, is extremely beautiful,” he declared<sup>6</sup>.

“Therefore, this is how you will observe this fast which are you are going to be keeping: 22(6) First of all, guard<sup>6</sup> yourself from every wicked word and every wicked desire,<sup>7</sup> and cleanse your heart from all the vanities of this age. If-at-any-time you might observe these *things*, this fast will be complete for you.

23(7) “But you will do it in-this-manner: After you completely-finished the *things which* have been written, on<sup>8</sup> that day which you are fasting, may you taste nothing except<sup>9</sup> bread and water, *giving thanks to God*.<sup>10</sup> And after you *have* counted-up<sup>11</sup> the amount of the expense *from* out of the meats which you were going to be gnawing on that day on<sup>12</sup> which you were going to be doing a fast, you will<sup>13</sup> give it to a widow, or to an orphan, or to *someone who is* being-made-to-be-lacking. And this is how you will be-humble-minded, in order that the *one who* has taken *benefit from* out of your humble-mindedness might fill-up his-own soul and might pray to the Lord on your behalf.<sup>14</sup> 24(8) Therefore, if-at-any-time

you might finish your<sup>15</sup> fast in the manner which I instructed<sup>16</sup> you, your sacrifice will be acceptable in-the-presence of God,<sup>17</sup> 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;<sup>18</sup> and the public-service being worked in this manner is beautiful, and cheerful, and very-acceptable to the Lord.

25(9) “This is how **you** will keep these *things, together* with your children and your whole house. But after you keep them, you will be happy. And as-many-as, after they hear, might keep these *things*, they will *also* be happy; and as-much-as they might request for themselves from the Lord, they will get<sup>19</sup> for themselves.”

26(57.1) I beseeched him much, in order that he might make-clear to me the parable of the field, and the master, and the vineyard, and the slave (the *one who* fenced the vineyard), and the fence-posts, and the vegetations (the *ones* having been plucked-out of the vineyard), and the son, and the friends, the counselors. For I 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.<sup>20</sup> You are not being-indebted to be inquiring anything at-all,”<sup>21</sup> 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<sup>2</sup> to him, “Lord, as-much-as you might show to me, but might not make-clear—it will be in vain *for me* to have seen it and not to comprehend what it is. Likewise, if-at-any-time you might even utter parables to me and might not decipher them to me, I will have heard something from you in<sup>22</sup> vain.”

28(3) But he answered me again, saying, “Whoever might be a slave of God and might be having the Lord in his heart,” he declared<sup>6</sup>, “requests for intelligence for himself and gets<sup>23</sup> it, and he deciphers every parable; and the words of the Lord, said to him through parables, become known. But as-many-as are weak and inactive<sup>24</sup> in their petition, these *men* waver *whether or not* to be requesting anything for themselves from the Lord. 29(4) But the Lord is full-of-compassion and is giving to the *ones who* are requesting for themselves unceasingly.<sup>25</sup> But **you** have been empowered by the holy<sup>26</sup> messenger, and you have gotten<sup>27</sup> from such a petition, and you are not inactive.<sup>28</sup> Why are you not requesting for yourself and getting<sup>29</sup> intelligence from the Lord?”

30(5) I said<sup>2</sup> to him, “Lord, since **I** have you with myself, I have an obligation to be requesting *anything* for myself from you and to be inquiring-of you. For **you** are showing to me all *things* and you are uttering with **me**. But if I was looking-at or hearing these things without<sup>30</sup> you, I would be asking the Lord, in order that he might be making it clear to me.”

31(58.1) He declared<sup>6</sup>, “I have presently spoken to you, that you are clever<sup>31</sup> 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 be hearing, and gain-insight into this,” he declared<sup>6</sup>. 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.<sup>32</sup> But the slave is the son of God. But the vines are this people whom he planted. 33(3) But the fence-posts are the holy messengers of the Lord, the *ones who* are holding his people together. But the vegetations, the *ones* having been plucked-out of the vineyard, are lawlessnesses of the slaves of God. But the meats, which he sent to him *from* out of his dinner, are the instructions which he gave to his people through his son. But the friends and counselors *are* the holy messengers, the *ones who* were created first. But the journey-abroad of the master *is* the time, the *time* exceeding until<sup>33</sup> his presence.”

34(4) I said<sup>2</sup> to him, “Lord, all *these things* are great and marvelous, and all *things* are holding *together* gloriously. Therefore,” I declared<sup>6</sup>, “how was **I** being-able to comprehend these *things*? But-neither *is there* another *man among*<sup>34</sup> the humans, even-if-at-any-time a certain *one* might be extremely intelligent, who is being-able to comprehend them. Still, lord,” I declared<sup>6</sup>, “make-clear to me what I am going to be inquiring.”

<sup>15</sup> [23:24] Gk(Pseudo-Athanasios) / others omit “Therefore” and “your”

<sup>16</sup> [23:24] Gk(Pseudo-Athanasios) “enjoined”

<sup>17</sup> [23:24] Gk(A, Ant) / Gk(Pseudo-Athanasios), Lat(VP) “Lord”

<sup>18</sup> [23:24] Gk(Pseudo-Athanasios) add

<sup>19</sup> literally “take”

<sup>20</sup> literally “self-pleasing into the *result* to be inquiring”

<sup>21</sup> literally “wholly”

<sup>22</sup> literally “into”

<sup>23</sup> literally “takes”

<sup>24</sup> literally “non-working”

<sup>25</sup> [23:29] Gk(A), Lat(VP) / M “without-wavering”

<sup>26</sup> [23:29] Gk(A) / M “glorious”

<sup>27</sup> literally “taken”

<sup>28</sup> literally “non-working”

<sup>29</sup> literally “taking”

<sup>30</sup> literally “devoid of”

<sup>31</sup> literally “crafty”

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

<sup>33</sup> literally “into”

<sup>34</sup> literally “a different *one* of”

<sup>1</sup> literally “he says to”

<sup>2</sup> [23:14] Gk(A) / Lat(VP) “the master of the house”

<sup>3</sup> [23:14] Lat(V) add

<sup>4</sup> literally “lifted”

<sup>5</sup> [23:18] Lat(VP), Eth / Gk(A) omit “Keep the instructions....instructions.” (by scribal error?)

<sup>6</sup> [23:22] translated elsewhere “observe” / Gk(Pseudo-Athanasios) “guard to fast from”

<sup>7</sup> [23:22] Gk(Pseudo-Athanasios) “report”

<sup>8</sup> [23:23] Gk(Pseudo-Athanasios) “purify your heart from every defilement and revenge, and base covetousness. And on”

<sup>9</sup> [23:23] Gk(Pseudo-Athanasios) “fast, be content with”

<sup>10</sup> [23:23] Gk(Pseudo-Athanasios) “bread and herbs, giving thanks to God”

<sup>11</sup> literally “counted-together”

<sup>12</sup> [23:23] Gk(Pseudo-Athanasios) “Count-up the amount of the meal’s cost”

<sup>13</sup> [23:23] Gk(Pseudo-Athanasios) “do a fast, on that day”

<sup>14</sup> [23:23] Gk(Pseudo-Athanasios) “in need, so that having clearly filled up his soul, he will pray to the Lord in your behalf.”

35(s) “Be speaking, if *there* is something you are wishing to ask,” he declared°.

“Why is the son of God represented in a manner of a slave in the parable?” I declared°.

36(59.1) “Be hearing,” he declared°. “The son of God is not<sup>1</sup> represented in a manner of a slave, *but* instead is represented in great authority and lordship.”

“How, lord?” I declared°. “I do not comprehend.”

37(2) “Because,” he declared°, “God planted the vineyard, that is *to say*, he created the people and delivered them to his son. And the son appointed the messengers to be keeping them with *him*. And he himself cleansed their sins, after he labored much and has drawn-out much labor. For not-one vineyard is being-able to be dug devoid of labor or toil. 38(3) Therefore, after he cleansed the sins of the people, he showed 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.”

“But be hearing why the Lord took his son and the glorious messengers as counselors regarding<sup>3</sup> the inheritance of the slave. 40(5) The spirit (the holy, the preexisting, the *one* creating all the creation), God caused-to-reside<sup>4</sup> into *some* flesh in which he was wishing.<sup>5</sup> Therefore, this flesh, in which the spirit, the holy *spirit*, resided,<sup>6</sup> beautifully became-enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely<sup>7</sup> nothing. 41(6) Therefore, after *this* flesh acted-as-a-citizen beautifully and purely, and after it labored-together with the spirit and worked-together *with it* in every affair,<sup>8</sup> after it behaved strongly and manfully, he picked it for himself *to be* a communer of the spirit, the holy *spirit*. For he<sup>9</sup> was pleased with the journey<sup>10</sup> of this flesh, because it was not stained on the earth *while* having the spirit, the holy *spirit*. 42(7) Therefore, he took the son and the messengers, the glorious *ones*, for counselors, in order that this flesh, after it blamelessly became-enslaved to the spirit, might also have a certain place of tenting,<sup>11</sup> and *that* it might not seem<sup>12</sup> to have lost the wage of its slavery. For<sup>13</sup> all flesh, the *flesh* which was found unstained and blotless, in which the spirit, the holy *spirit*, resided,<sup>14</sup> will take a wage for itself.<sup>15</sup> 43(8) You also have the deciphering of this parable.”

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

“Now be hearing,” he declared°. “Be keeping<sup>16</sup> this flesh of yours clean and unstained, in order that the spirit, the *one* residing<sup>17</sup> in it, might testify to it and your flesh might be pronounced-righteous. 45(2) Be looking *out*, lest-perhaps *the* thought might ascend upon your heart, that this flesh of yours is corruptible<sup>18</sup> and you will misuse it in some stain. If-at-any-time you might be staining your flesh, you will also stain the spirit, the holy *spirit*. But if-at-any-time you might be staining your flesh, you will not live for yourself.”

46(3) “But, lord,” I declared°, “if some former ignorance has come-to-be before<sup>19</sup> these words might *have* been heard, how might the human, the *one* who stained his flesh, be saved?”

“Concerning<sup>20</sup> the former ignorant-actions,” he declared°, “*it is possible*<sup>21</sup> by-means-of God alone to give a healing. For all authority is his. 47(4) But for now, preserve yourself; and the Almighty Lord, in his great mercy, will heal prior transgressions,<sup>22</sup> if-at-any-time, for the remaining *time*, you might not stain your flesh nor-even the spirit. For both *of them* are communal,<sup>23</sup> and *one* is not being-

able to be stained devoid of the other. Therefore, be keeping<sup>24</sup> both *of them* clean, and you will live for yourself to God.”

## CHAPTER 24

### 1(61.1) Parable 6

*While* I was sitting myself in my house and glorifying the Lord concerning<sup>25</sup> all *things* which I had seen, and *while* I was discussing-together<sup>26</sup> about the instructions (because *they are* beautiful, and powerful, and cheerful, and glorious, and being-able to save a soul of a human), I was saying in 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* in 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,<sup>27</sup> instead dress yourself with the faith of the Lord, and go in them yourself; for **I** will empower you in them. 3 These instructions are beneficial to the *ones* who are going to be changing-their-mind. For if-at-any-time they might not go in them, their change-of-mind is in vain. 4 Therefore, *all of you\**, the *ones who are* changing-your\*-minds, may you\* throw-off the wickednesses of this age, the *wickednesses which are* wearing you\* down. But after you\* dressed yourselves with every excellence of righteousness, you\* will be able to keep these instructions and to add no-more to your\* sins. For if you\* might not add to your former sins, you\* will eliminate many of your\* former sins.<sup>28</sup> Therefore, *all of you\**, go in these instructions of mine and you\* will live for yourselves to God. All these *things* have been uttered to you\* by **me**.”

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

“May we be going, lord,” I declared°.

And we came into a certain plain. And he showed° to me a shepherd, a young-man having dressed himself with a suit<sup>29</sup> of robes; the complexion *of it* was saffron. 6 But he was tending an extremely numerous *amount* of sheeps. And these sheeps, *each one* was as-if it was luxuriating and extremely indulging and skipping cheerfully here and-to-there. And the shepherd himself was cheerful over his flock; and his appearance was extremely cheerful, and he was running-around among<sup>30</sup> his sheeps. And I saw other sheeps which were indulging and luxuriating in one place, but not leaping.<sup>31</sup>

7(62.1) And he said° to me, “Are you looking-at this shepherd?”

“I am looking-at *him*, lord,” I declared°.

“This is a messenger of luxury and delusion,” he declared°. “He wears down the souls of the slaves of God who are empty,<sup>32</sup> and he turns them *upside-down* from the truth, deluding them with the desires, the wicked *desires*, in which they are being-lost. 8(2) For they are forgetting the instructions of the God, the living *God*, and are going in delusions and vain luxury. And they are being-lost under the power of this messenger, indeed some into death, but some into destruction.”<sup>33</sup>

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

“Be hearing,” he declared°. “*The* sheeps which you saw *which are* cheerful and skipping *about* are these: the *ones who*, in<sup>34</sup> the end, have pulled themselves away from God and have delivered themselves to the desires<sup>35</sup> 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<sup>36</sup> the name of God.<sup>37</sup> Therefore, the death is of the *ones* such as *these*.<sup>38</sup> 10(4) But *the* sheeps which you saw *which are* not skipping *about*, *but* instead, *are* being tended in one place, are these: the *ones* who have, indeed, delivered themselves to luxuries and delusions,<sup>39</sup> but reviled nothing against<sup>40</sup> 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.”<sup>41</sup>

<sup>1</sup> [23:36] Lat(VP), Eth / Gk(A) omit “not”

<sup>2</sup> [23:39] Lat(VP) / Gk(A), Eth omit “Then he declared, ‘So you see...his Father.’ (by scribal error)”

<sup>3</sup> literally “about”

<sup>4</sup> literally “caused-to-dwell-down”

<sup>5</sup> [23:40] Gk(A) / Lat(V) “Because the messenger hears the Holy Spirit, which was the first of all that was poured into a body in which God might dwell. For understanding placed it in a body as seemed proper to him.” / Lat(P) “For that Holy Spirit which was created pure *first* of all in a body in which it might dwell-down, God made and appointed a chosen body which pleased him.” / Eth “The Holy Spirit, who created all things, downed-down in a body in which he wished to dwell.”

<sup>6</sup> literally “dwelled-down”

<sup>7</sup> literally “wholly”

<sup>8</sup> [23:41] Gk(A) / Lat(V) “Therefore, this body into which the Holy Spirit was led, was subject to that Spirit, walking rightly, modestly, and chastely, and did not at all defile that Spirit. Therefore, since that body had always obeyed the Holy Spirit, and had labored rightly and chastely with it, and had not at any time given way, that wearied body passed its time as a slave; but having strongly approved itself along with the Holy Spirit, it was received unto God.” / Lat(P) is similar / Eth “That body served well in righteousness and purity, nor did it ever defile that Spirit, and it became his partner, since that body pleased God.”

<sup>9</sup> [23:41] Gk(A) / Lat(VP) “for God” or “for the Lord”

<sup>10</sup> literally “going”

<sup>11</sup> literally “of tenting-down”

<sup>12</sup> literally “thought”

<sup>13</sup> [23:42] Lat(VP) / Gk(A), Eth “might not appear that the reward, for”

<sup>14</sup> literally “dwelled-down”

<sup>15</sup> [23:42] Lat(VP) / Gk(A), Eth omit “will receive a wage for itself”

<sup>16</sup> elsewhere translated “observing”

<sup>17</sup> literally “dwelling-down”

<sup>18</sup> literally “heart for this flesh of yours to be corruptible”

<sup>19</sup> literally “prior”

<sup>20</sup> literally “about”

<sup>21</sup> literally “it is powerful/able”

<sup>22</sup> [23:47] Lat(VP) / Gk(A) omit “But for now preserver...transgressions.” / Eth omit all but “But preserve yourself now.”

<sup>23</sup> [23:47] PPrag / others “together”

<sup>24</sup> elsewhere translated “observing”

<sup>25</sup> literally “about”

<sup>26</sup> literally “seeking-together”

<sup>27</sup> literally “wholly”

<sup>28</sup> [24:4] Lat(V) / Gk(A), Lat(P), Eth omit “eliminate many of your former sins”

<sup>29</sup> literally “composition”

<sup>30</sup> literally “in”

<sup>31</sup> [24:6] Gk(Pseudo-Athanasios) add

<sup>32</sup> [24:7] Gk(A), M / Gk(Ath2), Lat(VP), Eth omit “who are empty”

<sup>33</sup> [24:8] Gk(A), Lat(V) “apostasy” / Eth “ruin”

<sup>34</sup> literally “into”

<sup>35</sup> [24:9] others “the luxuries and delusions”

<sup>36</sup> literally “into”

<sup>37</sup> [24:9] others “of the Lord”

<sup>38</sup> [24:9] Gk(Pseudo-Athanasios) / others “Therefore, they are appointed to death.”

<sup>39</sup> [24:10] Lat(VP), Eth (also found in Gk(Ath)) / Gk(A) omit “of this age...delusions”

<sup>40</sup> literally “into”

<sup>41</sup> [24:10] Gk(Pseudo-Athanasios) “Therefore, corruption has a hope of a rising up to a certain point.”

