

The Shepherd of Hermas, Parable 9, Interlinear English -
G.T. Emery and P.T.J. Emery.

Παραβολὴ θ' (IX)

Parable θ' (9)

I

Μετὰ τὸ γράψαι με τὰς ἐντολὰς καὶ παραβολὰς τοῦ Ποιμένος, τοῦ ἀγγέλου τῆς
After the to write me the commands and parables of the Shepherd, of the angel of the
μετανοίας, ἥλθε πρός με καὶ λέγει μοι, Θέλω σοὶ δεῖξαι, ὅσα σοὶ ἔδειξε
repentance, he came unto me and he says to me, I wish to you to explain, as much as to you showed
τὸ Πνεῦμα τὸ Ἅγιον τὸ λαλῆσαν μετὰ σοῦ ἐν μορφῇ τῆς Ἑκκλησίας· ἐκεῖνο γάρ τὸ Πνεῦμα ὁ
the Spirit the Ho;y the speaking with of you in form of the Church; that one for the Spirit the
Υἱὸς τοῦ Θεοῦ ἐστιν. Ἐπειδὴ γάρ ἀσθενέστερος τῇ σαρκὶ ἡς, οὐκ ἐδηλώθη σοὶ δι'
Son of tyhe God is. Since for weaker the flesh was, not was it explained to you by
ἀγγέλου. "Οτε οὖν ἐνεδυναμώθης διὰ τοῦ Πνεύματος καὶ ἴσχυσας τῇ ἴσχυΐ σου,
angel. When then you being strengthened by of the Spirit and strengthened the strength of you.
ῶστε δύνασθαί σὲ καὶ ἄγγελον ἰδεῖν, τότε μὲν οὖν ἐφανερώθη σοὶ διὰ τῆς Ἑκκλησίας
so that to be able you also angel to see, then indeed therefore was disclosed to you by of the Church
ἡ οἰκοδομὴ τοῦ πύργου· καλῶς καὶ σεμνῶς πάντα ὡς ὑπὸ παρθένου ἐώρακας. Νῦν δὲ ὑπὸ^{the build of the tower; gloriously and solemnly all things as by a virgin has shown. Now but by}
ἀγγέλου βλέπεις διὰ τοῦ αὐτοῦ μὲν Πνεύματος· δεῖ δέ σὲ παρ' ἐμοῦ ἀκριβέστερον πάντα
of an angel you see through of the same indeed Spirit; must but you from of me more exactly all
μαθεῖν. Εἰς τοῦτο γάρ καὶ ἐδόθην ὑπὸ τοῦ ἐνδόξου ἀγγέλου εἰς τὸν οἶκόν σου κατοικῆσαι,
to learn. Into this for also I was sent by of the glorious angel into the house of you to dwell,
ἴνα δυνατῶς πάντα ἵδης, ἐταπεινοφρονεῖτε δειλαινόμενος καὶ ὡς τὸ πρότερον.

that able all things you might see, *entertaining no fear* also as the before.

Καὶ ἀπήγαγέ με εἰς τὴν Ἀρκαδίαν, εἰς ὄρος τι μαστῶδες καὶ ἐκάθισέ με ἐπὶ τὸ
And he lede away me into the Arcadia, into a mountain certain round and he sat me upon the
ἄκρον τοῦ ὄρους καὶ ἔδειξε μοι πεδίον μέγα, κύκλῳ δὲ τοῦ πεδίου ὄρη δώδεκα,
top of the hill and he showed to me a plain great, round about and of the plain mountains twelve,
ἄλλην καὶ ἄλλην ἰδέαν ἔχοντα τὰ ὄρη δώδεκα. Τὸ πρῶτον ἦν μέλαν ὡς ἀσβόλη· τὸ δὲ
one and another forms having the mountains twelve. The first was black as soot; the and
δεύτερον ψιλόν, βοτάνας μὴ ἔχον· τὸ δὲ τρίτον ἀκανθῶν καὶ τριβόλων πλῆρες· τὸ δὲ
second smootyh, herbage not having; the and third of thorns and thistles full; the and
τέταρτον βοτάνας ἔχον ἡμιξήρους, τὰ μὲν ἐπάνω τῶν βοτανῶν χλωρά, τὰ δὲ πρὸς
forth herbage having half withered, the indeed upper side of the herbage green, the and by
ταῖς ρίζαις ξηρά· τινὲς δὲ βοτάναι, ὅταν ὁ ἥλιος ἐπικεκαύκει, ξηραὶ ἐγίνοντο· τὸ δὲ
the roots withered; certain but herbage, when the sun became hot, dry they became; the and
πέμπτον ὄρος ἔχον βοτάνας χλωρὰς καὶ τραχὺ ὅν. Τὸ δὲ ἕκτον ὄρος σχισμῶν ὅλως
fifth mountain had herbage green and rugged being. The and sixth mountain of clefts entirely
ἔγεμεν, δῶν μὲν μικρῶν, δῶν δὲ μεγάλων· εἶχον δὲ βοτάνας αἱ σχισμαί, οὐ λίαν
being full, which indeed lesser, which but greater; were bearing and herbage the clefts, not very
δὲ ἥσαν εὔθαλεῖς αἱ βοτάναι, μᾶλλον δὲ ὡς μεμαραμέναι ἥσαν. Τὸ δὲ ἕβδομον ὄρος
but were thriving the herbs, rather but as decaying they were. The and seventh mountain
εἶχε βοτάνας ἱλαράς, καὶ ὅλον τὸ ὄρος εὔθηνοῦν ἦν, καὶ πᾶν γένος κτηνῶν καὶ
had pasture delightful, and wholly the mountain flourishing was, and every kind of cattle and

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όρνεων ἐνέμοντο εἰς τὸ ὄρος ἐκεῖνο· καὶ ὅσον ἐβόσκοντο τὰ κτήνη καὶ τὰ πετεινά,
birds were feeding in the mountain that; and as much as ate the cattle and the birds,
μᾶλλον καὶ μᾶλλον αἱ βοτάναι τοῦ ὄρους ἐκείνου ἔθαλλον. Τὸ δὲ ὄγδοον ὄρος
more and more the herbs of the mountain of that were thriving. The and eighth mountain
πηγῶν πλῆρες ἦν, καὶ πᾶν γένος τῆς κτίσεως τοῦ Κυρίου ἐποτίζοντο ἐκ τῶν πηγῶν τοῦ
of fountains full was, and every kind of the cattle of the Lord drank out of the fountains of the
ὄρους ἐκείνου. Τὸ δὲ ἑννατον ὄρος ὅλως ὕδωρ οὐκ εἶχεν καὶ ὅλον ἐρημῶδες ἦν.
mountain of that. The and ninth mountain entirely water not it had and wholly a desert it was.
Εἶχε δὲ ἐν αὐτῷ θηρία καὶ ἐρπετὰ θανάσιμα διαφθείροντα ἀνθρώπους.
It was having and in it beasts and serpents deadly destroying men.
Τὸ δὲ δέκατον ὄρος εἶχε δένδρα μέγιστα καὶ ὅλον κατάσκιον ἦν, καὶ ὑπὸ τὴν
The and tenth mountain was having trees very big and completely shaded it was, and under the
σκέπην τῶν δένδρων πρόβατα κατέκειντο ἀναπαύμενα καὶ μαρυκώμενα. Τὸ δὲ
shade of the trees sheep were lying down resting and ruminating. The and
ἐνδέκατον ὄρος λίαν σύνδενδρον ἦν, καὶ τὰ δένδρα ἐκεῖνα κατάκαρπα ἦν,
eleventh mountain very thickly wooded it was, and the trees those productive was,
ἄλλοις καὶ ἄλλοις καρποῖς κεκοσμημένα, ἵνα ιδών τις αὐτὰ ἐπιθυμήσῃ
with various fruits having been adorned, that having seen any one them would desire
φαγεῖν ἐκ τῶν καρπῶν αὐτῶν. Τὸ δὲ δωδέκατον ὄρος ὅλον ἦν λευκόν, καὶ ἡ πρόσοψις
to eat from of the fruits of them. The and twelfth mountain wholly was white, and the aspect
αὐτοῦ ἱλαρά ἦν· καὶ εὔπρεπέστατον ἦν ἐν αὐτῷ τὸ ὄρος.
of it most pleasant it was; and exceedingly beautiful it was in itself the mountain.

2

Εἰς μέσον δὲ τοῦ πεδίου ἔδειξε μοι πέτραν μεγάλην λευκήν ἐκ τοῦ πεδίου ἀναβεβηκεῖαν.
In middle and of the plain he showed to me a rock great white out of the plain having risen up.
Ἡ δὲ πέτρα ὑψηλοτέρα ἦν τῶν ὄρέων, τετράγωνος, ὥστε δύνασθαι ὅλον τὸν κόσμον
The and rock higher it was of the mountains, square, as if to be able whole the world
χωρῆσαι. Παλαιὰ δὲ ἦν ἡ πέτρα ἐκείνη, πύλην ἐκκεκομένην ἔχουσα· ὡς πρόσφατος δὲ
to support. Ancient and was the rock that, a gate having been cut having; as recent and
ἔδόκει μοι εἶναι ἡ ἐκκόλαψις τῆς πύλης. Ἡ δὲ πύλην οὕτως ἔστιλθεν ὑπὲρ τὸν ἥλιον,
it seemed to me to be the cutting out of the gate. The and gate thus was gleaming above the sun,
ὥστε με θαυμάζειν ἐπὶ τῇ λαμπηδόνι τῆς πύλης. Κύκλῳ δὲ τῆς πύλης είστηκεισαν
so that me to marvel upon the brilliance of the gate. Around and of the gate had stood
παρθένοι δώκεκα. Αἱ οὖν τέσσαρες αἱ εἰς τὰς γωνίας ἐστηκῦαι ἐνδοξότεραι μοι
virgins twelve. The then four the in the corners having stood more senior to me
ἐδόκουν εἶναι· καὶ αἱ ἄλλαι δὲ ἐνδοξοὶ ἦσαν. Εἰστήκεισαν δὲ εἰς τὰ τέσσαρα μέρη
they were seeming to be; also the others and notable they were. They had stood and in the four parts
τῆς πύλης, ἀνὰ μέσον αὐτῶν ἀνὰ δύο παρθένοι. Ἐνδεδυμέναι δὲ ἦσαν λινοῦς χιτῶνας
of the gate, between of them two virgins. Clothed and they were in linen garments
καὶ περιεζωσμέναι ἦσαν εὐπρεπῶς, ἔξω τοὺς ὄμοις ἔχουσαι τοὺς δεξιοὺς ὡς μέλλουσαι
and having been girded they were decently, without the shoulder having the right as being about
φορτίον τι βαστάζειν. Οὕτως ἔτοιμοι ἦσαν· λίαν γάρ ἱλαραὶ ἦσαν καὶ πρόθυμοι.
burden some to lift up. Thus prepared they were; exceedingly for cheerful they were and ready.
Μετὰ τὸ ἰδεῖν με ταῦτα ἐθαύμαζον ἐν ἐμαυτῷ, ὅτι μεγάλα καὶ ἐνδοξα πράγματα
After the to see me these things I wondered in myself; because great and noble things

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βλέπω. Καὶ πάλιν διηπόρουν ἐπὶ ταῖς παρθένοις, ὅτι τρυφεραὶ οὔτως οὖσαι ἀνδρείως I should see. And again I was at a loss over the virgins, because delicate thus being nobly εἰστήκεισαν ώς μέλλουσαι ὅλον τὸν οὐρανὸν βαστάζειν. Καὶ λέγει μοι ὁ Ποιμῆν, Τί they had stood as being whole the heaven to carry. And he says to me the Shepherd, Why ἐν σεαυτῷ διαλογίζῃ καὶ διαπορῇ καὶ σεαυτῷ λύπην ἐπισπάσαι; "Οσα γὰρ οὐ δύνῃ in yourself reasoning and at a loss and in yourself grief to induce? As much as for not you are able νοῆσαι, μὴ ἐπιχείρει, συνετὸς ὡν, ἀλλ' ἐρώτα τὸν Κύριον, ἵνα λαβῶν to grasp, not let you attempt, as wise being, but let you ask the Lord, that having received σύνεσιν νοῆς αὐτά. Τὰ ὄπίσω σου ἰδεῖν οὐ δύνη τὰ δὲ ἔμπροσθέν understanding you may perceive them. The things behind of you to see not able the things but before σου βλέπεις. Ἄ οὖν ἰδεῖν οὐ δύνασαι, ἔασον, καὶ μὴ στρέβλου of you you see. Whatever then to see not you are able, let you leave alone, and not let you torture σεαυτόν· ἀ δὲ βλέπεις, ἐκείνων κατακυρίευε καὶ περὶ τῶν λοιπῶν μὴ περιεργάζου· your self; what but you see, of that let you master and concerning of the rest not let you waste effort; πάντα δέ σοι ἐγὼ δηλώσω, ὅσα ἂν σοὶ δείξω. "Ἐμβλεπε οὖν τοῖς all things and to you I will explain, as much as to you I should show. Let you look then to the λοιποῖς. remaining.

3

Εἶδον ἔξ ἄνδρας ἐληλυθότας ὑψηλοὺς καὶ ἐνδόξους καὶ ὁμοίους τῇ ιδέᾳ· καὶ I saw six men having come tall and distinguished and alike in the appearance; and ἐκαλεσαν πλῆθός τι ἀνδρῶν. Κάκεῖνοι δὲ οἱ ἐληλυθότες ὑψηλοὶ ἦσαν ἄνδρες καὶ they summoned a multitude certain of men. They also the having come tall were men and καλοὶ καὶ δυνατοί· καὶ ἐκέλευσαν αὐτοὺς οἱ ἔξ ἄνδρες οἰκοδομεῖν ἐπάνω τῆς πέτρας good looking and powerful; and ordered them the six men to build above of the rock πύργον τινά. Ἡν δὲ θόρυβος τῶν ἀνδρῶν ἐκείνων μέγας τῶν ἐληλυθότων οἰκοδομεῖν τὸν a tower certain. Was and noise of the men of them great of the having come to build the πύργον ὡδε κάκεῖσε περιτρεχόντων κύκλῳ τῆς πύλης. Αἱ δὲ παρθένοι ἐστηκυῖαι κύκλῳ tower here and there running around of the tower. The and virgins having stood around τῆς πύλης ἔλεγον τοῖς ἀνδράσι σπεύδειν τὸν πύργον οἰκοδομεῖσθαι. Ἐκπεπετάκεισαν δὲ of the gate were telling the men to hasten the tower to build. They spread out and τὰς χεῖρας αἱ παρθένοι ως μέλλουσαι τι λαμβάνειν παρὰ τῶν ἀνδρῶν. Οἱ δὲ ἔξ ἄνδρες the hands the virgins as if about something to receive from of the men. The and six men ἐκέλευον ἐκ βυθοῦ τινος λίθους ἀναβαίνειν καὶ ὑπάγειν εἰς τὴν οἰκοδομὴν τοῦ πύργου. commanded from of a pit certain stone to come up and to go into the build of the tower. Ἀνέβησαν δὲ λίθοι δέκα τετράγωνοι λαμπροί, μὴ λελατομημένοι. Οἱ δὲ ἔξ ἄνδρες ἐκάλουν Came up and stones ten rectangular radiant, not having been quarried. The and six men called τὰς παρθένους καὶ ἐκέλευσαν αὐτὰς τοὺς λίθους πάντας τοὺς μέλλοντας εἰς τὴν οἰκοδομὴν the virgins and ordered them the stones all the being intended into the build ὑπάγειν τοῦ πύργου βαστάζειν καὶ διαπορεύεσθαι διὰ τῆς πύλης καὶ ἐπιδιδόναι τοῖς to go of the tower to lift up and to pass through by of the gate and to give over to the ἀνδράσι τοῖς μέλλουσιν οἰκοδομεῖν τὸν πύργον. Αἱ δὲ παρθένοι τοὺς δέκα λίθους τοὺς men to the being about to build the tower. The and virgins the ten stones the πρώτους τοὺς ἐκ τοῦ βυθοῦ ἀναβάντας ἐπετίθουν ἀλλήλαις καὶ κατὰ first the out of the pit having come up they were putting on to one another and according to

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ἕνα λίθον ἐβάσταζον ὁμοῦ.
one stone they lifted up together.

