

The Shepherd of Hermas, Commands, Interlinear English - G.T. Emery.

Ἔντολή α'.

Command α

Πρῶτον πάντων πίστευσον, ὅτι εἷς ἐστὶν ὁ Θεός, ὁ τὰ πάντα κτίσας καὶ
First of all let you believe, that one is the God, He the all things having created and
καταρτίσας καὶ ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὰ πάντα καὶ πάντα
having furnished and having made from of the not being into the to be the things all and all
χωρῶν, μόνος δὲ ἀχώρητος ὢν.
space, alone and He able to comprehend being.

Πίστευσον οὖν αὐτῷ καὶ φοβήθητι αὐτόν, φοβηθεὶς δὲ ἐγκράτευσαι.
Let you put faith then in Him and let you fear Him, having feared and let you exercise self control.

Ταῦτα φύλασσε, καὶ ἀποβαλεῖς πᾶσαν πονηρίαν ἀπὸ σεαυτοῦ καὶ
Thee things let you keep, and you will cast away all wickedness from of yourself and
ἐνδύσῃ πᾶσαν ἀρετὴν δικαιοσύνης καὶ ζήσῃ τῷ Θεῷ, ἐὰν φυλάξῃς
you will put on all excellence of righteousness and you will live to the God, if you should keep
τὴν ἐντολὴν ταύτην.
the command this.

Ἔντολή β'.

Command β.

Λέγει μοι, Ἀπλότητα ἔχε καὶ ἄκακος γίνου, καὶ ἔση ὡς τὰ νήπια
He says to me, Simpleness let you have and guileless let you be, and let you become as the infants
τὰ μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύουσαν τὴν ζωὴν τῶν ἀνθρώπων.
the not knowing the wickedness the destroying the life of the men.

Πρῶτον μὲν μηδενὸς καταλάλει μηδὲ ἠδέως ἄκουε καταλαλοῦντος· εἰ δὲ μή,
First indeed of no one speak evil nor with pleasure let you listen to evil words, if but not,
καὶ σὺ ὁ ἀκούων ἔνοχος ἔση τῆς ἀμαρτίας τοῦ καταλαλοῦντος, ἐὰν

also you the hearing a partaker you will be of the of the evil of the evil speaking, if
πιστεύσῃ τῇ καταλαλίᾳ ἣ ἂν ἀκούσῃς· πιστεύσας γὰρ καὶ σὺ αὐτὸς
you should believe in the slander which you should hear; having believed for also you something
ἔξεις κατὰ τοῦ ἀδελφοῦ σου. Οὕτως οὖν ἔνοχος ἔση τῆς ἀμαρτίας τοῦ
will have against of the brother of you. Thus then liable you will be of the sin of the
καταλαλοῦντος.
slandering.

Πονηρὰ ἢ καταλαλία· ἀκατάστατον δαιμόνιον ἐστίν, μηδέποτε εἰρηνεῦον,
Evil the slander; an unstable demon it is, never abiding in peace,
ἀλλὰ πάντοτε ἐν διχοστασίαις κατοικοῦν. Ἀπέχου οὖν ἀπ' αὐτοῦ, καὶ εὐθηνίαν
but always in discord abiding. Keep yourself then from of it, and peace
πάντοτε ἔξεις μετὰ πάντων.

always you will have with of all.

Ἔνδυσαι δὲ τὴν σεμνότητα, ἐν ἣ οὐδὲν πρόσκομμά ἐστίν πονηρόν, ἀλλὰ πάντα
Let you put on but the dignity, in which nothing causing stumbling is evil, but evrything
ὀμαλὰ καὶ ἰλαρά. Ἔργάζου τὸ ἀγαθὸν καὶ ἐκ τῶν κόπων σου ὧν ὁ Θεὸς δίδωσίν
equable and joyful. Let you work the good and from of the labours of you which the God gives
σοι πᾶσιν ὑστερουμένοις δίδου ἀπλῶς, μὴ διστάζων, τίνι δῶς
to you to all in need let you give in simplicity, not doubting, anyone you should give
ἢ βν τίνι μὴ δῶς.
or to anyone not you should give.

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Πᾶσιν δίδου· πᾶσιν γὰρ ὁ Θεὸς δίδοσθαι θέλει ἐκ τῶν ἰδίων δωρημάτων.
To all let you give; to all for the God to give wishes from of the own gifts.
Οἱ οὖν λαμβάνοντες ἀποδώσουσιν λόγον τῷ Θεῷ, διατί ἔλαβον καὶ εἰς τί·
The then receiving will submit an account to the God, why they received and for what;
οἱ μὲν γὰρ λαμβάνοντες θλιβόμενοι οὐ δικασθήσονται, οἱ δὲ ἐν ὑποκρίσει
the indeed for receiving being afflicted not will be judged, the but by false account
λαμβάνοντες τίσουσιν δίκην.
receiving shall pay a price appropriate.
Ὁ οὖν διδοὺς ἀθῶός ἐστιν· ὡς γὰρ ἔλαβεν παρὰ τοῦ Κυρίου τὴν διακονίαν
The one then giving faultless he is; as for he received from of the Lord the the service
τελέσαι, ἀπλῶς αὐτὴν ἐτέλεσεν, μηθὲν διακρίνων, τίνι δῶ ἢ μὴ
to complete, in simplicity it he fulfilled, not doubting, to anyone he should give or not
δῶ. Ἐγένετο οὖν ἡ διακονία αὕτη ἀπλῶς τελεσθεῖσα ἔνδοξος παρὰ
he should give. Becomes the the service this in simplicity having been fulfilled glorious with
τῷ Θεῷ. Ὁ οὖν οὕτως ἀπλῶς διακονῶν τῷ Θεῷ ζήσεται.
the God. He then thus in simplicity ministering with the God he will live.
Φύλασσε οὖν τὴν ἐντολὴν ταύτην, ὡς σοι λελάληκα, ἵνα ἡ μετάνοιά σου καὶ
Let you keep then the commandment this, as to you I have told, that the repentance of you and
τοῦ οἴκου σου ἐν ἀπλότητι εὑρεθῇ, καὶ ἀκακία καθαρὰ καὶ ἀμίαντος.
of the house of you in simplicity may it be found, and guileless clean and spotless.

Ἐντολή γ'. Command γ'.

Πάλιν μοι λέγει, Ἀλήθειαν ἀγάπα καὶ πᾶσα ἀλήθεια ἐκ τοῦ στόματός σου
Again to me he says, Love let you love and all truth from of the mouth of you
ἐκορευέσθω, ἵνα τὸ πνεῦμα ὃ ὁ Θεὸς κατώκισεν ἐν τῇ σαρκὶ ταύτῃ, ἀληθὲς
let proceed, that the spirit which the God settled in the flesh this, truthful
εὑρεθῇ παρὰ πᾶσιν ἀνθρώποις, καὶ οὕτως δοξασθήσεται ὁ Κύριος ὁ ἐν σοὶ
may be found towards all men, and thus will be glorified the Lord He in you
κατοκῶν, ὅτι ὁ Κύριος ἀληθινὸς ἐν παντὶ ῥήματι καὶ οὐδὲν παρ' αὐτῷ ψεῦδος.
dwelling, or the Lord truthful in every word and nothing by Him a falsehood.
Οἱ οὖν ψευδόμενοι ἀθετοῦσι τὸν Κύριον καὶ γίνονται ἀποστερηταὶ τοῦ Κυρίου,
The then lying are denying the Lord and they become defrauders of the Lord,
μὴ παραδίδόντες αὐτῷ τὴν παρακαταθήκην, ἣν ἔλαβον. Ἐλαβον γὰρ παρ'
not giving back to Him the deposit, which they received. They received for from
αὐτοῦ πνεῦμα ἄψευστον. Τοῦτο ἐὰν ψευδὲς ἀποδώσωσιν, ἐμίαναν τὴν ἐντολὴν τοῦ
of Him a spirit without deceit. This if a lie they return, they pollute the command of the
Κυρίου καὶ ἐγένοντο ἀποστερηταί.
Lord and they become robbers.
Ταῦτα οὖν ἀκούσας ἐγὼ ἔλαυσα λίαν. Ἐδὼν δέ με κλαίοντα λέγει, Τί
These things then having heard I wept exceedingly. Having seen but me weeping he says, Why
κλαίεις; Ὅτι, φημί, κύριε, οὐκ οἶδα, εἰ δύναμαι σωθῆναι. Διατί; φησὶν. Οὐδέπω
you weep? For, I say, sir, not I have known, if I am able to be saved. Why? He says. Never
γὰρ, φημί, κύριε, ἐν τῇ ἐμῇ ζωῇ ἀληθὲς ἐλάλησα ῥήμα, ἀλλὰ πάντοτε πανούργως ἐλάλησα
for, I say, sir, in the my life a true I spoke word, but always cunningly I spoke
μετὰ πάντων καὶ τὸ ψεῦδος μου ἀληθὲς ἐπέδειξα παρὰ πᾶσιν ἀνθρώποις· καὶ
with of all and the lie of me truth I displayed to all men; and

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οὐδέποτε μοι οὐδεὶς ἀντεῖπεν, ἀλλ' ἐπιστεύθη τῷ λόγῳ μου. Πῶς οὖν, φημί,
never to me not one contradicted, but was trusted the word of me. How then, I say,
κύριε, δύναμαι ζῆσαι ταῦτα πράξας;
sir, am I able to live these things having done?

Σὺ μὲν, φησί, καλῶς καὶ ἀληθῶς φρονεῖς· ἔδει γὰρ σε ὡς Θεοῦ δούλον ἐν ἀληθειᾷ
You indeed, he says, good and true are thoughts; ought for you as of God a slave in truth
πορεύεσθαι. Καὶ πονηρὰν συνείδησιν μετὰ τοῦ πνεύματος τῆς ἀληθείας μὴ κατοικεῖν
to walk. And an evil conscience with of the spirit of the truth not to join
μηδὲ λύπην ἐπάγειν τῷ Πνεύματι τῷ σεμνῷ καὶ ἀληθεῖ. Οὐδέποτε, φημί, κύριε,
nor grief to bring to the Spirit the holy and true. Never, I say, sir,
τοιαῦτα ῥήματα ἀκριβῶς ἤκουσα.
such as these words so strictly I listened.

Νῦν οὖν, φησὶν, ἀκούεις· φύλασσε αὐτά, ἵνα καὶ τὰ πρότερον ἃ ἐλάλησας ψευδῆ
Now the, he says, listen; let you keep them, that also the former which you spoke lies
ἐν ταῖς πραγματείαις σου, τούτων εὐρεθέντων ἀληθινῶν, κάκεῖνα πιστὰ γένηται·
in the transactions of these, of these having been found truthful, those trusted to become;
δύναται γὰρ κάκεῖνα πιστὰ γενέσθαι. Ἐὰν ταῦτα φυλάξης καὶ ἀπὸ τοῦ νῦν πᾶσαν
it is possible for those trusted to become. If these things you should keep and from of the now all
ἀλήθειαν λαλήσης, δυνήσῃ σεαυτῷ ζῶην περιποιήσασθαι· καὶ ὅς ἂν
truth you should speak, you will be able yourself life to keep; and whosoever
ἀκούσῃ τὴν ἐντολὴν ταύτην καὶ ἀπέξεται τοῦ πονηροτάτου ψεύσματος ζήσεται
should hear the command this and shall desist from of the every evil untruth will live
τῷ Θεῷ.
to the God.

Ἐντολὴ δ'. Command δ'.

1

Ἐντέλλομαί σοι, φησὶν, φυλάσσειν τὴν ἀγνεῖαν, καὶ μὴ ἀναβαινέτω σου ἐπὶ τὴν
I command you, he says, to guard the chastity, and not let you take up of you upon the
καρδίαν περὶ γυναικὸς ἀλλοτρίας ἢ περὶ πορνείας τινὸς ἢ περὶ τοιούτων
heart concerning wife of another or concerning fornication certain or concerning such as these
τινῶν ὁμοιωμάτων πονηρῶν. Τοῦτο γὰρ ποιῶν μεγάλην ἀμαρτίαν ἐργάζῃ.
of certain similar iniquities. This for doing a great sin you commit.
Τῆς δὲ σῆς μνημονεύων πάντοτε γυναικὸς οὐδέποτε διαμαρτυρήσεις.
Of the but of your remembering always wife not ever should you stray from.

he brings on.

Βλέπε οὖν σὺ· ἀπέχου ἀπὸ τῆς ἐνθυμήσεως ταύτης· ὅπου γὰρ σεμνότης
Let you look therefore to self; let you keep away from of the thought this; wherever for purity

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κατοικεῖ, ἐκεῖ ἀνομία οὐκ ὀφείλει ἀναβαίνειν ἐπὶ καρδίαν ἀνδρὸς δικαίου.

dwells, there lawlessness not ought to enter upon heart of a man righteous.

Λέγω αὐτῷ, Κύριε, ἐπίτρεψόν μοι ὀλίγα ἐρωτῆσαί σε. Λέγε, φησίν.

I say to him, Sir, let you permit me a little to inquire of you. Let you speak, he says.

Κύριε, φημί, εἰ γυναῖκα ἔχη τις πιστὴν ἐν Κυρίῳ καὶ ταύτην εὕρη ἐν μοιχείᾳ

Sir, I say, if a wife he has anyone faithful in Lord and of this he finds in adultery

τινί, ἄρα ἀμαρτάνει ὁ ἀνὴρ συνζῶν μετ' αὐτῆς;

a certain, then to sin the man continuing to live with her?

Ἄχρι τῆς ἀγνοοῦσας, φησίν, οὐχ ἀμαρτάνει· ἐὰν δὲ γινῶ ὁ ἀνὴρ τὴν ἀμαρτίαν αὐτῆς

So far as of the ignorance, he says, not he sins; if but should know the man the sin of her

καὶ μὴ μετανοήσῃ ἢ γυνή, ἀλλ' ἐπινένη τῇ πορνείᾳ αὐτῆς καὶ συνζῆ

and not should repent the woman, but should continue in the fornication of her and continues to live

ὁ ἀνὴρ μετ' αὐτῆς, ἔνοχος γίνεται τῆς ἀμαρτίας αὐτῆς καὶ κοινωνὸς τῆς μοιχείας αὐτῆς.

the man with of her, guilty he becomes of the sin of her and a partner of the adultery of her.

Τί οὖν, φημί, κύριε, ποιήσῃ ὁ ἀνὴρ, ἐὰν ἐπιμένῃ τῷ πάθει τούτῳ ἢ γυνή;

What then, I say, sir, should do the man, if should continue in the mischief this the wife?

Ἀπολυσάτω, φησίν, αὐτὴν καὶ ὁ ἀνὴρ ἐφ' ἑαυτῷ μενέτω· ἐὰν δὲ ἀπολύσας

Let him put away, he says, her and the man by himself let him stay; if but he having put away

τὴν γυναῖκα ἐτέραν γαμήσῃ, καὶ αὐτὸς μοιχᾶται.

the wife another should marry, also he commits adultery.

Ἐὰν οὖν, φημί, κύριε, μετὰ τὸ ἀπολυθῆναι τὴν γυναῖκα μετανοήσῃ ἢ γυνή καὶ

If then, I say, sir, after the to be put away the wife should repent the woman and

θελήσῃ ἐπὶ τὸν ἑαυτῆς ἄνδρα ὑποστρέψαι, οὐ παραδεχθήσεται;

she should wish upon the of herself man to return, not will she be taken back?

Καὶ μὴν, φησίν, ἐὰν μὴ παραδέξῃται αὐτὴν ὁ ἀνὴρ, ἀμαρτάνει καὶ μεγάλην ἀμαρτίαν

And indeed, he says, if not takes back her the man, he sins also a great sin

ἑαυτῷ ἐπιπᾶται, ἀλλὰ δεῖ παραδεχθῆναι τὸν ἡμαρτηκότα καὶ μετανοοῦντα,

to himself he draws, but it behoves him to take back the having sinned and repenting,

μὴ ἐπὶ πολὺ δέ· τοῖς γὰρ δούλοις τοῦ Θεοῦ μετάνοιά ἐστὶν μία.

not over much but; to the for slave of the God repentance it is one.

Διὰ τὴν μετάνοιαν οὐκ ὀφείλει γαμεῖν ὁ ἀνὴρ. Αὕτη ἡ πρᾶξις ἐπὶ γυναικὶ καὶ

On account of the repentance not ought to marry the man. This the practice for wife and

ἀνδρὶ κεῖται.

husband it is ordained.

