Ο Ποιμην [του Ερμά] † THE SHEPHERD (OF HERMAS)

INTRODUCTION

The Greek and English texts here presented are based on those published in: "*The Apostolic Fathers, Volume 2*. Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912)." These were gleaned from the Scaife Viewer website (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a separate file, as also the Greek text of Lightfoot's transcription. Significant differences between the published Lake texts and Lightfoot's are noted. On the sources/provenance of the texts presented, and their accuracy, please refer to the notes in this document.

The *Shepherd* is a valuable book and was considered canonical by some of the early Church Fathers. The Shepherd in the book is the divine teacher, who communicates to Hermas (the narrator), either by precept or by allegory, the lessons that are to be disseminated for the instruction of the Church.

The significant extant manuscripts are as follows:

1. The Greek *Codex Sinaiticus* (4th Century, contains 1:1–31:6).
2. The Greek *Codex Athous Grigoriou 96* (14th Century, 1:1–107:2).
3. *Papyrus Bodmer 38* (early 5th Century, contains 1:1–21:4).
4. *Papyrus Michigan 129* (3rd Century, 51:8–82:1).
5. Two *Oxyrhynchus Papyri*, containing Parable 2, vv. 4–10 and Parable 10, 3:2–5.
6. *Berlin Papyrus 5513* (Parable 2, vv. 7–10 & Parable 4, vv. 2–5) and *Berlin Papyrus 6789* (Parable 8, vv. 1–12).
7. The *Vetus Latina* or *Vulgata*, the earliest translation of the Greek and the most complete witness, dating from *circa* 200 CE.
8. The *Palatine* Latin Translation (*Codex Vaticanus Palatine 150*) dating from the early 5th Century.
9. An Ethiopic translation.
10. Some fragmentary Coptic translations.

AUTHORSHIP AND DATES

The Muratorian Fragment identifies the author as Hermas, the brother of Pius I (Bishop of Rome, *circa* 140–155 CE); some suggest that he is the same Hermas mentioned by Paul in his *Letter to the Romans* (Rm 16:14, written in 57 or 58 CE) but this seems unlikely, as he would have had to have been something like 70 years (or more) older than his brother. Most scholars and early commentators date the work to the early part of the 2nd Century but others suggest a date as early as 90 CE.

Ποιμην 1 (Ὅρασις α′ 1)

1 Ὁ θρέψας με πέπρακέν με Ῥόδῃ τινὶ εἰς Ῥώμην. μετὰ πολλὰ ἔτη ταύτην ἀνεγνωρισάμην καὶ ἠρξάμην αὐτὴν ἀγαπᾶν ὡς ἀδελφήν. 2 μετὰ χρόνον τινὰ λουομένην εἰς τὸν ποταμὸν τὸν Τίβεριν εἶδον καὶ ἐπέδωκα αὐτῇ τὴν χεῖρα καὶ ἐξήγαγον αὐτὴν ἐκ τοῦ ποταμοῦ. ταύτης οὖν ἰδὼν τὸ κάλλος διελογιζόμην ἐν τῇ καρδίᾳ μου λέγων· Μακάριος ἤμην, εἰ τοιαύτην γυναῖκα εἶχον καὶ τῷ κάλλει καὶ τῷ τρόπῳ. μόνον τοῦτο ἐβουλευσάμην, ἕτερον δὲ οὐδὲ ἕν. 3 μετὰ χρόνον τινὰ πορευομένου μου εἰς Κώμας καὶ δοξάζοντος τὰς κτίσεις τοῦ θεοῦ, ὡς μεγάλαι καὶ ἐκπρεπεῖς καὶ δυναταί εἰσιν, περιπατῶν ἀφύπνωσα. καὶ πνεῦμά με ἔλαβεν καὶ ἀπήνεγκέ με δι' ἀνοδίας τινός, δι' ἧς ἄνθρωπος οὐκ ἐδύνατο ὁδεῦσαι· ἦν δὲ ὁ τόπος κρημνώδης καὶ ἀπερρηγὼς ἀπὸ τῶν ὑδάτων. διαβὰς οὖν τὸν ποταμὸν ἐκεῖνον ἦλθον εἰς τὰ ὁμαλὰ καὶ τιθῶ τὰ γόνατα καὶ ἠρξάμην προσεύχεσθαι τῷ κυρίῳ καὶ ἐξομολογεῖσθαί μου τὰς ἁμαρτίας. 4 προσευχομένου δέ μου ἠνοίγη ὁ οὐρανός, καὶ βλέπω τὴν γυναῖκα ἐκείνην, ἣν ἐπεθύμησα, ἀσπαζομένην με ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἑρμᾶ χαῖρε. 5 βλέψας δὲ εἰς αὐτὴν λέγω αὐτῇ· Κυρία, τί σὺ

THE SHEPHERD 1 (VISION 1-1)

1 He who brought me up sold me to a certain Rhoda at Rome. After many years, I made her acquaintance again and began to love her as a sister. 2 After some time, I saw her bathing in the river Tiber; and I gave her my hand and helped her out of the river. When I saw her beauty, I reflected in my heart and said, "I should be happy if I had a wife of such beauty and character." This was my only thought, and no other, no, not one. 3 After some time, while I was going to Cumae and glorifying the creation of God, for its greatness and splendour and might; as I walked along, I became sleepy. And a spirit seized me and took me away through a certain pathless district, through which a man could not walk, but the ground was precipitous and broken up by the streams of water. So, I crossed that river and came to the level ground and knelt down and began to pray to the Lord and to confess my sins. 4 Now, while I was praying, the Heaven was opened and I saw that woman whom I had desired greeting me out of the Heaven and saying, "Hail, Hermas." 5 And I looked at her, and said to her, "Lady, what are you doing here?" And she answered me,

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SHEPHERD OF HERMAS 1

1 For *Ῥόδῃ τινὶ*, *Codex Athous* and the *Vulgata* have *Ῥόδῃ γυναῖκά τινὶ*, and then omit the mention of her name.

2 In place of *δὲ οὐδὲ ἕν*, Lightfoot ends with *δὲ οὐδέν*.

3 Lightfoot emends *Κώμας* (following *Codex Athous* and the *Latin MSS*) to *Κούμας* (*Cumae*); it is probable that *Cumae* is the meaning but it is possible that *Κώμας* is original. Or, *πορευομένου ... εἰς κωμας* may means the same as the Italian "*Villeggiatura*" ('summer holiday in the country').

4 Lightfoot lacks the comma after *ἐπεθύμησα*.

5 Throughout his work, Lightfoot capitalises *Κύριον* (and its derivative forms) when the title is used of God.

ὧδε ποιεῖς; ἡ δὲ ἀπεκρίθη μοι· Ἀνελήμφθην, ἵνα σοῦ τὰς ἁμαρτίας ἐλέγξω πρὸς τὸν κύριον. 6 λέγω αὐτῇ· Νῦν σύ μου ἔλεγχος εἶ; Οὔ, φησίν, ἀλλὰ ἄκουσον τὰ ῥήματα, ἃ σοι μέλλω λέγειν. ὁ θεὸς ὁ ἐν τοῖς οὐρανοῖς κατοικῶν καὶ κτίσας ἐκ τοῦ μὴ ὄντος τὰ ὄντα καὶ πληθύνας καὶ αὐξήσας ἕνεκεν τῆς ἁγίας ἐκκλησίας αὐτοῦ ὀργίζεταί σοι, ὅτι ἥμαρτες εἰς ἐμέ. 7 ἀποκριθεὶς αὐτῇ λέγω· Εἰς σὲ ἥμαρτον; ποίῳ τόπῳ ἢ πότε σοι αἰσχρὸν ῥῆμα ἐλάλησα; οὐ πάντοτέ σε ὡς θεὰν ἡγησάμην; οὐ πάντοτέ σε ἐνετράπην ὡς ἀδελφήν; τί μου καταψεύδῃ, ὦ γύναι, τὰ πονηρὰ ταῦτα καὶ ἀκάθαρτα; 8 γελάσασά μοι λέγει· Ἐπὶ τὴν καρδίαν σου ἀνέβη ἡ ἐπιθυμία τῆς πονηρίας. ἢ οὐ δοκεῖ σοι ἀνδρὶ δικαίῳ πονηρὸν πρᾶγμα εἶναι, ἐὰν ἀναβῇ αὐτοῦ ἐπὶ τὴν καρδίαν ἡ πονηρὰ ἐπιθυμία; ἁμαρτία γέ ἐστιν, καὶ μεγάλη, φησίν. ὁ γὰρ δίκαιος ἀνὴρ δίκαια βουλεύεται. ἐν τῷ οὖν δίκαια βουλεύεσθαι αὐτὸν κατορθοῦται ἡ δόξα αὐτοῦ ἐν τοῖς οὐρανοῖς καὶ εὐκατάλλακτον ἔχει τὸν κύριον ἐν παντὶ πράγματι αὐτοῦ· οἱ δὲ πονηρὰ βουλευόμενοι ἐν ταῖς καρδίαις αὐτῶν θάνατον καὶ αἰχμαλωτισμὸν ἑαυτοῖς ἐπισπῶνται, μάλιστα οἱ τὸν αἰῶνα τοῦτον περιποιούμενοι καὶ γαυριῶντες ἐν τῷ πλούτῳ αὐτῶν καὶ μὴ ἀντεχόμενοι τῶν ἀγαθῶν τῶν μελλόντων. 9 μετανοήσουσιν αἱ ψυχαὶ αὐτῶν, οἵτινες οὐκ ἔχουσιν ἐλπίδα, ἀλλὰ ἑαυτοὺς ἀπεγνώκασιν καὶ τὴν ζωὴν

"I was taken up to accuse you of your sins before the Lord." 6 I said to her, "Are you now accusing me?" "No," she said, "but listen to the words that I am going to say to you. God who dwells in Heaven and created that which is out of that which is not, and increased and multiplied it, for the sake of his Holy Church, is angry with you because you sinned against me." 7 I answered and said to her, "Did I sin against you? In what place, or when did I speak an evil word to you? Did I not always look on you as a goddess? Did I not always respect you as a sister? Why do you charge me falsely. Lady, with these wicked and impure things?" 8 She laughed and said to me, "The desire of wickedness came up in your heart. Or do you not think that it is an evil deed for a righteous man if an evil desire come up in his heart? Yes, it is a sin," said she, "and a great one. For, the righteous man has righteous designs. While, then, his designs are righteous his repute stands fast in Heaven, and he finds the Lord ready to assist him in all his doings. But they who have evil designs in their hearts bring upon themselves death and captivity, especially those who obtain this world for themselves, and glory in their wealthy and do not lay hold of the good things which are to come. 9 Their hearts will repent; yet they have no hope but they have

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6 For '*Are you now accusing me*', Lightfoot has '*do you now convict me*'.

7 In place of *τόπῳ*, here following *Codex Sinaiticus* and the *Vulgata*, *Codex Athous* and the *Palatine* text have *τρόπῳ*.; Lightfoot has the latter and follows it with a Greek question mark. For *θεὰν*, *Codex Athous* has *θυγατέρα*.

8 Lightfoot lacks the comma after *πρᾶγμα εἶναι*.

9 Lightfoot opens his translation with, "*Their souls shall rue it*."

αὐτῶν. ἀλλὰ σὺ προσεύχου πρὸς τὸν θεόν, καὶ ἰάσεται τὰ ἁμαρτήματά σου καὶ ὅλου τοῦ οἴκου σου καὶ πάντων τῶν ἁγίων.

abandoned themselves and their life. But pray to God and he shall heal the sins of yourself, and of all your house, and of all the saints."

Ποιμην 2 (Ὅρασις α′ 2)

[1] Μετὰ τὸ λαλῆσαι αὐτὴν τὰ ῥήματα ταῦτα ἐκλείσθησαν οἱ οὐρανοί· κἀγὼ ὅλος ἤμην πεφρικὼς καὶ λυπούμενος. ἔλεγον δὲ ἐν ἐμαυτῷ· Εἰ αὕτη μοι ἡ ἁμαρτία ἀναγράφεται, πῶς δυνήσομαι σωθῆναι; ἢ πῶς ἐξιλάσομαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν μου τῶν τελείων; ἢ ποίοις ῥήμασιν ἐρωτήσω τὸν κύριον, ἵνα ἱλατεύσηταί μοι; [2] ταῦτά μου συμβουλευομένου καὶ διακρίνοντος ἐν τῇ κάρδίᾳ μου, βλέπω κατέναντί μου καθέδραν λευκὴν ἐξ ἐρίων χιονίνων γεγονυῖαν μεγάλην· καὶ ἦλθεν γυνὴ πρεσβῦτις ἐν ἱματισμῷ λαμπροτάτῳ, ἔχουσα βιβλίον εἰς τὰς χεῖρας, καὶ ἐκάθισεν μόνη καὶ ἀσπάζεταί με· Ἑρμᾶ, χαῖρε. κἀγὼ λυπούμενος καὶ κλαίων εἶπον· Κυρία, χαῖρε. [3] καὶ εἶπέν μοι· Τί στυγνός, Ἑρμᾶ; ὁ μακρόθυμος καὶ ἀστομάχητος, ὁ πάντοτε γελῶν, τί οὕτω κατηφὴς τῇ ἰδέᾳ καὶ οὐχ ἱλαρός; κἀγὼ εἶπον αὐτῇ· Ὑπὸ γυναικὸς ἀγαθωτάτης λεγούσης, ὅτι ἥμαρτον εἰς αὐτήν. [4] ἡ δὲ ἔφη· Μηδαμῶς ἐπὶ τὸν δοῦλον τοῦ θεοῦ τὸ πρᾶγμα τοῦτο. ἀλλὰ πάντως ἐπὶ τὴν καρδίαν σου ἀνέβη περὶ αὐτῆς. ἔστιν μὲν τοῖς δούλοις τοῦ θεοῦ ἡ τοιαύτη βουλὴ ἁμαρτίαν ἐπιφέρουσα· πονηρὰ γὰρ βουλὴ καὶ ἔκπληκτος εἰς πάνσεμνον πνεῦμα καὶ ἤδη δεδοκιμασμένον, ἐὰν ἐπιθυμήσῃ πονηρὸν ἔργον, καὶ μάλιστα Ἑρμᾶς ὁ ἐγκρατής, ὁ ἀπεχόμενος πάσης ἐπιθυμίας πονηρᾶς καὶ πλήρης πάσης ἁπλότητος καὶ ἀκακίας μεγάλης.

THE SHEPHERD 2 (VISION 1-2)

[1] After she had spoken these words, the Heavens were shut and I was all shuddering and in grief. And I began to say in myself, "If this sin is recorded against me, how can I be saved? Or how shall I propitiate God for my full-blown sins? Or with what words shall I ask the Lord to be forgiving unto me?" [2] While I was considering and doubting these things in my heart, I saw before me a great white chair made of snow-white wool; and there came an aged woman, in shining garments with a book in her hand, and she sat down alone and greeted me, "Hail, Hermas!" And I, in my grief and weeping, said, "Hail, Lady!" [3] And she said to me, "Why so gloomy, Hermas? You who are patient and good-tempered, and always laughing; why are you so downcast in appearance and not merry?" And I said to her, "Because of a most excellent lady, who says that I sinned against her." [4] And she said, "By no means let this thing happen to the servant of God; but, for all that, the thought did enter your heart concerning her. It is such a design as this that brings sin on the servants of God. For, it is an evil and mad purpose against a revered spirit and one already approved, if a man desires an evil deed, and especially if it be Hennas the temperate, who abstains from every evil desire and is full of all simplicity and great innocence.

SHEPHERD OF HERMAS 2

1 Throughout the book, Lightfoot capitalizes *Θεὸν* and it various derivates.
2 Lightfoot adds a comma after *ἐκάθισεν μόνη*.
3 In place of '*laughing*', Lightfoot has '*smiling*'.
4 Lightfoot adds a comma after *ἔκπληκτος*.

Ποιμην 3 (Ὅρασις α′ 3)

1 Ἀλλ᾽ οὐχ ἕνεκα τούτου ὀργίζεταί σοι ὁ θεός, ἀλλ᾽ ἵνα τὸν οἶκόν σου τὸν ἀνομήσαντα εἰς τὸν κύριον καὶ εἰς ὑμᾶς τοὺς γονεῖς αὐτῶν ἐπιστρέψῃς. ἀλλὰ φιλότεκνος ὢν οὐκ ἐνουθέτεις σου τὸν οἶκον, ἀλλὰ ἀφῆκες αὐτὸν καταφθαρῆναι, διὰ τοῦτό σοι ὀργίζεται ὁ κύριος· ἀλλὰ ἰάσεταί σου πάντα τὰ προγεγονότα πονηρὰ ἐν τῷ οἴκῳ σου· διὰ γὰρ τὰς ἐκείνων ἁμαρτίας καὶ ἀνομήματα σὺ κατεφθάρης ἀπὸ τῶν βιωτικῶν πράξεων. 2 ἀλλ᾽ ἡ πολυσπλαγχνία τοῦ κυρίου ἠλέησέν σε καὶ τὸν οἶκόν σου καὶ ἰσχυροποιήσει σε καὶ θεμελιώσει σε ἐν τῇ δόξῃ αὐτοῦ. σὺ μόνον μὴ ῥᾳθυμήσῃς, ἀλλὰ εὐψύχει καὶ ἰσχυροποίει σου τὸν οἶκον. ὡς γὰρ ὁ χαλκεὺς σφυροκοπῶν τὸ ἔργον αὐτοῦ περιγίνεται τοῦ πράγματος οὗ θέλει, οὕτω καὶ ὁ λόγος ὁ καθημερινὸς ὁ δίκαιος περιγίνεται πάσης πονηρίας. μὴ διαλίπῃς οὖν νουθετῶν σου τὰ τέκνα. οἶδα γάρ, ὅτι, ἐὰν μετανοήσουσιν ἐξ ὅλης καρδίας αὐτῶν, ἐνγραφήσονται εἰς τὰς βίβλους τῆς ζωῆς μετὰ τῶν ἁγίων. 3 μετὰ τὸ παῆναι αὐτῆς τὰ ῥήματα ταῦτα λέγει μοι· Θέλεις ἀκοῦσαί μου ἀναγινωσκούσης; λέγω κἀγώ· Θέλω, κυρία. λέγει μοι· Γενοῦ ἀκροατὴς καὶ ἄκουε τὰς δόξας τοῦ θεοῦ. ἤκουσα μεγάλως καὶ θαυμαστῶς, ὃ οὐκ ἴσχυσα μνημονεῦσαι· πάντα γὰρ τὰ ῥήματα ἔκφρικτα, ἃ οὐ δύναται ἄνθρωπος βαστάσαι. τὰ οὖν ἔσχατα ῥήματα ἐμνημόνευσα· ἦν γὰρ ἡμῖν σύμφορα καὶ

THE SHEPHERD 3 (VISION 1-3)

1 "But it is not for this that God is angry with you, but so you should convert your family, which has committed sin against the Lord, and against you, their parents. But, out of fondness for your children, you have not corrected your family but have allowed them to become fearfully corrupt. For this reason, the Lord is angry with you but he will heal all the past evils in your family; for, because of their sins and wickedness, have you been corrupted by the things of daily life. 2 But the great mercy of the Lord has had pity on you and on your family and will make you strong and will establish you in his glory; only do not be slothful but have courage and strengthen your family. For, as the smith, by hammering his work, overcomes the task that he desires, so also does the righteous discourse, repeated daily, overcome all wickedness. Do not cease, then, correcting your children; for, I know that, if they repent with all their heart, they will be inscribed in the books of life with the saints." 3 After these words of hers had finished, she said to me, "Would you like to hear me read aloud?" And I said, "I should like it, Lady." She said to me, "Be attentive, then, and hear the glory of God." I heard great and wonderful things that I cannot remember; for, all the words were frightful, such as a man cannot bear. However, I remembered the last words; for,

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SHEPHERD OF HERMAS 3

1 After *καταφθαρῆναι*, Lightfoot, following *Codex Athous* and the *Latin & Ethiopic MSS*, adds *δεινῶς*.

2 For *μετανοήσουσιν*, here following *Codex Sinaiticus*, *Codex Athous* has *μετανοήσωυσιν*.

3 Lightfoot lacks the comma after *θαυμαστῶς*.

ἥμερα· [4] Ἰδού, ὁ θεὸς τῶν δυνάμεων, ὃν ἀγαπῶ, δυνάμει κραταιᾷ καὶ τῇ μεγάλῃ συνέσει αὐτοῦ κτίσας τὸν κόσμον καὶ τῇ ἐνδόξῳ βουλῇ περιθεὶς τὴν εὐπρέπειαν τῇ κτίσει αὐτοῦ καὶ τῷ ἰσχυρῷ ῥήματι πήξας τὸν οὐρανὸν καὶ θεμελιώσας τὴν γῆν ἐπὶ ὑδάτων καὶ τῇ ἰδίᾳ σοφίᾳ καὶ προνοίᾳ κτίσας τὴν ἁγίαν ἐκκλησίαν αὐτοῦ, ἣν καὶ ηὐλόγησεν, ἰδού, μεθιστάνει τοὺς οὐρανούς, καὶ τὰ ὄρη καὶ τοὺς βουνοὺς καὶ τὰς θαλάσσας, καὶ πάντα ὁμαλὰ γίνεται τοῖς ἐκλεκτοῖς αὐτοῦ, ἵνα ἀποδῷ αὐτοῖς τὴν ἐπαγγελίαν, ἣν ἐπηγγείλατο μετὰ πολλῆς δόξης καὶ χαρᾶς, ἐὰν τηρήσωσιν τὰ νόμιμα τοῦ θεοῦ, ἃ παρέλαβον ἐν μεγάλῃ πίστει.

they were profitable for us and gentle: [4] "Behold, the God of the Powers, whom I love, by his mighty power, and by his great wisdom created the world, and by his glorious counsel surrounded his creation with beauty, and by his mighty word fixed the Heaven and founded the earth upon the waters, and by his own wisdom and forethought created his holy Church, which he also blessed – Behold, he changes the heavens, and the mountains, and the hills, and the seas, and all things are becoming smooth for his chosen ones, to give them the promise that he made with great glory and joy, if they keep the ordinances of God, which they received with great faith."

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[4] For ὃν ἀγαπῶ (as *Codex Sinaiticus*), Lightfoot, following the *Vulgata* (*qui invisibli*), has ὁ ἀοράτῳ; the *Palatine MSS* has '*qui omnia virtute sustentabili*' ('*in his pity and in his love*') but the text is clearly corrupt and cannot be restored with certainty.

Ποιμην 4 (Ὅρασις α′ 4)

[1]Ὅτε οὖν ἐτέλεσεν ἀναγινώσκουσα καὶ ἠγέρθη ἀπὸ τῆς καθέδρας, ἦλθαν τέσσαρες νεανίαι καὶ ἦραν τὴν καθέδραν καὶ ἀπῆλθον πρὸς τὴν ἀνατολήν. [2]προσκαλεῖται δέ με καὶ ἥψατο τοῦ στήθους μου καὶ λέγει μοι· Ἤρεσέν σοι ἡ ἀνάγνωσίς μου; καὶ λέγω αὐτῇ· Κυρία, ταῦτά μοι τὰ ἔσχατα ἀρέσκει, τὰ δὲ πρῶτα χαλεπὰ καὶ σκληρά. ἡ δὲ ἔφη μοι λέγουσα· Ταῦτα τὰ ἔσχατα τοῖς δικαίοις, τὰ δὲ πρῶτα τοῖς ἔθνεσιν καὶ τοῖς ἀποστάταις. [3]λαλούσης αὐτῆς μετ᾽ ἐμοῦ δύο τινὲς ἄνδρες ἐφάνησαν καὶ ἦραν αὐτὴν τῶν ἀγκώνων καὶ ἀπῆλθαν, ὅπου ἡ καθέδρα, πρὸς τὴν ἀνατολήν. ἱλαρὰ δὲ ἀπῆλθεν καὶ ὑπάγουσα λέγει μοι· Ἀνδρίζου, Ἑρμᾶ.

THE SHEPHERD 4 (VISION 1-4)

[1] So, when she had finished reading and rose from the chair, there came four young men, and they took up the chair and went away towards the East. [2] And she called me and touched my breast and said to me, "Did my reading please you?" And I said to her, "Lady, this last part pleases me but the first part was hard and difficult." And she said to me, "This last part is for the righteous, but the first part was for the heathen and the apostates." [3] While she yet spoke with me, two men appeared and took her by the arm and they went away towards the East, whither the chair had gone. But she went away cheerfully; and, as she went, said to me, "Play the man, Hermas."

SHEPHERD OF HERMAS 4

1 Lightfoot lacks the opening '*So*'.

2 For the 2 instances of *πρῶτα*, here following Lake, Lightfoot (following *Codex Athous*) has *πρότερα*; the *Vulgata* has '*priora*', and prototype was likely *πρῶτα*.

3 For *ὅπου ἡ καθέδρα*, Lightfoot reads *ὅπου καὶ ἡ καθέδρα*.

Ποιμην 5 (Ὅρασις β′ 1)

Ὅρασις β′

[1] Πορευομένου μου εἰς Κώμας κατὰ τὸν καιρόν, ὃν καὶ πέρυσι, περιπατῶν ἀνεμνήσθην τῆς περυσινῆς ὁράσεως, καὶ πάλιν με αἴρει πνεῦμα καὶ ἀποφέρει εἰς τὸν αὐτὸν τόπον, ὅπου καὶ πέρυσι. [2] ἐλθὼν οὖν εἰς τὸν τόπον τιθῶ τὰ γόνατα καὶ ἠρξάμην προσεύχεσθαι τῷ κυρίῳ καὶ δοξάζειν αὐτοῦ τὸ ὄνομα, ὅτι με ἄξιον ἡγήσατο καὶ ἐγνώρισέν μοι τὰς ἁμαρτίας μου τὰς πρότερον. [3] μετὰ δὲ τὸ ἐγερθῆναί με ἀπὸ τῆς προσευχῆς βλέπω ἀπέναντί μου τὴν πρεσβυτέραν, ἣν καὶ πέρυσιν ἑωράκειν, περιπατοῦσαν καὶ ἀναγινώσκουσαν βιβλαρίδιον, καὶ λέγει μοι· Δύνῃ ταῦτα τοῖς ἐκλεκτοῖς τοῦ θεοῦ ἀναγγεῖλαι; λέγω αὐτῇ· Κυρία, τοσαῦτα μνημονεῦσαι οὐ δύναμαι· δὸς δέ μοι τὸ βιβλίδιον, ἵνα μεταγράψωμαι αὐτό. Λάβε, φησίν, καὶ ἀποδώσεις μοι. [4] ἔλαβον ἐγώ, καὶ εἴς τινα τόπον τοῦ ἀγροῦ ἀναχωρήσας μετεγραψάμην πάντα πρὸς γράμμα· οὐχ ηὕρισκον γὰρ τὰς συλλαβάς. τελέσαντος οὖν τὰ γράμματα τοῦ βιβλιδίου ἐξαίφνης ἡρπάγη μου ἐκ τῆς χειρὸς τὸ βιβλίδιον· ὑπὸ τίνος δὲ οὐκ εἶδον.

The Shepherd 5 (Vision 2-1)

The Second Vision

[1] While I was going to Cumae, at about the same time as the year before, as I walked along, I remembered the vision of the previous year, and the spirit again seized me and took me away to the same place, where I had been the previous year. [2] So, when I came to the place, I knelt down and began to pray to the Lord and to glorify his name, because he had thought me worthy and had made known to me my former sins. [3] But, after I rose from prayer, I saw before me the ancient lady, whom I had seen the year before, walking and reading out from a little book. And she said to me, "Can you take this message to God's elect ones?" I said to her, "Lady, I cannot remember so much; but give me the little book to copy." "Take it," she said, "and give it back to me." [4] I took it and went away to a certain place in the country, and copied it all, letter by letter, for I could not distinguish the syllables. So, when I had finished the letters of the little book it was suddenly taken out of my hand; but I did not see by whom.

Shepherd of Hermas 5

1 For *Κώμας*, Lightfoot has *Κούμας* and the *Vulgata* reads '*regionem Cumanorum*'; see #1:3.

2 Throughout his work, Lightfoot capitalizes *Κυρίῳ* (and its variants) when the title is used of God.

3 For *πέρυσιν*, here following *Codex Athous* and the *Vulgata*, *Codex Sinaiticus* has *πρότερον*; the word is omitted by the *Palatine & Ethiopic MSS*.

4 After *οὖν*, *Codex Athous* (and Lightfoot) adds *μου*. Hermas no doubt means that it was written, like most early *MSS*, in a continuous script with no divisions between the words.

Ποιμην 6 (Ὅρασις β′ 2)

[1] *Μετὰ δὲ δέκα καὶ πέντε ἡμέρας νηστεύσαντός μου καὶ πολλὰ ἐρωτήσαντος τὸν κύριον ἀπεκαλύφθη μοι ἡ γνῶσις τῆς γραφῆς. ἦν δὲ γεγραμμένα ταῦτα·* [2] *Τὸ σπέρμα σου, Ἑρμᾶ, ἠθέτησαν εἰς τὸν θεὸν καὶ ἐβλασφήμησαν εἰς τὸν κύριον καὶ προέδωκαν τοὺς γονεῖς αὐτῶν ἐν πονηρίᾳ μεγάλῃ καὶ ἤκουσαν προδόται γονέων καὶ προδόντες οὐκ ὠφελήθησαν, ἀλλὰ ἔτι προσέθηκαν ταῖς ἁμαρτίαις αὐτῶν τὰς ἀσελγείας καὶ συμφυρμοὺς πονηρίας, καὶ οὕτως ἐπλήσθησαν αἱ ἀνομίαι αὐτῶν.* [3] *ἀλλὰ γνώρισον ταῦτα τὰ ῥήματα τοῖς τέκνοις σου πᾶσιν καὶ τῇ συμβίῳ σου τῇ μελλούσῃ ἀδελφῇ· καὶ γὰρ αὕτη οὐκ ἀπέχεται τῆς γλώσσης, ἐν ᾗ πονηρεύεται· ἀλλὰ ἀκούσασα τὰ ῥήματα ταῦτα ἀφέξεται καὶ ἕξει ἔλεος.* [4] *μετὰ τὸ γνωρίσαι σε ταῦτα τὰ ῥήματα αὐτοῖς, ἃ ἐνετείλατό μοι ὁ δεσπότης ἵνα σοι ἀποκαλυφθῇ, τότε ἀφίενται αὐτοῖς αἱ ἁμαρτίαι πᾶσαι, ἃς πρότερον ἥμαρτον, καὶ πᾶσιν τοῖς ἁγίοις τοῖς ἁμαρτήσασιν μέχρι ταύτης τῆς ἡμέρας, ἐὰν ἐξ ὅλης τῆς καρδίας μετανοήσωσιν καὶ ἄρωσιν ἀπὸ τῆς καρδίας αὐτῶν τὰς διψυχίας.* [5] *ὤμοσεν γὰρ ὁ δεσπότης κατὰ τῆς δόξης αὐτοῦ*

THE SHEPHERD 6 (VISION 2-2)

[1] But, after fifteen days, when I had fasted and prayed greatly to the Lord, the knowledge of the writing was revealed to me. And these things were written: [2] "Your seed, Hermas, have set God at naught, and have blasphemed the Lord, and have betrayed their parents in great wickedness, and they are called the betrayers of parents, and their betrayal has not profited them, but they have added to their sins wanton deeds and piled up wickedness, and so their crimes have been made complete. [3] But make these words known to all your children and to your wife, who shall be as your sister. For, she also does not refrain her tongue, with which she sins; but, when she has heard these words, she will refrain and will obtain mercy. [4] After you have made known these words to them, which the Master commanded me to reveal to you, all the sins they have formerly committed shall be forgiven them and they shall be forgiven to all the saints who have sinned up to this day, if they repent with their whole heart, and remove double mindedness from their heart. [5] For, the Master has sworn concerning his

SHEPHERD OF HERMAS 6

1 Lightfoot's translation opens, "*Now after fifteen days, when I had fasted and entreated the Lord earnestly*."

2 Lightfoot adds a full stop after *πονηρίᾳ μεγάλῃ*.

3 After *μελλούσῃ*, *Codex Athous*, the *Vulgata* & Lightfoot add *σου*. In place of *ἕξει*, *Codex Sinaiticus* has *ἕξεις*.

4 In place of *τότε*, here following *Codex Athous* and the *Vulgata*, *Codex Sinaiticus* and the *Palatine MS* have *πότε*. For *τῆς καρδίας*, here following *Codex Sinaiticus*, *Codex Athous* and the *Latin MSS* have *τῶν καρδιῶν*. The early teaching was that, for sin after baptism, no repentance is possible (Heb 5); Hermas states that it has been revealed to him that, up to this day, sin will be forgiven but the offer of forgiveness will not be made again.

