

## The Shepherd of Hermas, Parable 5, Interlinear English - G.T. Emery.

### Ἄλλη παραβολή 5, Another Parable 5.

#### I

Νηστεύων καὶ καθήμενος εἰς ὄρος τι καὶ εὐχαριστῶν τῷ Κυρίῳ περὶ πάντων ὧν  
Fasting and sitting in a mountain certain and giving thanks to the Lord for of all which  
ἐποίησε μετ' ἐμου, βλέπω τὸν ποιμένα παρακαθήμενόν μοι καὶ λέγοντα, Τί ὀρθρινὸς ᾧδε  
he did with me, I see the Shepherd having been seated by me and saying, Why early thus  
ἐλήλυθας; Ὅτι, φημί, κύριε, στατίωνα ἔχω. Τί, φησίν, ἐστὶ στατίων; Νηδτεύω,  
you have come? Because, I say, sir, a station I have. What, he says, is a station? I fast  
φημί, κύριε. Νηστεία δὲ, φησί, τί ἐστὶν αὕτη, ἣν νηστεύετε; Ὡς εἰώθειν, φημί κύριε,  
I say, sir. Fast but, he says, what is this, which observe? As I have been accustomed, I say, sir,  
οὕτω νηστεύω. Οὐκ οἶδατε, φησί, νηστεύειν τῷ Κυρίῳ, οὐδέ ἐστὶν νηστεία αὕτη ἢ  
thus I fast. Not you have known, he says, to fast to the Lord, neither is fast this the  
ἀνωφελής, ἣν νηστεύετε αὐτῷ. Διάτι, φημί, κύριε, τοῦτο λέγεις; Λέγω σοι, φησίν,  
unprofitable, which you observe to Him. Why, I say, sir, this you say? I say to you, he says,  
ὅτι οὐκ ἔστιν αὕτη νηστεία, ἣν δοκεῖτε νηστεύειν· ἀλλ' ἐγὼ σε διδάξω, τί ἐστὶ  
that not is this fast, which you suppose to observe; but I you will teach, what is  
νηστεία δεκτὴ καὶ πλήρης τῷ Κυρίῳ. Ἄκουε, φησίν. Ὁ Θεὸς οὐ βούλεται τοιαύτην νηστείαν  
a fast acceptable and full to the Lord. Listen, he says. The God not desire such as this fast  
ματαίαν· οὕτω γὰρ νηστεύων τῷ Θεῷ οὐδὲν ἐργάση τῇ δικαιοσύνῃ. Νήστευσον δὲ  
vain; in this way for fasting to the God nothing you do to the righteousness. Let you offer but  
τῷ Θεῷ νηστείαν τοιαύτην· μηδὲν πονηρεύσον ἐν τῇ ζωῇ σου, ἀλλὰ δούλευσον τῷ  
to the God a fasting such as this; nothing evil in the life of you, but let you be a slave to the  
Κυρίῳ ἐν καθαρᾷ καρδίᾳ· τήρησον τὰς ἐντολάς αὐτοῦ πορευόμενος ἐν τοῖς  
Lord with a pure heart; let you keep the commandments of Him walking in the  
προστάγμασι αὐτοῦ καὶ μηδεμίᾳ ἐπιθυμίᾳ πονηρὰ ἀναβήτω ἐν τῇ καρδίᾳ σου·  
precepts of Him and not one desire evil let you arise in the heart of you;  
πίστευσον δὲ τῷ Θεῷ, ὅτι, ἐὰν ταῦτα ἐργάση καὶ φοβηθῆς αὐτὸν καὶ  
let you believe and in the God, for, if these things you should do and should fear Him and  
ἐγκρατεύση ἀπὸ παντὸς πονηροῦ πράγματος, ζήση τῷ Θεῷ· καὶ ταῦτα δὲ ἐὰν  
should refrain from every evil deed, you will live to the God; also these things and if  
ἐργάση, μεγάλην νηστείαν ποιήσεις καὶ δεκτὴν τῷ Θεῷ.  
you should do, a great fast you will make and acceptable to the God.