Οὐ μόνον, φησίν, μοιχεία ἐστίν, ἐὰν τις τὴν σάρκα αὐτοῦ μιάνη, ἀλλὰ καὶ ὅς ἂν

Not only, he says, adultery it is, if anyone the flesh of him should pollute, but also which

τὰ ὁμοιώματα ποιῆ τοῖς ἔθνεσιν, μοιχᾶται. Ὅστε καὶ ἐν τοῖς τοιοῦτοις ἔργοις ἐὰν

the images make like the heathen, will be adultery. So as also in the such as these actions if

ἐμμένῃ τις καὶ μὴ μετανοῇ, ἀπέχου ἀπ' αὐτοῦ καὶ μὴ

he should persist anyone and not should repent, let you keep away from of him and not

συνζῆθι αὐτῷ· εἰ δὲ μή, καὶ σὺ μέτοχος εἶ τῆς ἀμαρτίας αὐτοῦ.

live with him; otherwise, also you a sharer are of the sin of him.

Διὰ τοῦτο προσετάγη ὑμῖν ἐφ' ἑαυτοῖς μένειν, εἴτε ἀνὴρ εἴτε γυνή·

Through this it was prescribed to you by yourselves to abide, whether man whether woman;

δύναται γὰρ ἐν τοῖς τοιοῦτοις μετάνοια εἶναι.

it is possible for by the such as these repentance to be.

Ἐγὼ οὖν, φησίν, οὐ δίδωμι ἀφορμὴν, ἵνα αὕτη ἡ πρᾶξις οὕτως συντελεῖται, ἀλλὰ

I then, he says, not I give pretext, that this the deed thus should be accomplished, but

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εις τὸ μηκέτι ἀμαρτάνειν τὸν ἡμαρτηκότα. Περὶ δὲ τῆς προτέρας ἀμαρτίας αὐτοῦ
for the no more to sin the having sinned. Concerning but of the former sins of him
ἔστιν ὁ δυνάμενος ἴασιν δοῦναι· αὐτὸς γὰρ ἔστιν ὁ ἔχων πάντων τὴν ἐξουσίαν.
is He having power a cure to provide; He for is the One having of all the power.

2

Ἠρώτησα δὲ αὐτὸν πάλιν λέγων, Ἐπεὶ ὁ Κύριος ἄξιόν με ἠγήσατο, ἵνα μετ'
I asked and him again saying, Since the Lord worthy me deemed, that with
ἐμοῦ πάντοτε κατοικῆς, ὀλίγα μου ῥήματα ἔτι ἀνάσχου, ἐπεὶ οὐ συνίω οὐδὲν καὶ
of me always you should dwell, a few of me words still let you bear, since not I understand¹ and
ἡ καρδία μου πεπώρωται ἀπὸ τῶν προτέρων μου πράξεων·
the heart of me having been hardened by of the former of me actions;
συνέτισόν με, ὅτι λίαν ἄφρων εἰμι καὶ ὅλως οὐθὲν νοῶ.
let you make to understand me, for exceedingly foolish I am and completely nothing I apprehend.
Ἀποκριθεὶς μοι λέγει, Ἐγὼ, φησὶν, ἐπὶ τῆς μετανοίας εἰμι καὶ πᾶσιν τοῖς
He answering to me says, I, he says, over of the repentance I am and all to the
μετανοοῦσιν σύνεσιν δίδωμι. Ἡ οὐ δοκεῖ σοι, φησὶν, αὐτὸ τοῦτο τὸ μετανοῆσαι
repenting understanding I give. Which not think you, he says, same this the to repent
σύνεσιν εἶναι;
wise to be?

Τὸ μετανοῆσαι, φησὶν, σύνεσις ἐστὶν μεγάλη· συνίει γὰρ ὁ ἀμαρτήσας, ὅτι
The to repent, he says, wisdom it is great; is understanding for the having repented, that
πεποίκεν τὸ πονηρὸν ἔμπροσθεν τοῦ Κυρίου, καὶ ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτοῦ
he has done the wickedness before of the Lord, and enters upon the heart of him
ἡ πρᾶξις, ἣν ἔπραξεν, καὶ μετανοεῖ καὶ οὐκέτι ἐργάζεται τὸ πονηρὸν, ἀλλὰ τὸ
the actions, which he did, and he repents and no more he does the wickedness, but the
ἀγαθὸν πολυτελῶς ἐργάζεται καὶ ταπεινοῖ τὴν ἑαυτοῦ ψυχὴν καὶ βασανίζει,
good extravagant he does and he humbles the of self soul and tortures,
ὅτι ἠμαρτεν.
because he sinned.

Βλέπεις οὖν, ὅτι ἡ μετάνοια σύνεσις ἐστὶν μεγάλη.
You see therefore, that the repentance wisdom it is great.

Διὰ τοῦτο οὖν, φημί, κύριε, ἐξακριβάζομαι παρὰ σοῦ πάντα· πρῶτον μὲν, ὅτι
For this reason then, I say, sir, I inquire carefully from of you all things, first indeed, because
ἀμαρτωλὸς εἰμι, ἵνα γνῶ, ποῖα ἔργα ἐργαζόμενος ζήσομαι,
a sinner I am, that I may know, what sort of works performing that I should live,
ὅτι πολλοὶ μου εἰσὶν αἱ ἀμαρτίαι καὶ ποικίλαι.
for many of me are the sins and various.

Ζήση, φησὶν, ἐὰν τὰς ἐντολάς μου φυλάξης καὶ πορευθῆς ἐν αὐταῖς·
You shall live, he says, if the commandments of me you should keep and should walk in them;
καὶ ὃς ἂν ἀκούσας τὰς ἐντολάς ταύτας φυλάξη, ζήσεται τῷ Θεῷ.
and whosoever having heard the commandments these should keep, he will live to the God.

¹ Greek word of uncertain meaning.

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3

Ἔτι φημί, κύριε, προσθήσω τοῦ ἐρωτῆσαι. Λέγε, φησίν. Ἦκουσα, φημί, κύριε
Still I say, sir, I would continue of the to consult. Speak, he says. I heard, I say, sir
παρά τινων διδασκάλων, ὅτι ἕτερα μετάνοια οὐκ ἔστιν εἰ μὴ ἐκείνη, ὅτε εἰς ὕδωρ
of certain teachers, that other repentance not is except that, when into water
κατέβημεν καὶ ἐλάβομεν ἄφεσιν ἁμαρτιῶν ἡμῶν τῶν προτέρων.
we plunged and we received remission of sins of us of the former.
Λέγει μοι, Καλῶς ἤκουσας· οὕτω γὰρ ἔχει. Ἔδει γὰρ τὸν εἰληφότα ἄφεσιν
He says to me, Well you heard; thus for you keep. It behoves for the having received remission
ἁμαρτιῶν μηκέτι ἁμαρτάνειν, ἀλλ' ἐν ἀγνεΐᾳ κατοικεῖν.
of sins never again to sin, but in purity to dwell.
Ἐπεὶ δὲ πάντα ἐξακριβάσει, καὶ τοῦτό σοι δηλώσω, μὴ διδούς
Since but all things you should know precisely, also this to you I will show, not giving
ἀφορμῆν τοῖς μέλλουσι πιστεύειν ἢ τοῖς νῦν πιστεύουσιν εἰς τὸν Κύριον.
a reason to sin to the about to believe or to the now having believed in the Lord.
Οἱ γὰρ νῦν πιστεύσαντες ἢ μέλλοντες πιστεύειν μετάνοιαν ἁμαρτιῶν οὐκ ἔχουσιν,
The for now having believed or about to believe repentance of sins not having,
ἄφεσιν δὲ ἔχουσι τῶν προτέρων ἁμαρτιῶν αὐτῶν.
remission but they have of the previous sins of them.
Τοῖς οὖν κληθεῖσι πρὸ τούτων τῶν ἡμερῶν ἔθηκεν ὁ Κύριος μετάνοιαν·
To the therefore having been called before of these of the days set the Lord repentance;
καρδιογνώστης γὰρ ὢν ὁ Κύριος καὶ πάντα προγινώσκων ἐγνώ τὴν
a knower of hearts for being the Lord and all things knowing beforehand He knew the
ἀσθένειαν τῶν ἀνθρώπων καὶ τὴν πολυπλίκιαν τοῦ Διαβόλου, ὅτι ποιήσει
weakness of the men and the many wiles of the Devil, that He would inflict
τι κακὸν τοῖς δούλοις τοῦ Θεοῦ καὶ πονηρευσεταὶ εἰς αὐτούς.
anything bad to the slaves of the God and act wickedly towards them.
Πολύσπλαγχνος οὖν ὢν ὁ Κύριος ἐσπλαγχνίσθη ἐπὶ τὴν ποίησιν αὐτοῦ καὶ ἔθηκεν
Much compassionate then being the Lord He felt pity upon the work of Him and He set
τὴν μετάνοιαν ταύτην, καὶ ἐμοὶ ἡ ἐξουσία τῆς μετανοίας ταύτης ἐδόθη.
the repentance of these, and to me the power of the repentance of this it was given.
Ἀλλὰ ἐγὼ σοι λέγω, φησί, μετὰ τῆ κλήσιν ἐκείνην τὴν μεγάλην καὶ σεμνὴν ἐὰν τις
But I to you say, he says, after the calling that the great and holy if anyone
ἐκπειρασθεῖς ὑπὸ τοῦ Διαβόλου ἁμαρτήσῃ, μίαν μετάνοιαν ἔχει· ἐὰν δὲ ὑπὸ χεῖρα
having been tempted by of the Devil should sin, one repentance he has; if but by hand
ἁμαρτάνῃ καὶ μετανοήσῃ, ἀσύμφορόν ἐστι τῷ ἀνθρώπῳ τῷ τοιούτῳ·
he should sin and should repent, of no profit it is to the man to the such as this;
δυσκόλως γὰρ ζήσεται.
with difficulty for will he live.
Λέγω αὐτῷ, Ἐζωοποιήθη ταῦτα παρὰ σοῦ ἀκούσας οὕτως ἀκριβῶς·
I say to him, I was made alive by these things by of you having heard thus exactly;
οἶδα γὰρ ὅτι, ἐὰν μηκέτι προσθήσω ταῖς ἁμαρτίαις μου, σωθήσομαι.
I have known for that, if no longer I should pursue the sins of me, I will be saved.
Σωθήσῃ, φησίν, καὶ πάντες, ὅσοι ἐὰν ταῦτα ποιήσωσιν.
Saved, he says, and all, as many as if these things they should fulfil.

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4

Ἠρώτησα αὐτὸν πάλιν λέγων, Κύριε, ἐπεὶ ἅπαξ ἀνέχη μου,
I asked him again saying, Sir, since this moment you are patient with me,
ἔτι μοι καὶ τοῦτο δῆλωσον. Λέγε, φησίν. Ἐὰν γυνή, φημί, κύριε, ἢ πάλιν ἀνὴρ τις
yet to me also this let you show. Speak, he says. If a wife, I say, sir, or a again husband certain
κοιμηθῆ καὶ γαμήση τις ἐξ αὐτῶν μήτι ἀμαρτάνει ὁ γαμῶν;
should fall asleep and should marry anyone from of them do they sin the marrying?
Οὐχ ἀμαρτάνει, φησίν· ἐὰν δὲ ἐφ' ἑαυτῷ μείνη τις, περισσοτέραν ἑαυτῷ
Not you sin, he says, if but by self should remain a certain, more than usual to self
τιμὴν καὶ μεγάλην δόξαν περιποιεῖται πρὸς τὸν Κύριον· ἐὰν δὲ καὶ γαμήση,
honour and greater glory over and above with the Lord; if but also they should marry,
οὐχ ἀμαρτανει.
not sin.

Τήρει οὖν τὴν ἀγνείαν καὶ τὴν σεμνότητα, καὶ ζήση τῷ Θεῷ.
Let you guard then the chastity and the solemnity, and you will live to the Lord.
Ταῦτά σοι ὅσα λαλῶ ἢ καὶ μέλλω λαλεῖν, φύλασσε ἀπὸ τοῦ νῦν,
These things to you as many as I say or also I am about to say, let you guard from of the now,
ἀφ' ἧς μοι παρεδόθης ἡμέρας, καὶ εἰς τὸν οἶκόν σου κατοικήσω.
from which to me you were entrusted day, and into the house of you I will dwell.
Τοῖς δὲ προτέροις σου παραπτώμασιν ἄφεσις ἔσται, ἐὰν τὰς ἐντολάς μου φυλάξης·
The and former of you trespasses forgiven are, if the commands of me you should keep;
καὶ πᾶσι δὲ ἄφεσις ἔσται, ἐὰν τὰς ἐντολάς μου ταύτας φυλάξωσι καὶ πορευθῶσιν
also all and forgiven will be, if the commands of me these they should keep and should walk
ἐν τῇ ἀγνότητι ταύτῃ.
on the chastity this.

Ἐντολή ε'.

Command ε'.

1

Μακρόθυμος, φησί, γίνου καὶ συνετός, καὶ πάντων τῶν πονηρῶν ἔργων
Patient, he says let you become and wise, and of all of the wicked works
κατακυριεύσεις καὶ ἐργάση πᾶσαν δικαιοσύνην.
you will gain dominion over and you will work all righteousness.
Ἐὰν γὰρ μακρόθυμος ἔσῃ, τὸ Πνεῦμα τὸ Ἅγιον τὸ κατοικοῦν ἐν σοὶ καθαρὸν ἔσται,
If for patient you will be, the Spirit the Holy the dwelling in you spotless He will be,
μὴ ἐπισκοτούμενον ὑπὸ ἐτέρου πονηροῦ πνεύματος, ἀλλ' ἐν εὐρυχώρῳ κατοικοῦν
not being darkened by any evil spirit, but in roominess dwelling
ἀγαλλιάσεται καὶ εὐφρανθήσεται μετὰ τοῦ σκεύους, ἐν ᾧ κατοικεῖ, καὶ
He will rejoice and He will be glad with of the vessel,² in which He dwells, and
λειτουργήσεται μετὰ τῷ Θεῷ ἐν ἰλαρότητι πολλῇ, ἔχον τὴν εὐθηνίαν ἐν ἑαυτῷ.
He will serve with the God in cheerfulness much, having the great richness in himself.
Ἐὰν δὲ ὀξύχολία τις προσέλθῃ, εὐθύς τὸ Πνεῦμα τὸ Ἅγιον, τρυφερὸν ὄν,
If but an angry outburst any should come, immediately the Spirit the Holy, delicate being,
στενοχωρεῖται, μὴ ἔχον τὸν τόπον καθαρὸν, καὶ ζητεῖ ἀποστῆναι ἐκ τοῦ
will be cramped, not having the place pure, and He seeks to remove out of the

² Often used as the temporal physical body.