5 Lightfoot has '*Gentiles*' in place of '*heathen*'.

ἐπὶ τοὺς ἐκλεκτοὺς αὐτοῦ· ἐὰν ὡρισμένης τῆς ἡμέρας ταύτης ἔτι ἁμάρτησις γένηται, μὴ ἔχειν αὐτοὺς σωτηρίαν· ἡ γὰρ μετάνοια τοῖς δικαίοις ἔχει τέλος· πεπλήρωνται αἱ ἡμέραι μενανοίας πᾶσιν τοῖς ἁγίοις· καὶ τοῖς δὲ ἔθνεσιν μετάνοιά ἐστιν ἕως ἐσχάτης ἡμέρας. [6] ἐρεῖς οὖν τοῖς προηγουμένοις τῆς ἐκκλησίας, ἵνα κατορθώσωνται τὰς ὁδοὺς αὐτῶν ἐν δικαιοσύνῃ, ἵνα ἀπολάβωσιν ἐκ πλήρους τὰς ἐπαγγελίας μετὰ πολλῆς δόξης. [7] ἐμμείνατε οὖν οἱ ἐργαζόμενοι τὴν δικαιοσύνην καὶ μὴ διψυχήσητε, ἵνα γένηται ὑμῶν ἡ πάροδος μετὰ τῶν ἀγγέλων τῶν ἁγίων. μακάριοι ὑμεῖς, ὅσοι ὑπομένετε τὴν θλῖψιν τὴν ἐρχομένην τὴν μεγάλην καὶ ὅσοι οὐκ ἀρνήσονται τὴν ζωὴν αὐτῶν. [8] ὤμοσεν γὰρ κύριος κατὰ τοῦ υἱοῦ αὐτοῦ, τοὺς ἀρνησαμένους τὸν Χριστὸν αὐτῶν ἀπεγνωρίσθαι ἀπὸ τῆς ζωῆς αὐτῶν, τοὺς νῦν μέλλοντας ἀρνεῖσθαι ταῖς ἐρχομέναις ἡμέραις· τοῖς δὲ πρότερον ἀρνησαμένοις, διὰ τὴν πολυσπλαγχνίαν ἵλεως ἐγένετο αὐτοῖς.

elect by his own glory that, if there be still sin committed after this day has been fixed, they shall find no salvation; for, repentance for the righteous has an end; the days of repentance have been fulfilled for all the saints; however, for the heathen, repentance is open until the last day. [6] You shall say, therefore, to the leaders of the Church, that they reform their ways in righteousness, so that they may receive in full the promises with abundant glory. [7] You, therefore, who work righteousness, must remain steadfast and be not double minded, so that you may have admission along with the holy angels. Blessed are you, as many as endure patiently the great persecution that is coming, and as many as shall not deny their life. [8] For, the Lord has sworn by his Son that those who have denied their Christ have been rejected from their life; that is, those who shall now deny him in the days to come. But those who denied him formerly have obtained forgiveness through his great mercy.

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6 In place of '*leaders*', Lightfoot has '*elders*'.

7 Lightfoot adds a comma after *μεγάλην*.

8 In place of *Χριστὸν*, following *Codex Sinaiticus* (& Lake), *Codex Athous* and the *Palatine MS* (& Lightfoot) have *Κύριον*; the Vulgata reads *filium*.

Ποιμην 7 (Ὅρασις β′ 3)

[1]Σὺ δέ, Ἑρμᾶ, μηκέτι μνησικακήσῃς τοῖς τέκνοις σου μηδὲ τὴν ἀδελφήν σου ἐάσῃς, ἵνα καθαρισθῶσιν ἀπὸ τῶν προτέρων ἁμαρτιῶν αὐτῶν. παιδευθήσονται γὰρ παιδείᾳ δικαίᾳ, ἐὰν σὺ μὴ μνησικακήσῃς αὐτοῖς. μνησικακία θάνατον κατεργάζεται. σὺ δέ, Ἑρμᾶ, μεγάλας θλίψεις ἔσχες ἰδιωτικὰς διὰ τὰς παραβάσεις τοῦ οἴκου σου, ὅτι οὐκ ἐμέλησέν σοι περὶ αὐτῶν· ἀλλὰ παρενεθυμήθης καὶ ταῖς πραγματείαις σου συνανεφύρης ταῖς πονηραῖς· [2]ἀλλὰ σώζει σε τὸ μὴ ἀποστῆναί σε ἀπὸ θεοῦ ζῶντος καὶ ἡ ἁπλότης σου καὶ ἡ πολλὴ ἐγκράτεια· ταῦτα σέσωκέν σε, ἐὰν ἐμμείνῃς, καὶ πάντας σώζει τοὺς τὰ τοιαῦτα ἐργαζομένους καὶ πορευομένους ἐν ἀκακίᾳ καὶ ἁπλότητι. οὗτοι κατισχύσουσιν πάσης πονηρίας καὶ παραμενοῦσιν εἰς ζωὴν αἰώνιον. [3]μακάριοι πάντες οἱ ἐργαζόμενοι τὴν δικαιοσύνην. οὐ διαφθαρήσονται ἕως αἰῶνος. [4]ἐρεῖς δὲ Μαξίμῳ· Ἰδοῦ, θλῖψις ἔρχεται· ἐάν σοι φανῇ, πάλιν ἄρνησαι. Ἐγγὺς κύριος τοῖς ἐπιστρεφομένοις, ὡς γέγραπται ἐν τῷ Ἐλδὰδ καὶ Μωδάτ, τοῖς προφητεύσασιν ἐν τῇ ἐρήμῳ τῷ λαῷ.

THE SHEPHERD 7 (VISION 2-3)

[1] But, Hermas, no longer bear a grudge against your children, nor neglect your sister, so they may be cleansed from their former sins. For, they will be corrected with righteous chastisement if you bear no grudge against them. The bearing of grudges works death. But you, Hermas, had great troubles of your own due to the transgressions of your family, because you did not pay attention to them. But you neglected them and were entangled in their evil deeds. [2] But you are saved by not breaking away from the living God, and by your simplicity and great temperance. These have saved you, if you remain in them, and they save all whose deeds are such, and who walk in innocence and simplicity. These shall overcome all wickedness and remain steadfast to eternal life. [3] Blessed are all they who do righteousness; they shall not perish for ever. [4] But you shall say to Maximus, 'Behold, persecution is coming, if it seems good to you deny the faith again, The Lord is near those that turn to him, as it is written in the Book of Eldad and Modad, who prophesied to the people in the desert.'"

SHEPHERD OF HERMAS 7

1 Lightfoot ends, "*and were mixed up with your evil transactions.*"

2 For κατισχύσουσιν, *Codex Sinaiticus* reads κατισχύουσιν.

3 Lightfoot ends, "*They shall never be destroyed.*"

4 For Ἐλδὰδ καὶ Μωδάτ, following *Codex Sinaiticus*, *Codex Athous* has Ἐλὰδ καὶ Μωδάδ, the *Vulgata* reads *Heldam et Modal* and the *Palatine MS* has *Heldat et Modat*. This book is mentioned among the Apocrypha of the NT in the Athanasian Synopsis and in the Stichometry of Nicephorus but is not extant; it is thought to be quoted in 2Clem 11:2 and Eldad and Modad are mentioned in Nb 11:26.

Ποιμην 8 (Ὅρασις β′ 4)

1 Ἀπεκαλύφθη δέ μοι, ἀδελφοί, κοιμωμένῳ ὑπὸ νεανίσκου εὐειδεστάτου λέγοντός μοι· Τὴν πρεσβυτέραν, παρ᾽ ἧς ἔλαβες τὸ βιβλίδιον, τίνα δοκεῖς εἶναι; ἐγώ φημι· Τὴν Σίβυλλαν. Πλανᾶσαι, φησίν, οὐκ ἔστιν. Τίς οὖν ἐστιν; φημί. Ἡ Ἐκκλησία, φησίν. εἶπον αὐτῷ· Διατί οὖν πρεσβυτέρα; Ὅτι, φησίν, πάντων πρώτη ἐκτίσθη· διὰ τοῦτο πρεσβυτέρα· καὶ διὰ ταύτην ὁ κόσμος κατηρτίσθη. 2 μετέπειτα δὲ ὅρασιν εἶδον ἐν τῷ οἴκῳ μου. ἦλθεν ἡ πρεσβυτέρα καὶ ἠρώτησέν με, εἰ ἤδη τὸ βιβλίον δέδωκα τοῖς πρεσβυτέροις. ἠρνησάμην δεδωκέναι. Καλῶς, φησίν, πεποίηκας· ἔχω γὰρ ῥήματα προσθεῖναι. ὅταν οὖν ἀποτελέσω τὰ ῥήματα πάντα, διὰ σοῦ γνωρισθήσεται τοῖς ἐκλεκτοῖς πᾶσιν. 3 γράψεις οὖν δύο βιβλαρίδια καὶ πέμψεις ἓν Κλήμεντι καὶ ἓν Γραπτῇ. πέμψει οὖν Κλήμης εἰς τὰς ἔξω πόλεις, ἐκείνῳ γὰρ ἐπιτέτραπται· Γραπτὴ δὲ νουθετήσει τὰς χήρας καὶ τοὺς ὀρφανούς. σὺ δὲ ἀναγνώσῃ εἰς ταύτην τὴν πόλιν μετὰ τῶν πρεσβυτέρων τῶν προϊσταμένων τῆς ἐκκλησίας.

THE SHEPHERD 8 (VISION 2-4)

1 And a revelation was made to me, brethren, while I slept, by a very beautiful youth who said to me, "Who do you think that the aged lady was from whom you received the book?" I said, "The Sibyl." "You are wrong," he said, "she is not." "Who is she, then?" I said. "The Church," he said. I said to him, "Why is she old?" He said, "Because she was created before all things. Thus, she is old; and, for her sake, was the world made." 2 Afterwards, I saw a vision in my house. The aged lady came and asked me if I had already given the book to the elders. I said that I had not given it. "You have done well," she said, "for, I have words to add. So, when I have finished all the words they shall be made known by you to all the elect. 3 You shall therefore write two little books and send one to Clement and one to Grapte. Clement then shall send it to the cities abroad; for, that is his duty; and Grapte shall exhort the widows and orphans; but in this city you shall read it yourself with the elders who are in charge of the church.

SHEPHERD OF HERMAS 8

1 The Sibyls were prophetesses or oracles in Ancient Greece.

2 Lightfoot lacks the comma after *ἠρώτησέν με*.

3 For *γράψεις οὖν*, here following *Codices Sinaiticus & Athous* and the *Vulgata*, the *Palatine MS* reads *καὶ γράψεις*.

Ποιμην 9 (Ὅρασις γ′ 1)

Ὅρασις γ′

1 Ἦν εἶδον, ἀδελφοί, τοιαύτη. 2 νηστεύσας πολλάκις καὶ δεηθεὶς τοῦ κυρίου, ἵνα μοι φανερώσῃ τὴν ἀποκάλυψιν, ἣν μοι ἐπηγγείλατο δεῖξαι διὰ τῆς πρεσβυτέρας ἐκείνης, αὐτῇ τῇ νυκτί μοι ὤπται ἡ πρεσβυτέρα καὶ εἶπέν μοι· Ἐπεὶ οὕτως ἐνδεὴς εἶ καὶ σπουδαῖος εἰς τὸ γνῶναι πάντα, ἐλθὲ εἰς τὸν ἀγρόν, ὅπου χονδρίζεις, καὶ περὶ ὥραν πέμπτην ἐμφανισθήσομαί σοι καὶ δείξω σοι, ἃ δεῖ σε ἰδεῖν. 3 ἠρώτησα αὐτὴν λέγων· Κυρία, εἰς ποῖον τόπον τοῦ ἀγροῦ; Ὅπου, φησίν, θέλεις. ἐξελεξάμην τόπον καλὸν ἀνακεχωρηκότα. πρὶν δὲ λαλῆσαι αὐτῇ καὶ εἰπεῖν τὸν τόπον, λέγει μοι· Ἥξω ἐκεῖ, ὅπου θέλεις. 4 ἐγενόμην οὖν, ἀδελφοί, εἰς τὸν ἀγρὸν καὶ συνεψήφισα τὰς ὥρας καὶ ἦλθον εἰς τὸν τόπον, ὅπου διεταξάμην αὐτῇ ἐλθεῖν, καὶ βλέπω συμψέλιον κείμενον ἐλεφάντινον, καὶ ἐπὶ τοῦ συμψελίου ἔκειτο κερβικάριον λινοῦν καὶ ἐπάνω λέντιον ἐξηπλωμένον λινοῦν καρπάσιον. 5 ἰδὼν ταῦτα κείμενα καὶ μηδένα ὄντα ἐν τῷ τόπῳ ἔκθαμβος ἐγενόμην, καὶ ὡσεὶ τρόμος με ἔλαβεν καὶ αἱ τρίχες μου ὀρθαί· καὶ ὡσεὶ φρίκη μοι προσῆλθεν μόνου μου ὄντος. ἐν ἐμαυτῷ οὖν γενόμενος καὶ μνησθεὶς τῆς δόξης τοῦ θεοῦ καὶ λαβὼν

The Shepherd 9 (Vision 3-1)

The Third Vision

1 The third vision I saw, brethren, was thus: 2 I had fasted for a long time and prayed the Lord to explain to me the revelation that he had promised to show me through that aged lady; and, in the same night, the aged lady appeared to me and said to me, "Since you are so importunate and zealous to know everything, come into the country, where you are farming and, at the fifth hour, I will appear to you, and show you what you must see." 3 I asked her, saying, "Lady, to what part of the field?" "Where you like," she said. I chose a beautiful, secluded spot; but before I spoke to her and mentioned the place, she said to me, "I will be there, where you wish." 4 I went, therefore, brethren, to the country and I counted the hours, and I came to the spot where I had arranged for her to come and I saw a couch of ivory placed there; and, on the couch, there lay a linen pillow and over it a covering of fine linen was spread out. 5 When I saw these things lying there, and no one in the place, I was greatly amazed; and, as it were, trembling seized me and my hair stood on end. And, as it were, panic came to me because I was alone. When, therefore, I came to myself and

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Shepherd of Hermas 9

1 Somewhat surprisingly, Lightfoot opens this verse (and chapter/section) with a lowercase *eta*.

2 *Codex Sinaiticus* omits *ἐκείνης*.

3 *Codex Sinaiticus* omits *Ἥξω*.

4 Lightfoot adds a comma after *τὸν ἀγρὸν*.

5 The words, *ἁμαρτίας μου*, are omitted by *Codex Sinaiticus* and the *Palatine MS*.

θάρσος, θεὶς τὰ γόνατα ἐξωμολογούμην τῷ κυρίῳ πάλιν τὰς ἁμαρτίας μου ὡς καὶ πρότερον. [6] ἡ δὲ ἦλθεν μετὰ νεανίσκων ἕξ, οὓς καὶ πρότερον ἑωράκειν, καὶ ἐστάθη μοι καὶ κατηκροᾶτο προσευχομένου καὶ ἐξομολογουμένου τῷ κυρίῳ τὰς ἁμαρτίας μου. καὶ ἁψαμένη μου λέγει· Ἑρμᾶ, παῦσαι περὶ τῶν ἁμαρτιῶν σου πάντα ἐρωτῶν· ἐρώτα καὶ περὶ δικαιοσύνης, ἵνα λάβῃς μέρος τι ἐξ αὐτῆς εἰς τὸν οἶκόν σου. [7] καὶ ἐξεγείρει με τῆς χειρὸς καὶ ἄγει με πρὸς τὸ συμψέλιον καὶ λέγει τοῖς νεανίσκοις· Ὑπάγετε καὶ οἰκοδομεῖτε. [8] καὶ μετὰ τὸ ἀναχωρῆσαι τοὺς νεανίσκους καὶ μόνων ἡμῶν γεγονότων λέγει μοι· Κάθισον ὧδε. λέγω αὐτῇ· Κυρία, ἄφες τοὺς πρεσβυτέρους πρῶτον καθίσαι. Ὅ σοι λέγω, φησίν, κάθισον. [9] θέλοντος οὖν μου καθίσαι εἰς τὰ δεξιὰ μέρη οὐκ εἴασέ με, ἀλλ᾽ ἐννεύει μοι τῇ χειρί, ἵνα εἰς τὰ ἀριστερὰ μέρη καθίσω. διαλογιζομένου μου οὖν καὶ λυπουμένου, ὅτι οὐκ εἴασέ με εἰς τὰ δεξιὰ μέρη καθίσαι, λέγει μοι· Λυπῇ, Ἑρμᾶ; ὁ εἰς τὰ δεξιὰ μέρη τόπος ἄλλων ἐστίν, τῶν ἤδη εὐαρεστηκότων τῷ θεῷ καὶ παθόντων εἵνεκα τοῦ ὀνόματος· σοὶ δὲ πολλὰ λείπει ἵνα μετ᾽ αὐτῶν καθίσῃς· ἀλλὰ ὡς μένεις τῇ ἁπλότητί σου, μεῖνον, καὶ καθιῇ μετ᾽ αὐτῶν καὶ ὅσοι ἐὰν ἐργάσωνται τὰ ἐκείνων ἔργα καὶ ὑπενέγκωσιν, ἃ καὶ ἐκεῖνοι ὑπήνεγκαν.

remembered the glory of God and took courage, I knelt down and confessed my sins again to the Lord, as I had also done before. [6] And she came with six young men, whom I had also seen before, and stood by me, and listened to me praying and confessing my sins to the Lord. And she touched me and said, "Hermas! Stop asking all these questions about your sins, ask also concerning righteousness, that you may take presently some part of it to your family." [7] And she raised me up by the hand and took me to the couch and said to the young men, "Go and build." [8] And after the young men had gone away and we were alone, she said to me, "Sit here." I said to her, "Lady, let the elders sit first." She said, "Do what I tell you; sit down." [9] Yet, when I wished to sit on the right hand, she would not let me but signed to me with her hand to sit on the left. When therefore I thought about this, and was grieved because she did not let me sit on the right hand, she said to me, "Are you sorry, Hermas? The seat on the right is for others, who have already been found well-pleasing to God and have suffered for the Name. But you fall far short of sitting with them. But remain in your simplicity as you are doing and you shall sit with them, and so shall all who do their deeds and bear what they also bore."

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6 For ἐστάθη (as *Codex Athous*), the *Latin MSS* have *stetit post me*; ἐπεστάθη is accepted as an emendation by most scholars (including Lightfoot).

7 Lightfoot adds a comma after συμψέλιον.

8 The meaning of '*elders*' is obscure: it is often explained as the Elders of the Church but it is more probably a formula of politeness to seniors.

9 The word, διαλογιζομένου, is reconstructed from 2 parts: διαλογιζ from *Codex Sinaiticus* and λογιζομ from *Codex Athous*. For μένεις, here following *Codex Sinaiticus* (and Lake), *Codex Athous* (and Lightfoot) has ἐμμένεις.

Ποιμην 10 (Ὅρασις γ′ 2)

[1] Τί, φημί, ὑπήνεγκαν; Ἄκουε, φησίν· μάστιγας, φυλακάς, θλίψεις μεγάλας, σταυρούς, θηρία εἵνεκεν τοῦ ὀνόματος· διὰ τοῦτο ἐκείνων ἐστὶν τὰ δεξιὰ μέρη τοῦ ἁγιάσματος καὶ ὅς ἐὰν πάθῃ διὰ τὸ ὄνομα· τῶν δὲ λοιπῶν τὰ ἀριστερὰ μέρη ἐστίν. ἀλλὰ ἀμφοτέρων, καὶ τῶν ἐκ δεξιῶν καὶ τῶν ἀριστερῶν καθημένων, τὰ αὐτὰ δῶρα καὶ αἱ αὐταὶ ἐπαγγελίαι· μόνον ἐκεῖνοι ἐκ δεξιῶν κάθηνται καὶ ἔχουσιν δόξαν τινά. [2] σὺ δὲ κατεπιθυμεῖς καθίσαι ἐκ δεξιῶν μετ᾽ αὐτῶν, ἀλλὰ τὰ ὑστερήματά σου πολλά. καθαρισθήσῃ δὲ ἀπὸ τῶν ὑστερημάτων σου· καὶ πάντες οἱ μὴ διψυχοῦντες καθαρισθήσονται ἀπὸ πάντων τῶν ἁμαρτημάτων εἰς ταύτην τὴν ἡμέραν. [3] ταῦτα εἴπασα ἤθελεν ἀπελθεῖν· πεσὼν δὲ αὐτῆς πρὸς τοὺς πόδας ἠρώτησα αὐτὴν κατὰ τοῦ κυρίου, ἵνα μοι ἐπιδείξῃ ὃ ἐπηγγείλατο ὅραμα. [4] ἡ δὲ πάλιν ἐπελάβετό μου τῆς χειρὸς καὶ ἐγείρει με καὶ καθίζει ἐπὶ τὸ συμψέλιον ἐξ εὐωνύμων· ἐκαθέζετο δὲ καὶ αὐτὴ ἐκ δεξιῶν. καὶ ἐπάρασα ῥάβδον τινὰ λαμπρὰν λέγει μοι· Βλέπεις μέγα πρᾶγμα; λέγω αὐτῇ· Κυρία, οὐδὲν βλέπω. λέγει μοι· Σύ, ἰδού, οὐχ ὁρᾷς κατέναντί σου πύργον μέγαν οἰκοδομούμενον ἐπὶ ὑδάτων λίθοις τετραγώνοις λαμπροῖς; [5] ἐν τετραγώνῳ δὲ ὠκοδομεῖτο

THE SHEPHERD 10 (VISION 3-2)

[1] "What," I said, "did they bear?" "Listen," she said, "Stripes, imprisonments, great afflictions, crosses, wild beasts, for the Name's sake. Therefore, is it given to them to be on the right hand of the Holiness, and to all who suffer for the Name; but for the rest there is the left side. But both, whether they sit on the right or the left, have the same gifts, and the same promises, only the former sit on the right and have a certain glory. [2] And you are desirous of sitting on the right hand with them but your failings are many. But you shall be cleansed from your failings and all who are not doubtful shall be cleansed from all sins, up to this day." [3] When she had said this, she wished to go away, but I fell at her feet and besought her by the Lord to show me the vision that she had promised. [4] And she again took me by the hand, and lifted me up, and made me sit on the couch on the left; and she herself sat on the right. And she lifted up a certain glittering rod, and she said to me, "Do you see a great thing?" I said to her, "Lady, I see nothing." She said to me, "Behold, do you not see before you a great tower being built on the water with shining square stones?" [5] Now the tower was being built four-square by the

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SHEPHERD OF HERMAS 10

1 Lightfoot has '*suffer*' in place of '*bear*'.

2 After *πάντες*, Lightfoot (following *Codex Athous*) adds *δὲ*.

3 In place of '*go away*', Lightfoot has '*depart*'.

4 Lightfoot has "*Σύ*," in brackets.

5 For ἓξ (twice in this verse), here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* has *ἑξήκοντα*.

ὁ πύργος ὑπὸ τῶν ἓξ νεανίσκων τῶν ἐληλυθότων μετ᾽ αὐτῆς· ἄλλαι δὲ μυριάδες ἀνδρῶν παρέφερον λίθους, οἱ μὲν ἐκ τοῦ βυθοῦ, οἱ δὲ ἐκ τῆς γῆς, καὶ ἐπεδίδουν τοῖς ἓξ νεανίσκοις· ἐκεῖνοι δὲ ἐλάμβανον καὶ ᾠκοδόμουν. [6] τοὺς μὲν ἐκ τοῦ βυθοῦ λίθους ἑλκομένους πάντας οὕτως ἐτίθεσαν εἰς τὴν οἰκοδομήν· ἡρμοσμένοι γὰρ ἦσαν καὶ συνεφώνουν τῇ ἁρμογῇ μετὰ τῶν ἑτέρων· καὶ οὕτως ἐκολλῶντο ἀλλήλοις, ὥστε τὴν ἁρμογὴν αὐτῶν μὴ φαίνεσθαι. ἐφαίνετο δὲ ἡ οἰκοδομὴ τοῦ πύργου ὡς ἐξ ἑνὸς λίθου ᾠκοδομημένη. [7] τοὺς δὲ ἑτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ξηρᾶς τοὺς μὲν ἀπέβαλλον, τοὺς δὲ ἐτίθουν εἰς τὴν οἰκοδομήν· ἄλλους δὲ κατέκοπτον καὶ ἔρριπτον μακρὰν ἀπὸ τοῦ πύργου. [8] ἄλλοι δὲ λίθοι πολλοὶ κύκλῳ τοῦ πύργου ἔκειντο, καὶ οὐκ ἐχρῶντο αὐτοῖς ἐπὶ τὴν οἰκοδομήν· ἦσαν γάρ τινες ἐξ αὐτῶν ἐψωριακότες, ἕτεροι δὲ σχισμὰς ἔχοντες, ἄλλοι δὲ κεκολοβωμένοι, ἄλλοι δὲ λευκοὶ καὶ στρογγύλοι, μὴ ἁρμόζοντες εἰς τὴν οἰκοδομήν. [9] ἔβλεπον δὲ ἑτέρους λίθους ῥιπτομένους μακρὰν ἀπὸ τοῦ πύργου καὶ ἐρχομένους εἰς τὴν ὁδὸν καὶ μὴ μένοντας ἐν τῇ ὁδῷ, ἀλλὰ κυλιομένους ἐκ τῆς ὁδοῦ εἰς τὴν ἀνοδίαν· ἑτέρους δὲ ἐπὶ πῦρ ἐμπίπτοντας καὶ καιομένους· ἑτέρους δὲ πίπτοντας ἐγγὺς ὑδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ ὕδωρ, καίπερ θελόντων κυλισθῆναι καὶ ἐλθεῖν εἰς τὸ ὕδωρ.

six young men who had come with her; but myriads of other men were bringing stones, some from the depths, some from the earth, and gave them to the six young men, who took them and built. [6] The stones that had been dragged from the deep sea, they placed without exception as they were into the building; for, they had all been shaped and fitted into the joins with the other stones. And they so fastened one to the other that their joins could not be seen. But the building of the tower appeared as if it had been built of a single stone. [7] Of the other stones, which were being brought from the dry ground, they cast some away, and some they put into the building, and others they broke up and cast far from the tower. [8] And many other stones were lying round the tower and they did not use them for the building; for, some of them were rotten, and others had cracks, and others were too short, and others were white and round and did not fit into the building. [9] And I saw other stones being cast far from the tower, and coming on to the road, and not staying on the road, but rolling from the road into the rough ground. And others were falling into the fire, and were being burnt, and others were falling near the water, and could not be rolled into the water, although men wished them to be rolled on and to come into the water.

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6 Lightfoot adds λίθων after ἑτέρων.

7 For ἔρριπτον, here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* has ἐτίθουν.

8 *Codex Sinaiticus* omits the opening text up to τοῦ πύργου (homoioarcton, cf. the end of v. 7). For ἐπὶ τὴν, *Codex Athous* (and Lightfoot) read εἰς τὴν.

9 Lightfoot lacks the words, ἐκ τῆς ὁδοῦ.

Ποιμην 11 (Ὅρασις γ′ 3)

[1] Δείξασά μοι ταῦτα ἤθελεν ἀποτρέχειν. λέγω αὐτῇ· Κυρία, τί μοι ὄφελος ταῦτα ἑωρακότι καὶ μὴ γινώσκοντι, τί ἐστιν τὰ πράγματα; ἀποκριθεῖσά μοι λέγει· Πανοῦργος εἶ ἄνθρωπος, θέλων γινώσκειν τὰ περὶ τὸν πύργον. Ναί, φημί, κυρία, ἵνα τοῖς ἀδελφοῖς ἀναγγείλω καὶ ἱλαρώτεροι γένωνται καὶ ταῦτα ἀκούσαντες γινώσκωσιν τὸν κύριον ἐν πολλῇ δόξῃ. [2] ἡ δὲ ἔφη· Ἀκούσονται μὲν πολλοί· ἀκούσαντες δέ τινες ἐξ αὐτῶν χαρήσονται, τινὲς δὲ κλαύσονται· ἀλλὰ καὶ οὗτοι, ἐὰν ἀκούσωσιν καὶ μετανοήσωσιν, καὶ αὐτοὶ χαρήσονται. ἄκουε οὖν τὰς παραβολὰς τοῦ πύργου· ἀποκαλύψω γάρ σοι πάντα. καὶ μηκέτι μοι κόπους πάρεχε περὶ ἀποκαλύψεως· αἱ γὰρ ἀποκαλύψεις αὗται τέλος ἔχουσιν· πεπληρωμέναι γάρ εἰσιν. ἀλλ᾽ οὐ παύσῃ αἰτούμενος ἀποκαλύψεις· ἀναιδὴς γὰρ εἶ. [3] ὁ μὲν πύργος, ὃν βλέπεις οἰκοδομούμενον, ἐγώ εἰμι ἡ Ἐκκλησία, ἡ ὀφθεῖσά σοι καὶ νῦν καὶ τὸ πρότερον· ὃ ἂν οὖν θελήσῃς, ἐπερώτα περὶ τοῦ πύργου, καὶ ἀποκαλύψω σοι, ἵνα χαρῇς μετὰ τῶν ἁγίων. [4] λέγω αὐτῇ· Κυρία, ἐπεὶ ἅπαξ ἄξιόν με ἡγήσω τοῦ πάντα μοι ἀποκαλύψαι, ἀποκάλυψον. ἡ δὲ λέγει μοι· Ὃ ἐὰν ἐνδέχηταί σοι ἀποκαλυφθῆναι, ἀποκαλυφθήσεται. μόνον ἡ καρδία σου πρὸς τὸν θεὸν ἥτω καὶ

THE SHEPHERD 11 (VISION 3-3)

[1] When she had shown me these things, she wished to hurry away. I said to her, "Lady, what does it benefit me to have seen these things, if I do not know what they mean?" She answered me and said, "You are a persistent man, wanting to know about the tower." I said, "Yes, Lady, so I may report to my brethren and that they may be made more joyful and, when they hear, may know the Lord in great glory." [2] And she said, "Many shall hear but some shall rejoice when they hear and some shall mourn. But these also, if they hear and repent, even they shall rejoice. Hear then, the parables of the tower; for, I will reveal everything to you. And trouble me no more about revelation; for, these revelations are finished, as they have been fulfilled. Yet you will not cease asking for revelations; for, you are shameless. [3] The tower that you see being built is myself, the Church, who has appeared to you both now and formerly. Ask, therefore, what you will about the tower and I will reveal it to you, so you may rejoice with the saints." [4] I said to her, "Lady, since you once held me worthy to reveal all to me, then reveal." And she said to me, "What is permitted to be revealed to you shall be revealed; only let your heart be with God and

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SHEPHERD OF HERMAS 11

1 Lightfoot has *ἱλαρώτεροι γένωνται καὶ ταῦτα* in brackets; these words, here following *Codex Athous* and the *Latin MSS*, are omitted by *Codex Sinaiticus*.

2 For *μὲν πολλοί: ἀκούσαντες*, *Codex Sinaiticus* reads *ἐν πολλῇ δόξῃ, ἔφη, ἀκούσονται*.

3 Lightfoot lacks the comma after *θελήσῃς*.

4 Throughout his work, Lightfoot capitalizes *Θεὸν* and its derivate forms.

μὴ διψυχήσεις, ὃ ἂν ἴδῃς. 5 ἐπηρώτησα αὐτήν· Διατί ὁ πύργος ἐπὶ ὑδάτων ᾠκοδόμηται, κυρία; Εἶπά σοι, φησίν, καὶ τὸ πρότερον, καὶ ἐκζητεῖς ἐπιμελῶς· ἐκζητῶν οὖν εὑρίσκεις τὴν ἀλήθειαν. διατί οὖν ἐπὶ ὑδάτων ᾠκοδόμηται ὁ πύργος, ἄκουε· ὅτι ἡ ζωὴ ὑμῶν διὰ ὕδατος ἐσώθη καὶ σωθήσεται. τεθεμελίωται δὲ ὁ πύργος τῷ ῥήματι τοῦ παντοκράτορος καὶ ἐνδόξου ὀνόματος, κρατεῖται δὲ ὑπὸ τῆς ἀοράτου δυνάμεως τοῦ δεσπότου.

do not doubt what you see." 5 I asked her, "Why has the tower been built on the water, Lady?" "As I told you before, you are seeking diligently," said she, "and so, by seeking, you are finding out the truth. Hear, then, why the tower has been built on the water: because your life was saved and shall be saved by water; and the tower has been founded by the word of the Almighty and Glorious Name and is maintained by the unseen power of the Master."