11(5) Again we stepped-forward a short *distance*. And he showed<sup>1</sup> to me a great shepherd, whose appearance was as-if *he* was savage.<sup>1</sup> He was set-about with a white goat skin, and he was having a certain pouch on his<sup>2</sup> shoulders, and a stick *which* was extremely hard and having gnarls, and a great whip. And the look he was having was very-bitter, so-as for me to be filled-with-fear of him; such was the look he was having. 12(6) Therefore, this shepherd was taking-alongside the sheeps from the shepherd, the young-man—those *sheeps* who were indulging and luxuriating, but not skipping *about*. And he was throwing them into a certain place *which* was precipitous and full-of-thorns and full-of-thistles, so that the sheeps were not being-able<sup>3</sup> to disentangle themselves from the thorns and thistles, *but* instead to be being entangled into the thorns and thistles. 13(7) Therefore, these *sheeps*, having been entangled, were tending themselves in the thorns and thistles, and were extremely miserable, being flayed by him. And he was driving them around here and-to-there, and was not giving them a resting-up; and those sheeps were not standing-well at-all.<sup>4</sup>

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<sup>5</sup> at-all.<sup>6</sup> 15(2) I said<sup>7</sup> to the Shepherd, the *one who* was uttering with *me*, “Lord, who is this shepherd, the *one who* is compassionless<sup>7</sup> in-this-manner and bitter and is not being-moved-with-compassion at-all<sup>8</sup> over these sheeps?”

“This is the messenger of the punishment,” he declared<sup>9</sup>. “But he is one *from* out of the messengers, *one* of the righteous messengers, but *who* is being set<sup>9</sup> over the punishment. 16(3) Therefore, he takes-alongside the *ones who* are being misled-away from God and *have* gone in the desires and delusions of this age; and he punishes them exactly-as they are deserving<sup>10</sup> with terrible and various punishments.”

17(4) “Lord,” I declared<sup>9</sup>, “I am wanting to know what sort of various punishments these are.”

“Be hearing,” he declared<sup>9</sup>. “The tortures and punishments are various.<sup>11</sup> The tortures are of-this-lifetime. For indeed the *ones* are punished by-means-of deprivations, but the *others* by-means-of lackings, but the *others* by-means-of various weaknesses, but the *others* by-means-of every instability; but the *others* are being outraged by unworthy-things and are suffering by-means-of many different *types* of acts. 18(5) For many *individuals*, becoming unstable in their deliberations, apply themselves to many *things*, and nothing at-all<sup>12</sup> progresses for them. And they are saying, that they themselves are not being guided-along-a-good-path<sup>13</sup> in their acts, and it does not ascend upon their heart that they acted *out* wicked works. Instead, they incriminate the Lord. 19(6) Therefore, whenever they might be being put-under-tribulation with every tribulation: Then they are delivered to *me* for good discipline; and they are being made-strong in the faith of the Lord; and, for the remaining days of their life, they are enslaved to the Lord in a clean heart.

20 “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<sup>14</sup> *that* they each have suffered righteously<sup>15</sup> according to *the measure* of his<sup>16</sup> 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<sup>17</sup> in every act of theirs,<sup>18</sup> getting<sup>19</sup> from the Lord all *things*, as-much-as<sup>20</sup> they might be requesting for themselves. And then they glorify the Lord, that they were delivered to *me* and no-longer suffer any<sup>21</sup> of the wicked *things*.”

21(6.1) I said<sup>9</sup> to him, “Lord,” I declared, “still<sup>22</sup> make this clear to me.”

“What are you seeking-for?” he declared<sup>9</sup>.

“Lord,” I declared<sup>9</sup>, “if whether the *ones who* are luxuriating and being deluded are being tortured for the same length of time as<sup>23</sup> they are luxuriating and being deluded?”

He said<sup>9</sup> to me, “They are tortured for the same time.”<sup>24</sup>

22(2) “Lord,” I declared<sup>9</sup>, “they are not being tortured for an adequate time.<sup>25</sup> For<sup>26</sup> it is necessary for the *ones who* are luxuriating and forgetting God to be being tortured seven-times *as much*.”

23(3) He said<sup>9</sup> to me, “You are senseless and do not comprehend the power of the torture.”

“For if I was comprehending, lord,” I declared<sup>9</sup>, “I would not have been inquiring-of you<sup>27</sup> in order that you might make it clear to me.”

“Be hearing,” he declared<sup>9</sup>, “to the power of both. 24(4) The time of the luxury and delusion is one hour, but the hour of the torture has power for thirty days. Therefore, if-at-any-time a certain *person* might<sup>28</sup> luxuriate himself or might be deluded for one day but might be tortured for one day, the<sup>29</sup> day of the torture is having-strength<sup>30</sup> for a whole year-long-period. Therefore, for as many days as someone might luxuriate, he is being tortured<sup>31</sup> for as many<sup>32</sup> years. 25(5) Therefore, you see,<sup>33</sup> he declared<sup>9</sup>,<sup>34</sup> “that the time of the luxury and delusion is least,<sup>35</sup> but that the *time* of punishment and torture is much.”

26(6.1) “Since,<sup>36</sup> lord,” I declared<sup>9</sup>, “I do not wholly comprehend *about* the time of<sup>37</sup> the delusion and luxury and torture, make it *shining-clear*<sup>38</sup> to me more shining-clear.”

27(2) He answered me *and* said<sup>9</sup>, “Your senselessness is consistent, and you do not want to cleanse your heart and to be being-enslaved to God. Be looking *out*,” he declared<sup>9</sup>, “lest perhaps the time might be fulfilled and it might be found that *you* are senseless. Now,<sup>39</sup> be hearing,” he declared<sup>9</sup>, “in order that you might comprehend as you are wishing. 28(3) The *person who* is luxuriating and is being deluded for one day and *who* is acting *out things* which he wishes, has dressed himself in much senselessness and is not comprehending the act which he is doing. For<sup>40</sup> he forgets into the next-day what he acted the day before. For the luxury and delusion have no memory, because of that senselessness with which they have dressed themselves. But whenever the punishment and the torture might be glued to the human as-much-as one day, he is punished and tortured as-long-as<sup>41</sup> a *whole* year. For the punishment and the torture have great memories. 29(4) Therefore, the *person who* is being tortured and being punished for the whole year-long-period, then remembers the luxury and delusion, and he knows that, due to them, he is suffering the wicked *things*. Therefore, every human who<sup>42</sup> is luxuriating and being deluded is tortured in-this-manner, because, *while* having life, he has delivered himself into death.”

30(5) “What kinds of luxuries are harmful, lord?” I declared<sup>9</sup>.

“Every act, which, if it might be being done at-any-time sweetly, is a luxury for the human,” he declared<sup>9</sup>. “For *example*, even the<sup>43</sup> irritable *man*, by giving satisfaction to his passion,<sup>44</sup> is luxuriating. And the adulterer, and the *one* addicted-to-intoxication, and the calumniator, and the liar, and the<sup>45</sup> greedy-person, and the defrauder, and the *one who* is doing the *things* like these, makes satisfaction to his own sickness.<sup>46</sup> Therefore, he luxuriates in<sup>47</sup> his act. 31(6) All luxuries<sup>48</sup> and delusions<sup>49</sup> are harmful to the slaves of God. Therefore, due to these delusions, the *ones who* are being punished and being tortured are suffering.

32(7) “But there are also luxuries *which* are saving the humans. Therefore,<sup>50</sup> many, *while* working a good *thing*,<sup>51</sup> are luxuriating, carrying themselves by the pleasure *which this gives* to themselves.<sup>52</sup> Therefore, this *type* of luxury is

<sup>23</sup> literally “for the same time, as-much-as”

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

<sup>25</sup> [24:22] Gk(F), Lat(VP) / Gk(AM,X4707) omit “I said, ‘Lord...adequate time”

<sup>26</sup> [24:22] Gk(A,X4707?), Lat(VP) / Gk(M) omit “For”

<sup>27</sup> [24:23] Gk(M,X4707), Lat(V) / Gk(A), Lat(V) omit “you”

<sup>28</sup> [24:24] Gk(A) / others, Gk(X4707?) “time he might”

<sup>29</sup> [24:24] Gk(AM,X4707) / Gk(Ath2), Eth “that”

<sup>30</sup> [24:24] Gk(AM,X4707) / Lat(VP), Eth “torture will have-strength”

<sup>31</sup> [24:24] Gk(AM,X4707) / Gk(Ath2), Eth “he will be tortured”

<sup>32</sup> literally “for so-many”

<sup>33</sup> literally “are looking-at”

<sup>34</sup> [24:25] Gk(AM,X4707), Lat(V) / Gk(Ath2), Lat(P), Eth omit “he declared”

<sup>35</sup> [24:25] Gk(Pseudo-Athanasios) “is nothing”

<sup>36</sup> [24:26] Gk(M,X4707?), Lat(VP), Eth / Gk(A) “Still”

<sup>37</sup> [24:26] Gk(M,X4707) / Gk(A), Eth “about the time of” / Gk(F) “about the” / Lat(VP) “this time of”

<sup>38</sup> [24:26] Gk(M,X4707) / Gk(A) “shining-clear”

<sup>39</sup> [24:27] Gk(X4707), Lat(V), Eth / Gk(A) “Therefore” / Lat(P) “Now therefore” / Gk(M) lacuna in manuscript (either “[There]fore” or “[N]ow”)

<sup>40</sup> [24:28] Gk(A) / L(P), Eth “And” / Lat(V) “And-even” / Gk(M,X1828?) omit

<sup>41</sup> literally “until”

<sup>42</sup> literally “the *one*”

<sup>43</sup> [24:30] Gk(X1828) “a”

<sup>44</sup> literally “by making his passion adequate”

<sup>45</sup> [24:30] Gk(X1828), etc. / Gk(M) omit “the”

<sup>46</sup> literally “makes his own sickness adequate”

<sup>47</sup> [24:30] Gk(M) / Gk(A) “luxuriates on-the-basis of”

<sup>48</sup> [24:30] Gk(M,X4707?) / Gk(A) “All the luxuries” / Gk(Ath2) “But the acts”

<sup>49</sup> [24:30] Gk(AM,X4707) / Lat(VP) add

<sup>50</sup> [24:32] Gk(M,X4707?) / Gk(Ath2), Lat(VP), Eth “For” / Gk(A) omit

<sup>51</sup> [24:32] Gk(AM,X4707), Eth / Gk(Ath2) “working good *things*” / Lat(VP) “working goodness”

<sup>52</sup> [24:32] Gk(MA), Lat(VP) / Gk(X4707) omit “carrying...themselves” / Gk(Ath2), Eth omit “themselves...themselves”

<sup>1</sup> literally “as-if of-the-field to the appearance”

<sup>2</sup> literally “the”

<sup>3</sup> literally “so-as for the sheeps not to be being-able”

<sup>4</sup> literally “wholly”

<sup>5</sup> literally “toleration”

<sup>6</sup> literally “wholly”

<sup>7</sup> literally “bowelless”

<sup>8</sup> literally “wholly”

<sup>9</sup> literally “laid”

<sup>10</sup> usually translated “worthy”

<sup>11</sup> [24:17] Lat “The punishments and tortures which men suffer daily in their lives.” / Gk(Pseudo-Athanasios) “for when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses.”

<sup>12</sup> literally “wholly”

<sup>13</sup> literally “saying for themselves not to be being guided-along-a-good-way”

<sup>14</sup> [24:20] Gk(Ath2), Lat(VP), Eth / Gk(M,Ath1,X4707?), etc. omit “is” & “and”

<sup>15</sup> [24:20] Lat(VP) / Gk(A) omit “But if...deeds.” / Eth becomes very condensed here. / Gk(Pseudo-Athanasios) “And they are not able to bear for their remaining days to turn and be enslaved the Lord in a clean heart. But if-at-any-time they might change-their-mind and become sober again, then they understand that they were not prosperous on account of their wicked deeds; and then they glorify the Lord, because he is a righteous judge, and because they have suffered righteously, and were punished”

<sup>16</sup> [24:20] Gk(Ath1,M,X4707), etc. / Gk(Ath2), Lat(VP) “their”

<sup>17</sup> literally “-way”

<sup>18</sup> [24:20] Gk(AM,X4707) “[in every] act” / Lat(VP) “in their acts”

<sup>19</sup> literally “taking”

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

<sup>21</sup> literally “nothing”

<sup>22</sup> [24:21] Gk(A,X4707) / Gk(M) add

beneficial to the slaves of God and it acquires life for the human, for the *one* such as *this*.<sup>1</sup> But the harmful luxuries (the *ones* having been previously-stated),<sup>2</sup> acquire torture and punishment for them.<sup>3</sup> But if-at-any-time they might remain-in<sup>4</sup> them<sup>5</sup> and might not change-their-mind, they acquire death for themselves.”

## CHAPTER 25

### 1(66.1) Parable 7<sup>6</sup>

After a few days, I saw him *going* into the plain, the same *one* whereat I had also seen the shepherds. And he said<sup>7</sup> to me, “What are you seeking-for?”

“Lord,” I declared<sup>8</sup>, “I am-present<sup>9</sup> to ask you,<sup>8</sup> in order that you might direct the shepherd,<sup>9</sup> the shepherd for the punishment<sup>10</sup> to go out of my house, because he is putting me<sup>11</sup> under extreme tribulation.”

“It is necessary,” he declared<sup>9</sup>, “for you to be put-under-tribulation. For this,” he declared, “<sup>12</sup>is what the glorious messenger ordered concerning you. For he also<sup>13</sup> wants you to be tried.”

“For what did I do, lord,” I declared<sup>9</sup>, “*that is so wicked* in order that I might be delivered to this messenger?”

2 “Be hearing,” he declared<sup>9</sup>. “Indeed, your sins *are* many. Instead, *they are* not so-many, so-as for you<sup>14</sup> to be delivered to this<sup>15</sup> messenger. Instead, your house worked great sins and lawless-deeds,<sup>16</sup> and the glorious messenger has been embittered at their works. For this is also<sup>17</sup> why he directed for you<sup>18</sup> 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.”<sup>19</sup>

3 I said<sup>9</sup> 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 being-able to be put-under-tribulation,” he declared<sup>9</sup>, “unless **you**, the head of the whole house, might be put-under-tribulation. For when you are put-under-tribulation, those *individuals* will also be put-under-tribulation out of obligation; but when you are standing-well, they are not being-able to be having any tribulation *at all*.”

4 “Instead, behold, lord,” I declared<sup>9</sup>, “they have changed-their-mind out of their whole heart.”<sup>20</sup>

“**I** also have come-to-know that they have changed-their-mind out of their whole heart,” he declared<sup>9</sup>. “Therefore, are you thinking that the sins of the *ones* who are changing-their-minds are being<sup>21</sup> straightaway<sup>22</sup> forgiven? Not totally.<sup>23</sup> Instead, it is necessary for the *one* who is changing-his-mind to torture his own soul and to be strongly humbled-minded in all his acts and to be put-under-tribulation in every various tribulation. And if-at-any-time he might bear-up-under the tribulations *which are* coming-upon him, the *One* who created all the *things* and empowered them will by-all-means<sup>24</sup> be moved-with-compassion and will give some *type of* healing to him. 5 And *God* will by all means do this, if-at-any-time he might see the heart of the *one* who is changing-his-mind clean<sup>25</sup> 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<sup>26</sup> 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.”<sup>27</sup>

6 I said<sup>9</sup> to him, “Lord, *as for* **you**, be being with **me** and I will be able to bear-up-under every tribulation.”

“**I** will be with you,” he declared<sup>9</sup>, “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.<sup>28</sup> Only remain-near, being humble-minded and performing-public-service to the Lord in a completely clean heart, even your children and your house, and be going in my instructions which I am instructing you, and your change-of-mind will be able to be strong and clean. 7 And if-at-any-time you observe these *instructions*, *together* with your house, every tribulation will withdraw from you. But,” he declared<sup>9</sup>, “tribulation will also withdraw from all *persons*—as-many-of-those if-at-any-time they might go in these instructions of mine.”

## CHAPTER 26

### 1(67.1) Parable 8

He showed to me a great<sup>29</sup> willow, sheltering plains and mountains; and all the *ones* having been called in *the* name of *the* Lord have come under the shelter of the willow. 2 But a glorious, extremely tall messenger of *the* Lord had stood alongside the willow, having a great sickle. And he was cutting off branches from the willow and had been giving them over to the people being sheltered under the willow. But he was giving-over to them small little-sticks, about one cubit long. 3 After the *event* for all of *them* to take the little-sticks, the messenger put *aside* the sickle, and that tree was even as healthy as when I had *first* seen it.