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τόπου· πνίγεται γὰρ ὑπὸ τοῦ πονηροῦ πνεύματος, μὴ ἔχον τόπον λειτουργῆσαι
place; choked for by of the evil spirit, not having a place to serve
τῷ Κυρίῳ, καθὼς βούλεται, μαινόμενον ὑπὸ τῆς ὀξυχολίας. Ἐν γὰρ τῇ μακροθυμίᾳ
the Lord, just as He wishes, being tainted by of the angry outburst. In for the longsuffering
ὁ Κύριος κατοικεῖ, ἐν δὲ τῇ ὀξυχολίᾳ ὁ Διάβολος.
the Lord dwells, in but the anger the Devil.
Ἀμφότερα οὖν τὰ πνεύματα ἐπὶ τὸ αὐτὸ κατοικοῦντα, ἀσύμφορόν ἐστιν καὶ πονηρὸν
Both then the spirits over the same one dwelling, prejudicial it is and evil
τῷ ἀνθρώπῳ ἐκείνῳ, ἐν ᾧ κατοικοῦσιν.
to the man that, in which they dwell.
Ἐὰν γὰρ λάβης ἀψινθίου μικρὸν λίαν καὶ εἰς κεράμιον μέλιτος εἶχεης,
If for should be taken wormwood a little exceedingly and into a jar of honey should be poured,
οὐχὶ ὅλον τὸ μέλι ἀφανίζεται, καὶ τοσοῦτον μέλι ὑπὸ τοῦ ἐλαχίστου ἀψινθίου
not all the honey is spoiled, and so much honey by of the smallest wormwood
ἀπόλλυται καὶ ἀπόλλυσι τὴν γλυκύτητα τοῦ μέλιτος, καὶ οὐκέτι τὴν αὐτὴν χάριν
entirely destroyed and taken away the sweetness of the honey, and no more the of it favour
ἔχει παρὰ τῷ δεσπότη, ὅτι ἐπικράθη καὶ τὴν χρῆσιν αὐτοῦ ἀπώλεσεν;
it has with the master, because upon mingling also the usefulness of it destroyed?
Ἐὰν δὲ εἰς τὸ μέλι μὴ βληθῇ τὸ ἀψίνθιον, γλυκὺ εὐρίσκεται τὸ μέλι καὶ
If but into the honey not should be cast the wormwood, sweet remains the honey and
εὐχρηστον γίνεται τῷ δεσπότη αὐτοῦ.
useful it becomes to the master of it.
Βλέπεις ὅτι ἡ μακροθυμία γλυκυτάτη ἐστὶν ὑπὲρ τὸ μέλι καὶ εὐχρηστός ἐστι τῷ
See you that the patience sweeter it is over te honey and useful it is to the
Κυρίῳ, καὶ ἐν αὐτῇ κατοικεῖ. Ἡ δὲ ὀξυχολία πικρὰ καὶ ἄχρηστός ἐστιν. Ἐὰν οὖν
Lord, and in it He dwells. The but anger bitter and useless it is. If then
μιγῇ ἡ ὀξυχολία τῇ μακροθυμίᾳ, μαινεται ἡ μακροθυμία καὶ οὐκέτι
should be mixed the anger with the patience, is sullied the patience and not any more
εὐχρηστός ἐστι τῷ Θεῷ ἡ ἔντευξις αὐτῆς.
useful it is to the God the petition of it.
Ἦθελον, φημί, κύριε, γινῶναι τὴν ἐνέργειαν τῆς ὀξυχολίας, ἵνα φυλάξωμαι ἀπ' αὐτῆς.
I was wishing, I say, sir, to know the power of the anger, that I may keep watch from of it.
Καὶ μὴν, φησὶν, ἐὰν μὴ φυλάξῃ ἀπ' αὐτῆς σὺ καὶ ὁ οἶκός σου, ἀπώλεσάς
And indeed, he says if not you should guard from of it you and the house of you, destroy
σου τὴν πᾶσαν ἐλπίδα. Ἀλλὰ φύλαξαι ἀπ' αὐτῆς· ἐγὼ γὰρ μετὰ σοῦ εἰμί.
of you the all hope. But let you be guarded from of it; I for with you I am.
Καὶ πάντες δὲ ἀφέξονται ἀπ' αὐτῆς, ὅσοι ἂν μετανοήσωσιν ἐξ ὅλης τῆς καρδίας
And all but will keep away from of it, as many as would repent from whole of the heart
αὐτῶν· μετ' αὐτῶν γὰρ ἔσομαι καὶ συντηρήσω αὐτούς· ἐδικαιώθησαν γὰρ πάντες
of them; with of them for I will be and I will keep them; are justified for all
ὑπὸ τοῦ σεμνοτάτου ἀγγέλου.
by of the holy angels.

2

Ἄκουε νῦν, φησί, τὴν ἐνέργειαν τῆς ὀξυχολίας πῶς πονηρὰ ἐστὶ, καὶ πῶς τοὺς
Hear now, he say, the action of the anger how wicked it is, and how the

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δούλους μου καταστρέφει τῇ ἐαυτῆς ἐνεργείᾳ καὶ πῶς ἀποπλανᾷ αὐτούς ἀπὸ τῆς
slaves of me it ruins by the of itself action and how it leads astray them from of the
δικαιοσύνης. Οὐκ ἀποπλανᾷ δὲ τοὺς πλήρεις ὄντας ἐν τῇ πίστει οὐδὲ ἐνεργῆσαι
righteous. Not it leads astray but the full being in the faith nor to act
δύναται εἰς αὐτούς, ὅτι ἡ δύναμις μου μετ' αὐτῶν ἐστίν· ἀποπλανᾷ δὲ τοὺς ἀποκένους
it is able in them, for the power of Me with of them it is; it leads astray but the not quite full
καὶ διψύχους ὄντας.
and doubters being.

Ὅταν δὲ ἴδῃ τοὺς τοιούτους ἀνθρώπους εὐσταθοῦντας, παρεμβάλλει ἑαυτὴν
Whenever and it should see the such as these men being steadfast, it throws itself
εἰς τὴν καρδίαν τοῦ ἀνθρώπου ἐκείνου, καὶ ἐκ τοῦ μηδενὸς ὁ ἀνὴρ ἢ γυνὴ ἐν πικρίᾳ
into the heart of the man there, and out of the nothing the man or woman in bitterness
γίνεται ἐνεκεν βιωτικῶν πραγμάτων ἢ περὶ ἐδεσμάτων ἢ μικρολογίας τινὸς
becomes on account of daily life matters or about foods or pettiness a certain
ἢ περὶ φίλου τινὸς ἢ περὶ δόσεως ἢ λήψεως ἢ περὶ τοιούτων μωρῶν
or concerning a friend certain or about a gift or debt or concerning such as these foolish
πραγμάτων· ταῦτα γὰρ πάντα μωρὰ ἐστὶ καὶ κενὰ καὶ ἄφρονα καὶ ἀσύφορα τοῖς
matters; these things for all foolish are and vain and foolish and prejudicial to the
δούλοις τοῦ Θεοῦ.
slave of the God.

Ἡ δὲ μακροθυμία μεγάλη ἐστὶ καὶ ἰσχυρὰ καὶ δύναμιν ἔχουσα καὶ στιβαρὰν καὶ
The but patience great it is and strength and might having and sturdy and
εὐθηνουμένην ἐν πλατυσμῷ μεγάλῳ, ἰλαρὰ, ἀγαλλιωμένη, ἀμέριμος οὔσα,
flourishing in enlargement great, cheerful, rejoicing, free from care being,
δοξάζουσα τὸν Κύριον ἐν παντὶ καιρῷ, μηδὲν ἐν ἑαυτῇ ἔχουσα πικρόν,
glorifying the Lord at all time, nothing in her having bitterness,
παραμένουσα διὰ παντὸς πραεῖα καὶ ἡσυχίᾳ· αὕτη οὖν ἡ μακροθυμία κατοικεῖ
remaining always gentle and calm; she then the patience dwells
μετὰ τῶν τὴν πίστιν ἐχόντων ὀλόκληρον.
with of the the faith having complete.

Ἡ δὲ ὀξυχολία πρῶτον μὲν μωρὰ ἐστίν, ἐλαφρά τε καὶ ἄφρων. Εἶτα ἐκ τῆς
The but fury primarily indeed foolish it is, light both and senseless. Since out of the
ἀφροσύνης γίνεται πικρία, ἐκ δὲ τῆς πικρίας θυμός, ἐκ δὲ τοῦ θυμοῦ ὀργή,
folly becomes bitterness, out and of the bitterness anger, from and of the anger wrath,
ἐκ δὲ τῆς ὀργῆς μῆνις· εἶτα ἡ μῆνις αὕτη ἐκ τοσοῦτων κακῶν
out of and of the wrath vengeful anger; then the vengeful anger this out of so many evil
συνισταμένη γίνεται ἀμαρτία μεγάλη καὶ ἀνίατος.
principles produces sin great and incurable.

Ὅταν γὰρ ταῦτα τὰ πνεύματα ἐν ἐνὶ ἀγγείῳ κατοικῆ, οὗ καὶ τὸ Πνεῦμα τὸ Ἅγιον
Whenever for these the spirits in one vessel dwell, in which also the Spirit the Holy
κατοικεῖ, οὐ χωρεῖ τὸ ἄγγος ἐκεῖνο, ἀλλ' ὑπερπλεονάζει.
lives, not has room the vessel that, but it overflows.

Τὸ τρυφερὸν οὖν Πνεῦμα, μὴ ἔχον συνήθειαν μετὰ πονηροῦ πνεύματος κατοικεῖν
The delicate therefore Spirit, not having acquaintance with of an evil spirit to dwell
μηδὲ μετὰ σκληροτητος, αποχωρεῖ ἀπὸ τοῦ ἀνθρώπου τοῦ τοιούτου καὶ ζητεῖ
nor with hardness, He departs from of the man of the such as this and He seeks
κατοικεῖν μετὰ πραότητος καὶ ἡσυχίας.
to dwell with gentleness and stillness.

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Εἶτα ὅταν ἀποστῇ ἀπὸ τοῦ ἀνθρώπου ἐκεῖνου, οὗ κατοικεῖ, γίνεται ὁ ἄνθρωπος
Then when He should depart from of the man that one, in which He dwells, becomes the man
ἐκεῖνος κενὸς ἀπὸ τοῦ Πνεύματος τοῦ δικαίου, καὶ τὸ λοιπὸν πεπληρωμένος τοῖς
that one empty from of the Spirit of the righteousness, and the remaining having filled up with the
πνεύμασι τοῖς πονηροῖς ἀκαταστατεῖ ἐν πάσῃ πράξει αὐτοῦ, περισπώμενος ὧδε
spirits the evil he is unstable in every action of him, being pulled around in this way
κάκεισε ἀπὸ τῶν πνευμάτων τῶν πονηρῶν καὶ ὅλως ἀποτυφλοῦται ἀπὸ τῆς
hither and thither by of the spirits of the evils and wholly made blind from of the
διανοίας τῆς ἀγαθῆς. Οὕτως οὖν συμβαίνει πᾶσι τοῖς ὀξυχόλοις.
mind of the good. Thus then comes to all the angry.

Ἀπέχου οὖν ἀπὸ τῆς ὀξυχολίας καὶ τῆς πικρίας, καὶ ἔσῃ εὐρισκόμενος
Let you keep away then from of the anger and the bitterness, and you will be found
μετὰ τῆς σεμνότητος τῆς ἡγαπημένης ὑπὸ τοῦ Κυρίου. Βλέπε οὖν μήποτε
with of the solemnity of the having been loved by of the Lord. Let you see then never
παρενθυμηθῆς τὴν ἐντολὴν ταύτην· ἐὰν γὰρ ταύτης τῆς ἐντολῆς κυριεύσης,
let you disregard the commandment this; if for of this of this commandment you should obey,
καὶ τὰς λοιπὰς ἐντολὰς δυνήσῃ φυλάξαι, ἅς σοι μέλλω
also the remaining commandments you will be able to keep, which to you I am about
ἐντέλλεσθαι. Ἰσχυροῦ ἐν αὐταῖς καὶ ἐνδυναμοῦ, καὶ πάντες
to command. Let you be strong in these and let you be strengthened, and all
ἐνδυναμούσθωσαν, ὅσοι ἐὰν θέλωσιν ἐν αὐταῖς πορεύεσθαι.
let be strengthened, as many as if should wish in them to walk.

Ἐντολή 5'. Command 5'.

1

Ἐντειλάμην σοι, φησὶν, ἐν τῇ πρώτῃ ἐντολῇ, ἵνα φυλάξης τὴν πίστιν καὶ τὸν φόβον
I commanded to you, he says, in the first command, that you should keep the faith and the fear
καὶ τὴν ἐγκράτειαν. Ναί, φημί, κύριε. Ἀλλὰ νῦν θέλω σοι, φησὶν, δηλῶσαι καὶ τὰς
and the self control. Yes, I say, sir. But now I wish to you, he says, to show also the
δυνάμεις αὐτῶν, ἵνα νοήσης τίς αὐτῶν τίνα δύναμιν ἔχει καὶ ἐνέργειαν.
powers of them, that you may perceive certain of them what power it has and function.

Διπλαῖ γὰρ εἰσὶν αἱ ἐνέργειαι αὐτῶν· κεῖνται οὖν ἐπὶ δικαίῳ καὶ ἀδίκῳ·
Double for are the functions of them; situated then upon righteous and unrighteous.
σύ οὖν πίστευε τῷ δικαίῳ, τῷ δὲ ἀδίκῳ μὴ πιστεύσης· τὸ γὰρ δίκαιον
you therefore are trusting the righteous, in the but unrighteous not let you trust; the for righteous
ὀρθὴν ὁδὸν ἔχει, τὸ δὲ ἄδικον στρεβλήν. Ἀλλὰ σύ τῇ ὀρθῇ ὁδῷ πορεύου καὶ
straight road has, the but unrighteous crooked. But you the straight road let you walk and
ὀμαλῇ, τὴν δὲ στρεβλήν ἔασον.
level, the but crooked let you avoid.

Ἡ γὰρ στρεβλή ὁδὸς τρίβους οὐκ ἔχει, ἀλλ' ἀνοδίας καὶ προσκόμματα πολλὰ καὶ
The for crooked road paths not it has, but trackless and obstacles many and
τραχεῖά ἐστι καὶ ἀκανθώδης. Βλαβερά οὖν ἐστὶ τοῖς ἐν αὐτῇ πορευομένοις.
rugged it is and thorny. Harmful the it is to the in it walk.

Οἱ δὲ τῇ ὀρθῇ ὁδῷ πορευόμενοι ὀμαλῶς περιπατοῦσι καὶ ἀπροσκόπως·
The but the straight road walking level travel and not stumbling;

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οὔτε γὰρ τραχεῖά ἐστιν οὔτε ἀκανθώδης. Βλέπεις οὖν, ὅτι συμφωρότερόν ἐστι
neither for rough it is nor thorny. You see then, that profitable it is
ταύτη τῇ ὁδῷ πορεύεσθαι.
this the road to walk.

Ἀρέσκει μοι, φημί, κύριε, ταυτη τῇ ὁδῷ πορεύεσθαι. Πορεύση, φησί, καὶ ὅς ἂν ἐξ
Satisfy me, I say, sir, this the road to walk. You shall walk, he says, and whosoever out of
ὅλης καρδίας ἐπιστρέψη πρὸς Κύριον, πορεύσεται ἐν αὐτῇ.
whole heart should turn unto Lord, shall walk in it.

2

Ἄκουε νῦν, φησί, περὶ τῆς πίστεως, δύο εἰσὶν ἄγγελοι μετὰ τοῦ ἀνθρώπου, εἷς τῆς
Listen now, he says, about of the faith, two are angels with of the man, one of the
δικαιοσύνης καὶ εἷς τῆς πονηρίας.
righteousness and one of the iniquity.

Πῶς οὖν, φημί, κύριε, γνώσομαι τὰς αὐτῶν ἐνεργείας, ὅτι ἀμφότεροι ἄγγελοι μετ' ἐμοῦ
How then, I say, sir, will I know the of them powers, for both angels with of me
κατοικοῦσιν;
dwell.

Ἄκουε, φησί, καὶ συνιεῖς αὐτάς. Ὁ μὲν τῆς δικαιοσύνης ἄγγελος τρυφερός ἐστι
Hear, he says, and you will understand. He indeed of righteousness angel gentle is
καὶ αἰσχυνηρός καὶ πραῦς καὶ ἡσύχιος· ὅταν οὖν οὗτος ἐπὶ τὴν καρδίαν σου
and modest, and mild and quiet; Whenever then this one upon the heart of you
ἀναβῆ, εὐθέως λαλεῖ μετὰ σοῦ περὶ δικαιοσύνης, περὶ ἀγνείας, περὶ σεμνότητος
ascends, immediately he speaks with of you about righteousness, about purity, about of solemnity,
καὶ περὶ αὐταρκειᾶς καὶ περὶ παντός ἔργου δικαίου καὶ περὶ πάσης ἀρετῆς ἐνδόξου.
and about of self-sufficiency and about of every deed righteous concerning of every virtue glorious.
Ταῦτα πάντα ὅταν εἰς τὴν καρδίαν σου ἀναβῆ, γίνωσκε, ὅτι ὁ ἄγγελος
These things all when into the heart of you they ascend, you are knowing, that the angel
τῆς δικαιοσύνης μετὰ σοῦ ἐστί. Ταῦτα οὖν ἐστί τὰ ἔργα τοῦ ἀγγέλου τῆς
of the righteousness with of you he is. These things then is the works of the angel of the
δικαιοσύνης. Τούτῳ οὖν πίστευε καὶ τοῖς ἔργοις αὐτοῦ.
righteousness. In this one then let you trust and the works of him.