5 Lake does not capitalize '*Almighty and Glorious*'.

Ποιμην 12 (Ὅρασις γ′ 4)

1 Ἀποκριθεὶς λέγω αὐτῇ· Κυρία, μεγάλως καὶ θαυμαστῶς ἔχει τὸ πρᾶγμα τοῦτο· οἱ δὲ νεανίσκοι οἱ ἓξ οἱ οἰκοδομοῦντες, τίνες εἰσίν, κυρία; Οὗτοί εἰσιν οἱ ἅγιοι ἄγγελοι τοῦ θεοῦ οἱ πρῶτοι κτισθέντες, οἷς παρέδωκεν ὁ κύριος πᾶσαν τὴν κτίσιν αὐτοῦ αὔξειν καὶ οἰκοδομεῖν καὶ δεσπόζειν τῆς κτίσεως πάσης· διὰ τούτων οὖν τελεσθήσεται ἡ οἰκοδομὴ τοῦ πύργου. 2 Οἱ δὲ ἕτεροι οἱ παραφέροντες τοὺς λίθους, τίνες εἰσίν; Καὶ αὐτοὶ ἅγιοι ἄγγελοι τοῦ θεοῦ· οὗτοι δὲ οἱ ἓξ ὑπερέχοντες αὐτούς εἰσιν· συντελεσθήσεται οὖν ἡ οἰκοδομὴ τοῦ πύργου, καὶ πάντες ὁμοῦ εὐφρανθήσονται κύκλῳ τοῦ πύργου καὶ δοξάσουσιν τὸν θεόν, ὅτι ἐτελέσθη ἡ οἰκοδομὴ τοῦ πύργου. 3 ἐπηρώτησα αὐτὴν λέγων· Κυρία, ἤθελον γνῶναι τῶν λίθων τὴν ἔξοδον καὶ τὴν δύναμιν αὐτῶν, ποταπή ἐστιν. ἀποκριθεῖσά μοι λέγει· Οὐχ ὅτι σὺ ἐκ πάντων ἀξιώτερος εἶ, ἵνα σοι ἀποκαλυφθῇ. ἄλλοι γάρ σου πρότεροί εἰσιν καὶ βελτίονές σου, οἷς ἔδει ἀποκαλυφθῆναι τὰ ὁράματα ταῦτα· ἀλλ᾽ ἵνα δοξασθῇ τὸ ὄνομα τοῦ θεοῦ, σοὶ ἀπεκαλύφθη καὶ ἀποκαλυφθήσεται διὰ τοὺς διψύχους, τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἰ ἄρα ἔστιν ταῦτα ἢ οὐκ ἔστιν. λέγε αὐτοῖς, ὅτι ταῦτα πάντα ἐστὶν ἀληθῆ καὶ οὐθὲν ἔξωθέν ἐστιν τῆς ἀληθείας, ἀλλὰ πάντα ἰσχυρὰ καὶ βέβαια καὶ τεθεμελιωμένα ἐστίν.

THE SHEPHERD 12 (VISION 3-4)

1 I answered and said to her, "Lady, great and wonderful is this thing. But, Lady, who are the six young men who build?" "These are the holy angels of God, who were first created, to whom the Lord delivered all his creation to make it increase, and to build it, and to rule the whole creation. By them, therefore, the building of the tower shall be completed." 2 "But who are the others, who are bringing the stones?" "They also are holy angels of God but these six are greater than they. Therefore, the building of the tower shall be completed, and all shall rejoice together around the tower, and shall glorify God because the building of the tower has been completed." 3 I asked her saying, "Lady, I would like to know the end of the stones, and what kind of force they have." She answered me and said, "It is not because you are more worthy than all others that a revelation should be made to you; for, there were others before you and better than you, to whom these visions ought to have been revealed. But in order that the name of God might be glorified, they have been, and shall be, revealed to you because of the double minded who dispute in their heart whether these things are so or not. Tell them, that all these things are true, and that there is nothing beyond the truth, but that all things are strong and certain and well-founded.

SHEPHERD OF HERMAS 12

1 For ἓξ, here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* has ἑξήκοντα (but, in v. 2, *Codex Sinaiticus* also reads ἓξ).

2 Throughout his work, Lightfoot capitalizes *Θεοῦ* and its derivate forms.

3 *Codex Sinaiticus* omits the words, *εἰ ἄρα ἔστιν ταῦτα ἢ οὐκ ἔστιν*.

Ποιμην 13 (Ὅρασις γ′ 5)

[1] Ἄκουε νῦν περὶ τῶν λίθων τῶν ὑπαγόντων εἰς τὴν οἰκοδομήν. οἱ μὲν οὖν λίθοι οἱ τετράγωνοι καὶ λευκοὶ καὶ συμφωνοῦντες ταῖς ἁρμογαῖς αὐτῶν, οὗτοί εἰσιν οἱ ἀπόστολοι καὶ ἐπίσκοποι καὶ διδάσκαλοι καὶ διάκονοι οἱ πορευθέντες κατὰ τὴν σεμνότητα τοῦ θεοῦ καὶ ἐπισκοπήσαντες καὶ διδάξαντες καὶ διακονήσαντες ἁγνῶς καὶ σεμνῶς τοῖς ἐκλεκτοῖς τοῦ θεοῦ, οἱ μὲν κεκοιμημένοι, οἱ δὲ ἔτι ὄντες· καὶ πάντοτε ἑαυτοῖς συνεφώνησαν καὶ ἐν ἑαυτοῖς εἰρήνην ἔσχον καὶ ἀλλήλων ἤκουον· διὰ τοῦτο ἐν τῇ οἰκοδομῇ τοῦ πύργου συμφωνοῦσιν αἱ ἁρμογαὶ αὐτῶν. [2] Οἱ δὲ ἐκ τοῦ βυθοῦ ἑλκόμενοι καὶ ἐπιτιθέμενοι εἰς τὴν οἰκοδομὴν καὶ συμφωνοῦντες ταῖς ἁρμογαῖς αὐτῶν μετὰ τῶν ἑτέρων λίθων τῶν ἤδη ᾠκοδομημένων, τίνες εἰσίν; Οὗτοί εἰσιν οἱ παθόντες ἕνεκεν τοῦ ὀνόματος τοῦ κυρίου. [3] Τοὺς δὲ ἑτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ξηρᾶς θέλω γνῶναι, τίνες εἰσίν, κυρία. ἔφη· Τοὺς μὲν εἰς τὴν οἰκοδομὴν ὑπάγοντας καὶ μὴ λατομουμένους, τούτους ὁ κύριος ἐδοκίμασεν, ὅτι ἐπορεύθησαν ἐν τῇ εὐθύτητι τοῦ κυρίου καὶ κατωρθώσαντο τὰς ἐντολὰς αὐτοῦ. [4] Οἱ δὲ ἀγόμενοι καὶ τιθέμενοι εἰς τὴν οἰκοδομήν, τίνες εἰσίν; Νέοι εἰσὶν ἐν τῇ πίστει καὶ πιστοί. νουθετοῦνται δὲ ὑπὸ τῶν ἀγγέλων εἰς τὸ ἀγαθοποιεῖν, διότι

THE SHEPHERD 13 (VISION 3-5)

[1] "Listen, then, concerning the stones which go into the building. The stones which are square and white and which fit into their joins are the Apostles and bishops and teachers and deacons who walked according to the majesty of God and served the elect of God in holiness and reverence as bishops and teachers and deacons; some of them are fallen asleep and some are still alive. And they always agreed among themselves, and had peace among themselves, and listened to one another; for which cause their joins fit in the building of the tower." [2] "But who are they who have been brought out of the deep sea, and added on to the building, and agree in their joins with the other stones which have already been built?" "These are they who have suffered for the name of the Lord." [3] "But I should like to know, Lady, who are the other stones which are being brought from the dry land?" She said, "Those which go into the building without being hewed are they whom the Lord approved because they walked in the uprightness of the Lord and preserved his commandments." [4] "But who are they who are being brought and placed in the building?" "They are young in the faith and faithful; but they are being exhorted by the angels to good deeds, because

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SHEPHERD OF HERMAS 13

1 Throughout his work, Lightfoot capitalizes *Θεοῦ* and its derivative forms.

2 In place of *κυρίου*, here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* ends the verse with *θεοῦ*.

3 Throughout his work, Lightfoot capitalizes *Κύριος* and its derivative forms, when the title is used of God.

4 Before *εὑρέθη*, *Codex Athous* adds *οὐχ*.

εὑρέθη ἐν αὐτοῖς πονηρία. [5] Οὗς δὲ ἀπέβαλλον καὶ ἐρίπτουν, τίνες εἰσίν; Οὗτοί εἰσιν ἡμαρτηκότες καὶ θέλοντες μετανοῆσαι· διὰ τοῦτο μακρὰν οὐκ ἀπερίφησαν ἔξω τοῦ πύργου, ὅτι εὔχρηστοι ἔσονται εἰς τὴν οἰκοδομήν, ἐὰν μετανοήσωσιν. οἱ οὖν μέλλοντες μετανοεῖν, ἐὰν μετανοήσωσιν, ἰσχυροὶ ἔσονται ἐν τῇ πίστει, ἐὰν νῦν μετανοήσωσιν, ἐν ᾧ οἰκοδομεῖται ὁ πύργος. ἐὰν δὲ τελεσθῇ ἡ οἰκοδομή, οὐκέτι ἔχουσιν τόπον, ἀλλ᾽ ἔσονται ἔκβολοι· μόνον δὲ τοῦτο ἔχουσιν, παρὰ τῷ πύργῳ κεῖσθαι.

wickedness has been found in them." [5] "But who are they whom they rejected and threw away?" "These are they who have sinned and wish to repent; for this reason, they have not been cast far away from the tower, because they will be valuable for the building if they repent. Those, then, who are going to repent, if they do so, will be strong in the faith if they repent now, while the tower is being built; but if the building be finished, they no longer have a place, but will be cast away. But they have only this – that they lie beside the tower.

[5] Lightfoot ends with '*near the tower*' in place of '*beside the tower*'.

Ποιμην 14 (Ὅρασις γ′ 6)

[1] *Τοὺς δὲ κατακοπτομένους καὶ μακρὰν ῥιπτομένους ἀπὸ τοῦ πύργου θέλεις γνῶναι; οὗτοί εἰσιν οἱ υἱοὶ τῆς ἀνομίας· ἐπίστευσαν δὲ ἐν ὑποκρίσει, καὶ πᾶσα πονηρία οὐκ ἀπέστη ἀπ᾽ αὐτῶν· διὰ τοῦτο οὐκ ἔχουσιν σωτηρίαν, ὅτι οὐκ εἰσὶν εὔχρηστοι εἰς οἰκοδομὴν διὰ τὰς πονηρίας αὐτῶν. διὰ τοῦτο συνεκόπησαν καὶ πόρρω ἀπερίφησαν διὰ τὴν ὀργὴν τοῦ κυρίου, ὅτι παρώργισαν αὐτόν.* [2] *τοὺς δὲ ἑτέρους, οὓς ἑώρακας πολλοὺς κειμένους, μὴ ὑπάγοντας εἰς τὴν οἰκοδομήν, οὗτοι οἱ μὲν ἐψωριακότες εἰσίν, οἱ ἐγνωκότες τὴν ἀλήθειαν, μὴ ἐπιμένοντας δὲ ἐν αὐτῇ.* [3] *Οἱ δὲ τὰς σχισμὰς ἔχοντες, τίνες εἰσίν; Οὗτοί εἰσιν οἱ κατ᾽ ἀλλήλων ἐν ταῖς καρδίαις ἔχοντες καὶ μὴ εἰρηνεύοντες ἐν ἑαυτοῖς, ἀλλὰ πρόσωπον εἰρήνης ἔχοντες, ὅταν δὲ ἀπ᾽ ἀλλήλων ἀποχωρήσωσιν, αἱ πονηρίαι αὐτῶν ἐν ταῖς καρδίαις ἐμμένουσιν· αὗταί οὖν αἱ σχισμαί εἰσιν, ἃς ἔχουσιν οἱ λίθοι.* [4] *οἱ δὲ κεκολοβωμένοι, οὗτοί εἰσιν πεπιστευκότες μὲν καὶ τὸ πλεῖον μέρος ἔχουσιν ἐν τῇ δικαιοσύνῃ, τινὰ δὲ μέρη ἔχουσιν τῆς ἀνομίας· διὰ τοῦτο κολοβοὶ καὶ οὐχ ὁλοτελεῖς εἰσιν.* [5] *Οἱ δὲ*

THE SHEPHERD 14 (VISION 3-6)

[1] "Would you know about those being broken up and cast far from the tower? These are the sons of wickedness; their faith was hypocrisy, and no wickedness departed from them. Thus, they had no salvation; for, because of their wickedness, they are not useful for the building. Therefore, they were broken up and cast far away, because of the anger of the Lord; for, they had provoked his anger. [2] But the rest, whom you saw lying and not going into the building, of these those that are rotten are they who have known the truth but are not remaining in it." [3] "But who are they that have the cracks?" "These are they who bear malice in their hearts against one another and are not at peace among themselves but have the appearance of peace; yet, when they depart from one another, their wickedness remains in their hearts. These are the cracks the stones have. [4] And those that are too short are they who have believed; and they live for the greater part in righteousness but have some measure of wickedness. Thus, they are short and not perfect." [5] "But who, Lady, are the white and round ones which do not

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SHEPHERD OF HERMAS 14

1 *Codex Sinaiticus* omits *καὶ μακρὰν ῥιπτομένους*.

2 In place of *ἐπιμένοντας*, following *Codex Sinaiticus* (& Lake), *Codex Athous* (& Lightfoot) has *ἐπιμείναντες*. At the end of this verse, Lightfoot (following *Codex Athous* and the *Vulgata*) adds *μηδὲ κολλώμενοι τοῖς ἁγίοις· διὰ τοῦτο ἄχρηστοί εἰσιν*; here, we follow Lake (& *Codex Sinaiticus* & the *Palatine MS*).

3 Lake opens with '*And*' in place of '*But*'.

4 For *ἔχουσιν*, following *Codex Sinaiticus* (& Lake), *Codex Athous* (& Lightfoot) has *ἔχοντες*.

5 *Codex Sinaiticus* omits *τοῦ αἰῶνος τούτου: ὅταν γένηται θλῖψις, διὰ τὸν πλοῦτον*.

λευκοὶ καὶ στρογγύλοι καὶ μὴ ἁρμόζοντες εἰς τὴν οἰκοδομήν, τίνες εἰσιν, κυρία; ἀποκριθεῖσά μοι λέγει· Ἕως πότε μωρὸς εἶ καὶ ἀσύνετος, καὶ πάντα ἐπερωτᾷς καὶ οὐδὲν νοεῖς; οὗτοί εἰσιν ἔχοντες μὲν πίστιν, ἔχοντες δὲ καὶ πλοῦτον τοῦ αἰῶνος τούτου· ὅταν γένηται θλῖψις, διὰ τὸν πλοῦτον αὐτῶν καὶ διὰ τὰς πραγματείας ἀπαρνοῦνται τὸν κύριον αὐτῶν. [6]καὶ ἀποκριθεὶς αὐτῇ λέγω· Κυρία, πότε οὖν εὔχρηστοι ἔσονται εἰς τὴν οἰκοδομήν; Ὅταν, φησίν, περικοπῇ αὐτῶν ὁ πλοῦτος ὁ ψυχαγωγῶν αὐτούς, τότε εὔχρηστοι ἔσονται τῷ θεῷ. ὥσπερ γὰρ ὁ λίθος ὁ στρογγύλος, ἐὰν μὴ περικοπῇ καὶ ἀποβάλῃ ἐξ αὐτοῦ τι, οὐ δύναται τετράγωνος γενέσθαι, οὕτω καὶ οἱ πλουτοῦντες ἐν τούτῳ τῷ αἰῶνι, ἐὰν μὴ περικοπῇ αὐτῶν ὁ πλοῦτος, οὐ δύνανται τῷ κυρίῳ εὔχρηστοι γενέσθαι. [7]ἀπὸ σεαυτοῦ πρῶτον γνῶθι· ὅτε ἐπλούτεις, ἄχρηστος ἦς, νῦν δὲ εὔχρηστος εἶ καὶ ὠφέλιμος τῇ ζωῇ. εὔχρηστοι γίνεσθε τῷ θεῷ· καὶ γὰρ σὺ αὐτὸς χρᾶσαι ἐκ τῶν αὐτῶν λίθων.

fit into the building?" She answered and said to me, "How long will you be stupid and foolish, and ask everything and understand nothing? These are they which have faith but have also the riches of this world. When persecution comes, because of their wealth and because of business they deny their Lord." [6] And I answered and said to her, "Lady, but then when will they be useful for the building?" "When," she said, "their wealth, which leads their souls astray, shall be cut off from them, then they will be useful to God. For, just as the round stone cannot become square, unless something be cut off and taken away from it, so too they who have riches in this world cannot be useful to the Lord unless their wealth be cut away from them. [7] Understand it first from your own case; when you were rich, you were useless, but now you are useful and helpful for the Life. Be useful to God, for you yourself are taken from the same stones.

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6 Lightfoot lacks the comma after στρογγύλος.

7 *Codex Sinaiticus* omits καὶ γὰρ σὺ αὐτὸς χρᾶσαι ἐκ τῶν αὐτῶν λίθων ν.

Ποιμην 15 (Ὅρασις γ′ 7)

[1] Τοὺς δὲ ἑτέρους λίθους, οὓς εἶδες μακρὰν ἀπὸ τοῦ πύργου ῥιπτομένους καὶ πίπτοντας εἰς τὴν ὁδὸν καὶ κυλιομένους ἐκ τῆς ὁδοῦ εἰς τὰς ἀνοδίας· οὗτοί εἰσιν οἱ πεπιστευκότες μέν, ἀπὸ δὲ τῆς διψυχίας αὐτῶν ἀφίουσιν τὴν ὁδὸν αὐτῶν τὴν ἀληθινήν· δοκοῦντες οὖν βελτίονα ὁδὸν δύνασθαι εὑρεῖν, πλανῶνται καὶ ταλαιπωροῦσιν περιπατοῦντες ἐν ταῖς ἀνοδίαις. [2] οἱ δὲ πίπτοντες εἰς τὸ πῦρ καὶ καιόμενοι, οὗτοί εἰσιν οἱ εἰς τέλος ἀποστάντες τοῦ θεοῦ τοῦ ζῶντος, καὶ οὐκέτι αὐτοῖς ἀνέβη ἐπὶ τὴν καρδίαν τοῦ μετανοῆσαι διὰ τὰς ἐπιθυμίας τῆς ἀσελγείας αὐτῶν καὶ τῶν πονηριῶν ὧν εἰργάσαντο. [3] τοὺς δὲ ἑτέρους τοὺς πίπτοντας ἐγγὺς τῶν ὑδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ ὕδωρ θέλεις γνῶναι, τίνες εἰσίν; οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες καὶ θέλοντες βαπτισθῆναι εἰς τὸ ὄνομα τοῦ κυρίου· εἶτα ὅταν αὐτοῖς ἔλθῃ εἰς μνείαν ἡ ἁγνότης τῆς ἀληθείας, μετανοοῦσιν καὶ πορεύονται πάλιν ὀπίσω τῶν ἐπιθυμιῶν αὐτῶν τῶν πονηρῶν. [4] ἐτέλεσεν οὖν τὴν ἐξήγησιν τοῦ πύργου. [5] ἀναιδευσάμενος ἔτι αὐτὴν ἐπηρώτησα, εἰ ἄρα πάντες οἱ λίθοι οὗτοι οἱ ἀποβεβλημένοι καὶ μὴ ἁρμόζοντες εἰς τὴν οἰκοδομὴν τοῦ πύργου, εἰ ἔστιν αὐτοῖς μετάνοια καὶ ἔχουσιν

THE SHEPHERD 15 (VISION 3-7)

[1] "But as for the other stones that you saw being cast far from the tower, and falling on to the road, and rolling from the road into regions where there is no way; these are they who have believed but, because of their double mindedness, leave their true road. They think that it is possible to find a better road and err and wander miserably in the regions where there is no way. [2] And they who are falling into the fire and are being burnt, these are they who finally apostatise from the living God, and it no longer enters into their hearts to repent because of their licentious lusts, and the wicked crimes that they have committed. [3] But do you wish to know who are the others that are falling near the water and cannot be rolled into the water? These are they who have heard the Word and wish to be baptised in the name of the Lord. Then, when the purity of the Truth comes into their recollection, they change their minds and go again after their evil lusts." [4] So, she ended the explanation of the tower. [5] I was still unabashed and asked her whether really all these stones that have been cast away and do not fit into the building of the tower – whether repentance is open to them, and they have a place in this tower.

SHEPHERD OF HERMAS 15

1 For '*regions where there is no way*' (twice in this verse), Lake has '*the rough ground*'.

2 Throughout his work, Lightfoot capitalizes *Θεοῦ* and its derivatives.

3 Lightfoot lacks the comma after *γνῶναι*.

4 Lake and Lightfoot have identical (Greek) text for this short verse.

5 For '*unabashed*' Lightfoot has '*importunate*'.

τόπον εἰς τὸν πύργον τοῦτον. Ἔχουσιν, φησίν, μετάνοιαν, ἀλλὰ εἰς τοῦτον τὸν πύργον οὐ δύνανται ἁρμόσαι· [6] *ἑτέρῳ δὲ τόπῳ ἁρμόσουσιν πολὺ ἐλάττονι, καὶ τοῦτο ὅταν βασανισθωσιν καὶ ἐκπληρώσωσιν τὰς ἡμέρας τῶν ἁμαρτιῶν αὐτῶν. καὶ διὰ τοῦτο μετατεθήσονται, ὅτι μετέλαβον τοῦ ῥήματος τοῦ δικαίου. καὶ τότε αὐτοῖς συμβήσεται μετατεθῆναι ἐκ τῶν βασάνων αὐτῶν, διὰ τὰ ἔργα ἃ εἰργάσαντο πονηρά. ἐὰν δὲ μὴ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτῶν, οὐ σώζονται διὰ τὴν σκληροκαρδίαν αὐτῶν.*

"Repentance, she said, they have, but they cannot fit into this tower. [6] But they will fit into another place much less honourable, and even this only after they have been tormented and fulfilled the days of their sins; and, for this reason, they will be removed, because they shared in the righteous Word. And then it shall befall them to be removed from their torments, because of the wickedness of the deeds which they committed. But if it comes not into their hearts, they have no salvation, because of the hardness of their hearts."

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[6] In place of *διὰ*, here following Lake (and *Codex Sinaiticus* & the *Palatine MS*), Lightfoot follows *Codex Athous* and the *Vulgata* in reading *ἐὰν ἀναβῇ ἐπὶ τὴν καρδίαν αὐτῶν τὰ ἔργα ἃ εἰργάσαντο πονηρά*; the former can scarcely be quite correct but the latter is clearly an emendation.

Ποιμην 16 (Ὅρασις γ′ 8)

[1] Ὅτε οὖν ἐπαυσάμην ἐρωτῶν αὐτὴν περὶ πάντων τούτων, λέγει μοι· Θέλεις ἄλλο ἰδεῖν; κατεπίθυμος ὢν τοῦ θεάσασθαι περιχαρὴς ἐγενόμην τοῦ ἰδεῖν. [2] ἐμβλέψασά μοι ὑπεμειδίασεν καὶ λέγει μοι· Βλέπεις ἑπτὰ γυναῖκας κύκλῳ τοῦ πύργου; Βλέπω, φημί, κυρία. Ὁ πύργος οὗτος ὑπὸ τούτων βαστάζεται κατ᾽ ἐπιταγὴν τοῦ κυρίου. [3] ἄκουε νῦν τὰς ἐνεργείας αὐτῶν. ἡ μὲν πρώτη αὐτῶν, ἡ κρατοῦσα τὰς χεῖρας, Πίστις καλεῖται· διὰ ταύτης σώζονται οἱ ἐκλεκτοὶ τοῦ θεοῦ. [4] ἡ δὲ ἑτέρα, ἡ περιεζωσμένη καὶ ἀνδριζομένη, Ἐγκράτεια καλεῖται· αὕτη θυγάτηρ ἐστὶν τῆς Πίστεως. ὃς ἂν οὖν ἀκολουθήσῃ αὐτῇ, μακάριος γίνεται ἐν τῇ ζωῇ αὐτοῦ, ὅτι πάντων τῶν πονηρῶν ἔργων ἀφέξεται, πιστεύων ὅτι, ἐὰν ἀφέξηται πάσης ἐπιθυμίας πονηρᾶς, κληρονομήσει ζωὴν αἰώνιον. [5] Αἱ δὲ ἕτεραι, κυρία, τίνες εἰσίν; Θυγατέρες ἀλλήλων εἰσίν καλοῦνται δὲ ἡ μὲν Ἁπλότης, ἡ δὲ Ἐπιστήμη, ἡ δὲ Ἀκακία, ἡ δὲ Σεμνότης, ἡ δὲ Ἀγάπη. ὅταν οὖν τὰ ἔργα τῆς μητρὸς αὐτῶν πάντα ποιήσῃς, δύνασαι ζῆσαι. [6] Ἤθελον, φημί, γνῶναι, κυρία, τίς τίνα δύναμιν ἔχει αὐτῶν. Ἄκουε, φησίν, τὰς

THE SHEPHERD 16 (VISION 3-8)

[1] When, therefore, I ceased asking her all these things, she said to me, "Would you like to see something else?" I was anxious to see it and rejoiced greatly at the prospect. [2] She looked at me and smiled and said to me, "Do you see seven women round the tower?" "Yes," I said, "I see them." "This tower is being supported by them according to the commandment of the Lord. [3] Hear now their qualities. The first of them who is clasping her hands is called Faith. Through her, the chosen of God are saved. [4] The second, who is girded and looks like a man, is called Continence; she is the daughter of Faith. Whoever follows her becomes blessed in his life, because he will abstain from all evil deeds, believing that, if he refrains from every evil lust, he will inherit eternal life." [5] "But who are the others, Lady?" They are daughters one of the other, and their names are Simplicity, Knowledge, Innocence, Reverence, and Love. When therefore you perform all the deeds of their mother, you can live." [6] "I would like, Lady," said I, "to know what powers each has." "Listen," she said, "to the powers that

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SHEPHERD OF HERMAS 16

1 Lightfoot ends with, "*Being very desirous of beholding, I was greatly rejoiced that I should see it.*"

2 Throughout his work, Lightfoot capitalizes *Κυρίου* when the title is used of God.

3 Throughout his work, Lightfoot capitalizes *Θεοῦ* and it variant forms.

4 In place of *πιστεύων ὅτι, ἐὰν ἀφέξηται*, here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* has simply *καὶ*. *Codex Sinaiticus* adds *καὶ* before *κληρονομήσει*.

5 Lightfoot has a full stop after *ἀλλήλων εἰσίν*.

6 Lightfoot lacks the comma after *δυνάμεις*. Here, '*powers*' is probably almost equivalent to 'meaning' or 'signification' (cf. V3-4:3).

δυνάμεις, ἃς ἔχουσιν. [7]κρατοῦνται δὲ ὑπ᾽ ἀλλήλων αἱ δυνάμεις αὐτῶν καὶ ἀκολουθοῦσιν ἀλλήλαις, καθὼς καὶ γεγεννημέναι εἰσίν. ἐκ τῆς Πίστεως γεννᾶται Ἐγκράτεια, ἐκ τῆς Ἐγκρατείας Ἁπλότης, ἐκ τῆς Ἁπλότητος Ἀκακία, ἐκ τῆς Ἀκακίας Σεμνότης, ἐκ τῆς Σεμνότητος Ἐπιστήμη, ἐκ τῆς Ἐπιστήμης Ἀγάπη. τούτων οὖν τὰ ἔργα ἁγνὰ καὶ σεμνὰ καὶ θεῖά ἐστιν. [8]ὃς ἂν οὖν δουλεύσῃ ταύταις καὶ ἰσχύσῃ κρατῆσαι τῶν ἔργων αὐτῶν, ἐν τῷ πύργῳ ἕξει τὴν κατοίκησιν μετὰ τῶν ἁγίων τοῦ θεοῦ. [9]ἐπηρώτων δὲ αὐτὴν περὶ τῶν καιρῶν, εἰ ἤδη συντέλειά ἐστιν. ἡ δὲ ἀνέκραγε φωνῇ μεγάλῃ λέγουσα· Ἀσύνετε ἄνθρωπε, οὐχ ὁρᾷς τὸν πύργον ἔτι οἰκοδομούμενον; ὡς ἐὰν οὖν συντελεσθῇ ὁ πύργος οἰκοδομούμενος, ἔχει τέλος. ἀλλὰ ταχὺ ἐποικοδομηθήσεται. μηκέτι με ἐπερώτα μηδέν· ἀρκετή σοι ἡ ὑπόμνησις αὕτη καὶ τοῖς ἁγίοις καὶ ἡ ἀνακαίνωσις τῶν πνευμάτων ὑμῶν. [10]ἀλλ᾽ οὐ σοὶ μόνῳ ταῦτα ἀπεκαλύφθη, ἀλλ᾽ ἵνα πᾶσιν δηλώσῃς αὐτά, [11]μετὰ τρεῖς ἡμέρας, νοῆσαί σε γὰρ δεῖ πρῶτον. ἐντέλλομαι δέ σοι πρῶτον, Ἑρμᾶ, τὰ ῥήματα ταῦτα, ἅ σοι μέλλω λέγειν, λαλῆσαι αὐτὰ πάντα εἰς τὰ ὦτα τῶν ἁγίων, ἵνα ἀκούσαντες αὐτὰ καὶ ποιήσαντες καθαρισθῶσιν ἀπὸ τῶν πονηριῶν αὐτῶν καὶ σὺ δὲ μετ᾽ αὐτῶν.

they have. [7] Their powers are supported one by the other, and they follow one another according to their birth. From Faith is born Continence, from Continence is born Simplicity, from Simplicity is born Innocence, from Innocence is born Reverence, from Reverence is born Knowledge, from Knowledge is born Love. Their works, therefore, are pure and reverent and godly. [8] Whoever serves them and has the strength to lay hold of their works shall have his dwelling in the tower with the saints of God." [9] Then I asked her about the times, if the end were yet. But she cried out with a loud voice saying, "Foolish man, do you not see the tower still being built? Whenever therefore the building of the tower has been finished, the end comes. But it will quickly be built up; ask me nothing more. This reminder and the renewal of your spirits is sufficient for you and for the saints. [10] But the revelation was not for you alone but for you to explain it to them all, [11] after three days; for, you must understand it first. But I charge you first, Hermas, with these words, which I am going to say to you, to proclaim them all into the ears of the saints, that they may hear them and do them and be cleansed from their wickedness, and you with them."

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7 In place of '*Innocence*', Lightfoot has '*Guilelessness*'.

8 Lightfoot has '*serves these women*' in place of '*serves them*'.

9 Lake opens with, "*And I began to ask her*."

10 Lightfoot lacks the word, *ταῦτα*.

11 The words, *ἐντέλλομαι δέ σοι πρῶτον*, are omitted by *Codex Sinaiticus* and the *Vulgata*. Lightfoot has *πάντα* in brackets and encloses *λαλῆσαι* in dagger symbols.

Ποιμην 17 (Ὅρασις γ′ 9)

[1]*Ἀκούσατέ μου, τέκνα· ἐγὼ ὑμᾶς ἐξέθρεψα ἐν πολλῇ ἁπλότητι καὶ ἀκακίᾳ καὶ σεμνότητι διὰ τὸ ἔλεος τοῦ κυρίου τοῦ ἐφ᾽ ὑμᾶς στάξαντος τὴν δικαιοσύνην, ἵνα δικαιωθῆτε καὶ ἁγιασθῆτε ἀπὸ πάσης πονηρίας καὶ ἀπὸ πάσης σκολιότητος· ὑμεῖς δὲ οὐ θέλετε παῆναι ἀπὸ τῆς πονηρίας ὑμῶν.* [2]*νῦν οὖν ἀκούσατέ μου καὶ εἰρηνεύετε ἐν ἑαυτοῖς καὶ ἐπισκέπτεσθε ἀλλήλους καὶ ἀντιλαμβάνεσθε ἀλλήλων, καὶ μὴ μόνοι τὰ κτίσματα τοῦ θεοῦ μεταλαμβάνετε ἐκ καταχύματος, ἀλλὰ μεταδίδοτε καὶ τοῖς ὑστερουμένοις·* [3]*οἱ μὲν γὰρ ἀπὸ τῶν πολλῶν ἐδεσμάτων ἀσθένειαν τῇ σαρκὶ αὐτῶν ἐπισπῶνται καὶ λυμαίνονται τὴν σάρκα αὐτῶν· τῶν δὲ μὴ ἐχόντων ἐδέσματα λυμαίνεται ἡ σὰρξ αὐτῶν διὰ τὸ μὴ ἔχειν τὸ ἀρκετὸν τῆς τροφῆς, καὶ διαφθείρεται τὸ σῶμα αὐτῶν.* [4]*αὕτη οὖν ἡ ἀσυνκρασία βλαβερὰ ὑμῖν τοῖς ἔχουσι καὶ μὴ μεταδιδοῦσιν τοῖς ὑστερουμένοις.* [5]*βλέπετε τὴν κρίσιν τὴν ἐπερχομένην. οἱ ὑπερέχοντες οὖν ἐκζητεῖτε τοὺς πεινῶντας, ἕως οὔπω ὁ πύργος ἐτελέσθη· μετὰ γὰρ τὸ τελεσθῆναι τὸν πύργον θελήσετε ἀγαθοποιεῖν, καὶ οὐχ ἕξετε τόπον.* [6]*βλέπετε οὖν ὑμεῖς οἱ γαυριώμενοι ἐν τῷ πλούτῳ ὑμῶν, μήποτε*

THE SHEPHERD 17 (VISION 3-9)

[1] "Listen to me, children: I brought you up in great simplicity and innocence and reverence by the mercy of the Lord, who instilled righteousness into you, so that you should be justified and sanctified from all wickedness and all crookedness. But you do not wish to cease from your wickedness. [2] Now, therefore, listen to me and be at peace among yourselves, and have regard for one another and help one another, and do not partake alone in an abundant share of the creatures of God for yourselves but give also a part to those who lack. [3] For, some men are contracting illness in the flesh by too much eating and are injuring their flesh; and the flesh of the others, who have nothing to eat, is being injured by their not having sufficient nourishment and their body is being destroyed. [4] Therefore, this lack of sharing is harmful to you who are rich and do not share with those who are in need. [5] Consider the judgment that is coming. Let, therefore, those who have over-abundance seek out those who are hungry, so long as the tower is not yet finished; for, when the tower has been finished, you will wish to do good and will have no opportunity. [6] See to it then, you

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SHEPHERD OF HERMAS 17

1 Lightfoot has full stops in place of the *ano teleiae* after *τέκνα* & *σκολιότητος*.

2 Lightfoot ends, "*but share them also with those that are in want*."

3 Lightfoot lacks *αὐτῶν* after *τῇ σαρκὶ*.

4 In place of *ἔχουσι*, Lightfoot has *ἔχουσιν*.

5 Lightfoot lacks the comma after *πεινῶντας*.

6 In place of *γαυριώμενοι*, here following Lake, Lightfoot has *γαυρούμενοι*. Before *ἀγαθῶν*, Lightfoot adds *ἀσχέτων* in brackets.