4 But **I** was marveling in myself, saying, “How can the tree be healthy *after* so many branches have been cut from it?”<sup>30</sup>

The Shepherd said<sup>9</sup> to me, “Do not be marveling if the tree remained healthy after so many branches were cut. But wait, and if-at-any-time<sup>31</sup> 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*.<sup>32</sup>

6 From some he was taking the sticks dry and having been fed-on as by a moth. The messenger directed for the *ones* having given-over the sticks such as *these* to be standing themselves apart. 7 But different *persons* were giving-over *sticks which were* dry, but instead were not having been fed-on by moths. And he directed for these *persons* to be standing themselves apart. 8 But different *persons* were giving-over *sticks which were* half-dry; and these *persons* stood<sup>9</sup> themselves apart. 9 But different *persons* were giving-over their sticks *which were* half-dry and having cracks in them; and these *persons* stood<sup>9</sup> themselves apart. 10 But different *persons* were giving-over the sticks *which were* pale-green and having cracks; and these *persons* stood<sup>9</sup> themselves apart.<sup>33</sup> 11 But different *persons* were giving-over the sticks: the *one* half dry and the *other* half part<sup>34</sup> pale-green; and these *persons* stood<sup>9</sup> 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<sup>9</sup> 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<sup>9</sup> themselves apart. 14 But different *persons* were giving-over their sticks: all *but* a little wholly pale-green, but a smallest *part* of their sticks was dry, *only* its tip, but they were having cracks in them; and these *persons* stood<sup>9</sup> 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<sup>9</sup> themselves apart. 16 But different *persons* were coming, bringing the sticks *which were* pale-green *exactly-as* they took them from the messenger. But the majority part of the crowd was giving-over sticks such as *these*. But the messenger was made-to-rejoice over them extremely; and these *persons* stood<sup>9</sup> themselves apart. 17 But different *persons* were giving-over their sticks *which were* pale-green and having offshoots; and these *persons* stood<sup>9</sup> themselves apart. And the messenger was made-to-rejoice over these *persons* extremely.<sup>35</sup> 18 But different *persons* were giving-over their sticks *which were* pale-green and having offshoots were having something-like<sup>36</sup> fruit. And those humans whose sticks were found such as *this* were extremely cheerful. And the messenger was leaping-for-joy over them, and the Shepherd was extremely cheerful over these *persons*.

19(68.1) But the messenger of *the* Lord directed for crowns to be brought. And crowns, having been made out of something-like<sup>37</sup> palms, were brought. And he crowned the men, the *ones* having given-over to *him* the sticks, the *sticks* having the offshoots and some fruit; and he released them from *him* into the tower. 20(2)

<sup>1</sup> [24:32] Gk(A,X4707), Lat(VP), Eth / Gk(M) omit “for the *one* such as *this*”

<sup>2</sup> literally “have stated-beforehand”

<sup>3</sup> [24:32] Gk(A,X4707?), Eth (lit. “to them”) / Gk(M), Lat(VP) omit “for them”

<sup>4</sup> [24:32] Gk(M,X4707) (lit. “remain-on”) / Gk(A) “be remaining-on”

<sup>5</sup> [24:32] Gk(AM,X4707) / Lat(VP), Eth actually add “them”

<sup>6</sup> [25:1] Lat(VP) / Gk(X4707) “[Parable...]” / Gk(M) “Parable [...]” / Gk(A) “Beginning” / Eth “Parable 8”

<sup>7</sup> [25:1] Gk(M,X4707?), Lat(VP), Eth / Gk(A) “in-the-presence of **me**” (corrupt)

<sup>8</sup> [25:1] Gk(M) / Gk(X4707), Lat(V) “to inquire-of you” / Gk(A), Lat(P), Eth omit

<sup>9</sup> [25:1] Gk(AM), Lat(VP) / Eth “messenger”

<sup>10</sup> [25:1] Gk(A,X4707?) / Lat(VP) “the *shepherd* over the punishments” / Eth “of the punishments”

<sup>11</sup> [25:1] Gk(A,X4707?), Lat(VP), Eth / Gk(M) omit “me”

<sup>12</sup> [25:1] Gk(M,X4707), Lat(VP), Eth / Gk(A) add

<sup>13</sup> [25:1] Gk(M,X4707?) / Gk(A), Lat(VP), Eth omit “also”

<sup>14</sup> [25:1] Gk(M,X4707?) / Gk(A) omit “for you”

<sup>15</sup> [25:2] Gk(A,X4707), Lat(VP), Eth / Gk(M) “the”

<sup>16</sup> [25:2] Gk(M), Lat(VP), Eth / Gk(A) “great lawless-deeds and sins”

<sup>17</sup> [25:2] Gk(X4707) / Gk(AM) “And this is”

<sup>18</sup> [25:2] Lat(VP), Eth, Gk(AM) / Gk(X4707) omit “for you”

<sup>19</sup> [25:2] Lat(VP), Eth / Gk(A) omit “from you”

<sup>20</sup> literally “of a whole heart of theirs” (also in next line)

<sup>21</sup> literally “thinking for the sins...to be being”

<sup>22</sup> [25:4] Lat(VP), Eth, M / Gk(A) omit “straightaway”

<sup>23</sup> [25:4] Gk(A), Lat(V) / M(fragment) “surely not”

<sup>24</sup> [25:4] Lat(V) (“by all means”) / Lat(P) “perhaps” / M “maybe” / Gk(A) omit

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

<sup>26</sup> [25:5] Lat(V) “Instead”

<sup>27</sup> [25:5] Lat(V) “Lord, that he, knowing what is to come to pass, that you were deemed worthy to be told beforehand that affliction is coming upon those who are able to bear it.”

<sup>28</sup> [25:6] Gk(A) / M “place”

<sup>29</sup> [26:1] Gk(A), Eth / M, Lat(P), Lat(V) omit “great”

<sup>30</sup> [26:4] Gk(A), Eth / Lat(VP), Gk(PBerl) (?) omit “saying, How...from it” (by scribal error)

<sup>31</sup> [26:4] Gk(PBerl) / Gk(A) “cut from it. But” / Lat(VP), Eth paraphrase, but add “wait, and”

<sup>32</sup> literally “contemplating them” (referring to the sticks)

<sup>33</sup> [26:10] Gk(A), Lat(V) omit “But different *people* had been giving-over sticks *which were* pale-green and having cracks; and they stood apart.” (scribal error?)

<sup>34</sup> [26:11] Gk(PBerl) / Gk(A) omit “part”

<sup>35</sup> [26:18] Lat(VP), Eth / Gk(A) omit “But different *people* had been giving-over their sticks which were pale-green...extremely.” (probably by scribal error)

<sup>36</sup> literally “as-if”

<sup>37</sup> literally “as-if”

But he also commissioned the others into the tower, the *ones* having given-over to him the sticks, the *sticks which were* pale-green and having offshoots but the offshoots were not having fruit. *He did this* after he gave seals to them. 21(3) But all the *ones who* were going into the tower were having the same apparel—white as-if snow. 22(4) And he released-from him the *ones* having given-over the sticks *which were* pale-green as they took them, after he gave apparel and seals to them.

23(5) After the *event* for these *things* to finish, the messenger said<sup>9</sup> 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<sup>1</sup> 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<sup>9</sup>. “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<sup>9</sup> to me, “May we take the sticks and may we plant them to see if any from out of them will be able to live.”

I said<sup>9</sup> to him, “Lord, how are these dry sticks being-able to live?”

25(7) He answered me and said<sup>9</sup>, “This tree is a willow and is the race *which is* fond-of-life. Therefore, if-at-any-time they might be planted and might take a little moisture, many of the sticks will live for themselves. But next, may we try them and to be pouring water beside them. If-at-any-time any of them might be enabled to live, I will rejoice-with them. But if-at-any-time they might not live for themselves, I will not be found careless.”

26(8) The Shepherd directed for me to call them exactly-as any of them was stood. They came ranks by ranks, and they were giving the sticks over to the Shepherd. But the Shepherd was taking the sticks, and he planted them according to ranks. And after the *event* in which he planted them,<sup>2</sup> he poured so much water beside them, so-that the sticks were not to be being seen above the water.<sup>3</sup>

27(9) And after the *event* for him to water<sup>4</sup> the sticks, he said<sup>9</sup> to me, “May we be going.<sup>5</sup> And after a few days, may we return and may we look-over all the sticks. For the *One who* created this tree wants all the *ones who* took branches from out of this tree to be living. But I also am hoping, that the majority of these sticks, after they took moisture and after they were given water to drink, will live for themselves.”

28(69.1) I said<sup>9</sup> to him, “Lord, make-known to me what this tree is. For I am at-a-loss<sup>6</sup> about it, that after so many branches have been cut, the tree is healthy and nothing is being made-to-appear to have been cut from it. Therefore, I am at-a-loss in this.”

29(2) “Be hearing,” he declared<sup>9</sup>. “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. But this law is a son of a god preached<sup>7</sup> into the limits of the earth. But the people being under its<sup>8</sup> shelter are the *ones who* heard the proclamation and put-faith into him. 30(3) But the messenger, the great and glorious *one*, is Michael, the *one who* is having the authority over this people and *who* is piloting them<sup>9</sup> through. For this *Michael* is the *one who* is giving the law into the hearts of the *ones who* are having-faith. Therefore, he is looking-over them to whom he gave it, if whether they have kept it or not. 31(4) But you are looking-at the sticks of each one. For the sticks are the law. Therefore, you are looking-at many sticks *which* have been rendered-unneded. But you will know them all for yourself, *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<sup>9</sup> to him, “Lord, why indeed were there some whom he released from himself into the tower, but some whom he left-behind to you?”

“As-many-as transgressed the law which they took from him,” he declared<sup>9</sup>, “he left-behind into my authority for them to go into a change-of-mind. But as-many-as have already well-pleased the law and have kept it, he has them under his own authority.”

33(6) “Therefore, lord,” I declared<sup>9</sup>, “who are the *ones who* have been crowned and are going-away into the tower?”

“As-many-as wrestled-against the Slanderer and were victorious-over him, have been crowned,”<sup>10</sup> he declared. “These are the *ones who* suffered in behalf of the law. 34(7) But the others<sup>11</sup> *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.”<sup>12</sup>

36(70.1) And after a few days, we came into the place and the Shepherd sat-down in<sup>13</sup> the place of the messenger, the great messenger;<sup>14</sup> and I stood by him. And<sup>15</sup> He said<sup>9</sup> to me, “Gird a towel around yourself, be ministering to me.”

I girded myself around with a<sup>16</sup> clean towel made out of a sack.<sup>17</sup>

37(2) But<sup>18</sup> after he saw me girded-about and ready for<sup>19</sup> the act to be ministering to him, he declared<sup>9</sup>, “Be calling the men whose sticks are having been planted, according to the ranks<sup>20</sup> in which each<sup>21</sup> gave-over<sup>22</sup> the sticks.”

And<sup>23</sup> They went-off into the plain. And I called all of them, and they all were stood<sup>24</sup> in their ranks.<sup>25</sup>

38(3) He said<sup>9</sup> to them, “Let each *one* stretch-out<sup>26</sup> his own stick and be bringing it toward me.”

39(4) The first *ones* gave-over their sticks, *that is*, the *ones* having the sticks<sup>27</sup> *which were* dry and having been fed-on.<sup>28</sup> They likewise<sup>29</sup> were found dry and to have been cut. He directed for them to be stood apart.

40(5) Next, the *ones* having had the sticks<sup>30</sup> *which were* dry and not having been cut gave them over. But some from out of them gave-over the sticks *which were* pale-green, but some sticks *which were* dry and having been cut as by a moth. Therefore, he directed for the *ones who* gave-over the pale-green sticks to be stood apart, but directed for the *ones who* gave-over sticks *which were* dry and having been cut to be stood with the first *ones*.

41(6) Next, the *ones* having had the sticks<sup>31</sup> *which were* half-dry and having cracks gave them over. And<sup>32</sup> Many from out of them gave-over sticks *which were* pale-green and not having cracks; but some, sticks *which were* pale-green and having offshoots and fruits on the offshoots, sticks<sup>33</sup> such-as the *ones* had,<sup>34</sup> *who*, after they went into the tower, were having been crowned. But some gave-over sticks *which were* dry and having been fed-on, but some dry and not-fed-on, but<sup>35</sup> some such as they were: half-dry and having cracks. He directed for each one<sup>36</sup> of them to stand apart,<sup>37</sup> indeed, the *ones*<sup>38</sup> toward their own ranks, but the *others* apart from them.

42(71.1) Next, the *ones* having had the sticks<sup>39</sup> *which were* indeed pale-green but having cracks were giving them over. All these *persons* gave-over sticks *which were* pale-green, and they stood into their own rank. But<sup>40</sup> The Shepherd was made-to-rejoice over them because all were changed and got-rid-of<sup>41</sup> their cracks.<sup>42</sup>

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

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

45(4) Next, the *ones* having had the sticks with the two parts dry but the third pale-green gave them over. Many from out of them gave-over half-dry sticks; but some gave-over sticks *which were* dry and having been fed-on, but others sticks *which were* half-dry and having cracks; but a few gave-over pale-green sticks. All these *persons* stood into their own rank.<sup>43</sup>

<sup>12</sup> literally “had have been given drink”

<sup>13</sup> literally “into”

<sup>14</sup> [26:36] Gk(X3527), etc. / Gk(A), Eth omit “the great messenger”

<sup>15</sup> [26:36] Gk(X3527), etc. / Gk(A), Lat(P), Eth add “And” / Lat(V) add “Then”

<sup>16</sup> [26:36] Gk(X3527), etc. / Gk(A) omit “towel and minister...with a” (by scribal error)

<sup>17</sup> [26:36] Gk(X3527) omit “out of a sack”

<sup>18</sup> [26:37] Gk(X3527), etc. / Gk(M) omit “But”

<sup>19</sup> [26:37] Gk(X3527), etc. (lit. “of”) / Gk(M) “to”

<sup>20</sup> [26:37] Gk(M) / Gk(A), Lat(VP), Eth “the rank” / Gk(X3527) either “the [ranks]” or “ra[nk]”

<sup>21</sup> [26:37] most (“in which each” is lit. “as someone”) / Gk(X3527) “whichever one”

<sup>22</sup> [26:37] Gk(A,X3527) / others “gave-over”

<sup>23</sup> [26:37] Gk(X3527), etc. / Gk(A), Lat(V), Eth add

<sup>24</sup> [26:37] Gk(M,X3527?) / Gk(A) “all stood”

<sup>25</sup> [26:37] Gk(A) / possibly emendation “stood ranks by ranks”

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

<sup>27</sup> [26:39] most / Gk(X3527) actually add “sticks”

<sup>28</sup> [26:39] Gk(X3527) / others “been cut”

<sup>29</sup> [26:39] Gk(M,X3527), Eth / others “And as these” / Gk(A) “And the *ones* in-this-manner”

<sup>30</sup> [26:40] Gk(A), Lat(V) / Gk(X3527) “(40) “Others having the sticks”

<sup>31</sup> [26:41] Gk(AM) / Gk(X3527) “Next, they gave-over the sticks”

<sup>32</sup> [26:40] Gk(X3527), etc. / Gk(A), Eth add

<sup>33</sup> [26:41] Gk(X3527), etc. / Gk(A) “, fruits such-as”

<sup>34</sup> [26:41] Gk(X3527), etc. / Gk(A), Eth “the *ones* were having”

<sup>35</sup> [26:41] Gk(A,X3527) / Gk(M), Lat(P), Eth omit “but”

<sup>36</sup> [26:41] Gk(A,X3527) / Gk(M), Lat(VP), Eth “each of themselves”

<sup>37</sup> [26:41] Gk(M), Lat(VP), Eth / Gk(A) “to be stood apart” / Gk(X3527) “to be separated”

<sup>38</sup> [26:41] Gk(AM), Lat(VP), Eth / Gk(X3527) omit “indeed, the *ones*”

<sup>39</sup> [26:42] Gk(A), etc. / Gk(M,X3527) omit “the sticks”

<sup>40</sup> [26:42] Gk(X3527), etc. / Gk(A), Lat(P), Eth add

<sup>41</sup> literally “put-off from themselves”

<sup>42</sup> [26:42] Gk(A) / Gk(X3527) “their schism”

<sup>43</sup> [26:44] Lat(VP), Eth / Gk(A) omit “Next those...two-thirds dry...own rank.” (by scribal error)

<sup>1</sup> literally “dwelling-down”

<sup>2</sup> literally “after the *event* to plant them

<sup>3</sup> literally “the sticks were not to be appearing from the water”

<sup>4</sup> literally “to give-drink-to”

<sup>5</sup> [26:27] Lat(VP), Eth / Gk(A) omit “May we be going”

<sup>6</sup> literally “without-a-way-to-go” (also later in verse)

<sup>7</sup> [26:29] Lat(V) “world. By this law a son of God was preached”

<sup>8</sup> literally “the”

<sup>9</sup> [69:30] Gk(A) omit “them”

<sup>10</sup> [69:6] Lat(VP), Eth / Gk(A) omit “As many...been crowned”

<sup>11</sup> literally “different *ones*”

46(5) But the *ones* having *had* their sticks *which were* pale-green but the least part dry<sup>1</sup> and having cracks gave them over. *From* out of these, some gave-over pale-green sticks, but some pale-green and *with* offshoots. And these *persons* went-off into their ranks.

47(6) Next, the *ones* having *had* the sticks *with the* least part pale-green but the remaining part dry gave them over. Of these, the majority were found having the sticks *which were* pale-green and having offshoots and fruit on the offshoots; and different sticks were wholly pale-green. The Shepherd was made-to-rejoice very<sup>2</sup> greatly over these sticks, because they were found in-this-manner. But these *persons* went-off, each into his own rank.

48(72.1) After the *event* for the Shepherd to contemplate the sticks of all of *them*, he said<sup>3</sup> to me, “I spoke to you, that this tree is fond-of-life. Are you looking-at,” he declared<sup>4</sup>, “how many changed-their-mind and were saved?”

“I am looking-at *them*, lord,” I declared<sup>5</sup>.

“It is in order that you might see the abundant-compassion of the Lord,” he declared<sup>6</sup>, “that it is great and glorious, and *that* he gave a spirit to the *ones* being worthy of a change-of-mind.”

49(2) “Why is it then, lord,” I declared<sup>7</sup>, “that not all changed-their-mind?”