Ὅρα οὖν καὶ τοῦ ἀγγέλου τῆς πονηρίας τὰ ἔργα. Πρῶτον πάντων ὀξύχολός ἐστι
Let you see then also of the angel of the iniquity the works. First of all quick to anger it is
καὶ πικρὸς καὶ ἄφρων, καὶ τὰ ἔργα αὐτοῦ πονηρά, καταστρεφοντα τοὺς δούλους
and bitter and foolish and the works of him evil, undoing the slaves
τοῦ Θεοῦ· ὅταν οὖν οὗτος ἐπὶ τὴν καρδίαν σου ἀναβῆ, γινῶθι αὐτὸν ἀπὸ τῶν
of the God; when the this one upon the hear of you ascends, let you know him by of the
ἔργων αὐτοῦ.
works of him.

Πῶς, φημί, κύριε, νοήσω αὐτόν, οὐκ ἐπίσταμαι. Ἄκουε, φησίν. Ὅταν ὀξύχολία
How, I say, sir, will I perceive him, not I know. Listen, he say. Whenever anger
σοὶ τις προσπέση ἢ πικρία, γίνωσκε, ὅτι αὐτός ἐστιν ἐν σοί· εἶτα ἐπιθυμία πράξεων
to you a certain anger or bitterness, let you know, that he is in you; then craving actions
πολλῶν καὶ πολυτέλειαι ἐδεσμάτων πολλῶν καὶ μεθυσμάτων καὶ κραιπαλῶν
of many and expensive foods many and of drunkenness and of drinking

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πολλῶν καὶ ποικίων τροφῶν καὶ οὐ δεόντων καὶ ἐπιθυμίας γυναικῶν καὶ
much and divers luxuries and not being needful and lusting after women and
πλεονεξιῶν καὶ ὑπερηφανία πολλή τις καὶ ἀλαζονεΐα καὶ ὅσα τούτοις παραπλήσιά
of greediness and arrogance much whatever also pretensions and as many as these resembling
ἐστὶ καὶ ὁμοία· ταῦτα οὖν ὅταν ἐπὶ τὴν καρδίαν σου ἀναβῆ, γίνωσκε, ὅτι
it is also same; these things then whenever upon the heart of you arise, let you know, that
ὁ ἄγγελος τῆς πονηρίας ἐστὶν ἐν σοί.
the angel of the iniquity he is in you.
Σὺ οὖν ἐπιγνοὺς τὰ ἔργα αὐτοῦ ἀπόστα ἀπ' αὐτοῦ πονηρά εἰσι καὶ
You therefore having known the works of him let you depart from of him evil they are and
ἀσύμφορα τοῖς δούλοις τοῦ Θεοῦ, ἔχεις οὖν ἀμφοτέρων τῶν ἀγγέλων τὰς ἐνεργείας·
prejudicial to the slaves of the God, you have then of both of the angel the actions
σύνιε αὐτὰς καὶ πίστευε τῷ ἀγγέλῳ τῆς δικαιοσύνης·
understand them and let you trust the angel of the righteousness;
ἀπὸ δὲ τοῦ ἀγγέλου τῆς πονηρίας ἀπόστηθι, ὅτι ἡ διδαχὴ αὐτοῦ
from and of the angel of the iniquity let you keep away, because the instruction of him
πονηρά εἰσι παντὶ ἔργῳ· ἐὰν γὰρ ἦ τις πιστὸς ἀνὴρ καὶ ἡ ἐνθύμησις τοῦ
evil it is in every deed; if for should be a certain faithful man also the thought of the
ἀγγέλου τούτου ἀναβῆ ἐπὶ τὴν καρδίαν αὐτοῦ δεῖ τὸν ἄνδρα ἐκεῖνον ἢ τὴν γυναῖκα
angel this ascends upon the heart of him must the man that or the woman
ἐξαμαρτῆσαί τι. Ἐὰν δὲ πάλιν πονηρότατός τις ἦ ἀνὴρ ἢ γυνὴ ἀναβῆ ἐπὶ
to sin both. If but again sinful exceedingly any should be a man or woman ascend upon
τὴν καρδίαν αὐτοῦ τὰ ἔργα τοῦ ἀγγέλου τῆς δικαιοσύνης, ἐξ ἀνάγκης δεῖ αὐτὸν
the heart of him the works of the angel of the righteousness, from necessity must he
ἀγαθόν τι ποιῆσαι.
good both to do.
Βλέπεις οὖν, φησὶν, ὅτι καλόν ἐστὶ τῷ ἀγγέλῳ τῆς δικαιοσύνης ἀκολουθεῖν, τῷ
See you then, he says, that good it is the angel of the righteousness to follow, the
δὲ ἀγγέλῳ τῆς πονηρίας ἀποτάξασθαι.
but angel of the iniquity to part from.
Τὰ μὲν περὶ τῆς πιστεως αὕτη ἡ ἐντολὴ δηλοῖ, ἵνα τοῖς ἔργοις τοῦ
The things indeed concerning of the trust it the command made known, that the works of the
ἀγγέλου τῆς δικαιοσύνης πιστεύσης, καὶ ἐργασάμενος αὐτὰ τοῦ ἀγγέλου τῆς
angel of the righteousness let you trust, and having done them of the angel of the
πονηρίας χαλεπά ἐστὶ· μὴ ἐργαζόμενος οὖν αὐτὰ ζήση τῷ Θεῷ.
iniquity painful it is; not having done then them you will live to the God.

Ἐντολὴ ζ'. Command ζ'.

Φοβήθητι, φησί, τὸν Κύριον καὶ φύλασσε τὰς ἐντολάς αὐτοῦ. Φυλάσσων
Let you be fearful of, he says the Lord and let you keep the commandments of Him. Keeping
οὖν τὰς ἐντολάς τοῦ Θεοῦ ἔση δυνατὸς ἐν πάσῃ πράξει, καὶ ἡ πράξις σου
then the commandments of the God you will be powerful in every action, and the action of you
ἀσύγκριτος ἔσται φοβούμενος γὰρ τὸν Κύριον πάντα καλῶς ἐργάση· οὗτος δὲ ἐστιν
incomparable will be fearing for the Lord everything well you will do; this and is

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ὁ φόβος, ὃν δεῖ σε φοβηθῆναι, καὶ σωθῆναι.

the fear, which it behoves you to fear, and to be saved.

Τὸν δὲ Διάβολον μὴ φοβηθῆς· φοβούμενος γὰρ τὸν Κύριον κατακυριεύσεις

The but Devil not let let you fear; fearing for the Lord you will gain dominion over
τοῦ Διαβόλου, ὅτι δύναμις ἐν αὐτῷ οὐκ ἔστιν. Ἐν ᾧ δὲ δύναμις ἡ ἔνδοξος, καὶ φόβος ἐν
of the Devil, for power in him not is. In whom but power the glorious, and put fear in
αὐτῷ. Πᾶς γὰρ ὁ δύναμιν ἔχων φόβον ἔχει· ὁ δὲ μὴ ἔχων δύναμιν ὑπὸ πάντων
Him. All for the power having fear he has; he but not having power by of all
καταφρονεῖται.

despised.

Φοβήθητι δὲ τὰ ἔργα τοῦ Διαβόλου, ὅτι πονηρά ἐστι. Φοβούμενος οὖν τὸν

Let you be fearful of but the works of the Devil, because wicked they are. Fearing then the
Κύριον οὐκ ἐργάση αὐτά, ἀλλ' ἐφέξῃ ἀπ' αὐτῶν.

Lord not will you perform these, but you will keep away from of them.

Δισσοὶ οὖν εἰσιν οἱ φόβοι· ἐὰν γὰρ θέλῃς τὸ πονηρὸν ἐργάσασθαι, φοβοῦ τὸν Κύριον

Twofold then are the fears; if for you should wish the evil to perform, fear the Lord
καὶ οὐκ ἐργάση αὐτό· ἐὰν δὲ θέλῃς πάλιν τὸ ἀγαθὸν ἐργάσασθαι, φοβοῦ τὸν
and not do them; if but you should wish the good to perform, let you fear the
Κύριον, καὶ ἐργάση αὐτό. Ὡστε ὁ φόβος τοῦ Κυρίου ἰσχυρὸς ἐστι καὶ μέγας καὶ
Lord, and let you perform them. In as much as the fear of the Lord strong it is and great and
ἐνδόξος. Φοβήθητι οὖν τὸν Κύριον, καὶ ζήσῃ αὐτῷ· καὶ ὅσοι ἂν
glorious. Let you be fearful of then the Lord, and you will live to Him; and as many as
φοβηθῶσιν αὐτὸν καὶ τηρήσωσι τὰς ἐντολάς αὐτοῦ, ζήσονται τῷ Θεῷ.

should fear Him and should keep the commandments of Him, they will live to the God.

Διατί, φημί, κύριε, εἶπας περὶ τῶν τηρούντων τὰς ἐντολάς αὐτοῦ, Ζήσονται

Why, I say, sir, you said concerning of the keeping the commandments of Him, They will live
τῷ Θεῷ; Ὅτι, φησὶν, πᾶσα ἡ κτίσις φοβεῖται τὸν Κύριον τὰς δὲ ἐντολάς αὐτοῦ
to the God? Because, he says, all the creation fears the Lord the but commandments of Him
οὐ φυλάσσει. Τῶν οὖν φοβουμένων αὐτὸν καὶ φυλασσόντων τὰς ἐντολάς αὐτοῦ,
not they keep. Of the then fearing Him and keeping the commandments of Him,
ἐκείνων ἡ ζωὴ ἐστὶ παρὰ τῷ Θεῷ· τῶν δὲ μὴ φυλασσόντων τὰς ἐντολάς αὐτοῦ,
of those the life it is with the God; of the but not keeping the commandments of Him,
οὐδὲ ζωὴ ἐν αὐτῷ.

not life in Him.

Ἐντολή η'.

Command η'.

Εἶπόν σοι, φησὶν, ὅτι κτίσματα τοῦ Θεοῦ διπλᾶ ἐστὶ· καὶ γὰρ ἡ ἐγκράτεια διπλῆ

I said to you, he says, that creatures of the God twofold is; and for the restraint twofold

ἐστὶν. Ἐπὶ τινων γὰρ δεῖ ἐγκρατεῦσθαι, ἐπὶ τινων δὲ οὐ

it is. Upon of certain matters for one ought to exercise restraint, upon of certain matters but not
δεῖ.

it behoves.

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Γνώρισόν μοι, φημί, κυριε, ἐπὶ τίνων δεῖ ἐγκρατεῦσθαι, ἐπὶ τίνων
Let you make known to me, I say, sir, upon of certain matters must to be restrained, upon of certain
δὲ οὐ δεῖ. Ἄκουε, φησί. Τὸ πονηρὸν ἐγκρατεύου καὶ μὴ ποιεῖ αὐτό·
but not it behoves. Hear, he says. The evil let you exercise self-control and not let you do it;
τὸ δὲ ἀγαθὸν μὴ ἐγκρατεύου, ἀλλὰ ποιεῖ αὐτό. Ἐὰν γὰρ ἐγκρατεύσῃ τὸ ἀγαθὸν
the but good not let you be restrained, but let you do it. If for you should restrain the good
μὴ ποιεῖν, ἀμαρτίαν μεγάλην ἐργάζῃ· ἐὰν δὲ ἐγκρατεύσῃ τὸ πονηρὸν μὴ ποιεῖν,
not to do, a sin great you do; if but you restrain the evil not to do,
δικαιοσύνην μεγάλην ἐργάζῃ.
a righteousness great you practice.

Ἐγκράτευσαι οὖν ἀπὸ πονηρίας πάσης ἐργαζόμενος τὸ ἀγαθόν.

Let you restrain yourself the from iniquity of all working the good.

Ποταπαί, φημί, κύριε, εἰσὶν αἱ πονηρίαί, ἀφ' ὧν ἡμᾶς δεῖ ἐγκρατεῦσθαι; Ἄκουε,
Of what sort, I say, sir, are the iniquities, from which us it behoves to exercise restraint? Hear,
φησίν· ἀπὸ μοιχείας καὶ πορνείας ἀπὸ μεθύσματος ἀνομίας, ἀπὸ τρυφῆς πονηρᾶς
he says; from adultery and fornication from intoxication uncontrolled, from daintiness evil,
ἀπὸ ἐδεσμάτων πολλῶν καὶ πολυτελείας πλούτου καὶ καυχίσεως καὶ ὑψηλοφροσύνης καὶ
from of food much and extravagances of wealth and boasting and haughtiness and
ὑπερηφανίας καὶ ἀπὸ ψεύματος καὶ καταλαλιᾶς καὶ ὑποκρίσεως, μνησικακίας
arrogance and from lying and slander and of hypocrisy, remembrance of wrongs
καὶ πάσης βλασφημίας.
and of all defamation.

Ταῦτα τὰ ἔργα πάντων πονηρότατά εἰσιν ἐν τῇ ζωῇ τῶν ἀνθρώπων.

These things deeds of all injurious they are in the life of the men.

Ἀπὸ τούτων οὖν τῶν ἔργων δεῖ ἐγκρατεῦσθαι τὸν δούλον τοῦ Θεοῦ·

From of these then of the deeds it behoves to refrain from the slave of the God;

ὁ γὰρ μὴ ἐγκρατευόμενος ἀπὸ τούτων οὐ δύναται ζῆσαι τῷ Θεῷ. Ἄκουε οὖν
he for not restraining self from of these not he is able to live to the God. Listen then
καὶ τὰ ἀκολουθα τούτων.
and the followers of these

Ἔτι γάρ, φημί, κύριε, πονηρὰ ἔργα ἐστί; Καίγε πολλά, φησίν, ἔστιν, ἀφ' ὧν δεῖ
Besides for, I say, sir, evil deeds is?³ At least many, he says, is, from of which it behoves
τὸν δούλον τοῦ Θεοῦ ἐγκρατεῦσθαι· κλέμμα, ψεῦδος, ἀποστρέρησις, ψευδομαρτυρία,
the slave of the God to restrain himself; theft, lying, avoiding payment, false witness,
πλεονεξία, ἐπιθυμία πονηρὰ, ἀπάτη, κενοδοξία, ἀλαζονεία καὶ ὅσα τούτοις ὅμοιά
greediness, lusts wicked, deceit, vanity, boastfulness and as many as to these like
εἰσιν.
is.

Οὐ δοκεῖ σοι ταῦτα πονηρὰ εἶναι; Καὶ λίαν πονηρὰ, φημί, τοῖς δούλοις τοῦ Θεοῦ.
Not you think these things evil to be? Also exceedingly evil, I say, to the slaves of the God.

Τούτων πάντων δεῖ ἐγκρατεῦσθαι τὸ δουλεύοντα τῷ Θεῷ. Ἐγκράτευσαι
Of these of all it behoves to restrain himself the slaving for the God. Let you restrain yourself
οὖν ἀπὸ πάντων τούτων, ἵνα ζῆσῃ τῷ Θεῷ καὶ ἐγγραφῆσῃ μετὰ τῶν
then from of all of these, that you may live to the God and you will be recorded with of the
ἐγκράτευσόμενων αὐτά. Ὡν μὲν οὖν δεῖ σε ἐγκρατεῦσθαι, ταῦτά ἐστιν.
resisting them. Being indeed then it behoves you to resist, these things it is.

3 Neuter plural subject, singular verb.

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Ἄ δε δεῖ σε μὴ ἐγκρατεύεσθαι, φησὶν, Ἀλλὰ ποίει αὐτό.

Which but it behoves you not to resist, he says, But let you do it.

Καὶ τῶν ἀγαθῶν μοι, φημί, κύριε, δήλωσον τὴν δύναμιν, ἵνα πορευθῶ ἐν αὐτοῖς

And of the good to me, I say, sir, let you show the quality, that I may walk in them

καὶ δουλεύσω αὐτοῖς, ἵνα ἐργασάμενος αὐτὰ δυνηθῶ σωθῆναι.

and I will do service to them, that having done them I may be able to be saved.

Ἄκουε, φησί, καὶ τῶν ἀγαθῶν τὰ ἔργα, ἃ σε δεῖ ἐργάζεσθαι καὶ μὴ ἐγκρατεύεσθαι.

to refrain from.

Πρῶτον πάντων πίστις, φόβος Κυρίου, ἀγάπη, ὁμόνοια, ῥήματα δικαιοσύνης,

First of all faith, fear of Lord, love, concord, words of righteousness,

ἀλήθεια, ὑπομονή· τούτων ἀγαθώτερον οὐδέν ἐστιν ἐν τῇ ζωῇ τῶν ἀνθρώπων.

truth, endurance; of these better good nothing it is in the life of the men.

Ταῦτα ἂν τις φυλάσσει καὶ μὴ ἐγκρατεύηται ἀπ' αὐτῶν, μακάριος γίνεται

These things if anyone should keep and not restrain himself from of them, fortunate he becomes ἐν τῇ ζωῇ αὐτοῦ.

in the life of him.