στενάξουσιν οἱ ὑστερούμενοι καὶ ὁ στεναγμὸς αὐτῶν ἀναβήσεται πρὸς τὸν κύριον καὶ ἐκκλεισθήσεσθε μετὰ τῶν ἀγαθῶν ὑμῶν ἔξω τῆς θύρας τοῦ πύργου. 7 νῦν οὖν ὑμῖν λέγω τοῖς προηγουμένοις τῆς ἐκκλησίας καὶ τοῖς πρωτοκαθεδρίταις· μὴ γίνεσθε ὅμοιοι τοῖς φαρμακοῖς. οἱ φαρμακοὶ μὲν οὖν τὰ φάρμακα ἑαυτῶν εἰς τὰς πυξίδας βαστάζουσιν, ὑμεῖς δὲ τὸ φάρμακον ὑμῶν καὶ τὸν ἰὸν εἰς τὴν καρδίαν. 8 ἐνεσκιρωμένοι ἐστὲ καὶ οὐ θέλετε καθαρίσαι τὰς καρδίας ὑμῶν καὶ συνκεράσαι ὑμῶν τὴν φρόνησιν ἐπὶ τὸ αὐτὸ ἐν καθαρᾷ καρδίᾳ, ἵνα σχῆτε ἔλεος παρὰ τοῦ βασιλέως τοῦ μεγάλου. 9 βλέπετε οὖν, τέκνα, μήποτε αὗται αἱ διχοστασίαι ἀποστερήσουσιν τὴν ζωὴν ὑμῶν. 10 πῶς ὑμεῖς παιδεύειν θέλετε τοὺς ἐκλεκτοὺς κυρίου, αὐτοὶ μὴ ἔχοντες παιδείαν; παιδεύετε οὖν ἀλλήλους καὶ εἰρηνεύετε ἐν αὐτοῖς ἵνα κἀγὼ κατέναντι τοῦ πατρὸς ἱλαρὰ σταθεῖσα λόγον ἀποδῶ ὑπὲρ ὑμῶν πάντων τῷ κυρίῳ.

who rejoice in your wealth, that those who are destitute may not groan and their groans go up to the Lord, and you with your good things be shut outside the door of the tower. 7 Therefore, I speak now to the leaders of the Church and to those who take the chief seats. Do not be like the sorcerers; for, the sorcerers indeed carry their charms in boxes but you carry your charms and your poison in your hearts. 8 You are case-hardened, and will not cleanse your hearts, and mix your wisdom together in a pure heart, so that you may receive mercy from the Great King. 9 See to it, therefore, children, that these disagreements do not deprive you of your life. 10 How is it that you wish to correct the chosen of the Lord, while you yourselves suffer no correction? Correct, therefore, one another and be at peace among yourselves, so that I also may stand joyfully before the Father and give an account of you all to the Lord.

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7 Lightfoot has '*rulers*' in place of '*leaders*' and '*drugs*' in place of '*charms*'.

8 *Codex Sinaiticus* omits *συνκεράσαι ὑμῶν*.

9 Lightfoot, following *Codex Sinaiticus* and the *Latin MSS*, adds *ὑμῶν* after *διχοστασίαι*; here, we follow *Codex Athous* (and Lake).

10 In place of *τῷ κυρίῳ* (here following lake and the *Vulgata*), Lightfoot (following *Codex Athous* and the *Palatine MS*) ends with *τῷ Κυρίῳ ὑμῶν*; *Codex Sinaiticus* ends with *τῷ κυρίῳ ἡμῶν*.

Ποιμην 18 (Ὅρασις γ′ 10)

[1] *Ὅτε οὖν ἐπαύσατο μετ᾽ ἐμοῦ λαλοῦσα, ἦλθον οἱ ἓξ νεανίσκοι οἱ οἰκοδομοῦντες καὶ ἀπήνεγκαν αὐτὴν πρὸς τὸν πύργον, καὶ ἄλλοι τέσσαρες ἦραν τὸ συμψέλιον καὶ ἀπήνεγκαν καὶ αὐτὸ πρὸς τὸν πύργον. τούτων τὸ πρόσωπον οὐκ εἶδον, ὅτι ἀπεστραμμένοι ἦσαν.* [2] *ὑπάγουσαν δὲ αὐτὴν ἠρώτων, ἵνα μοι ἀποκαλύψῃ περὶ τῶν τριῶν μορφῶν, ἐν αἷς μοι ἐνεφανίσθη. ἀποκριθεῖσά μοι λέγει· Περὶ τούτων ἕτερον δεῖ σε ἐπερωτῆσαι, ἵνα σοι ἀποκαλυφθῇ.* [3] *ὤφθη δέ μοι, ἀδελφοί, τῇ μὲν πρώτῃ ὁράσει τῇ περυσινῇ λίαν πρεσβυτέρα καὶ ἐν καθέδρᾳ καθημένη.* [4] *τῇ δὲ ἑτέρᾳ ὁράσει τὴν μὲν ὄψιν νεωτέραν εἶχεν, τὴν δὲ σάρκα καὶ τὰς τρίχας πρεσβυτέρας, καὶ ἑστηκυῖά μοι ἐλάλει· ἱλαρωτέρα δὲ ἦν ἢ τὸ πρότερον.* [5] *τῇ δὲ τρίτῃ ὁράσει ὅλη νεωτέρα καὶ κάλλει ἐκπρεπεστάτη, μόνας δὲ τὰς τρίχας πρεσβυτέρας εἶχεν· ἱλαρὰ δὲ εἰς τέλος ἦν καὶ ἐπὶ συμψελίου καθημένη.* [6] *περὶ τούτων περίλυπος ἤμην λίαν τοῦ γνῶναί με τὴν ἀποκάλυψιν ταύτην, καὶ βλέπω τὴν πρεσβυτέραν ἐν ὁράματι τῆς νυκτὸς λέγουσάν μοι. Πᾶσα ἐρώτησις ταπεινοφροσύνης χρῄζει. νήστευσον οὖν, καὶ λήμψῃ ὃ αἰτεῖς παρὰ τοῦ κυρίου.* [7] *ἐνήστευσα οὖν μίαν*

THE SHEPHERD 18 (VISION 3-10)

[1] Then, when she ceased speaking with me, the six young men who were building came and took her away to the tower, and four others took up the couch and bore it away also to the tower. I did not see their faces because they were turned away. [2] But, as she was going, I asked her to give me a revelation concerning the three forms in which she had appeared to me. She answered me and said, "Concerning these things, you must ask someone else to reveal them to you." [3] Now, she had appeared to me, brethren, in the first vision in the former year as very old and sitting on a chair. [4] But, in the second vision, her face was younger but her body and hair were old and she spoke with me standing; but she was more joyful than the first time. [5] But, in the third vision, she was quite young and exceeding beautiful and only her hair was old; and she was quite joyful and sat on a couch. [6] I was very unhappy about this and wished to understand this revelation; and, in a vision of the night, I saw the ancient lady saying to me, "Every request needs humility: fast, therefore, and you shall receive what you ask from the Lord." [7] So, I fasted one day and in the

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SHEPHERD OF HERMAS 18

1 For '*four others*', Lightfoot has '*other four*'.
2 The *Vulgata* omits the word, *δὲ*.
3 For '*in the former year*', Lightfoot has '*last year*'.
4 For *ἢ τὸ πρότερον*, here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* has *τὸ πρόσωπον*.
5 In place of '*quite joyful*', Lightfoot has '*gladsome exceedingly*'
6 Lightfoot has a full stop in place of the comma after *ταύτην*.
7 For *Τί σὺ ὑπὸ*, Lightfoot has *Ὅτι σὺ ὑπὸ*.

ἡμέραν, καὶ αὐτῇ τῇ νυκτί μοι ὤφθη νεανίσκος καὶ λέγει μοι· Τί σὺ ὑπὸ χεῖρα αἰτεῖς ἀποκαλύψεις ἐν δεήσει; βλέπε, μήποτε πολλὰ αἰτούμενος βλάψῃς σου τὴν σάρκα. [8] ἀρκοῦσίν σοι αἱ ἀποκαλύψεις αὗται. μήτι δύνῃ ἰσχυροτέρας ἀποκαλύψεις ὧν ἑώρακας ἰδεῖν; [9] ἀποκριθείς αὐτῷ λέγω· Κύριε, τοῦτο μόνον αἰτοῦμαι, περὶ τῶν τριῶν μορφῶν τῆς πρεσβυτέρας ἵνα ἀποκάλυψις ὁλοτελὴς γένηται. ἀποκριθείς μοι λέγει· Μέχρι τίνος ἀσύνετοί ἐστε; ἀλλ᾽ αἱ διψυχίαι ὑμῶν ἀσυνέτους ὑμᾶς ποιοῦσιν καὶ τὸ μὴ ἔχειν τὴν καρδίαν ὑμῶν πρὸς τὸν κύριον. [10] ἀποκριθεὶς αὐτῷ πάλιν εἶπον· Ἀλλ᾽ ἀπὸ σοῦ, κύριε, ἀκριβέστερον αὐτὰ γνωσόμεθα.

same night a young man appeared to me and said to me, “Why do you ask constantly for revelations in your prayer? Take care lest by your many requests you injure your flesh. [8] These revelations are sufficient for you. Can you see mightier revelations than you have seen?” [9] I answered and said to him, “Sir, I only ask you that there may be a complete revelation concerning the three forms of the ancient lady.” He answered and said to me, “How long are you foolish? You are made foolish by your double mindedness and because your heart is not turned to the Lord.” [10] I answered and said again to him, “But from you, sir, we shall know them more accurately.”

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8 *Codex Sinaiticus* omits *ἀρκοῦσίν σοι αἱ ἀποκαλύψεις αὗται*.

9 Throughout his work, Lightfoot capitalizes *Κυρίου* when the title applies to God.

10 In place of ‘*know them*’, Lightfoot has ‘*learn the matters*’.

Ποιμην 19 (Ὅρασις γ′ 11)

[1] Ἄκουε, φησίν, περὶ τῶν μορφῶν ὧν ἐπιζητεῖς. [2] τῇ μὲν πρώτῃ ὁράσει διατί πρεσβυτέρα ὤφθη σοι καὶ ἐπὶ καθέδραν καθημένη; ὅτι τὸ πνεῦμα ὑμῶν πρεσβύτερον καὶ ἤδη μεμαραμμένον καὶ μὴ ἔχον δύναμιν ἀπὸ τῶν μαλακιῶν ὑμῶν καὶ διψυχιῶν· [3] ὥσπερ γὰρ οἱ πρεσβύτεροι, μηκέτι ἔχοντες ἐλπίδα τοῦ ἀνανεῶσαι, οὐδὲν ἄλλο προσδοκῶσιν εἰ μὴ τὴν κοίμησιν αὐτῶν, οὕτως καὶ ὑμεῖς μαλακισθέντες ἀπὸ τῶν βιωτικῶν πραγμάτων παρεδώκατε ἑαυτοὺς εἰς τὰς ἀκηδίας καὶ οὐκ ἐπερίψατε ἑαυτῶν τὰς μερίμνας ἐπὶ τὸν κύριον· ἀλλὰ ἐθραύσθη ὑμῶν ἡ διάνοια καὶ ἐπαλαιώθητε ταῖς λύπαις ὑμῶν. [4] Διατί οὖν ἐν καθέδρᾳ ἐκάθητο, ἤθελον γνῶναι, κύριε. Ὅτι πᾶς ἀσθενὴς εἰς καθέδραν καθέζεται διὰ τὴν ἀσθένειαν αὐτοῦ, ἵνα συνκρατηθῇ ἡ ἀσθένεια τοῦ σώματος αὐτοῦ. ἔχεις τὸν τύπον τῆς πρώτης ὁράσεως.

THE SHEPHERD 19 (VISION 3-11)

[1] "Listen," he said, "concerning the forms that you are asking about. [2] Why did she appear to you in the first vision as old and seated on a chair? Because your spirit is old, and already fading away, and has no power through your weakness and double mindedness. [3] For, just as old people, who have no longer any hope of becoming young again, look for nothing except their last sleep, so also you, who have been weakened by the occupations of this life, have given yourself up to worry, and have not cast your cares upon the Lord. But your mind was broken, and you grew old in your sorrows." [4] "Why, then, I should like to know, did she sit in a chair, sir?" "Because every sick person sits in a chair because of his sickness, that the weakness of the body may find support. Here you have the type of the first vision.

SHEPHERD OF HERMAS 19

1 Lightfoot, following *Codex Athous*, adds *τριῶν* after *περὶ τῶν*; here, we follow *Codex Sinaiticus*, the *Latin MSS*, and Lake in omitting the word.

2 Lightfoot ends the verse with a full stop in place of the *ano teleia*. Note that '*your*' in the 2nd sentence is plural, as opposed to the singular '*you*' in the 1st sentence.

3 Lightfoot adds a comma after *ἀκηδίας*.

4 Note that Lightfoot does not here capitalize *κύριε*, as it does not refer to God.

Ποιμην 20 (Ὅρασις γ′ 12)

[1] Τῇ δὲ δευτέρᾳ ὁράσει εἶδες αὐτὴν ἑστηκυῖαν καὶ τὴν ὄψιν νεωτέραν ἔχουσαν καὶ ἱλαρωτέραν παρὰ τὸ πρότερον, τὴν δὲ σάρκα καὶ τὰς τρίχας πρεσβυτέρας. ἄκουε, φησίν, καὶ ταύτην τὴν παραβολήν· [2] ὅταν πρεσβύτερός τις, ἤδη ἀφηλπικὼς ἑαυτὸν διὰ τὴν ἀσθένειαν αὐτοῦ καὶ τὴν πτωχότητα, οὐδὲν ἕτερον προσδέχεται εἰ μὴ τὴν ἐσχάτην ἡμέραν τῆς ζωῆς αὐτοῦ· εἶτα ἐξαίφνης κατελείφθη αὐτῷ κληρονομία, ἀκούσας δὲ ἐξηγέρθη καὶ περιχαρὴς γενόμενος ἐνεδύσατο τὴν ἰσχύν· καὶ οὐκέτι ἀνακεῖται, ἀλλὰ ἔστηκεν, καὶ ἀνανεοῦται αὐτοῦ τὸ πνεῦμα τὸ ἤδη ἐφθαρμένον ἀπὸ τῶν προτέρων αὐτοῦ πράξεων, καὶ οὐκέτι κάθηται, αλλὰ ἀνδρίζεται· οὕτως καὶ ὑμεῖς, ἀκούσαντες τὴν ἀποκάλυψιν, ἣν ὑμῖν ὁ κύριος ἀπεκάλυψεν, [3] ὅτι ἐσπλαγχνίσθη ἐφ' ὑμᾶς, καὶ ἀνενεώσατο τὰ πνεύματα ὑμῶν καὶ ἀπέθεσθε τὰς μαλακίας ὑμῶν, καὶ προσῆλθεν ὑμῖν ἰσχυρότης καὶ ἐνεδυναμώθητε ἐν τῇ πίστει, καὶ ἰδὼν ὁ κύριος τὴν ἰσχυροποίησιν ὑμῶν ἐχάρη· καὶ διὰ τοῦτο ἐδήλωσεν ὑμῖν τὴν οἰκοδομὴν τοῦ πύργου καὶ ἕτερα δηλώσει, ἐὰν ἐξ ὅλης καρδίας εἰρηνεύετε ἐν ἑαυτοῖς.

THE SHEPHERD 20 (VISION 3-12)

[1] "But, in the second vision, you saw her standing and with a more youthful and more cheerful countenance than the former time, but with the body and hair of old age. Listen," he said, "also to this parable. [2] When anyone is old, he already despairs of himself, by reason of his weakness and poverty, and expects nothing except the last day of his life. Then an inheritance was suddenly left him, and he heard it, and rose up, and was very glad and put on his strength; and he no longer lies down but stands up and his spirit, which was already destroyed by his former deeds, is renewed; and he no longer sits still but takes courage. So also did you, when you heard the revelation, which the Lord revealed to you, [3] that he had mercy upon you and renewed your spirit; and you put aside your weakness, and strength came to you, and you were made mighty in faith, and the Lord saw that you had been made strong and he rejoiced. And, for this reason, he showed you the building of the tower; and he will show you other things if you remain at peace among yourselves, with all your heart.

SHEPHERD OF HERMAS 20

1 Lightfoot ends the verse with a full stop in place of the *ano teleia*.

2 *Codex Sinaiticus* omits the closing *ἣν ὑμῖν ὁ κύριος ἀπεκάλυψεν*. Lightfoot ends the verse with a full stop in place of the comma.

3 In place of *ἐνεδυναμώθητε*, Lightfoot has *ἐδυναμώθητε*.

Ποιμην 21 (Ὅρασις γ′ 13)

[1]Τῇ δὲ τρίτῃ ὁράσει εἶδες αὐτὴν νεωτέραν καὶ καλὴν καὶ ἱλαρὰν καὶ καλὴν τὴν μορφὴν αὐτῆς· [2]ὡς ἐὰν γάρ τινι λυπουμένῳ ἔλθῃ ἀγγελία ἀγαθή τις, εὐθὺς ἐπελάθετο τῶν προτέρων λυπῶν καὶ οὐδὲν ἄλλο προσδέχεται εἰ μὴ τὴν ἀγγελίαν, ἣν ἤκουσεν, καὶ ἰσχυροποιεῖται λοιπὸν εἰς τὸ ἀγαθὸν καὶ ἀνανεοῦται αὐτοῦ τὸ πνεῦμα διὰ τὴν χαράν, ἣν ἔλαβεν· οὕτως καὶ ὑμεῖς ἀνανέωσιν εἰλήφατε τῶν πνευμάτων ὑμῶν ἰδόντες ταῦτα τὰ ἀγαθά. [3]καὶ ὅτι ἐπὶ συμψελίου εἶδες καθημένην, ἰσχυρὰ ἡ θέσις, ὅτι τέσσαρας πόδας ἔχει τὸ συμψέλιον καὶ ἰσχυρῶς ἕστηκεν· καὶ γὰρ ὁ κόσμος διὰ τεσσάρων στοιχείων κρατεῖται. [4]οἱ οὖν μετανοήσαντες ὁλοτελῶς νέοι ἔσονται καὶ τεθεμελιωμένοι, οἱ ἐξ ὅλης καρδίας μετανοήσαντες. ἀπέχεις ὁλοτελῆ τὴν ἀποκάλυψιν· μηκέτι μηδὲν αἰτήσῃς περὶ ἀποκαλύψεως, ἐάν τι δὲ δέῃ, ἀποκαλυφθήσεταί σοι.

THE SHEPHERD 21 (VISION 3-13)

[1] "But, in the third vision, you saw her young and beautiful and joyful and her appearance was beautiful. [2] For, just as if some good news come to one who is in grief, he straightway forgets his former sorrow and thinks of nothing but the news that he has heard, and for the future is strengthened to do good, and his spirit is renewed because of the joy that he has received; so you also have received the renewal of your spirits by seeing these good things. [3] And, in that you saw her sitting on a couch, the position is secure; for, a couch has four feet and stands securely, as even the world is controlled by four elements. [4] They, therefore, who have repented shall completely recover their youth and be well founded, because they have repented with all their heart. You have the revelation completed; no longer ask anything about the revelation, but if anything is needed, it shall be revealed to you."

SHEPHERD OF HERMAS 21

1 Lightfoot adds a comma after *ἱλαρὰν*.

2 Lightfoot lacks the comma after *ἀγγελίαν*.

3 In place of the comma after *θέσις*, Lightfoot has an *ano teleia*.

4 The words, *περὶ ἀποκαλύψεως*, here following *Codex Athous* and the *Vulgata*, are omitted by *Codex Sinaiticus* and the *Palatine MS*.

Ποιμην 22 (Ὅρασις δ΄ 1)

Ὅρασις δ΄

1 Ἦν εἶδον, ἀδελφοί, μετὰ ἡμέρας εἴκοσι τῆς προτέρας ὁράσεως τῆς γενομένης, εἰς τύπον τῆς θλίψεως τῆς ἐπερχομένης. 2 ὑπῆγον εἰς ἀγρὸν τῇ ὁδῷ τῇ καμπανῇ. ἀπὸ τῆς ὁδοῦ τῆς δημοσίας ἐστὶν ὡσεὶ στάδια δέκα· ῥᾳδίως δὲ ὁδεύεται ὁ τόπος. 3 μόνος οὖν περιπατῶν ἀξιῶ τὸν κύριον, ἵνα τὰς ἀποκαλύψεις καὶ τὰ ὁράματα, ἃ μοι ἔδειξεν διὰ τῆς ἁγίας Ἐκκλησίας αὐτοῦ, τελειώσῃ, ἵνα με ἰσχυροποιήσῃ καὶ δῷ τὴν μετάνοιαν τοῖς δούλοις αὐτοῦ τοῖς ἐσκανδαλισμένοις, ἵνα δοξασθῇ τὸ ὄνομα αὐτοῦ τὸ μέγα καὶ ἔνδοξον, ὅτι με ἄξιον ἡγήσατο τοῦ δεῖξαί μοι τὰ θαυμάσια αὐτοῦ. 4 καὶ δοξάζοντός μου καὶ εὐχαριστοῦντος αὐτῷ, ὡς ἦχος φωνῆς μοι ἀπεκρίθη· Μὴ διψυχήσεις, Ἑρμᾶ. ἐν ἐμαυτῷ ἠρξάμην διαλογίζεσθαι καὶ λέγειν· Ἐγὼ τί ἔχω διψυχῆσαι, οὕτω τεθεμελιωμένος ὑπὸ τοῦ κυρίου καὶ ἰδὼν ἔνδοξα πράγματα; 5 καὶ προσέβην μικρόν, ἀδελφοί, καὶ ἰδού, βλέπω κονιορτὸν ὡς εἰς τὸν οὐρανὸν καὶ ἠρξάμην λέγειν ἐν ἐμαυτῷ· Μήποτε κτήνη ἔρχονται καὶ κονιορτὸν ἐγείρουσιν; οὕτω δὲ ἦν ἀπ᾽ ἐμοῦ ὡς ἀπὸ σταδίου.

THE SHEPHERD 22 (VISION 4-1)

The Fourth Vision

1 The fourth vision that I saw, brethren, twenty days after the former vision, was a type of the impending tribulation. 2 I was going into the country by the Via Campana. The place is about ten stades from the public road and is easily reached. 3 As I walked by myself, I asked the Lord to complete the revelations and visions that he showed me by his holy Church, to make me strong and give repentance to his servants who had erred, to glorify his great and glorious name; for, he held me worthy to show me his wonders. 4 And, as I gave glory and thanks to him, an answer came to me as an echo of my voice, "Do not be of doubtful mind, Hermas." I began to question myself and to say, "In what ways can I be of doubtful mind after being given such a foundation by the Lord, and having seen his glorious deeds?" 5 And I approached a little further, brethren, and behold, I saw dust reaching as it were up to heaven; and I began to say to myself, "Are cattle coming and raising dust?" And it was about a furlong away from me. 6 When the dust

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SHEPHERD OF HERMAS 22

1 Lightfoot opens this verse (and chapter) with a lowercase *eta*. The words *εἰς τύπον τῆς θλίψεως τῆς ἐπερχομένης*, here following *Codex Athous* and the *Vulgata*, are omitted by *Codex Sinaiticus* and the *Palatine MS*.

2 Lightfoot starts *καμπανῇ* with an uppercase *kappa*.

3 Lightfoot lacks the comma after the 1st *αὐτοῦ*.

4 Lake has '*double-minded*' in place of '*of doubtful mind*' (twice in this verse), here following Lightfoot.

5 In place of *προσέβην*, here following *Codex Sinaiticus* and the *Palatine MS*, *Codex Athous* and the *Vulgata* read *προέβην*. For *δὲ ἦν*, Lightfoot reads *γὰρ ἦν*.

6 For *ποδῶν ρ΄*, Lightfoot has *ποδῶν ἑκατόν*.

6 γινομένου μείζονος καὶ μείζονος κονιορτοῦ ὑπενόησα εἶναί τι θεῖον· μικρὸν ἐξέλαμψεν ὁ ἥλιος καὶ ἰδού, βλέπω θηρίον μέγιστον ὡσεὶ κῆτός τι, καὶ ἐκ τοῦ στόματος αὐτοῦ ἀκρίδες πύριναι ἐξεπορεύοντο· ἦν δὲ τὸ θηρίον τῷ μήκει ὡσεὶ ποδῶν ρ΄, τὴν δὲ κεφαλὴν εἶχεν ὡσεὶ κεράμου. 7 καὶ ἠρξάμην κλαίειν καὶ ἐρωτᾶν τὸν κύριον, ἵνα με λυτρώσηται ἐξ αὐτοῦ· καὶ ἐπανεμνήσθην τοῦ ῥήματος οὗ ἀκηκόειν· Μὴ διψυχήσεις, Ἑρμᾶ. 8 ἐνδυσάμενος οὖν, ἀδελφοί, τὴν πίστιν τοῦ κυρίου καὶ μνησθεὶς ὧν ἐδίδαξέν με μεγαλείων, θαρσήσας εἰς τὸ θηρίον ἐμαυτὸν ἔδωκα. οὕτω δὲ ἤρχετο τὸ θηρίον ῥοίζῳ, ὥστε δύνασθαι αὐτὸ πόλιν λυμᾶναι. 9 ἔρχομαι ἐγγὺς αὐτοῦ, καὶ τὸ τηλικοῦτο κῆτος ἐκτείνει ἑαυτὸ χαμαὶ καὶ οὐδὲν εἰ μὴ τὴν γλῶσσαν προέβαλλεν καὶ ὅλως οὐκ ἐκινήθη, μέχρις ὅτε παρῆλθον αὐτό· 10 εἶχεν δὲ τὸ θηρίον ἐπὶ τῆς κεφαλῆς χρώματα τέσσαρα· μέλαν, εἶτα πυροειδὲς καὶ αἱματῶδες, εἶτα χρυσοῦν, εἶτα λευκόν.

grew greater and greater, I supposed that it was some portent. The sun shone out a little, and lo! I saw a great beast like some Leviathan, and fiery locusts were going out of his mouth. The beast was in size about 100 feet and its head was like a piece of pottery. 7 And I began to weep and to pray the Lord to rescue me from it, and I remembered the word that I had heard, “Do not be of doubtful mind, Hermas.” 8 Thus, brethren, being clothed in the faith of the Lord and remembering the great things that he had taught me, I took courage and faced the beast. And, as the beast came on with a rush, it was as though it could destroy a city. 9 I came near to it, and the Leviathan, for all its size, stretched itself out on the ground and put forth nothing except its tongue; and it did not move at all until I had passed it by. 10 And the beast had on its head four colours: black, then the colour of flame and blood, then golden, then white.

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7 Lake has ‘*double-minded*’ in place of ‘*of doubtful mind*’, here following Lightfoot.

8 Lightfoot has ‘*mighty works*’ in place of ‘*great things*’.

9 In place of *ὅτε*, Lightfoot has *ὅτου*.

10 Lightfoot has ‘*fire*’ in place of ‘*flame*’.

Ποιμην 23 (Ὅρασις δ′ 2)

[1] Μετὰ δὲ τὸ παρελθεῖν με τὸ θηρίον καὶ προελθεῖν ὡσεὶ πόδας λ΄, ἰδού, ὑπαντᾷ μοι παρθένος κεκοσμημένη ὡς ἐκ νυμφῶνος ἐκπορευομένη, ὅλη ἐν λευκοῖς καὶ ὑποδήμασιν λευκοῖς, κατακεκαλυμμένη ἕως τοῦ μετώπου, ἐν μίτρᾳ δὲ ἦν ἡ κατακάλυψις αὐτῆς· εἶχεν δὲ τὰς τρίχας αὐτῆς λευκάς. [2] ἔγνων ἐγὼ ἐκ τῶν προτέρων ὁραμάτων, ὅτι ἡ Ἐκκλησία ἐστίν, καὶ ἱλαρώτερος ἐγενόμην. ἀσπάζεταί με λέγουσα· Χαῖρε σύ, ἄνθρωπε. καὶ ἐγὼ αὐτὴν ἀντησπασάμην· Κυρία, χαῖρε. [3] ἀποκριθεῖσά μοι λέγει· Οὐδέν σοι ἀπήντησεν; λέγω αὐτῇ· Κυρία, τηλικοῦτο θηρίον, δυνάμενον λαοὺς διαφθεῖραι· ἀλλὰ τῇ δυνάμει τοῦ κυρίου καὶ τῇ πολυσπλαγχνίᾳ αὐτοῦ ἐξέφυγον αὐτό. [4] Καλῶς ἐξέφυγες, φησίν, ὅτι τὴν μέριμνάν σου ἐπὶ τὸν θεὸν ἐπέριψας καὶ τὴν καρδίαν σου ἤνοιξας πρὸς τὸν κύριον, πιστεύσας, ὅτι δι᾽ οὐδενὸς δύνῃ σωθῆναι εἰ μὴ διὰ τοῦ μεγάλου καὶ ἐνδόξου ὀνόματος. διὰ τοῦτο ὁ κύριος ἀπέστειλεν τὸν ἄγγελον αὐτοῦ τὸν ἐπὶ τῶν θηρίων ὄντα, οὗ τὸ ὄνομά ἐστιν Θεγρί, καὶ ἐνέφραξεν τὸ στόμα αὐτοῦ, ἵνα μή σε λυμάνῃ. μεγάλην θλῖψιν ἐκπέφευγας διὰ τὴν πίστιν σου καὶ ὅτι τηλικοῦτο θηρίον ἰδὼν οὐκ ἐδιψύχησας· [5] ὕπαγε οὖν

THE SHEPHERD 23 (VISION 4-2)

[1] Now, after I had passed the beast by and had gone about 30 feet further, behold, a maiden met me, adorned as if she were coming forth from the bridal chamber, all in white and with white sandals, veiled up to her forehead, and her headdress consisted of a turban; but her hair was white. [2] I recognised, from the previous visions, that it was the Church and I rejoiced all the more. She greeted me saying, "Hail, O man," and I greeted her in return, "Hail, Lady." [3] She answered me and said, "Did nothing meet you?" I said to her, "Yes, Lady, such a huge beast that could have destroyed whole nations; but, by the power of the Lord, and by his great mercy, I escaped it." [4] "You did well to escape it," she said, "because you cast your care upon God and opened your heart to the Lord, believing that salvation can be found through nothing except through the great and glorious name. Therefore, the Lord sent his angel, whose name is Thegri, who is over the beast, and shut his mouth so that he should not hurt you. You have escaped great tribulation by reason of your faith, and because you did not have any doubt in your mind when you saw so great a

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SHEPHERD OF HERMAS 23

1 Lightfoot has *τριάκοντα* in place of the 'numeral', *λ΄*.

2 In place of the full stop after *ἄνθρωπε*, Lightfoot has an *ano teleia*.

3 Throughout his works, Lightfoot capitalizes *Κυρίου* when the title is used of God.

4 In place of *μεγάλου*, here following *Codex Athous* and the *Latin MSS*, *Codex Sinaiticus* has *ἁγίου ἀγγέλου*. No other mention of this Angel is found in Jewish or Christian literature and no suitable meaning has been suggested for '*Thegri*' (*Θεγρί*); some suggest *σεγρί* as an emendation (Lightfoot follows this in his translation, reading '*Segri*'), connecting it with the Hebrew word meaning to seal (סגר), found in Dn 6:23.