Καθώς δὲ ἐστάθησαν ὁμοῦ κύκλῳ τῆς πύλης, οὗτως ἐβάσταζον αἱ δοκοῦσαι δυναται
As and they stood together around of gate, those were being lifting up the seeming strong
εἶναι καὶ ὑπὸ τὰς γωνίας τοῦ λίθου ὑποδεδυκοῦσαι ἥσαν. Αἱ δὲ ἄλλαι ἐκ τῶν
to be and under the corners of the stone having put under they were. The and others from of the
πλευρῶν τοῦ λίθου ὑποδεδύκεισαν καὶ οὕτως ἐβάσταζον πάντας τοὺς λίθους· διὰ δὲ
sides of the stone had been laid under and thus they carried all the stones; through and
τῆς πύλης διέφερον αὐτούς, καθὼς ἐκελεύσθησαν, καὶ ἐπεδίδουν τοῖς ἀνδράσιν εἰς τὸν
of the gate they were carrying them, as they were ordered, and they were giving to the men for the
πύργον· ἐκεῖνοι δὲ ἔχοντες τοὺς λίθους ὠκοδόμουν. Ἡ οἰκοδομὴ δὲ τοῦ πύργου ἐγένετο
tower; those ones and having the stones were building. The build and of the tower was
ἐπὶ τὴν πέτραν τὴν μεγάλην καὶ ἐπάνω τῆς πύλης. Ἡμόσθησαν οὖν οἱ δέκα λίθοι ἐκεῖνοι
upon the rock the great and above of the gate. Were fitted together the the ten stones those
καὶ ἐνέπλησαν ὅλην τὴν πετραν. Καὶ ἐγένοντο ἐκεῖνοι θεμέλιος τῆς οἰκοδομῆς τοῦ
and they filled up whole the rock. And became those stones foundations of the build of the
πύργου· ἡ δὲ πέτρα καὶ ἡ πύλη ἦν βαστάζουσα ὅλον τὸν πύργον· μετὰ δὲ τοὺς δέκα
tower; the and rock and the gate was bearing whole the tower; after and the ten
λίθους ἄλλοι ἀνέβησαν ἐκ τοῦ βυθοῦ εἴκοσι λίθοι· καὶ οὗτοι ἡμόσθησαν εἰς τὴν οἰκοδομὴν
stones another came up out of the pit twenty stones; and these were fitted into the building
τοῦ πύργου, βασταζόμενοι ὑπὸ τῶν παρθένων καθὼς καὶ οἱ πρότεροι. Μετὰ δὲ τούτους
of the tower, being carried by of the virgins just as also the before. After and these
ἀνέβησαν λέ', καὶ οὗτοι ὁμοίως ἡμόσθησαν εἰς τὸν πύργον. Μετὰ δὲ τούτους ἔτεροι
came up thirty-five, and these likewise were fitted into the tower. After and these other
ἀνέβησαν λίθοι μ', καὶ οὗτοι πάντες ἐβλήθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἐγένοντο
came up stones forty, and these all were thrown into the build of the tower; were
οὖν στοῖχοι τέσσαρες ἐν τοῖς θεμελίοις τοῦ πύργου. Καὶ ἐπαύσαντο ἐκ τοῦ βυθοῦ
then rows four in the foundation of the tower. And they ceased from of the pit
ἀναβαίνοντες· ἐπαύσαντο δὲ καὶ οἱ οἰκοδομοῦντες μικρόν. Καὶ πάλιν ἐπέταξαν οἱ ἔξ
coming up; ceased and also the building a little. And again commanded the six
ἄνδρες τῷ πλήθει τοῦ ὄχλου ἐκ τῶν ὄρέων παραφέρειν λίθους εἰς τὴν οἰκοδομὴν
men to the multitude of the crowded from of the mountains to bring stones for the build
τοῦ πύργου. Παρεφέροντο οὖν ἐκ πάντων τῶν ὄρέων χρόαις ποικίλαις
of the tower. They were bringing then from of all of the mountains colours various
λελατομημένοι ὑπὸ τῶν ἀνδρῶν καὶ ἐπεδίδοντο ταῖς παρθένοις· αἱ δὲ παρθένοι διέφερον
having been quarried by of the men and they were giving to the virgins; the and virgins carried
αὐτοὺς διὰ τῆς πύλης καὶ ἐπεδίδουν εἰς τὴν οἰκοδομὴν τοῦ πύργου. Καὶ ὅταν εἰς τὴν
them through of the gate and they were giving for the build of the tower. And when into the
οἰκοδομὴν ἐτέθησαν οἱ λίθοι οἱ ποικίλοι, ὅμοιοι ἐγένοντο λευκοὶ καὶ τὰς χρόας τὰς
building they were placed the stones the various, alike they became white and the colours the
προτέρας ἥλλασσον. Τινὲς δὲ λίθοι ἐπεδίδοντο ὑπὸ τῶν ἀνδρῶν εἰς τὴν οἰκοδομὴν καὶ οὐκ
first were lost. Certain and stones were given by of the men for the building and not
ἐγίνοντο λαμπροί, ἀλλ' οἵοι ἐτέθησαν, τοιοῦτοι καὶ εὐρέθησαν· οὐ γὰρ ἥσαν ὑπὸ τῶν
these became bright, but such as others, such as these also were found; not for were by of the

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παρθένων ἐπιδεδομένοι οὐδὲ διὰ τῆς πύλης παρενηγμένοι. Οὗτοι οὖν οἱ λίθοι virgins having been given nor through of the gate having been brought. These then the stones ἀπρεπεῖς ἦσαν ἐν τῇ οἰκοδομῇ τοῦ πύργου. Ἰδόντες δὲ οἱ ἔξ ἄνδρες τοὺς λίθους τοὺς unseemly were in the build of the tower. Seeing and the six men the stones the ἀπρεπεῖς ἐν τῇ οἰκοδομῇ ἐκέλευσαν αὐτοὺς ἀρθῆναι καὶ ἀπαχθῆναι κάτω εἰς τὸν ἴδιον unseemly in the build commanded the to be taken away and carried down into the own τόπον, ὅθεν ἡνέχθησαν. Καὶ λέγουσι τοῖς ἀνδράσι τοῖς παρεμφέρουσι τοὺς λίθους, place, from where they came. And they say to the men the bringing the stones, "Ολῶς ὑμεῖς μὴ ἐπιδίδοτε εἰς τὴν οἰκοδομὴν λίθους· τίθετε δὲ αὐτοὺς παρὰ τὸν πύργον, Altogether you not let you give for the build stones; let you place them by the tower, ἵνα αἱ παρθένοι διὰ τῆς πύλης παρενέγκωσιν αὐτοὺς καὶ ἐπιδιδῶσιν εἰς τὴν οἰκοδομὴν. that the virgins through of the gate may carry them and give over for the build. 'Εὰν γάρ, φασί, διὰ τῶν χειρῶν τῶν παρθένων τούτων μὴ παρενεχθῶσι διὰ τῆς If for, they say, by of the hands of the virgins of these not having been carried through of the πύλης, τὰς χρόας αὐτῶν ἀλλάξαι οὐ δύνανται· μὴ κοπιᾶτε οὖν, φασίν, εἰς μάτην. gate, the colours of the to change not to be able; not let you toil then, they say, to no purpose.

5

Καὶ ἐτελέσθη τῇ ἡμέρᾳ ἐκείνῃ ἡ οἰκοδομή, οὐκ ἀπετελέσθη δὲ ὁ πύργος· ἔμελλε γὰρ And was finished on the day that the build, not was completed but the tower; intended for πάλιν ἐποικοδομεῖσθαι· καὶ ἐγένετο ἀνοχὴ τῆς οἰκοδομῆς. Ἐκέλευσαν δὲ οἱ ἔξ ἄνδρες again to build upon; and became a stopping of the building. They commanded and the six men τοὺς οἰκοδομοῦντας ἀναχωρῆσαι μικρὸν πάντας καὶ ἀναπαυθῆναι· ταῖς δὲ παρθένοις the bering built to withdraw a little all and to be rested; the but virgins ἐπέταξαν ἀπὸ τοῦ πύργου μὴ ἀναχωρῆσαι. Ἐδόκει δέ μοι τὰς παρθένους he instructed from of the tower not to withdraw. It seemed and to me the virgins καταλελεῖφθαι τοῦ φυλάσσειν τὸν πύργον. Μετὰ δὲ τὸ ἀναχωρῆσαι πάντας καὶ have been left behind of the to guard the tower. After and the to withdraw all and ἀναπαυθῆναι λέγω τῷ Ποιμένι, Τί ὅτι, φημί, κύριε, οὐ συνετελέσθη ἡ οἰκοδομὴ τοῦ to be rested I say to the Shepherd, What for, I say, sir, not was finished the building of the πύργου; Οὕπω, φησί, δύναται ἀποτελεσθῆναι ὁ πύργος, ἐὰν μὴ ἔλθῃ ὁ Κύριος αὐτοῦ καὶ tower? Not yet, he says, it is possible to complete the tower, except comes the Lord of it and δοκιμάσῃ τὴν οἰκοδομὴν ταύτην, ἵνα, ἐάν τινες λίθοι σαπροὶ εύρεθῶσιν, ἀλλάξῃ αὐτούς· should survey the building of this, that, if any stones unsound should be found, exchange them; πρὸς γὰρ τὸ ἐκείνου θέλημα οἰκοδομεῖται ὁ πύργος. "Ηθελον, φημί, κύριε, τούτου τοῦ unto for the of that one wish is built the tower. I was wishing, I say, sir, of this of the πύργου γνῶναι τί ἐστιν ἡ οἰκοδομὴ αὕτη, καὶ περὶ τῆς πέτρας καὶ πύλης καὶ τῶν ὄρέων tower to know why is the building of it, and about of the rock and gate and of the mountains καὶ τῶν παρθένων καὶ τῶν λίθων τῶν ἐκ τοῦ βυθοῦ ἀναβεβηκότων καὶ μὴ λελατομημένων, and of the virgins and of the stones of the out of pit having come up and not having been quarried, ἀλλ' οὔτως ἀπελθόντων εἰς τὴν οἰκοδομήν. Καὶ διατί πρῶτον εἰς τὰ θεμέλια ἰ' λίθοι but thus having come into the building And why firstly into the foundation ten stones ἐτέθησαν, εἴτα κ', εἴτα λε', εἴτα μ', καὶ περὶ τῶν λίθων τῶν ἀπεληλυθότων were set, then twenty five, next thirty five, then forty, and about of the stones of the having gone εἰς τὴν οἰκοδομὴν καὶ πάλιν ἡρμένων καὶ εἰς τόπον ἴδιον ἀποτεθειμένων· into the building and again having been lifted up and into own place having been stowed away;

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περὶ πάντων τούτων ἀνάπτασον τὴν ψυχήν μου, κύριε, καὶ γνώρισόν μοι αὐτά.
concerning of all of these let you rest the mind of me, sir, and let you explain to me them.
Ἐάν, φησί, κενόσπουδος μὴ εύρεθῆς, πάντα γνώσῃ· μετ' ὄλιγας
If, he says, too interested in trifles not you should be found, all things you will know; after a few
γὰρ ἡμέρας ἐλευσόμεθα ἐνθάδε, καὶ τὰ λοιπὰ ὅψει τὰ ἐπερχόμενα τῷ
for days we shall come here, and the things remaining you will see the things coming to the
πύργῳ τούτῳ καὶ πάσας τὰς παραβολὰς ἀκριβῶς γνώσῃ. Καὶ μετ' ὄλιγας ἡμέρας
tower this and all the parables accurately you will know And after a few days
ἥλθομεν εἰς τὸν τόπον, οὐ κεκαθίκαμεν, καὶ λέγει μοι, Ἄγωμεν πρὸς τὸν πύργον·
we come to the place, where we have sat, and he says to me, Let us go unto the tower;
ὁ γὰρ αὐθέντης τοῦ πύργου ἔρχεται κατανοῆσαι αὐτόν. Καὶ ἥλθομεν πρὸς τὸν πύργον·
the for master of the tower comes to examine it. And we came unto the tower;
καὶ ὅλως οὐδεὶς ἦν πρὸς αὐτὸν εἰ μὴ αἱ παρθένοι μόναι. Καὶ ἐπερωτᾷ ὁ Ποιμὴν τὰς
and at all not one was unto it except the virgins only. And asks the Shepherd the
παρθένους, εἰ ἄρα παρεγεγόνει ὁ δεσπότης τοῦ πύργου. Αἱ δὲ ἔφησαν μέλλειν αὐτὸν
virgins, if already had come the master of the tower. They and said to be about him
ἔρχεσθαι κατανοῆσαι τὴν οἰκοδομὴν.
to come to examine the building.

6

Καὶ ιδοὺ μετὰ μικρὸν βλέπω παράταξιν πολλῶν ἀνδρῶν ἔρχομένων· καὶ εἰς τὸ μέσον
And behold after a little I see an array of many men coming; and in the midst
ἀνήρ τις ὑψηλὸς τῷ μεγέθει, ὃστε τὸν πύργον ὑπερέχειν. Καὶ οἱ ἔξ ἄνδρες οἱ εἰς τὴν
a man certain lofty in the stature, so as the tower to over top. And the six men the in the
οἰκοδομὴν ἐφεστῶτες ἐκ δεξιῶν τε καὶ ἀριστερῶν περιεπάτησαν μετ' αὐτοῦ, καὶ πάντες
building having attended at right both and left walked about with of him, and all
οἱ εἰς τὴν οἰκοδομὴν ἐργασάμενοι μετ' αὐτοῦ ἦσαν καὶ ἔτεροι πολλοὶ κύκλῳ αὐτοῦ ἔνδοξοι.
the in the build having worked with of him were and others may around of him honourable.
Αἱ δὲ παρθένοι αἱ τηροῦσαι τὸν πύργον προσδραμοῦσαι κατεφίλησαν αὐτὸν καὶ ἤρξαντο
The and virgins the watching over the tower having ran to kissed him and began
ἐγγὺς αὐτοῦ περιπατεῖν κύκλῳ τοῦ πύργου. Κατενόει δὲ ὁ ἀνήρ ἐκεῖνος τὴν
near of him to walk around of the tower. Was examining and the man that one the
οἰκοδομὴν ἀκριβῶς, ὃστε αὐτὸν καθ' ἔνα λίθον ψηλαφᾶν. Κρατῶν δέ τινα ράβδον
building carefully, so as him every one stone feeling. Taking and a certain rod
τῇ χειρὶ κατὰ ἔνα λίθον τῶν ὡκοδομημένων ἔτυπτε. Καὶ ὅταν ἐπάτασσεν, ἐγένοντο
the hand each one stone of the building he was striking. And as he was striking, became
αὐτῶν τινὲς μέλανες ὡσεὶ ἀσβόλη, τινὲς δὲ ἐψωριακότες, τινὲς δὲ σχισμὰς ἔχοντες,
of them certain black as if soot, some and having encrust like surfaces, some and splits having,
τινὲς δὲ κολοβοί, τινὲς δὲ οὔτε λευκοὶ οὔτε μέλανες, τινὲς δὲ τραχεῖς καὶ μὴ συμφωνοῦντες
certain but broken, some and neither whit nor black, some and jagged and not in keeping
τοῖς ἔτεροις λίθοις, τινὲς δὲ σπίλους πολλοὺς ἔχοντες· αὗται ἦσαν αἱ ποικιλίαι τῶν λίθων
with the other stones, certain and stains many having; these were the varieties of the stones
τῶν σαπρῶν εύρεθέντων εἰς τὴν οἰκοδομὴν. Ἐκέλευσεν οὖν πάντας τούτους ἐκ τοῦ
of the unsound having been found in the building. He ordered then all these out of the
πύργου μετενεχθῆναι καὶ τεθῆναι παρὰ τὸν πύργον καὶ ἔτέρους ἐνεχθῆναι λίθους καὶ
tower to be carried and to be placed by the tower and other to be brought stones and

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ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. Καὶ ἐπηρώτησαν αὐτὸν οἱ οἰκοδομοῦντες, ἐκ τίνος
to be laid in the place of them. And asked him the building, from what
ὅρους θέλῃ ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. Καὶ ἐκ μὲν
mountain he wished to be brought stones and to be placed into the place od them. And from indeed
τῶν ὄρέων οὐκ ἐκέλευσεν ἐνεχθῆναι, ἐκ δέ τινος πεδίου ἐγγὺς ὅντος ἐκέλευσεν
of the mountains not he ordered to be brought, from but a certain plain near being he commanded
ἐνεχθῆναι. Καὶ ὡρύγη τὸ πεδίον, καὶ εύρεθινησαν λίθοι λαμπροὶ τετράγωνοι, τινὲς δὲ
to be brought. And was dug up the plain, and were found stones radiant rectangular, some but
καὶ στρογγυλοί. "Οσοι δέ ποτε ἥσαν λίθοι ἐν τῷ πεδίῳ ἐκείνῳ, πάντες ἡνέχθησαν καὶ
also spherical. As many as and then were stones in the plain that, all were brought and
διὰ τῆς πύλης ἐβαστάζοντο ὑπὸ τῶν παρθένων. Καὶ ἐλτομήθησαν οἱ τετράγωνοι
through of the gate being carried by of the virgins. And were hewn the rectangular
λίθοι καὶ ἐτέθησαν εἰς τὸν τόπον τῶν ἥρμένων οἱ δὲ στρογγύλοι οὐκ ἐτέθησαν
stones and were set into the place of the having been taken up; the but spherical not were placed
εἰς τὴν οἰκοδομήν, ὅτι σκληροὶ ἥσαν εἰς τὸ λατομηθῆναι αὐτοὺς καὶ βραδέως ἐγένοντο.
into the building, because hard they were for the to hew them and slow they became.
Ἐτέθησαν δὲ παρὰ τὸν πύργον, ὡς μελλόντων αὐτῶν λατομεῖσθαι καὶ τίθεσθαι εἰς τὴν
They were placed and by the tower, as being about of them to be hewn and to be set into the
οἰκοδομήν λίαν γὰρ λαμπροὶ ἥσαν.
building; exceedingly for radiant they were.

7

Ταῦτα οὖν συντελέσας ὁ ἀνὴρ ὁ ἔνδοξος καὶ Κύριος ὅλον τοῦ πύργου προσεκαλέσατο
These things then being completed the man glorious and Lord whole of the tower summoned
τὸν Ποιμένα καὶ παρέδωκεν αὐτῷ τοὺς λίθους πάντας τοὺς παρὰ τὸν πύργον κειμένους,
the Shepherd and gave over to him the stones all the by the tower having been laid,
τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς, καὶ λέγει αὐτῷ, Ἐπιμελῶς καθάρισον τοὺς
the having been rejected from of the building, and he says to him, Carefully let you clean the
λίθους τούτους καὶ θὲς αὐτοὺς εἰς τὴν οἰκοδομήν τοῦ πύργου, τοὺς δυναμένους ἀρμόσαι
stones these and let you set aside for the building of the tower, the being able to harmonise
τοῖς λοιποῖς τοὺς δὲ μὴ ἀρμόζοντας ρίψον μακρὰν ἀπὸ τοῦ πύργου. Ταῦτα
with the rest; the but not harmonizing let you throw a far off from of the tower. These things
κελεύσας τῷ Ποιμένι ἀπῆρι ἀπὸ τοῦ πύργου μετὰ πάντων, μεθ' ὃν ἐληλύθει.
having ordered to the Shepherd he was departing from of the tower of all, with whom he had come;
αἱ δὲ παρθένοι κύκλῳ τοῦ πύργου εἰστήκεισαν τηροῦσαι αὐτόν. Λέγω τῷ Ποιμένι, Πῶς
the and virgins around of the tower had stood watching over it. I say to the Shepherd, How
οὗτοι οἱ λίθοι δύνανται εἰς τὴν οἰκοδομήν τοῦ πύργου ἀπελθεῖν ἀποδεδοκιμασμένοι;
these the stones are able into the building of the tower to return having been rejected?
Ἄποκριθείς μοι λέγει, Βλέπεις, φησί, τοὺς λίθους τούτους; Βλέπω, φημί, κύριε. Ἐγώ, φησί,
Answering to me he says, You see, he says, the stones these? I see, I say, sir. I, he says,
τὸ πλεῖστον μέρος τῶν λίθων τούτων λατομήσω καὶ βαλῶ εἰς τὴν οἰκοδομήν, καὶ
the greater part of the stones of these I will cut and place into the building, and
ἀρμόσουσι μετὰ τῶν λοιπῶν λίθων. Πῶς, φημί, κύριε, δύνανται περικοπέντες
they will harmonise with of the rest of stones. How, I say, sir, are they able having been cut around
τὸν αὐτὸν τόπον πληρῶσαι; Ἄποκριθείς λέγει μοι, "Οσοι μικροὶ εύρεθήσονται, εἰς μέσην
the same space to fill up? Answering he says to me, Those small shall be found, into middle

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τὴν οἰκοδομὴν βληθήσονται, ὅσοι δὲ μείζονες, ἔξωτεροι τεθήσονται καὶ συγκρατήσουσιν the building will be thrown, those and bigger, outside will be placed and will bind together αὐτούς. Ταῦτά μοι λαλήσας λέγει μοι, Ἀγωμεν καὶ μετὰ ἡμέρας δύο ἔλθωμεν καὶ them. These things to me having told he says to me, Let us go and after days two let us return and καθαρίσωμεν τοὺς λίθους τούτους καὶ βάλωμεν αὐτοὺς εἰς τὴν οἰκοδομὴν· τὰ γὰρ κύκλῳ let us clean the stoned these and let us cast them into the building; the things for around τοῦ πύργου πάντα καθαρισθῆναι δεῖ, μήποτε ὁ Δεσπότης ἔξαπινα ἔλθῃ καὶ τὰ of the tower all to be cleaned must, lest the Master suddenly should come and the areas περὶ τὸν πύργον ὥσπαρὰ εὔρῃ καὶ προσοχθίσῃ, καὶ οὗτοι οἱ λίθοι οὐκ ἀπελεύσονται about the tower dirty he should find and should be angry, and these the stones not will be returned εἰς τὴν οἰκοδομὴν τοῦ πύργου, κάγὼ ἀμελής δόξω εἶναι παρὰ τῷ Δεσπότῃ. Καὶ μετὰ for the building of the tower, and I negligent should appear to be by the Master. And after ἡμέρας δύο ἥλθομεν πρὸς τὸν πύργον καὶ λέγει μοι, Κατανοήσωμεν τοὺς λίθους πάντας days two we come unto the tower and he says to me, We should examine the stones all καὶ ἴδωμεν τοὺς δυναμένους εἰς τὴν οἰκοδομὴν ἀπελθεῖν. Λέγω αὐτῷ, Κύριε, and we should know the being able into the building to return. I say to him, Sir, κατανοήσωμεν.
Let us examine.