Εἶτα τούτων τὰ ἀκόλουθα ἄκουσον· χήραις ὑπηρετεῖν, ὀρφανοὺς καὶ ὑστερουμένους

Then of these the attending on let you hear; widows to help, orphans and needy

ἐπισκέτεσθαι, ἐξ ἀναγκῶν λυτροῦσθαι τοὺς δούλους τοῦ Θεοῦ, φιλόξενον εἶναι

caring for, out of constraint to release the slaves of the God, hospitable to be,

(ἐν γὰρ τῇ φιλοξενίᾳ εὐρίσκεται ἀγαθοποίησις ποτε), μηδενὶ ἀντιτάσσεσθαι, ἡσύχιον

(in for the hospitality finds good doing at times), nothing to be in opposition, quiet

εἶναι, ἐνδεέστερον γίνεσθαι πάντων ἀνθρώπων, πρεσβύτας σέβεσθαι.

to be, inferior to become of all of men, elders let you revere.

Δικαιοσύνην ἀσκεῖν, ἀδελφότητα συντηρεῖν, ὕβριν ὑποφέρειν, μακρόθυμον εἶναι,

Righteousness to practise, brotherhood to preserve, violence to bear, long-suffering to be,

μνησικακίαν μὴ ἔχειν, κάμνοντας τῇ ψυχῇ παρακαλεῖν, ἐσκανδαλισμένους

remembrance of wrongs not to have, being sick in the soul to encourage, having fallen

ἀπὸ τῆς πίστεως μὴ ἀποβάλλεσθαι, ἀλλ' ἐπιστρέφειν καὶ εὐθύμους ποιεῖν,

from of the faith not to cast away, but to turn about and cheerful to make,

ἀμαρτάνοντας νουθετεῖν, χρεώστας μὴ θλίβειν καὶ ἐνδεεῖς, καὶ εἴ τινα τούτοις

sinning to admonish, debtors not to pressure and needy, and if anyone to these

ὅμοιά ἐστι. Δοκεῖ σοι, φησί, ταῦτα ἀγαθὰ εἶναι; Τί γὰρ, φημί, κύριε, τούτων

like he is. Seem to you, he says, these things good to be? What for, I say, sir, of these

ἀγαθώτερον; Πορεύου οὖν, φησὶν, ἐν αὐτοῖς καὶ μὴ ἐγκρατεύου ἀπ' αὐτῶν,

better? Let you walk then, he says, in them and not restrain yourself from of them,

καὶ ζήση τῷ Θεῷ.

and you will live to the God.

Φύλασσε οὖν τὴν ἐντολὴν ταύτην· ἐὰν τὸ ἀγαθὸν ποιῆς καὶ μὴ ἐγκρατεύῃ

Let you keep then the commandment this; if the good you should do and not restrain yourself

ἀπ' αὐτοῦ, ζήση τῷ Θεῷ, καὶ πάντες ζήσονται τῷ Θεῷ οἱ οὕτω ποιοῦντες.

from of it, you will live to the God, and all will live to the God the thus doing.

Καὶ πάλιν ἐὰν τὸ πονηρὸν μὴ ποιῆς καὶ ἐγκρατεύῃ ἀπ' αὐτοῦ,

And again if the evil not you should do and you should restrain yourself from of it,

ζήση τῷ Θεῷ, καὶ πάντες ζήσονται τῷ Θεῷ, ὅσοι ἐὰν ταύτας τὰς ἐντολάς

you will live to the God, and all will live to the God, as many as if these the commandments

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φυλάξωσι καὶ πορευθῶσιν ἐν αὐταῖς.
should keep and walk in them.

Ἔντολή θ'. Command θ'.

Λέγει μοι, Ἄρον ἀπὸ σεαυτοῦ τὴν διψυχίαν καὶ μηδὲν ὅλως διψυχίης
He says to me, Let you remove from of yourself the doubting and nothing entirely doubting
αἰτήσασθαί τι παρὰ τοῦ Θεοῦ, λέγων ἐν σεαυτῷ ὅτι πῶς δύναμαι αἰτήσασθαι παρὰ τοῦ
to ask anything from of the God, saying in yourself, that how am I able to ask from of the
Κυρίου καὶ λαβεῖν, ἡμαρτηκῶς τοσαῦτα εἰς αὐτόν;

Lord and to receive, having sinned so much against Him?

Μὴ διαλογίζου ταῦτα, ἀλλ' ἐξ ὅλης τῆς καρδίας σου ἐπίστρεψον ἐπὶ τὸν Κύριον
Not let you consider these things, but out of who of the heart of you let you turn to the Lord
καὶ αἰτοῦ παρ' αὐτοῦ ἀδιστακῶς, καὶ γνώσῃ τὴν πολλὴν εὐσπλαγχνίαν
and let you ask from of Him without doubting, and you will know the multitude of tender mercies
αὐτοῦ, ὅτι οὐ μὴ σε ἐγκαταλίπη, ἀλλὰ τὸ αἶτημα τῆς ψυχῆς σου
of Him, that by no means you may be abandoned, but the request of the soul of you
πληροφορησεῖ.

He will fulfil.

Οὐκ ἔστι γὰρ ὁ Θεὸς ὡς οἱ ἄνθρωποι μνησικακοῦντες, ἀλλ' αὐτὸς ἀμνησικακός ἐστι
Not is for the God as the men remembering past injuries, but He forgiving is
καὶ σπλαγχνίζεται ἐπὶ τὴν ποίησιν αὐτοῦ.

and is compassionate over the creation of Him.

Σὺ οὖν καθάρισόν σου τὴν καρδίαν ἀπὸ πάντων τῶν ματαωμάτων τοῦ αἰῶνος
You therefore let you cleanse of you the heart from of all of the vices of the age
τούτου καὶ τῶν προειρημένων σοι ῥημάτων καὶ αἰτοῦ παρὰ τοῦ Κυρίου, καὶ
of this and of the before said to you words and let you request from of the Lord, and
ἀπολήψῃ πάντα καὶ ἀπὸ πάντων τῶν αἰτημάτων σου ἀνυστέρητος ἔσῃ, ἐὰν
will receive all and from of all of the requests of you completed will be, if
ἀδιστακῶς αἰτήσῃ παρὰ τοῦ Κυρίου.

without doubting you should request from of the Lord.

Ἐὰν δὲ δισταγμοῦ ἐν τῇ καρδίᾳ σου, οὐδὲν οὐ μὴ λήψῃ τῶν

If but you should doubt in the heart of you, nothing by no means will you receive of the
αἰτημάτων σου. Οἱ γὰρ δισταζόντες εἰς τὸν Θεόν, οὗτοί εἰσιν οἱ δίψυχοι καὶ
requests of you. The for doubting against the God, these are the double minded and
οὐδὲν ὅλως ἐπιτυχάνουσι τῶν αἰτημάτων αὐτῶν.

nothing at all they receive of the requests of them.

Οἱ δὲ ὀποτελεῖς ὄντες ἐν τῇ πίστει πάντα αἰτοῦνται πεποιθότες ἐπὶ τὸν Κύριον

The but quite complete being in the faith all request they having trusted upon the Lord

καὶ λαμβάνουσιν, ὅτι ἀδιστακῶς αἰτοῦνται. Μηδὲν διψυχοῦντες. Πᾶς γὰρ δίψυχος

and they obtain, because unhesitatingly they request. Nothing doubting. Every for double-minded
ἄνηρ, ἐὰν μὴ μετανοήσῃ, δυσκόλως σωθήσεται.

man, if not he will repent, with difficulty to be saved.

Καθάρισον οὖν τὴν καρδίαν σου ἀπὸ τῆς διψυχίας, ἐνδύσαι δὲ τὴν

Let you cleanse then the heart of you from of the double-mindedness, let you put on and the

πίστιν, ὅτι ἰσχυρά ἐστι, καὶ πίστευε τῷ Θεῷ, ὅτι πάντα τὰ αἰτήματά σου ἂ

faith, because strong it is, and let you trust the God, that all the things requested of you which

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αἰτεῖς λήψη, καὶ ἔαν αἰτησάμενός ποτε παρὰ τοῦ Κυρίου αἴτημά τι
you ask you will receive, and if having requested at any time from of the Lord a request any
βραδύτερον λαμβάνης, μὴ διψυχήσης, ὅτι ταχὺ οὐκ ἔλαβες τὸ αἴτημα τῆς
slower you should receive, not let you doubt, because quickly not you received the request of the
ψυχῆς σου· πάντως γὰρ διὰ πειρασμόν τινα ἢ παράπτωμά τι, ὃ σὺ
soul of you; no doubt for on account of a trial certain or a trespass any, which you
ἀγνοεῖς, βραδύτερον λαμβάνεις τὸ αἴτημά σου.
did not recognise, delaying receipt of the request of you.

Σὺ οὖν μὴ διαλίπης αἰτούμενος τὸ αἴτημα τῆς ψυχῆς σου, καὶ λήψη αὐτό.
You then not let you cease asking for the request of soul of you, and you will obtain it.
Ἐὰν δὲ ἐκκακήσῃς καὶ διψυχήσης αἰτούμενος, σεαυτὸν αἰτιῶ καὶ μὴ
If but should grow weary and and wavering in asking, yourself let you accuse and not
τὸν δίδόντα σοι.
the giving to you.

Βλέπε τὴν διψυσίαν ταύτην· πονηρὰ γὰρ ἐστὶ καὶ ἀσύνετος καὶ πολλοὺς ἐκριζοῖ
Let you see the doubting this; wicked for it is and senseless and many it uproots
ἀπὸ τῆς πίστεως καὶ γε λίαν πιστοὺς καὶ ἰχυροὺς. Καὶ γὰρ αὕτη ἡ διψυχία θυγάτηρ
from of the faith and even very faithful and strong. Also for this the doubting daughter
ἐστὶ τοῦ Διαβόλου καὶ λίαν πονηρεύεται εἰς τοὺς δούλους τοῦ Θεοῦ.
she is of the Devil and exceedingly malignant to the slaves of the God.

Καταφρόνησον οὖν τῆς διψυχίας καὶ κατακυριεύσον αὐτῆς ἐν παντὶ πράγματι,
Let you despise then the doubting and let you gain mastery of it in every matter,
ἐνδυσάμενος τὴν πίστιν τὴν ἰσχυρὰν καὶ δυνατὴν. Ἡ γὰρ πίστις πάντα
having clothed yourself in the faith the strong and powerful. The for faith all things
ἐπαγγέλλεται, πάντα τελειοῖ, ἡ δὲ διψυχία μὴ καταπιστεύουσα ἑαυτῇ πάντων
promises, all things perfects, the but doubt not trusting of itself of all
ἀποτυγχάνει τῶν ἔργων αὐτῆς ὧν πράσσει.
it fails of the works of it being undertaken.

Βλέπετε οὖν, φησὶν, ὅτι ἡ πίστις ἄνωθέν ἐστὶ παρὰ τοῦ Κυρίου καὶ ἔχει δύναμιν
See then, he says, that the faith from above it is by of the Lord and it has power
μεγάλην· ἡ δὲ διψυσία ἐπίγειον πνεῦμά ἐστὶ παρὰ τοῦ Διαβόλου, δύναμιν
great; the but doubt of earth spirit it is by of the Devil, power
μὴ ἔχουσα.
not having.

Σὺ οὖν δούλευε τῇ ἐχούσῃ δύναμιν τῇ πίστει καὶ ἀπὸ τῆς διψυχίας ἀπόσχου τῆς
You then let be a slave to the having power to the faith and from of the doubt keep away of the
μὴ ἐχούσης δύναμιν, καὶ ζήση τῷ Θεῷ, καὶ πάντες ζήσονται τῷ Θεῷ οἱ ταῦτα
not having power, and you will live to the God, and all will live to the God the these things
φρονοῦντες.
being minded.

Ἐντολή ι' . Command ι' .

1

Ἄρον ἀπὸ σεαυτοῦ, φησί, τὴν λύπην· καὶ γὰρ αὕτη ἀδελφή ἐστὶ τῆς
Let you remove from of yourself, he says, the grief; also for she sister is of the
δίψυχίας καὶ τῆς ὀξυχολίας.
doubt and of the anger.

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Πῶς, φημί, κύριε, ἀδελφή ἐστὶ τούτων; Ἄλλο γὰρ μοι δοκεῖ εἶναι ὀξύχολία καὶ
How, I say, sir, sister she is of these? Different for to me seem to be anger and
ἄλλο διψυχία καὶ ἄλλο λύπη. Ἀσύνετος εἶ ἄνθρωπε, φησί, καὶ οὐ νοεῖς, ὅτι ἡ
different doubt and different grief. Senseless you are O man, he says, and not you perceive, that the
λύπη πάντων τῶν πνευματῶν πονηροτέρα ἐστὶ καὶ δεινοτάτη τοῖς δούλοις τοῦ
grief of all of the spirits most mischievous it is and terrible to the slaves of the
Θεοῦ καὶ παρὰ πάντα τὰ πνεύματα καταφθείρει τὸν ἄνθρωπον καὶ ἐκτρίβει τὸ
God and besides all the spirits it destroys the man and it erases the
Πνεῦμα τὸ Ἅγιον καὶ πάλιν σώζει;
Spirit the Holy also again saves?

Ἐγώ, φημί, κύριε, ἀσύνετός εἰμι καὶ οὐ συνίω τὰς παραβολὰς ταύτας. Πῶς γὰρ
I, I say, sir, senseless I am and not I understand the parables these. How for
δύναται ἐκτρίβειν καὶ πάλιν σώζειν, οὐ νοῶ.
is it able to erase and again to save, not I grasp.

Ἄκουε, φησὶν· οἱ μηδέποτε ἐρευνήσαντες περὶ τῆς ἀληθείας μηδὲ ἐπιζητήσαντες
Listen, he says; the never having searched about of the truth neither having investigated
περὶ τῆς Θεότητος, πιστεύσαντες δὲ μόνον, ἐμπεφυρμένοι δὲ πραγματείαις
concerning of the Divinity, having believed but only, having been mixed up and in occupations
καὶ πλούτῳ καὶ φιλίαις ἔθνικαῖς καὶ ἄλλαις πολλαῖς πραγματείαις τοῦ αἰῶνος
and in wealth and friendships heathen and in other many matters of the age
τούτου· ὅσοι οὖν τούτοις προσκυντοῦνται, οὐ νοοῦσι τὰς παραβολὰς τῆς Θεότητος·
of this; as many as to these they cling to, not they perceive the parables of the Divinity;
ἐπισκοτοῦνται γὰρ ὑπὸ τούτων τῶν πράξεων καὶ καταφθείρονται καὶ γίνονται
darkened for by of these of the actions and corrupted and they become
κεχερσωμένοι.

as having been desiccated.

Καθὼς οἱ ἀμπελῶνες οἱ καλοὶ, ὅταν ἀμελείας τύχῳσι, χερσοῦνται ἀπὸ τῶν
Just as the vineyards the beautiful, when in neglect happen, they are withered by of the
ἀκανθῶν καὶ βοτανῶν ποικίλων, οὕτως οἱ ἄνθρωποι οἱ πιστεύσαντες καὶ εἰς
thorns and of plants various, thus the men the having believed and into
ταύτας τὰς πράξεις τὰς πολλὰς ἐμπίπτοντες τὰς προειρημένας, ἀποπλανῶνται
these the actions the many falling upon the afore mentioned, being led astray
ἀπὸ τῆς διανοίας αὐτῶν, καὶ οὐδὲν ὅλως νοοῦσι περὶ δικαιοσύνης,
by of the thoughts of them, and nothing completely they apprehend about righteousness,
ἀλλὰ καὶ ὅταν ἀκούσωσι περὶ Θεότητος καὶ ἀληθείας, ὁ νοῦς αὐτῶν περὶ τὴν
but also when they should hear concerning Divinity and truth, the mind of them about the
πρᾶξιν αὐτῶν καταγίνεται, καὶ οὐδὲν ὅλως νοοῦσιν.
business of them is concerned, and nothing completely they apprehend.