καὶ ἐξήγησαι τοῖς ἐκλεκτοῖς τοῦ κυρίου τὰ μεγαλεῖα αὐτοῦ καὶ εἰπὲ αὐτοῖς, ὅτι τὸ θηρίον τοῦτο τύπος ἐστὶν θλίψεως τῆς μελλούσης τῆς μεγάλης· ἐὰν οὖν προετοιμάσησθε καὶ μετανοήσητε ἐξ ὅλης καρδίας ὑμῶν πρὸς τὸν κύριον, δυνήσεσθε ἐκφυγεῖν αὐτήν, ἐὰν ἡ καρδία ὑμῶν γένηται καθαρὰ καὶ ἄμωμος καὶ τὰς λοιπὰς τῆς ζωῆς ἡμέρας ὑμῶν δουλεύσητε τῷ κυρίῳ ἀμέμπτως. ἐπιρίψατε τὰς μερίμνας ὑμῶν ἐπὶ τὸν κύριον, καὶ αὐτὸς κατορθώσει αὐτάς. 6 πιστεύσατε τῷ κυρίῳ, οἱ δίψυχοι, ὅτι πάντα δύναται καὶ ἀποστρέφει τὴν ὀργὴν αὐτοῦ ἀφ᾽ ὑμῶν καὶ ἐξαποστέλλει μάστιγας ὑμῖν τοῖς διψύχοις. οὐαὶ τοῖς ἀκούσασιν τὰ ῥήματα ταῦτα καὶ παρακούσασιν· αἱρετώτερον ἦν αὐτοῖς τὸ μὴ γεννηθῆναι.

beast. 5 Go then and tell the elect ones of the Lord of his great deeds and tell them that this beast is a type of the great tribulation that is to come. If, therefore, you are prepared beforehand, and repent with all your hearts towards the Lord, you will be able to escape it, if your heart has been made pure and blameless, and you serve the Lord blamelessly for the rest of the days of your life. Cast your cares upon the Lord and he will put them straight. 6 Believe in the Lord, you who are of doubtful mind, that he can do all things, and turns his wrath away from you, and sends scourges on you who are of doubtful mind. Woe to those who hear these words and disobey; it would have been better for them not to have been born."

5 Lake has '*persecution*' in place of '*tribulation*', here following Lightfoot.

6 Lake has '*double-minded*' in place of '*of doubtful mind*' (twice in this verse), here following Lightfoot.

Ποιμην 24 (Ὅρασις δ' 3)

[1] Ἠρώτησα αὐτὴν περὶ τῶν τεσσάρων χρωμάτων ὧν εἶχεν τὸ θηρίον εἰς τὴν κεφαλήν. ἡ δὲ ἀποκριθεῖσά μοι λέγει· Πάλιν περίεργος εἶ περὶ τοιούτων πραγμάτων. Ναί, φημί, κυρία· γνώρισόν μοι, τί ἐστιν ταῦτα. [2] Ἄκουε, φησίν· τὸ μὲν μέλαν οὗτος ὁ κόσμος ἐστίν, ἐν ᾧ κατοικεῖτε· [3] τὸ δὲ πυροειδὲς καὶ αἱματῶδες, ὅτι δεῖ τὸν κόσμον τοῦτον δι' αἵματος καὶ πυρὸς ἀπόλλυσθαι· [4] τὸ δὲ χρυσοῦν μέρος ὑμεῖς ἐστε οἱ ἐκφυγόντες τὸν κόσμον τοῦτον. ὥσπερ γὰρ τὸ χρυσίον δοκιμάζεται διὰ τοῦ πυρὸς καὶ εὔχρηστον γίνεται, οὕτως καὶ ὑμεῖς δοκιμάζεσθε οἱ κατοικοῦντες ἐν αὐτοῖς. οἱ οὖν μείναντες καὶ πυρωθέντες ὑπ' αὐτῶν καθαρισθήσεσθε. ὥσπερ τὸ χρυσίον ἀποβάλλει τὴν σκωρίαν αὐτοῦ, οὕτω καὶ ὑμεῖς ἀποβαλεῖτε πᾶσαν λύπην καὶ στενοχωρίαν, καὶ καθαρισθήσεσθε καὶ χρήσιμοι ἔσεσθε εἰς τὴν οἰκοδομὴν τοῦ πύργου. [5] τὸ δὲ λευκὸν μέρος ὁ αἰὼν ὁ ἐπερχόμενός ἐστιν, ἐν ᾧ κατοικήσουσιν οἱ ἐκλεκτοὶ τοῦ θεοῦ· ὅτι ἄσπιλοι καὶ καθαροὶ ἔσονται οἱ ἐκλελεγμένοι ὑπὸ τοῦ θεοῦ εἰς ζωὴν αἰώνιον. [6] σὺ οὖν μὴ διαλίπῃς λαλῶν εἰς τὰ ὦτα τῶν ἁγίων. ἔχετε καὶ τὸν τύπον τῆς θλίψεως τῆς ἐρχομένης

THE SHEPHERD 24 (VISION 4-3)

[1] I asked her concerning the four colours that the beast had on its head. She answered and said to me, "Are you again curious about such matters?" "Yes," I said, "Lady, let me know what these things are." [2] "Listen," she said, "the black is this world, in which you are living; [3] the colour of fire and blood means that this world must be destroyed by blood and fire. [4] The golden part is you, who have fled from this world; for, even as gold is tried in the fire and becomes valuable, so also you who live among them are being tried. Those then who remain and pass through the flames shall be purified by them. Even as the gold puts away its dross, so also you will put away all sorrow and tribulation and will be made pure and become useful for the building of the tower. [5] But the white part is the world to come, in which the elect of God shall dwell; for, those who have been chosen by God for eternal life will be without spot and pure. [6] Therefore, do not cease to speak to the ears of the saints. You have also the symbolism of the great persecution to come; but if you want it, it shall be nothing. Remember what

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SHEPHERD OF HERMAS 24

1 Lake has '*they*' in place of '*these things*', here following Lightfoot.

2 Lightfoot ends the verse with a full stop in place of the *ano teleia*.

3 For '*be destroyed*', Lightfoot has '*perish*'.

4 In place of *ἐν αὐτοῖς*, here following *Codex Sinaiticus* and the *Latin MSS*, *Codex Athous* has *ἐν αὐτῷ*. Lightfoot has *οἱ κατοικοῦντες* ('*who live among them*') in brackets.

5 *Codex Sinaiticus* lacks *ὅτι ἄσπιλοι καὶ καθαροὶ ἔσονται οἱ ἐκλελεγμένοι ὑπὸ τοῦ θεοῦ*.

6 Lake has '*type*' in place of '*symbolism*'.

μεγάλης. ἐὰν δὲ ὑμεῖς θελήσητε, οὐδὲν ἔσται. μνημονεύετε τὰ προγεγραμμένα. [7] ταῦτα εἶπασα ἀπῆλθεν, καὶ οὐκ εἶδον, ποίῳ τόπῳ ἀπῆλθεν· νέφος γὰρ ἐγένετο· κἀγὼ ἐπεστράφην εἰς τὰ ὀπίσω φοβηθείς, δοκῶν ὅτι τὸ θηρίον ἔρχεται.

was written before." [7] When she had said this, she went away, and I did not see to what place she departed; for, there was a cloud and I turned backwards in fear, thinking that the beast was coming.

[7] *Codex Sinaiticus* omits καὶ οὐκ εἶδον, ποίῳ τόπῳ ἀπῆλθεν. In place of νέφος, here following *Codex Sinaiticus* & the *Palatine MS* (and Lake), *Codex Athous* & the *Vulgata* (and Lightfoot) have ψόφος.

Ποιμην 25 (Ἀποκάλυψις ε′ 1)

Ἀποκάλυψις ε′

[1] Προσευξαμένου μου ἐν τῷ οἴκῳ καὶ καθίσαντος εἰς τὴν κλίνην εἰσῆλθεν ἀνήρ τις ἔνδοξος τῇ ὄψει, σχήματι ποιμενικῷ, περικείμενος δέρμα αἴγειον λευκὸν καὶ πήραν ἔχων ἐπὶ τῶν ὤμων καὶ ῥάβδον εἰς τὴν χεῖρα. καὶ ἠσπάσατό με, κἀγὼ ἀντησπασάμην αὐτόν. [2] καὶ εὐθὺς παρεκάθισέν μοι καὶ λέγει μοι· Ἀπεστάλην ὑπὸ τοῦ σεμνοτάτου ἀγγέλου, ἵνα μετὰ σοῦ οἰκήσω τὰς λοιπὰς ἡμέρας τῆς ζωῆς σου. [3] ἔδοξα ἐγώ, ὅτι πάρεστιν ἐκπειράζων με, καὶ λέγω αὐτῷ· Σὺ γὰρ τίς εἶ; ἐγὼ γάρ, φημί, γινώσκω, ᾧ παρεδόθην. λέγει μοι· Οὐκ ἐπιγινώσκεις με; Οὔ, φημί. Ἐγώ, φησίν, εἰμὶ ὁ ποιμήν, ᾧ παρεδόθης. [4] ἔτι λαλοῦντος αὐτοῦ ἠλλοιώθη ἡ ἰδέα αὐτοῦ, καὶ ἐπέγνων αὐτόν, ὅτι ἐκεῖνος ἦν, ᾧ παρεδόθην, καὶ εὐθὺς συνεχύθην καὶ φόβος με ἔλαβεν καὶ ὅλος συνεκόπην ἀπὸ τῆς λύπης, ὅτι οὕτως αὐτῷ ἀπεκρίθην πονηρῶς καὶ ἀφρόνως. [5] ὁ δὲ ἀποκριθείς μοι λέγει· Μὴ συγχύννου, ἀλλὰ ἰσχυροποιοῦ ἐν ταῖς ἐντολαῖς μου αἷς σοι μέλλω ἐντέλλεσθαι. ἀπεστάλην γάρ, φησίν, ἵνα ἃ εἶδες πρότερον πάντα σοι πάλιν δείξω, αὐτὰ τὰ κεφάλαια τὰ ὄντα ὑμῖν σύμφορα. πρῶτον πάντων τὰς

THE SHEPHERD 25 (REVELATION 5-1)

The Fifth Revelation

[1] As I prayed at home, sitting on my bed, there entered a man glorious to look on, in the dress of a shepherd, covered with a white goatskin, with a bag on his shoulders and a staff in his hand. And he greeted me, and I greeted him back. [2] And at once he sat by me and said to me, "I was sent by the most holy angel to dwell with you the remaining days of your life." [3] I thought he came to tempt me and said to him, "Yes, but who are you? For," I said, "I know to whom I was handed over." He said to me, "Do you not recognise me?" "No," I said. "I," said he, "am the shepherd to whom you were handed over." [4] While he was still speaking, his form changed and I recognised him as he to whom I was handed over; and at once I was confounded, and fear seized me, and I was overcome with sorrow that I had answered him so basely and foolishly. [5] But he answered me and said, "Do not be confounded but be strong in my commandments that I am going to command you. For, I was sent," said he, "to show you again all the things that you saw before – the main points that are helpful to you.

SHEPHERD OF HERMAS 25

1 In place of *Ἀποκάλυψις* ('*Revelation*'), here following *Codex Sinaiticus*, *Codex Athous* has *Ὅρασις* ('*Vision*'). This section is clearly intended as an introduction to the Mandates but it is always quoted as the Fifth Revelation/Vision.

2 In place of '*holy*', Lake has '*reverend*'.

3 Lightfoot lacks the comma after *γινώσκω*. There is no mention of this shepherd in the preceding visions.

4 Lightfoot adds a comma after *συνεχύθην*.

5 Lightfoot adds a comma after *ἐντολαῖς μου*.

ἐντολάς μου γράψον καὶ τὰς παραβολάς· τὰ δὲ ἕτερα, καθώς σοι δείξω, οὕτως γράψεις· διὰ τοῦτο, φησίν, ἐντέλλομαί σοι πρῶτον γράψαι τὰς ἐντολὰς καὶ παραβολάς, ἵνα ὑπὸ χεῖρα ἀναγινώσκῃς αὐτὰς καὶ δυνηθῇς φυλάξαι αὐτάς. [6] ἔγραψα οὖν τὰς ἐντολὰς καὶ παραβολάς, καθὼς ἐνετείλατό μοι. [7] ἐὰν οὖν ἀκούσαντες αὐτὰς φυλάξητε καὶ ἐν αὐταῖς πορευθῆτε καὶ ἐργάσησθε αὐτὰς ἐν καθαρᾷ καρδίᾳ, ἀπολήμψεσθε ἀπὸ τοῦ κυρίου, ὅσα ἐπηγγείλατο ὑμῖν· ἐὰν δὲ ἀκούσαντες μὴ μετανοήσητε, ἀλλ᾽ ἔτι προσθῆτε ταῖς ἁμαρτίαις ὑμῶν, ἀπολήμψεσθε παρὰ τοῦ κυρίου τὰ ἐναντία. ταῦτά μοι πάντα οὕτως γράψαι ὁ ποιμὴν ἐνετείλατο, ὁ ἄγγελος τῆς μετανοίας.

First of all, write my commandments and the parables; but the rest you shall write as I shall show you. This is why," said he, "I command you to write first the commandments and parables, so you may read them at once and be able to keep them." [6] So, I wrote the commandments and the parables as he commanded me. [7] If then, you hear and keep them, and walk in them, and do them with a pure heart, you shall receive from the Lord all that he promised you; but if you hear them and do not repent, but continue to add to your sins, you shall receive from the Lord the opposite. All these things the shepherd, the angel of repentance, commanded me to write.

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6 After '*wrote*', Lightfoot adds '*down*'.

7 Lightfoot lacks the comma after the 1st instance of *κυρίου*.

Ποιμην 26 (Ἐντολὴ α′ 1)

Ἐντολὴ α′

[1]Πρῶτον πάντων πίστευσον, ὅτι εἷς ἐστὶν ὁ θεός, ὁ τὰ πάντα κτίσας καὶ καταρτίσας καὶ ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὰ πάντα καὶ πάντα χωρῶν, μόνος δὲ ἀχώρητος ὤν. [2]πίστευσον οὖν αὐτῷ καὶ φοβήθητι αὐτόν, φοβηθεὶς δὲ ἐγκράτευσαι. ταῦτα φύλασσε, καὶ ἀποβαλεῖς πᾶσαν πονηρίαν ἀπὸ σεαυτοῦ καὶ ἐνδύσῃ πᾶσαν ἀρετὴν δικαιοσύνης καὶ ζήσῃ τῷ θεῷ, ἐὰν φυλάξῃς τὴν ἐντολὴν ταύτην.

THE SHEPHERD 26 (MANDATE 1-1)

The First Mandate

[1] "First of all, believe that God is one, who made all things and perfected them, who brought all things from non-existence into being, who contains all things, being alone uncontained. [2] Believe then in him, and fear him, and in your fear be continent. Keep these things, and you shall cast off from yourself all wickedness and shall put on every virtue of righteousness, and shall live to God, if you keep this commandment."

SHEPHERD OF HERMAS 26

1 Lightfoot lacks the comma after *πίστευσον* and adds one after *καταρτίσας*.

2 Lightfoot lacks the comma after *φύλασσε*.

Ποιμην 27 (Ἐντολὴ β′ 1)

Ἐντολὴ β′

1 Λέγει μοι· Ἁπλότητα ἔχε καὶ ἄκακος γίνου, καὶ ἔσῃ ὡς τὰ νήπια τὰ μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύουσαν τὴν ζωὴν τῶν ἀνθρώπων. 2 πρῶτον μὲν μηδενὸς καταλάλει μηδὲ ἡδέως ἄκουε καταλαλοῦντος· εἰ δὲ μή, καὶ σὺ ὁ ἀκούων ἔνοχος ἔσῃ τῆς ἁμαρτίας τοῦ καταλαλοῦντος, ἐὰν πιστεύσῃς τῇ καταλαλιᾷ ἣ ἂν ἀκούσῃς· πιστεύσας γὰρ καὶ σὺ αὐτὸς ἕξεις κατὰ τοῦ ἀδελφοῦ σου· οὕτως οὖν ἔνοχος ἔσῃ τῆς ἁμαρτίας τοῦ καταλαλοῦντος. 3 πονηρὰ ἡ καταλαλιά· ἀκατάστατον δαιμόνιόν ἐστιν, μηδέποτε εἰρηνεῦον, ἀλλὰ πάντοτε ἐν διχοστασίαις κατοικοῦν. ἀπέχου οὖν ἀπ᾽ αὐτοῦ, καὶ εὐθηνίαν πάντοτε ἕξεις μετὰ πάντων. 4 ἔνδυσαι δὲ τὴν σεμνότητα, ἐν ᾗ οὐδὲν πρόσκομμά ἐστιν πονηρόν, ἀλλὰ πάντα ὁμαλὰ καὶ ἱλαρά. ἐργάζου τὸ ἀγαθὸν καὶ ἐκ τῶν κόπων σου ὧν ὁ θεὸς δίδωσίν σοι πᾶσιν ὑστερουμένοις δίδου ἁπλῶς, μὴ διστάζων, τίνι δῷς ἢ τίνι μὴ δῷς. πᾶσιν δίδου· πᾶσιν γάρ ὁ θεὸς δίδοσθαι θέλει ἐκ τῶν ἰδίων δωρημάτων. 5 οἱ οὖν λαμβάνοντες ἀποδώσουσιν λόγον τῷ θεῷ, διατί ἔλαβον καὶ εἰς τί· οἱ μὲν γὰρ λαμβάνοντες θλιβόμενοι οὐ δικασθήσονται, οἱ δὲ ἐν ὑποκρίσει λαμβάνοντες τίσουσιν δίκην. 6 ὁ οὖν διδοὺς ἀθῷός

THE SHEPHERD 27 (MANDATE 2-1)

The Second Mandate

1 He said to me, "Have simplicity and be innocent and you shall be as the children who do not know the wickedness that destroys the life of men. 2 First of all, speak evil of no one and do not listen gladly to a slanderer. Otherwise, you also by listening share in the sin of him who speaks evil, if you believe in the slander that you hear. For, by believing you yourself also will have a grudge against your brother; thus, you will share the sin of the speaker of evil. 3 Slander is evil; it is a restless devil, never at peace but always living in strife. Refrain from it then, and you shall have success at all times with all men. 4 And put on reverence, in which is no evil stumbling-block, but all is smooth and joyful. Do good, and of all your toil that God gives you, give in simplicity to all who need, not doubting to whom you shall give and to whom not: give to all; for, to all God wishes gifts to be made of his own bounties. 5 Those, then, who receive shall render an account to God why they received it and for what. For, those who accepted through distress shall not be punished but those who accepted in hypocrisy shall pay the penalty. 6 He, then, who gives is innocent; for, as he

SHEPHERD OF HERMAS 27

1 Lightfoot lacks the comma after *γίνου*.
2 *Codex Sinaiticus* and the *Palatine MS* omit γὰρ, here following *Codex Athous* and the *Vulgata*.
3 In place of *ἕξεις*, here following *Codex Athous* and the *Palatine MS*, *Codex Sinaiticus* and the *Vulgata* have *ἔχεις*.
4 Lightfoot adds a comma after *ἀγαθὸν*.
5 This series of precepts is also found in the Didache (1:5) and is there quoted as being according to the 'commandment' (*Ἐντολὴ*).
6 From the end of this verse to the end of this Mandate, *Codex Sinaiticus* is missing except for the end of the very last word (*-αντος*).

ἐστιν· ὡς γὰρ ἔλαβεν παρὰ τοῦ κυρίου τὴν διακονίαν τελέσαι, ἁπλῶς αὐτὴν ἐτέλεσεν, μηθὲν διακρίνων, τίνι δῷ ἢ μὴ δῷ. ἐγένετο οὖν ἡ διακονία αὕτη ἁπλῶς τελεσθεῖσα ἔνδοξος παρὰ τῷ θεῷ. ὁ οὖν οὕτως ἁπλῶς διακονῶν τῷ θεῷ ζήσεται. [7] φύλασσε οὖν τὴν ἐντολὴν ταύτην, ὡς σοι λελάληκα, ἵνα ἡ μετάνοιά σου καὶ τοῦ οἴκου σου ἐν ἁπλότητι εὑρεθῇ, καὶ ἀκακία καθαρὰ καὶ ἀμίαντος.

received from the Lord the fulfilment of this ministry, he fulfilled it in simplicity, not doubting to whom he should give or not give. Thus, this ministry fulfilled in simplicity was honourable before God. He, therefore, who serves in simplicity shall live to God. [7] So, keep this commandment as I have told you, that your repentance and your family's may be found to be sincere and your heart may be pure and unstained."

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[7] Here, *ἀκακία* follows Lake & *Codex Athous* (probably, but the *MS* is almost illegible); Lightfoot emends to *ἡ καρδία*.

Ποιμην 28 (Ἐντολὴ γ′ 1)

Ἐντολὴ γ′

[1] Πάλιν μοι λέγει· Ἀλήθειαν ἀγάπα καὶ πᾶσα ἀλήθεια ἐκ τοῦ στόματός σου ἐκπορευέσθω, ἵνα τὸ πνεῦμα. ὃ ὁ θεὸς κατῴκισεν ἐν τῇ σαρκὶ ταύτῃ, ἀληθὲς εὑρεθῇ παρὰ πᾶσιν ἀνθρώποις, καὶ οὕτως δοξασθήσεται ὁ κύριος ὁ ἐν σοὶ κατοικῶν, ὅτι ὁ κύριος ἀληθινὸς ἐν παντὶ ῥήματι καὶ οὐδὲν παρ᾽ αὐτῷ ψεῦδος. [2] οἱ οὖν ψευδόμενοι ἀθετοῦσι τὸν κύριον καὶ γίνονται ἀποστερηταὶ τοῦ κυρίου, μὴ παραδιδόντες αὐτῷ τὴν παρακαταθήκην, ἣν ἔλαβον. ἔλαβον γὰρ παρ᾽ αὐτοῦ πνεῦμα ἄψευστον. τοῦτο ἐὰν ψευδὲς ἀποδώσωσιν, ἐμίαναν τὴν ἐντολὴν τοῦ κυρίου καὶ ἐγένοντο ἀποστερηταί. [3] ταῦτα οὖν ἀκούσας ἐγὼ ἔκλαυσα λίαν. ἰδὼν δέ με κλαίοντα λέγει· Τί κλαίεις; Ὅτι, φημί, κύριε, οὐκ οἶδα, εἰ δύναμαι σωθῆναι. Διατί; φησίν. Οὐδέπω γάρ, φημί, κύριε, ἐν τῇ ἐμῇ ζωῇ ἀληθὲς ἐλάλησα ῥῆμα, ἀλλὰ πάντοτε πανούργως ἐλάλησα μετὰ πάντων καὶ τὸ ψεῦδός μου ἀληθὲς ἐπέδειξα παρὰ πᾶσιν ἀνθρώποις· καὶ οὐδέποτέ μοι οὐδεὶς ἀντεῖπεν, ἀλλ᾽ ἐπιστεύθη τῷ λόγῳ μου. πῶς οὖν, φημί, κύριε, δύναμαι ζῆσαι ταῦτα πράξας; [4] Σὺ μέν, φησί, καλῶς καὶ ἀληθῶς φρονεῖς· ἔδει γάρ σε ὡς θεοῦ δοῦλον ἐν ἀληθείᾳ πορεύεσθαι, καὶ πονηρὰν συνείδησιν μετὰ τοῦ πνεύματος τῆς ἀληθείας μὴ κατοικεῖν

The Shepherd 28 (Mandate 3-1)

The Third Mandate

[1] Again, he said to me, "Love truth and let all truth proceed from your mouth, so the spirit that God has made to dwell in this flesh may be found true by all men, and the Lord who dwells in you shall thus be glorified; for, the Lord is true in every word and with him there is no lie. [2] They, therefore, who lie set the Lord at nought, and become defrauders of the Lord, not restoring to him the deposit which they received. For they received from him a spirit free from lies. If they return this as a lying spirit, they have defiled the commandment of the Lord and have robbed him." [3] When, therefore, I heard this I wept much, and when he saw me weeping, he said, "Why do you weep?" "Because, sir," said I, "I do not know if I can be saved." "Why?" said he. "Because, sir," said I, "I have never yet in my life spoken a true word but have ever spoken deceitfully with all men and gave out that my lie was true among all, and no one ever contradicted me but believed my word. How then, sir, said I, can I live after having done this?" [4] "Your thought," said he, "is good and true; for, you ought to have walked in truth as God's servant, and an evil conscience ought not to dwell with the spirit of truth, nor ought grief to come on a

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Shepherd of Hermas 28

1 Lightfoot adds a comma after *ἀγάπα*.

2 From *γίνονται* to the last words of the Mandate (*-τάτου ψεύσματος ζήσεται τῷ θεῷ*), *Codex Sinaiticus* is missing.

3 For *ἐλάλησα*, the *Latin MSS* (& Lightfoot) read *ἔζησα*.

4 The literal translation of '*understood*' is '*heard*'.

μηδὲ λύπην ἐπάγειν τῷ πνεύματι τῷ σεμνῷ καὶ ἀληθεῖ. Οὐδέποτε, φημί, κύριε, τοιαῦτα ῥήματα ἀκριβῶς ἤκουσα. [5] Νῦν οὖν, φησίν, ἀκούεις· φύλασσε αὐτά, ἵνα καὶ τὰ πρότερον ἃ ἐλάλησας ψευδὴ ἐν ταῖς πραγματείαις σου, τούτων εὑρεθέντων ἀληθινῶν, κἀκεῖνα πιστὰ γένηται· δύναται γὰρ κἀκεῖνα πιστὰ γενέσθαι. ἐὰν ταῦτα φυλάξῃς καὶ ἀπὸ τοῦ νῦν πᾶσαν ἀλήθειαν λαλήσῃς, δυνήσῃ σεαυτῷ ζωὴν περιποιήσασθαι· καὶ ὃς ἂν ἀκούσῃ τὴν ἐντολὴν ταύτην καὶ ἀπέξεται τοῦ πονηροτάτου ψεύσματος ζήσεται τῷ θεῷ.

spirit which is holy and true." "Never, sir," said I, "have I accurately understood such words." [5] "Now then," said he, "you do understand them. Keep them that your former lies in your business may themselves become trustworthy now that these have been found true. For, it is possible for those also to become trustworthy. If you keep these things and from henceforth keep the whole truth, you can obtain life for yourself; and whoever shall hear this commandment and abstain from the sin of lying shall live to God."

[5] Here, *ἀπέξεται* follows *Codex Athous*; *Codex Sinaiticus* probably read *ἀπέχηται*, (which Lightfoot has), as *χη* can be seen at the place where the word ought to be.

Ποιμην 29 (Ἐντολὴ δ′ 1)

Ἐντολὴ δ′

1 Ἐντέλλομαί σοι, φησίν, φυλάσσειν τὴν ἁγνείαν, καὶ μὴ ἀναβαινέτω σου ἐπὶ τὴν καρδίαν περὶ γυναικὸς ἀλλοτρίας ἢ περὶ πορνείας τινὸς ἢ περὶ τοιούτων τινῶν ὁμοιωμάτων πονηρῶν. τοῦτο γὰρ ποιῶν μεγάλην ἁμαρτίαν ἐργάζῃ. τῆς δὲ σῆς μνημονεύων πάντοτε γυναικὸς οὐδέποτε διαμαρτήσεις. 2 ἐὰν γὰρ αὕτη ἡ ἐνθύμησις ἐπὶ τὴν καρδίαν σου ἀναβῇ, διαμαρτήσεις, καὶ ἐὰν ἕτερα οὕτως πονηρά, ἁμαρτίαν ἐργάζῃ· ἡ γὰρ ἐνθύμησις αὕτη θεοῦ δούλῳ ἁμαρτία μεγάλη ἐστίν· ἐὰν δέ τις ἐργάσηται τὸ ἔργον τὸ πονηρὸν τοῦτο, θάνατον ἑαυτῷ κατεργάζεται. 3 βλέπε οὖν σύ· ἀπέχου ἀπὸ τῆς ἐνθυμήσεως ταύτης· ὅπου γὰρ σεμνότης κατοικεῖ, ἐκεῖ ἀνομία οὐκ ὀφείλει ἀναβαίνειν ἐπὶ καρδίαν ἀνδρὸς δικαίου. 4 λέγω αὐτῷ· Κύριε, ἐπίτρεψόν μοι ὀλίγα ἐπερωτῆσαί σε. Λέγε, φησίν. Κύριε, φημί, εἰ γυναῖκα ἔχῃ τις πιστὴν ἐν κυρίῳ καὶ ταύτην εὕρῃ ἐν μοιχείᾳ τινί, ἆρα ἁμαρτάνει ὁ ἀνὴρ συνζῶν μετ᾽ αὐτῆς; 5 Ἄχρι τῆς ἀγνοίας, φησίν, οὐχ ἁμαρτάνει· ἐὰν δὲ γνῷ ὁ ἀνὴρ τὴν ἁμαρτίαν αὐτῆς καὶ μὴ μετανοήσῃ ἡ γυνή, ἀλλ᾽ ἐπιμένῃ τῇ πορνείᾳ αὐτῆς καὶ συνζῇ ὁ ἀνὴρ μετ᾽ αὐτῆς, ἔνοχος γίνεται τῆς ἁμαρτίας αὐτῆς καὶ κοινωνὸς τῆς μοιχείας αὐτῆς. 6 Τί οὖν,

The Shepherd 29 (Mandate 4-1)

The Fourth Mandate

1 "I charge you," he said, "to keep purity and let not any thought come into your heart about another man's wife, or about fornication or any such evil deeds; for, by doing this you do great sin. But always remember your own wife and you will never sin. 2 For, if this desire enters your heart you will sin; and if you do other such evil things, you commit sin. For, this desire is a great sin for the servant of God. And if any man commits this evil deed, he works death for himself. 3 Look to it, therefore: abstain from this desire; for, where holiness lives, lawlessness ought not to enter the heart of a righteous man." 4 I said to him, "Sir, allow me to ask you a few questions." "Say on," said he. "Sir," said I, "if a man has a wife faithful in the Lord and he finds her out in some adultery, does the husband sin if he lives with her?" 5 "So long as he is ignorant," said he, "he does not sin; but, if the husband knows her sin and the wife does not repent, but remains in her fornication, and the husband goes on living with her, he becomes a partaker of her sin and shares in her adultery." 6 "What then," said I, "sir, shall the husband do if

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Shepherd of Hermas 29

1 In place of *πορνείας*, here following *Codex Sinaiticus* and the *Latin MSS*, *Codex Athous* has *πονηρίας*.
2 For *καὶ ἐὰν ἕτερα οὕτως πονηρά*, here following *Codex Sinaiticus*, *Codex Athous* has *καὶ ἐὰν ἑτέρως οὕτως ὡσαύτως πονηρίας ἐνθυμήσῃ πονηρά*.
3 Lake opens his translation with, "*See to it, then*."
4 Lightfoot has the *καὶ* after *κυρίῳ* in brackets.
5 Lightfoot adds a comma after *πορνείᾳ αὐτῆς*.
6 In place of '*put her away*', Lightfoot has '*divorce her*'.