#### II

Ἄκουε τὴν παραβολήν, ἣν μέλλω σοι λέγειν, ἀνήκουσαν τῇ νηστείᾳ. Εἶχέ  
Hear the parable, which I am about to you to tell, referring to the fast. Was owning  
τις ἀγρὸν καὶ δούλους πολλοὺς καὶ μέρος τι τοῦ ἀγροῦ ἐφύτευσεν  
a certain man a field and slaves many and a portion certain of the field he planted  
ἀμπελῶν· καὶ ἐκλεξάμενος δοῦλόν τινα πιστὸν καὶ εὐάρεστον ἔντιμον, προσεκαλέσατο  
a vineyard; and having chosen a slave certain faithful and acceptable honoured, he summoned  
αὐτὸν καὶ λέγει αὐτῷ, Λάβε τὸν ἀμπελῶνα τοῦτον, ὃν ἐφύτευσα, καὶ χαράκωσον  
him and says to him, Let you take the vineyard this, which I planted, and fence off  
αὐτόν, ἕως ἔρχομαι, καὶ ἕτερον δὲ μὴ ποιήσης τῷ ἀμπελῶνι· ταύτην μου τὴν ἐντολήν  
it, until I come, also other but not may you do to the vineyard; of this of me the order

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φύλαξον, καὶ ἐλεύθερος ἔσῃ παρ' ἐμοί. Ἐξῆλθε δὲ ὁ δεσπότης τοῦ δούλου εἰς  
let you keep, and freedom you will have from of me. Went away and the master of the slave into  
τὴν ἀποδημίαν. Ἐξελθόντος δὲ αὐτοῦ ἔλαβεν ὁ δούλος καὶ ἐχαράκωσε τὸν ἀμπελῶνα.  
the distant country. Having gone and him took the slave and fenced around the vineyard.  
Καὶ τελέσας τὴν χαράκωσιν τοῦ ἀμπελῶνος εἶδε τὸν ἀμπελῶνα βοτανῶν πλήρη ὄντα.  
And having finished the fencing of the vineyard he saw the vineyard of weeds full of being.  
Ἐν ἑαυτῷ οὖν ἐλογίσατο λέγων, Ταύτην τὴν ἐντολὴν τοῦ κυρίου τετέλεκα·  
In himself then he reflected saying, This the command of the master I have accomplished;  
σκάψω λοιπὸν τὸν ἀμπελῶνα τοῦτον, καὶ ἔσται εὐπρεπέστερος ἔσκαμμένος,  
I will dig rest of the vineyard this, and it will be more beautiful it having been dug,  
καὶ βοτάνας μὴ ἔχων δώσει καρπὸν πλείονα, μὴ πνιγόμενος ὑπὸ τῶν βοτανῶν.  
and weeds not having it will give fruit more, not being choked by of the weeds.  
Λαβὼν ἔσκαψε ἐν τῷ ἀμπελῶνι καὶ πάσας βοτάνας τὰς οὕσας ἐν τῷ ἀμπελῶνι  
Having taken he dug in the vineyard and all weeds the being in the vineyard  
ἐξέτιλλε. Καὶ ἐγένετο ὁ ἀμπελῶν ἐκεῖνος εὐπρεπέστατος καὶ εὐθαλής, μὴ ἔχων  
he was rooting out. And became the vineyard that very beautiful and blooming, not having  
βοτάνας πνιγούσας αὐτόν. Μετὰ χρόνον ἦλθεν ὁ δεσπότης τοῦ δούλου καὶ τοῦ ἀγροῦ καὶ  
weeds choking it. After a time came the master of the slave and of the field and  
εἰσῆλθεν εἰς τὸν ἀμπελῶνα. Καὶ ἰδὼν τὸν ἀμπελῶνα κεχαρακωμένον εὐπρεπῶς, ἔτι δὲ καὶ  
he entered into the vineyard, And seeing the vineyard having been staked suitably, yet and also  
ἔσκαμμένον καὶ πάσας τὰς βοτάνας ἐκτετιλμένας καὶ εὐθαλεῖς οὕσας τὰς  
having been dug over also all the weeds having been pulled up and blooming being the  
ἀμπέλους, ἐχάρη λίαν ἐπὶ τοῖς ἔργοις τοῦ δούλου. Προσκαλεσάμενος οὖν τὸν υἱὸν  
vines, he was glad exceedingly over the works of the slave. Having called then the son  
αὐτοῦ τὸν ἀγαπητόν, ὃν εἶχε κληρονόμον, καὶ τοὺς φίλους, οὓς εἶχε συμβούλους,  
of him the beloved, whom was acquiring inheritance, and the friends, who were being advisers,  
λέγει αὐτοῖς, Ὅσα εἰνετείλατο τῷ δούλῳ αὐτοῦ καὶ ὅσα εὔρε γεγονότα.  
he says to them, What he commanded to the slave of him and what he found he having done.  
Κάκεῖνοι συνεχάρησαν τῷ δούλῳ ἐπὶ τῇ μαρτυρίᾳ ἣ ἐμαρτύρησεν αὐτῷ ὁ δεσπότης.  
With that one they rejoiced with the slave over the testimony which testified to him the master.  
Καὶ λέγει αὐτοῖς, Ἐγὼ τῷ δούλῳ τούτῳ ἐλευθερίαν ἐπηγγειλάμην, ἐάν μου τὴν  
And he says to them, I to the slave this freedom promised, if of me the  
ἐντολὴν φυλάξῃ, ἣν ἐνετείλαμην αὐτῷ· ἐφύλαξε δὲ μου τὴν ἐντολὴν καὶ  
command he should keep, which I commanded to him; he kept and of me the command and  
προσέθηκε τῷ ἀμπελῶνι ἔργον καλόν, καὶ ἐμοί λίαν ἠρεσεν. Ἄντι τούτου οὖν  
he did besides to the vineyard a work good, and me exceedingly he pleased. In return of this then  
τοῦ ἔργου οὗ εἰργάσατο θέλω αὐτὸν συγκληρονόμον τῷ υἱῷ μου ποιῆσαι, ὅτι τὸ καλὸν  
of the work which he did I wish him a co-inheritor with the son of me to make, for the good  
φρονήσας οὐ παρενεθυμήθη, ἀλλ' ἐτέλεσεν αὐτό.  
having had thoughts not he neglected, but fulfilled them.  
Ταύτῃ τῇ γνώμῃ ὁ υἱὸς τοῦ δεσπότης συνηυδόκησεν αὐτῷ, ἵνα συγκληρονόμος γένηται  
With this the judgement the son of the master were well pleased with it, that co-inheritor should be  
ὁ δούλος τῷ υἱῷ. Μετὰ ἡμέρας ὀλίγας δεῖπνον ἐποίησεν καὶ ἔπεμψεν αὐτῷ παρὰ  
the slave with the son. After days a few a feast he made and sent to him from  
τοῦ δεῖπνου ἐδέσματα πολλά. Λαβὼν δὲ ὁ δούλος τὰ ἐδέσματα τὰ πεμφθέντα αὐτῷ  
of the feast foods many. Took but the slave the foods the having been sent to him