8

Καὶ ἀρξάμενοι πρῶτον τοὺς μέλανας κατενοοῦμεν λίθους. Καὶ οἵοι ἐκ τῆς οἰκοδομῆς And having begun first the black we examined stones. And as many as out of the building ἐτέθησαν. Τοιοῦτοι καὶ εύρεθησαν. Καὶ ἐκέλευσεν αὐτοὺς ὁ Ποιμὴν ἐκ τοῦ πύργου were taken. Such as these also were found. And ordered them the Shepherd out of the tower μετενεχθῆναι καὶ χωρισθῆναι. Εἶτα κατενόησε τοὺς ἐψωριακότας, καὶ λαβὼν to be removed and to be separated. Next he examined the having encrustations, and having taken ἐλατόμησε πολλοὺς ἐξ αὐτῶν καὶ ἐκέλευσε τὰς παρθένους ἄραι αὐτοὺς καὶ βαλεῖν εἰς he cut many out of them and he ordered the virgins to take up them and to cast into τὴν οἰκοδομὴν. Καὶ ἦραν αὐτοὺς αἱ παρθένοι καὶ ἔθηκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου the building. And took up them the virgins and set into the build of the tower μέσου. Τοὺς δὲ λοιποὺς ἐκέλευσε μετὰ τῶν μελάνων τεθῆναι· καὶ γὰρ καὶ οὗτοι μέλανες middle. The but remainder he ordered with of the black to be placed; and for also these black εύρεθησαν. Εἶτα κατενόει τοὺς τὰς σχισμὰς ἔχοντας· καὶ ἐκ τούτων πολλοὺς ἐλατόμησε were found. Then he examined the the splits having; and out of these many he cut καὶ ἐκέλευσε διὰ τῶν παρθένων εἰς τὴν οἰκοδομὴν ἀπενεχθῆναι· ἔξωτεροι δὲ ἐτέθησαν, and commanded by of the virgins into the building to be taken; on outside and they were set, ὅτι ὑγιέστεροι εύρεθησαν. Οἱ δὲ λοιποὶ διὰ τὸ πλῆθος τῶν σχισμάτων οὐκ because more sound they were found. The but rest through the multitude of the splits not ἥδυνθησαν λατομηθῆναι· διὰ ταύτην οὖν τὴν αἰτίαν ἀπεβλήθησαν ἀπὸ τῆς οἰκοδομῆς was it possible to cut; through this then the reason they were cast off from of the building τοῦ πύργου. Εἶτα κατενόει τοὺς κολοβούς, καὶ εύρεθησαν πολλοὶ ἐν αὐτοῖς μέλανες, of the tower. Next he examined the chipped, and were found many among them black, τινὲς δὲ σχισμὰς μεγάλας πεποιηκότες· καὶ ἐκέλευσε καὶ τούτους τεθῆναι μετὰ τῶν some and splits great having made; and he ordered also these to be laid down with of the ἀποβεβλημένων. Τοὺς δὲ περισσεύοντας αὐτῶν καθαρίσας καὶ λατομήσας ἐκέλευσεν εἰς having been rejected. The but being left of them having cleaned and having cut he ordered into

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τὴν οἰκοδομὴν τεθῆναι. Αἱ δὲ παρθένοι αὐτοὺς ἄρασαι εἰς μέσην τὴν οἰκοδομὴν τοῦ the building to be placed. The and virgins them having taken up into middle the build of the πύργου ἡρμόσαν· ἀσθενέστεροι γὰρ ἦσαν. Εἴτα κατενόει τοὺς ἡμίσεις λευκούς, ἡμίσεις tower they fitted; weaker for they were. Next he examined the half white, half δὲ μέλανας· καὶ πολλοὶ ἐξ αὐτῶν εὐρέθησαν μέλανες· ἐκέλευσε δὲ καὶ τούτους ἀρθῆναι but black; and many out of them weere found black; he ordered and also these to be removed μετὰ τῶν ἀποβεβλημένων. Οἱ δὲ λοιποὶ πάντες ἡρθησαν ὑπὸ τῶν παρθένων λευκοὶ γὰρ with of the having been rejected. The and rest all were taken up by of the virgins; white for ὅντες ἡρμόσθησαν ὑπ’ αὐτῶν τῶν παρθένων εἰς τὴν οἰκοδομὴν ἐξώτεροι δὲ ἐτέθησαν, being they were fitted by of them of the virgins into the building; outside but they were set, ὅτι ὑγιεῖς εύρεθησαν, ὡστε δύνασθαι αὐτοὺς κρατεῖν τοὺς εἰς τὸ μέσον τεθέντας· because sound they were found, so as to be able them to support the in the middle having been set; ὅλως γὰρ ἐξ αὐτῶν οὐδὲν ἐκολοβώθη. Εἴτα κατενόει τοὺς τραχεῖς, καὶ σκληροὺς καὶ whole for from of them nothing imperfect. Then he examined the jagged, and hard and ὀλίγοι ἐξ αὐτῶν ἀπεβλήθησαν διὰ τὸ μὴ δύνασθαι λατομηθῆναι· σκληροὶ γὰρ λίαν a few out of them were rejected through the not to be able to be cut; hard for exceedingly εὐρέθησαν. Οἱ δὲ λοιποὶ αὐτῶν ἐλατομήθησαν καὶ ἡρθησαν ὑπὸ τῶν παρθένων καὶ εἰς they were found. The and rest of them were cut and taken up by of the virgins and into μέσην τὴν οἰκοδομὴν τοῦ πύργου ἡρμόσθησαν· ἀσθενέστεροι γὰρ ἦσαν. Εἴτα κατενόει middle the build of the tower they were fitted; weaker for they were. Then he examined τοὺς ἔχοντας τοὺς σπίλους, καὶ ἐκ τούτων ἐλάχιστοι ἐμελάνησαν καὶ ἀπεβλήθησαν the having the stains, and out of these few were black and they were rejected πρὸς τοὺς λοιπούς. Οἱ δὲ περισσεύοντες λαμπροὶ καὶ ὑγιεῖς εύρεθησαν· καὶ οὗτοι with the rest. The but most were radiant and sound they were found; and these ones ἡρμόσθησαν ὑπὸ τῶν παρθένων εἰς τὴν οἰκοδομὴν, ἐξώτεροι δὲ ἐτέθησαν διὰ τὴν were fitted by of the virgins into the build, more outside but they were set because the ἰσχυρότητα αὐτῶν.
strength of them.

9

Εἴτα ἦλθε κατανοῆσαι τοὺς λευκούς καὶ στρογγύλους λίθους καὶ λέγει μοι, Τί
Next he came to examine the white and spherical stones and he says to me, What ποιοῦμεν περὶ τούτων τῶν λίθων; Τί, φημί, ἐγώ γινώσκω, κύριε; Οὐδὲν οὖν ἐπινοεῖς we do about of these of the stones? What, I say, I know, sir? Nothing then you purpose περὶ αὐτῶν; Ἐγώ, φημί, κύριε, ταύτην τὴν τέχνην οὐκ ἔχω, οὐδὲ λατόμος είμι οὐδὲ about of them? I, say, sir, of this the skill not I have, neither a stone cutter I am nor δύναμαι νοῆσαι. Οὐ βλέπεις αὐτούς, φησί, λίαν στρογγύλους ὅντας; Καὶ ἐάν αὐτοὺς am I able to consider. Not you see them, he says, exceedingly sperical being? And if them θελήσω τετραγώνους ποιῆσαι, πολὺ δεῖ ἀπ’ αὐτῶν ἀποκοπῆναι· δεῖ δὲ ἐξ αὐτῶν ἐξ I wish rectangular to make, much must from of them to be cut of; must but out of them from ἀνάγκης τινὰς εἰς τὴν οἰκοδομὴν τεθῆναι. Εἰ οὖν, φημί, κύριε, ἀνάγκη ἐστί, τί σεαυτὸν necessity some into the building to be placed. If then, I say, sir, of necessity it is, why yourself βασανίζεις καὶ οὐκ ἐκλέγεις εἰς τὴν οἰκοδομὴν οὓς θέλεις καὶ ἀρμόζεις εἰς αὐτὴν; Ἐξελέξατο torment and not pick out for the building which you wish and fit into it? He selected ἐξ αὐτῶν τοὺς μείζονας καὶ λαμπροὺς καὶ ἐλατόμησεν αὐτούς· αἱ δὲ παρθένοι ἄρασαι from of them the greater and radiant and cut them; the and virgins having taken up

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ἥρμοσαν εἰς τὰ ἔξωτερα μέρη τῆς οἰκοδομῆς. Οἱ δὲ λοιποὶ οἱ περισσεύσαντες ἤρθησαν
fitted into the outer parts of the building. The but rest the having remained over were taken up
καὶ ἀπετέθησαν εἰς τὸ πεδίον, ὅθεν ἡνέχθησαν· οὐκ ἀπεβλήθησαν δέ, "Οτι, φησί,
and stowed away in the plain, from where they were brought; not rejected but, For, he says,
λείπει τῶ πύργῳ ἔτι μικρὸν οἰκοδομηθῆναι. Πάντας δὲ θέλει ὁ Δεσπότης τοῦ πύργου
remains to the tower still a little to be built. All and wishes the Master of the tower
τούτους ἀρμοσθῆναι τοὺς λίθους εἰς τὴν οἰκοδομήν, ὅτι λαμπροί εἰσι λίαν.
these to be fitted the stones into the building, because radiant they are exceedingly.
Ἐκλήθησαν δὲ γυναῖκες δώδεκα, εὐειδέσταται τῷ χαρακτῆρι, μέλανα ἐνδεδυμέναι,
Were called and women twelve, beautiful in the style, in black having been clothed,
περιεζωσμέναι καὶ ἔξω τοὺς ὕμους ἔχουσαι καὶ τὰς τρίχας λελυμέναι·
having been girded also outside the shoulders having and the hair having been unfastened;
ἐδοκοῦσαν δέ μοι αἱ γυναῖκες αὗται ἄγριαι εἶναι. Ἐκέλευσε δὲ αὐτὰς ὁ Ποιμὴν ἀραι τοὺς
seemed and to me the women these wild to be. Ordered and them the Shepherd to lift up the
λίθους τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς καὶ ἀπενεγκεῖν αὐτοὺς εἰς τὰ ὅρη,
stones the having been rejected out of the building and to carry away them into the mountains,
ὅθεν καὶ ἡνέχθησαν. Αἱ δὲ ἰλαραὶ ἥραν καὶ ἀπήνεγκαν πάντας τοὺς λίθους καὶ
from which also they were brought. The and cheerful were and carried away all the stones and
ἔθηκαν, ὅθεν λήφθησαν. Καὶ μετὰ τὸ ἀρθῆναι πάντας τοὺς λίθους καὶ μηκέτι κεῖσθαι
placed, whence they were taken. And after the to be taken up all the stones and no longer to lie
λίθον κύκλῳ τοῦ πύργου, λέγει μοι ὁ Ποιμὴν, Κυκλώσωμεν τὸν πύργον καὶ ἴδωμεν,
a stone around of the tower, he says to me the Shepherd, Let us go around the tower and let us see
μή τι ἐλάττωμά ἔστιν ἐν αὐτῷ. Καὶ ἐκύκλευον ἔγὼ μετ' αὐτοῦ. Ἰδὼν δὲ ὁ Ποιμὴν τὸν
not what defect is in it. And was going round I with of him. Seeing and the Shepherd the
πύργον εὔπρεπῆ ὄντα τῇ οἰκοδομῇ λίαν ἰλαρὸς ἦν· ὁ γὰρ πύργος οὕτως ἦν
tower well-looking being the build exceedingly cheerful he was, the for tower thus was
ἀκοδομημένος, ὡστε με ἴδοντα ἐπιθυμεῖν τὴν οἰκοδομὴν αὐτοῦ· οὕτω γὰρ ἦν
having been built, so as me having seen to covet the building of it; in this way for it was
ἀκοδομημένος, ὡσάν ἐξ ἐνὸς λίθου μὴ ἔχων μίαν ἀρμογὴν ἐν ἔστω. Ἐφαίνετο δὲ
having been built, as it were out of one stone not having a single joint in it. Was seeming and
ὁ λίθος ὡς ἐκ τῆς πέτρας ἐκκεκολαμμένος· μονόλιθος γάρ μοι ἐδόκει εἶναι.
the stone as from of the rock having been cut; monolithic for to me it was seeming to be.

10

Κάγὼ περιπατῶν μετ' αὐτοῦ ἰλαρὸς ἥμην τοιαῦτα ἀγαθὰ βλέπων. Λέγει δέ μοι ὁ
And I walking about with of him cheerful we were such as these good seeing, He says and to me the
Ποιμὴν, "Υπαγε καὶ φέρε ἄσβεστον καὶ ὅστρακον λεπτόν, ἵνα τοὺς τύπους τῶν
Shepherd, Let you go and bring unslaked lime and baked clay fine, that the impression of the
λίθων τῶν ἥρμένων καὶ εἰς τὴν οἰκοδομὴν βεβλημένων ἀναπληρώσω· δεῖ γὰρ
stones of the having been taken and into building having been thrown I will fill up; must for
τοῦ πύργου τὰ κύκλῳ πάντα ὄμαλὰ γενέσθαι. Καὶ ἐποίησα καθὼς ἐκέλευσε, καὶ
of the tower the things around all smooth to be. And I did just as he ordered, and
ἥνεγκα πρὸς αὐτόν. Ὑπηρέτει μοι, φησί, καὶ ἐγγὺς τὸ ἔργον τελεσθήσεται. Ἐπλήρωσεν
brought unto him. Let you assist me, he says, and soon the work will be completed. He filled up
οὖν τοὺς τύπους τῶν λίθων τῶν εἰς τὴν οἰκοδομὴν ἀπεληλυθότων καὶ ἐκέλευσε
then the impressions of the stones of the into the building having been returned and he ordered

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σαρωθῆναι τὰ κύκλω τοῦ πύργου καὶ καθαρὰ γενέσθαι· αἱ δὲ παρθένοι
to be swept clean the areas around of the tower and cleaned to be; the and virgins
λαβοῦσαι σάρους ἐσάρωσαν καὶ πάντα τὰ κόπρια ἥραν ἐκ τοῦ πύργου καὶ ἔρραναν
having taken brooms were sweeping clean and all the dirt they took out of the tower and scattered
ὕδωρ, καὶ ἐγένετο ὁ τόπος ἰλαρὸς καὶ εὐπρεπέστατος τοῦ πύργου. Λέγει μοι ὁ Ποιμὴν,
water, and became the place cheerful and fair the tower. He says to me the Shepherd,
Πάντα, φησί, κεκαθάρται· ἐὰν ἔλθῃ ὁ κύριος ἐπισκέψασθαι τὸν πύργον, οὐκ ἔχει
All, he says, has been cleaned; if should come the Lord to inspect the tower, not he has
ἡμῖν οὐδὲν μέμψασθαι. Ταῦτα εἰπὼν ἥθελεν ὑπάγειν. Ἐγώ δὲ ἐπελαβόμην
with us nothing to fault. These things having said he was wishing to go. I but took hold
αὐτοῦ τῆς πήρας καὶ ἡρξάμην αὐτὸν ὄρκίζειν κατὰ τοῦ Κυρίου, ἵνα μοι ἐπιλύσῃ,
of him by of the pouch and began him to implore by of Lord, that to me he would explain,
ἄ το εἶδειξέ μοι. Λέγει μοι, Μικρὸν ἔχω ἀκαιρεθῆναι καὶ πάντα σοὶ ἐπιλύσω·
what he showed to me. He says to me, A little I to rest and all to you I will explain;
ἔκδεξαί με ωδε, ἔως ἔρχομαι. Λέγω αὐτῷ, Κύριε, μόνος ὅν δε ἔγώ τί ποιήσω;
let you wait for me here, until I come, I say to him, Sir, alone here thus I what shall I do?
Οὐκ εἴ, φησί, μόνος· αἱ γὰρ παρθένοι αὗται μετὰ σοῦ εἰσί. Παράδος οὖν, φημί, αὐταῖς
Not you are, he says, alone; the for virgins these with of you are. Let you give then I say, to them
με. Προσκαλεῖται αὐτὰς ὁ Ποιμὴν καὶ λέγει αὐταῖς, Παρατίθεμαι ὑμῖν τοῦτον ἔως
me. Calls them the Shepherd and he says to them, I commit to you this one until
ἔρχομαι· καὶ ἀπῆλθεν. Ἐγώ δὲ ἥμην μόνος μετὰ τῶν παρθένων· ἥσαν δὲ
I come; and he went away. I and was alone with of the virgins; they were and
ἰλαρώτεραι καὶ πρὸς ἐμὲ εὗ εἶχον· μάλιστα δὲ αἱ τέσσαρες αἱ ἐνδοξότεραι
more cheerful also unto me friendship they were making; especially and the four the more notable
αὐτῶν.
of them.