Οἱ δὲ φόβον ἔχοντες Θεοῦ καὶ ἐρευνῶντες περὶ Θεότητος καὶ ἀληθείας καὶ τὴν
The but fear having of God and finding out about Divinity and truth and the
καρδίαν ἔχοντες πρὸς τὸν Κύριον, πάντα τὰ λεγόμενα αὐτοῖς τάχιον νοοῦσι καὶ
heart having unto the Lord, these things the being said to them quickly perceive and
συνίουσιν, ὅτι ἔχουσι τὸν φόβον τοῦ Κυρίου ἐν ἑαυτοῖς. Ὅπου γὰρ ὁ Κύριος
understand, because they have the fear of the Lord in themselves. Where for the Lord
κατοικεῖ, ἐκεῖ καὶ σύνεσις πολλή. Κολλήθητι οὖν τῷ Κυρίῳ, καὶ πάντα
dwells, there also understanding much. Let you be glued then to the Lord, and all things
συνήσεις καὶ νοήσεις.
you will understand and apprehend.

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2

Ἄκουε οὖν, φησίν, ἀνόητε, πῶς ἡ λύπη ἐκτρίβει τὸ Πνεῦμα τὸ Ἅγιον καὶ πάλιν
Hear then, he says, senseless one, how the grief rubs out the Spirit the Holy and again
σώζει· ὅταν ὁ δίψυχος ἐπιβάληται πρᾶξιν τινα καὶ ταύτης ἀποτύχη διὰ τὴν
saves; when he doubting should undertake a deed certain and of this should fail through the
διωσίσαν αὐτοῦ, ἡ λύπη αὕτη εἰσπορεύεται εἰς τὸν ἄνθρωπον καὶ λυπεῖ τὸ Πνεῦμα
doubt of him, the grief this enters into the man and grieves the Spirit
τὸ Ἅγιον καὶ ἐκτρίβει αὐτό
the Holy and rubs out Him.

Εἶτα πάλιν ἡ ὄξυχολία ὅταν κολληθῇ τῷ ἄνθρωπῳ περὶ πράγματός τινος,
And yet again the anger when it should attach to the man concerning a matter any,
καὶ λίαν πικρανθῇ, πάλιν ἡ λύπη εἰσπορεύεται εἰς τὴν καρδίαν τοῦ ἀνθρώπου τοῦ
and very embittered *he is*, again the grief enters into the heart of the man of the
ὄξυχολήσαντος, καὶ λυπεῖται ἐπὶ τῇ πράξει αὐτοῦ ἢ ἔπραξε καὶ μετανοεῖ,
having been angered, and he grieves over the deed of him which he did and he repents
ὅτι πονηρὸν εἰργάσατο.

that wickedness he wrought.

Αὕτη οὖν ἡ λύπη δοκεῖ σωτηρίαν ἔχειν, ὅτι τὸ πονηρὸν πράξας μετενόησεν.

This then the grief appears preservation to have, because the wicked deed he repented.

Ἀμφότεραι οὖν αἱ πράξεις λυποῦσι τὸ Πνεῦμα· ἡ μὲν διψυχία, ὅτι οὐκ ἐπέτυχεν
Both then the actions grieve the Spirit; the indeed doubt, because not it accomplished
τῆς πράξεως αὐτῆς, ἡ δὲ ὄξυχολία λυπεῖ τὸ Πνεῦμα, ὅτι ἔπραξε τὸ πονηρὸν.
the action of it, the and anger grieves the Spirit, because it accomplished the wickedness.

Ἀμφότερα οὖν λυπηρά ἐστι τῷ Πνεύματι τῷ Ἁγίῳ, ἡ διψυχία καὶ ἡ ὄξυχολία.

Both then grievous is to the Spirit the Holy, the doubt and the anger.

Ἄρον οὖν ἀπὸ σεαυτοῦ τὴν λύπην καὶ μὴ θλίβε τὸ Πνεῦμα τὸ Ἅγιον τὸ ἐν
Remove then from of yourself the grief and not let you distress the Spirit the Holy the in
σοὶ κατοικοῦν, μήποτε ἐντεύξηται τῷ Θεῷ καὶ ἀποστῇ ἀπὸ σοῦ.
you dwelling, lest he should pray against to the God and He should remove from of you.

Τὸ γὰρ Πνεῦμα τοῦ Θεοῦ τὸ δοθὲν εἰς τὴν σάρκα ταύτην λύπην οὐχ ὑποφέρει
The for Spirit of the God the having been granted into the flesh this grief not it endures
οὐδὲ στενοχωρίαν.

neither straitness.

3

Ἐνδύσαι οὖν τὴν ἰλαρότητα, τὴν πάντοτε ἔχουσαν χάριν παρὰ τῷ Θεῷ καὶ
Let you put on then the cheerfulness, the always having favour with the God and
εὐπρόσδεκτον οὔσαν αὐτῷ, καὶ ἐντύφα ἐν αὐτῇ. Πᾶς γὰρ ἰλαρὸς ἀνὴρ ἀγαθὰ
acceptable being to Him, and rejoice in it. Every for cheerful man good
ἐργάζεται καὶ ἀγαθὰ φρονεῖ καὶ καταφρονεῖ τῆς λύπης.

works and good minded and despises the grief.

Ὁ δὲ λυπηρὸς ἀνὴρ πάντοτε πονηρεῖται· πρῶτον μὲν πονηρεῖται, ὅτι λυπεῖ

The but distressing man always acts wickedly; first indeed he acts wickedly, because he grieves
τὸ Πνεῦμα τὸ Ἅγιον τὸ δοθὲν τῷ ἄνθρωπῳ ἰλαρὸν· δεύτερον δὲ λυπῶν τὸ
the Spirit the Holy the having been given to the man cheerful; second and grieving the

Πνεῦμα τὸ Ἅγιον ἀνομίαν ἐργάζεται, μὴ ἐντυγχάνων μηδὲ ἐξομολογούμενος

Spirit the Holy lawlessness works, not entreating nor confessing

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τῷ Κυρίῳ. Πάντοτε γὰρ λυπηροῦ ἀνδρὸς ἢ ἔντευξις οὐκ ἔχει δύναμιν τοῦ ἀναβῆναι
to the Lord. Always for distressing man the petition not it has power of the to come up
ἐπὶ τὸ θυσιαστήριον τοῦ Θεοῦ.
upon the altar of the God.

Διατί, φημί, οὐκ ἀναβαίνει ἐπὶ τὸ θυσιαστήριον ἢ ἔντευξις τοῦ λυπουμένου;
Why, I say, not goes up upon the altar the petition of the distressing person?

Ὅτι, φησὶν, ἡ λύπη ἐγκάθηται εἰς τὴν καρδίαν αὐτοῦ. Μειμιγμένη οὖν ἡ λύπη
Because, he says, the grief sits in the heart of him. Having been mixed then the grief
μετὰ τῆς ἐντεύξεως οὐκ ἀφήσιν τὴν ἔντευξιν ἀναβῆναι καθαρὰν ἐπὶ τὸ θυσιαστήριον.
with of the petition not it permits the petition to rise up pure upon the altar.

Ὡσπερ γὰρ ὄξος καὶ οἶνος μειμιγμένα ἐπὶ τὸ αὐτὸ τὴν αὐτὴν ἡδονὴν οὐκ ἔχουσιν,
Just as for vinegar and wine having been mixed upon the same the of it pleasure not having
οὕτω καὶ ἡ λύπη μειμιγμένη μετὰ τοῦ Ἁγίου Πνεύματος τὴν αὐτὴν ἔντευξιν
so also the grief having been mixed with of the Holy Spirit the of it petition
οὐκ ἔχει.
not it has.

Καθάρισον οὖν σεαυτὸν ἀπὸ τῆς λύπης τῆς πονηρᾶς ταύτης, καὶ ζήση τῷ Θεῷ.
Let you cleanse then yourself from of the grief of the wicked of this, and you will live to the God;
καὶ πάντες ζήσονται τῷ Θεῷ, ὅσοι ἂν ἀποβάλωσιν ἀφ' ἑαυτῶν τὴν λύπην καὶ
and all will live to the God, as many as should throw off from of themselves the grief and
ἐνδύσωνται πᾶσαν ἰλαρότητα.
should put on all cheerfulness.

Ἐντολή ια'. Command ια'.

Ἐδειξέ μοι ἐπὶ συμπελλίου καθημένους ἀνθρώπους καὶ ἕτερον ἄνθρωπον
He showed to me upon a bench together having been sat men and another man
καθήμενον ἐπὶ καθέδραν, καὶ λέγει μοι, Βλέπεις τοὺς ἐπὶ τοῦ συμπελλίου
seated upon a chair, and he says to me, You see the upon of the bench together
καθημένους; Βλέπω, φημί, κύριε. Οὗτοι, φησὶ, πιστοὶ εἰσι, καὶ ὁ καθήμενος ἐπὶ
Having been seated? I see, I say, sir. These, he says, faithful are, and he seated upon
τὴν καθέδραν ψευδοπροφήτης ἐστίν, ὃς ἀπόλλυσι τὴν διάνοιαν τῶν δούλων
the chair a false-prophet he is, who ruins the mind of the slaves
τοῦ Θεοῦ· τῶν διψύχων δὲ ἀπόλλυσιν, οὐ τῶν πιστῶν.
of the God; the doubters but he ruins, not the faithful.

Οὗτοι οὖν οἱ δίψυχοι ὡς ἐπὶ μάντιν ἔρχονται καὶ ἐπερωτῶσιν αὐτόν, τί ἄρα ἔσται
These then the doubters as over a diviner they go and consult him; anything then will be
αὐτοῖς· κάκεινος ὁ ψευδοπροφήτης, μηδεμίαν ἔχων ἐν ἑαυτῷ δύναμιν Πνεύματος Θεοῦ,
to them;⁴ that one the false prophet not having in himself power of Spirit Divine,
λαλεῖ μετ' αὐτῶν κατὰ τὰ ἐπερωτήματα αὐτῶν καὶ κατὰ τὰς ἐπιθυμίας τῆς
speaks with of them according to the inquiries of them and according to the desires of the
πονηρίας αὐτῶν καὶ πληροῖ τὰς ψυχὰς αὐτῶν, καθὼς αὐτοὶ βούλονται.
wickedness of them and he fills up the souls of them, just as they wish.

Αὐτὸς γὰρ κενὸς ὢν κενὰ καὶ ἀποκρίνεται κενοῖς· ὃ γὰρ ἐὰν ἐπερωτηθῇ,
Self for empty being empty also answers to empty *inquirers*; whom for if consulted,

4 'what will happen to them'.

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πρὸς τὸ κένωμα τοῦ ἀνθρώπου ἀπροκρίνεται. Τινὰ δὲ καὶ ῥήματα ἀληθῆ λαλεῖ·
unto the emptiness of the man he answers. Certain but also words true he speaks;
ὁ γὰρ Διάβολος πληροῖ αὐτὸν τῷ αὐτοῦ πνεύματι, εἴ τινα δυνήσεται ῥῆξαι τῶν
the for Devil fills up him with the of Him spirit, if some he may be able to overcome of the
δικάων.
righteous.

Ὅσοι οὖν ἰσχυροὶ εἰσιν ἐν τῇ πίστει τοῦ Κυρίου, ἐνδεδυμένοι τὴν ἀλήθειαν, τοῖς
As man as then strong are in the faith of the Lord, having been clothed in the truth, to the
τοιούτοις πνεύμασιν οὐ κολλῶνται, ἀλλ' ἀπέχονται ἀπ' αὐτῶν· ὅσοι δὲ
such as these spirits not they keep company, but keep away from of them; as many as but
δίψυχοι εἰσι καὶ πυκνῶς μετανοοῦσι, μαντεύονται ὡς καὶ τὰ ἔθνη καὶ ἑαυτοῖς μείζονα
doubtful are and frequently repent, seek divinations as also the heathen and to themselves greater
ἀμαρτίαν ἐπιφέρουσιν εἰδωλολατροῦντες· ὁ γὰρ ἐπερωτῶν ψευδοπροφήτην περὶ
sin they bring by their idolatry; he for inquires of a false-prophet concerning
πράξεώς τινος εἰδωλολοάτρης ἐστὶ καὶ κενὸς ἀπὸ τῆς ἀληθείας καὶ ἄφρων.
matters any of an idolater is and empty from of the truth and foolish.

Πᾶν γὰρ πνεῦμα ἀπὸ Θεοῦ δοθὲν οὐκ ἐπερωτᾶται, ἀλλὰ ἔχον τὴν
Every for spirit from of God having been given not should be inquired of, but having the
δύναμιν τῆς Θεότητος ἀφ' ἑαυτοῦ λαλεῖ πάντα, ὅτι ἄνωθεν ἐστὶν ἀπὸ τῆς
power of the Divinity from of itself speaks all things, for from above it is from of the
δυνάμεως τοῦ Θεοῦ Πνεύματος.
power of the Divine Spirit.

Τὸ δὲ πνεῦμα τὸ ἐπερωτῶμενον καὶ λαλοῦν κατὰ τὰς ἐπιθυμίας τῶν ἀνθρώπων
The but spirit the being consulted and speaking according to the desires of the men
ἐπίγειόν ἐστὶ καὶ ἐλαφρόν, δύναμιν μὴ ἔχον· καὶ ὅλως οὐ λαλεῖ, ἐὰν μὴ ἐπερωτηθῇ.
earthly it is and shallow, power not having; and totally silent, if not it should be consulted.

Πῶς οὖν, φημί, κύριε, ἄνθρωπος γνώσεται, τίς αὐτῶν προφήτης καὶ τίς ψευδοπροφήτης
How then, I say, sir, a man to know, which of them prophet and which false-prophet
ἐστίν; Ἄκουε, φησί, περὶ ἀμφοτέρων τῶν προφητῶν· καὶ ὡς σοι μέλλω λέγειν,
is? Let you listen he says, about of both of the prophets; and as to you I am about to tell,
οὕτω δοκιμάσεις τὸν προφήτην καὶ τὸν ψευδοπροφήτην. Ἀπὸ τῆς ζωῆς δοκίμαζε
so that you may test the prophet and the false-prophet. By of the life let you test
τὸν ἄνθρωπον τὸν ἔχοντα τὸ Πνεῦμα τὸ Θεῖον.
the man the having the Spirit the Divine.

Πρῶτον μὲν ὁ ἔχων τὸ Πνεῦμα τὸ Ἄνωθεν πραῦς ἐστὶ καὶ ἡσύχιος καὶ
First indeed he having the Spirit the Divine from above mild he is and quiet and
ταπεινόφρων καὶ ἀπεχόμενος ἀπὸ πάσης πονηρίας καὶ ἐπιθυμίας ματαιίας τοῦ
humble and keeping away from of all iniquity and desires vain of the
αἰῶνος τούτου καὶ ἑαυτὸν ἐνδεέστερον ποιεῖ πάντων τῶν ἀνθρώπων καὶ οὐδενὶ
age of this and himself with fewer wants he makes of all of the men and nothing
οὐδὲν ἀποκρίνεται ἐπερωτῶμενος, οὐδὲ καταμόνας λαλεῖ, οὐδὲ ὅταν θέλη ἄνθρωπος
not one reply being asked, neither privately he speaks, nor when wishes a man
λαλεῖν, λαλεῖ τὸ Πνεῦμα τὸ Ἅγιον, ἀλλὰ τότε λαλεῖ, ὅταν θελήσῃ αὐτὸν ὁ
to speak, speaks the Spirit the Holy, but then he speaks, when should wish him the
Θεὸς λαλῆσαι.
God to speak.

Ὅταν οὖν ἔλθῃ ὁ ἄνθρωπος ὁ ἔχων τὸ Πνεῦμα τὸ Θεῖον εἰς συναγωγὴν ἀνδρῶν
When then comes the man he having the Spirit the Divine into an assembly of men

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δικαίων τῶν ἐχόντων πίστιν Θεῖον Πνεύματος καὶ ἔντευξις γένηται πρὸς τὸ
righteous of the having faith in Divine Spirit and intercession begins unto the
Θεὸν τῆς συναγωγῆς τῶν ἀνδρῶν ἐκείνων, τότε ὁ ἄγγελος τοῦ προφητικοῦ
God of the assembly of the men of that, then the angel of the prophetic
Πνεύματος ὁ κείμενος πρὸς αὐτὸν πληροῖ τὸν ἄνθρωπον, καὶ πληρωθεὶς
Spirit the having been ordained unto him fills up the man, and having been filled
ὁ ἄνθρωπος τῷ Πνεύματι τῷ Ἁγίῳ λαλεῖ εἰς τὸ πλῆθος, καθὼς ὁ Κύριος βούλεται.
the man with the Spirit the Holy he speaks to the multitude, just as the Lord wishes.
Οὕτως οὖν φανερόν ἐσται τὸ Πνεῦμα τῆς Θεότητος. Ὅση οὖν περὶ τοῦ Πνεύματος
Thu then manifest will be the Spirit of the Divinity. As great as then about of the Spirit
τῆς Θεότητος τοῦ Κυρίου ἡ δύναμις αὕτη.
of the Divinity of the Lord the power of it.