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παρὰ δεσπότου τὰ ἀρκοῦντα αὐτῷ ἦρε, τὰ λοιπὰ δὲ τοῖς συνδούλοις  
from master the sufficient to him he took up, the things remaining but to the fellow-slaves  
αὐτοῦ διέδωκεν. Οἱ δὲ συνδουλοὶ αὐτοῦ λαβόντες τὰ ἐδέσματα ἐχάρησαν καὶ  
of him he passed on. The and fellow-slaves of him having received the foods rejoiced and  
ἤρξαντο εὐχεσθαι ὑπὲρ αὐτοῦ, ἵνα χάριν μείζονα εὕρη παρὰ τῷ δεσπότῃ, ὅτι οὕτως  
they began to pray for him, that favour greater he might find from of the master, for thus  
ἐχρήσατο αὐτοῖς. Ταῦτα πάντα τὰ γεγονότα ὁ δεσπότης αὐτοῦ ἤκουσε καὶ πάλιν  
he declared to him. These things all the he having done the master of him heard and again  
λίαν ἐχάρη ἐπὶ τῇ πράξει αὐτοῦ. Συγκαλεσάμενος πάλιν τοὺς φίλους ὁ δεσπότης  
exceedingly pleased over the conduct of him. Calling together again the friends the master  
καὶ τὸν υἱὸν αὐτοῦ ἀπήγγειλεν αὐτοῖς τὴν πράξιν αὐτοῦ, ἣν ἔπραξεν ἐπὶ τοῖς  
and the son of him he reported to them the deed of him, which passed on over the  
ἐδέσμασιν αὐτοῦ οἷς ἔλαβεν· οἱ δὲ ἔτι μᾶλλον συνευδόκησαν γενέσθαι τὸν δοῦλον  
foods of him which he received; the and still more approving to become the slave  
συγκληρονόμον τῷ υἱῷ αὐτοῦ.  
co-inheritor to the son of him.