11

Λέγουσι μοι αἱ παρθένοι, Σήμερον ὁ Ποιμὴν ὁδε οὐκ ἔρχεται. Τί οὖν, φημί, ποιήσω
Saying to me the virgins, Today the Shepherd here not he comes. What then, I say, shall do
ἐγώ; Μέχρις ὁψέ, φασίν, περίμεινον αὐτόν· καὶ ἐὰν ἔλθῃ, λαλήσει μετὰ σοῦ,
I? Until as long as, they say, let you await him; and if he should come, he will talk with of you,
ἐὰν δὲ μὴ ἔλθῃ, μενεῖς μεθ' ἥμῶν ὁδε ἔως ἔρχεται. Λέγω αὐταῖς, Ἐκδέξομαι
if but not he should come, you will remain with of us here until he comes. I say to them, I will await
αὐτὸν ἔως ὁψέ· ἐὰν δὲ μὴ ἔλθῃ, ἀπελεύσομαι εἰς τὸν οἶκον καὶ πρωῒ ἐπανήξω. Αἱ δὲ
him until late; if but not he should come, I will depart into the house and early return. The but
ἀποκριθεῖσαι λέγουσί μοι, Ήμῖν παρεδόθης· οὐ δύνασαι ἀφ' ἥμῶν ἀναχωρῆσαι.
answering saying to me, To us you were entrusted; not are you able from of us to withdraw.
Ποῦ οὖν, φημί, μενῶ; Μεθ' ἥμῶν, φασί, κοιμηθήσῃ ὡς ἀδελφός, καὶ οὐχ ὡς ἀνήρ.
Where then, I say, will I stay? With of us they say, you will lie down as a brother, and not as a man.
Ἡμέτερος γάρ ἀδελφὸς εἴ, καὶ τοῦ λοιποῦ μέλλομεν μετὰ σοῦ κατοικεῖν. Λίαν γάρ
Our for brother you are, and of the remaining we intend with of you to live. Exceedingly for
σὲ ἀγαπῶμεν. Ἐγώ δὲ ἥσχυνόμην μετ' αὐτῶν μένειν. Καὶ ἡ δοκοῦσα πρώτη αὐτῶν
you we love. I but was ashamed with of them to remain. And the seeming first of them
εἶναι ἥρξατό με καταφιλεῖν καὶ περιπλέκεσθαι. Αἱ δὲ ἄλλαι ὄρῶσαι ἐκείνην
to be began me to kiss and to embrace. The and others seeing that one

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περιπλεκομένην μοι καὶ αὐταὶ ἥρξαντό με καταφιλεῖν καὶ περιάγειν κύκλῳ τοῦ πύργου
embracing me and they began me to kiss and to lead around of the tower
καὶ παίζειν μετ' ἐμοῦ. Κάγω ώσει νεώτερος ἐγεγόνειν καὶ ἥρξάμην καὶ αὐτὸς παίζειν
and to play with of me. And I as if a young man had become and began also self to play
μετ' αὐτῶν· αἱ μὲν γὰρ ἔχόρευον, αἱ δὲ ωρχοῦντο, αἱ δὲ ἥδον· ἐγὼ δὲ
with of them; the indeed for were forming a chorus, the and were dancing, the but singing; I but
σιγὴν ἔχων μετ' αὐτῶν κύκλῳ τοῦ πύργου περιεπάτουν καὶ ἰλαρὸς ἥμην μετ' αὐτῶν.
silence having with of them around of the tower we were walking and cheerful I was with of them.
Οψίας δὲ γενομένης ἥθελον εἰς τὸν οἶκον ὑπάγειν· αἱ δὲ οὐκ ἀφῆκαν, ἀλλὰ
Late and it having become I was wishing into the house to go; the but not they allowed, but
κατέσχον με. Καὶ ἔμεινα μετ' αὐτῶν τὴν νύκτα καὶ ἐκοιμήθην παρὰ τὸν πύργον.
they restrained me. And I stayed with of them the night and slept by the tower.
Ἐστρωσαν γὰρ αἱ παρθένοι τοὺς λινοῦς χιτῶνας ἐσυτῶν χαμαὶ καὶ ἐμὲ ἀνέκλιναν εἰς
They spread out for the virgins the linen tunics of themselves on ground and I reclined into
τὸ μέσον αὐτῶν, καὶ οὐδὲν ὅλως ἐποίουν εἰ μὴ προσηύχοντο· κάγω μετ' αὐτῶν
the midst of them, and nothing at all they were doing except they were praying; and I with of them
ἀδιαλείπτως προσηυχόμην καὶ οὐκ ἔλασσον ἐκείνων. Καὶ ἔχαιρον αἱ παρθένοι οὕτω
unceasingly was praying and not less than of those ones. And were rejoicing the virgins thus
μου προσευχομένου. Καὶ ἔμεινα ἐκεῖ μέχρι τῆς αὔριον ἔως ὡρας δευτέρας μετὰ τῶν
of me I was praying. And I remained there until of the next day until hour second with of the
παρθένον. Εἶτα παρῆν ὁ Ποιμὴν, καὶ λέγει ταῖς παρθένοις, Μή τινα αὐτῷ ὕβριν
virgins. Then was near the Shepherd, and he says to the virgins, Not any to him insolence
πεποιήκατε; Ἐρώτα, φασίν, αὐτόν. Λέγω αὐτῷ, Κύριε, Εὐφράνθην μετ' αὐτῶν μείνας.
have you done? Ask, they say, him. I say to him, Sir, I was delighted with of them having stayed.
Τί, φησίν, ἐδείπνησας; Ἐδείπνησα, φημί, κύριε, ρήματα Κυρίου ὄλην τὴν νύκτα. Καλῶς,
What, he says, you ate? I ate, I say, sir, words of Lord whole the night. Well,
φησίν, ἔλαβόν σὲ; Ναί, φημί, κύριε. Νῦν, φησί, τί θελεῖς πρῶτον ἀκοῦσαι; Καθώς, φημί,
he says, they received you? Yes, I say, sir. Now, he says, what you wish first to hear? Just as, I say,
κύριε, ἀπ' ἀρχῆς ἐδειξας· ἐρώτῶ σὲ, κύριε, ἵνα, καθὼς ἂν σὲ ἐπερωτήσω, οὕτω
sir, from of beginning you showed; I ask you, sir, that, even as you I shall ask, thus
μοι καὶ δηλώσῃς. Καθὼς βούλει, φησίν, οὕτω σοὶ καὶ ἐπιλύσω, καὶ οὐδὲν
to me also you should explain. Just as you wish, the says, so to you also I will explain, and nothing
ἄλως ἀποκρύψω ἀπὸ σοῦ.
at all I will hide from of you.

12

Πρῶτον, φημί, πάντων, κύριε, τοῦτό μοι δήλωσον· ἡ πέτρα καὶ ἡ πύλη τίς ἐστιν;
First, I say, of all, sir, this to me let you explain; the rock and the gate what is?
Ἡ πέτρα, φησίν, αὕτη καὶ ἡ πύλη ὁ Υἱὸς τοῦ Θεοῦ ἐστί. Πῶς, φημί, κύριε, ἡ πέτρα
The rock, he says, this also the gate the Son of the God is. How, I say, sir, the rock
παλαιά ἐστιν, ἡ δὲ πύλη καινή; Ἀκουε, φησί, καὶ σύνιε, ἀσύνετε. Ο μὲν Υἱὸς τοῦ
ancient it is, the but gate new? Listen, he says, and understand, O witless one. The indeed Son of the
Θεοῦ πάσης τῆς κτίσεως αὐτοῦ προγενέστερός ἐστιν, ὃστε σύμβουλον αὐτὸν γενέσθαι
of God of all of the creation of Him older He is, so that advisor Him to be
τῷ Πατρὶ τῆς κτίσεως αὐτοῦ· διὰ τοῦτο καὶ παλαιὰ ἡ πέτρα. Ἡ δὲ πύλη
to the Father of the creation of Him; through this also He is older than the rock. The but gate

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διατί καινή, φημί, κύριε; "Οτι, φησίν, ἐπ' ἐσχάτων τῶν ἡμερῶν τῆς συντελείας φανερὸς why new, I say, sir? Because, he says upon of last of the days of the completion manifest ἐγένετο, διὰ τοῦτο καινὴ ἐγένετο ἡ πύλη, ἵνα οἱ μέλλοντες σώζεσθαι δι' αὐτῆς He became, on account of this new came to be the gate, that the destined to be saved through of it εἰς τὴν βασιλείαν εἰσέλθωσι τοῦ Θεοῦ. Εἶδες, φησίν, τοὺς λίθους τοὺς διὰ τῆς πύλης into the kingdom might enter of the God. You saw, he says, the stones the through of the gate εἰσεληλυθότας εἰς τὴν οἰκοδομὴν τοῦ πύργου βεβλημένους, τοὺς δὲ μὴ εἰσεληλυθότας having entered into the building of the tower having been thrown, the but not having entered πάλιν ἀποβεβλημένους εἰς τὸν ἴδιον τόπον; Εἶδον, φημί, κύριε. Οὕτω, φησίν, εἰς τὴν again having been thrown off into the own place? I saw, I say, sir. In this way, he says, into the βασιλείαν τοῦ Θεοῦ οὐδεὶς εἰσελεύσεται, εἰ μὴ λάβοι τὸ "Ονομα τὸ Ἅγιον αὐτοῦ. kingdom of the God no one will enter, except he should receive the Name the Holy of Him. Ἐὰν γάρ εἰς πόλιν θελήσῃς εἰσελθεῖν τινα κάκείνη ἡ πόλις περιτειχισμένη κύκλῳ καὶ If for into city you should wish to enter a certain there the city fortified by a wall around and μίαν ἔχει πύλην, μήτι δύνη εἰς ἐκείνην τὴν πόλιν εἰσελθεῖν, εἰ μὴ διὰ τῆς πύλης ἦς ἔχει; one it has gate, am I able into that the city to enter, except by of the gate which it has? Πῶς γάρ, φημί, κύριε, δύναται γενέσθαι ἄλλως; Εἰ οὖν εἰς τὴν πόλιν οὐ δύνη εἰσελθεῖν How for, I say, sir, is it possible to be otherwise? If then into the city not possible to enter εἰ μὴ διὰ τῆς πύλης ἦς ἔχει, οὕτω, φησί, καὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ ἄλλως except through of the gate which it has so, he says, also into the kingdom of the God otherwise εἰσελθεῖν οὐ δύναται ἄνθρωπος εἰ μὴ διὰ τοῦ Ὁνόματος τοῦ Υἱοῦ αὐτοῦ τοῦ to enter not possible a man except by of the Name of the Son of Him of the Ἡγαπημένου ὑπ' αὐτοῦ. Εἶδες, φησί, τὸν ὅχλον τὸν οἰκοδομοῦντα τὸν πύργον; Εἶδον, Beloved by of Him. You saw, he says, the multitude the building the tower: I sae, φημί, κύριε. Ἐκεῖνοι, φησί, πάντες ἄγγελοι ἐνδοξοί εἰσι· τούτοις οὖν περιτειχισται ὁ I say, sir, Those, he says, all angels glorious are; by these then has been surrounded the Κύριος. Ἡ δὲ πύλη ὁ Υἱὸς τοῦ Θεοῦ ἐστιν· αὕτη μία εἴσοδός ἐστι πρὸς τὸν Κύριον. Lord. The and gate the Son of the god is; this one entrance is unto the Lord. Ἄλλως οὖν οὐδεὶς εἰσελεύσεται πρὸς αὐτὸν εἰ μὴ διὰ τοῦ Υἱοῦ αὐτοῦ. Εἶδες, φησί, An other way then no one will enter unto it except by of the Son of Him. You saw, he says τοὺς ἔξ ἄνδρας καὶ τὸν μέσον αὐτῶν ἐνδοξον καὶ μέγαν ἄνδρα τὸν περιπατοῦντα περὶ the six men and the midst of them a glorious and tall man the walking round τὸν πύργον καὶ τοὺς λίθους ἀποδοκιμάσαντα ἐκ τῆς οἰκοδομῆς; Εἶδον, φημί, κύριε. the tower and the stones rejected from of the building? I saw, I say, sir. Ὁ ἐνδοξος, φησίν, ἀνὴρ ὁ Υἱὸς τοῦ Θεοῦ ἐστι, κάκεινοι οἱ ἔξ οἱ ἐνδοξοί ἄγγελοι εἰσι δεξιὰ The glorious, he says, man the Son of the God is, those the six the glorious angels are on right καὶ εὐώνυμα συγκρατοῦντες αὐτόν. Τούτων, φησί, τῶν ἀγγέλων τῶν ἐνδόξων οὐδεὶς and left support Him. Of these, he says, of the angels of the glorious not one εἰσελεύσεται πρὸς τὸν Θεὸν ἄτερ αὐτοῦ· ὃς ἂν τὸ "Ονομα αὐτοῦ μὴ λάβῃ, οὐκ will enter unto the God without of Him; whosoever the Name of Him not should receive, not εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ Θεοῦ. will he enter into the kingdom of the God.

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αὗται τίνες εἰσίν; Αὗται, φησίν, ἄγια πνεύματά εἰσι· καὶ ἄλλως ἀνθρωπος οὐ δύναται
these who are? They, he says, holy spirits are; and otherwise men not able
εύρεθηναι εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἐὰν μὴ αὗται αὐτὸν ἐνδύσωσι τὸ ἔνδυμα αὐτῶν·
to be found in the kingdom of the God, if not these same should be clothed in the clothes of them;
ἐὰν γὰρ τὸ ὄνομα μόνον λάβης, τὸ δὲ ἔνδυμα παρὰ τούτων μὴ λάβης, οὐδὲν
if for the name only you receive, the but clothing from of these not you receive, nothing
ἀφελήσῃ· αὗται γὰρ αἱ παρθένοι δυνάμεις εἰσὶ τοῦ Υἱοῦ τοῦ Θεοῦ. Ἐὰν τὸ "Ονομα
will you profit; these for the virgins powers are of the Son of the God. If the Name
φορῆς, τὴν δὲ δύναμιν μὴ φορῆς αὐτοῦ, εἰς μάτην ἔση τὸ "Ονομα αὐτοῦ φορῶν.
you should bear, the but power not you bear of him, in vain it will be the Name of Him bearing.
Τοὺς δὲ λίθους, φησίν, οὓς εἶδες ἀποβεβλημένους, οὗτοι τὸ μὲν "Ονομα ἐφόρεσαν, τὸν δὲ
The and stones, he says, which you saw having been rejected, these the indeed Name bore, the but
ἵματισμὸν τῶν παρθένων οὐκ ἐνεδύσαντο. Ποῖος, φημί, ἴματισμὸς αὐτῶν ἐστί, κύριε;
clothing of the virgins not they put on. What sort, I say, clothing of them it is, sir?
Αὔτὰ τὰ ὄνόματα, φησίν, ἴματισμός ἐστιν αὐτῶν. "Ος ἂν τὸ "Ονομα τοῦ Υἱοῦ τοῦ Θεοῦ
Of selves the name, he says, clothing is of them. Whosoever the Name of the Son of the God
φορῇ, καὶ τούτων ὄφείλει τὰ ὄνόματα φορεῖν· καὶ γὰρ αὐτὸς ὁ Υἱὸς τὰ ὄνόματα τῶν
bears, also of these ought the names to bear; also for Himself the Son the names of the
παρθένων τούτων φορεῖ. "Οσους, φησί, λίθους εἶδες εἰς τὴν οἰκοδομὴν τοῦ πύργου
virgins of these bears. As many as, he says, stones you saw in the building of the tower
εἰσεληλυθότας, ἐπιδεδομένους διὰ τῶν χειρῶν αὐτῶν καὶ μείναντας εἰς τὴν
having gone into, having been given through of the hands of them and having remained in in the
οἰκοδομὴν, τούτων τῶν παρθένων τὴν δύναμιν ἐνδεδυμένοι εἰσί. Διὰ τοῦτο βλέπεις τὸν
building, of these of the virgins the strength having been clothed are. By this you see the
πύργον μονόλιθον γεγονότα μετὰ τῆς πέτρας· οὕτω καὶ οἱ πιστεύσαντες τῷ Κυρίῳ
tower one stone become with of the rock; so also the having believed in the Lord
διὰ τοῦ Υἱοῦ αὐτοῦ καὶ ἐνδιδυσκόμενοι τὰ πνεύματα ταῦτα ἔσονται εἰς ἐν πνεῦμα, ἐν
through of the Son of Him and putting on the spirits these shall become into one spirit, one
σῶμα, καὶ μία χρόα τῶν ἴματίων αὐτῶν. Τῶν τοιούτων δὲ τῶν φορούντων τὰ ὄνόματα
body, and one colour of the garments of them. Of the such as these and of the bearing the names
τῶν παρθένων ἐστὶν ἡ κατοικία εἰς τὸν πύργον. Οἱ οὖν, φημί, κύριε, ἀποβεβλημένοι
of the virgins is the dwelling in the tower. The then, I say, sir, having been rejected
λίθοι διατί ἀπεβλήθησαν; Διηῆθον γὰρ διὰ τῆς πύλης, καὶ διὰ τῶν χειρῶν τῶν
stones why were they rejected? They passed for through of the gate, and by of the hands of the
παρθένων ἐτέθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου. Ἐπειδὴ πάντα σοὶ, φησί, μέλει,
virgins were placed into the build of the tower. Since everything to you, he says, an interest,
καὶ ἀκριβῶς ἔξετάζεις, ἀκουε περὶ τῶν ἀποβεβλημένων λίθων. Οὗτοι, φησί, πάντες τὸ
and exactly you examine, hear about of the having been rejected stones. These, he says, all the
"Ονομα τοῦ Υἱοῦ τοῦ Θεοῦ ἔλαβον, ἔλαβον δὲ καὶ τὴν δύναμιν τῶν παρθένων τούτων.
Name of the Sone of the God received, received and also the strength of the virgins of these.
Λαβόντες οὖν τὰ πνεύματα ταῦτα ἐνεδυναμώθησαν καὶ ἦσαν μετὰ τῶν δούλων τοῦ
Having received the the spirits these they were strengthened and were with of the slaves of the
Θεοῦ, καὶ ἦν αὐτῶν ἐν πνεῦμα καὶ ἐν σῶμα καὶ ἐν ἔνδυμα· τὰ γὰρ αὐτὰ ἐφρόνουν καὶ
God, and was of them one spirit and one body and one clothing; the for same mind and
δικαιοσύνην εἰργάζοντο. Μετὰ οὖν χρόνον τινὰ ἀνεπείσθησαν ὑπὸ τῶν γυναικῶν
righteousness they were working. After then a time certain they were persuaded by of the women

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ῶν εἶδες μέλανα ίμάτια ἐνδεδυμένων, τοὺς ϰώμους ἔξω ἔχουσιν καὶ τὰς τρίχας
whom you saw in black garments having been clothed, the shoulders exposed having and the hair
λελυμένας καὶ εύμόρφων· ταύτας ἴδόντες ἐπεθύμησαν αὐτῶν καὶ ἐνεδύσαντο
having been unfastened and beautiful; these having seen they desired of them and clothed with
τὴν δύναμιν αὐτῶν, τῶν δὲ παρθένων ἀπεδύσαντο τὸ ἔνδυμα καὶ τὴν δύναμιν.
the strength of them, of the but virgins they stripped off the clothing and the strength.
Οὗτοι οὖν ἀπεβλήθησαν ἀπὸ τοῦ οἴκου τοῦ Θεοῦ καὶ ἐκείναις παρεδόθησαν.
These then were rejected from of the house of the God and to them they were given over;
τῷ δὲ μὴ ἀπατηθέντες τῷ κάλλει τῶν γυναικῶν τούτων ἔμειναν ἐν τῷ οἴκῳ τοῦ
the but not having been deceived by the beauty of the women of these remained in the house of
Θεοῦ. "Εχεις, φησί, οἱ δὲ ἐπίλυσιν τῶν ἀποβεβλημένων.
God. You have, he says, the and explanation of the having been rejected.