“Of *those* whose heart he saw *which was* going to become clean,” he declared<sup>8</sup>, “and *who were* going to be being-enslaved to him out of a whole heart, to these *individuals* he gave the change-of-mind. But of *those* whose act-of-deceit and wickedness he saw, *who were* going to be changing-their-mind in hypocrisy, to those *individuals* he did not give a change-of-mind, lest-perhaps they might again profane his name.”<sup>9</sup>

50(3) I said<sup>10</sup> to him, “Therefore, lord, now make-clear to me the *ones who* have given-over the sticks—of what sort they are, and their dwelling-place. *Tell me* in order that, after the *ones who* had-faith and have taken the seal and have smashed it and did not keep it healthy heard, they, after they *have* recognized their own works, might change-their-mind, after they received a seal by you, and might glorify the Lord because he was moved-with-compassion over them and commissioned you for the *act* to renew their spirits.”

51(4) “Be hearing,” he declared<sup>11</sup>. “The sticks of *those* who were found to be dry and having been fed-on by a moth: these are the seceders and traitors of the assembly, and *who* reviled the Lord in their sins. But still, they were also ashamed of the name of the Lord, the *name which* was called-upon them. Therefore, in the end, these *persons* were-lost to God. But you are looking-at *this fact*, that not-even one of them changed-their-mind, even-though they heard the words which you uttered to them, which I instructed you *to speak*.<sup>12</sup> Therefore,<sup>13</sup> The life withdrew from the *ones* such as *these*.

52(5) “But the *ones who* have given-over the sticks<sup>14</sup> *which are* dry and unrotten, *these are* also near them. For<sup>15</sup> they were hypocrites and brought-in strange<sup>16</sup> teachings and<sup>17</sup> they are subverting<sup>18</sup> the slaves of God. But they are again<sup>19</sup> especially *subverting* the *ones who* have sinned,<sup>12</sup> after they did not permit<sup>13</sup> them to be changing-their-mind, *but* instead, *while* persuading them with their teachings, their stupid *teachings*. Therefore, these *persons* have a hope of the *act* to change-their-mind. 53(6) But you see,<sup>14</sup> many<sup>15</sup> from out of them *were* having also<sup>16</sup> changed-their-mind, from when<sup>17</sup> you uttered<sup>18</sup> my instructions to them. And<sup>19</sup> they might<sup>20</sup> still change-their-mind. But, as-many-as will<sup>21</sup> otherwise not change-their-mind—they lost<sup>22</sup> their life.<sup>23</sup> But as-many-as changed-their-mind from out of them—they became good and<sup>24</sup> 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<sup>25</sup> the sins has life,<sup>26</sup> but the *act* not to have-a-change-of-mind *has* death.

54(73.1) “But as-many-as gave-over sticks *which were* half-dry and having had cracks in them<sup>27</sup>—also<sup>28</sup> be hearing about them. The sticks of as-many-as were<sup>29</sup> half-dry<sup>30</sup> are double-souled *men*. For they are neither living nor have died. 55(2) But the *ones* having sticks *which are* half-dry and having cracks in them: these are also double-souled *persons* and calumniators. And<sup>31</sup> they are never-at-any-time<sup>32</sup> at peace among<sup>33</sup> one-another.<sup>34</sup> instead they are also<sup>35</sup> always causing-dissension. Instead,” he declared, “a change-of-mind is also hovering-over<sup>36</sup> these. You are looking-at *this fact*,” he declared<sup>37</sup>, “that some<sup>37</sup> from out of them have changed-their-mind<sup>38</sup> already.<sup>39</sup> And,” he declared<sup>40</sup>, “there is still a hope of a change-of-mind in<sup>41</sup> them. 56(3) Therefore,<sup>42</sup> as-many-as have changed-their-mind from among them,” he declared<sup>43</sup>, “will have<sup>43</sup> the dwelling-place into the tower. But as-many of those from out of them as have changed-their-mind<sup>44</sup> at a slower pace, will reside<sup>45</sup> into the outer-walls. But as-many-as<sup>46</sup> might not change-their-mind,<sup>47</sup> but instead are remaining-in<sup>48</sup> their acts, they will die a death.

57(4) “But the *ones who* have given-over their sticks pale-green and having cracks: These always became faithful and good *persons*, but<sup>49</sup> they *were* having some jealousy<sup>50</sup> among<sup>51</sup> one-another about first-places and about certain<sup>52</sup> glory—instead all these *persons* are stupid,<sup>53</sup> having jealousy<sup>54</sup> among one-another about first-places. 58(5) Instead, these *persons* also, hearing my instructions, *while* they *were* being good, cleansed themselves and quickly changed-their-mind. Therefore,<sup>55</sup> Their habitation<sup>56</sup> became into the tower. But if-at-any-time someone might be turned-around<sup>57</sup> again into<sup>58</sup> the dissension, he will be thrown-out<sup>59</sup> from<sup>60</sup> the tower and he will lose his life. 59(6) The life is of all<sup>61</sup> the *ones who* are keeping<sup>62</sup> the instructions of the Lord. But In<sup>63</sup> the instructions there is nothing about first-places or about certain<sup>64</sup> glory, instead about longsuffering and about humble-mindedness<sup>65</sup> of a man. Therefore,<sup>66</sup> the life of the Lord is among<sup>67</sup> the *ones* such as *these*, but a death is among the promoters-of-dissension<sup>68</sup> and unlawful *men*.

60(74.1) “But of<sup>69</sup> the *ones who* have given-over the sticks *which were* indeed half pale-green but half dry:<sup>70</sup> These are the *ones who* have been mixed-up in<sup>71</sup> their<sup>72</sup> activities, and are not being glued to the holy *ones*. But<sup>73</sup> Due to this, the one half is living, but the other half died-off.<sup>74</sup> 61(2) Therefore, many, on hearing my instructions, changed-their-mind. Accordingly,<sup>75</sup> as-many-as changed-their-mind have their dwelling into the tower. But some from out<sup>76</sup> of them departed from *this even* into the end. Therefore, these *persons* are no-longer<sup>77</sup> having a change-of-mind. For due to their activities they reviled the Lord and disowned

<sup>27</sup> [26:54] Gk(A,X1599), etc. / Gk(M) “-dry [according]-to [a sch]ism of [theirs]”

<sup>28</sup> [26:54] Gk(X1599), etc. / Gk(A) add

<sup>29</sup> [26:54] Gk(X1599), Lat(P), Eth / Lat(V) “The sticks to the same extent” / Gk(A) “The sticks even-as the same” / Gk(M) “As-many-as were according to th[em]”

<sup>30</sup> [26:54] most are nominative / Gk(X1599) is accusative

<sup>31</sup> [26:55] most / Gk(X1599) omit “For they are neither...doubled-souled *men*” & “And” (by scribal error)

<sup>32</sup> [26:55] Gk(X1599), Lat(VP) / Gk(A) “they are not-even”

<sup>33</sup> literally “into”

<sup>34</sup> [26:55] Gk(M) / Gk(A,X1599), etc. “themselves”

<sup>35</sup> [26:55] Gk(X1599), etc. / Gk(A) “instead they are also” / Lat(P) “for they are also”

<sup>36</sup> literally “laying-over”

<sup>37</sup> [26:55] Gk(X1599) / most omit “some”, therefore reading “they”

<sup>38</sup> [26:55] Gk(X1599) accusative / Gk(A), etc. “have changed-their-mind” nominative / Lat(VP) “are changing-their-mind” accusative

<sup>39</sup> [26:55] Gk(A), Lat(V), Eth / Gk(X1599) add

<sup>40</sup> [26:55] Gk(X1599), etc. / Gk(A) add (Lat(VP) see below)

<sup>41</sup> [26:55] Gk(A,X1599) / Gk(M) “to” / Lat(VP) omit “And, he declared, there...in them”

<sup>42</sup> [26:56] Gk(X1599) / Gk(A) “And” / Lat(V) “Truly” / Lat(P) “For” / Eth omit

<sup>43</sup> [26:56] Gk(A) / Lat(VP), Eth “”, are having”

<sup>44</sup> [26:56] Gk(A), Lat(P) / others “as will change-their-mind” / Gk(X1599) omit “the dwelling...their-mind” (by scribal error)

<sup>45</sup> [26:56] Gk(A), etc. (lit. “will dwell-down” / Gk(X1599) “might dwell-down”

<sup>46</sup> [26:56] most / Gk(X1599) “But the *ones who*”

<sup>47</sup> [26:56] Gk(X1599) / Gk(A) “are not changing...” / Lat(V), Eth “have not changed...” / others “will not change...”

<sup>48</sup> [26:56] most / Gk(X1599) omit “but instead are remaining-in”

<sup>49</sup> [26:57] Gk(X1599), etc. / Gk(A) omit “but”

<sup>50</sup> may also be translated “zeal”

<sup>51</sup> literally “in” (also later in verse)

<sup>52</sup> [26:57] Gk(A), etc. / Gk(X1599), Lat(V), Eth omit “certain”

<sup>53</sup> [26:57] Gk(X1599), etc. / Gk(M) “senseless”

<sup>54</sup> [26:58] some (may also be translated “zeal”) / Gk(AM) omit “jealousy” / Gk(X1599) omit “having...places”

<sup>55</sup> [26:58] Gk(M) / Gk(X1599), etc. add “Therefore” / Lat(P), Eth add “And”

<sup>56</sup> [26:58] Gk(X1599) / Gk(A) “The habitation” / Gk(M) “Their dwelling-place”

<sup>57</sup> [26:58] Gk(X1599), etc. / Gk(A) “might turn-around”

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

<sup>59</sup> [26:58] Gk(A), etc. / Gk(X1599) “will be glued-out”

<sup>60</sup> [26:58] Gk(A), Lat(VP) / others “out-of” / Gk(X1599) “of”

<sup>61</sup> [26:59] Gk(A,X1599), etc. / Lat(VP) omit “all”

<sup>62</sup> [26:60] Gk(X1599), etc. / Gk(A) “observing”

<sup>63</sup> [26:59] Gk(M) (“In”) / Gk(A) etc. add “But in” / Gk(X1599) add “But also”

<sup>64</sup> [26:59] Gk(M) / Gk(X1599) add “about” / Gk(A), Lat(VP) add “about certain”

<sup>65</sup> [26:59] Gk(X1599), etc. / Gk(A) “about a humble-mind”

<sup>66</sup> [20:59] Gk(A), etc. / Gk(X1599) “But”

<sup>67</sup> literally “in” (also later in verse)

<sup>68</sup> [26:59] Gk(X1599) / Gk(AM?) “promoting-of-dissension”

<sup>69</sup> [26:60] Gk(A), etc. / Gk(X1599) add

<sup>70</sup> [26:60] Gk(A) / Gk(X1599) omit “indeed” and “but”

<sup>71</sup> [26:60] Gk(X1599), etc. / Gk(A) actually add “in”

<sup>72</sup> [26:60] Gk(X1599), etc. / Gk(A) “the”

<sup>73</sup> [26:60] Gk(X1599), etc. / Gk(A) add

<sup>74</sup> [26:60] Gk(X1599), etc. / Gk(A) “half is dead”

<sup>75</sup> [26:61] Gk(A,M2) / Gk(X1599) “Therefore”

<sup>76</sup> [26:61] Gk(X1599), etc. / Gk(M) add / Lat(P) omit “from out of them”

<sup>77</sup> [26:61] Gk(M) / Gk(X1599), etc. “not”

<sup>1</sup> [26:46] Lat(VP), Eth / Gk(A) omit “dry”

<sup>2</sup> literally “extremely”

<sup>3</sup> [26:49] Gk(A), Eth, Cop(S) / Lat(VP), M “might revile his law”

<sup>4</sup> [26:51] Gk(A) “the words which I uttered” / Lat(VP) “the words which you announced” / M “the words”

<sup>5</sup> [26:51] Gk(A,X1599) / Gk(M), Lat(V), Eth add

<sup>6</sup> [26:52] Gk(A,X1599), etc. / Lat(P) actually add “sticks”

<sup>7</sup> [26:52] most / Gk(X1599) omit “For”

<sup>8</sup> [26:52] Gk(X1599) / Gk(A) “different” / Lat(VP) “depraved” / Eth “double”

<sup>9</sup> [26:52] Gk(A,X1599) / Gk(M), Lat(P) omit “and”

<sup>10</sup> literally “turning-out”

<sup>11</sup> [26:52] most / Gk(X1599) add

<sup>12</sup> [26:52] Gk(A), etc. is accusative / Gk(X1599) is nominative

<sup>13</sup> [26:52] Gk(X1599), etc. / Gk(A) “”, while not permitting”

<sup>14</sup> literally “look-at” (also later in verse)

<sup>15</sup> [26:53] Gk(A), etc. / Gk(X1599) omit “many”

<sup>16</sup> [26:53] Gk(X1599), etc. / Gk(A), Lat(V) add

<sup>17</sup> [26:53] Gk(X1599) / Gk(A) “from the time which”

<sup>18</sup> [26:53] Gk(X1599), Lat(VP) / Eth “you announced” / Gk(A) “I uttered”

<sup>19</sup> [26:53] Gk(A,X1599), etc. / Gk(M) “But”

<sup>20</sup> [26:53] Gk(X1599), etc. / Gk(A) “will”

<sup>21</sup> [26:53] Gk(M) / Gk(X1599) “did” // Gk(M) also add “otherwise”

<sup>22</sup> [26:53] Gk(X1599), etc. / Lat(VP) “they will send-away”

<sup>23</sup> [26:53] Gk(A), etc. / Gk(X1599) “soul”

<sup>24</sup> [26:53] Gk(X1599), etc. / Lat(V) omit “they became good and”

<sup>25</sup> literally “of”

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



him.<sup>1</sup> Therefore,<sup>2</sup> They lost their life, due to the wickedness which they acted *out*. **62(3)** But many *from* out of them became-double-souled. Therefore,<sup>3</sup> These still have a change-of-mind *available*, if-at-any-time they might quickly change-their-mind. And they will have their dwelling-place into the tower. But if-at-any-time they might change-their-mind *at a slower pace*, they will reside<sup>4</sup> into the outer-walls. But if-at-any-time they might not change-their-mind, these *persons* lost their life.

**63(4)** “But the *ones who* have given-over *sticks with* the two parts pale-green but the third dry: these are the *ones who* denied the Lord with various denials. **64(5)** Therefore, many *from* out of them changed-their-mind and went-off to be residing<sup>5</sup> into the tower. But many departed-from God *even into the end*. These *individuals* lost the *act* to be living *even into the end*. But some *from* out of them became-double-souled and caused-dissension. Therefore, a change-of-mind is *still available* to these *persons*, if-at-any-time they might quickly change-their-mind and might not remain-in<sup>6</sup> their pleasures. But if-at-any-time they might remain-in their acts, these *individuals* are also producing<sup>7</sup> death for themselves.

**65(75.1)** “But the *ones who* have given-over *sticks with* the two parts dry but the third pale-green: these are the *persons who* indeed have become faithful, but became-rich and became glorious in-the-presence of the nations. They dressed themselves with great arrogance, and became high-minded, and left the truth behind, and were not glued to the righteous-ones. Instead, they lived-together with the nations, and this way became sweeter to them. But they did not go-away from God; instead, they remained-in the faith, *while* not working the works of the faith. **66(2)** Therefore, many *from* out of them changed-their-mind and their habitation became in the tower. **67(3)** But different *persons, even to the end*, living-together with the nations and being corrupted<sup>8</sup> by the vainglories of the nations, went-away from God and acted *out* the acts of the nations.<sup>9</sup> 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<sup>10</sup> themselves. Therefore, a change-of-mind is *still available* for the *ones who* became-double-souled due to their acts. Instead, their change-of-mind ought<sup>11</sup> to be being quick, in order that their dwelling-place might become into the tower. But for<sup>12</sup> the *ones who* are not changing-their-mind, *but instead are* remaining-in<sup>13</sup> the pleasures, a death is near.<sup>14</sup>

**69(76.1)** “But the *ones who* have given-over the sticks *which were* pale-green, but dry at the tips and having cracks: these always became good and faithful and glorious in-the-presence of God, but they committed-sin in the least *degree* due to small desires and *to* having small *things* against one-another. Instead, *on* hearing my words, the majority quickly changed-their-mind and their dwelling-place became into the tower. **70(2)** But some *from* out of them became-double-souled. But some, after they became-double-souled, made a greater dissension. Therefore, among<sup>15</sup> these *persons*, there is *still* a hope of a change-of-mind, because they always became good. But *only* with-difficulty will any of them die themselves off.

**71(3)** “But the *ones who* have given-over their sticks dry but having *the least part* pale-green,<sup>16</sup> 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 received the slaves of God under *their roofs* into their houses. Therefore, after they heard of this change-of-mind, they changed-their-mind without-wavering, and *now* they are working every excellence and righteousness. **72(4)** But some *from* out of them are even filling themselves with-fear,<sup>17</sup> knowing their acts which they acted *out*. Therefore, the dwelling-place of all these *persons* will be into the tower.”

**73(77.1)** And after the *event* for him to completely-finish the deciphering of all the sticks, he said<sup>o</sup> to me, “Be going-away and be saying *these things* to all, in order that they might change-their-mind and might live for themselves to God. Because the Lord was moved-to-compassion for all *persons*, he sent me to give the change-of-mind *to them*, even-though some are not worthy due to their works. Instead, the Lord, being longsuffering, is wanting the calling, the *calling which* came-to-be through his son, to be being saved.”<sup>18</sup>

**74(2)** I said<sup>o</sup> to him, “Lord, I am hoping that all *who* heard them will change-their-mind. For I have been-persuaded, that each one *who* recognized his own works and was filled-with-fear of God<sup>19</sup> will change-their-mind.”