### III

Λέγω, Κύριε, ἐγὼ ταύτας τὰς παραβολὰς οὐ γινώσκω οὐδὲ δύναμαι νοῆσαι,  
I say, Sir, I these the parables not I know nor am I able to understand,  
ἐὰν μὴ μοι ἐπιλύσης αὐτάς. Πάντα σοι ἐπιλύσω, φησί, καὶ ὅσα ἂν λαλήσω  
except to me you explain them. All to you I will explain, he says, and as much as I should say  
μετὰ σοῦ. Δείξω σοι τὰς ἐντολὰς αὐτοῦ ἐὰν δέ τι ἀγαθὸν ποιήσης ἐκτὸς τῆς  
with of you. I will show to you the commands of Him if but anything you should do beyond of the  
ἐντολῆς τοῦ Θεοῦ, σεαυτῷ περιποιήσῃ δόξαν περισσοτέραν καὶ ἔσῃ  
command of the God, for yourself you will acquire glory more abundant and will be  
ἐνδοξότερος παρὰ τῷ Θεῷ οὗ ἔμελλες εἶναι. Ἐὰν οὖν φυλάσσω τὰς ἐντολὰς  
more honoured by the God not not you would expect to be. If then keeping the commands  
τοῦ Θεοῦ προσθῆς καὶ τὰς λειτουργίας ταύτας, χαρήσῃ, ἐὰν τηρήσῃς αὐτάς  
of the God you will add to also the services these, joy, if you should observe them  
κατὰ τὴν ἐμὴν ἐντολήν. Λέγω αὐτῷ, Κύριε, ὃ ἐὰν μοι ἐντείλῃ,  
according to the my command. I say to him, Sir, whatever you to me should command,  
φυλάξω αὐτό· οἶδα γάρ, ὅτι σὺ μετ' ἐμοῦ εἶ. Ἔσομαι, φησί, μετὰ σοῦ, ὅτι  
I will observe it; I have known<sup>1</sup> for, that you with me are. I will be, he says, with of you, because  
τοιαύτην προθυμίαν ἔχεις τῆς ἀγαθοποιήσεως, καὶ μετὰ πάντων δὲ ἔσομαι, φησὶν, ὅσοι  
such a readiness you have of the to do good, and with of all and I will be he says, with all  
ταύτην τὴν ἀποθυμίαν ἔχουσιν. Ἡ νηστεία αὕτη, φησί, τηρουμένων τῶν εντελῶν  
of those the desire having. The fasting this, he says, being observed of the command  
τοῦ Κυρίου, λίαν καλὴ ἐστίν. Οὕτως οὖν φυλάξεις τὴν νηστείαν ταύτην, ἣν μέλλεις  
of the Lord, exceedingly good it is. So then let you keep the fast this, which you must  
τηρεῖν· πρῶτον πάντων φύλαξαι ἀπὸ παντὸς ῥήματος πονηροῦ καὶ πάσης  
observe; first of all let you keep away from every word evil and of every  
ἐπιθυμίας πονηρᾶς καὶ καθάρισόν σου τὴν καρδίαν ἀπὸ πάντων τῶν ματαωμάτων  
desire evil and let you purify of you the heart from of all of the vanities  
τοῦ αἰῶνος τούτου. Ἐὰν ταῦτα φυλάξῃς, ἔσται σοι αὕτη ἡ νηστεία τελεία.  
of the age of this. If these things you should keep, will be to you this the fast perfect.

1 Perfect - 'I have known and know now'.

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Οὕτω δὲ ποιήσεις· συντελέσας τὰ γεγραμμένα ἐν ἐκείνῃ τῇ ἡμέρᾳ ἣ  
Thus and you will do; having completed the things having been written in that the day on which  
νηστεύεις μηδὲν γεύσῃ εἰ μὴ ἄρτον καὶ ὕδωρ, καὶ ἐκ τῶν ἐδεσμάτων σου ὧν  
you fast nothing let you taste except bread and water, and from of the foods of you which  
ἐμελλες τρώγειν συμψηφίσας τὴν ποσότητα τῆς δαπάνης ἐκείνης τῆς ἡμέρας ἣς  
you were intending to eat having counted up the amount of the cost that of the day which  
ἐμελλες ποιεῖν, δώσεις αὐτὸ χήρᾳ ἢ ὀρφανῷ ἢ ὑστερουμένῳ, καὶ οὕτω  
you intended to procure, you will give it to a widow or an orphan or one being needy, and thus  
ταπεινοφρονήσεις, ἵν' ἐκ τῆς ταπεινοφροσύνης σου ὁ εἰληφῶς ἐμπλήσῃ τὴν  
let you be humble, that out of the humility of you he having received may fill the  
ἑαυτοῦ ψυχὴν καὶ εὔξηται περὶ σοῦ πρὸς τὸν Κύριον. Ἐὰν οὖν οὕτω  
of himself soul and he may pray concerning of you unto the Lord. If then thus you  
τελέσῃς τὴν νηστείαν, ὡς σοι ἐνετείλαμην, ἔσται ἡ θυσία σου δεκτὴ παρὰ τῷ Θεῷ,  
fulfill the fast, as to you I commanded, will be the sacrifice of you acceptable with the God,  
καὶ ἐγγραφοῦ ἔσται ἡ νηστεία αὕτη, καὶ ἡ λειτουργία οὕτως ἐργαζομένη καλὴ καὶ ἰλαρὰ  
and written down will be the fast this, and the service thus being worked good and gracious  
ἔστι καὶ εὐπρόσδεκτος τῷ Κυρίῳ. Ταῦτα οὕτω τηρήσεις σὺ μετὰ τῶν τέκνων σου καὶ  
it is and acceptable to the Lord. These things so let observe you with of the children of you and  
ὅλου τοῦ οἴκου σου τηρήσας δὲ αὐτὰ μακάριος ἔσῃ· καὶ ὅσοι  
whole of the house of you; having observed and them blessed you will be; and as many as  
ἂν ἀκούσαντες αὐτὰ τηρήσωσι, μακάριοι ἔσονται, καὶ ὅσα ἂν αἰτήσωνται παρὰ  
having heard them and observe, blessed they shall be, and as much as they should ask from  
τοῦ Κυρίου λήψονται.  
of the Lord they will receive.