14

Tí οὖν, φημί, κύριε, ἐὰν οὗτοι οἱ ἄνθρωποι, τοιοῦτοι ὅντες, μετανοήσωσι καὶ ἀποβάλωσι
What then, I say, sir, if these the men, such as these being, should repent and should put away
τὰς ἐπιθυμίας τῶν γυναικῶν τούτων, καὶ ἐπανακάμψωσιν ἐπὶ τὰς παρθένους καὶ ἐν τῇ
the desires for of women of these, and should return again to the virgins and in the
δυνάμει αὐτῶν καὶ ἐν τοῖς ἔργοις αὐτῶν πορτορευθῶσιν, οὐκ εἰσελεύσονται εἰς τὸν οἴκον
strength of them and in the works of them should walk, not will they enter into the house
τοῦ Θεοῦ; Εἰσελεύσονται, φησίν, ἐὰν τούτων τῶν γυναικῶν ἀποβάλωσι τὰ ἔργα,
of the God. They shall enter, he says, if of these of the women they should put away the works,
τῶν δὲ παρθένων ἀναλάβωσι τὴν δύναμιν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσι· διὰ
of the and virgins they should take up the strength in the works of them should walk; through
τοῦτο γὰρ καὶ τῆς οἰκοδομῆς ἀνοχὴ ἐγένετο, ἵνα, ἐὰν μετανοήσωσιν οὗτοι, ἀπέλθωσιν
this for also of the building a cessation became, that, if they should repents these, they may depart
εἰς τὴν οἰκοδομὴν τοῦ πύργου. Ἐὰν δὲ μὴ μετανοήσωσι, τότε ἄλλοι εἰσελεύσονται, καὶ
into the building of the tower. If but not they should repent, then others will enter, and
οὗτοι εἰς τέλος ἐκβληθήσονται. Ἐπὶ τούτοις πᾶσιν ηύχαριστησα τῷ Κυρίῳ, ὅτι
these at end will be cast out. Upon these all I give thanks to the Lord, because
ἐσπλαγχνίσθη ἐπὶ πᾶσι τοῖς ἐπικαλουμένοις τῷ Ὄνόματι αὐτοῦ καὶ ἔξαπέστειλε τὸν
He has pity on all the calling upon the Name of Him and He dispatched the
ἄγγελον τῆς μετανοίας εἰς ἡμᾶς τοὺς ἀμαρτήσαντας εἰς αὐτὸν καὶ ἀνεκαίνισεν ἡμῶν
angel of the repentance to us the having sinned against Him and renewed of us
τὸ πνεῦμα καὶ ἥδη κατεφθαρμένων ἡμῶν καὶ μὴ ἔχόντων ἐλπίδα τοῦ ζῆν ἀνενέωσε τὴν
the spirit and already having been destroyed of us and not having hope of the life renewed the
ζωὴν ἡμῶν. Νῦν, φημί, κύριε, δήλωσόν μοι, διατί ὁ πύργος χαμαὶ οὐκ ὠκοδόμηται, ἀλλ'
life of us. Noe, I say, sir, let you show to me, why the tower on ground not has been built, but
ἐπὶ τὴν πέτραν καὶ ἐπὶ τὴν πύλην. "Ετι, φησίν, ἄφρων εῖ καὶ ἀσύνετος; Ἀνάγκην ἔχω, φημί,
upon the rock and upon the gate. Still, he says, senseless are and witless: A necessity I have, I say,
κύριε, πάντα ἐπερωτᾶν σὲ, ὅτι οὐδὲ ὅλως οὐδὲν δύναμαι νοῆσαι· τὰ γὰρ
sir, all things asking you, because not wholly nothing I am able to understand; the things for
πάντα μεγάλα καὶ ἔνδοξά ἔστι καὶ δυσνόητα τοῖς ἄνθρωποις. Ἀκουε, φησί, τὸ
all great and glorious is and hard to understand to the men. Listen, he says, the

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"Ονομα τοῦ Υἱοῦ τοῦ Θεοῦ μέγα ἔστι καὶ ἀχώρητον καὶ τὸν κόσμον ὅλον βαστάζει.
Name of the Son of the God great it is and without bounds and the world whole supports.
Εἰ οὖν πᾶσα ἡ κτίσις διὰ τοῦ Υἱοῦ τοῦ Θεοῦ βαστάζεται, τί δοκεῖς τοὺς
If then all the creation by of the Son of the God is supported, what you think the
κεκλημένους ὑπ' αὐτοῦ καὶ τὸ "Ονομα φοροῦντας τοῦ Υἱοῦ τοῦ Θεοῦ καὶ πορευομένους
having been called by of Him and the name bearing of the Son of the God and walking
ταῖς ἐντολαῖς αὐτοῦ; Βλέπεις οὖν, ποίους βαστάζει; Τοὺς ἐξ ὅλης καρδίας
by the commands of Him? See you the, of what kind He supports? The from whole heart
φοροῦντας τὸ "Ονομα αὐτοῦ. Αὐτὸς οὖν θεμέλιος αὐτοῖς ἐγένετο καὶ ἡδέως αὐτοὺς
besaring the Name of Him. Same then a foundation to them became and joyfully them
βαστάζει, ὅτι οὐκ ἐπαισχύνονται τὸ "Ονομα αὐτοῦ φορεῖν.
He supports, because not they are ashamed the Name of Him to bear.

15

Δήλωσόν μοι, φημί, κύριε, τῶν παρθένων τὰ ὄνόματα καὶ τῶν γυναικῶν τῶν τὰ
Let you explain to me, I say, sir, of the virgins the names and of the women of the the
μέλανα ίμάτια ἐνδεδυμένων. Ἀκουε, φησίν, τῶν παρθένων τὰ ὄνόματα τῶν
black garments having been clothed. Listen, he says, of the virgins the names of the
ἰσχυροτέρων, τῶν εἰς τὰς γωνίας σταθεισῶν. Ἡ μὲν πρώτη Πίστις, ἡ δὲ δευτέρα
stronger, of the at the corners having been stood. The indeed first Faith, the and second
Ἐγκράτεια, ἡ δὲ τρίτη Δύναμις, ἡ δὲ τετάρτη Μακροθυμία· αἱ δὲ ἔτεραι ἀνὰ μέσον τούτων
Self-control, the and third Power, the and fourth Patience; the and others in midst of them
σταθεῖσαι ταῦτα ἔχουσι τὰ ὄνόματα· Ἀπλότης, Ἀκακία, Ἄγνεία, Ἰλαρότης, Ἀλήθεια,
having been stood these having the names; Simplicity, Guileless, Purity, Cheerfulness, Truth,
Σύνεσις, Ὁμόνοια, Ἅγαπη. Ταῦτα τὰ ὄνόματα ὁ φορῶν καὶ τὸ "Ονομα τοῦ Υἱοῦ τοῦ
Understanding, Harmony, Love. These the names the one bearing and the Name of the Son of the God
Θεοῦ δυνήσεται εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Ἀκουε, φησί, καὶ τὰ ὄνοματα τῶν
God will be able into the kingdom of the God to enter. Let you hear, he says, also the names of the
γυναικῶν τῶν τὰ ίμάτια μέλανα ἔχουσῶν. Καὶ ἐκ τούτων τέσσαρες εἰσὶ δυνατώτεραι· ἡ
women of the the garments black having. And from these four are stronger, the
πρώτη Ἀπιστία, ἡ δευτέρα Ἀκρασία, ἡ δὲ τρίτη Ἀπείθεια, ἡ δὲ τετάρτη Ἀπάτη. αἱ
first Unbelief, the second, Unwholesome, the and third Disobedience, the an fourth Deceit. the
δὲ ἀκόλουθοι αὐτῶν καλοῦνται Λύπη, Πονηρία, Ἀσέλγεια, Ὁξυχολία, Ψεῦδος, Ἀφροσύνη,
and followers of them are called Sorrow, wickedness, Licentiousness, Anger, Falsehood, Folly,
Καταλαλία, Μῆσος. Ταῦτα τὰ ὄνόματα ὁ φορῶν τοῦ Θεοῦ δούλος τὴν βασιλείαν μὲν
Slander, Hatred. These the names the one bearing of the God slave the kingdom indeed
ὅψεται τοῦ Θεοῦ, εἰς αὐτὴν δὲ οὐκ εἰσελεύσεται. Οἱ λίθοι δέ, φημί, κύριε, οἱ ἐκ τοῦ βυθοῦ
shall see of the God, iton it but not he shall enter. The stones but, I say, sir, the out of the pit
ἡρμοσμένοι εἰς τὴν οἰκοδομὴν τίνες εἰσίν; Οἱ μὲν πρῶτοι, φησίν, οἱ τοῦ οἴ εἰς τὰ
having been fitted into the building what are they? The indeed first, he says, the ten the into the
θεμέλια τεθειμένοι, πρώτη γενεά· οἱ δὲ κε' δευτέρα γενεὰ ἀνδρῶν
foundations having been set, first generation; the and twenty five second generation of men
δικαίων· οἱ δὲ λε' προφῆται τοῦ Θεοῦ καὶ διάκονοι αὐτοῦ· οἱ δὲ μ'
righteous; the and thirty-five prophets of the God and ministrants of Him; the and forty
Ἀπόστολοι καὶ διδάσκαλοι τοῦ κηρύγματος τοῦ Υἱοῦ τοῦ Θεοῦ. Διατί οὖν, φημί,
Apostles and teachers of the proclamation ofthe Son of the God. Why then, I say,

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κύριε, αἱ παρθένοι καὶ τούτους τοὺς λίθους ἐπέδωκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου,
sir, the virgins also these the stones contributed into the building of the tower,
διενέγκασαι διὰ τῆς πύλης; Οὗτοι γάρ, φησί, πρῶτοι ταῦτα τὰ πνεύματα ἐφόρεσαν
having carried through of the gate? These for, he says, first one these the spirits having born
καὶ ὅλως ἀπ’ ἄλλήλων οὐκ ἀπέστησαν, οὔτε τὰ πνεύματα ἀπὸ τῶν ἀνθρώπων οὔτε οἱ
and wholly from of one another not they departed, neither the spirits from of the men nor the
ἄνθρωποι ἀπὸ τῶν πνεύματων, ἀλλὰ παρέμειναν τὰ πνεύματα αὐτοῖς μέχρι τῆς
men from of the spirits, but they remained with the spirit them until of the
κοιμήσεως αὐτῶν. Καὶ εἰ μὴ ταῦτα τὰ πνεύματα μετ’ αὐτῶν ἐσχήκεισαν, οὐκ ἂν
sleep of them. And except these the spirits with of them they had not
εὔχροστοι γεγόνεισαν τῇ οἰκοδομῇ τοῦ πύργου τούτου.
useful had they been for the building of the tower of this.

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"Ἐτι μοι, φημί, κύριε, δήλωσον. Τί, φησίν, ἐπιζητεῖς; Διατί, φημί, κύριε, οἱ λίθοι
Still to me, I say, sir, let you explain. What, he say, are you seeking after? Why, I say, sir, the stones
ἐκ τοῦ βυθοῦ ἀνέβησαν καὶ εἰς τὴν οἰκοδομὴν τοῦ πύργου ἐτέθησαν, πεφορηκότες τὰ
from of the pit came up and into the building of the tower they were placed, having borne the
πνεύματα ταῦτα; Ἀνάγκην, φησίν, εἶχον δι’ ὕδατος ἀναβῆναι, ἵνα
spirits these? Of necessity, he says, they were having through water to ascend, that
ζωοποιηθῶσιν· οὐκ ἡδύναντο γάρ ἄλλως εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ,
they may be made alive; not possible for otherwise to enter into the kingdom of the God,
εἰ μὴ τὴν νέκρωσιν ἀπέθεντο τὴς ζωῆς αὐτῶν τῆς προτέρας. "Ἐλαβον οὖν καὶ
except the mortification they put aside of the life of them of the former. They received then also
οὗτοι οἱ κεκοιμημένοι τὴν σφραγῖδα τοῦ Υἱοῦ τοῦ Θεοῦ καὶ εἰσῆλθον εἰς τὴν βασιλείαν
these the having slept the seal of the Son of the God and enter into the kingdom
τοῦ Θεοῦ· πρὶν γάρ, φησί, φορέσαι τὸν ἄνθρωπον τὸ "Ονομα τοῦ Υἱοῦ τοῦ Θεοῦ, νεκρός
of the God; before for, he says, bears the man the Name of the Son of the God, dead
ἐστιν· ὅταν δὲ λάβῃ τὴν σφραγῖδα, ἀποτίθεται τὴν νέκρωσιν καὶ ἀναλαμβάνει
he is; when but he should receive the seal, he puts aside the mortification and takes up
τὴν ζωήν. Ἡ σφραγὶς οὖν τὸ ὕδωρ ἐστίν· εἰς τὸ ὕδωρ οὖν καταβαίνουσι νεκροὶ καὶ
the life. The seal then the water it is; into the water then they descend dead ones and
ἀναβαίνουσι ζῶντες. Κάκείνοις οὖν ἐκηρύχθη ἡ σφραγὶς αὕτη καὶ ἐχρήσαντο αὐτῇ, ἵνα
they ascend living ones. To those ones then was heralded the seal that and they proclaimed it, that
εἰσέλθωσιν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Διατί, φημί, κύριε, καὶ οἱ μὲν λίθοι μετ’ αὐτῶν
they might enter into the kingdom of the God. Why, I say, sir, also the forty stones with of them
ἀνέβησαν ἐκ τοῦ βυθοῦ, ἥδη ἐσχηκότες τὴν σφραγῖδα; "Οτι, φησίν, οὗτοι οἱ Ἀπόστολοι
ascend out of the pit, already having received the seal? Because, he says, these the Apostles
καὶ οἱ διδάσκαλοι οἱ κηρύξαντες τὸ "Ονομα τοῦ Υἱοῦ τοῦ Θεοῦ, κοιμηθέντες ἐν δύναμει
and the teachers the having heralded the Name of the Son of the God, having died in power
καὶ πίστει τοῦ Υἱοῦ τοῦ Θεοῦ ἐκήρυξαν καὶ τοῖς προκεκοιμημένοις καὶ αὐτοὶ
and faith of the Son of the God they preached and to the having been put to sleep also themselves
ἔδωκαν αὐτοῖς τὴν σφραγῖδα τοῦ κηρύγματος. Κατέβησαν οὖν μετ’ αὐτῶν εἰς τὸ ὕδωρ
they gave to them the seal of the preaching. They went down then with of them into the water
καὶ πάλιν ἀνέβησαν· ἀλλ’ οὗτοι μὲν ζῶντες κατέβησαν καὶ ζῶντες ἀνέβησαν· ἐκεῖνοι
and again they came up; but these indeed alive went down and alive went up; those ones

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δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν, ζῶντες δὲ ἀνέβησαν. Διὰ τούτων οὖν but the before having been put to sleep dead went down, alive but came up. By of these then ἐζωοποιήθησαν καὶ ἐπέγνωσαν τὸ Ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ διὰ τοῦτο καὶ they were made alive and they discovered the Name of the Son of the God; through this also συνανέβησαν μετ' αὐτῶν, καὶ συνηρμόσθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, καὶ they came up together with of them, and they were fitted into the building of the tower, and ἀλατόμητοι συνῳδομήθησαν· ἐν δικαιοσύνῃ γάρ ἐκοιμήθησαν καὶ ἐν μεγάλῃ ἀγνείᾳ· uncut they were built together; in righteousness for they were put to sleep and in great purity; μόνον δὲ τὴν σφραγίδα ταύτην οὐκ εἶχον. "Ἐχεις οὖν καὶ τὴν τούτων ἐπίλυσιν. only but the seal of this one not they were having. You have then also of these explanation. "Ἐχω, φημί, κύριε.
I have, I say, sir.

17

Νῦν οὖν, κύριε, περὶ τῶν ὄρέων μοι δήλωσον· διατί ἄλλαι καὶ ἄλλαι εἰσὶν αἱ ἴδεαι Now then, sir, about of the mountains to me let you explain; why various and diverse are the forms καὶ ποικίλαι; Ἀκουε, φησί, τὰ ὅρη ταῦτα τὰ δώδεκα φυλαί εἰσιν αἱ κατοικοῦσαι ὅλον τὸν colours? Listen, he says, the mountains these the twelve tribes are which inhabit whole the κόσμον. Ἐκηρύχθη οὖν εἰς ταύτας ὁ Υἱὸς τοῦ Θεοῦ διὰ τῶν Ἀποστόλων. Διατί δὲ ποικίλα world. Was preached then to these the Son of the God by of the Apostles. Why but various καὶ ἄλλη καὶ ἄλλη ἴδεα ἔστι τὰ ὅρη, δήλωσόν μοι, κύριε. Ἀκουε, φησίν, αἱ δώδεκα φυλαὶ also one and another form are the mountains, explain to me, sir. Listen, he, says, the twelve tribes αὗται αἱ κατοικοῦσαι ὅλον τὸν κόσμον δώδεκα ἔθνη εἰσί· ποικίλα δέ εἰσι τῇ φρονήσει καὶ τῷ these the inhabiting whole the earth twelve nations are; diverse and are the prudence and the νοΐ· οἷα οὖν εἶδες τὰ ὅρη ποικίλα, τοιαῦταί εἰσι καὶ τούτων αἱ understanding; such as then you saw the mountains diverse, such as these are also of these the ποικιλίαι τοῦ νοὸς τῶν ἔθνῶν καὶ ἡ φρόνησις. Δηλώσω δέ σοι καὶ ἐνὸς diversities of the minds of the nations and the understanding. I will explain and to you also one ἑκάστου τὴν πρᾶξιν. Πρῶτον, φημί, κύριε, τοῦτο δήλωσον, διατί οὕτω ποικίλα ὄντα τὰ of each the action. First, I say, sir, this let you explain, why thus diverse being the ὅρη, εἰς τὴν οἰκοδομὴν ὅταν ἐτέθησαν οἱ λίθοι αὐτῶν, μιᾷ χρόᾳ ἐγένοντο mountains, into the building when they were placed the stones of them, one colour they became λαμπροί, ὡς καὶ οἱ ἐκ τοῦ βυθοῦ ἀναβεβηκότες λίθοι; "Οτι, φησί, πάντα τὰ ἔθνη τὰ ὑπὸ radiant, as also the out of the pit having come up stones? Because, he says, all the nations the under τὸν οὐρανὸν κατοικοῦντα, ἀκούσαντα καὶ πιστεύσαντα ἐπὶ τῷ Ὄνόματι ἐκλήθησαν of the heaven dwelling, having heard and having believed on the Name were calleed τοῦ Υἱοῦ τοῦ Θεοῦ. Λαβόντες οὖν τὴν σφραγίδα μίαν φρόνησιν ἔσχον καὶ ἔνα νοῦν, of the Son of the God. Having received the the seal one understanding they had and one mind, καὶ μία πίστις αὐτῶν ἐγένετο καὶ μία ἀγάπη, καὶ τὰ πνεύματα τῶν παρθένων μετὰ τοῦ and one faith of them became also one love, and the spirits of the virgins with of the ὄνόματος ἐφόρεσαν· διὰ τοῦτο ἡ οἰκοδομὴ τοῦ πύργου μιᾷ χρόᾳ ἐγένετο λαμπρὰ ὡς name they bore, by this the building of the tower one colour became radiant as ὁ ἥλιος. Μετὰ δὲ τὸ εἰσελθεῖν αὐτοὺς ἐπὶ τὸ αὐτὸ καὶ γενέσθαι ἐν σῶμα τινὲς ἐξ αὐτῶν the sun. After and the to enter them upon the same also they became one body certain out of them ἐμίσανταν ἔαυτοὺς καὶ ἐξεβλήθησαν ἐκ τοῦ γένους τῶν δικαίων καὶ πάλιν ἐγένοντο, defiled themselves and they were rejected from of the race of the righteous and again became,

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οῖοι πρότερον ἡσαν, μᾶλλον δὲ καὶ χείρονες.
such as before they were, rather but also worse.