**75(3)** He answered me *and* said<sup>o</sup>, “As-many-as might change-their-mind out of their whole heart,” he declared<sup>o</sup>, “and<sup>20</sup> might cleanse themselves from their wickednesses (the *wickednesses* having been *previously-stated*), and might add nothing no-more to their sins, will take a healing for themselves from the Lord for their former sins (if-at-any-time they might not be double-souled on-the-basis of these instructions), and they will live for themselves to God. **76** But,” he declared<sup>o</sup>, “as-many-as might add to their sins and might go in the desires of this age will condemn themselves to death.”<sup>21</sup> **77(4)** But *as for you*, be going in my instructions and you will live for yourself to God. And as-many-as might go in them and might work correctly, will live for themselves to God.”<sup>22</sup>

**78(5)** After he showed to me and uttered all *things to me*, he said<sup>o</sup> to me, “But I will exhibit the remaining *things* after a few days.”

## CHAPTER 27

### 1(78.1) Parable 9

After the *event* for me to write the instructions and parables of the Shepherd, the Messenger of the Change-of-Mind came to me and said<sup>o</sup> to me, “I want to show to you as-much-as the spirit, the holy *spirit*,<sup>23</sup> the *one which* uttered with you in a form of the Assembly showed to you. For that spirit is the son of God. **2** For since you were surely weaker in the flesh, it was not made-clear to you by a messenger. Therefore, when you were empowered through the spirit, and you became-strong, so-as for you to be being-able to even see a messenger, then, indeed, at that time, the building of the tower was manifested to you through the Assembly. You have seen all *things* in a beautiful and solemn manner, as by a virgin. But now you are looking-at *them* by a messenger, *yet* indeed, through the same spirit. **3** But it is necessary for you to learn<sup>24</sup> *all those things from me* more-precisely. For it was for this *reason* that I was given by the glorious messenger to reside<sup>25</sup> 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 <sup>o</sup>Arkadia, to a certain breast-shaped mountain,<sup>26</sup> and he sat me down on the summit of the mountain. And he showed to me a plain *which was* great. But in a circle around the plain *were* twelve mountains, each *one of* the mountains having a different appearance:

**5** The first was black as soot.

But the second *was* bare, not having vegetations.

But the third *was* full of thorns and thistles.

**6** But the fourth *was* having half-dry vegetations: indeed, the upper *parts* of the vegetations *were* pale-green, but the *parts* toward the roots *were* dry. But some vegetations, whenever the sun had burned-on them, were becoming dry. But the mountain was extremely rough, having vegetations which were dry.<sup>27</sup>

**7** But the fifth mountain *was* having pale-green vegetations, and it was<sup>28</sup> rough.

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

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

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

**9** But the ninth mountain was not having water at-all,<sup>29</sup> and it was wholly desert-like. But in it were beasts and deadly creepers *which were* utterly-destroying humans.

But the tenth mountain<sup>30</sup> 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 one<sup>31</sup> and another *kind of* fruits, in order that anyone *who* saw them might desire to eat *from* out of their fruits.

<sup>1</sup> [26:61] Gk(X1599) (“him”) / Gk(A) “for the remaining time” / others omit

<sup>2</sup> [26:61] Gk(M) / Gk(X1599), etc. add “Therefore” / Lat(P) add “And”

<sup>3</sup> [26:62] Gk(A), etc. / Gk(X1599) add

<sup>4</sup> literally “dwell-down”

<sup>5</sup> literally “dwelling-down”

<sup>6</sup> literally “remaining-on” (also later in verse)

<sup>7</sup> literally “working-down”

<sup>8</sup> [26:67] Gk(A) / M, Lat (VP) “being carried-away”

<sup>9</sup> [26:67] Lat(V) / Gk(A) omit “went-away from God and did the acts of the nations.”

<sup>10</sup> literally “in”

<sup>11</sup> literally “is being-indebted”

<sup>12</sup> literally “of”

<sup>13</sup> literally “remaining-on”

<sup>14</sup> literally “remaining-on”

<sup>15</sup> literally “in”

<sup>16</sup> [26:71] Lat “dry, all but their tips, which alone were pale-green”

<sup>17</sup> [26:72] Gk(A) / Lat(V) “are going to death and willingly suffering” / Lat(P) “are being compressed, willingly suffering” / Eth “have been thrown-down”

<sup>18</sup> [26:73] Lat(V) / others “longsuffering, wants those who were called through his son to be saved” / Lat(P) “long-suffering wants to save his assembly, which belongs to his son”

<sup>19</sup> [26:74] others “of the Lord”

<sup>20</sup> [26:75] Lat(VP), Eth / Gk(A) omit “might change-their-mind” & “and”

<sup>21</sup> [26:76] Lat(VP), Eth / Gk(A) omit “But as-many-as may add to their sins...to death”

<sup>22</sup> [26:77] Lat(VP), Eth / Gk(A) omit “And as-many-as may walk in them...to God”

<sup>23</sup> [27:1] Lat(V) omit “the holy spirit”

<sup>24</sup> [27:3] Gk(A), Lat(P), Eth / M, Lat(V) “see”

<sup>25</sup> literally “dwell-down”

<sup>26</sup> [27:4] Lat(P) “to a fruitful mountain” / Lat(V) omit

<sup>27</sup> [27:6] Gk(A) add (this may have been dropped by a scribal error)

<sup>28</sup> literally “is”

<sup>29</sup> literally “wholly”

<sup>30</sup> [27:9] Gk(A) omit “had been having no water at all...tenth mountain” (by scribal error?)

<sup>31</sup> literally “another”

But the twelfth mountain was wholly white, and the aspect<sup>1</sup> of it was cheerful. And the mountain was most-attractive in itself.

**11(79.1)** But into *the* middle of the plain, he showed to me a great rock *which* was white ascending out of the plain. But the rock was higher than the mountains, quadrangular, so-as to be being-able to have-room for the whole world. **12(2)** But that rock was old, having a gate *which* was having been cut-out of it. But it was seeming<sup>2</sup> to me, that the hewing-out of the gate was done<sup>3</sup> 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 seeming<sup>4</sup> to me to be more-glorious *than the others*; but the others were also glorious. But they had stood into the four parts of the gate, each virgin *with two others* between<sup>5</sup> each of them. **14(4)** But they were having dressed themselves in linen tunics, and were<sup>6</sup> having been girded-about attractively, having their shoulders, their right *shoulders*, exposed<sup>7</sup> as *if* they were going to be carrying some small-burden. In this manner, they were ready; for they were extremely cheerful and eager.

**15(5)** After the *event* for me to see these *things*, I was marveling in myself, because I looked-at<sup>8</sup> great and glorious affairs. And again I was being-totally-at-a-loss<sup>8</sup> over the virgins, because, *while* they were delicate in this manner, they had stood manfully, as *if* they were going to be carrying the whole heaven.

**16(6)** And the Shepherd said<sup>9</sup> to me, “Why are you thoroughly-rationalizing *within* yourself and being-totally-at-a-loss<sup>9</sup> for yourself, and drawing grief upon yourself? For as-much-as you are not being-able to comprehend, do not be undertaking<sup>10</sup> *as if* you are being intelligent. Instead, be asking the Lord, in order that, after you took intelligence, you might be comprehending them. **17(7)** You may not be being-able to see the *things which are* behind you, but you are looking-at the *things which are* ahead of you. Therefore, leave alone<sup>11</sup> *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(80.1)** I saw six men come, tall<sup>12</sup> and glorious and alike in their appearance; and they called a multitude of some men. But those also having came were tall men and *were* handsome and powerful. And the six men directed them to be building a certain tower above the rock and above the gate.<sup>13</sup> But the turmoil of those men, the *ones* having come to be building the tower, was great, as they ran here and-to-there in a circle around the gate.

**19(2)** But the virgins, having stood in a circle around the gate, were saying to the men: to be hastening for the tower to be being built. But the virgins had expanded their hands as *though* they were going to be taking something from the men. **20(3)** But the six men were directing for stones to be ascending out of some deep-place and to be going-away into the building of the tower. But ten quadrangular stones, *which were* bright and not having been hewn, ascended. **21(4)** But the six men were calling to the virgins, and they directed for them to be carrying all the stones, the *stones which were* going to be going-away into the building of the tower, and to be going-through by the gate and to be giving them over to the men, the *men who were* going to be building the tower.

**22(5)** But 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(81.1)** But exactly-as they were stood unitedly in a circle around the gate, in-this-same-manner, the *ones who were* seeming<sup>14</sup> to be powerful *enough* were carrying *it*, and they were having slid-under the corners of the stone.<sup>15</sup> But the others had slid-under the sides of the stone. And, in this manner, they were carrying all the stones. But they were bringing them through the gate exactly-as they were directed, and they were giving them over to the men *to be put* into the tower. But *the men, now* having the stones, were building.

**24(2)** But the building of the tower became on the rock, the great *rock*, and above the gate. Therefore, those ten stones were joined and filled-up the whole rock. And those *stones became*<sup>16</sup> a foundation of the building of the tower. But the rock and the gate were sustaining<sup>17</sup> the whole tower. **25(3)** But after the ten stones,

twenty-five<sup>18</sup> other stones ascended out of the deep. And these, also being carried by the virgins exactly-as the former *ones*, were joined into the building of the tower. But after these *stones*, 35 *more* ascended, and they were likewise joined into the tower. But after these, 40 different stones ascended, and these all were thrown into the building of the tower. Therefore, there became four rows<sup>19</sup> in the foundations of the tower.<sup>20</sup> **26(4)** Then *the stones* ceased themselves from ascending out of the deep. But the builders also ceased themselves for a little.

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

And whenever the stones, the varied *stones*, were put into the building, they all became white alike, and were changing their colors, their varied *colors*. **28(6)** But certain stones were being given-over by the men into the building. And *these stones* were not becoming bright; instead they were found to be in *the same condition*<sup>21</sup> such-as *when* they were put *within*. For they had not been given-over by the virgins, nor had they been brought-away through the gate. Therefore, these stones were improper in the building of the tower.

**29(7)** But after the six men saw the stones, the improper *stones*, in the building, they directed for them to be lifted and to be led-away down into their own place from-where they were brought. And being picked-up one by one, *they were set aside*.<sup>22</sup> **30(8)** And they were saying to the men, the *men who were* bringing-in the stones, “*All of you\**, do not be giving-over stones into the building at-all.<sup>23</sup> 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<sup>24</sup>, “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<sup>25</sup>.”

**31(82.1)** And on that day, the building was finished, but the tower was not finished-off; for it was going to be being built-upon again. And there became a pause<sup>24</sup> 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. But it was seeming<sup>25</sup> to me, that the virgins had<sup>26</sup> been left-behind for<sup>27</sup> the *act* to be guarding the tower.

**32(2)** But after the *event* for all of *them* to retire and to be rested-up, I said<sup>28</sup> to the Shepherd, “*Why is it*, lord,” I declared<sup>29</sup>, “that the building of the tower was not completely-finished?”

“It is not yet being-able to be finished-off,” he declared<sup>30</sup>, “unless the lord of the tower might come and might prove this building, in order that, if-at-any-time some stones might be found rotten, he might change them. For the tower is being built according to *the will* of that *man*.”

**33(3)** “Lord,” I declared<sup>31</sup>, “I was wanting to know what is this building of this tower, and about the rock and gate and the mountains and the virgins and the stones (the *stones* having ascended out of the deep and having not been hewn, *but which* instead went-off in-this-manner into the building); **34(4)** and why 10 stones were first put into the foundations, *then* next 25,<sup>28</sup> next 35, next 40; and about the stones, the *ones* having gone-off into the building and having been lifted again and having been put-off in their own place. Rest-up my soul about all these *things*, lord, and make them known to me.”

**35(5)** “If-at-any-time you are not found to be vainly-effortful, you will know all *things* for yourself,” he declared<sup>32</sup>. “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,<sup>29</sup> we came to the place where we have sat-down, and he said<sup>30</sup> 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,<sup>30</sup> except only the virgins. **2(7)** And the Shepherd inquired-of<sup>31</sup> the virgins, if whether the master of the tower had arrived.<sup>31</sup> But the *virgins* declared, that he was going<sup>1</sup> to be coming<sup>2</sup> to contemplate the building.

<sup>1</sup> literally “towards-seeing”

<sup>2</sup> literally “thinking”

<sup>3</sup> literally “me, for the hewing-out of the gate to be”

<sup>4</sup> literally “thinking”

<sup>5</sup> literally “middle”

<sup>6</sup> [27:14] P(Amh) / Gk(A) omit “were”

<sup>7</sup> literally “outside”

<sup>8</sup> literally “being-thoroughly-without-a-way-to-go”

<sup>9</sup> literally “being-thoroughly-without-a-way-to-go”

<sup>10</sup> literally “handling-on (i.e. setting your hand on)”

<sup>11</sup> literally “Therefore allow”

<sup>12</sup> literally “high” (also in next sentence)

<sup>13</sup> [27:18] Gk(A), Eth / L(VP) add

<sup>14</sup> literally “being-thought”

<sup>15</sup> [27:23] Lat(P) “all carried the gate”

<sup>16</sup> [27:24] Lat(VP), Eth / Gk(A) omit “and filled-up the whole rock. And those *stones became*”

<sup>17</sup> usually translated “carrying”

<sup>18</sup> [27:25] Lat(VP) / Gk(A) “twenty” / Eth “fifteen”

<sup>19</sup> literally “lines”

<sup>20</sup> [27:25] Gk(A) omit “Therefore there became four rows in the foundations of the tower.”

<sup>21</sup> Literally “found such”

<sup>22</sup> [27:29] others add

<sup>23</sup> literally “wholly”

<sup>24</sup> literally “toleration”

<sup>25</sup> literally “being-thought”

<sup>26</sup> literally “me for the virgins to have”

<sup>27</sup> literally “of”

<sup>28</sup> [27:34] others “twenty”

<sup>29</sup> [27:35–28:1] Lat(VP), Eth, Sin2 / Gk(A) omit “we will come and you....a few days.”

<sup>30</sup> literally “wholly”

<sup>31</sup> literally “had come-to-be-beside”

3(83.1) And, behold, after a little *while*, I looked-at<sup>1</sup> an array of many men coming. And *going* into the middle *was* a certain man whose height was great,<sup>2</sup> so-as to be surpassing the *height* of the tower. 4(2) And the six men, the *ones* having stood on the building, walked-around with him on<sup>3</sup> both the right *sides* and on the left *side*. And all the *ones who*<sup>4</sup> worked into the building were with him. And there were many different glorious *men* in a circle around him. But the virgins, the *ones* keeping *watch over* the tower, after they ran-up-to *him*, kissed him affectionately; and they began to be walking-around near him in a circle around the tower.

5(3) But that man was contemplating the building thoroughly, so-as for him to be groping *each stone one* by one. But *while* grasping a certain stick in his<sup>5</sup> hand, he was beating the *stones* having been built *three times*,<sup>7</sup> *stone* by *stone*. 6(4) And whenever he was striking, some of them became black as-if soot; but some *were* having become-scabby; but some *were* having cracks; but some *were* chipped; but some *were* neither white nor black; but some *were* rough and not fitting-together<sup>8</sup> with the other stones; but some *were* having many<sup>9</sup> blots. These were the varieties of the stones, the rotten *stones which* were found *put* into the building.

7(5) Therefore, he directed, for all these *stones* to be transferred out of the tower and to be put alongside the tower, and for different stones to be brought and to be thrown-in into their place. 8(6) And the builders inquired-of him, out of which mountain he might be wanting stones to be brought and to be thrown-in into their place.<sup>10</sup> 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.<sup>11</sup>

9(7) And the plain was excavated, and bright quadrangular stones were found, but *there were* also some round *ones*. But as-many stones as were once in that plain: all of *them* were brought and were being carried through the gate by the virgins. 10(8) And the quadrangular stones were hewed and put into the place of the *ones* having been lifted. But the round *stones* were not put into the building, because they were hard to hew<sup>12</sup> and yielded<sup>13</sup> slowly to the *chisel*. But they were put alongside the tower, as if they *were* going to be being hewed and to be being put into the building, for they were extremely bright.

11(84.1) Therefore, after the man, the glorious *man* and lord of the whole tower, completely-finished these *things*, he called the Shepherd to himself and he delivered the stones to him, all the *stones* lying alongside the tower, the *ones* having been thrown-away out of the building. And he said<sup>14</sup> to him, 12(2) “Carefully cleanse these stones and put them into the building of the tower, *that is*, the *stones which* are being-able to join with the remaining *ones*. But the *ones which* are not joining, cast *them* far away from the tower.”

13(3) After he directed these *things* to the Shepherd, he went-away from the tower<sup>14</sup> along with all of *those* with whom he had come. But the virgins had stood in a circle around the tower, keeping *watch over* it.

14(4) I said<sup>15</sup> 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<sup>16</sup>, “Are you looking-at these stones?”

“I am looking, lord,” I declared<sup>17</sup>.

“I will hew the majority<sup>18</sup> of these stones,” he declared<sup>19</sup>, “and I will throw *them* into the building; and they will join with the remaining stones.”