Ἄκουε νῦν, φησί, περὶ τοῦ πνεύματος τοῦ ἐπιγείου καὶ κενοῦ καὶ δύναμιν μὴ ἔχοντος,
Hear now, he says, about of the spirit of the earth and empty and power not having,
ἀλλὰ ὄντος μωροῦ.
but being foolish.

Πρῶτον μὲν ὁ ἄνθρωπος ἐκεῖνος ὁ δοκῶν Πνεῦμα ἔχειν ὑψοῖ ἑαυτὸν καὶ θέλει
First indeed the man that the one supposing Spirit to have exalts himself and wishes
πρωτοκαθεδρίαν ἔχειν, καὶ εὐθύς ἰταμός ἐστι καὶ ἀναιδῆς καὶ πολὺλαλος καὶ ἐν
a first seat to have, straightway reckless he is and shameless and talkative and in
τρυφαῖς πολλαῖς ἀναστρεφόμενος καὶ ἐν ἐτέραις πολλαῖς ἀπάταις καὶ μισθοῦς
in luxuries many he lives and in other many pastimes and rewards
λαμβάνων τῆς προφητείας αὐτοῦ· ἐὰν δὲ μὴ λάβῃ, οὐ προφητεύει.
taking of the prophecy of him; if but not he should receive, not he prophesies.
Δύναται οὖν Πνεῦμα Θεῖον μισθοῦς λαμβάνειν καὶ προφητεύειν; Οὐκ ἐνδεχεται
Able the Spirit divine rewards to take and prophesy? Not possible
τοῦτο ποιεῖν Θεοῦ προφήτην, ἀλλὰ τῶν τοιούτων προφητῶν εἰγείον ἐστί
this to do of God a prophet, but of the such as these prophets earthly is
τὸ πνεῦμα.
the spirit.

Εἶτα ὅλως εἰς συναγωγὴν ἀνδρῶν δικαίων οὐκ ἐγγίζει, ἀλλ' ἀποφεύγει αὐτούς·
Then actually into assembly of men righteous not it approaches, but avoids them;
κολᾶται δὲ τοῖς διψύχοις καὶ κενοῖς καὶ κατὰ γωνίαν αὐτοῖς προφητεύει καὶ
it associates but with the doubters and empty and by a corner to them it prophesies and
ἀπατᾷ αὐτούς λαλῶν κατὰ τὰς ἐπιθυμίας αὐτῶν πάντα κενῶς· κενοῖς γὰρ καὶ
it deceives them saying according to the desires of them all things empty; empty for also
ἀποικρίνεται. Τὸ γὰρ κενὸν σκεῦος μετὰ τῶν κενῶν συντιθέμενον οὐ θραύεται, ἀλλὰ
being answered. The for an empty vessel with of the empty being placed not is shattered, but
συμφωνοῦσιν ἀλλήλοις.
harmonize with each other.

Ὅταν δὲ ἔλθῃ εἰς συναγωγὴν πλήρη ἀνδρῶν δικαίων ἐχόντων Πνεῦμα τὸ Θεότητος
When but it enters into an assembly full of men righteous having Spirit the Divine
καὶ ἔντευξις ἀπ' αὐτῶν γένηται, κενοῦται ὁ ἄνθρωπος ἐκεῖνος, καὶ τὸ πνεῦμα τὸ ἐπίγειον
and intercession by of them becomes, empty the man that, and the spirit the earthly
ἀπὸ τοῦ φόβου φεύγει ἀπ' αὐτοῦ, καὶ κωφοῦται ὁ ἄνθρωπος ἐκεῖνος καὶ ὅλως
from of fear it flees from of him, and dumb the man that and entirely
συνθραύεται, μηδὲν δυνάμενος λαλῆσαι.
shattered, nothing being able to speak.

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Ἐὰν γὰρ εἰς ἀποθήκην σιβάσης οἶνον ἢ ἔλαιον καὶ ἐν αὐτοῖς θῆς κεράμιον
If for into a storehouse you should pack wine or oil and among them you should place a jar
κενόν, καὶ πάλιν ἀποτιβάσαι θελήσης τὴν ἀποθήκην, τὸ κεράμιον ἐκεῖνο, ὃ ἔθηκας
empty, and again to clear you should wish the storehouse, the jar that, which you placed
κενον, κενὸν καὶ εὐρήσεις· οὕτω καὶ οἱ προφηταὶ οἱ κενοὶ ὅταν ἔλθωσιν εἰς πνεύματα
empty, empty also you will find; so also the prophets the empty when they come to spirits
δικαίων, ὅποιοι ἦλθον, τοιοῦτοι καὶ εὐρίσκονται.
of righteous, like as they came, such as these also you find.

Ἔχεις ἀμφοτέρων τῶν προφητῶν τὴν ζωὴν. Δοκίμαζε οὖν ἀπὸ τῶν ἔργων καὶ τῆς
You have both of the prophets the life. Let test then by of the deeds and of the
ζωῆς τὸν ἄνθρωπον τὸν λέγοντα ἑαυτὸν πνευματοφόρον εἶναι.
life the man the saying himself inspired to be.

Σὺ δὲ πίστευε τῷ Πνεύματι τῷ ἐρχομένῳ ἀπὸ τοῦ Θεοῦ καὶ ἔχοντι δύναμιν· τῷ
You but let you trust the Spirit the coming from of the God and having power; the
δὲ πνεύματι τῷ ἐπιγαίῳ καὶ κενῷ μηδὲν πίστευε, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστιν·
but spirit the earthly and empty never let you trust, because in it power not is;
ἀπὸ τοῦ Διαβόλου γὰρ ἔρχεται.
from of the Devil for it comes.

Ἄκουσον οὖν τὴν παραβολήν, ἣν μέλλω σοι λέγειν, Λάβε λίθον καὶ
Let you hear then the parable, which I am about to you to tell, Let you take a stone and
βάλε εἰς τὸν οὐρανόν, ἴδε, εἰ δύνασαι ἅψασθαι αὐτοῦ· ἢ πάλιν λάβε σίφωνα
let you throw it into the sky, let you see, if you can to touch it, or again let you take a spout
ὑδατος καὶ σιφώνισον εἰς τὸν οὐρανόν, ἴδε, εἰ δύνασαι τρυπήσαι τὸν οὐρανόν.
of water and let you squirt it into the sky, let you see, if you can pierce through the sky.

Πῶς, φημί, κύριε, δύναται ταῦτα γενέσθαι; Ἀδύνατά γὰρ ἀμφότερα ταῦτα εἶρηκας.
How, I say, sir, can these things to happen? Impossible for both these things you have described.
Ὡς ταῦτα οὖν, φησίν, ἀδύνατά ἐστιν, οὕτω καὶ τὰ πνεύματα τὰ ἐπίγεια ἀδύνατά ἐστι
So these things then, I say, not possible is, thus also the spirits the earthly powerless is
καὶ ἀδρανῆ.
and impotent.

Λάβε οὖν τὴν δύναμιν τὴν ἄνωθεν ἐρχομένην. Ἡ χάλαζα ἐλάχιστόν ἐστι κοκκάριον,
Take then the power the from above coming. The hail smallest it is grain,
καὶ ὅταν ἐπιπέσῃ ἐπὶ κεφαλὴν ἀνθρώπου, πῶς πόνον παρέχει; Ἡ πάλιν λάβε
and when it should fall upon head of a man, how much distress it causes? Or again take
σταγόνα, ἣ ἀπὸ τοῦ κεράμου πίπτει χαμαὶ καὶ τρυπᾷ τὸν λίθον.
a drop, which from of the pitcher it falls on ground and pierces the stone.

Βλέπεις οὖν, ὅτι τὰ ἄνωθεν ἐλάχιστα πίπτοντα ἐπὶ τὴν γῆν μεγάλην δύναμιν ἔχει·
You see then, that the things smallest falling upon the earth great power they have
οὕτω καὶ τὸ Πνεῦμα τὸ Θεῖον ἄνωθεν ἐρχόμενον δυνατὸν ἐστι· τούτῳ οὖν τῷ
so also the Spirit the Divine from above coming powerful it is; this then the
Πνεύματι πίστευε, ἀπὸ δὲ τοῦ ἐτέρου ἀπέχου.
Spirit let you trust, from but of the other let you keep away.

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Ἔντολή ιβ'. Command ιβ'.

1

Λέγει μοι, Ἄρον ἀπὸ σεαυτοῦ πᾶσαν ἐπιθυμίαν πονηράν, ἔνδυσαι
He says to me, Put away from of yourself all desire wicked, let you clothe yourself
δὲ τὴν ἐπιθυμίαν τὴν ἀγαθὴν καὶ σεμνήν· ἐνδεδυμένος γὰρ τὴν ἐπιθυμίαν ταύτην
and the desire the good and holy; clothed with for the desire this
μισήσεις τὴν πονηρὰν ἐπιθυμίαν καὶ χαλιναγωγῆσεις αὐτήν, καθὼς βούλει.
you will hate the wicked desire and you will control it, just as you wish.
Ἄγρια γὰρ ἐστὶν ἡ ἐπιθυμία ἡ πονηρὰ καὶ δυσκόλως ἡμεροῦνται. Φοβερὰ γὰρ ἐστὶ
Wild for is the desire the wicked and difficult to tame. Fearful for it is
καὶ λίαν τῆ ἀγριότητι αὐτῆς δαπανᾷ τοῖς ἀνθρώπους· μάλιστα δὲ ἐὰν ἐμπέσῃ εἰς
and exceeding the savagery of it consumes the men; especially and if should fall into
αὐτὴν δούλος Θεοῦ καὶ μὴ ἦ συνετός, δαπανᾶται ὑπ' αὐτῆς δεινῶς· δαπανᾷ
it slave of God and not he should be intelligent, it consumes by of it terribly; it consumes
δὲ τοὺς τοιούτους τοὺς μὴ ἔχοντας ἔνδυμα τῆς ἐπιθυμίας τῆς ἀγαθῆς, ἀλλὰ
and the such as these the not having a garment of the desire of the good, but
ἐμπεφυρμένους τῷ αἰῶνι τούτῳ· τούτους οὖν παραδίδωσιν εἰς θάνατον.
having been mixed up in the age this; these then it gives over into death.
Ποῖα, φημί, κύριε, ἔργα ἐστὶν τῆς ἐπιθυμίας τῆς πονηρᾶς τὰ παραδιδόντα τοὺς
What, I say, sir, works is of the desire of the wicked the giving over the
ἀνθρώπους εἰς θάνατον; Γνωρίσον μοι, ἵνα ἀφέξωμαι ἀπ' αὐτῶν. Ἄκουσον,
men into death? Let you make known to me, that I may refrain from of them. Let you listen,
φησὶν, ἐν ποίοις ἔργοις θανατοῖ ἡ ἐπιθυμία ἡ πονηρὰ τοὺς δούλους τοῦ Θεοῦ.
he says, by what sort of works death the desire the wicked the slaves of the God,
and

2

Πάντων προέχουσα ἐπιθυμία γυναικὸς ἀλλοτρίας ἢ ἀνδρὸς καὶ πολυτελείας
Of all foremost desire of wife of another or husband and extravagant
πλοῦτου καὶ ἐδεσμάτων πολλῶν παταίων καὶ μεθυσμάτων καὶ ἐτέρων
wealth and of foods many worthless dainties and of alcoholic drinks and of other
τρυφῶν πολλῶν καὶ μωρῶν· πᾶσα γὰρ τρυφὴ μωρὰ ἐστὶ καὶ κενὴ τοῖς δούλοις τοῦ Θεοῦ.
luxuries many and foolish; all for luxuries foolish is and empty to the slave of the God.
Αὗται οὖν αἱ ἐπιθυμίαι πονηραὶ εἰσι, θανατοῦσαι τοὺς δούλους τοῦ Θεοῦ· αὕτη
These then the desires evil are, they bring death to the slaves of the God; this
γὰρ ἡ ἐπιθυμία ἡ πονηρὰ τοῦ Διαβόλου θυγάτηρ ἐστίν. Ἀπέχεσθαι οὖν δεῖ ἀπὸ τῶν
for the desire the evil of the Devil a daughter is. To keep away then it behoves from of the
ἐπιθυμιῶν τῶν πονηρῶν, ἵνα ἀποσχόμενοι ζήσητε τῷ Θεῷ.
desires of the evil, that having refrained you may live to the God.
Ὅσοι δὲ ἂν κατακυριευθῶσιν ὑπ' αὐτῶν καὶ μὴ ἀντίσταθῶσιν αὐταῖς, ἀποθανοῦνται
As many as should be controlled by of them and not should be set against them, they will die
εἰς τέλος· θανατώδεις γὰρ εἰσὶν αἱ ἐπιθυμίαι αὗται.
for ever; fatal for are the desires thes.
Σὺ δὲ ἔδυσαι τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ καθοπλισάμενος τὸν
You but let you put on the desire of the righteousness, and having equipped yourself with the

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φόβον τοῦ Κυρίου ἀντίστηθι αὐταῖς· ὁ γὰρ φόβος τοῦ Θεοῦ κατοικεῖ ἐν τῇ ἐπιθυμίᾳ
fear of the Lord let you withstand them; the for fear of the God dwells in the desire
τῇ ἀγαθῇ. Ἡ ἐπιθυμία ἡ πονηρὰ ἐὰν ἴδῃ σε καθωπλισμένον τῷ φόβῳ
the good. The desire the evil if it should see you having been equipped with the fear
τοῦ Θεοῦ καὶ ἀνθεστηκότα αὐτῇ, φεύξεται ἀπὸ σου μακρὰν καὶ οὐκέτι σοι
of the God and having withstood it, it will flee from of you afar off and no longer to you
ὀφθησετα φοβουμένη τὰ ὄπλα σου.
will it appear fearing the armour of you.

Σὺ οὖν νικήσας καὶ στεφανωθεὶς κατ' αὐτῆς ἐλθέ πρὸς τὴν ἐπιθυμίαν τῆς
You then having conquered and having been crowned for it let you go with the desire of the
δικαιοσύνης, καὶ παραδούς αὐτῇ τὸ νίκος ὃ ἔλαβες, δούλευσον αὐτῇ,
righteousness, and having given to it the prize which you received, let you be subject to it,
καθὼς αὐτῇ βούλεται. Ἐὰν δουλεύσης τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ καὶ ὑποταγῆς αὐτῇ,
just as it wishes. If you serve the desire the good and obedient to it
δυνήσῃ τῆς ἐπιθυμίας τῆς πονηρᾶς κατακυριεῦσαι καὶ ὑποτάξαι αὐτήν,
you will be able of the desire of the evil to gain control over and to subdue it,
καθὼς βούλει.
just as you wish.

3

Ἦθελον, φημί, κύριε, γινῶναι, ποίοις τρόποις με δεῖ δουλεῦσαι τῇ ἐπιθυμίᾳ τῇ
I wish, I say, sir, to know, in which manner me it behoves to serve the desire the
τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ. Ἄκουε, φησὶν, ἔργασαι δικαιοσύνην καὶ ἀρετὴν, ἀλήθειαν
the desire the good. Listen, he says, let you practise righteousness and goodness, truth
καὶ φόβον Κυρίου, πίστιν καὶ πραόρητα καὶ ὅσα τούτοις ὁμοία ἐστὶν ἀγαθά.
and fear of Lord, faith and gentleness and as many as to these like is good.

Ταῦτα ἐργαζομενος εὐάρεστος ἔσῃ δούλος τοῦ Θεοῦ καὶ ζήσῃ αὐτῷ.
These things practising an acceptable will be a slave of the God and he will live to Him;
καὶ πᾶς, ὃς ἂν δουλεύσῃ τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ, ζήσεται τῷ Θεῷ.
and all, who should serve the desire the good, shall live to the God.

Συντελέσεν οὖν τὰς ἐντολάς τὰς δώδεκα καὶ λέγει μοι, Ἔχεις τὰς ἐντολάς
He concluded then the commandments the ten and he says to me, You have the commandments
ταύτας· πορεύου ἐν αὐταῖς καὶ τοὺς ἀκούοντας παρακάλει, ἵνα ἡ μετάνοια αὐτῶν
these let you walk in them and the hearing let you exhort, that the repentance of them
καθαρὰ γένηται τὰς λοιπὰς ἡμέρας τῆς ζωῆς αὐτῶν.
pure should be the remaining days of the life of them.