18

Πῶς, φημί, κύριε, ἐγένοντο χείρονες, Θεὸν ἐπεγνωκότες; Ὁ μὴ γινώσκων, φησί, Θεὸν
How, I say, sir, became they worse, God having known? He not knowing, he says, God
καὶ πονηρευόμενος ἔχει κολασίν τινα τῆς πονηρίας αὐτοῦ, ὁ δὲ Θεὸν ἐπιγνοὺς
and doing evil has a correction certain of the wickedness of him, he but God having known
οὐκέτι ὀφείλει πονηρεύεσθαι, ἀλλ' ἀγαθοποιεῖν. Ἐὰν οὖν ὁ ὀφείλων ἀγαθοποιεῖν
no longer ought to do evil, but to do good. If then he ought to do good
πονηρεύηται, οὐ δοκεῖ πλείονα πονηρίαν ποιεῖν παρὰ τὸν μὴ γινώσκοντα τὸν Θεόν;
should do evil, not he appearsd greater evil to do compared to the one not knowing the God?
Διὰ τοῦτο οἱ μὴ ἐγνωκότες Θεὸν καὶ πονηρευόμενοι κεκριμένοι εἰσὶν εἰς θάνατον, οἱ
Through this the not having known God and doing evil having been judged are for death, the
δὲ τὸν Θεὸν ἐγνωκότες καὶ τὰ μεγαλεῖα αὐτοῦ ἑωρακότες καὶ πονηρευόμενοι δισσῶς
but the God having known and the mighty works of Him having seen and are doing evil twofold
κολασθήσονται καὶ ἀποθανοῦνται εἰς τὸν αἰῶνα. Οὕτως οὖν καθαρισθήσεται ἡ Ἑκκλησία
they will be chastised and they shall die into the age. Thus then will be cleansed the Church
τοῦ Θεοῦ. Ὡς δὲ εἶδες ἐκ τοῦ πύργου τοὺς λίθους ἡρμένους καὶ παραδεδομένους τοῖς
of the God. As and you saw out of the tower the stones rejected and having been delivered to the
πνεύμασι τοῖς πονηροῖς καὶ ἐκεῖθεν ἐκβληθέντας· καὶ ἔσται ἐν σῶμα τῶν
spirits the evil and from there having been cast away; also they will be one body of the
κεκαθαριμένων, ὃσπερ καὶ ὁ πύργος ἐγένετο ὡς ἐξ ἐνὸς λίθου γεγονὼς μετὰ τὸ
having been cleansed, as also the tower became as from one stone became after the
καθαρισθῆναι αὐτόν· οὕτως ἔσται καὶ ἡ Ἑκκλησία τοῦ Θεοῦ μετὰ τὸ καθαρισθῆναι αὐτὴν
to be cleansed it; thus will be also the Church of the God after the to be cleansed it
καὶ ἀποβληθῆναι τοὺς πονηροὺς καὶ ὑποκριτὰς καὶ βλασφήμους καὶ διψύχους καὶ
and to be rejected the wicked and hypocrites and blasphemers and double-minded and
πονηρευομένους ποικίλαις πονηρίαις. Μετὰ τὸ τούτους ἀποβληθῆναι ἔσται ἡ Ἑκκλησία
doing evil of various wickedness. After the these to be cast away shall be the Church
τοῦ Θεοῦ ἐν σῶμα, μία φρόνησις, εἷς νοῦς, μία πίστις, μία ἀγάπη· καὶ τότε ὁ Υἱὸς τοῦ Θεοῦ
of the God, one body, one purpose, one mind, one faith, one love; and then the Son of God
ἀγαλλιάσεται καὶ εὐφρανθήσεται ἐν αὐτοῖς ἀπειληφώς τὸν λαὸν αὐτοῦ καθαρόν.
will rejoice exceedingly and will be cheered by them having received the people of him spotless.
Μεγάλως, φημί, κύριε, καὶ ἐνδόξως πάντα ἔχει. Ἔτι, φημί, κύριε, τῶν ὄρέων ἐνὸς ἐκάστου
Great, I say, sir, and glorious all things are. Still, I say, sir, of the mountains one of each
δήλωσόν μοι τὴν δύναμιν καὶ τὰς πράξεις, ἵνα πᾶσα ψυχὴ πεποιθυῖα ἐπὶ τὸν Κύριον
explain to me the power and the actions, that every soul having trusted upon the Lord
ἀκούσασα δοξάσῃ τὸ μέγα καὶ θαυμαστὸν καὶ ἐνδοξὸν Ὄνομα αὐτοῦ. Ἀκουε, φησί,
having heard may glorify the great and marvellous and glorious Name of Him. Hear, he says,
τῶν ὄρέων τὴν ποικιλίαν καὶ τῶν δώδεκα ἐθνῶν.
of the mountains the diversity and of the twelve nations.

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19

Ἐκ τοῦ πρώτου ὄρους τοῦ μέλανος οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ἀποστάται καὶ From of the firstmountain of the black the having believed such as these are; apostates and βλάσφημοι εἰς τὸν Κύριον καὶ προδόται τῶν δούλων τοῦ Θεοῦ. Τούτοις δὲ μετάνοια οὐκ blasphemers against the Lord and betrayers of the slaves of the God. To these but repentance not ἔστι, θάνατος δὲ ἔστι, καὶ διὰ τοῦτο καὶ μέλανές εἰσι· καὶ γὰρ τὸ γένος αὐτῶν ἄνομόν ἔστιν. is, death but is, and through this also black they are; also for the race of the lawless it is.

Ἐκ δὲ τοῦ δευτέρου ὄρους τοῦ ψιλοῦ οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ύποκριταὶ καὶ From and of the second mountain of the bare the having believed such as these are; hypocrites and διδάσκαλοι πονηρίας. Καὶ οὗτοι οὖν τοῖς προτέροις ὅμοιοι εἰσι, μὴ ἔχοντες καρπὸν teachers of wickedness. And these then to the former like are, not having fruit δικαιοσύνης· ὡς γὰρ τὸ ὄρος αὐτῶν ἄκαρπον, οὔτω καὶ οἱ ἄνθρωποι οἱ τοιοῦτοι ὄνομα of righteousness; as for the mountain of them fruitless; so also the men the such as these a name μὲν ἔχουσιν, ἀπὸ δὲ τῆς πίστεως κενοί εἰσι καὶ οὐδεὶς ἐν αὐτοῖς καρπὸς ἀληθείας. Τούτοις indeed having, from and of the faith empty are and not one among them fruit of truth. To these οὖν μετάνοια κεῖται, ἐὰν ταχὺ μετανοήσωσιν· ἐὰν δὲ βραδύνωσι, μετὰ τῶν then repentance possible, if quickly they should repent; if but they should be slow, with of the προτέρων ἔσται ὁ θάνατος αὐτῶν. Διατί, φημί, κύριε, τούτοις μετάνοιά ἔστι, τοῖς δὲ former will be the death of them. Why, I say, sir, to these repentance it is, to the but πρώτοις οὐκ ἔστι; Παρὰ τι γὰρ αἱ αὐταὶ αἱ πράξεις αὐτῶν εἰσί. Διὰ τοῦτο, φησί, τούτοις former not it is? Near any for the same the actions of them are. Though this, he says, to these μετάνοια κεῖται, ὅτι οὐκ ἐβλασφήμησαν τὸν Κύριον αὐτῶν οὐδὲ ἐγένοντο προδόται τῶν repentance possible, for not the blasphemed the Lord of them nor became betrayers of the δούλων τοῦ Θεοῦ· διὰ δὲ τὴν ἐπιθυμίαν τοῦ λήμματος ὑπεκρίθησαν καὶ ἐδίδαξεν ἔκαστος slaves of the God; by but the desire of the possession hypocrites and taught each one κατὰ τὰς ἐπιθυμίας τῶν ἀνθρώπων τῶν ἀμαρτανόντων. Άλλὰ τίσουσι δίκην τινά· according to the desires of the men of the sinning. But they will pay a price certain; κεῖται δὲ αὐτοῖς μετάνοια διὰ τὸ μὴ γενέσθαι αὐτοὺς βλασφήμους μηδὲ προδότας. possible but to them repentance through the not to be them blasphemers nor betrayers.

20

Ἐκ δὲ τοῦ ὄρους τοῦ τρίτου τοῦ ἔχοντος ἀκάνθας καὶ τριβόλους οἱ πιστεύσαντες From and of the mountain of the third of the having thorns and thistles the having believed τοιοῦτοί εἰσιν. Ἔξ αὐτῶν οἱ μὲν πλούσιοι, οἱ δὲ πραγματείαις πολλαῖς ἐμπεφυρμένοι. such as these are. Fromof them the indeed rich, the but by businesses many having been defiled. Οἱ μὲν τριβόλοι εἰσιν οἱ πλούσιοι, αἱ δὲ ἄκανθαι οἱ ἐν ταῖς πραγματείαις ταῖς ποικίλαις The indeed thistles are the rich, the but thorns the by the the businesses the various ἐμπεφυρμένοι. Οὔτοι οὖν, οἱ ἐν πολλαῖς καὶ ποικίλαις πραγματείαις ἐμπεφυρμένοι, οὐ having been defiled. These then, the by many and various businesses having been defiled, not κολλῶνται τοῖς δούλοις τοῦ Θεοῦ, ἀλλ᾽ ἀποπλανῶνται πνιγόμενοι ὑπὸ τῶν πράξεων they adhere to the slaves of the God, but wander off having been sullied by of the transactions αὐτῶν· οἱ δὲ πλούσιοι δυσκόλως κολλῶνται τοῖς δούλοις τοῦ Θεοῦ, φοβούμενοι, μή τι of them; the and rich with difficulty adhere to the slaves of the God, fearing, not something αἰτισθῶσιν ὑπ’ αὐτῶν· οἱ τοιοῦτοι οὖν δυσκόλως εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ should be asked by of them; the such then with difficulty will enter into the kingdom of the

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Θεοῦ. Ὦσπερ γὰρ ἐν τριβόλοις γυμνοῖς ποσὶ περιπατεῖν δύσκολόν ἔστιν, οὕτω καὶ τοῖς God. Just as for among thistles with bare feet to walk difficult it is, so also to the τοιούτοις δύσκολόν ἔστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Άλλὰ τούτοις πᾶσι such as these difficult it is into the kingdom of the God to enter. But to these all μετάνοιά ἔστι, ταχινὴ δέ, ἵν' ὁ τοῖς προτέροις χρόνοις οὐκ εἰργάσαντο νῦν ἀναδράμωσιν repentance is, quickly but, that which to the former times not worked now should go back ταῖς ἡμέραις καὶ ἀγαθόν τι ποιήσωσιν. Ἐὰν οὖν μετανοήσωσι καὶ ἀγαθόν τι ποιήσωσι, the days and good some they should do. If then they should repent and good some should do, ζήσονται τῷ Θεῷ· ἐὰν δὲ ἐπιμείνωσι ταῖς πράξεσιν αὐτῶν, παραδοθήσονται ταῖς they shall live to the God; if but they should stay in the deeds of them, they will be given over to the γυναιξὶν ἑκείναις, αἵτινες αὐτοὺς θανατώσουσιν. women those, who them will put to death.

21

Ἐκ δὲ τοῦ τετάρτου ὄρους τοῦ ἔχοντος βοτάνας πολλάς, τὰ μὲν ἐπάνω τῶν βοτανῶν From and of the fourth mountain of the having herbage much, the indeed upper of the herbs χλωρά, τὰ δὲ πρὸς ταῖς ρίζαις ξηρά, τινὲς δὲ καὶ ἀπὸ τοῦ ἥλιου ξηραινόμεναι, οἱ green, the but about the roots withered, some and also by of the sun being scorched, the πιστεύσαντες τοιούτοι εἰσιν οἱ μὲν δίψυχοι, οἱ δὲ τὸν Κύριον ἔχοντες ἐπὶ τὰ having believed such as these are; the indeed double-minded, the and the Lord having upon the χείλη, ἐπὶ τὴν καρδίαν δὲ μὴ ἔχοντες. Διὰ τοῦτο τὰ θεμέλια αὐτῶν ξηρά ἔστι καὶ lips, upon the heart but not having. Through this the foundations of them dried up are and δύναμιν μὴ ἔχοντα, καὶ τὰ ρήματα αὐτῶν μόνα ζῶσι, τὰ δὲ ἔργα αὐτῶν νεκρά ἔστιν. Οἱ strength not having, and the words of them alone are living, the but works of them dead is. The τοιούτοι οὔτε ζῶσιν οὔτε τεθνήκασιν. "Ομοιοι οὖν εἰσὶ τοῖς διψύχοις· καὶ γὰρ οἱ of such as these neither alive nor have died. Like then are the double-minded; also for the δίψυχοι οὔτε χλωροί εἰσιν οὔτε ξηροί· οὔτε γὰρ ζῶσιν οὔτε τεθνήκασιν. "Ωσπερ γὰρ double-minded neither green are nor withered; neither for alive nor they have died. Like as for αὗται αἱ βοτάναι ἥλιον ἰδοῦσαι ἐξηράνθησαν, οὕτω καὶ οἱ δίψυχοι, ὅταν θλῖψιν them the herbage sun having seen are parched, so also the double-minded, whenever affliction ἀκούσωσι, διὰ τὴν δειλίαν αὐτῶν εἰδωλολατροῦσι καὶ τὸ "Ονομα ἐπαισχύνονται they may hear, through the timidity of them they idol-worship and the Name they are ashamed τοῦ Κυρίου αὐτῶν. Οἱ τοιούτοι οὖν οὔτε ζῶσιν οὔτε τεθνήκασιν. Άλλὰ καὶ οὗτοι ἐὰν of the Lord of them. The such persons then neither living nor have died. But also these if ταχὺ μετανοήσωσιν, δυνήσονται ζῆσαι· ἐὰν δὲ μὴ μετανοήσωσιν, ἥδη quickly they should repent, will be able to live; if but not they should repent, already παραδεδομένοι εἰσὶ ταῖς γυναιξὶ ταῖς ἀποφερομέναις τὴν ζωὴν αὐτῶν. having been given over they are to the women the carrying off the life of them.

22

Ἐκ δὲ τοῦ ὄρους τοῦ πέμπτου τοῦ ἔχοντος βοτάνας χλωρὰς καὶ τραχέος ὄντος οἱ From and of the mountain of the fifth of the having herbage green and rugged being the πιστεύσαντες τοιούτοι εἰσὶ πιστοὶ μέν, δυσμαθεῖς δὲ καὶ αὐθάδεις καὶ ἑαυτοῖς having believed such as these are; faithful indeed, slow in learning and also stubborn and themselves

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ἀρέσκοντες, θέλοντες πάντα γινώσκειν, καὶ οὐδὲν ὄλως γινώσκουσι, διὰ τὴν αὐθάδειαν
pleasing, wishing all things to know, and nothing at all knowing, on account of the wilfulness
αὐτῶν ταύτην ἀπέστη ἀπ' αὐτῶν ἡ σύνεσις, καὶ εἰσῆλθεν εἰς αὐτοὺς ἀφροσύνη μωρά.
of them of this departed from of them the understanding, and entered into them senseless folly.
Ἐπαινοῦσι δὲ ἑαυτοὺς ὡς σύνεσιν ἔχοντας καὶ θέλουσιν ἐθελοδιδάσκαλοι εἶναι, ἄφρονες
Approving and themselves as sagacity having and wishing teachers to be, senseless
ὄντες. Διὰ ταύτην οὖν τὴν ὑψηλοφροσύνην πολλοὶ ἐκενώθησαν ὑψοῦντες ἑαυτούς.
being. On account of this then the haughtiness many became vain exalting themselves;
μέγα γὰρ δαιμόνιόν ἔστιν ἡ αὐθάδεια καὶ ἡ κενὴ πεποίθησι· ἐκ τούτων οὖν πολλοὶ¹
great for demon it is the stubbornness and the empty boldness; out of these then many
ἀπεβλήθησαν, τινὲς δὲ μετενόησαν καὶ ἐπίστευσαν καὶ ὑπέταξαν ἑαυτοὺς τοῖς ἔχουσι
were rejected, some but repented and believed and subjected themselves to the having
σύνεσιν, γνόντες τὴν ἑαυτῶν ἀφροσύνην. Καὶ τοῖς λοιποῖς δὲ τοῖς τοιούτοις
understanding, knowing the of themselves foolishness. Also to the rest and to the such as these
κεῖται μετάνοια· οὐκ ἐγένοντο γὰρ πονηροί, μᾶλλον δὲ μωροί καὶ ἀσύνετοι. Οὗτοι οὖν ἐὰν
possible repentance; not were they for wicked, rather but foolish and wireless. These then if
μετανοήσωσι, ζήσονται τῷ Θεῷ· ἐὰν δὲ μὴ μετανοήσωσι, κατοικήσουσι μετὰ τῶν
they should repent, they will live to the God; if but not they should repent, they will live with of the
γυναικῶν τῶν πονηρευομένων εἰς αὐτούς.
women of the bringing wickedness into them.