### IV

Ἐδεήθην αὐτοῦ πολλά, ἵνα μοι δηλώσῃ τὴν παραβολὴν τοῦ ἀγροῦ καὶ τοῦ  
I begged of him much, that to me he should explain the parable of the field and of the  
δεσπότης καὶ τοῦ ἀμπελῶνος καὶ τοῦ δούλου τοῦ χαρακώσαντος τὸν ἀμπελῶνα  
master and of the vineyard and of the slave of the having fenced off the vineyard  
καὶ τῶν χαράκων καὶ τῶν βοτανῶν τῶν ἐκτετελιμένων ἐκ τοῦ ἀμπελῶνος καὶ  
and of the stakes and of the weeds of the having been pulled up from of the vineyard and  
τοῦ υἱοῦ καὶ τῶν φίλων τῶν συμβούλων· συνῆκα γάρ, ὅτι παραβολὴ τίς ἐστι  
of the son and of the friends of the councillors; I perceived for, that a parable certain is  
ταῦτα πάντα. Ὁ δὲ ἀποκριθεὶς μοι εἶπεν, Ἀυθάδης εἶ λίαν εἰς το ἐπερωτᾶν.  
these things all. He and having answered to me said, Persistent you are exceedingly in the asking.  
Οὐκ ὀφείλεις, φησὶν, ἐπερωτᾶν οὐδὲν ὅλως· ἐὰν γὰρ σοι δέη δηλωθῆσεται.  
Not you ought, he says, be asking nothing at all; if for to you it is needful it will be disclosed.  
Λέγω αὐτῷ, Κύριε, ὅσα ἂν μοι δείξῃς καὶ μὴ δηλώσῃς, μάτην ἔσομαι  
I say to him, Sir, whatsoever to you should disclose and not you should explain, in vain it will be  
ἑωρακῶς αὐτὰ καὶ μὴ νοῶν, τί ἐστίν· ὡσαύτως καὶ ἐὰν μοι παραβολὰς  
having seen them and not apprehending, what it is; in like manner also if to me parables  
λαλήσῃς καὶ μὴ ἐπιλύσῃς μοι αὐτάς, εἰς μάτην ἔσομαι ἀκηκοῦς τι παρὰ σοῦ.  
you should tell and not you should explain to me them, in vain shall I have heard what from of you.  
Ὁ δὲ πάλιν ἀπεκρίθη μοι λέγων, Ὅς ἂν, φησὶ, δοῦλος ἢ τοῦ Θεοῦ καὶ ἔχη τὸν  
He and again answering to me saying, Whosoever, he says, a slave may be of the God and has the  
Κύριον ἑαυτοῦ ἐν τῇ καρδίᾳ, αἰτεῖται παρ' αὐτοῦ σύνεσιν καὶ λαμβάνει καὶ πᾶσαν  
Lord of himself in the heart, he asks from of Him understanding and receives and every