15(5) “Lord,” I declared<sup>20</sup>, “how are they, after they were trimmed, being-able to fill the same place?”

He answered and said<sup>21</sup> to me, “As-many-as will be found to be *too* small will be thrown into the middle of the building. But as-many-as are greater will be put more-outside and will hold them together.”

16(6) After he uttered these *things* to me, he said<sup>22</sup> 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

<sup>1</sup> literally “, for him to be going”

<sup>2</sup> [28:2] Lat(V) “answered that he would immediately come”

<sup>3</sup> literally “a certain man *who* was high with the greatness”

<sup>4</sup> literally “out-of”

<sup>5</sup> [28:4] Gk(A) omit “having stood on...all the *ones who*” (by scribal error?)

<sup>6</sup> literally “the”

<sup>7</sup> [28:5] Gk(A) add

<sup>8</sup> literally “symphonizing”

<sup>9</sup> [28:6] some omit “many”

<sup>10</sup> [28:8] Lat(VP), Eth / Gk(A) omit “And the builders inquired of him...their place.”

<sup>11</sup> [28:8] Lat(VP), Eth / Gk(A) omit “but he directed...nearby.”

<sup>12</sup> literally “literally “hard into the *result* for them to be hewed”

<sup>13</sup> literally “became”

<sup>14</sup> [28:13] Lat(VP), Eth / Gk(A) omit “After he directed these *things*...the tower”

<sup>15</sup> literally “the most part”

1(7) And after two days, we came toward the tower, and he said<sup>23</sup> 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<sup>24</sup> to him, “Lord, may we contemplate *them*.”

2(85.1) And after we began, first we were contemplating the black stones. And we found that such *stones were in the same condition* as when<sup>16</sup> they were put out of the building. And the Shepherd directed for them to be transferred out of the tower and to be separated.

3(2) Next, he contemplated the *ones* having become-scabby. And after he took many *from* out of them, he hewed them; and he directed for the virgins to lift them and to throw *them* into the building. And the virgins lifted them, and they put *them* into the building of the middle *part* of the tower. But he directed for the remaining *ones* to be put with the black *stones*. For even these were also found to be black.

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

5(4) Next, he was contemplating the chipped *stones*. And many among<sup>17</sup> 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<sup>18</sup> *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(5) Next, he was contemplating the half white, but half black *stones*. And many *from* out of them were found to be black. But he directed for these to also be lifted with the *stones* having been thrown-away. But the remaining *ones* were all lifted by the virgins; for being white, they were joined into the building by the virgins themselves. But they were put more-outside, because they were found to be healthy, so-as for them to be being-able to be grasping the *ones who* were put into the middle. For none *from* out of them were wholly chipped.

7(6) Next, he was contemplating the *stones which* were rough and hard. And a few *from* out of them were thrown-away, due to the *fact* that they were not being-able to be hewn; for they were found to be extremely hard. But the rest of them were hewed and were lifted by the virgins and were joined into the middle of the building of the tower; for they were weaker.

8(7) Next, he contemplated the *stones* having the blots. And *from* out of these, very-few<sup>19</sup> blackened and were thrown-away toward the remaining *ones*. But the excess<sup>20</sup> *stones* were found to be bright and healthy;<sup>21</sup> and these were joined into the building by the virgins. But due to their strengthening, they were put more-outside.

9(86.1) Next, he came to contemplate the white and round stones. And he said<sup>22</sup> to me, “What are we doing about these stones?”

“Why would I know, lord?” I declared<sup>23</sup>.

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

10(2) “Lord,” I declared<sup>24</sup>, “I do not have *any skills* in this art, but-neither am I a stonecutter, but-neither am I being-able to comprehend.”

“Are you not looking-at *them* and *seeing* that they are very round?” he declared<sup>25</sup>. “And, if-at-any-time I might want to make them quadrangular, *that* it is necessary for much to be cut-off from them? But it is necessary for some *from* out of them to, out of obligation, be put into the building.”

11(3) “Therefore, if it is *out of* obligation,” I declared<sup>26</sup>, “why are you torturing yourself and not selecting those whom you want to be *put* into the building and joining them into it?”

From out of them, he selected for himself the greater and bright *stones*, and he hewed them. But after the virgins lifted *them*, they joined *them* into the outside parts of the building. 12(4) But the remaining *stones*, the excess<sup>22</sup> *ones*, were lifted and were put-off in the plain from-where they were brought. But they were not thrown-away, “because,” he declared<sup>27</sup>, “there is still left a small *part* of the tower to be built. But the master of the tower wants all these stones to be joined into the building, because they are extremely bright.”

13(5) 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,<sup>23</sup> and having their hair loosened. But these women were seeming<sup>24</sup> to me to be savage.<sup>25</sup> But the Shepherd directed for them to lift the

<sup>16</sup> literally “were such-as”

<sup>17</sup> literally “in”

<sup>18</sup> literally “exceeding”

<sup>19</sup> literally “least”

<sup>20</sup> literally “exceeding”

<sup>21</sup> [29:8] Lat(VP) / Gk(A) “and that” / Eth omit

<sup>22</sup> literally “exceeding”

<sup>23</sup> [29:13] Lat(VP), Eth (lit. “their shoulders outside”) / Gk(A) omit “have been girded...shoulders exposed”

<sup>24</sup> literally “being-thought”

<sup>25</sup> literally “of-the-field”

stones, the *ones* having been thrown-away out of the building, and to carry them away into the mountains from-where they were also brought. **14(6)** But the cheerful *women* lifted and carried-away all the stones, and they put *them* in the *place* from-where they were taken.

And after the *event* for all the stones to be lifted and *for there* to no-longer<sup>1</sup> be a *single* stone being laid in a circle around the tower, the Shepherd said<sup>2</sup> to me, “May we encircle the tower, and may we see, lest *there* is some defect in it.”

And **I** was encircling it with him. **15(7)** But after the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it was having been built so *attractively* in-this-manner as to *cause* me, after I saw it, to be desiring its building. For it was built in-this-manner, as-if *it were made* out of one stone, not having one junction in itself. But the stone was being made-to-appear as *if* it was having been hewn-out of the rock, for it was seeming<sup>2</sup> 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 said<sup>3</sup> to me, “Be going-away and be bringing unslaked-lime and thin clay, in order for me to fill-up the marks of the stones, the *stones* having been lifted and having been thrown into the building.”<sup>3</sup> For it is necessary for all the *things* in a circle around the tower to become level.”

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

“Be assisting me,” he declared<sup>4</sup>, “and the work will be nearly finished.”

Therefore, he filled the marks of the stones, the *stones* 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.

**19(4)** The Shepherd said<sup>5</sup> to me, “All *things* have been cleaned,” he declared<sup>6</sup>. “If-at-any-time the lord might come to look-over the tower, he will not find<sup>7</sup> anything to blame us.”

After he said *these things*, he was wanting to be going-away. **20(5)** But **I** took-hold-of him for myself by his pouch, and I began to be adjuring him according to the Lord, in order that he might decipher to me *things* which he showed to me.

He said<sup>8</sup> to me, “I am not having an-opportunity to *do so* for a little *while*.<sup>5</sup> And *then* I will decipher all *things* to you. Wait for<sup>6</sup> me here till I come.”

**21(6)** I said<sup>9</sup> to him, “Lord, what will **I** do here alone?”

“You will not be alone,” he declared<sup>10</sup>. “For these virgins are with you.”

“Then deliver me to them,” I declared<sup>11</sup>.

The Shepherd called<sup>12</sup> them to himself and said<sup>13</sup> to them, “I am committing this *person* to you\* till I come *back*.” Then he went-off.

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

**23(8.1)** *While* the virgins *were* saying to me, “The Shepherd is not coming here today,” I declared<sup>14</sup>, “Then what will **I** do?”

“Remain-around *here* for him until a-late-hour,” they declared<sup>15</sup>. “And if-at-any-time he might come,<sup>7</sup> he will utter with you. But unless he might come, remain with us here till he comes.”

**24(2)** I said<sup>16</sup> to them, “I will wait for<sup>8</sup> him till a-late-hour. But if-at-any-time he might not come, I will go-off into the house and will revisit in-the-morning.”

But the *virgins* answered and said<sup>17</sup> to me, “You were delivered to us. You are not being-able to retire from us.”

**25(3)** “Then where will I stay?”<sup>9</sup> I declared<sup>18</sup>.

“You will sleep with us, as a brother, and not as a man,” they declared<sup>19</sup>. “For you are a brother of **ours**, and, for the rest of the *time* to *come*, we are going to be residing<sup>10</sup> with you, for we are loving you *extremely*.”

But **I** was shaming myself to be remaining with them. **26(4)** Then the *one* seeming<sup>11</sup> 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,<sup>12</sup> and to be leading me in a circle around the tower, and to be playing with **me**. **27(5)** 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 silent<sup>13</sup> as I walked-around with them in a circle around the tower, and was cheerful with them.

**28(6)** But after it became late, I was wanting to be going-away into my house. But they did not permit me; instead, they restrained me. And I remained with them for the night and fell-asleep alongside the tower. **29(7)** For the virgins spread out their linen tunics on the ground and made **me** recline in the middle of them. And they were doing nothing else at-all<sup>14</sup> except praying-to *God*. And **I** was praying-to *God* unceasingly, and no more less than they *were*. And the virgins were rejoicing to *see* me praying-to *God* in-this-manner. And I remained there with the virgins until the next-day, till the second hour.

**30(8)** Next, the Shepherd was being present, and he said<sup>15</sup> to the virgins, “Have you\* done him any outrage?”

“Be asking him,” they declared<sup>16</sup>.

I said<sup>17</sup> to him, “Lord, I was saddened to remain with them.”

“What did you dine *on*?” he declared<sup>18</sup>.

“Lord,” I declared<sup>19</sup>, “we dined the whole night on words of *the* Lord.”

“Did they take you well?”<sup>15</sup> he declared<sup>20</sup>.

“Yes, lord,” I declared<sup>21</sup>.

## CHAPTER 30

**1(9)** “Now what are you wanting to hear first?” he declared<sup>22</sup>.

“Lord,” I declared<sup>23</sup>, “exactly *in the order* as you showed to me from the beginning. I am asking you, lord, in order that you might also make them clear to me in exactly the-*same*-manner as I would inquire-of you.”

“I will also decipher *them* to you in exactly the-manner as you are wishing,” he declared<sup>24</sup>. “And I will hide nothing at-all<sup>16</sup> from you.”

**2(8.1)** “Lord, first of all, make this clear to me,” I declared<sup>25</sup>. “What is the rock and the gate?”

“This rock and this gate,” he declared<sup>26</sup>, “is the son of God.”

“But, lord,” I declared<sup>27</sup>, “how is it that the rock is old, but the gate is new?”

“Be hearing, and gain-insight, unintelligent *man*,” he declared<sup>28</sup>. **3(2)** “Indeed, the son of God is born before all his creation, so-as for him to become a counselor to the Father in his creation. Due to this, the rock is also old.”<sup>17</sup>

“But, lord, why is the gate new?” I declared<sup>29</sup>.

**4(3)** “Because,” he declared<sup>30</sup>, “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 it<sup>18</sup> into the kingdom of God.

**5(4)** “Do you see,” he declared<sup>31</sup>, “the stones, the *ones* having entered through the gate, *which* have been thrown<sup>19</sup> 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 original<sup>20</sup> place?”

“I see, lord,” I declared<sup>32</sup>.

“In-this-manner,” he declared<sup>33</sup>, “no-one will enter into the kingdom of God, if he would not take the name, his holy name.”<sup>21</sup> **6(5)** For if-at-any-time you might want to enter into that certain city *which* has been walled-around in a circle and is having *only* one gate, surely you may not be being-able to enter into that city if you *are not entering* through the gate *which* it is having, *are you*?”

“For how is it being-able to be otherwise, lord?” I declared<sup>34</sup>.

“Therefore, if you are not being-able to enter into the city if you *are not entering* through the gate *which* it having<sup>22</sup> —in the-*same*-manner,” he declared<sup>35</sup>, “a human is not being-able to enter into the kingdom of God if *he is not entering* through the name of his son, the *son* having been loved by him.

**7(6)** “Do you see the crowd of the builders of the tower?” he declared<sup>36</sup>.

“I see, lord,” I declared<sup>37</sup>.

“Those are all glorious messengers,” he declared<sup>38</sup>. “Therefore, the Lord has been walled-around by these. But the gate is the son of God. This is *the* one entrance toward the Lord. Therefore, no-one will enter toward him in any other way, if not through his son.

**8(7)** “Do you see the six men,” he declared<sup>39</sup>, “and the glorious and great man in their middle, the *man* walking-around about the tower and *who* rejected the stones out of the building after they were proved?”

“I see, lord,” I declared<sup>40</sup>.

**9(8)** “The glorious man is the son of God,” he declared<sup>41</sup>. “And-those six are the glorious messengers *who* are supporting him on *his right sides* and on *his left*<sup>23</sup> *sides*. Not-one of these messengers, these glorious *ones*, will enter toward God devoid of him,” he declared<sup>42</sup>. “Whoever might not take his<sup>24</sup> name will not enter into the kingdom of God.”

<sup>1</sup> literally “no-more”

<sup>2</sup> literally “being-thought”

<sup>3</sup> [29:16] Lat(VP), Eth / Gk(A) “been picked-up into the building and have been thrown”

<sup>4</sup> literally “have”

<sup>5</sup> literally “I am not having a little *while* to be having-a-season”

<sup>6</sup> literally “Expect”

<sup>7</sup> [29:23] Lat(VP), Eth “evening. If he should come” / Gk(A) “until he comes”

<sup>8</sup> literally “will expect”

<sup>9</sup> literally “remain”

<sup>10</sup> literally “dwelling-down”

<sup>11</sup> literally “being-thought”

<sup>12</sup> [29:26] some omit “But the others saw...themselves” (by scribal error?)

<sup>13</sup> literally “I have silence”

<sup>14</sup> literally “wholly”

<sup>15</sup> literally “beautifully”

<sup>16</sup> literally “wholly”

<sup>17</sup> [30:3] Gk(P) / Gk(A) “he is also old” / Lat(VP) omit

<sup>18</sup> may also be translated “saved through it, may go”

<sup>19</sup> [30:5] Lat(VP), Eth, Cop(A) / Gk(A) omit “having been thrown”

<sup>20</sup> literally “own”

<sup>21</sup> [30:5] Gk(A) / Eth “the name of his son” / Lat(V), Lat(P), Cop(A) “the name of the son of God” / Cop(S)

<sup>22</sup> “the name of the son”

<sup>23</sup> [30:6] Gk(P), Lat(V) “it” / Gk(A) “through that gate”

<sup>24</sup> literally “of-good-names” (a euphemism for “left”)

<sup>25</sup> [30:9] Gk(A) “God’s”

10(90.1) “But about the tower,” I declared°, “what is it?”  
“This tower is the assembly,” he declared°.

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

“These are holy spirits,” he declared°. “And a human is not being-able to be found *placed* into the kingdom of God unless these *spirits* might dress him with their dress. For if-at-any-time you might take the name alone, but might not take the dress from them, it might profit nothing. For these virgins are powers of the son of God. If-at-any-time you might be bearing the name, but might not be bearing his power, you will be bearing his name in<sup>1</sup> vain. 12(3) But the stones,” he declared°, “which you saw having been thrown-away, these indeed bore the name, but did not dress themselves *in* the apparel of the virgins.”

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

“Their *own* names are their apparel,” he declared°. “Whoever might be bearing the name of the son of God is also being-indebted to be bearing the names of these *virgins*. For even the son of God himself is bearing the names of these virgins. 13(4) As-many stones as you saw having entered into the building of the tower, having been given-over through their hands,<sup>2</sup> 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<sup>3</sup> 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,<sup>4</sup> and their hair having been loosened, and with-a-lovely-form. After they saw these *women*, they desired *them*, and they dressed themselves in their power, but they undressed themselves *of the dress and* the power<sup>5</sup> 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(91.1) “Therefore, lord,” I declared°, “if-at-any-time these humans, such as they are, might change-their-mind and might throw-away their desire for these women, and might bend-back to the virgins and might go in their power and in their works, will they not enter 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<sup>6</sup> 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<sup>7</sup> 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<sup>8</sup> him. And *I gave-thanks*, that he renewed our spirit, and, *while* we were having already been destroyed and not having *any* hope of the *condition* to be living, *that* he rejuvenated our life.

22(4) “Now, lord,” I declared°, “make-clear to me why the tower has not been built on the ground, *but* instead on the rock and on the gate.”

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

“I have an obligation, lord, to be inquiring-of 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 uncontainable, and sustains the whole world. Therefore, if all the creation is being sustained through the son of God, what are you thinking *about* the *ones who* have

been called by him and *who are* bearing the name of the son of God and *are* going in his instructions? 24(6) Therefore, are you looking-at what-kind of *people* he is sustaining? The *ones who are* bearing his name out of a whole heart. Therefore, he himself became their foundation and he is sweetly sustaining them, because they are not being-ashamed to be bearing his name.”

25(92.1) “Lord,” I declared°, “make-clear to me the names of the virgins, and of the women, the *ones* having been dressed-in the black robes.”

“Be hearing,” he declared°, “the names<sup>10</sup> of the stronger virgins, the *ones* having been stood into the corners: 26(2) Indeed, the first *is* Faith, but the second *is* Self-Restraint, but the third *is* Power, but the fourth *is* Longsuffering. But the different *virgins who* were stood between each of these have these names: Simplicity, Lack-of-Evil, Purity, Cheerfulness, Truth, Intelligence, Harmony, Love. The *man who* is bearing these names and the name of the son of God will be able to enter into the kingdom of God.