23

Οἱ δὲ ἐκ τοῦ ὄρους τοῦ ἕκτου τοῦ ἔχοντος σχισμάς μεγάλας καὶ μικρὰς καὶ ἐν ταῖς
The and from of the mountain of the sixth of the having clefts great and small and in the
σχισμαῖς βοτάνας μεμαραμένας πιστεύσαντες τοιοῦτοί εἰσιν. Οἱ μὲν τὰς σχισμάς τὰς
clefts herbage having been wasted having believed such as these are. The indeed clefts the
μικρὰς ἔχοντες, οὗτοί εἰσιν οἱ κατ' ἀλλήλων ἔχοντες, καὶ ἀπὸ τῶν καταλαλιῶν
small having, these are the against each other having, and by of the slanders
ἑαυτῶν μεμαραμένοι εἰσὶν ἐν τῇ πίστει· ἀλλὰ μετενόησαν ἐκ τούτων πολλοί.
by them having been wasted in the faith; but repented out of them many.
Καὶ οἱ λοιποὶ δὲ μετανοήσουσιν, ὅταν ἀκούσωσι μου τὰς ἐντολάς· μικραὶ γὰρ
Also the rest and will repent, whenever they may hear of me the commandments; small for
αὐτῶν εἰσιν οἱ καταλαλιαί, καὶ ταχὺ μετανοήσουσιν. Οἱ δὲ μεγάλας ἔχοντες σχισμάς,
of them are the slanders, and quickly they will repent. The but great having clefts,
οὗτοι παράμονοι εἰσι ταῖς καταλαλιαῖς αὐτῶν καὶ μνησικακοὶ γίνονται μηνιῶντες
these relentless they are in the slanders of them and vengeful they become against¹
ἀλλήλοις· οὗτοι οὖν ἀπὸ τοῦ πύργου ἀπερέριφησαν καὶ ἀπεδοκιμάσθησαν τῆς
each other; these then from of the tower having been thrown away and were rejected of the
οἰκοδομῆς αὐτοῦ. Οἱ τοιοῦτοι οὖν δυσκόλως ζήσονται. Εἰ ὁ Θεὸς καὶ ὁ Κύριος ἡμῶν ὁ
building of it. The such ones then with difficulty they will live. If the God and the Lord of us He
πάντων κυριεύων καὶ ἔχων πάσης τῆς κτίσεως αὐτοῦ τὴν ἔξουσίαν οὐ μνησικακεῖ τοῖς
of all ruling and having of all of the creation of Him the authority not bears malice to the
ἔξομολογουμένοις τὰς ἀμαρτίας αὐτῶν, ἀλλ' ἵλεως γίνεται, ἄνθρωπος φθαρτὸς ὃν
confessing the sins of them, but merciful becomes, man perishable being

1 Greek word obscure.

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καὶ πλήρης ἀμαρτιῶν ἀνθρώπῳ μησικακεῖ ὡς δυνάμενος ἀπολέσαι ἢ σῶσαι αὐτόν;
and full of sins man bear malice against as if able to destroy or to save him?
Λέγω δὲ ὑμῖν, ὁ ἄγγελος τῆς μετανοίας, "Οσοι ταύτην ἔχετε τὴν αἵρεσιν
I say and to you, the angel of the repentance, As many as of this have the inclination
ἀπόθεσθε αὐτὴν καὶ μετανήσατε, καὶ ὁ Κύριος ιάσεται ὑμῶν τὰ πρότερα ἀμαρτήματα,
let you put aside it and let you repent, and the Lord will heal of you the former sins
ἔὰν καθαρίσητε ἐαυτοὺς ἀπὸ τούτου τοῦ δαιμονίου· εἰ δὲ μή, παραδοθήσεσθε αὐτῷ
if you should cleanse yourselves from of this of the demon; if but not, you will be given over to him
εἰς θάνατον.
for death.

24

Ἐκ δὲ τοῦ ἑβδόμου ὕρους, ἐν ᾧ βοτάναι χλωραὶ καὶ ἰλαραί, καὶ ὅλον τὸ ὄρος
From and of the seventh mountain, in which herbage green and bright, and whole the mountain
εὐθηνοῦν καὶ πᾶν γένος κτηνῶν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἐνέμοντο τὰς βοτάνας ἐκ
thriving and every kind of cattle and the birds of the heaven were eating the herbages from
τούτῳ τῷ ὄρει, καὶ αἱ βοτάναι, ἃς ἐνέμοντο, μᾶλλον εὐθαλεῖς ἐγίνοντο, οἱ
this the mountain, and the pastures, on which they were feeding, more abundant became, the
πιστεύσαντες τοιοῦτοι εἰσι. Πάντοτε ἀπλοῖ καὶ ἄκακοι καὶ μακάριοι ἐγίνοντο,
having believed such as these are. Always simple and harmless and blessed they were being,
μηδὲν κατ' ἀλλήλων ἔχοντες, ἀλλὰ πάντοτε ἀγαλλιώμενοι ἐπὶ τοῖς δούλοις τοῦ Θεοῦ
nothing against each other having, but always rejoicing exceedingly over the slaves of the God
καὶ ἐνδεδυμένοι τὸ πνεῦμα τὸ ἄγιον τούτων τῶν παρθένων καὶ πάντοτε
and having been clothed with the spirit the holy of these of the virgins and always
σπλάγχνον ἔχοντες ἐπὶ πάντα ἀνθρώπον, καὶ ἐκ τῶν κόπων αὐτῶν παντὶ ἀνθρώπῳ
pity having upon every man, and from of the labour of them to every man
ἔχορήγησαν ἀνονειδίστως καὶ ἀδιστάκτως. Οἱ οὖν Κύριος ἴδων τὴν ἀπλότητα αὐτῶν
ministering without reproach and without hesitation. The then Lord seeing the simplicity of them
καὶ πᾶσαν νηπιότητα ἐπλήθυνεν αὐτοὺς ἐν τοῖς κόποις τῶν χειρῶν αὐτῶν καὶ
and all meekness increased them in the works of the hands of them and
ἔχαρίτωσεν αὐτοὺς ἐν πάσῃ πράξει αὐτῶν. Λέγω δὲ ὑμῖν τοῖς τοιούτοις οὓσιν ἐγὼ ὁ
showed grave to them in all acts of them. I say and to you to the such as these being I the
ἄγγελος τῆς μετανοίας, Διαμείνατε τοιοῦτοι, καὶ οὐκ ἔξαλειφθήσεται τὸ σπέρμα
angel of the repentance, Let you continue such as these, and not will be blotted out the seed
ὑμῶν ἔως αἰώνος· ἐδοκίμασε γὰρ ὑμᾶς ὁ Κύριος καὶ ἐνέγραψεν ὑμᾶς εἰς τὸν ἀριθμὸν τὸν
of you until age; tested for you the Lord and inscribed you into the number the
ἡμέτερον, καὶ ὅλον τὸ σπέρμα ὑμῶν κατοικήσει μετὰ τοῦ Υἱοῦ τοῦ Θεοῦ· ἐκ γὰρ τοῦ
our, and whole the seed of you will dwell with of the Son of the God; from for of the n
Πνεύματος αὐτοῦ ἐλάβετε.
Spirit of Him you received.

25

Ἐκ δὲ τοῦ ὕρους τοῦ ὀγδόου, οὗ ἦσαν αἱ πολλαὶ πηγαὶ καὶ πᾶσα ἡ κτίσις τοῦ
From and of the mountain of the eighth, where were the many fountains and all the creatures of the
Κυρίου ἐποτίζετο ἐκ τῶν πηγῶν, οἱ πιστεύσαντες τοιοῦτοι εἰσιν. Ἀπόστολοι καὶ
Lord were drinking out of the fountains, the having believed such as these are; Apostles and

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διδάσκαλοι οἱ κηρυξαντες εἰς ὅλον τὸν κόσμον καὶ οἱ διδάξαντες σεμνῶς καὶ ἀγνῶς
teachers the having preached to whole the world and the having taught solemnly and purely
τὸν λόγον τοῦ Κυρίου καὶ μηδὴν ὅλως νοσφισάμενοι εἰς ἐπιθυμίαν πονηράν, ἀλλὰ πάντοτε ἐν
the word of the Lord and not at all having turned away into desires evil, but always in
δικαιοσύνῃ καὶ ἀληθείᾳ πορπορευθέντες, καθὼς καὶ παρέλαβον τὸ Πνεῦμα τὸ Ἅγιον.
righteousness and truth having walked, according as also they received from the Spirit the Holy.
Τῶν τοιούτων οὖν ἡ πάροδος μετὰ τῶν ἀγγέλων ἔστιν.
Of the such as these then the entrance with of the angels is.

26

Ἐκ δὲ τοῦ ὄρους τοῦ ἐνάτου τοῦ ἐρημώδους, τοῦ τὰ ἐρπετὰ καὶ θηρία ἐν αὐτῷ
From and of the mountain of the ninth of the deserted, of the snakes and wild beasts in it
ἔχοντος τὰ διαφθείροντα τοὺς ἀνθρώπους, οἱ πιστεύσαντες τοιοῦτοι εἰσιν· οἱ μὲν τοὺς
having the things destroying the men, the having believed such as these are; the indeed the
σπίλους ἔχοντες διάκονοί εἰσι κακῶς διακονήσαντες καὶ διαρπάσαντες χηρῶν καὶ
stains having servants are badly having served and having plundered widows and
όρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἦσαν
orphans the livelihood also to themselves possessions having gained from of the service which
ἔλαβον διάκονησαι· ἐὰν οὖν ἐπιμείνωσι τῇ αὐτῇ ἐπιθυμίᾳ, ἀπέθανον καὶ οὐδεμίᾳ αὐτοῖς
they received to serve; if then they should remain by the same desire, they died and not a to them
ἐλπὶς ζωῆς· ἐὰν δὲ ἐπιστρέψωσι καὶ ἀγνῶς τελειώσωσι τὴν διακονίαν αὐτῶν,
hope of life; if but they should turn back and uprightly they should complete the service of them,
δυνήσονται ζῆσαι. Οἱ δὲ ἐψωριακότες, οὗτοι οἱ ἀρνησάμενοι εἰσι καὶ μὴ
they will be able to live. The but covered with scabs, these the having denied are and not
ἐπιστρέψαντες ἐπὶ τὸν Κύριον ἑαυτῶν, ἀλλὰ χερσωθέντες καὶ γενόμενοι
having turned about upon the Lord of themselves, but having been dried up and having become
ἐρημώδεις· μὴ κολλώμενοι τοῖς δούλοις τοῦ Θεοῦ, ἀλλὰ μονάζοντες ἀπολλύουσι τὰς
as a desert; not adhering to the slaves of the God, but being alone they utterly destroy the
ἑαυτῶν ψυχὰς. Ὡς γὰρ ἄμπελος ἐν φραγμῷ τινι καταλειφθεῖσα ἀμελείας
of themselves soul. As for a vine in a hedge certain having been abandoned in neglect
τυγχάνουσα καταφθείρεται καὶ ὑπὸ τῶν βοτανῶν ἐρημοῦται καὶ τῷ χρόνῳ ἀγρία
happens to be is destroyed and by of the herbage desolated and in the time wild
γίνεται, καὶ οὐκέτι εὔχρηστός ἐστι τῷ δεσπότῃ ἑαυτῆς, οὕτω καὶ οἱ τοιοῦτοι ἀνθρωποι
it becomes and more of use it is to the master of it, so also the such men
έαυτοὺς ἀπεγνώκασι καὶ γίνονται ἄχρηστοι τῷ Κυρίῳ ἑαυτῶν ἀγριωθέντες.
themselves have given up and become useless to the Lord themselves having been made wild.
Τούτοις οὖν μετάνοια γίνεται, ἐὰν μὴ ἐκ καρδίας εύρεθῶσιν ἡρνημένοι·
These ones then repentant may become, if not from heart they should be found having denied;
ἐὰν δὲ ἐκ καρδίας εύρεθῇ ἡρνημένος τις, οὐκ οἶδα, εἰ δύναται ζῆσαι. Καὶ τοῦτο
if but from heart should be found having denied any one; not I know, if he is able to live. And this
οὐκ εἰς ταύτας τὰς ἡμέρας λέγω, ἵνα τις ἀρνησάμενος μετάνοιαν λάβῃ·
not for these the days I say, in order that anyone having denied repentance may receive;
ἀδύνατον γάρ ἐστι σωθῆναι τὸν μέλλοντα νῦν ἀρνεῖσθαι τὸν Κύριον ἑαυτοῦ· ἀλλ'
impossible for it is to be saved the being about now to deny the Lord of himself; but
ἐκείνοις τοῖς πάλαι ἡρνημένοις δοκεῖ κεῖσθαι μετάνοια. Εἴ τις οὖν μέλλει
to those to the long ago having denied seems possible repentance. If anyone then intends

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μετανοεῖν, ταχινὸς γενέσθω πρὶν τὸν πύργον ἀποτελεσθῆναι· εἰ δὲ μή, ὑπὸ τῶν
to repent, quickly let it happen before the tower to be finished; if but not, by of the
γυναικῶν καταφθαρήσεται εἰς θάνατον. Καὶ οἱ κολοβοί, οὗτοι δόλιοι εἰσι καὶ
women he will be destroyed into death. And the incomplete ones, these deceitful are and
κατάλαλοι· καὶ τὰ θηρία, ἂ εἶδες εἰς τὸ ὄρος, οὗτοί εἰσιν. Ὅσπερ γὰρ τὰ
slanderers; and the wild beasts, which you saw in the mountain, these ones are. Just as for the
θηρία διαφθείρει τῷ έαυτῶν ἵψα τὸν ἄνθρωπον καὶ ἀπολλύει, οὕτω καὶ τοιούτων
wild beasts destroy by the of themselves poison the man also kill, so also of such
ἄνθρωπων τὰ ρήματα διαφθείρει τὸν ἄνθρωπον καὶ ἀπολλύει. Οὗτοι οὖν κολοβοί εἰσιν
men the sayings destroy the man and ruin. These then cut away are
ἀπὸ τῆς πίστεως αὐτῶν διὰ τὴν πρᾶξιν, ἦν ἔχουσιν ἐν έαυτοῖς· τινὲς δὲ μετενόησαν
from of the faith of them by the deeds, which they are having in themselves; certain but repented
καὶ ἐσώθησαν. Καὶ οἱ λοιποὶ οἱ τοιοῦτοι ὅντες δύνανται σωθῆναι, ἐὰν μετανοήσωσιν.
and they were saved. And the rest the such as these being are able to be saved, if the should repent;
ἐὰν δὲ μὴ μετανοήσωσιν, ἀπὸ τῶν γυναικῶν ἐκείνων, ὃν τὴν δύναμιν ἔχουσιν,
if but not they should repent, by of the women those, whom the power having.
ἀποθανοῦνται.
they will die.

27

Ἐκ δὲ τοῦ ὄρους τοῦ δεκάτου οὗ ἥσαν δένδρα σκεπάζοντα πρόβατά τινα, οἱ
From and of the mountain of the tenth where were trees sheltering sheep certain, the
πιστεύσαντες τοιοῦτοι εἰσιν· ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους
having believed such are; overseers and those hospitable, who welcome into the homes
έαυτῶν πάντοτε ὑπεδέξαντο τοὺς δούλους τοῦ Θεοῦ ἀτέρ ὑποκρίσεως· οἱ δὲ ἐπίσκοποι
of themselves always they opened to the slaves of the God without deceit; the and overseers
πάντοτε τοὺς ὑστερημένους καὶ τὰς χήρας τῇ διακονίᾳ ἔαυτῶν ἀδιαλείπτως ἐσκέπασαν
always the lesser ministers and the widows the servants of themselves incessantly they protect
καὶ ἀγνῶς ἀνεστράφησαν πάντοτε. Οὗτοι οὖν πάντες σκεπασθήσονται ὑπὸ τοῦ Κυρίου
and a holy engagement always. These then all shall be protected by of the Lord
διαπαντός. Οἱ οὖν ταῦτα ἐργασάμενοι ἔνδοξοί εἰσι παρὰ τῷ Θεῷ καὶ ἥδη ὁ
for ever. The then these things having worked held in esteem are before the God and already the
τόπος αὐτῶν μετὰ τῶν ἀγγέλων ἐστίν, ἐὰν ἐπιμείνωσιν ἔως τέλους λειτουργοῦντες
place of the with of the angels is, if they should remain until end serving
τῷ Κυρίῳ.
the Lord.