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παραβολὴν ἐπιλύει, καὶ γνωστὰ αὐτῷ γίνονται τὰ ῥήματα τοῦ Κυρίου τὰ  
parable is explained, and known to him become the words of the Lord the  
λεγόμενα διὰ παραβολῶν· ὅσοι δὲ βληχροὶ εἰσι καὶ ἀργοὶ πρὸς τὴν ἔντευξιν,  
being spoken through parables; as many as but sluggish are and idle with the intercession,  
ἐκεῖνοι δισταζουσιν αἰτεῖσθαι παρὰ τοῦ Κυρίου· ὁ δὲ Κύριος πολυεύπλαγχνός ἐστι  
those ones hesitating to ask from of the Lord; the but Lord full of compassion is  
καὶ πᾶσι τοῖς αιτουμένοις παρ' αὐτοῦ ἀδιαλείπτως δίδωσι. Σὺ δὲ ἐνδεδυναμωμένος  
and to all the asking from of Him without ceasing he gives. You but having been strengthened  
ὑπὸ τοῦ ἁγίου ἀγγέλου καὶ εἰληφώς παρ' αὐτοῦ τοιαύτην ἔντευξιν καὶ μὴ ὦν  
by of the Holy Angel and having received from of Him such as this intercession and not being  
ἀργός, διατί οὐκ αἰτῆ παρὰ τοῦ Κυρίου σύνεσιν καὶ λαμβάνεις παρ' αὐτοῦ; Λέγω αὐτῷ,  
idle, why not you ask from of the Lord understanding and receive from of Him? I say to him,  
Κυριε, ἐγὼ ἔχων σὲ μεθ' ἑαυτοῦ ἀνάγκην ἔχω σὲ αἰτεῖσθαι καὶ σὲ ἐπερωτᾶν· σὺ γάρ  
Sir, I having you with of me a necessity having you to ask and you to inquire of; you for  
μοι δεικνύεις πάντα καὶ λαλεῖς μετ' ἐμοῦ· εἰ δὲ ἄτερ σου ἔβλεπον ἢ ἤκουον  
to me disclose all things and talk with of me; if but apart from of you I am seeing or I am hearing  
αὐτά, ἠρώτων ἂν τὸν Κύριον, ἵνα μοι δηλωθῇ.  
them, I am asking the Lord, that to me He may be disclosing.

### V

Εἶπον σοι, φησί, καὶ ἄρτι, ὅτι πανοῦργος εἶ καὶ αὐθάδης, ἐπερωτῶν τὰς  
I said to you, he says, also just now, that cunning you are and self-willed, asking the  
ἐπιλύσεις τῶν παραβολῶν. Ἐπειδὴ δὲ οὕτω παράμονος εἶ, ἐπιλύσω σοι τὴν  
explanations of the parables. Since but so persistent you are, I will divulge to you the  
παραβολὴν τοῦ ἀγροῦ καὶ τῶν λοιπῶν τῶν ἀκολουθῶν πάντων, ἵνα γνωστὰ πᾶσι  
parable of the field and of the rest of the following of all, that may make known to all  
ποιήσης αὐτά. Ἄκουε νῦν, φησί, καὶ σύνιε αὐτά. Ὁ ἀγρός ὁ κόσμος  
who should consider them. Let you hear now, he says, and understand them. The field the world  
οὗτός ἐστιν· ὁ δὲ Κύριος τοῦ ἀγροῦ Ὁ κτίσας τὰ πάντα καὶ ἀπαρτίσας αὐτά  
this it is; the and Lord of the field He having created the things all and having perfected them  
καὶ δυναμώσας. Ὁ δὲ δούλος ὁ Υἱὸς τοῦ Θεοῦ ἐστιν· αἱ δὲ ἄμελοι ὁ λαὸς οὗτός ἐστιν,  
and having strengthened. The and slave the Son of the God is, the and vines the people this is,  
ὃν αὐτὸς ἐφύτευσεν· οἱ δὲ χάρακες οἱ ἅγιοι ἄγγελοι εἰσι τοῦ Κυρίου οἱ συγκρατοῦντες  
whom Himself He planted; the stakes the holy angels are of the Lord the holding together  
τὸν λαὸν αὐτοῦ· αἱ δὲ βοτάναι αἱ ἐκτετιλμέναι ἐκ τοῦ ἀμπελῶνος ἀνομίαι εἰσι τῶν  
the people of him; the and weeds the having been pulled up out of the vineyard iniquities are of the  
δούλων τοῦ Θεοῦ· τὰ δὲ ἐδέσματα, ἃ ἔπεμψεν αὐτῷ ἐκ τοῦ δείπνου, αἱ ἐντολαί  
slaves of the God; the and foods, which He sent to Him from of the table, the commandments  
εἰσιν, ἃς ἔδωκε τῷ λαῷ αὐτοῦ διὰ τοῦ υἱοῦ αὐτοῦ· οἱ δὲ φίλοι καὶ  
are, which He gave to the people of Him through of the Son of Him; the and friends and  
συμβουλοὶ οἱ ἅγιοι ἄγγελοι οἱ πρῶτοι κτισθέντες· ἡ δὲ ἀποδημία τοῦ Δεσπότου ὁ  
fellow-councillors the holy angels the first having been created; the and absence of the Master the  
χρόνος ὁ περισσεύων εἰς τὴν παρουσίαν αὐτοῦ. Λέγω αὐτῷ, Κύριε, μεγάλως καὶ  
time the remaining into the presence of Him. I say to him, Sir, great and  
θαυμαστῶς πάντα ἐστὶ καὶ ἐνδόξως πάντα ἔχει. Μὴ οὖν, φημί, ἐγὼ ἠδυνάμην ταῦτα  
marvellous all is and glorious all things have. Not then, I say, I able these things  
νοῆσαι; Οὐδὲ ἕτερος τῶν ἀνθρώπων, κἂν λίαν συνετὸς ἦ τις,  
to understand? Nor others of the men, even if exceedingly wise should be anyone,