φημί, κύριε, ποιήσῃ ὁ ἀνήρ, ἐὰν ἐπιμείνῃ τῷ πάθει τούτῳ ἡ γυνή; Ἀπολυσάτω, φησίν, αὐτὴν καὶ ὁ ἀνὴρ ἐφ' ἑαυτῷ μενέτω· ἐὰν δὲ ἀπολύσας τὴν γυναῖκα ἑτέραν γαμήσῃ, καὶ αὐτὸς μοιχᾶται. [7] Ἐὰν οὖν, φημί, κύριε, μετὰ τὸ ἀπολυθῆναι τὴν γυναῖκα μετανοήσῃ ἡ γυνὴ καὶ θελήσῃ ἐπὶ τὸν ἑαυτῆς ἄνδρα ὑποστρέψαι, οὐ παραδεχθήσεται; [8] Καὶ μήν, φησίν, ἐὰν μὴ παραδέξηται αὐτὴν ὁ ἀνήρ, ἁμαρτάνει καὶ μεγάλην ἁμαρτίαν ἑαυτῷ ἐπισπᾶται, ἀλλὰ δεῖ παραδεχθῆναι τὸν ἡμαρτηκότα καὶ μετανοοῦντα, μὴ ἐπὶ πολὺ δέ· τοῖς γὰρ δούλοις τοῦ θεοῦ μετάνοιά ἐστιν μία. διὰ τὴν μετάνοιαν οὖν οὐκ ὀφείλει γαμεῖν ὁ ἀνήρ. αὕτη ἡ πρᾶξις ἐπὶ γυναικὶ καὶ ἀνδρὶ κεῖται. [9] οὐ μόνον, φησίν, μοιχεία ἐστίν, ἐάν τις τὴν σάρκα αὐτοῦ μιάνῃ, ἀλλὰ καὶ ὃς ἂν τὰ ὁμοιώματα ποιῇ τοῖς ἔθνεσιν, μοιχᾶται. ὥστε καὶ ἐν τοῖς τοιούτοις ἔργοις ἐὰν ἐμμένῃ τις καὶ μὴ μετανοῇ, ἀπέχου ἀπ' αὐτοῦ καὶ μὴ συνζῆθι αὐτῷ· εἰ δὲ μή, καὶ σὺ μέτοχος εἶ τῆς ἁμαρτίας αὐτοῦ. [10] διὰ τοῦτο προσετάγη ὑμῖν ἐφ' ἑαυτοῖς μένειν, εἴτε ἀνὴρ εἴτε γυνή· δύναται γὰρ ἐν τοῖς τοιούτοις μετάνοια εἶναι. [11] ἐγὼ οὖν, φησίν, οὐ δίδωμι ἀφορμήν, ἵνα αὕτη ἡ πρᾶξις οὕτως συντελῆται, ἀλλὰ εἰς τὸ μηκέτι ἁμαρτάνειν τὸν ἡμαρτηκότα. περὶ δὲ τῆς προτέρας ἁμαρτίας αὐτοῦ ἔστιν ὁ δυνάμενος ἴασιν δοῦναι· αὐτὸς γάρ ἐστιν ὁ ἔχων πάντων τὴν ἐξουσίαν.

the wife remains in this disposition?" "Let him put her away," he said, "and let the husband remain by himself. But, if he put his wife away and marries another, he also commits adultery himself." [7] "If then," said I, "sir, after the wife is put away, she repents and wishes to return to her own husband, shall she not be received?" [8] "Yes," said he, "if the husband does not receive her, he sins and covers himself with great sin; but it is necessary to receive the sinner who repents but not often; for, the servants of God have but one repentance. Therefore, for the sake of repentance, the husband ought not to marry. This is the course of action for wife and husband. [9] Not only," said he, "is it adultery if a man defiles his flesh, but whoever acts as do the heathen is also guilty of adultery, so that if anyone continues in such practices and does not repent, depart from him and do not live with him; otherwise, you are also a sharer in his sin. [10] This is why it was enjoined on you to live by yourselves, whether husband or wife; for, in such cases repentance is possible. [11] I, therefore," said he, "am not giving an opportunity to laxity that this business be thus concluded, but in order that he who has sinned sin no more, and for his former sin there is one who can heal; for, he has power over all.

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7 Lightfoot has ἡ γυνὴ in brackets.

8 This mandate addresses the conflict between the precept against divorce (Mt 10:11ff) and that against having sex with immoral people.

9 Hermas is guarding against the charge that he is lowering the standard of morality; this was actually brought against him later by Tertullian.

10 For '*live by yourself*', Lightfoot has '*remain single*'.

11 In place of συντελῆται, some *MSS* read συντελέσηται.

Ποιμην 30 (Ἐντολὴ δ′ 2)

[1] Ἠρώτησα δὲ αὐτὸν πάλιν λέγων· Ἐπεὶ ὁ κύριος ἄξιόν με ἠγήσατο, ἵνα μετ᾽ ἐμοῦ πάντοτε κατοικῇς, ὀλίγα μου ῥήματα ἔτι ἀνάσχου, ἐπεὶ οὐ συνίω οὐδὲν καὶ ἡ καρδία μου πεπώρωται ἀπὸ τῶν προτέρων μου πράξεων· συνέτισόν με, ὅτι λίαν ἄφρων εἰμὶ καὶ ὅλως οὐθὲν νοῶ. [2] ἀποκριθείς μοι λέγει· Ἐγώ, φησίν, ἐπὶ τῆς μετανοίας εἰμὶ καὶ πᾶσιν τοῖς μετανοοῦσιν σύνεσιν δίδωμι. ἢ οὐ δοκεῖ σοι, φησίν, αὐτὸ τοῦτο τὸ μετανοῆσαι σύνεσιν εἶναι; τὸ μετανοῆσαι, φησίν, σύνεσίς ἐστιν μεγάλη· συνίει γὰρ ὁ ἁμαρτήσας, ὅτι πεποίηκεν τὸ πονηρὸν ἔμπροσθεν τοῦ κυρίου, καὶ ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτοῦ ἡ πρᾶξις, ἣν ἔπραξεν, καὶ μετανοεῖ καὶ οὐκέτι ἐργάζεται τὸ πονηρόν, ἀλλὰ τὸ ἀγαθὸν πολυτελῶς ἐργάζεται καὶ ταπεινοῖ τὴν ἑαυτοῦ ψυχὴν καὶ βασανίζει, ὅτι ἥμαρτεν. βλέπεις οὖν, ὅτι ἡ μετάνοια σύνεσίς ἐστιν μεγάλη. [3] Διὰ τοῦτο οὖν, φημί, κύριε, ἐξακριβάζομαι παρὰ σοῦ πάντα· πρῶτον μέν, ὅτι ἁμαρτωλός εἰμι, ἵνα γνῶ, ποῖα ἔργα ἐργαζόμενος ζήσομαι, ὅτι πολλαί μου εἰσὶν αἱ ἁμαρτίαι καὶ ποικίλαι. [4] Ζήσῃ, φησίν, ἐὰν τὰς ἐντολάς μου φυλάξῃς καὶ πορευθῇς ἐν αὐταῖς· καὶ ὃς ἂν ἀκούσας τὰς ἐντολὰς ταύτας φυλάξῃ, ζήσεται τῷ θεῷ.

THE SHEPHERD 30 (MANDATE 4-2)

[1] And I asked him again, saying, "If the Lord has thought me worthy for you always to live with me, suffer yet a few words of mine, since I have no understanding and my heart has been hardened by my former deeds; give me understanding; for, I am very foolish and have absolutely no understanding." [2] He answered me and said, "I am set over repentance and I give understanding to all those who repent. Or do you not think," said he, "that this very repentance is itself understanding? To repent," said he, "is great understanding. For, the sinner understands that he has done wickedly before the Lord and the deed that he wrought comes into his heart, and he repents and no longer does wickedly, but does good abundantly, and humbles his soul and punishes it because he sinned. You see, therefore, that repentance is great understanding." [3] "For this reason, then, sir," said I, "I enquire accurately from you as to all things. First, because I am a sinner, that I may know what I must do to live, because my sins are many and manifold." [4] "You shall live," he said, "if you keep my commandments and walk in them, and whoever hears and keeps these commandments shall live to God."

SHEPHERD OF HERMAS 30

1 Lightfoot lacks the δὲ after the opening *Ἠρώτησα*.

2 Before ὁ ἁμαρτήσας, *Codex Sinaiticus* adds ὁ ἀνὴρ (Lightfoot includes the words in brackets); here, we follow *Codex Athous* and the *Latin MSS*.

3 From after *πρῶτον μέν* to Mandate IV, 3:4 (*καρδιογνώστης*) *Codex Sinaiticus* is missing.

4 Throughout his works, Lightfoot capitalizes *Θεῷ* and its various derivative forms.

Ποιμην 31 (Ἐντολὴ δ′ 3)

[1] Ἔτι, φημί, κύριε, προσθήσω τοῦ ἐπερωτῆσαι. Λέγε, φησίν. Ἤκουσα, φημί, κύριε, παρά τινων διδασκάλων, ὅτι ἑτέρα μετάνοια οὐκ ἔστιν εἰ μὴ ἐκείνη, ὅτε εἰς ὕδωρ κατέβημεν καὶ ἐλάβομεν ἄφεσιν ἁμαρτιῶν ἡμῶν τῶν προτέρων. [2] λέγει μοι· Καλῶς ἤκουσας· οὕτω γὰρ ἔχει. ἔδει γὰρ τὸν εἰληφότα ἄφεσιν ἁμαρτιῶν μηκέτι ἁμαρτάνειν, ἀλλ᾽ ἐν ἁγνείᾳ κατοικεῖν. [3] ἐπεὶ δὲ πάντα ἐξακριβάζῃ, καὶ τοῦτό σοι δηλώσω, μὴ διδοὺς ἀφορμὴν τοῖς μέλλουσι πιστεύειν ἢ τοῖς νῦν πιστεύσασιν εἰς τὸν κύριον. οἱ γὰρ νῦν πιστεύσαντες ἢ μέλλοντες πιστεύειν μετάνοιαν ἁμαρτιῶν οὐκ ἔχουσιν, ἄφεσιν δὲ ἔχουσι τῶν προτέρων ἁμαρτιῶν αὐτῶν. [4] τοῖς οὖν κληθεῖσι πρὸ τούτων τῶν ἡμερῶν ἔθηκεν ὁ κύριος μετάνοιαν· καρδιογνώστης γὰρ ὢν ὁ κύριος καὶ πάντα προγινώσκων ἔγνω τὴν ἀσθένειαν τῶν ἀνθρώπων καὶ τὴν πολυπλοκίαν τοῦ διαβόλου, ὅτι ποιήσει τι κακὸν τοῖς δούλοις τοῦ θεοῦ καὶ πονηρεύσεται εἰς αὐτούς. [5] πολύσπλαγχνος οὖν ὢν ὁ κύριος ἐσπλαγχνίσθη ἐπὶ τὴν ποίησιν αὐτοῦ καὶ ἔθηκεν τὴν μετάνοιαν ταύτην, καὶ ἐμοὶ ἡ ἐξουσία τῆς μετανοίας ταύτης ἐδόθη. [6] ἀλλὰ ἐγώ σοι λέγω, φησί· μετὰ τὴν κλῆσιν ἐκείνην τὴν μεγάλην καὶ

THE SHEPHERD 31 (MANDATE 4-3)

[1] "I will yet, sir," said I, "continue to ask." "Say on," said he. "I have heard, sir," said I, "from some teachers, that there is no second repentance beyond the one given when we went down into the water and received remission of our former sins." [2] He said to me, "You have heard correctly; for, that is so. For, he who has received remission of sin ought never to sin again, but to live in purity. [3] But as you ask accurately about all things, I will explain this also to you without giving an excuse to those who in the future shall believe or to those who already believe in the Lord. For, those who already believe or shall believe in the future have no repentance of sins but have remission of their former sin. [4] For those, then, who were called before these days, did the Lord appoint repentance; for, the Lord knows the heart and, knowing all things beforehand, he knew the weakness of man and the subtlety of the devil, that he will do some evil to the servants of God and will do them mischief. [5] So, the Lord, being merciful, had mercy on his creation and established this repentance, and to me was the control of this repentance given. [6] But I tell you," said he, "after that great and

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SHEPHERD OF HERMAS 31

1 This verse may allude to Heb 6:4.

2 In place of *τὸν*, here following *Clement of Alexandria*, *Codex Athous* has *τινα*.

3 Lightfoot has '*declare*' in place of '*explain*'.

4 Throughout his work, Lightfoot capitalizes *Κύριος* (when the title is used of God) and *Θεοῦ*, and there various derivative forms.

5 In place of *πολύσπλαγχνος*, Lightfoot has *πολυεύσπλαγχνος*.

6 With the *φη* of *φησί*, the extant leaves of *Codex Sinaiticus* come to an end. Before *μετανοήσῃ*, *Codex Athous* adds *οὐ*.

σεμνὴν ἐάν τις ἐκπειρασθεὶς ὑπὸ τοῦ διαβόλου ἁμαρτήσῃ, μίαν μετάνοιαν ἔχει· ἐὰν δὲ ὑπὸ χεῖρα ἁμαρτάνῃ καὶ μετανοήσῃ, ἀσύμφορόν ἐστι τῷ ἀνθρώπῳ τῷ τοιούτῳ· δυσκόλως γὰρ ζήσεται. [7] *λέγω αὐτῷ· Ἐζωοποιήθην ταῦτα παρὰ σοῦ ἀκούσας οὕτως ἀκριβῶς· οἶδα γὰρ ὅτι, ἐὰν μηκέτι προσθήσω ταῖς ἁμαρτίαις μου, σωθήσομαι. Σωθήσῃ, φησίν, καὶ πάντες, ὅσοι ἐὰν ταῦτα ποιήσωσιν.*

holy calling, if a man is tempted by the devil and sins, he has one repentance; but, if he sins and repents repeatedly, it is unprofitable for such a man, for scarcely shall he live." [7] I said to him, "I attained life when I heard these things thus accurately from you; for, I know that, if I do not again add to my sins, I shall be saved." "You shall be saved," said he, "and all who do these things."

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[7] Lightfoot lacks the comma after *καὶ πάντες*.

Ποιμην 32 (Ἐντολὴ δ′ 4)

[1]Ἠρώτησα αὐτὸν πάλιν λέγων· Κύριε, ἐπεὶ ἅπαξ ἀνέχῃ μου, ἔτι μοι καὶ τοῦτο δήλωσον. Λέγε, φησίν. Ἐὰν γυνή, φημί, κύριε, ἢ πάλιν ἀνήρ τις κοιμηθῇ καὶ γαμήσῃ τις ἐξ αὐτῶν, μήτι ἁμαρτάνει ὁ γαμῶν; [2]Οὐχ ἁμαρτάνει, φησίν· ἐὰν δὲ ἐφ' ἑαυτῷ μείνῃ τις, περισσοτέραν ἑαυτῷ τιμὴν καὶ μεγάλην δόξαν περιποιεῖται πρὸς τὸν κύριον· ἐὰν δὲ καὶ γαμήσῃ, οὐχ ἁμαρτάνει. [3]τήρει οὖν τὴν ἁγνείαν καὶ τὴν σεμνότητα, καὶ ζήσῃ τῷ θεῷ. ταῦτά σοι ὅσα λαλῶ καὶ μέλλω λαλεῖν, φύλασσε ἀπὸ τοῦ νῦν, ἀφ' ἧς μοι παρεδόθης ἡμέρας, καὶ εἰς τὸν οἶκόν σου κατοικήσω. [4]τοῖς δὲ προτέροις σου παραπτώμασιν ἄφεσις ἔσται, ἐὰν τὰς ἐντολάς μου φυλάξῃς· καὶ πᾶσι δὲ ἄφεσις ἔσται, ἐὰν τὰς ἐντολάς μου ταύτας φυλάξωσι καὶ πορευθῶσιν ἐν τῇ ἁγνότητι ταύτῃ.

THE SHEPHERD 32 (MANDATE 4-4)

[1] I asked him again, saying, "Sir, since you for once endure me explain this also to me." "Say on," said he. "If, sir," said I, "a wife, or maybe a husband, dies, and the other marries, does the one who marries commit sin?" [2] "He does not sin," said he, "but, if he remains single, he gains for himself more exceeding honour and great glory with the Lord; but even if he marries, he does not sin. [3] Preserve, therefore, purity and holiness, and you shall live to God. Keep, henceforth, from the day on which you were handed over to me, these things that I tell you and shall tell you, and I will dwell in your house. [4] And, for your former transgression, there shall be remission if you keep my commandments, and all shall obtain remission, if they keep these commandments of mine and walk in this purity."

SHEPHERD OF HERMAS 32

1 Lightfoot adds a comma after *κοιμηθῇ*.

2 In place of '*he gains for himself*', Lightfoot has '*he invests himself*'.

3 Lightfoot has '*committed*' in place of '*handed over*'.

4 After '*all*', Lake adds '*men*'.

Ποιμην 33 (Ἐντολὴ ε′ 1)

Ἐντολὴ ε′

[1]Μακρόθυμος, φησί, γίνου καὶ συνετός, καὶ πάντων τῶν πονηρῶν ἔργων κατακυριεύσεις καὶ ἐργάσῃ πᾶσαν δικαιοσύνην. [2]ἐὰν γὰρ μακρόθυμος ἔσῃ, τὸ πνεῦμα τὸ ἅγιον τὸ κατοικοῦν ἐν σοὶ καθαρὸν ἔσται, μὴ ἐπισκοτούμενον ὑπὸ ἑτέρου πονηροῦ πνεύματος, ἀλλ' ἐν εὐρυχώρῳ κατοικοῦν ἀγαλλιάσεται καὶ εὐφρανθήσεται μετὰ τοῦ σκεύους, ἐν ᾧ κατοικεῖ, καὶ λειτουργήσει τῷ θεῷ ἐν ἱλαρότητι πολλῇ, ἔχον τὴν εὐθηνίαν ἐν ἑαυτῷ. [3]ἐὰν δὲ ὀξυχολία τις προσέλθῃ, εὐθὺς τὸ πνεῦμα τὸ ἅγιον, τρυφερὸν ὄν, στενοχωρεῖται, μὴ ἔχον τὸν τόπον καθαρόν, καὶ ζητεῖ ἀποστῆναι ἐκ τοῦ τόπου· πνίγεται γὰρ ὑπὸ τοῦ πονηροῦ πνεύματος, μὴ ἔχον τόπον λειτουργῆσαι τῷ κυρίῳ, καθὼς βούλεται, μιαινόμενον ὑπὸ τῆς ὀξυχολίας. ἐν γὰρ τῇ μακροθυμίᾳ ὁ κύριος κατοικεῖ, ἐν δὲ τῇ ὀξυχολίᾳ ὁ διάβολος. [4]ἀμφότερα οὖν τὰ πνεύματα ἐπὶ τὸ αὐτὸ κατοικοῦντα, ἀσύμφορόν ἐστιν καὶ πονηρὸν τῷ

THE SHEPHERD 33 (MANDATE 5-1)

The Fifth Mandate

[1] "Be," said he, "long-suffering and understanding and you shall have the mastery over all evil deeds and you shall work all righteousness. [2] For, if you are courageous, the Holy Spirit that dwells in you will be pure, not obscured by another evil spirit, but will dwell at large and rejoice, and be glad with the vessel in which he dwells, and he will serve God in great cheerfulness, having well-being in itself. [3] But, if any angry temper approaches, at once the Holy Spirit, which is delicate, is oppressed, not finding the place unobstructed, and seeks to depart out of the place; for, he is being choked by the evil spirit, having no room to serve the Lord as he would like, but is contaminated by the angry temper. For, the Lord dwells in long-suffering and the devil dwells in angry temper. [4] If therefore, both spirits should dwell in the same place, it is inconvenient and evil for that man in whom they dwell. [5] For,

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SHEPHERD OF HERMAS 33

1 The translation of *Μακρόθυμος* and *ὀξυχολίας* (v. 3) is difficult. *Μακρόθυμος* is a little more than long-suffering and almost equals courage; *ὀξυχολίας* is a rare word, literally 'quickness to wrath' but this phrase does not convey in English the bad sense that Hermas obviously implies.

2 *Codex Athous* locates the *καὶ* before *λειτουργήσει* before the earlier *μετὰ*; here, we follow the *Latin MSS*.

3 Lightfoot has *ἐπέλθῃ* in place of *προσέλθῃ*.

4 Lightfoot lacks the comma after *ἐκείνῳ*.

5 The text of this verse is reconstructed very differently by Lightfoot, who has: *ἐὰν γὰρ λαβὼν ἀψίνθιον μικρὸν εἰς κεράμιον μέλιτος ἐπιχέῃς, οὐχὶ ὅλον τὸ μέλι ἀφανίζεται, καὶ τοσοῦτον μέλι ὑπὸ τοῦ ἐλαχίστου ἀψινθίου ἀπόλλυται καὶ ἀπόλλυσι τὴν γλυκύτητα τοῦ μέλιτος, καὶ οὐκέτι τὴν αὐτὴν χάριν ἔχει παρὰ τῷ δεσπότῃ, ὅτι ἐπικράνθη καὶ τὴν χρῆσιν αὐτοῦ ἀπώλεσεν; ἐὰν δὲ εἰς τὸ μέλι μὴ βληθῇ τὸ ἀψίνθιον, γλυκὺ εὑρίσκεται τὸ μέλι καὶ εὔχρηστον γίνεται τῷ δεσπότῃ αὐτοῦ.*

ἀνθρώπῳ ἐκείνῳ, ἐν ᾧ κατοικοῦσιν. [5] ἐὰν γὰρ λάβῃς ἀψινθίου μικρὸν λίαν καὶ εἰς κεράμιον μέλιτος ἐπιχέῃς, οὐχὶ ὅλον τὸ μέλι ἀφανίζεται, καὶ τοσοῦτον μέλι ὑπὸ τοῦ ἐλαχίστου ἀψινθίου ἀπόλλυται καὶ ἀπόλλυσι τὴν γλυκύτητα τοῦ μέλιτος, καὶ οὐκέτι τὴν αὐτὴν χάριν ἔχει παρὰ τῷ δεσπότῃ, ὅτι ἐπικράνθη καὶ τὴν χρῆσιν αὐτοῦ ἀπώλεσεν; ἐὰν δὲ εἰς τὸ μέλι μὴ βληθῇ τὸ ἀψίνθιον, γλυκὺ εὑρίσκεται τὸ μέλι καὶ εὔχρηστον γίνεται τῷ δεσπότῃ αὐτοῦ. [6] βλέπεις ὅτι ἡ μακροθυμία γλυκυτάτη ἐστὶν ὑπὲρ τὸ μέλι καὶ εὔχρηστός ἐστι τῷ κυρίῳ, καὶ ἐν αὐτῇ κατοικεῖ. ἡ δὲ ὀξυχολία πικρὰ καὶ ἄχρηστός ἐστιν. ἐὰν οὖν μιγῇ ἡ ὀξυχολία τῇ μακροθυμίᾳ, μιαίνεται ἡ μακροθυμία καὶ οὐκέτι εὔχρηστός ἐστι τῷ θεῷ ἡ ἔντευξις αὐτῆς. [7] Ἤθελον, φημί, κύριε, γνῶναι τὴν ἐνέργειαν τῆς ὀξυχολίας, ἵνα φυλάξωμαι ἀπ᾽ αὐτῆς. Καὶ μήν, φησίν, ἐὰν μὴ φυλάξῃ ἀπ᾽ αὐτῆς σὺ καὶ ὁ οἶκός σου, ἀπώλεσάς σου τὴν πᾶσαν ἐλπίδα. ἀλλὰ φύλαξαι ἀπ᾽ αὐτῆς· ἐγὼ γὰρ μετὰ σοῦ εἰμί. καὶ πάντες δὲ ἀφέξονται ἀπ᾽ αὐτῆς, ὅσοι ἂν μετανοήσωσιν ἐξ ὅλης τῆς καρδίας αὐτῶν· μετ᾽ αὐτῶν γὰρ ἔσομαι καὶ συντηρήσω αὐτούς· ἐδικαιώθησαν γὰρ πάντες ὑπὸ τοῦ σεμνοτάτου ἀγγέλου.

if you take a little wormwood, and pour into it a jar of honey, is not the whole honey spoilt? And a great quantity of honey is ruined by a very small quantity wormwood. For, it destroys the sweetness of the honey, and it has no longer the same attraction for the master, because it has been rendered bitter and he has lost its use. But, if no wormwood is put into the honey, the honey is found to be sweet and becomes valuable to the master. [6] You see [then] that long suffering is very sweet, surpassing the sweetness of honey, and is valuable to the Lord and he dwells in it. But angry temper is bitter and useless. If, therefore, angry temper is mixed with courage, the courage is polluted, and the man's intercession is no longer valuable before God." [7] "I would very much like, sir," said I, "to know the working of angry temper, that I may be guarded from it." "Indeed," said he, "if you do not keep from it, both you and your house, you have destroyed all your hope. But keep from it, for I am with you. And all shall refrain from it, who repent with all their heart; for I will be with them, and will preserve them, for all have been made righteous by the most revered angel.

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6 After the opening *βλέπεις*, Lightfoot has *οὖν* in brackets and he ends the verse with *αὐτοῦ* in place of *αὐτῆς*.

7 Lake has '*preserved*' in place of '*guarded*', here following Lightfoot.

Ποιμην 34 (Ἐντολὴ ε′ 2)

[1] Ἄκουε νῦν, φησί, τὴν ἐνέργειαν τῆς ὀξυχολίας, πῶς πονηρά ἐστι, καὶ πῶς τοὺς δούλους μοῦ καταστρέφει τῇ ἑαυτῆς ἐνεργείᾳ καὶ πῶς ἀποπλανᾷ αὐτοὺς ἀπὸ τῆς δικαιοσύνης. οὐκ ἀποπλανᾷ δὲ τοὺς πλήρεις ὄντας ἐν τῇ πίστει οὐδὲ ἐνεργῆσαι δύναται εἰς αὐτούς, ὅτι ἡ δύναμις μου μετ᾽ αὐτῶν ἐστιν· ἀποπλανᾷ δὲ τοὺς ἀποκένους καὶ διψύχους ὄντας. [2] ὅταν δὲ ἴδῃ τοὺς τοιούτους ἀνθρώπους εὐσταθοῦντας, παρεμβάλλει ἑαυτὴν εἰς τὴν καρδίαν τοῦ ἀνθρώπου ἐκείνου, καὶ ἐκ τοῦ μηδενὸς ὁ ἀνὴρ ἢ ἡ γυνὴ ἐν πικρίᾳ γίνεται ἕνεκεν βιωτικῶν πραγμάτων ἢ περὶ ἐδεσμάτων ἢ μικρολογίας τινὸς ἢ περὶ φίλου τινὸς ἢ περὶ δόσεως ἢ λήψεως ἢ περὶ τοιούτων μωρῶν πραγμάτων· ταῦτα γὰρ πάντα μωρά ἐστι καὶ κενὰ καὶ ἄφρονα καὶ ἀσύμφορα τοῖς δούλοις τοῦ θεοῦ. [3] ἡ δὲ μακροθυμία μεγάλη ἐστὶ καὶ ἰσχυρὰ καὶ δύναμιν ἔχουσα καὶ στιβαρὰν καὶ εὐθηνουμένην ἐν πλατυσμῷ μεγάλῳ, ἱλαρά, ἀγαλλιωμένη, ἀμέριμνος οὖσα, δοξάζουσα τὸν κύριον ἐν παντὶ καιρῷ, μηδὲν ἐν ἑαυτῇ ἔχουσα πικρόν, παραμένουσα διὰ παντὸς πραεῖα καὶ ἡσύχιος· αὕτη οὖν ἡ μακροθυμία κατοικεῖ μετὰ τῶν τὴν πίστιν ἐχόντων ὁλόκληρον. [4] ἡ δὲ ὀξυχολία πρῶτον μὲν μωρά ἐστιν, ἐλαφρά τε καὶ ἄφρων. εἶτα ἐκ τῆς ἀφροσύνης γίνεται πικρία, ἐκ δὲ τῆς πικρίας θυμός, ἐκ

The Shepherd 34 (Mandate 5-2)

1 "Hear, then," said he, "the working of an angry temper, and how evil it is, and how it can destroy the servants of God by its own working, and how it leads them astray from righteousness. But it does not lead astray those who are filled with faith, nor can it work evil upon them, because my power is with them; but it leads astray those who are vain and who are of doubtful minds. 2 Because, when it sees such men in tranquillity, it insinuates its way into the heart of that man, and the man or woman is made bitter out of no cause whatever, because of daily business or of food or some trifle, or about some friend, or about giving or receiving, or about some foolish matters of this kind. For, all these things are foolish and vain and meaningless, and not expedient for the servants of God. 3 However, long-suffering is great and mighty and has steadfast power and prospers in great breadth, is joyful, glad, and free from care, glorifying the Lord at every season, having nothing bitter in itself but remaining always meek and gentle. Therefore, this long-suffering dwells with those who have faith in perfectness. 4 But an angry temper is, in the first place, foolish, frivolous, and silly; then, from silliness is engendered bitterness, from bitterness is engendered wrath, from wrath is

Shepherd of Hermas 34

1 In place of *μου* (twice in this verse), here following *Codex Athous* (and Lake), the *Palatine MS* has *τοῦ Κυρίου* and the *Vulgata* has *τοῦ Θεοῦ*.

2 *Codex Athous* omits *ἢ περὶ φίλου τινὸς*.

3 For *καὶ ἰσχυρὰ καὶ δύναμιν*, Lightfoot has *καὶ ὀχυρά, καὶ ἰσχυρὰν δύναμιν*.

4 Lightfoot lacks *αὕτη* after *ἡ μῆνις*.

δὲ τοῦ θυμοῦ ὀργή, ἐκ δὲ τῆς ὀργῆς μῆνις· εἶτα ἡ μῆνις αὕτη ἐκ τοσούτων κακῶν συνισταμένη γίνεται ἁμαρτία μεγάλη καὶ ἀνίατος. [5] ὅταν γὰρ ταῦτα τὰ πνεύματα ἐν ἑνὶ ἀγγείῳ κατοικῇ, οὗ καὶ τὸ πνεῦμα τὸ ἅγιον κατοικεῖ, οὐ χωρεῖ τὸ ἄγγος ἐκεῖνο, ἀλλ᾽ ὑπερπλεονάζει. [6] τὸ τρυφερὸν οὖν πνεῦμα, μὴ ἔχον συνήθειαν μετὰ πονηροῦ πνεύματος κατοικεῖν μηδὲ μετὰ σκληρότητος, ἀποχωρεῖ ἀπὸ τοῦ ἀνθρώπου τοῦ τοιούτου καὶ ζητεῖ κατοικεῖν μετὰ πραότητος καὶ ἡσυχίας. [7] εἶτα ὅταν ἀποστῇ ἀπὸ τοῦ ἀνθρώπου ἐκείνου, οὗ κατοικεῖ, γίνεται ὁ ἄνθρωπος ἐκεῖνος κενὸς ἀπὸ τοῦ πνεύματος τοῦ δικαίου, καὶ τὸ λοιπὸν πεπληρωμένος τοῖς πνεύμασι τοῖς πονηροῖς ἀκαταστατεῖ ἐν πάσῃ πράξει αὐτοῦ, περισπώμενος ὧδε κἀκεῖσε ἀπὸ τῶν πνευμάτων τῶν πονηρῶν, καὶ ὅλως ἀποτυφλοῦται ἀπὸ τῆς διανοίας τῆς ἀγαθῆς. οὕτως οὖν συμβαίνει πᾶσι τοῖς ὀξυχόλοις. [8] ἀπέχου οὖν ἀπὸ τῆς ὀξυχολίας, τοῦ πονηροτάτου πνεύματος· ἔνδυσαι δὲ τὴν μακροθυμίαν καὶ ἀντίστα τῇ ὀξυχολίᾳ καὶ τῇ πικρίᾳ, καὶ ἔσῃ εὑρισκόμενος μετὰ τῆς σεμνότητος τῆς ἠγαπημένης ὑπὸ τοῦ κυρίου. βλέπε οὖν μήποτε παρενθυμηθῇς τὴν ἐντολὴν ταύτην· ἐὰν γὰρ ταύτης τῆς ἐντολῆς κυριεύσῃς, καὶ τὰς λοιπὰς ἐντολὰς δυνήσῃ φυλάξαι, ἅς σοι μέλλω ἐντέλλεσθαι. ἰσχυροῦ ἐν αὐταῖς καὶ ἐνδυναμοῦ, καὶ πάντες ἐνδυναμούσθωσαν, ὅσοι ἐὰν θέλωσιν ἐν αὐταῖς πορεύεσθαι.

engendered rage, and from rage is engendered fury; then fury, being compounded of such great evils, becomes a great and inexpiable sin. [5] For, when these spirits dwell in one vessel, where also the Holy Spirit dwells, there is no room in that vessel for both, but it is overcrowded. [6] Therefore, the delicate spirit, which is unaccustomed to dwell alongside such an evil spirit or with harshness, will depart from such a man and will seek to dwell with gentleness and tranquillity. [7] Then, when it has departed from that man where it was dwelling, that man becomes empty of the righteous spirit and, henceforward, being filled with the evil spirits, is disorderly in all his actions, being dragged about hither and thither by the evil spirits, and is altogether blinded and bereft of goodness of thought. Thus, then, is how it happens with all those who have an angry temper. [8] Abstain, therefore, from an angry temper, that most evil of evil spirits, but clothe yourself in long suffering and withstand an angry temper and bitterness, and you shall be found in the company of the holiness that is beloved of the Lord. See, then, that you do not forget this commandment; for, if you master this commandment, you will also be able to keep the other commandments that I am going to give you. Be strong in them and strengthen yourself; and let all strengthen themselves who wish to walk in them."

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5 After *τὰ πνεύματα*, Lightfoot adds *πάντα*.