Τὴν διακονίαν ταύτην, ἣν σοι δίδωμι, ἐκτέλει ἐπιμελῶς, καὶ πολὺ ἐργάσῃ
The ministry this, which to you I gave, let you accomplish carefully, and much advantage
εὐρήσεις· γὰρ χάριν ἐν τοῖς μέλλουσι μετανοεῖν, καὶ πεισθήσονται σοι τοῖς
you will find; for favour among the destined to repent, and they will be persuaded of you the
ρήμασιν· ἐγὼ γὰρ μετὰ σοῦ ἔσομαι καὶ ἀναγκάσω αὐτοὺς πεισθῆναι σοι.
words; I for with of you I will be and I will compel them to be persuaded by you.

Λέγω αὐτῷ, Κύριε, αἱ ἐντολαὶ αὐταὶ μεγάλαί καὶ καλαὶ καὶ ἔνδοξοί εἰσι καὶ
I say to him, Sir, the commandments these great and good and glorious are and
δυνάμεναι εὐφρᾶναι καρδίαν ἀνθρώπου του δυναμένου τηρᾶσαι αὐτάς. Οὐκ
being able to cheer heart of a man of the being able to observe them. Not
οἶδα δέ, εἰ δύνανται αἱ ἐντολαὶ αὐταὶ ὑπὸ ἀνθρώπου φυλαχθῆναι,
I have known but, if I am able the commandments these by of a man to be kept,

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διότι σκληραί εισιν λίαν.

because hard they are exceedingly.

Ἀποκριθεὶς λέγει μοι, Ἐὰν σὺ σεαυτῷ προθηῖς, ὅτι δύνανται φυλαχθῆναι, εὐκολῶς

Answering he says to me, If you yourself should set out, that they are able to be kept, readily

αὐτὰς φυλάξεις καὶ οὐκ ἔσονται σκληραί· ἐὰν δὲ ἐπὶ τὴν καρδίαν σου ἤδη ἀναβῆ

they will be kept and not will they be hard; if but upon the heart of you already fastened

μὴ δύνασθαι, αὐτὰς ὑπὸ ἀνθρώπου φυλαχθῆναι, οὐ φυλάξεις αὐτάς.

not to be possible, these by of a man to be kept, not will be kept these.

Νῦν δέ σοι λέγω, Ἐὰν ταύτας μὴ φυλάξης, ἀλλὰ παρενθυμηθῆς, οὐχ ἔξεις

Now but to you I say, If these not should you keep, but should disregard, not will you have

σωτηρίαν οὔτε τὰ τέκνα σου οὔτε ὁ οἶκός σου. Ἐπεὶ ἤδη σεαυτῷ

deliverance neither the children of you nor the house of you. Since already for yourself

κέκρικας τοῦ μὴ δύνασθαι τὰς ἐντολάς ταύτας ὑπὸ ἀνθρώπου φυλαχθῆναι.

you have judged of the not to be able the commandments these by of a man to be kept.

4

Καὶ ταῦτά μοι λίαν ὀργίλως ἐλάλησεν, ὥστε με συγχυθῆναι καὶ λίαν

And these things to me very angrily he said, so that me to be confounded and exceedingly

αὐτὸν φοβηθῆναι· ἡ μορφή γὰρ αὐτοῦ ἠλλοιώθη, ὥστε μὴ δύνασθαι ἄνθρωπον

him to be afraid; the form for of him was changed, so that not to be able a man

ὑπενεγκεῖν τὴν ὀργὴν αὐτοῦ.

to bear the anger of him.

Ἰδὼν δέ με τεταραγμένον ὅλον καὶ συγκεχυμένον ἤρξατό μοι

Seeing but me having been disturbed altogether and having been confused he began to me

ἐπιεικέστερον καὶ ἰλαρώτερον λαλεῖν καὶ λέγει, Ἄφρον, ἀσύετε καὶ δίψυχε, οὐ

more moderately and more cheerfully to speak and he says, Foolish, witless and doubting, not

νοεῖς τὴν δόξαν τοῦ Θεοῦ, πῶς μεγάλη ἐστὶ καὶ ἰσχυρὰ καὶ θαυμαστή, ὅτι ἔκτισε

you perceive the glory of the God, how great it is and strong and wonderful, that He created

τὸν κόσμον ἕνεκα τοῦ ἀνθρώπου καὶ πᾶσαν τὴν κτίσιν αὐτοῦ ὑπέταξε τῷ ἀνθρώπῳ

the world for the sake of the man and all the creatures of him subjected to the man

τὴν ἐξουσίαν πᾶσαν ἔδωκεν αὐτῷ τοῦ κατακυριεύειν τῶν ὑπὸ τὸν οὐρανὸν πάντων;

the authority all he gave to him of the to rule over the under the heaven of all?

Εἰ οὖν, φησὶν, πάντων ὁ ἄνθρωπος κύριός ἐστι τῶν κτισμάτων τοῦ Θεοῦ καὶ πάντων

If then, he says, of all the man lord he is of the creation of the God and of all

κατακυριεύει, οὐ δύναται καὶ τούτων τῶν ἐντολῶν κατακυριεῦσαι; Δύναται, φησί,

he rules over, not is he able also of these of the commandments to rule over? He is able, he says,

πάντων καὶ πασῶν τῶν ἐντολῶν τούτων κατακυριεῦσαι ὁ ἄνθρωπος ὁ ἔχων τὸν

of all and everyone of the commandments of these to rule over the man the having the

Κύριον ἐν τῇ καρδίᾳ αὐτοῦ.

Lord in the heart of him.

Οἱ δὲ ἐπὶ τοῖς χείλεσιν ἔχοντες τὸν Κύριον, τὴν δὲ καρδίαν αὐτῶν πεπωρωμένην

The but upon the lips having the Lord, the but heart of them having been hardened

καὶ μακρᾶν ὄντες ἀπὸ τοῦ Κυρίου, ἐκείνοις αἱ ἐντολαὶ αὗται σκληραὶ εἰσι καὶ κύσβατοι.

and a far off being from of the Lord, to those the commandments these hard are and difficult.

Θέσθε οὖν ὑμεῖς, οἱ κενοὶ καὶ ἐλαφροὶ ὄντες ἐν τῇ πίστει, τὸν Κύριον ὑμῶν εἰς τὴν

Let you put then you, the empty and fickle being in the faith, the Lord of you into the

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καρδίαν, καὶ γινώσεσθε, ὅτι οὐδέν ἐστιν εὐκοπώτερον τῶν ἐντελῶν τούτων
heart, and you will come to know, that nothing is easier of the commandments of these
οὔτε γλυκύτερον οὔτε ἡμερώτερον.

neither sweeter nor more gentle.

Ἐπιστρέφητε ὑμεῖς οἱ ταῖς ἐντολαῖς πορευόμενοι τοῦ Διαβόλου, ταῖς δυσκόλοις καὶ
Let you turn about you the in the commandments walk of the Devil, in the hard and
πικραῖς καὶ ἀγρίαις καὶ ἀσελγέσι, καὶ μὴ φοβήθητε τὸν Διάβολον, ὅτι ἐν αὐτῷ
bitter and wild and licentious, and not be fearful of the Devil, for in him
δύναμις οὐκ ἔστιν καθ' ὑμῶν·

power not is against of you;

ἐγὼ γὰρ ἔσομαι μεθ' ὑμῶν, ὁ ἄγγελος τῆς μετανοίας ὁ κατακυριεύων αὐτοῦ.

I for will be with you, the angel of the repentance the having lordship over of Him.

Ὁ Διάβολος μόνον φόβον ἔχει, ὁ δὲ φόβος αὐτοῦ τόνον οὐκ ἔχει· μὴ φοβήθητε οὖν
The Devil alone fear He has, the but fear of Him force not it has; not be fearful of then
αὐτόν, καὶ φεύξεται ἀφ' ὑμῶν.

Him, and He will flee from of you.

5

Λέγω αὐτῷ, Κύριε, ἄκουσόν μου ὀλίγων ῥημάτων. Λέγε, φησὶν, ὁ βούλει. Ὁ μὲν

I say to him, Sir, let you listen of me a few words. Speak, he says, what you wish. The indeed

ἄνθρωπος, φημί, κύριε, πρόθυμός ἐστι τὰς ἐντολάς τοῦ Θεοῦ φυλάσσειν, καὶ οὐδεὶς

a man, I say, sir, eager he is the commandments of the God to keep, and not one

ἐστιν ὁ μὴ αἰτούμενος παρὰ τοῦ Κυρίου, ἵνα ἐνδυναμωθῇ ἐν ταῖς ἐντολαῖς

is the not asking from of the Lord, that he may be strengthened in the commands

αὐτοῦ καὶ ὑποταγῇ αὐταῖς· ἀλλ' ὁ Διάβολος σκληρός ἐστι καὶ κατακυριεύει

of Him and may be subject to them; but the Devil hard is and oppresses

αὐτῶν.

them.

Οὐ δύναται, φησί, κατακυριεύειν τῶν δούλων τοῦ Θεοῦ τῶν ἐξ ὅλης καρδίας

Not can, he says, to oppress the slaves of the God of the from whole heart

ἐλπίζόντων ἐπ' αὐτόν. Δύναται ὁ Διάβολος ἀντιπαλαῖσαι, καταπαλαῖσαι δὲ οὐ

hopes upon Him. Able the Devil to wrestle, to overthrow but not

δύναται. Ἐὰν οὖν ἀντισταθῆτε αὐτῷ, νικηθεὶς φεύξεται ἀφ' ὑμῶν

He can. If then you should be set against Him, having been conquered He will flee from of you

κατησχυμένος. Ὅσοι δέ, φησὶν, ἀπόκεοί εἰσι, φοβοῦνται τὸν Διάβολον ὡς

having been dishonoured. As many as but, he says, empty are, they fear the Devil as

δύναμιν ἔχοντα.

power having.

Ὅταν ὁ ἄνθρωπος κεράμια ἰκανώτατ γεμίση οἴνου καλοῦ καὶ ἐν τοῖς κεραμίοις

When the man jars appropriate he may fill full of wine good and among the jars

ἐκείνοις ὀλίγα ἀπόκενα ἦ, ἔρχεται ἐπὶ τὰ κεράμια καὶ οὐ κατανοεῖ τὰ πλήρη·

those a few empty is, he come upon the jars and not he looks at the full jars;

οἶδε γὰρ, ὅτι πλήρη εἰσὶ κατανοεῖ δὲ τὰ ἀπόκενα, φοβούμενος, μήποτε

he has known for, that full they are; he looks at but the empty ones, fearing, in case

ὤξιαν· ταχὺ γὰρ τὰ ἀπόκενα κεράμια ὀξίζουσι, καὶ ἀπόλλυται ἡ ἡδονὴ τοῦ οἴνου.

they soured; quickly for the empty jars are soured, and is destroyed the pleasure of the wine.

Οὕτω καὶ ὁ Διάβολος ἔρχεται ἐπὶ πάντας τοὺς δούλους τοῦ Θεοῦ ἐκπειράζων αὐτούς.

So also the Devil comes upon all the slaves of the God testing them.

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Ὅσοι οὖν πλήρεις εἰσὶν ἐν τῇ πίστει, ἀνθεστήκασιν αὐτῷ ἰσχυρῶς, κάκεϊνος
As many as then full are in the faith, they resist him strongly, that Person
ἀποχωρεῖ ἀπ' αὐτῶν μὴ ἔχων τόπον, ποῦ εἰσέλθῃ. Ἔρχεται οὖν τότε πρὸς τοὺς
goes away from of them not having a place, of the He may enter. He goes then next unto the
ἀποκένους καὶ ἔχων τόπον εἰσπορεύεται εἰς αὐτούς, καὶ ὃ δὲ βούλεται ἐν αὐτοῖς
empty ones and having a place He enters into them, and whatever but He wishes in them
ἐργάζεται, καὶ γίνονται αὐτῷ ὑπόδουλοι.
He does, and they become to Him slaves.

6

Ἐγὼ δὲ ὑμῖν λέγω, ὁ ἄγγελος τῆς μετανοίας· μὴ φοβήθητε τὸν Διάβολον.
I but to you say, the angel of the repentance; not be fearful of the Devil.
Ἀπεστάλην γάρ, φησί, μεθ' ὑμῶν εἶναι τῶν μετανοούντων ἐξ ὅλης καρδίας
I was sent for, he says, with of you to be of the repenting from of whole heart
αὐτῶν καὶ ἰσχυροποιῆσαι αὐτούς ἐν τῇ πίστει.
of them and to strengthen you in the faith.
Πιστεύσατε οὖν τῷ Θεῷ ὑμεῖς οἱ διὰ τὰς ἀμαρτίας ὑμῶν ἀπεγνωκότες τὴν ζωὴν
Let you trust then in the God you the through the sins of you have despaired of the life
ὑμῶν καὶ προστιθέντες ἀμαρτίαις καὶ καταβαρύνοντες τὴν ζωὴν ὑμῶν, ὅτι, ἐὰν
of you and adding to sins and weigh down the life of you, for, if
ἐπιστραφήτε πρὸς τὸν Κύριον ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐργάσησθε τὴν
you should return unto the Lord from of whole of the heart of you and should work the
δικαιοσύνην, τὰς λοιπὰς ἡμέρας τῆς ζωῆς ὑμῶν καὶ δουλεύσητε αὐτῷ ὀρθῶς
righteousness, the remaining days of the life of you and you should be a slave to Him upright
κατὰ τὸ θέλημα αὐτοῦ, ποιήσει ἴασιν τοῖς προτέροις ὑμῶν ἀμαρτήμασι καὶ
according to the will of Him, He will make healed the earlier of you sins and
ἐξετε δύναμιν τοῦ κατακυριεῦσαι τῶν ἔργων τοῦ Διαβόλου. Τὴν δὲ ἀπειλήν τοῦ
you will have power of the to rule over of the works of the Devil. The but boasts of the
Διαβόλου ὅλως μὴ φοβήθητε· ἄτονος γάρ ἐστιν ὡσπερ νεκροῦ νεῦρα.
Devil at all not be fearful; powerless for he is as of a dead man tendons.
Ἀκούσατε οὖν μου καὶ φοβήθητε τὸν Πάντα Δυνάμενον, σῶσαι καὶ ἀπολέσαι, καὶ
Let you hear then me and let you fear the All Powerful, to save and to destroy, and
τηρεῖτε τὰς ἐντολὰς ταύτας, καὶ ζήσεσθε τῷ Θεῷ.
let you keep the commandments these, and you will live to the God.
Λέγω αὐτῷ, Κύριε, νῦν ἐνεδυναμώθην ἐν πᾶσι τοῖς δικαιώμασι τοῦ Κυρίου, ὅτι σὺ
I say to him, Sir, now I am strengthened in all the decrees of the Lord, because you
μετ' ἐμοῦ εἶ· καὶ οἶδα, ὅτι συγκόψεις τὴν δύναμιν τοῦ Διαβόλου πᾶσαν καὶ ἡμεῖς
with of me are; and I have known, that you will break the power of the Devil all and we
αὐτοῦ κατακυριεύσομεν καὶ κατισχύσομεν πάντων τῶν ἔργων αὐτοῦ.
of Him will rule over and will prevail againat of all of the works of Him.
Καὶ ἐλπίζω, κύριε, δυνασθαί με τὰς ἐντολὰς ταύτας, ἃς ἐντεταλσαι, τοῦ
And I hope, sir, to be able me the commandments these, which you have commanded, of the
Κυρίου ἐνδυναμοῦντος φυλάξαι.
Lord strengthening to keep.
Φυλάξεις, φησὶν, ἐὰν ἡ καρδιά σου καθαρὰ γένηται πρὸς Κύριον· καὶ πάντες δὲ
You will keep, he says, if the heart of you pure should be unto Lord; also all but

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φυλάξοθισιν, ὅσοι ἂν καθάρισωσιν ἑαυτῶν τὰς καρδίας ἀπὸ τῶν ματαίων ἐπιθυμιῶν
will keep, as many as should cleanse of themselves the hearts from of the vain desires
τοῦ αἰῶνος τούτου, καὶ ζήσονται τῷ Θεῷ.
of the age of this, and they will live to the God.⁵

5 The Greek text has been obtained from CCEL and edited to agree with the Kirsopp Lake text at http://www.earlychurchtexts.com/public/apostfaths/hermas_commandments.html