## The Shepherd of Hermas, Parable 5, Interlinear English - G.T. Emery.

οὐ δύναται νοῆσαι αὐτά. Ἔτι, φημί, κύριε, δήλωσόν μοι, ὃ μέλλω σε ἐπερωτᾶν.  
not able to apprehend them. Yet, I say, sir, let you explain to me, what I am about you to ask.  
Λέγε, φησίν, εἴ τι βούλει. Διατί, φημί, κύριε, ὁ Υἱὸς τοῦ Θεοῦ εἰς δούλου τρόπον  
Let you speak, whatever you wish. Why, I say, sir, the Son of the God in a slave form  
κεῖται ἐν τῇ παραβολῇ;  
placed in the parable?

### VI

Ἄκουε. φησίν, εἰς δούλου τρόπον οὐ κεῖται ὁ Υἱὸς τοῦ Θεοῦ, ἀλλ' εἰς ἐξουσίαν  
Let you hear, he says, in of slave form not was placed the Son of the God, but in power  
μεγάλην κεῖται καὶ κυριότητα. Πῶς, φημί, κύριε, οὐ νοῶ. Ὅτι, φησίν, ὁ Θεὸς τὸν  
great was placed and authority. How, I say, sir, not I understand. Because, he says, the God the  
ἀμπελῶνα ἐφύτευσε, τοῦτ' ἔστι τὸν λαὸν ἔκτισε καὶ παρέδωκε τῷ Υἱῷ αὐτοῦ· καὶ  
vineyard planted, this is the people He created and gave over to the Son of Him; and  
ὁ Υἱὸς κατέστησε τοὺς ἀγγέλους ἐπ' αὐτοὺς τοῦ συντητεῖν αὐτούς· καὶ αὐτὸς τὰς  
the Son stationed the angels over them of the to preserve them; and Himself the  
ἀμαρτίας αὐτῶν ἐκαθάρισε πολλὰ κοπιάσας καὶ πολλοὺς κόπους ἠντληκῶς· οὐδεὶς  
sins of them cleansed many struggles and much suffering having suffered; not one  
γὰρ ἀμπελῶν δύναται σκαφῆναι ἄτερ κόπου ἢ μόχθου. Αὐτὸς οὖν καθάρισας  
for a vineyard able to dig without of toil or hardship. He himself then having cleansed away  
τὰς ἀμαρτίας τοῦ λαοῦ ἔδειξεν αὐτοῖς τὰς τρίβους τῆς ζωῆς, δὸς αὐτοῖς τὸν νόμον,  
the sins of the people showed to them the paths of the life, having given to them the law,  
ὃν ἔλαβε παρὰ τοῦ πατρὸς αὐτοῦ. Ὅτι δὲ ὁ Κύριος σύμβουλον ἔλαβε τὸν Υἱὸν αὐτοῦ  
which He received from of the Father of Him. For and the Lord councillor took the Son of Him  
καὶ τοὺς ἐνδόξους ἀγγέλους περὶ τῆς κληρονομίας τοῦ δούλου, ἄκουε, τὸ Πνεῦμα  
and the glorious angels concerning of the inheritance of the slave, listen, the Spirit  
τὸ Ἅγιον τὸ προόν, τὸ κτίσαν πᾶσαν τὴν κτίσιν, κατώκησε ὁ Θεὸς εἰς σάρκα, ἦν  
the Holy the pre-existent, the having created every the creature, settled the God in flesh, which  
ἠβούλετο· αὕτη οὖν ἡ σὰρξ ἐν ἣ κατώκησε τὸ Πνεῦμα τὸ Ἅγιον, ἐδούλευσε τῷ  
He was choosing, this then the flesh in which settled the Spirit the Holy, enslaved to the  
Πνεύματι καλῶς ἐν σεμνότητι καὶ ἀγνεΐα πορευθεῖσα, μηδὲν ὅλως μιάνασα τὸ Πνεῦμα.  
Spirit nobly in dignity and purity having walked, nothing at all having stained the Spirit.  
Πολιτευσαμένην οὖν αὐτὴν καλῶς καὶ ἀγνῶς καὶ συγκοπιάσασαν τῷ Πνεύματι καὶ  
Having lived then same good and pure and having laboured with the Spirit and  
συνεργήσασα ἐν παντὶ πράγματι, ἰσχυρῶς καὶ ἀνδρείως ἀναστραφεῖσαν, μετὰ τοῦ  
having worked with in every matter, strongly and courageously having acted, with of the  
Πνεύματος τοῦ Ἁγίου εἶλατο κοινωνόν· ἦρεσε γὰρ ἡ πορεία τῆς σαρκὸς ταύτης,  
Spirit of the Holy He assumed partnership; He made good for the journey of the flesh of this,  
ὅτι οὐκ ἐμίανθη ἐπὶ τῆς γῆς ἔχουσα τὸ Πνεῦμα τὸ Ἅγιον. Σύμβουλον οὖν ἔλαβε  
for not He stained upon of the earth having the Spirit the Holy. Fellow-councillors then He took  
τὸν Υἱὸν καὶ τοὺς ἀγγέλους τοὺς ἐνδόξους, ἵνα καὶ ἡ σὰρξ αὕτη, δουλεύσασα τῷ  
the Son and the angels the glorious, so that also the flesh this, be enslaved to the  
Πνεύματι ἀμέμπτως, σχῆ τόπον τινὰ κατασκηνώσεως καὶ μὴ δόξη τὸν μισθὸν  
Spirit blameless, might have a place certain of encampment and not may appear the reward  
τῆς δουλείας αὐτῆς ἀπολωλέκεναι· πᾶσα γὰρ σὰρξ ἀπολήφεται μισθὸν ἢ  
of the enslavement of it to have been lost; all for flesh will receive reward the  
εὐρεθεῖσα ἀμίαντος καὶ ἄσπιλος ἐν ἣ τὸ Πνεῦμα τὸ Ἅγιον κατώκησεν. Ἔχεις καὶ  
having been found undefiled and faultless in which the Spirit the Holy dwelt in. You have also