27(3) “Also be hearing,” he declared°, “to the names of the women, the *ones* having the robes *which are* black. And four out of these are more-powerful: The first *is* Lack-of-Faith, the second *is* Lack-of-Self-Restraint, but the third *is* Lack-of-Persuadableness, 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, what are they?”

“Indeed, the first *ones*, the 10, the *ones* having been put into the foundations, are a first generation,” he declared°. “But the 25<sup>11</sup> are a second generation of men *who are* righteous. But the 35 are prophets of God and his ministers. But the 40 are emissaries and teachers of the proclamation of the son of God.”

29(5) “Then why, lord,” I declared°, “did the virgins also give-over these stones into the building of the tower, after they brought *them* through the gate?”

30(6) “For these first *stones* bore these spirits,” he declared°, “and they absolutely<sup>12</sup> did not depart from one-another—neither the spirits from the humans, nor the humans from the spirits. Instead, their spirits remained-beside them until the *time* of their sleep. And if they had not had these spirits with them, they would not have become of good-use to the building of this tower.”

31(93.1) “Lord,” I declared°, “make-clear to me still *more*.”

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

“Lord,” I declared°, “why did the stones ascend out of the deep, and *why* were they put into the building of the tower?”<sup>13</sup>

32(2) “They were having an obligation to ascend through water, in order that they might be made-alive,” he declared°. “For they were not otherwise being-able to enter into the kingdom of God, if they did not put-off from themselves the deadening of *their* life, *their* former life.<sup>14</sup> 33(3) Therefore, these *who* have also slept took the seal of the son of God and they entered into the kingdom of God.<sup>15</sup> For prior to the *time* for the human to bear the name of the son<sup>16</sup> of God, he is dead,” he declared°. “But whenever he might take the seal, he puts-off the deadening from himself and takes-up the life. 34(4) Therefore, the seal is the water. Therefore, they descend into the water dead, and ascend living. Therefore, this *was* the seal which was preached to them, and they made-use-of it, in order that they might enter into kingdom of God.”

35(5) “Why, lord,” I declared°, “did the 40 stones ascend out of the deep with them, *if* they were already having the seal?”

“Because,” he declared°, “these emissaries and these teachers (the *ones who* preached the name of the son of God), after they slept in power and faith of the son of God, also preached to the *ones* having slept-before *them*,<sup>17</sup> and they themselves gave the seal of the proclamation to them. 36(6) Therefore, they descended with them into the water and ascended again. Instead, these *emissaries and teachers* indeed descended living and ascended living. But those having slept-before *them* descended dead but ascended living.<sup>18</sup> 37(7) Therefore, by *means of* the *emissaries and teachers*, they were made-alive, and recognized the name of the son of God. Due to this, *these others* also ascended-together with them, and together were joined into the building of the tower, and were built-up-together without *being* hewn. For they slept in righteousness and in great purity. But they merely were not having this seal. Therefore, you are also having the deciphering of these *things*.”

“I am having it, lord,” I declared°.

## CHAPTER 31

<sup>1</sup> literally “into”

<sup>2</sup> [30:13] Lat(VP), Eth [slightly different form] / Gk(A) omit “have entered into the building...the hands”

<sup>3</sup> [30:14] Lat(V) “in God”

<sup>4</sup> (literally “their shoulders outside”)

<sup>5</sup> [30:17] Lat(P) / Lat(V) “of the raiment” / Gk(A) “of the raiment and the power”

<sup>6</sup> literally “toleration”

<sup>7</sup> [30:20] Lat(VP), Eth / Gk(A) “will depart”

<sup>8</sup> literally “into”

<sup>9</sup> literally “wholly”

<sup>10</sup> [30:25] Lat(VP), Eth / Gk(A) omit “of the virgins, and of the women...to the names” (by scribal error)

<sup>11</sup> [30:28] Gk(A), Lat(VP) / Eth “15”

<sup>12</sup> literally “wholly”

<sup>13</sup> [30:31] Lat(VP), Eth / Gk(A) omit “of the tower”

<sup>14</sup> [30:32] Lat(VP), Eth / Gk(A) omit “their former life”

<sup>15</sup> [30:33] Lat(VP) Eth / Gk(A) omit “of the son” & “entered into the kingdom of God”

<sup>16</sup> [30:33] Lat(VP), Eth / Gk(A) omit “of the son”

<sup>17</sup> [30:35] Gk(ClemAlex), Lat(V), Eth / Lat(P), Gk(A) “the *ones who* slept”

<sup>18</sup> [30:36] most, Gk(ClemAlex) / Gk(A) omit “Instead, the *emissaries*...ascended living.” (scribal error?)

1(94.1) “Now therefore, lord, make-clear to me about the mountains. Why are their appearances *different* one from another<sup>1</sup> and varied?”

“Be hearing,” he declared°. “The mountains, these twelve *mountains*, are twelve tribes *which*<sup>2</sup> are residing<sup>3</sup> 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?<sup>4</sup> Make *this* clear to me, lord.”

“Be hearing,” he declared°. “These twelve tribes *which* are residing<sup>5</sup> in the whole world are twelve nations. But they are varied in their sensibleness and in their mind. Therefore, such-as you saw *that* the mountains are varied, so too<sup>6</sup> are the mind and the sensibleness of the nations. But I will make-clear to you the act of each one.”

3 “First, lord, make this clear,” I declared°, “*why*, *while* the mountains are varied in-this-manner, whenever their stones were put into the building, *that* they became one color, bright, even like<sup>7</sup> the stones having ascended out of the deep.”

4 “Because,” he declared°, “all the nations (the *ones* residing<sup>8</sup> under the heaven), after they heard and after they had-faith, were called on-the-basis-of the name of the son<sup>9</sup> 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 spirits of the virgins *along* with the name. Due to this *reason*, the building of the tower became bright with one color as the sun. 5 But after the *event* for them to enter *into* the same *place* and to become one body, some *from* out of them stained themselves and were thrown-out of the race of the righteous *ones*, and they again became such-as they formerly were, but rather even worse.”

6(95.1) “Lord,” I declared°, “how did they become worse after they have recognized a god?”<sup>10</sup>

“The *person* who is not knowing a god and *is* acting-wickedly is having some chastising of his wickedness,” he declared°. “But the *man* who recognized God is being-indebted to no-longer be acting-wickedly, but instead to be doing-good. 7(2) Therefore, if-at-any-time the *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 have seen his great-works, and *yet* *are* acting-wickedly will be chastised doubly and will die-off for themselves into the age. Therefore, this-is-how the assembly of God will be cleansed.

8(3) “But as you saw the stones *which* have been 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,<sup>11</sup> (and there will be one body of the *ones* who have been cleansed, even-as the tower, after the *event* for it to be cleansed, also became as having been made-to-be out of one stone), this-is-how it will also be with the assembly of God after the *event* for it to be cleansed and for the *following* *types* to be thrown-away: the wicked-ones, and hypocrites, and revilers, and double-souled *individuals*, and *those* acting-wickedly with varied 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 taken-back his people clean.”

“All *things*, lord, are great and glorious,” I declared°. 10(5) “Still, lord,” I declared°, “make-clear to me the power and the acts of each one of the mountains, in order that every soul *which* has 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(96.1) Out of the first mountain, the black *one*, are the *ones* who had-faith such as *this*: Seceders, and revilers against the Lord, and betrayers of the slaves of God. But to these, *there* is not *possibility* of a change-of-mind; *there* is death. And due to this, they are also black. For even their race is lawless.

12(2) “But out of the second mountain, the bare<sup>12</sup> *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 being-laid *before*<sup>13</sup> 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.”<sup>14</sup>

“Due to this *reason*, a change-of-mind is being-laid *before*<sup>15</sup> these,” he declared°, “because they did not revile their Lord, nor did they become betrayers of the slaves of God. But because of a desire of gain, they acted-hypocritical and each *one* taught in accordance with<sup>16</sup> the desires of the humans, the sinning *humans*. Instead they will pay a certain rightful-punishment. But a change-of-mind is being-laid *before* them, due to the *fact* that they did not become revilers nor betrayers.

14(97.1) “But out of the mountain, the third *one*, the *one* having thorns and thistles, are the *ones* who had-faith such as *this*: Out of them *are* indeed the *ones* who are rich, but *also* the *ones* who have been mixed-up in many activities. Indeed, the thorns are the rich *persons*, but the thistles are the *ones* who have been mixed-up in their activities, their various *activities*. 15(2) Therefore, these *ones* who have been mixed-up in many and various activities are not<sup>17</sup> being glued to the slaves of God; instead, they are being misled-away, being choked by their acts. But the rich *persons* are, with-difficulty, being glued to the slaves of God, filling themselves with-fear lest something might be requested by them. Therefore, the *persons* such as *this* will enter the kingdom of God *only* with-difficulty. 16(3) For as it is difficult to be walking-around on thistles with bare<sup>18</sup> feet, so it is also difficult for such *persons* to enter into the kingdom of God. 17(4) Instead a change-of-mind is *possible* for all these *persons*,” he declared.<sup>19</sup> “But it *must* be quick, in order that what they did not work in former times they might now re-run in these days and might do some good. Therefore, if-at-any-time they might change-their-mind and might do some good,<sup>20</sup> they will live for themselves to God. But if-at-any-time they might remain-in<sup>21</sup> their acts, they will be delivered to those women, whichever *women* will deal-death to them.

18(98.1) “But out of the fourth mountain, the *one* having many vegetations (indeed with the upper *parts* of the vegetations pale-green, but the *parts* near the roots dry), but some also being dried from the sun, are the *ones* who had-faith such as *this*: Indeed, the doubled-souled *persons*, but *also* the *ones* who are having the Lord on their lips but *are* not having *him* in their heart. 19(2) Due to this *reason*, their foundations are dry and not having power; and only their words might be living, but their works are dead. The *persons* such as *this* are neither living nor<sup>22</sup> have become-dead. Therefore, the double-souled *person* 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<sup>23</sup> vegetations were dried out after they saw the sun, also in-the-same-manner the double-souled *persons*, whenever they might hear of tribulation, due to their terror, are serving-idols and are being-ashamed of the name of their Lord. 21(4) Therefore, the *persons* such as *this* are neither living nor<sup>24</sup> 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<sup>25</sup> change-their-mind, they are already having been delivered to the women, the *women* who are carrying-away their life from them.

22(99.1) “But out of the fifth mountain,<sup>26</sup> the *one* having pale-green vegetations and *which* is rough, are the *ones* who had-faith such as *this*: Indeed, faithful *individuals*, but *who* have-difficulty-learning, and *are* self-pleasing, and *are* pleasing *only* themselves; they *are* wanting to be knowing all *things*, and *yet* they *are* knowing absolutely<sup>27</sup> nothing. 23(2) Due to this self-pleasure of theirs, the intelligence departed from them, and stupid senselessness entered into them. But they are praising themselves as *though* they are having intelligence, and they are wanting to be self-made-teachers,<sup>28</sup> *although* they *are* being senseless. 24(3) Therefore, due to this high-mindedness, many, *while* raising themselves high, were made-empty. For the self-pleasure and the empty *self*-confidence<sup>29</sup> 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 being-laid *before* the *ones* such as *these*. For they did not become wicked; but rather, *they* became stupid<sup>30</sup> 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-

<sup>14</sup> literally “are alongside-of something the same”

<sup>15</sup> literally “to/with”

<sup>16</sup> [31:13] Lat(VP), Eth / Gk(A) omit “in accordance with”

<sup>17</sup> [31:15] Lat(VP), Eth / Gk(A) omit “the *ones* who have been mixed-up...activities do not”

<sup>18</sup> literally “naked”

<sup>19</sup> [31:17] Gk(X3528), etc. / Gk(A) omit “he declared”

<sup>20</sup> [31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)

<sup>21</sup> literally “remaining-on”

<sup>22</sup> [31:19] Lat(VP), Eth / Gk(A) omit “neither living nor”

<sup>23</sup> [31:20] Gk(A) / Lat(VP), Eth “these”

<sup>24</sup> [31:21] Lat(VP), Eth / Gk(A) omit “neither living nor”

<sup>25</sup> [31:21] Lat(VP), Eth / Gk(A) omit “change their-mind-quickly...should not” (by scribal error)

<sup>26</sup> [31:22] Gk(X3528, etc.) / Gk(A) “the mountain, the fifth *one*”

<sup>27</sup> literally “wholly”

<sup>28</sup> [31:23] Gk(A) / Lat(VP), Eth “to be teachers”

<sup>29</sup> [31:24] Lat(VP), Eth / Gk(A) omit “and vain self-confidence”

<sup>30</sup> [31:25] Lat(VP), Eth / Gk(A) is illegible here, but seems to read a form of “wickedness”

<sup>1</sup> literally “different another and another”

<sup>2</sup> [31:1] Gk(A) / Lat(VP) “twelve tribes *which*” / Eth “these twelve tribes”

<sup>3</sup> literally “dwelling-down”

<sup>4</sup> literally “different another and another”

<sup>5</sup> literally “dwelling-down”

<sup>6</sup> literally “, such also”

<sup>7</sup> literally “as”

<sup>8</sup> literally “dwelling-down”

<sup>9</sup> [31:4] Lat(VP), Eth / Gk(A) omit “of the son”

<sup>10</sup> [31:6] Lat(P) / Lat(V), Eth “recognized the Lord” / Gk(A) “recognized the Anointed-One”

<sup>11</sup> [31:8] Gk(A), Lat(V), Eth / others add

<sup>12</sup> [31:12] Lat(V) / Gk(A), Eth “exalted”

<sup>13</sup> literally “to/with”

any-time, they will reside<sup>1</sup> with the women, the *women who are* acting-wickedly against<sup>2</sup> them.

26(100.1) “But the *ones* from out of the mountain, the sixth *one*, the *one* having cracks which are great and small, and having vegetations which have been withered-away in the cracks, are *those who* had-faith such as this: 27(2) Indeed, the *ones* having the cracks, the small cracks—these are the *ones who are* holding things against one-another, and *are* having been withered-away in the faith due to their own calumnies. Instead, many from out of these changed-their-mind. But the remaining *ones* will also change-their-mind whenever they might hear my instructions, for their calumnies are small and they will change-their-mind quickly. 28(3) But the *ones* having great cracks—these are consistent in their calumnies and are becoming remembering-of-past-evil, while they are cherishing-wrath against one-another. Therefore, these were hurled-off from the tower and were rejected-from its building after they were proved. Therefore, the *ones* such as these, will *only* live for themselves with-difficulty. 29(4) If our God and our Lord, the *one who is*-lord-over all things and having the authority over all his creation, is not remembering-past-evil against the *ones who are* confessing-forth their sins, but instead becomes merciful, will a human *who is* corruptible and full of sins remember-past-evil against a human as *though he is* being-able to lose or to save him?

30(5) “But I, the Messenger of the Change-of-Mind, say to *all of you\**, as-many-as hold this sect: Put this off from yourselves and change-your\*-mind; and the Lord will heal your\* former sinful-actions, if-at-any-time you\* might cleanse yourselves from this demon. But if not, you\* will be delivered to him into death.

31(101.1) “But out of the seventh mountain, in which *were* pale-green and cheerful vegetations, and the whole mountain *was* thriving, and every race of livestock and the flying-creatures of the heaven were pasturing themselves on the vegetations out of this mountain, and the vegetations on which they were pasturing themselves were becoming *even* more well-flourishing, are the *ones who* had-faith such as this: 32(2) They were always simple, and lacking-of-evil, and happy, holding nothing against one another; instead, they *are* always leaping-for-joy over the slaves of God and having dressed themselves with the spirit, the holy *spirit* of these virgins, and *are* always having bowels of compassion over every human, and, out of their *own* labors, supplied every human without-reproaching and without-wavering. 33(3) Therefore, the Lord, after he saw their simplicity and all their infancy, was multiplying them in the labors of their hands, and bestowed-favor on them in every act of theirs.

34(4) “But I, the Messenger of the Change-of-Mind, say to *all of you\* who are persons* such as this: Continue<sup>3</sup> 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.<sup>4</sup> And your\* whole seed will reside<sup>5</sup> with the son of God, for you\* *all* took from out of his spirit.

35(102.1) “But out of the mountain, the eighth *one*, where there were many springs and all the creation of the Lord was given to drink out of the springs, are the *ones who* had-faith such as this: 36(2) Emissaries and teachers, the *ones who* preached into the whole world; and the *ones who* solemnly and purely taught the account of the Lord, and appropriated nothing at-all<sup>6</sup> into a wicked desire, but instead always went in righteousness and truth, even exactly-as they took-alongside the spirit, the holy *spirit*. Therefore, the passing of the *ones* such as this is with the messengers.

37(103.1) “But out of the mountain, the ninth *one*, the *one which is* desert-like, the *one* having the creepers and beasts in it for the *act to be* utterly-destroying the humans, are the *ones who* had-faith such as this: 38(2) Indeed, the *ones* having the blots are ministers *who* ministered evilly, and *who* thoroughly-snatched away the life of widows and orphans, and acquired *profit* for themselves out of the ministry which they took to minister. Therefore, if-at-any-time they might remain-in<sup>7</sup> the same desire, they die-off and *there is* not-one hope of life for them. But if-at-any-time they might turn-around and might complete their ministry purely, they will be able to live.