28

Ἐκ δὲ τοῦ ὄρους τοῦ ἑνδεκάτου, οὗ ἥσαν δένδρα καρπῶν πλήρη, ἄλλοις καὶ ἄλλοις
From and of the mountain of the eleventh, where were trees of fruits full, in various kinds of
καρποῖς κεκοσμημένα, οἱ πιστεύσαντες τοιοῦτοι εἰσιν. Οἱ παθόντες ὑπὲρ τοῦ Ὄνόματος
fruits having been arrayed, the having believed such are. The having suffered for of the Name
τοῦ Υἱοῦ τοῦ Θεοῦ, οἵ καὶ προθύμως ἐπαθον ἐξ ὅλης τῆς καρδίας καὶ παρέδωκαν τὰς
of the Son of the God, which also readily suffered out of whole of the heart and gave over the

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ψυχὰς αὐτῶν. Διατί οὖν, φημί, κύριε, πάντα μὲν τὰ δένδρα καρποὺς ἔχει, τινὲς δὲ ἐξ lives of them. Why then, I say, sir, all indeed the trees fruits have, certain but out αὐτῶν καρποὶ εὐειδέστεροι εἰσιν; Ἀκουε, φησίν, ὅσοι ποτὲ ἔπαθον διὰ τὸ of them fruits more fair are? Listen, he says, as many as at one time were suffering for the "Ονομα, ἐνδοξοί εἰσι παρὰ τῷ Θεῷ, καὶ πάντων αἱ ἀμαρτίαι ἀφηρέθησαν, ὅτι Name, honourable are before of the God, and of all the sins were remitted, because ἔπαθον διὰ τὸ "Ονομα τοῦ Υἱοῦ τοῦ Θεοῦ. Διατί δὲ οἱ καρποὶ αὐτῶν they were suffering on account of the Name of the Son of the God. Why and the fruits of them ποικίλοι εἰσιν, τινὲς δὲ ὑπερέχοντες, ἄκουε. "Οσοι, φησίν, ἐπ' ἔξουσίαν ἀχθέντες in variety are, certain but superior, listen. As many as, he says, before authority having been brought ἐξητάσθησαν καὶ οὐκ ἡρνήσαντο, ἀλλ' ἔπαθον προθύμως, οὗτοι μᾶλλον ἐνδοξότεροι having been examined and not denied, but were suffering willingly, these exceedingly esteemed εἰσι παρὰ τῷ Κυρίῳ· τούτων ὁ καρπός ἐστιν ὁ ὑπερέχων. "Οσοι δὲ δειλοὶ καὶ ἐν δισταγμῷ are with the Lord; of these the fruit is the superior. All but cowardly and in uncertainty ἐγένοντο καὶ ἐλογίσαντο ἐν ταῖς καρδίαις αὐτῶν, πότερον ἀρνήσονται ἢ ὁμολογήσουσι, becoming and considered in the hearts of them, whether the will deny or will confess, καὶ ἔπαθον, τούτων οἱ καρποὶ ἐλάττους εἰσίν, ὅτι ἀνέβη ἐπὶ τὴν καρδίαν αὐτῶν ἡ and were suffering, of these the fruits worse are, because went up upon the heart of them the βουλὴ αὐτῆς πονηρὰ γάρ ή βουλὴ αὐτῆς, ἵνα δοῦλος Κύριον ἴδιον ἀρνήσηται. determination this; evil for the determination this, that a slave Lord own should deny. Βλέπετε οὖν ύμεις οἱ ταῦτα βουλευόμενοι, μήποτε ἡ βουλὴ αὐτῆς διαμείνῃ ἐν ταῖς Let beware then you the these things deliberating, lest the determination this should remain in the καρδίαις ύμῶν καὶ ἀποθάνητε τῷ Θεῷ. Υμεῖς δὲ οἱ πάσχοντες ἔνεκεν τοῦ Ὄνόματος hearts of you and you should die to the God. You and the suffering on account of the Name δοξάζειν ὀφείλετε τὸν Θεόν, ὅτι ἀξιούς ύμᾶς ἤγκαστο ὁ Θεός, ἵνα τοῦτο τὸ "Ονομα to glorify ought the God, because worthy you deemed the God, that this the Name βαστάζητε καὶ πᾶσαι ύμῶν αἱ ἀμαρτίαι ἰαθῶσιν. Οὐκοῦν μακαρίζετε ἑαυτούς· ἀλλὰ you might bear and all of you the sins should be healed. Surely then let you bless yourselves; but δοκεῖτε ἔργον μέγα πεποιηκέναι, ἐὰν τις ύμῶν διὰ τὸν Θεόν πάθη. let you think a work great to have done, if any of you on account of the God should suffer. Ζωὴν ύμῖν ὁ Κύριος χαρίζεται, καὶ οὐ νοεῖτε· αἱ γάρ ἀμαρτίαι ύμῶν κατεβάρησαν, καὶ Life to you the Lord grants, and not you apprehend, the for sins of you burden, and εἰ μὴ πεπόνθατε ἔνεκεν τοῦ Ὄνόματος Κυρίου, διὰ τὰς ἀμαρτίας ύμῶν τεθνήκειτε except you have suffered on account of the Name of Lord, through the sins of you you would die ἀν τῷ Θεῷ. Ταῦτα ύμῖν λέγω τοῖς διστάζουσι περὶ ἀρνήσεως ἢ ὁμολογήσεως· to the God. These things to you I say to the doubting about denial or confession; ὁμολογεῖτε, ὅτι Κύριον ἔχετε, μήποτε ἀρνούμενοι παραδοθήσησθε εἰς δεσμωτήριον. let you acknowledge, that Lord you have, lest denying you are given over into prison. Εἴ τὰ ἔθνη τοὺς δούλους αὐτῶν κολάζουσιν, ἐὰν τις ἀρνήσηται τὸν κύριον ἑαυτοῦ, τί If the nations the slaves of them chastise, if anyone should deny the lord of him, what δοκεῖτε ποιήσει ὁ Κύριος ύμῖν, ὃς ἔχει πάντων τὴν ἔξουσίαν; Ἀρατε τὰς βουλὰς ταύτας you think will do the Lord of you, who has of all the authority? Let you reject the counsels these ἀπὸ τῶν καρδιῶν ύμῶν, ἵνα διαπαντὸς ζήσητε τῷ Θεῷ. from of the hearts of you, that continually you may live to the God.

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Ἐκ δὲ τοῦ ὄρους τοῦ δωδεκάτου τοῦ λευκοῦ οἱ πιστεύσαντες τοιοῦτοί εἰσιν· From and of the mountain of the twelfth of the white the having believed such as these are; ὡς νήπια βρέφη εἰσίν, οἵς οὐδεμία κακία ἀναβαίνει ἐπὶ τὴν καρδίαν οὐδὲ ἔγνωσαν, as infant babes are, in which nothing evil comes up upon the heart of them nor they knew, τί ἔστι πονηρία, ἀλλὰ πάντοτε ἐν νηπιότητι διέμειναν. Οἱ τοιοῦτοι οὖν ἀδιστάκτως what is wickedness, but always in childhood remained. The such as these then undoubtedly κατοικήσουσιν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὅτι ἐν οὐδενὶ πράγματι ἐμίαναν τὰς ἐντολὰς dwell in the kingdom of the God, because in not one deed they stained the commandments τοῦ Θεοῦ, ἀλλὰ μετὰ νηπιότητος διέμειναν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν ἐν τῇ of the God, but with childishness they remained all the days of the life of them in the αὐτῇ φρονήσει. "Οσοι οὖν διαμενεῖτε, φησί, καὶ ἔσεσθε ὡς τὰ βρέφη, κακίαν μὴ ἔχοντες, same mind. All then will continue, he says, and shall be as the babe, evil not having, πάντων τῶν προειρημένων ἐνδοξότεροι ἔσεσθε· πάντα γάρ τὰ βρέφη ἐνδοξά of all of the having been afore mentioned more esteemed shall be; all for the babes esteemed ἔστι παρὰ τῷ Θεῷ καὶ πρῶτα παρ' αὐτῷ. Μακάριοι οὖν ύμεῖς, ὅσοι ἂν ἀρνητε ἀφ' is by the God and first by Him. Blessed then you, all who should reject from ἑαυτῶν τὴν πονηρίαν, ἐνδύσησθε δὲ τὴν ἀκακίαν· πρῶτοι πάντων ζήσεσθε τῷ Θεῷ. of yourselves the wickedness, should put on and the guilessness; first of all you will live to the God. Μετὰ τὸ συντελέσαι αὐτὸν τὰς παραβολὰς τῶν ὀρέων λέγω αὐτῷ, Κύριε, νῦν μοι After the to complete him the parables of the mountains I say to him, Sir, now to me δήλωσον περὶ τῶν λίθων τῶν ἡρμένων ἐκ τοῦ πεδίου καὶ εἰς τὴν οἰκοδομὴν explain about of the stones of the having been taken from of the plain and into the building τεθειμένων ἀντὶ τῶν λίθων τῶν ἡρμένων ἐκ τοῦ πύργου, καὶ τῶν having been placed instead of the stones of the having been taken from of the tower, and of the στρογγύλων τῶν τεθέντων εἰς τὴν οἰκοδομὴν, καὶ τῶν ἔτι στρογγύλων ὄντων. spherical ones of the having been set into the building, and of the still around being.

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"Ἀκουε, φησί, καὶ περὶ τούτων πάντων. Οἱ λίθοι οἱ τοῦ πεδίου ἡρμένοι καὶ Hear, he says, also about of these of all. The stones the of the plain having been removed and τεθειμένοι εἰς τὴν οἰκοδομὴν τοῦ πύργου ἀντὶ τῶν ἀποβεβλημένων, αἱ ρίζαι εἰσὶ having been placed into the building of the tower instead of the having been rejected, the roots are τοῦ ὄρους τοῦ λευκοῦ. Ἐπεὶ οὖν οἱ πιστεύσαντες, ἐκ τοῦ ὄρους τοῦ λευκοῦ πάντες of the mountain of the white. Since then the having believed, out of the mountain of the white all ἄκακοι εύρεθησαν, ἐκέλευσεν ὁ Κύριος τοῦ πύργου τούτους ἐκ τῶν ρίζῶν τοῦ guileless having been found, ordered the Lord of the tower those from of the roots of the ὄρους τούτου βληθῆναι εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἔγνω γάρ, ὅτι, ἐὰν ἀπέλθωσιν mountaint of this to be cast into the building of the tower; He knew for, that, if they should go εἰς τὴν οἰκοδομὴν τοῦ πύργου οἱ λίθοι οὗτοι, διαμενοῦσι λαμπροὶ καὶ οὐδεὶς αὐτῶν into the building of the tower the stone these, will continue radiant and not one of them μελανήσει. Quodsi de ceteris montibus adieisset, necesse habuisset would be blackened. If about the rest to mountains he had attended, necessary he had rurus visitare eam turrem atque purgare. Hi autem omnes candidi inventi sunt, again to visit that tower and to purify. These were everyone white found they were,

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πιστεύσαντες καὶ οἱ μέλλοντες πιστεύειν· ἐκ τοῦ αὐτοῦ γὰρ γένους εἰσίν. Μακάριον having believed and the being destined to believe; from of the same for race they are. Blessed τὸ γένος τοῦτο, ὅτι ἄκακόν ἐστιν. Ἀκουε νῦν καὶ περὶ τῶν λίθων τῶν στρογγύλων καὶ the race this, for innocent it is. Hear now also about of the stone of the spherical and λαμπρῶν. Καὶ αὐτοὶ πάντες ἐκ τοῦ ὄρους τοῦ λευκοῦ εἰσίν. Audi autem, quare radiant. Also these all from of the mountain of the white are. Hear moreover why rotundi sunt reperti. Divitiae suae eos pusillum obscuraverunt a veritate atque round they were found. Riches their them a little they obscured from truth and obfuscaverunt, a deo vero nunquam recesserunt, nec ullum verbum malum processit they clouded, from god true never they withdrew, nor single word evil it proceeded de ore eorum, sed omnis aequitas et virtus veritatis. Horum ergo mentem cum from mouth their, but all justice and virtue of truth. Of these therefore mind with vidisset dominus posse eos veritati favere, bonos quoque permanere, he had seen lord could them to truth they favoured, good also to continue, iussit opes eorum circumcidi, non enim in totum eorum tolli, he commanded wealth of them diminished, not for entirely from them to be taken away, ut possint aliquid boni facere de eo, quod eis relictum est, et so they might be able somewhat good deeds to do from it, which to them left is, and vivent deo, quoniam ex bono genere sunt. Ideo ergo pusillum they will live to god, because from good stock they are. So accordingly a little circumcisi sunt et positi sunt in structuram turris huius. circumscribed they were and placed they were in structure tower of this.

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Ceteri vero, qui adhuc rotundi remanserunt neque aptati sunt in eam The rest but, which thus far round they remained and not fitted they were in that structuram, quia nondum acceperunt sigillum, repositi sunt suo loco; structure, because not yet they received seal, restored they were to their place; valde enim rotundi reperti sunt. Oportet autem cumcidi hoc exceedingly because round found they were. It is necessary now (diminished?) this saeculum ab illis et vanitates opum suarum, et tunc convenient race from these things and vanities of wealth theirs, and then they will assemble in dei regnum. Necesse est enim eos intrare in dei regnum; hoc enim in of god kingdom. Necessary it is for them to enter in of god kingdom; this for genus innocuum benedixit dominus. Ex hoc ergo genere non intercidet quisquam. race harmless he blessed lord. From this therefore race not he will perish anyone. Etenim licet quis eorum temptatus a nequissimo diabolo aliquid deliquerit, Even though who of them was tempted by most evil devil someone he will offend, cito recurret ad dominum suum. Felices vos iudico omnes, ego nuntius soon he will return to lord his. Happy you I judge all, I messenger paenitentiae, quicumque estis innocentes sicut infantes, quoniam pars vestra bona of repentance, whoever you are blameless just as infants, because part yours good est et honorata apud deum. Dico autem omnibus, vobis, quicumque sigillum hoc is and honourable before god. I say moreover to all, to you, whoever seal this

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accepistis, simplicitatem habere neque offensarum memores esse neque in you will accept, simplicity to have and not of offences you remember to be and not in malitia vestra permanere aut in memoria offensarum amaritudinis, in unum quemque wickedness yours to remain or in memory of offences of sorrow, in one everyone spiritum fieri et has malas scissuras permediare ac tollere a vobis, ut spirit be made and these wicked divisions (by mediating?) and to remove from you, so dominus pecorum gaudeat de his. Χαρήσεται δέ, ἐὰν πάντα ύγιη εύρεθῇ, lord of sheep may rejoice of this. He will rejoice and, if all sound should be found, καὶ μὴ διαπεπτωκότα ἔξ αὐτῶν. Ἐὰν δὲ εύρεθῇ τινα ἔξ αὐτῶν διαπεπτωκότα, and not has fallen away out of them. If and He should find certain from of them has fallen away, οὐαὶ τοῖς ποιμέσιν ἔσται. Ἐὰν δὲ καὶ αὐτοὶ οἱ ποιμένες εύρεθῶσι woe to the shepherds will be. If and also themselves the shepherds should be found διαπεπτωκότες, τί ἔροῦσι τῷ Δεσπότῃ τοῦ ποιμνίου; "Οτι ἀπὸ τῶν προβάτων have fallen away, what will they say to the Master of the sheep? Because by of the flocks διέπεσαν; Οὐ πιστευθήσονται ἀπιστον γάρ πρᾶγμα ἔστι ποιμένα ὑπὸ they were set upon? Not they will be believed; groundless for a deed it is a shepherd by προβάτων παθεῖν τι μᾶλλον δὲ κολασθήσονται διὰ τὸ ψεῦδος αὐτῶν. flocks to suffer any one; rather but they will be punished on account of the falsehood of them. Et ego sum pastor, et validissime oportet me de vobis reddere rationem. And I I am shepherd, and strongest it behoves me of you to return account.

32

Remediate ergo vos, dum adhuc turris aedificatur. Dominus habitat in viris Heal therefore you all, while still tower is being built. Lord he dwells in men amantibus pacem; ei enimvero pax cara est; a litigiosis vero et perditis lovers of peace; to him surely peace beloved it is; from disputed but and desperately malitiae longe abest. Reddite igitur ei spiritum integrum, sicut accepistis. wicked far away he is absent. Return then to him spirit whole, just as you received. Si enim dederis fulloni vestimentum novum integrum idque integrum iterum If for you will give to fuller garment new whole this whole again vis recipere, fullo autem scissum tibi illud reddet, recipies you wish to get back, fuller however torn to you it he will give back, you will take back illud? Nonne statim scandesces et eum convicio persequeris, dicens: Vestimentum that? Would not at once (become angry) and him abuse you pursue, saying: Garment integrum tibi dedi; quare scidisti illud et inutile redegisti? Et whole to you I gave; how you have torn that and useless you have rendered? And propter scissuram, quam in eo fecisti, in usu esse non potest. Nonne haec on account of tearing, which in it you have done, in use it is not he can. Would not these omnia verba dices fulloni ergo et de scissura, quam in vestimento tuo all words you will say to fuller therefore and about tear, which in garment your fecerit? Si sic igitur tu doles de vestimento tuo et quereris, he will have made? If thus then you you grieve about garment your and you lament, quod non illud integrum recipias, quid putas dominum tibi facturum, qui because not that whole you receive, what you think lord to you he will do, who spiritum integrum tibi dedit, et tu eum totum inutilem redegisti, ita ut in spirit whole to you he gave, and you he entire useless you have rendered, so that in

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nullo usu esse possit domino suo? Inutilis enim esse coepit usus eius, not any use it is may he be able to to the lord its own? Useless for it is it began use its cum sit corruptus a te. Nonne igitur dominus spiritus eius propter hoc with it is corrupted from you. Would not therefore lord spirit his on account of this factum tuum morte te adficiet? Plane, inquam, omnes eos, deed of yours death you he will bring about? Beyond a doubt, I say, all those, quoscumque invenerit in memoria offendarum permanere, adficiet. as many as he will find in remembrance of offences to remain, he will bring about. Clementiam, inquit, eius calcare nolite, sed potius honorificate eum, quod tam patiens Mercy, he says, his to trample do not, but rather you honour him, because so patient est ad delicta vestra et non est sicut vos. Agite enim paenitentiam utilem vobis. he is toward failures your and not is just as you. Pursue for repentance useful to you.

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Ταῦτα πάντα τὰ προγεγραμμένα ἐγὼ ὁ Ποιμὴν ὁ ἄγγελος τῆς μετανοίας ἔδειξα These things all the having been afore written I the Shepherd the angel of the repentance showed καὶ ἐλάλησα τοῖς δούλοις τοῦ Θεοῦ. Ἐὰν πεισθῆτε αὐτοῖς καὶ ἀκούσητε τῶν ρήμάτων and spoke to the slaves of the God. If you should obey them and should listen of the words μου καὶ πορευθῆτε ἐν αὐτοῖς καὶ κατορθώητε τὰς ὁδούς ὑμῶν, ζῆσαι δύνασθε. Ἐὰν δὲ of me and should walk in them and should rectify the ways of you, to live you are able. If but παραμείνητε τῇ δολιότητι καὶ μνησικακίᾳ, οὐδεὶς τῶν τοιούτων ζήσει you should remain in the wickedness and remembrances of wrongs, not one of the such ones will τῷ Θεῷ. Ταῦτα πάντα παρ’ ἐμοῦ ἔδει λαληθῆναι λελάληται ὑμῖν. Λέγει μοι to the God. These things all by of me it is needful to be said has been said to you. He says to me ὁ Ποιμὴν, Πάντα με ἐπηρώτησας; Ναί, φημί, κύριε. Τί ὅτι, φησίν, οὐκ ἐπηρώτησας περὶ the Shepherd, All things me you consulted? Yes, I say, sir. Why the, he say, not you enquired about τῶν τύπων τῶν λίθων τῶν ἀπεληλυθότων εἰς τὴν οἰκοδομήν, ὃν ἔξεπληρώσαμεν; of the forming of the stones of the having gone into the building, of which we filled up? Ἐπελαθόμην, φημί, κύριε. Ἀκουε νῦν, φησί, περὶ αὐτῶν οὗτοί εἰσιν οἱ νῦν ἀκούσαντες I forgot, I say, sir. Hear now, he says about of them; these are the now having heard τῶν ἐντολῶν μου καὶ μετανοήσαντες ἐξ ὅλης καρδίας αὐτῶν, καὶ ἐπεὶ εἶδεν ὁ of the commandments of Me and repented from whole heart of them, and when saw the Κύριος τὴν μετάνοιαν αὐτῶν καλὴν καὶ καθαρὰν καὶ δυναμένους παραμεῖναι ἐν τῇ Lord the repentance of them good and pure and they being able to continue in the μετανοίᾳ αὐτῶν, ἐκέλευσεν τὰς ἀμαρτίας αὐτῶν τὰς προτέρας ἔξαλειφθῆναι. Οἱ γὰρ repentance of them, He ordered the sins of them the former to be obliterated. The for τύποι οὗτοι αἱ ἀμαρτίαι αὐτῶν ἥσαν. Ἐξωμαλίσθησαν οὖν εἰς τὸ μηκέτι φαίνεσθαι forms these the sins of them were. They were smoothed out then for the no more to appear αὐτάς. them.