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ταύτης τῆς παραβολῆς τὴν ἐπίλυσιν.  
of this of the parable the explanation

### VI

Ἡὺφράνθην, φημί, κύριε, ταύτην τὴν ἐπίλυσιν ἀκούσας. Ἄκουε νῦν, φησί, τὴν σάρκα  
I rejoice, I say, sir, of this the explanation I am hearing. Hear now, he says, the flesh  
σου ταύτην φύλασσε καθαρὰν καὶ ἀμίαντον, ἵνα τὸ Πνεῦμα τὸ κατοικοῦν ἐν αὐτῇ  
of you of this let you keep pure and undefiled, that the Spirit the dwelling in it  
ματυρήσῃ αὐτῇ καὶ δικαιωθῇ σου ἢ σάρξ. Βλέπε, μήποτε ἀναβῆ ἐπὶ τὴν καρδίαν  
may witness to it and may be justified of you the flesh. Let you see, nothing, fastens upon the heart  
σου τὴν σάρκα σου ταύτην φθαρτὴν εἶναι καὶ παραχρῆσῃ αὐτῇ ἐν μiasmῶ τινί.  
of you the flesh of you this perishable to be and you abuse it by lust any.  
Ἐὰν μιάνῃς τὴν σάρκα, οὐ ζήσῃ. Εἰ δέ τις, φημί, κύριε, γέγονεν ἄγνοια προτέρα,  
If you defile the flesh, not will you live. If but anyone, I say, sir, has been ignorant hitherto,  
πρὶν ἀκουσθῶσι τὰ ῥήματα ταῦτα, πῶς σωθῆ ὁ ἄνθρωπος ὁ μιάνας τὴν σάρκα  
before he might hear the words these, how may be saved the man the having defiled the flesh  
αὐτοῦ; Περὶ τῶν προτέρων, φησὶν, ἀγνοημάτων τῷ Θεῷ μόνῳ δυνατὸν ἴασιν δοῦναι,  
of him? About of the former, he says, sin of ignorance, the God alone is able healing to give,  
αὐτοῦ γὰρ ἐστὶ πᾶσα ἐξουσία, ἐὰν τὸ λοιπὸν μὴ μιάνῃς σου τὴν σάρκα μηδὲ τὸ  
of Him for is all authority, if the remaining not should stain of you the flesh and not the  
Πνεῦμα· ἀμφοτέρα γὰρ κοινὰ ἐστὶ καὶ ἄτερ ἀλλήλων μianthῆναι οὐ δύναται.  
Spirit; both for common is and without one another to be defiled not is it possible.  
Ἄμφοτέρα οὖν καθαρὰ φύλασσε, καὶ ζήσῃ τῷ Θεῷ.  
Both then pure let you keep, and you will live to the God.