39(3) “But the *stones* having become-scabby, these are the *ones who* denied and did not turn-around on-the-basis-of their own Lord, but instead, *who* were left-dry-and-barren and became desert-like. While not being glued to the slaves of God, but instead while isolating-oneself, they are losing their own souls. 40(4) For they are like a vine *which* after it, obtaining neglect, was overtaken<sup>8</sup> in some hedge, is being destroyed and is being desolated under the vegetations. And in time,<sup>9</sup> it becomes savage<sup>10</sup> 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.<sup>11</sup> 41(5) Therefore, a change-of-mind is *possible* to these *persons*, if-at-any-time they might not be found having denied *from* out of *their* heart. But if-at-any-time someone might be found having denied *from* out of *their* heart, I have not come-to-know if he is being-able to live.

42(6) “And I am not saying this in-regard-to these *present* days, in order that someone *who* denied might take a change-of-mind. For it is impossible for the *person who is* now intending<sup>12</sup> to be denying his own lord to be saved. Instead, a change-of-mind is thought to be being-laid *before*<sup>13</sup> those *who* have denied him in-the-past.<sup>14</sup> 43 Therefore, if someone is intending<sup>15</sup> to be changing-his-mind, let him be quick prior to the time for the tower to be finished-off. But if not, he will be destroyed into death by the women.

44(7) “And the chipped *stones*: these are deceitful *individuals* and calumniators. And these are the beasts which you saw *situated* into the mountain. For even-as the beasts are utterly-destroying the human with their own venom and are causing-him-to-lose *his* life, also in-the-same-manner the words of such humans are utterly-destroying the human and are causing-him-to-lose *his* life. 45(8) Therefore, these *men* are chipped in their faith, due to the act which they are having in themselves. But some of them changed-their-mind and were saved. And the remaining *ones*, the *ones* being such as these, are being-able to be saved if-at-any-time they might change-their-mind. But if-at-any-time they might not change-their-mind, they will die-off themselves from those women, the power of whom they are having.

46(104.1) “But out of the mountain, the tenth *one* where *there* were trees sheltering some sheeps, are the *ones who* had-faith such as this: 47(2) Overseers that is, presidents of the assemblies,<sup>16</sup> and lovers-of-strangers,<sup>17</sup> whichever *ones* sweetly received the slaves of God under *their* roofs 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-in<sup>18</sup> them till the end, performing-public-service to the Lord.

49(105.1) “But out of the mountain, the eleventh *one*, where *there* were trees full of fruits, one and another having been adorned with fruits, are the *ones who* had-faith such as this: 50(2) The *ones who* suffered in-behalf of the name of the son of God, the *ones who* also suffered eagerly out of their whole heart and delivered up their souls.”

51(3) “Why then, lord,” I declared<sup>19</sup>, “are indeed, all the trees having fruits, but fruits of some *from* out of them are better-formed?”

“Be hearing,” he declared<sup>20</sup>. “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. But 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 brought<sup>19</sup> under authority, were probed-out and did not deny but instead suffered eagerly,” he declared<sup>20</sup>, “these are more-glorious in the Lord’s presence; the fruit of these *individuals* is the surpassing *kind*. But as-many-as became terrified and in a state of wavering, and *who* rationalized in their hearts whether they would deny or would confess, and yet finally suffered, the fruits of these *individuals* are lesser, because this deliberation<sup>20</sup> 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* deliberating these things with yourselves, be looking out, lest-perhaps this deliberation might continue<sup>21</sup> in your\* hearts and you\* might die-off to God.

“But *all of you\**, the *ones* suffering for-the-sake of the name, are being-indebted to be glorifying God, because God deemed you\* worthy, in order that you\* might be carrying this<sup>22</sup> name and that all your\* sins might be healed. 53(6) Doubtless, be considering yourselves happy.<sup>23</sup> Instead, you\* are thinking that a work having been done *is* great,<sup>24</sup> if-at-any-time you\* might suffer due to God. The Lord is granting life to you\* as a favor, and you\* are not comprehending it. For your\* sins weighed you\* down; and, if you\* have not suffered for-the-sake of the name of the Lord, you\* would have had died to God due to your\* sins.

54(7) “I say these things to *all of you\**, the *ones who are* wavering about denial or confession: *All of you\**, be confessing that you\* have the Lord, lest-

<sup>11</sup> literally “to be made-to-become-of-the-field”

<sup>12</sup> literally “going”

<sup>13</sup> literally “to”

<sup>14</sup> literally “denied of-old”

<sup>15</sup> literally “someone is going to”

<sup>16</sup> [31:47] Lat(V) add

<sup>17</sup> literally “fond-of-strangers ones”

<sup>18</sup> literally “remain-on”

<sup>19</sup> literally “led”

<sup>20</sup> usually translated “counsel” (also later in verse and in verse 53)

<sup>21</sup> literally “remain-through”

<sup>22</sup> [31:52] Gk(A), Lat(P) / Lat(V), Eth “his”

<sup>23</sup> [31:53] some omit “Doubtless, consider yourselves happy”

<sup>24</sup> literally “thinking for a work to have been done great”

<sup>1</sup> literally “dwell-down”

<sup>2</sup> literally “into”

<sup>3</sup> literally “Remain-through”

<sup>4</sup> literally “into the number, the **our** number”

<sup>5</sup> literally “dwell-down”

<sup>6</sup> literally “wholly”

<sup>7</sup> literally “remain-on”

<sup>8</sup> literally “taken-down”

<sup>9</sup> literally “and in the time”

<sup>10</sup> literally “of-the-field”



perhaps, denying him, you\* will be delivered into a prison.<sup>1</sup> **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 deliberations<sup>2</sup> from your\* hearts, in order that you\* might live continually to God.

**56(106.1)** “But out of the mountain, the twelfth *one*, the white *one*, are the *ones who had-faith* such as *this*: They are as infant babies, upon whose hearts not-one evil ascends, but-neither did they know what wickedness is; instead, they always continued<sup>3</sup> in infancy. **57(2)** Therefore, the *ones* such as *this*, without-wavering, will reside<sup>4</sup> in the kingdom of God, because, in not-one affair, did they defile the instructions of God; instead, all the days of their life they continued<sup>5</sup> with infancy in the same sensibleness.

**58(3)** “Therefore,” he declared<sup>6</sup>, “as-many of you\* as will continue<sup>6</sup> and will be like<sup>7</sup> the babies, having no evil, will be more-glorious than all the *persons who* have been previously-spoken<sup>8</sup> about. For all the babies are glorious in God’s presence and they are first in his presence.<sup>9</sup> Therefore, happy are *all of you\**, as-many as might<sup>10</sup> lift the wickedness from yourselves, but might dress yourselves in the lack-of-evil. You\*, first of all *others*, will live for yourselves to God.”

## CHAPTER 32

**1(4)** After the *event* for him to completely-finish the parables of the mountains, I said<sup>o</sup> 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)** “Be hearing even about all these,” he declared<sup>o</sup>. “The stones, the *ones* having been lifted from the plain and having been put into the building of the tower in-place of the *ones* having been thrown-away, are the roots of the mountain, the white *mountain*.<sup>11</sup> **3(2)** Therefore, since the *ones who had-faith* from out of the mountain, the white *mountain*, were all found lacking-of-evil, the Lord of the tower directed for these *from* out of the roots of<sup>12</sup> 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<sup>13</sup> bright and not-one of them will blacken. **4(3)** {{But<sup>14</sup> if he had added *them* from the other mountains, it would have been necessary for him to visit the tower again and to cleanse it. However, it was found that all these}} *who had-faith* and the *ones who* are going to be having-faith, {{were white.}} For they are *from* out of the same race. This race *is* happy, because it is lacking-of-evil.

**5(4)** “But also be hearing about the stones, the *ones which are* round and bright. And they themselves are all *from* out of the mountain, the white *mountain*. {{However, hear *why* they have been found round: Their riches have obscured them a little from the truth and darkened them, but they have never receded from God, nor has any evil word proceeded from their mouth, but all equity and virtue of the truth. **6(5)** Therefore, when the Lord had seen their minds, that they are being-able to be favoring the truth and to be remaining good, he directed 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 repositied in their *original* place, for they have been found to be very round. **8(2)** However, it is necessary for this age and the vanities of their wealth to be circumcised from them; and then they will convene in the kingdom of God. For it is necessary for them to enter into the kingdom of God, for God<sup>15</sup> has blest this innocent race. Therefore, not anyone *from* out of this race will perish. For *even* though one of them has been tempted by the most-vile Slanderer and has been delinquent, he will quickly return to his Lord.

**9(3)** “**I**, the Messenger of the Change-of-Mind, judge *all of you\** happy, *whichever of you\** are innocent as infants, since your\* part is good and honorable before God. **10(4)** However, I say to you\* *all, whichever of you\** have accepted the seal: have simplicity, and do not remember offenses, and do not persist in your\* wickedness or in the remembrance of the bitterness of offenses. Be of one

spirit, and heal and take-away from yourselves these evil schisms, in order that the Lord of the flock might rejoice in his sheeps.}} **11(5)** But he will rejoice for himself, if-at-any-time he might find *all of them* healthy and *that* they have not utterly-fallen from-among<sup>16</sup> them.

“But if-at-any-time he might find *that* some from-among them have utterly-fallen away: It will be woe to the shepherds! **12(6)** But if-at-any-time the shepherds themselves might also be found to have utterly-fallen, what will they say to the master of the flock? That they *themselves* utterly-fell from the sheeps? They will not be believed.<sup>17</sup> For it is an unbelievable<sup>18</sup> thing for a shepherd to suffer something under the *hands* of sheeps. But he will be chastised *even* more due to his lie. {{And I myself am a shepherd, and it is most stringently necessary for me to give-back an account for *all of you\**. **13(109.1)** Therefore, *all of you\**, remedy your\* ways, while the tower is still being built.

**14(2)** “The Lord is dwelling in men *who are* loving peace. For peace is precious to him. But he is far from the *ones who are* quarrelsome and from the *ones who* have been destroyed by wickedness. Accordingly, return to him a spirit as whole as you\* have accepted it. **15(3)** For if you give a new garment to a fuller, you want to get it back whole. However, *if the fuller* will return it torn, will you receive it? Will you not at once grow hot<sup>19</sup> and pursue him with railing, saying, ‘I gave to you a whole garment. Why did you tear it and make it useless? And because of the tear you have made in it, it is not able to be used’? Will you not say all these *things* to the fuller about the rent which he has made in your garment? **16(4)** Accordingly, if you are *so* pained about your garment and complain about not receiving it whole, what do you think the Lord will do to you? He has given to you a spirit whole, and you return it to him totally useless, in order that it is not able to be of any use to its lord. For its use began to be useless as soon as it *had* been corrupted by you. Accordingly, will not the Lord of that spirit affect you with death for this deed of yours?”

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

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

**18(110.1)** “All these *things* which have been written above, **I**, the Shepherd, the Messenger of the Change-of-Mind, have shown and uttered to the slaves<sup>20</sup> of God.<sup>21</sup> 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 memory of offenses, none of this type will live to God. All these *things* said from me, have been said to *all of you\**.”

**19(2)** The Shepherd himself said<sup>o</sup> to me, “Have you asked everything<sup>22</sup> from me?”

And I said<sup>o</sup>, “Yes, lord.”

“Why then have you not asked me about the marks of the stones *which* we repositied into the building? We filled-up the marks.”

And I said<sup>o</sup>, “I forgot, lord.”

**20(3)** “Now be hearing about them,” he declared<sup>o</sup>. “These are the *ones who* have now heard my instructions and have changed-their-minds out of *their* whole hearts.<sup>23</sup> And after he saw that their change-of-mind was good and pure, and that they were being-able to persist in it, he directed for their former sins to be deleted. For these marks are their sins, and they have been leveled in order that they might not appear.”}}

## CHAPTER 33

(111.1) {{Parable 10<sup>24</sup>

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

“Yes, lord,” I declared<sup>o</sup>.

“Therefore,” he declared<sup>o</sup>, “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

<sup>1</sup> literally “a-place-to-put-bound-people”

<sup>2</sup> usually translated “counsels”

<sup>3</sup> literally “remained-through”

<sup>4</sup> literally “dwell-down”

<sup>5</sup> literally “remained-through”

<sup>6</sup> literally “remain-through”

<sup>7</sup> literally “as”

<sup>8</sup> literally “been stated-beforehand”

<sup>9</sup> [31:58] Gk(A), Lat(V), Eth / Lat(P) omit “For all of the newborns...presence”

<sup>10</sup> literally “as-many-as whoever might”

<sup>11</sup> [31:2] Gk(P) / Gk(A), Lat(VP) “this white mountain”

<sup>12</sup> [32:3] Lat(VP), Eth / Gk(A) omit “the roots of”

<sup>13</sup> literally “remain-through”

<sup>14</sup> Bracketed sections are only extant in a Latin translation of the Greek original.

<sup>15</sup> [32:8] others “for the Lord”

<sup>16</sup> literally “fallen out of” (also later in verse)

<sup>17</sup> literally “not have faith put into them”

<sup>18</sup> literally “faithless”

<sup>19</sup> [32:15] Lat(V) / Lat(P) “once become angry”

<sup>20</sup> [32:18] Lat(VP) / F “slave”

<sup>21</sup> [32:18] others “of the Lord”

<sup>22</sup> literally “asked all things”

<sup>23</sup> literally “diaphragms”

<sup>24</sup> Bracketed sections are only extant in a Latin translation of the Greek original.

every good undertaking of yours. Take his maturity and modesty, and say to all *persons*, that he is in great honor and dignity with *the* Lord,<sup>1</sup> and that he is *a* globe 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 among *you\**.”

4(112.1) I said<sup>o</sup> to him, “Ask him, lord, whether I have done anything against his order to offend him since *the time* he has been in my house.”

5(2) “I also know,” he declared<sup>o</sup>, “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.”

6(3) “And **I** Lord,” I declared<sup>o</sup>, “indicate to all humans *the* great-works of *the* Lord.<sup>3</sup> However, I am hoping that all who have previously sinned will willingly change-their-mind upon hearing these *things*, recuperating life.”

7(4) “Therefore, persist in this ministry and finish it,” he declared<sup>o</sup>. “However, whichever *ones* perform his instructions will have life; and such *a person* would be being greatly honored before *the* Lord.<sup>4</sup> 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,<sup>5</sup> are not keeping his instructions but are delivering themselves to death; and each one of them is guilty of his own blood. However, I am saying to you: keep his instructions and you will have *a* remedy for *your* sins.

8(113.1) “However, I have sent these virgins, in order that they might live with you, for I saw that they were affable toward you. Therefore, you have them as assistants, by whom you might better keep his instructions. For it is not possible to keep these instructions without these virgins. However, I see that they are with you willingly; but I will direct them not to leave your house at all. 9(2) As for you, purify your house, for they are willing to live in *a* clean dwelling. For they are clean and chaste, and industrious; and all of *them* have favor with *the* Lord. Accordingly,}} if-at-any-time {{they might}} find your house {{to be pure, they are remaining-beside<sup>6</sup> 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<sup>o</sup> 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<sup>o</sup>}} 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 for {{the}} virgins {{and}} said<sup>o</sup> 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.”

But they heard these words willingly.

13(114.1) Next he<sup>7</sup> said<sup>o</sup> to me, “Act manfully in this ministry. Make known to every human *the* great-things of *the* Lord God,<sup>8</sup> and you will have favor in this ministry. Therefore, whoever walks in these instructions will live and will be happy in his life. But whoever neglects them will not live and will be unhappy in his life. 14(2) Say to all *persons*, whoever is able to act correctly, not to cease *acting in this way*; exercising good works is useful to them.

“However, I say, that it is necessary for every human to be snatched-out of inconveniences. For *a person* who is in want, and is suffering inconveniences in his daily life is in great torment and need. 15(3) Accordingly, whoever snatches *the* soul of 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.<sup>9</sup> 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) But after he spoke to me, he rose from *the* bed; and, having taken-hold of *the* Shepherd and *the* virgins, he departed. But he said<sup>o</sup> 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.<sup>10</sup> May it be.<sup>11</sup>

Here ends the Book of *the* Shepherd, the learner of *the* blessed emissary Paulus. Thanks be to God.}}<sup>12</sup>

<sup>1</sup> [33:3] others “with God”

<sup>2</sup> literally “in”

<sup>3</sup> [33:7] others “of God”

<sup>4</sup> [33:7] Lat(P) “before God”

<sup>5</sup> [33:7] Lat(P) / Lat(V) omit “But he has his own honor...adverse to him” due to scribal error

<sup>6</sup> [33:9] Gk(X404) / Lat “will remain-beside”

<sup>7</sup> [33:13] Lat(V) / Lat(P) “Next the Shepherd” / Eth “Next the messenger”

<sup>8</sup> [33:13] Lat(P) “Lord”, Eth / Lat(V) “Lord God”

<sup>9</sup> [33:16] some omit “and you will be rejected...being built”

<sup>10</sup> [33:17] Lat(VP) / Eth add

<sup>11</sup> [33:17] Lat(V) / Eth, Lat(P) add “May it be”

<sup>12</sup> [33:17] Lat(V) add / Eth add “Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 191 of mercy, 23<sup>rd</sup> night and 22<sup>nd</sup> day of the month, etc.” The writer goes on to show that Hermas is Paul appealing to Acts 14:12.