6 Lake has '*quietness*' in place of '*tranquillity*', here following Lightfoot.

7 Lightfoot lacks the comma after *ἐκείνου*.

8 Lake has '*ill temper*' in place of '*angry temper*', as also elsewhere in this chapter.

Ποιμην 35 (Ἐντολὴ Ϛ′ 1)

Ἐντολὴ Ϛ′

[1] Ἐνετειλάμην σοι, φησίν, ἐν τῇ πρώτῃ ἐντολῇ, ἵνα φυλάξῃς τὴν πίστιν καὶ τὸν φόβον καὶ τὴν ἐγκράτειαν. Ναί, φημί, κύριε. Ἀλλὰ νῦν θέλω σοι, φησίν, δηλῶσαι καὶ τὰς δυνάμεις αὐτῶν, ἵνα νοήσῃς τίς αὐτῶν τίνα δύναμιν ἔχει καὶ ἐνέργειαν· διπλαῖ γάρ εἰσιν αἱ ἐνέργειαι αὐτῶν. κεῖνται οὖν ἐπὶ δικαίῳ καὶ ἀδίκῳ·[2] σὺ οὖν πίστευε τῷ δικαίῳ, τῷ δὲ ἀδίκῳ μὴ πιστεύσῃς· τὸ γὰρ δίκαιον ὀρθὴν ὁδὸν ἔχει, τὸ δὲ ἄδικον στρεβλήν. ἀλλὰ σὺ τῇ ὀρθῇ ὁδῷ πορεύου καὶ ὁμαλῇ, τὴν δὲ στρεβλὴν ἔασον.[3] ἡ γὰρ στρεβλὴ ὁδὸς τρίβους οὐκ ἔχει, ἀλλ' ἀνοδίας καὶ προσκόμματα πολλὰ καὶ τραχεῖά ἐστι καὶ ἀκανθώδης. βλαβερὰ οὖν ἐστι τοῖς ἐν αὐτῇ πορευομένοις.[4] οἱ δὲ τῇ ὀρθῇ ὁδῷ πορευόμενοι ὁμαλῶς περιπατοῦσι καὶ ἀπροσκόπως· οὔτε γὰρ τραχεῖά ἐστιν οὔτε ἀκανθώδης. βλέπεις οὖν, ὅτι συμφορώτερόν ἐστι ταύτῃ τῇ ὁδῷ πορεύεσθαι.[5] Ἀρέσκει μοι, φημί, κύριε, ταύτῃ τῇ ὁδῷ πορεύεσθαι. Πορεύσῃ, φησί, καὶ ὃς ἂν ἐξ ὅλης καρδίας ἐπιστρέψῃ πρὸς κύριον, πορεύσεται ἐν αὐτῇ.

THE SHEPHERD 35 (MANDATE 6-1)

The Sixth Mandate

[1] "I commanded you," said he, "in the first commandment, to keep faith and fear and continence." "Yes, sir," said I. "But now I wish," said he, "to explain also their qualities that you may understand the quality of each and its working; for, their working is of two sorts. They relate, then, to the righteous and to the unrighteous: [2] Therefore, believe the righteous but do not believe the unrighteous. For, what righteous has a straight path but what is unrighteous a crooked path. But walk in the straight and level path but leave the crooked path alone. [3] For, the crooked path has no road but rough ground and many stumbling blocks and is steep and thorny. It is, therefore, harmful to those who walk in it. [4] But those who go in the straight path walk smoothly and without stumbling; for, it is neither rough nor thorny. You see, then, that it is better to walk in this path." [5] "It pleases me, sir," said I, "to walk in this path." "You shall do so," said he, "and whoever turns to the Lord with all his heart shall walk in it.

SHEPHERD OF HERMAS 35

1 Lightfoot lacks the comma after *ἐντολῇ*.
2 Lightfoot has *καὶ ὁμαλῇ* ('*and level*') in brackets.
3 After *πολλὰ*, Lightfoot adds a comma.
4 In place of *ἀπροσκόπως*, Lightfoot has *ἀπροσκόπτως*.
5 Lightfoot lacks the comma after *κύριον*.

Ποιμην 36 (Ἐντολὴ Ϛ′ 2)

[1] Ἄκουε νῦν, φησί, περὶ τῆς πίστεως. δύο εἰσὶν ἄγγελοι μετὰ τοῦ ἀνθρώπου, εἷς τῆς δικαιοσύνης καὶ εἷς τῆς πονηρίας. [2] Πῶς οὖν, φημί, κύριε, γνώσομαι τὰς αὐτῶν ἐνεργείας, ὅτι ἀμφότεροι ἄγγελοι μετ᾽ ἐμοῦ κατοικοῦσιν; [3] Ἄκουε, φησί, καὶ συνιεῖς αὐτάς. ὁ μὲν τῆς δικαιοσύνης ἄγγελος τρυφερός ἐστι καὶ αἰσχυντηρὸς καὶ πραΰς καὶ ἡσύχιος· ὅταν οὖν οὗτος ἐπὶ τὴν καρδίαν σου ἀναβῇ, εὐθέως λαλεῖ μετὰ σοῦ περὶ δικαιοσύνης, περὶ ἁγνείας, περὶ σεμνότητος καὶ περὶ αὐταρκείας καὶ περὶ παντός ἔργου δικαίου καὶ περὶ πάσης ἀρετῆς ἐνδόξου. ταῦτα πάντα ὅταν εἰς τὴν καρδίαν σου ἀναβῇ, γίνωσκε, ὅτι ὁ ἄγγελος τῆς δικαιοσύνης μετὰ σοῦ ἐστί. ταῦτα οὖν ἐστι τὰ ἔργα τοῦ ἀγγέλου τῆς δικαιοσύνης. τούτῳ οὖν πίστευε καὶ τοῖς ἔργοις αὐτοῦ. [4] ὅρα οὖν καὶ τοῦ ἀγγέλου τῆς πονηρίας τὰ ἔργα. πρῶτον πάντων ὀξύχολός ἐστι καὶ πικρὸς καὶ ἄφρων, καὶ τὰ ἔργα αὐτοῦ πονηρά, καταστρέφοντα τοὺς δούλους τοῦ θεοῦ· ὅταν οὖν οὗτος ἐπὶ τὴν καρδίαν σου ἀναβῇ, γνῶθι αὐτὸν ἀπὸ τῶν ἔργων αὐτοῦ.

THE SHEPHERD 36 (MANDATE 6-2)

[1] "Hear now," said he, "concerning faith. There are two angels within a man, one of righteousness and one of wickedness." [2] "How then, sir," said I, "shall I know their workings, seeing that both angels dwell within me?" [3] "Listen," said he, "and understand their workings. The angel of righteousness is delicate and modest and meek and gentle. Whenever, therefore, he comes into your heart, he immediately speaks with you of righteousness, of purity, of reverence, of self-control, of every righteous deed, and of all glorious virtue. Whenever, therefore, all these things come into your heart, know that the angel of righteousness is with you. [These things, then, are the deeds of the angel of righteousness.] Therefore, believe him and his works. [4] Now see also the works of the angel of wickedness. First of all, he is ill tempered, and bitter, and foolish, and his deeds are evil, casting down the servants of God. Whenever, therefore, he comes into your heart, know him from his works." [5] "I do not understand, sir,"

SHEPHERD OF HERMAS 36

1 Lake lacks the indefinite article before '*man*', here following Lightfoot.

2 Lake has '*because*' in place of '*seeing that*'.

3 In place of *συνιεῖς αὐτάς* (following *Codex Athous*), the *Latin MSS* read *σύνιε*. *Codex Athous* lacks *εὐθέως λαλεῖ μετὰ σοῦ περὶ δικαιοσύνης, περὶ ἁγνείας, περὶ σεμνότητος καὶ περὶ αὐταρκείας καὶ περὶ παντός ἔργου δικαίου καὶ περὶ πάσης ἀρετῆς ἐνδόξου. ταῦτα πάντα ὅταν εἰς τὴν καρδίαν σου ἀναβῇ*, here following the *Latin MSS*.

4 In place of *ὅρα οὖν*, here following *Codex Athous* (and Lake), the *Latin MSS* (and Lightfoot) open with *ὅρα νῦν*. *Codex Athous* omits *πικρὸς καὶ ἄφρων*, here following the *Latin MSS*.

5 Lightfoot lacks *πολλή τις*.

[5] Πῶς, φημί, κύριε, νοήσω αὐτόν, οὐκ ἐπίσταμαι. Ἄκουε, φησίν. ὅταν ὀξυχολία σοί τις προσπέσῃ ἢ πικρία, γίνωσκε, ὅτι αὐτός ἐστιν ἐν σοί· εἶτα ἐπιθυμία πράξεων πολλῶν καὶ πολυτέλειαι ἐδεσμάτων πολλῶν καὶ μεθυσμάτων καὶ κραιπαλῶν πολλῶν καὶ ποικίλων τροφῶν καὶ οὐ δεόντων καὶ ἐπιθυμίαι γυναικῶν καὶ πλεονεξιῶν καὶ ὑπερηφανία πολλή τις καὶ ἀλαζονεία καὶ ὅσα τούτοις παραπλήσιά ἐστι καὶ ὅμοια· ταῦτα οὖν ὅταν ἐπὶ τὴν καρδίαν σου ἀναβῇ, γίνωσκε, ὅτι ὁ ἄγγελος τῆς πονηρίας ἐστὶν ἐν σοί. [6] σὺ οὖν ἐπιγνοὺς τὰ ἔργα αὐτοῦ ἀπόστα ἀπ᾽ αὐτοῦ, μηδὲν αὐτῷ πίστευε, ὅτι τὰ ἔργα αὐτοῦ πονηρά εἰσι καὶ ἀσύμποφα τοῖς δούλοις τοῦ θεοῦ. ἔχεις οὖν ἀμφοτέρων τῶν ἀγγέλων τὰς ἐνεργείας· σύνιε αὐτὰς καὶ πίστευε τῷ ἀγγέλῳ τῆς δικαιοσύνης· [7] ἀπὸ δὲ τοῦ ἀγγέλου τῆς πονηρίας ἀπόστηθι, ὅτι ἡ διδαχὴ αὐτοῦ πονηρά ἐστι παντὶ ἔργῳ· ἐὰν γὰρ ᾖ τις πιστὸς ἀνὴρ καὶ ἡ ἐνθύμησις τοῦ ἀγγέλου τούτου ἀναβῇ ἐπὶ τὴν καρδίαν αὐτοῦ, δεῖ τὸν ἄνδρα ἐκεῖνον ἢ τὴν γυναῖκα ἐξαμαρτῆσαί τι. [8] ἐὰν δὲ πάλιν πονηρότατός τις ᾖ ἀνὴρ ἢ γυνὴ καὶ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτοῦ τὰ ἔργα τοῦ ἀγγέλου τῆς δικαιοσύνης, ἐξ ἀνάγκης δεῖ αὐτὸν ἀγαθόν τι ποιῆσαι. [9] βλέπεις οὖν, φησίν, ὅτι καλόν ἐστι τῷ ἀγγέλῳ τῆς δικαιοσύνης ἀκολουθεῖν, τῷ δὲ ἀγγέλῳ τῆς πονηρίας ἀποτάξασθαι. [10] τὰ μὲν περὶ τῆς πίστεως αὕτη ἡ

said I, "how to perceive him." "Listen," said he. "When an angry temper or bitterness come upon you, know that he is in you. Next the desire of many deeds and the luxury of much eating and drinking, and many feasts, and various and unnecessary foods, and the desire of women, and covetousness and haughtiness, and pride, and whatsoever things are akin and like to these; when, therefore, these things come into your heart, know that the angel of wickedness is with you. [6] When, therefore, you know his deeds, keep from him, and do not trust him, because his deeds are evil and unprofitable for the servants of God. You have, therefore, the workings of both the angels. Understand them and believe the angel of righteousness, [7] but stand aloof from the angel of wickedness because his teaching is evil in every act. For, though a man be faithful, if the thought of that angel rise in his heart, it must be that that man or woman will commit some sin. [8] But again, even though a man or woman be exceedingly wicked, if there rise in his heart the deeds of the angel of righteousness, it must of necessity be that he will do some good act. [9] You see, therefore," said he, "that it is good to follow the angel of righteousness, but to bid farewell to the angel of wickedness. [10] This commandment makes plain the

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6 Lightfoot, following the *Latin MSS*, adds καὶ before μηδὲν αὐτῷ.

7 Lake has '*keep*' in place of '*stand aloof*', here following Lightfoot.

8 In place of '*exceedingly wicked*' (as Lightfoot), Lake as '*very evil*'.

9 Lake has '*keep away from*' in place of '*bid farewell to*', here following Lightfoot.

10 Lightfoot lacks the comma after πίστευε δέ.

ἐντολὴ δηλοῖ, ἵνα τοῖς ἔργοις τοῦ ἀγγέλου τῆς δικαιοσύνης πιστεύσῃς, καὶ ἐργασάμενος αὐτὰ ζήσῃ τῷ θεῷ. πίστευε δέ, ὅτι τὰ ἔργα τοῦ ἀγγέλου τῆς πονηρίας χαλεπά ἐστι· μὴ ἐργαζόμενος οὖν αὐτὰ ζήσῃ τῷ θεῷ.

things of the faith, that you may believe the works of the angel of righteousness, and by doing them live to God. But believe that the works of the angel of wickedness are bad: by not doing them, therefore, you shall live to God."

Ποιμην 37 (Ἐντολὴ ζ' 1)

Ἐντολὴ ζ'

[1] Φοβήθητι, φησί, τὸν κύριον καὶ φύλασσε τὰς ἐντολὰς αὐτοῦ. φυλάσσων οὖν τὰς ἐντολὰς τοῦ θεοῦ ἔσῃ δυνατὸς ἐν πάσῃ πράξει, καὶ ἡ πρᾶξίς σου ἀσύγκριτος ἔσται. φοβούμενος γὰρ τὸν κύριον πάντα καλῶς ἐργάσῃ· οὗτος δέ ἐστιν ὁ φόβος, ὃν δεῖ σε φοβηθῆναι, καὶ σωθῆναι. [2] τὸν δὲ διάβολον μὴ φοβηθῇς· φοβούμενος γὰρ τὸν κύριον κατακυριεύσεις τοῦ διαβόλου, ὅτι δύναμις ἐν αὐτῷ οὐκ ἔστιν. ἐν ᾧ δὲ δύναμις οὐκ ἔστιν, οὐδὲ φόβος· ἐν ᾧ δὲ δύναμις ἡ ἔνδοξος, καὶ φόβος ἐν αὐτῷ. πᾶς γὰρ ὁ δύναμιν ἔχων φόβον ἔχει· ὁ δὲ μὴ ἔχων δύναμιν ὑπὸ πάντων καταφρονεῖται. [3] φοβήθητι δὲ τὰ ἔργα τοῦ διαβόλου, ὅτι πονηρά ἐστι. φοβούμενος οὖν τὸν κύριον οὐκ ἐργάσῃ αὐτά, ἀλλ' ἀφέξῃ ἀπ' αὐτῶν. [4] δισσοὶ οὖν εἰσιν οἱ φόβοι· ἐὰν γὰρ θέλῃς τὸ πονηρὸν ἐργάσασθαι, φοβοῦ τὸν κύριον, καὶ οὐκ ἐργάσῃ αὐτό· ἐὰν δὲ θέλῃς πάλιν τὸ ἀγαθὸν ἐργάσασθαι, φοβοῦ τὸν κύριον, καὶ ἐργάσῃ αὐτό. ὥστε ὁ φόβος τοῦ κυρίου ἰσχυρός ἐστι καὶ μέγας καὶ ἔνδοξος. φοβήθητι οὖν τὸν κύριον, καὶ ζήσῃ αὐτῷ· καὶ ὅσοι ἂν φοβηθῶσιν αὐτὸν καὶ τηρήσωσι τὰς ἐντολὰς αὐτοῦ, ζήσονται τῷ θεῷ. [5] Διατί, φημί, κύριε, εἶπας περὶ τῶν τηρούντων τὰς

The Shepherd 37 (Mandate 7-1)

The Seventh Mandate

[1] "Fear the Lord" said he, "and keep his commandments. So, by keeping the commandments of God, you shall be strong in every act and your conduct shall be incomparable. For, by fearing the Lord you shall do all things well, and this is the fear with which you must fear and be saved. [2] But do not fear the devil; for, by fearing the Lord, you have power over the devil; for, there is no might in him. Where there is no might, there is no fear but where there is glorious might, there is also fear. For, everyone who has might gains fear. But he who has no might is despised by all. [3] But fear the works of the devil, because they are evil. If, therefore, you fear the Lord, you shall not do them but depart from them. [4] There are, therefore, two sorts of fear. For if you wish to do that which is evil, fear the Lord and you shall not do it. But, on the other hand, if you wish to do that which is good, fear the Lord, and you shall do it. So that the fear of the Lord is mighty and great and glorious. Therefore, fear the Lord and you shall live in him. And whosoever shall fear him and keep his commandments, shall live to God." [5] "Why, sir," said I, "did you say of those who

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Shepherd of Hermas 37

1 In place of *σωθῆναι*, here following *Codex Athous* (and Lake), the *Palatine MS* (and Lightfoot) has *σωθήσῃ*.

2 The *Palatine MS* lacks *ἐν ᾧ δὲ δύναμις οὐκ ἔστιν*.

3 After *κύριον*, the *Vulgata* (and Lightfoot) adds *φοβηθήσῃ τὰ ἔργα τοῦ διαβόλου*; here, we follow the *Palatine MS* (and Lake).

4 In place of *καὶ τηρήσωσι*, here following the *Ethiopic MS* (and Lake), *Codex Athous* (and Lightfoot) has *τῶν φυλασσόντων*.

5 Throughout his work, Lightfoot capitalises *Κύριον* & *Θεῷ*, and their derivative forms.

ἐντολὰς αὐτοῦ· Ζήσονται τῷ θεῷ; Ὅτι, φησίν, πᾶσα ἡ κτίσις φοβεῖται τὸν κύριον τὰς δὲ ἐντολὰς αὐτοῦ οὐ φυλάσσει. τῶν οὖν φοβουμένων αὐτὸν καὶ φυλασσόντων τὰς ἐντολὰς αὐτοῦ, ἐκείνων ἡ ζωή ἐστι παρὰ τῷ θεῷ· τῶν δὲ μὴ φυλασσόντων τὰς ἐντολὰς αὐτοῦ, οὐδὲ ζωὴ ἐν αὐτῷ.

keep his commandments, "They shall live to God?"" "Because," said he, "all creation fears the Lord but does not keep his commandments. Those, then, who fear him and obey his commandments have life with God; but those who do not obey his commandments have no life in them."

Ποιμην 38 (Ἐντολὴ η′ 1)

Ἐντολὴ η′

1 Εἶπόν σοι, φησίν, ὅτι τὰ κτίσματα τοῦ θεοῦ διπλᾶ ἐστι· καὶ γὰρ ἡ ἐγκράτεια διπλῆ ἐστιν. ἐπί τινων γὰρ δεῖ ἐγκρατεύεσθαι, ἐπί τινων δὲ οὐ δεῖ· 2 Γνώρισόν μοι, φημί, κύριε, ἐπὶ τίνων δεῖ ἐγκρατεύεσθαι, ἐπὶ τίνων δὲ οὐ δεῖ. Ἄκουε, φησί. τὸ πονηρὸν ἐγκρατεύου καὶ μὴ ποίει αὐτό· τὸ δὲ ἀγαθὸν μὴ ἐγκρατεύου, ἀλλὰ ποίει αὐτό. ἐὰν γὰρ ἐγκρατεύσῃ τὸ ἀγαθὸν μὴ ποιεῖν, ἁμαρτίαν μεγάλην ἐργάζῃ· ἐὰν δὲ ἐγκρατεύσῃ τὸ πονηρὸν μὴ ποιεῖν, δικαιοσύνην μεγάλην ἐργάζῃ. ἐγκράτευσαι οὖν ἀπὸ πονηρίας πάσης ἐργαζόμενος τὸ ἀγαθόν. 3 Ποταπαί, φημί, κύριε, εἰσὶν αἱ πονηρίαι, ἀφ᾽ ὧν ἡμᾶς δεῖ ἐγκρατεύεσθαι; Ἄκουε, φησίν· ἀπὸ μοιχείας καὶ πορνείας, ἀπὸ μεθύσματος ἀνομίας, ἀπὸ τρυφῆς πονηρᾶς, ἀπὸ ἐδεσμάτων πολλῶν καὶ πολυτελείας πλούτου καὶ καυχήσεως καὶ ὑψηλοφροσύνης καὶ ὑπερηφανίας καὶ ἀπὸ ψεύσματος καὶ καταλαλιᾶς καὶ ὑποκρίσεως, μνησικακίας καὶ πάσης βλασφημίας. 4 ταῦτα τὰ ἔργα πάντων πονηρότατά εἰσιν ἐν τῇ ζωῇ τῶν ἀνθρώπων. ἀπὸ τούτων οὖν τῶν ἔργων δεῖ ἐγκρατεύεσθαι τὸν δοῦλον τοῦ θεοῦ· ὁ γὰρ μὴ ἐγκρατευόμενος ἀπὸ τούτων οὐ δύναται ζῆσαι τῷ θεῷ. ἄκουε

THE SHEPHERD 38 (MANDATE 8-1)

The Eighth Mandate

1 "I told you," said he, "that the creatures of God are two-fold, and temperance is also two-fold. For, there are some things from which it is right for us to refrain but from other things it is not right." 2 "Let me know, sir," said I, "from what things we must refrain and from what things we must not." "Listen," said he. "Refrain from wickedness and do not do it, but do not refrain from good but do it. For, if you refrain from doing good, you do great sin; but if you refrain from doing wickedness, you do great righteousness. Refrain, therefore, from all wickedness and do good." 3 "What, sir," said I, "are the kinds of wickedness from which we must refrain?" "Listen," said he. "From adultery and fornication, from the lawlessness of drunkenness, from evil luxury, from much eating, and extravagance of wealth, and boastfulness and haughtiness and pride, and from lying and evil speaking and hypocrisy, malice, and all blasphemy. 4 These deeds are the most wicked of all in the life of men. The servant of God must, therefore, refrain from these deeds. For, he who does not refrain from these cannot live to God. Hear, therefore, what

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SHEPHERD OF HERMAS 38

1 Lightfoot ends the verse with a full stop in place of the *ano teleia*.

2 The text, *γὰρ ἐγκρατεύσῃ τὸ ἀγαθὸν μὴ ποιεῖν, ἁμαρτίαν μεγάλην ἐργάζῃ· ἐὰν*, here following the *Latin & Ethiopic MSS*, is not present in *Codex Athous*; Lightfoot has the text surrounded by vertical bars.

3 Lightfoot has *ἡμᾶς* and the penultimate *καὶ* in brackets.

4 Lightfoot has '*works*' in place of '*deeds*'.

οὖν καὶ τὰ ἀκόλουθα τούτων, [5] Ἔτι γάρ, φημί, κύριε, πονηρὰ ἔργα ἐστί; Καί γε πολλά, φησίν, ἔστιν, ἀφ᾽ ὧν δεῖ τὸν δοῦλον τοῦ θεοῦ ἐγκρατεύεσθαι· κλέμμα, ψεῦδος, ἀποστέρησις, ψευδομαρτυρία, πλεονεξία, ἐπιθυμία πονηρά, ἀπάτη, κενοδοξία, ἀλαζονεία καὶ ὅσα τούτοις ὅμοιά εἰσιν. [6] οὐ δοκεῖ σοι ταῦτα πονηρὰ εἶναι; καὶ λίαν πονηρά, φημί, τοῖς δούλοις τοῦ θεοῦ. τούτων πάντων δεῖ ἐγκρατεύεσθαι τὸν δουλεύοντα τῷ θεῷ. ἐγκράτευσαι οὖν ἀπὸ πάντων τούτων, ἵνα ζήσῃ τῷ θεῷ καὶ ἐγγραφήσῃ μετὰ τῶν ἐγκρατευομένων αὐτά. ὧν μὲν οὖν δεῖ σε ἐγκρατεύεσθαι, ταῦτά ἐστιν. [7] ἃ δὲ δεῖ σε μὴ ἐγκρατεύεσθαι, φησίν, ἀλλὰ ποιεῖν, ἄκουε. τὸ ἀγαθὸν μὴ ἐγκρατεύου, ἀλλὰ ποίει αὐτό. [8] Καὶ τῶν ἀγαθῶν μοι, φημί, κύριε, δήλωσον τὴν δύναμιν, ἵνα πορευθῶ ἐν αὐτοῖς καὶ δουλεύσω αὐτοῖς, ἵνα ἐργασάμενος αὐτὰ δυνηθῶ σωθῆναι. Ἄκουε, φησί, καὶ τῶν ἀγαθῶν τὰ ἔργα, ἃ σε δεῖ ἐργάζεσθαι καὶ μὴ ἐγκρατεύεσθαι. [9] πρῶτον πάντων πίστις, φόβος κυρίου, ἀγάπη, ὁμόνοια, ῥήματα δικαιοσύνης, ἀλήθεια, ὑπομονή· τούτων ἀγαθώτερον οὐδέν ἐστιν ἐν τῇ ζωῇ τῶν ἀνθρώπων. ταῦτα ἐάν τις φυλάσσῃ καὶ μὴ ἐγκρατεύηται ἀπ᾽ αὐτῶν, μακάριος γίνεται ἐν τῇ ζωῇ αὐτοῦ. [10] εἶτα τούτων τὰ

follows on these things." [5] "But, sir," said I, "are there still other evil deeds?" "Yes," said he, "there are many from which the servant of God must refrain. Theft, lying, robbery, false witness, covetousness, evil desire, deceit, vain-glory, pride, and whatever is like to these. [6] Do you not think that these are wicked?" "Yes, very wicked," said I, "for the servants of God." "From all these he who is serving God must refrain. Refrain, therefore from all these, that you may live to God and be enrolled with those who refrain from them. These then are the things from which you must refrain. [7] Now hear the things from which you must not refrain but do them," said he. "Do not refrain from what is good but do it." [8] "And show me, sir," said I, "the power of the things that are good, so I may walk in them and serve them, that by doing them I may be saved." "Listen, then," said he, "to the deeds of goodness, which you must do and not refrain from. [9] First of all, there is faith, fear of the Lord, love and harmony, words of righteousness, truth, patience; than these there is nothing better in the life of man. If any man keeps these things and does not refrain from them, he becomes blessed in his life. [10] Next, hear what follows from

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5 Lightfoot opens his translation with, "*Why, are there still other evil deeds, Sir?*"

6 In place of *φημί*, here following *Codex Athous* (and Lake), the *Palatine MS* (and Lightfoot) has *φησί*; the word is omitted by the *Ethiopic MS* and Lightfoot has it in brackets.

7 In place of '*do not refrain from*', Lightfoot has '*exercise no self-restraint*'.

8 Lake has '*explain to me*' in place of '*show me*', here following Lightfoot.

9 Lake has '*fear of God*' in place of '*fear of the Lord*', here following Lightfoot and the Greek text.

10 Lightfoot encloses *ἐν γὰρ τῇ φιλοξενίᾳ εὑρίσκεται ἀγαθοποίησίς ποτε* ('*for, in hospitality may be found the practice of benevolence from time to time*') in parentheses.

ἀκόλουθα ἄκουσον· χήραις ὑπηρετεῖν, ὀρφανοὺς καὶ ὑστερουμένους ἐπισκέπτεσθαι, ἐξ ἀναγκῶν λυτροῦσθαι τοὺς δούλους τοῦ θεοῦ, φιλόξενον εἶναι (ἐν γὰρ τῇ φιλοξενίᾳ εὑρίσκεται ἀγαθοποίησίς ποτε.), μηδενὶ ἀντιτάσσεσθαι, ἡσύχιον εἶναι, ἐνδεέστερον γίνεσθαι πάντων ἀνθρώπων, πρεσβύτας σέβεσθαι, δικαιοσύνην ἀσκεῖν, ἀδελφότητα συντηρεῖν, ὕβριν ὑποφέρειν, μακρόθυμον εἶναι, μνησικακίαν μὴ ἔχειν, κάμνοντας τῇ ψυχῇ παρακαλεῖν, ἐσκανδαλισμένους ἀπὸ τῆς πίστεως μὴ ἀποβάλλεσθαι, ἀλλ᾽ ἐπιστρέφειν καὶ εὐθύμους ποιεῖν, ἁμαρτάνοντας νουθετεῖν, χρεώστας μὴ θλίβειν καὶ ἐνδεεῖς, καὶ εἴ τινα τούτοις ὅμοιά ἐστι. 11 δοκεῖ σοι, φησί, ταῦτα ἀγαθὰ εἶναι; Τί γάρ, φημί, κύριε, τούτων ἀγαθώτερον; Πορεύου οὖν, φησίν, ἐν αὐτοῖς καὶ μὴ ἐγκρατεύου ἀπ᾽ αὐτῶν, καὶ ζήσῃ τῷ θεῷ· 12 φύλασσε οὖν τὴν ἐντολὴν ταύτην· ἐὰν τὸ ἀγαθὸν ποιῇς καὶ μὴ ἐγκρατεύσῃ ἀπ᾽ αὐτοῦ, ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ οἱ οὕτω ποιοῦντες. καὶ πάλιν ἐὰν τὸ πονηρὸν μὴ ποιῇς καὶ ἐγκρατεύσῃ ἀπ᾽ αὐτοῦ, ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ, ὅσοι ἐὰν ταύτας τὰς ἐντολὰς φυλάξωσι καὶ πορευθῶσιν ἐν αὐταῖς.

these things: To minister to widows, to look after orphans and the destitute, to redeem from their afflictions the servants of God, to be hospitable – for, in hospitality may be found the practice of benevolence from time to time – to resist no man, to be gentle, to be seen to be more submissive than all men, to reverence the aged, to practise righteousness, to observe brotherly feeling, to submit to insult, to be brave, to bear no malice, to comfort those who are oppressed in spirit, not to cast aside those who are offended in the faith, but to convert them and give them courage, to reprove sinners, not to oppress poor debtors, and whatever is like to these things. 11 Do you not think," said he, "that these things are good?" "Yes, sir," said I, "for, what is better than these?" "Walk then," said he, "in them and do not refrain from them, and you shall live to God. 12 Keep, therefore, this commandment. If you do good and do not refrain from it, you shall live to God; and all who act so shall live to God. And again, if you do not do that which is wicked, and refrain from it, you shall live to God, and all shall live to God who keep these commandments and walk in them."

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11 Lightfoot ends the verse with a full stop in place of the *ano teleia*.

12 Lightfoot has '*abstain*' in place of '*refrain*'.

Ποιμην 39 (Ἐντολὴ θ′ 1)

Ἐντολὴ θ′

[1] Λέγει μοι· Ἆρον ἀπὸ σεαυτοῦ τὴν διψυχίαν καὶ μὲν ὅλως διψυχήσῃς αἰτήσασθαί τι παρὰ τοῦ θεοῦ, λέγων ἐν σεαυτῷ ὅτι πῶς δύναμαι αἰτήσασθαι παρὰ τοῦ κυρίου καὶ λαβεῖν, ἡμαρτηκὼς τοσαῦτα εἰς αὐτόν; [2] μὴ διαλογίζου ταῦτα, ἀλλ᾽ ἐξ ὅλης τῆς καρδίας σου ἐπίστρεψον ἐπὶ τὸν κύριον καὶ αἰτοῦ παρ᾽ αὐτοῦ ἀδιστάκτως, καὶ γνώσῃ τὴν πολλὴν εὐσπλαγχνίαν αὐτοῦ, ὅτι οὐ μή σε ἐγκαταλίπῃ, ἀλλὰ τὸ αἴτημα τῆς ψυχῆς σου πληροφορήσει. [3] οὐκ ἔστι γὰρ ὁ θεὸς ὡς οἱ ἄνθρωποι μνησικακοῦντες, ἀλλ᾽ αὐτὸς ἀμνησίκακός ἐστι καὶ σπλαγχνίζεται ἐπὶ τὴν ποίησιν αὐτοῦ. [4] σὺ οὖν καθάρισόν σου τὴν καρδίαν ἀπὸ πάντων τῶν ματαιωμάτων τοῦ αἰῶνος τούτου καὶ τῶν προειρημένων σοι ῥημάτων καὶ αἰτοῦ παρὰ τοῦ κυρίου, καὶ ἀπολήψῃ πάντα καὶ ἀπὸ πάντων τῶν αἰτημάτων σου ἀνυστέρητος ἔσῃ, ἐὰν ἀδιστάκτως αἰτήσῃς παρὰ τοῦ κυρίου. [5] ἐὰν δὲ διστάσῃς ἐν τῇ καρδίᾳ σου, οὐδὲν οὐ μὴ λήψῃ τῶν αἰτημάτων σου. οἱ γὰρ διστάζοντες εἰς τὸν θεόν, οὗτοί εἰσιν οἱ δίψυχοι καὶ οὐδὲν ὅλως ἐπιτυγχάνουσι τῶν αἰτημάτων αὐτῶν. [6] οἱ δὲ ὁλοτελεῖς ὄντες ἐν τῇ πίστει πάντα αἰτοῦνται

THE SHEPHERD 39 (MANDATE 9-1)

The Ninth Mandate

[1] He said to me, "Remove from yourself a doubtful mind and doubt not at all about asking anything from God, thinking, "How can I ask anything from the Lord and receive it after committing so many sins against him?" [2] Do not have these thoughts but turn to the Lord with all your heart, and ask from him without doubt, and you shall know his great mercy, that he will not desert you but will fulfil the petition of your soul. [3] For, God is not as men, who bear grudges, but is without malice and has mercy on what he has made. [4] Therefore, purify your heart from all the vanities of this world and from the words that were spoken to you beforehand, and ask from the Lord and you shall receive all things, and shall not fail to obtain any of your petitions, if you ask from the Lord without doubting. [5] But, if you doubt in your heart, you shall receive none of your petitions. For, those who have doubts towards God are the two-minded and they shall not in any way obtain any of their petitions. [6] But they who are perfect in faith ask for all things, trusting in the Lord,

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SHEPHERD OF HERMAS 39

1 In place of *μὲν ὅλως*, Lightfoot has *μηδὲν ὅλως*.
2 In place of *πολλὴν εὐσπλαγχνίαν*, Lightfoot has *πολυευσπλαγχνίαν*.
3 Lightfoot adds *οἱ* before *μνησικακοῦντες*.
4 Lightfoot has a comma after *ῥημάτων*.
5 Lightfoot has a comma after *δίψυχοι*.
6 Lightfoot has a comma after *Κύριον*.

πεποιθότες ἐπὶ τὸν κύριον καὶ λαμβάνουσιν, ὅτι ἀδιστάκτως αἰτοῦνται, μηδὲν διψυχοῦντες. πᾶς γὰρ δίψυχος ἀνήρ, ἐὰν μὴ μετανοήσῃ, δυσκόλως σωθήσεται. [7]καθάρισον οὖν τὴν καρδίαν σου ἀπὸ τῆς διψυχίας, ἔνδυσαι δὲ τὴν πίστιν, ὅτι ἰσχυρά ἐστι, καὶ πίστευε τῷ θεῷ, ὅτι πάντα τὰ αἰτήματά σου ἃ αἰτεῖς λήψῃ, καὶ ἐὰν αἰτησάμενός ποτε παρὰ τοῦ κυρίου αἴτημά τι βραδύτερον λαμβάνῃς, μὴ διψυχήσῃς, ὅτι ταχὺ οὐκ ἔλαβες τὸ αἴτημα τῆς ψυχῆς σου· πάντως γὰρ διὰ πειρασμόν τινα ἢ παράπτωμά τι, ὃ σὺ ἀγνοεῖς, βραδύτερον λαμβάνεις τὸ αἴτημά σου. [8]σὺ οὖν μὴ διαλίπῃς αἰτούμενος τὸ αἴτημα τῆς ψυχῆς σου, καὶ λήψῃ αὐτό· ἐὰν δὲ ἐκκακήσῃς καὶ διψυχήσῃς αἰτούμενος, σεαυτὸν αἰτιῶ καὶ μὴ τὸν διδόντα σοι. [9]βλέπε τὴν διψυχίαν ταύτην· πονηρὰ γάρ ἐστι καὶ ἀσύνετος καὶ πολλοὺς ἐκριζοῖ ἀπὸ τῆς πίστεως καί γε λίαν πιστοὺς καὶ ἰσχυρούς. καὶ γὰρ αὕτη ἡ διψυχία θυγάτηρ ἐστὶ τοῦ διαβόλου καὶ λίαν πονηρεύεται εἰς τοὺς δούλους τοῦ θεοῦ. [10]καταφρόνησον οὖν τῆς διψυχίας καὶ κατακυρίευσον αὐτῆς ἐν παντὶ πράγματι, ἐνδυσάμενος τὴν πίστιν τὴν ἰσχυρὰν καὶ δυνατήν· ἡ γὰρ πίστις πάντα ἐπαγγέλλεται, πάντα τελειοῖ, ἡ δὲ διψυχία μὴ καταπιστεύουσα ἑαυτῇ πάντων ἀποτυγχάνει τῶν ἔργων αὐτῆς ὧν πράσσει. [11]βλέπεις οὖν, φησίν, ὅτι ἡ πίστις ἄνωθέν ἐστι παρὰ τοῦ κυρίου καὶ ἔχει δύναμιν μεγάλην· ἡ δὲ διψυχία

and they receive them, because they ask without doubting and are two-minded in nothing. For, every doubtful man, unless he repents, shall be saved with difficulty. [7] So, purify your heart from doubt but put on faith, because it is mighty, and believe God, that you shall obtain all your requests you make. And, if you make any petition from the Lord and receive it but slowly, do not be doubtful because you have not received the request of your soul speedily; for, in every case, it is because of some temptation or some transgression, of which you are ignorant, that you receive your request slowly. [8] So, do not cease from making the request of your soul and you shall receive it. But if you grow weary and are doubtful in your request, blame yourself and not him who gives to you. [9] Consider this doubt; for, it is wicked and foolish, and uproots many from the faith, yes, even those who are very faithful and strong. For, this doubt is the daughter of the devil and commits much evil against the servants of God. [10] So, despise doubt and master it in every act, putting on the faith that is strong and powerful. For, faith promises all things, perfects all things. But the doubt that has no full faith in itself fails in all deeds that it undertakes. [11] You see, then," said he, "that faith is from above, from the Lord, and has great

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7 Lightfoot lacks the comma after θεῷ.

8 Lightfoot has a full stop in place of the *ano teleia* after αὐτό.

9 For θυγάτηρ, *Codex Athous* has ἀδελφή.

10 Lightfoot has a full stop in place of the *ano teleia* after δυνατήν.

11 Lake has '*double-mindedness*' in place of '*doubt*'.

ἐπίγειον πνεῦμά ἐστι παρὰ τοῦ διαβόλου, δύναμιν μὴ ἔχουσα.
12 σὺ οὖν δούλευε τῇ ἐχούσῃ δύναμιν τῇ πίστει καὶ ἀπὸ τῆς
διψυχίας ἀπόσχου τῆς μὴ ἐχούσης δύναμιν, καὶ ζήσῃ τῷ θεῷ,
καὶ πάντες ζήσονται τῷ θεῷ οἱ ταῦτα φρονοῦντες.

power; but doubt is an earthly spirit, from the devil, and has
no power. 12 So, serve the faith which has power, and refrain
from the doubt, which has no power, and you shall live to
God, and all who have this mind shall live to God.

12 In place of φρονοῦντες, here following the *Palatine MS*, *Codex Athous* and the *Vulgata* have φρονήσαντες.

Ποιμην 40 (Ἐντολὴ ι′ 1)

Ἐντολὴ ι′

[1]Ἆρον ἀπὸ σεαυτοῦ, φησί, τὴν λύπην· καὶ γὰρ αὕτη ἀδελφή ἐστι τῆς διψυχίας καὶ τῆς ὀξυχολίας. [2]Πῶς, φημί, κύριε, ἀδελφή ἐστι τούτων; ἄλλο γάρ μοι δοκεῖ εἶναι ὀξυχολία καὶ ἄλλο διψυχία καὶ ἄλλο λύπη. Ἀσύνετος εἶ ἄνθρωπε, φησί, καὶ οὐ νοεῖς, ὅτι ἡ λύπη πάντων τῶν πνευμάτων πονηροτέρα ἐστὶ καὶ δεινοτάτη τοῖς δούλοις τοῦ θεοῦ καὶ παρὰ πάντα τὰ πνεύματα καταφθείρει τὸν ἄνθρωπον καὶ ἐκτρίβει τὸ πνεῦμα τὸ ἅγιον καὶ πάλιν σώζει; [3]Ἐγώ, φημί, κύριε, ἀσύνετός εἰμι καὶ οὐ συνίω τὰς παραβολὰς ταύτας. πῶς γὰρ δύναται ἐκτρίβειν καὶ πάλιν σώζειν, οὐ νοῶ. [4]Ἄκουε, φησίν· οἱ μηδέποτε ἐρευνήσαντες περὶ τῆς ἀληθείας μηδὲ ἐπιζητήσαντες περὶ τῆς θεότητος, πιστεύσαντες δὲ μόνον, ἐμπεφυρμένοι δὲ πραγματείαις καὶ πλούτῳ καὶ φιλίαις ἐθνικαῖς καὶ ἄλλαις πολλαῖς πραγματείαις τοῦ αἰῶνος τούτου· ὅσοι οὖν τούτοις πρόσκεινται, οὐ νοοῦσι τὰς παραβολὰς τῆς θεότητος· ἐπισκοτοῦνται γὰρ ὑπὸ τούτων τῶν πράξεων καὶ καταφθείρονται καὶ γίνονται κεχερσωμένοι. [5]καθὼς οἱ ἀμπελῶνες οἱ καλοί, ὅταν ἀμελείας τύχωσι, χερσοῦνται ἀπὸ τῶν ἀκανθῶν καὶ βοτανῶν ποικίλων, οὕτως

THE SHEPHERD 40 (MANDATE 10-1)

The Tenth Mandate

[1] "Put away," said he, "grief from yourself; for, this also is a sister of doubt and bitterness." [2] "How, sir," I said, "is she their sister? For, it seems to me that bitterness is one thing and doubt is another, and grief another." "You are a foolish man," he said, "and do not understand that grief is more evil than all the spirits, and is most terrible to the servants of God, and corrupts man beyond all the spirits, and wears out the Holy Spirit – and again saves us." [3] "Yes, sir," said I, "I am a foolish man and do not understand these parables; for, how it can wear out and again save? I do not understand." [4] "Listen," he said, "those who have never inquired concerning the truth, nor made search concerning the Deity, but only have faith, and are mixed up with business and riches, and heathen friendships, and many other occupations of this world – such as are intent on these do not understand the parables of the Deity; for, they are darkened by these deeds, and are corrupted and become sterile. [5] Just as good vineyards, when are neglected, are made barren by the thorns and various weeds, so men, who have believed and fall into these many occupations, which have

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SHEPHERD OF HERMAS 40

1 Lake has '*double-mindedness*' in place of '*doubt*' (as also in v. 2).

2 *Codex Athous* lacks the *καὶ* after *φησί*; Lightfoot has the word in brackets.

3 Lightfoot has '*crush out*' in place of '*wear out*'.

4 Lake has '*Godhead*' in place of '*Deity*' (twice in this verse), here following Lightfoot.

5 In place of *ἀλλὰ καὶ ὅταν*, Lightfoot has *καὶ γὰρ ὅταν*.

οἱ ἄνθρωποι οἱ πιστεύσαντες καὶ εἰς ταύτας τὰς πράξεις τὰς πολλὰς ἐμπίπτοντες τὰς προειρημένας, ἀποπλανῶνται ἀπὸ τῆς διανοίας αὐτῶν, καὶ οὐδὲν ὅλως νοοῦσι περὶ δικαιοσύνης, ἀλλὰ καὶ ὅταν ἀκούσωσι περὶ θεότητος καὶ ἀληθείας, ὁ νοῦς αὐτῶν περὶ τὴν πρᾶξιν αὐτῶν καταγίνεται, καὶ οὐδὲν ὅλως νοοῦσιν. [6] οἱ δὲ φόβον ἔχοντες θεοῦ καὶ ἐρευνῶντες περὶ θεότητος καὶ ἀληθείας καὶ τὴν καρδίαν ἔχοντες πρὸς τὸν κύριον, πάντα τὰ λεγόμενα αὐτοῖς τάχιον νοοῦσι καὶ συνίουσιν, ὅτι ἔχουσι τὸν φόβον τοῦ κυρίου ἐν ἑαυτοῖς· ὅπου γὰρ ὁ κύριος κατοικεῖ, ἐκεῖ καὶ σύνεσις πολλή. κολλήθητι οὖν τῷ κυρίῳ, καὶ πάντα συνήσεις καὶ νοήσεις.

been mentioned above, are deceived in their understanding, and understand nothing completely about righteousness. But, even when they listen concerning the Deity and truth, their mind is taken up with their business and they understand nothing properly. [6] But they who have the fear of God, and inquire concerning the Deity and truth, and have their heart towards the Lord, perceive quickly and understand all that is said to them, because they have the fear of the Lord in themselves; for where the Lord dwells, there also is great understanding. Cleave, therefore, to the Lord and you shall understand and perceive all things.

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[6] In place of *τάχιον νοοῦσι καὶ συνίουσιν*, here following the *Latin MSS*, *Codex Athous* has *τάχύνουσι καὶ νοοῦσι*.

Ποιμην 41 (Ἐντολὴ ι′ 2)

[1] Ἄκουε οὖν, φησίν, ἀνόητε, πῶς ἡ λύπη ἐκτρίβει τὸ πνεῦμα τὸ ἅγιον καὶ πάλιν σώζει· [2] ὅταν ὁ δίψυχος ἐπιβάληται πρᾶξίν τινα καὶ ταύτης ἀποτύχῃ διὰ τὴν διψυχίαν αὐτοῦ, ἡ λύπη αὕτη εἰσπορεύεται εἰς τὸν ἄνθρωπον καὶ λυπεῖ τὸ πνεῦμα τὸ ἅγιον καὶ ἐκτρίβει αὐτό. [3] εἶτα πάλιν ἡ ὀξυχολία ὅταν κολληθῇ τῷ ἀνθρώπῳ περὶ πράγματός τινος, καὶ λίαν πικρανθῇ, πάλιν ἡ λύπη εἰσπορεύεται εἰς τὴν καρδίαν τοῦ ἀνθρώπου τοῦ ὀξυχολήσαντος, καὶ λυπεῖται ἐπὶ τῇ πράξει αὐτοῦ ἧ ἔπραξε καὶ μετανοεῖ, ὅτι πονηρὸν εἰργάσατο. [4] αὕτη οὖν ἡ λύπη δοκεῖ σωτηρίαν ἔχειν, ὅτι τὸ πονηρὸν πράξας μετενόησεν. ἀμφότεραι οὖν αἱ πράξεις λυποῦσι τὸ πνεῦμα· ἡ μὲν διψυχία, ὅτι οὐκ ἐπέτυχε τῆς πράξεως αὐτῆς, ἡ δὲ ὀξυχολία λυπεῖ τὸ πνεῦμα, ὅτι ἔπραξε τὸ πονηρόν. ἀμφότερα οὖν λυπηρά ἐστι τῷ πνεύματι τῷ ἁγίῳ, ἡ διψυχία καὶ ἡ ὀξυχολία. [5] ἆρον οὖν ἀπὸ σεαυτοῦ τὴν λύπην καὶ μὴ θλῖβε τὸ πνεῦμα τὸ ἅγιον τὸ ἐν σοὶ κατοικοῦν, μήποτε ἐντεύξηται τῷ θεῷ καὶ ἀποστῇ ἀπὸ σοῦ. [6] τὸ γὰρ πνεῦμα τοῦ θεοῦ τὸ δοθὲν εἰς τὴν σάρκα ταύτην λύπην οὐχ ὑποφέρει οὐδὲ στενοχωρίαν.

THE SHEPHERD 41 (MANDATE 10-2)

[1] "Hear, now," said he, "senseless man, how grief wears out the Holy Spirit and again brings salvation. [2] When the man of doubtful mind sets his hand to any work, and fails in it because of his doubtful mind, this grief enters into the man and grieves the Holy Spirit and wears it out. [3] Then again, when an angry temper cleaves to a man concerning any matter, and he becomes exceedingly bitter, again grief enters into the heart of the man that was ill-tempered and he is grieved at the act he has done and repents, because he acted wickedly. [4] Therefore, this grief seems to bring salvation, because he repented of having done wickedly. Therefore, both deeds grieve the Spirit; the doubtful mind, because he did not obtain his purpose, and the angry temper grieves the Spirit, because he acted wickedly. Both, therefore, are grievous to the Holy Spirit, a doubtful mind and ill temper. [5] Put, therefore, away from yourself grief and do not oppress the Holy Spirit that dwells in you, lest it beseech God, and it departs from you. [6] For, the Spirit of God, which is given to this flesh endures neither grief nor oppression.

SHEPHERD OF HERMAS 41

1 Lightfoot opens with *Ἄκουε νῦν* in place of *Ἄκουε οὖν*.

2 Lightfoot adds a comma after *ἄνθρωπον*.

3 In place of '*an angry temper*', Lake has '*ill temper*'.

4 Lake has '*double-mindedness*' in place of '*a doubtful mind*'.

5 In place of *τῷ θεῷ*, here following the *Latin MSS* (and Lake), *Codex Athous* has *κατὰ σοῦ*; Lightfoot has a hybrid, reading *[κατὰ σοῦ] τῷ Θεῷ*.

6 Lightfoot ends with, '*sadness neither constraint*'.

Ποιμην 42 (Ἐντολὴ ι′ 3)

[1] Ἔνδυσαι οὖν τὴν ἱλαρότητα, τὴν πάντοτε ἔχουσαν χάριν παρὰ τῷ θεῷ καὶ εὐπρόσδεκτον οὖσαν αὐτῷ, καὶ ἐντρύφα ἐν αὐτῇ. πᾶς γὰρ ἱλαρὸς ἀνὴρ ἀγαθὰ ἐργάζεται καὶ ἀγαθὰ φρονεῖ καὶ καταφρονεῖ τῆς λύπης. [2] ὁ δὲ λυπηρὸς ἀνὴρ πάντοτε πονηρεύεται· πρῶτον μὲν πονηρεύεται, ὅτι λυπεῖ τὸ πνεῦμα τὸ ἅγιον τὸ δοθὲν τῷ ἀνθρώπῳ ἱλαρόν· δεύτερον δὲ λυπῶν τὸ πνεῦμα τὸ ἅγιον ἀνομίαν ἐργάζεται, μὴ ἐντυγχάνων μηδὲ ἐξομολογούμενος τῷ κυρίῳ. Πάντοτε γὰρ λυπηροῦ ἀνδρὸς ἡ ἔντευξις οὐκ ἔχει δύναμιν τοῦ ἀναβῆναι ἐπὶ τὸ θυσιαστήριον τοῦ θεοῦ. [3] Διατί, φημί, οὐκ ἀναβαίνει ἐπὶ τὸ θυσιαστήριον ἡ ἔντευξις τοῦ λυπουμένου; Ὅτι, φησίν, ἡ λύπη ἐγκάθηται εἰς τὴν καρδίαν αὐτοῦ. μεμιγμένη οὖν ἡ λύπη μετὰ τῆς ἐντεύξεως οὐκ ἀφίησι τὴν ἔντευξιν ἀναβῆναι καθαρὰν ἐπὶ τὸ θυσιαστήριον. ὥσπερ γὰρ ὄξος καὶ οἶνος μεμιγμένα ἐπὶ τὸ αὐτὸ τὴν αὐτὴν ἡδονὴν οὐκ ἔχουσιν, οὕτω καὶ ἡ λύπη μεμιγμένη μετὰ τοῦ ἁγίου πνεύματος τὴν αὐτὴν ἔντευξιν οὐκ ἔχει. [4] καθάρισον οὖν σεαυτὸν ἀπὸ τῆς λύπης τῆς πονηρᾶς ταύτης, καὶ ζήσῃ τῷ θεῷ· καὶ πάντες ζήσονται τῷ θεῷ, ὅσοι ἂν ἀποβάλωσιν ἀφ' ἑαυτῶν τὴν λύπην καὶ ἐνδύσωνται πᾶσαν ἱλαρότητα.

THE SHEPHERD 42 (MANDATE 10-3)

[1] "Clothe yourself, therefore, in joyfulness, which always has favour with God and is acceptable to him, and flourish in it; for, every joyful man does good deeds, and has good thoughts, and despises grief. [2] But the mournful man is always committing sin. In the first place, he commits sin because he grieves the Holy Spirit, which is given to man in joyfulness; and, in the second place, he grieves the Holy Spirit by doing lawlessness, not praying nor confessing to the Lord. For, the intercession of the mournful man never has, at any time, the power to ascend to the altar of God." [3] "Why," said I, "does the intercession of the mournful man not ascend to the altar?" "Because," said he, "sadness is seated in his heart. Therefore, the sadness that is mixed with his intercession does not permit the intercession to ascend in purity to the altar. For, just as vinegar mixed with wine does not have the same agreeableness, so also grief mixed with the Holy Spirit, does not have the same power of intercession. [4] Therefore, purify yourself from this wicked sadness and you shall live to God; and all those shall live to God who cast away from themselves sadness and clothe themselves in all joyfulness."

SHEPHERD OF HERMAS 42

1 Lightfoot adds commas after *ἐργάζεται* & *φρονεῖ*.

2 Lightfoot has *τῷ Θεῷ* in place of *τῷ κυρίῳ* and starts the following *Πάντοτε* with a lowercase *pi*.

3 In place of *καὶ οἶνος μεμιγμένα*, Lightfoot has *οἴνῳ μεμιγμένον*; and, in place of *οὐκ ἔχουσιν*, he has *οὐκ ἔχει*.

4 Throughout the text, Lightfoot capitalizes *Θεῷ* and its various derivative forms.

Ποιμην 43 (Ἐντολὴ ια′ 1)

Ἐντολὴ ια′

1 Ἔδειξέ μοι ἐπὶ συμψελλίου καθημένους ἀνθρώπους καὶ ἕτερον ἄνθρωπον καθήμενον ἐπὶ καθέδραν, καὶ λέγει μοι· Βλέπεις τοὺς ἐπὶ τοῦ συμψελλίου καθημένους; Βλέπω, φημί, κύριε. Οὗτοι, φησί, πιστοί εἰσι, καὶ ὁ καθήμενος ἐπὶ τὴν καθέδραν ψευδοπροφήτης ἐστίν, ὃς ἀπόλλυσι τὴν διάνοιαν τῶν δούλων τοῦ θεοῦ· τῶν διψύχων δὲ ἀπόλλυσιν, οὐ τῶν πιστῶν. 2 οὗτοι οὖν οἱ δίψυχοι ὡς ἐπὶ μάντιν ἔρχονται καὶ ἐπερωτῶσιν αὐτόν, τί ἄρα ἔσται αὐτοῖς· κἀκεῖνος ὁ ψευδοπροφήτης, μηδεμίαν ἔχων ἐν ἑαυτῷ δύναμιν πνεύματος θείου, λαλεῖ μετ᾽ αὐτῶν κατὰ τὰ ἐπερωτήματα αὐτῶν καὶ κατὰ τὰς ἐπιθυμίας τῆς πονηρίας αὐτῶν καὶ πληροῖ τὰς ψυχὰς αὐτῶν, καθὼς αὐτοὶ βούλονται. 3 αὐτὸς γὰρ κενὸς ὢν κενὰ καὶ ἀποκρίνεται κενοῖς· ὅ γὰρ ἐὰν ἐπερωτηθῇ, πρὸς τὸ κένωμα τοῦ ἀνθρώπου ἀποκρίνεται. τινὰ δὲ καὶ ῥήματα ἀληθῆ λαλεῖ· ὁ γὰρ διάβολος πληροῖ αὐτὸν τῷ αὐτοῦ πνεύματι, εἴ τινα δυνήσεται ῥῆξαι τῶν δικαίων. 4 ὅσοι οὖν ἰσχυροί εἰσιν ἐν τῇ πίστει τοῦ κυρίου, ἐνδεδυμένοι τὴν ἀλήθειαν, τοῖς τοιούτοις πνεύμασιν οὐ κολλῶνται, ἀλλ᾽ ἀπέχονται ἀπ᾽ αὐτῶν· ὅσοι δὲ δίψυχοί εἰσι καὶ πυκνῶς

THE SHEPHERD 43 (MANDATE 11-1)

The Eleventh Mandate

1 He showed me men sitting on a bench, and another man sitting on a chair, and he said to me, "Do you see the men sitting on the bench?" "Yes, sir," said I, "I see them." "They," said he, "are faithful, and he who is sitting on the chair is a false prophet, who is corrupting the understanding of the servants of God. He corrupts the understanding of the doubtful-minded, not of the faithful. 2 Therefore, these doubtful men come to him as to a wizard and ask him concerning their future; and that false prophet, having no power of the Divine Spirit in himself, speaks with them according to their requests, and according to the desires of their wickedness, and fills their souls as they themselves wish. 3 For, he is empty and gives empty answers to empty men; for, whatever question is put, he answers according to the emptiness of the man. But he also speaks some true words; for, the devil fills him with his spirit, to see if he can break any of the righteous. 4 Therefore, as many as are strong in the faith of the Lord, and who are clothed in the truth, do not cleave to such spirits but stand aloof from them. But as many as are doubtful-minded, and

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SHEPHERD OF HERMAS 43

1 Lightfoot has the ὃς before *ἀπόλλυσι* in brackets and lacks the comma after the preceding *ἐστίν*.

2 For the end of this verse, Lightfoot reads as follows: *αὐτῶν | [καὶ κατὰ τὰς ἐπιθυμίας τῆς πονηρίας αὐτῶν], καὶ πληροῖ τὰς ψυχὰς αὐτῶν |, καθὼς αὐτοὶ βούλονται.*

3 In place of '*empty men*', Lightfoot has '*empty enquirers*'.

4 Lightfoot adds a comma after *ἔθνη*.

μετανοοῦσι, μαντεύονται ὡς καὶ τὰ ἔθνη καὶ ἑαυτοῖς μείζονα ἁμαρτίαν ἐπιφέρουσιν εἰδωλολατροῦντες· ὁ γὰρ ἐπερωτῶν ψευδοπροφήτην περὶ πράξεώς τινος εἰδωλολάτρης ἐστὶ καὶ κενὸς ἀπὸ τῆς ἀληθείας καὶ ἄφρων. [5] πᾶν γὰρ πνεῦμα ἀπὸ θεοῦ δοθὲν οὐκ ἐπερωτᾶται, ἀλλὰ ἔχον τὴν δύναμιν τῆς θεότητος ἀφ᾽ ἑαυτοῦ λαλεῖ πάντα, ὅτι ἄνωθέν ἐστιν ἀπὸ τῆς δυνάμεως τοῦ θείου πνεύματος. [6] τὸ δὲ πνεῦμα τὸ ἐπερωτώμενον καὶ λαλοῦν κατὰ τὰς ἐπιθυμίας τῶν ἀνθρώπων ἐπίγειόν ἐστι καὶ ἐλαφρόν, δύναμιν μὴ ἔχον· καὶ ὅλως οὐ λαλεῖ, ἐὰν μὴ ἐπερωτηθῇ. [7] Πῶς οὖν, φημί, κύριε, ἄνθρωπος γνώσεται, τίς αὐτῶν προφήτης καὶ τίς ψευδοπροφήτης ἐστίν; Ἄκουε, φησί, περὶ ἀμφοτέρων τῶν προφητῶν· καὶ ὥς σοι μέλλω λέγειν, οὕτω δοκιμάσεις τὸν προφήτην καὶ τὸν ψευδοπροφήτην. ἀπὸ τῆς ζωῆς δοκίμαζε τὸν ἄνθρωπον τὸν ἔχοντα τὸ πνεῦμα τὸ θεῖον. [8] πρῶτον μὲν ὁ ἔχων τὸ πνεῦμα τὸ ἄνωθεν πραΰς ἐστι καὶ ἡσύχιος καὶ ταπεινόφρων καὶ ἀπεχόμενος ἀπὸ πάσης πονηρίας καὶ ἐπιθυμίας ματαίας τοῦ αἰῶνος τούτου καὶ ἑαυτὸν ἐνδεέστερον ποιεῖ πάντων τῶν ἀνθρώπων καὶ οὐδενὶ οὐδὲν ἀποκρίνεται ἐπερωτώμενος, οὐδὲ καταμόνας λαλεῖ, οὐδὲ ὅταν θέλῃ ἄνθρωπος λαλεῖν, λαλεῖ τὸ πνεῦμα τὸ ἅγιον, ἀλλὰ τότε λαλεῖ, ὅταν θελήσῃ αὐτὸν ὁ θεὸς λαλῆσαι. [9] ὅταν οὖν

constantly repent, practise soothsaying, like the heathen, and bring greater shame upon themselves by their idolatry. For, he who asks a false prophet concerning any act is an idolator, and is empty of the truth, and is foolish. [5] For, no spirit given from God needs to be asked questions because it has the power of the Deity and speaks all things of itself, because it is from above, from the power of the Divine Spirit. [6] But the spirit that is questioned and speaks according to the lusts of man is earthly and fickle, and has no power, and it does not speak at all unless it is questioned." [7] "So how, then," said I, "sir, shall a man be able to know which of them is a true prophet and which of them is a false prophet?" "Listen," said he, "concerning both types of prophet and, as I shall tell you, so you shall be able to judge the true prophet and the false prophet. Test the man who has the Divine Spirit by his life. [8] In the first place, he who has the spirit, which is from above, is tranquil and gentle, and humble-minded, and refrains from all wickedness and evil desires of this world, and makes himself more inferior than all men; and he gives no answers to anyone when he is consulted, nor does he speak by himself (for, the Holy Spirit does not speak when a man wishes to speak), but he speaks at that time when God wishes him to speak. [9] So,

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5 Lake has '*Godhead*' in place of '*Deity*'.

6 Lightfoot lacks the comma after λαλεῖ.

7 Lightfoot lacks the comma after γνώσεται.

8 In place of *τὸ ἄνωθεν*, here following *Codex Athous* and the *Vulgata* (and Lake's text), the *Palatine MS* (and Lightfoot') has *τὸ θεῖον τὸ ἄνωθεν*.

9 In place of *τοῦ προφητικοῦ πνεύματος*, here following the *Latin MSS*, *Codex Athous* has *τοῦ προφητοῦ*.

ἔλθῃ ὁ ἄνθρωπος ὁ ἔχων τὸ πνεῦμα τὸ θεῖον εἰς συναγωγὴν ἀνδρῶν δικαίων τῶν ἐχόντων πίστιν θείου πνεύματος καὶ ἔντευξις γένηται πρὸς τὸν θεὸν τῆς συναγωγῆς τῶν ἀνδρῶν ἐκείνων, τότε ὁ ἄγγελος τοῦ προφητικοῦ πνεύματος ὁ κείμενος πρὸς αὐτὸν πληροῖ τὸν ἄνθρωπον, καὶ πληρωθεὶς ὁ ἄνθρωπος τῷ πνεύματι τῷ ἁγίῳ λαλεῖ εἰς τὸ πλῆθος, καθὼς ὁ κύριος βούλεται. [10] οὕτως οὖν φανερὸν ἔσται τὸ πνεῦμα τῆς θεότητος. ὅση οὖν περὶ τοῦ πνεύματος τῆς θεότητος τοῦ κυρίου ἡ δύναμις αὕτη. [11] ἄκουε νῦν, φησί, περὶ τοῦ πνεύματος τοῦ ἐπιγείου καὶ κενοῦ καὶ δύναμιν μὴ ἔχοντος, ἀλλὰ ὄντος μωροῦ. [12] πρῶτον μὲν ὁ ἄνθρωπος ἐκεῖνος ὁ δοκῶν πνεῦμα ἔχειν ὑψοῖ ἑαυτὸν καὶ θέλει πρωτοκαθεδρίαν ἔχειν, καὶ εὐθὺς ἰταμός ἐστι καὶ ἀναιδὴς καὶ πολύλαλος καὶ ἐν τρυφαῖς πολλαῖς ἀναστρεφόμενος καὶ ἐν ἑτέραις πολλαῖς ἀπάταις καὶ μισθοὺς λαμβάνων τῆς προφητείας αὐτοῦ· ἐὰν δὲ μὴ λάβῃ, οὐ προφητεύει. δύναται οὖν πνεῦμα θεῖον μισθοὺς λαμβάνειν καὶ προφητεύειν; οὐκ ἐνδέχεται τοῦτο ποιεῖν θεοῦ προφήτην, ἀλλὰ τῶν τοιούτων προφητῶν ἐπίγειόν ἐστι τὸ πνεῦμα. [13] εἶτα ὅλως εἰς συναγωγὴν ἀνδρῶν δικαίων οὐκ ἐγγίζει, ἀλλ' ἀποφεύγει αὐτούς· κολλᾶται δὲ τοῖς διψύχοις καὶ κενοῖς καὶ κατὰ γωνίαν αὐτοῖς προφητεύει καὶ ἀπατᾷ αὐτοὺς λαλῶν κατὰ τὰς ἐπιθυμίας αὐτῶν πάντα κενῶς· κενοῖς γὰρ καὶ ἀποκρίνεται· τὸ γὰρ κενὸν σκεῦος μετὰ

when the man who has the Divine Spirit comes into a meeting of righteous men who have the faith of the Divine Spirit, and intercession is made to God from the assembly of those men, then the angel of the prophetic spirit rests on him and fills the man; and the man, being filled with the Holy Spirit, speaks to the congregation as the Lord wills. [10] In this way, then, the Spirit of the Deity will be apparent. Such, then, is the greatness of the power of the Lord concerning the Spirit of the Deity. [11] Listen, now," said he, "concerning the spirit that is earthly, and empty, and has no power, but is senseless. [12] In the first place, that man who seems to have a spirit exalts himself and wishes to have the leading place, and he is instantly impudent and shameless and talkative, and indulges in many luxuries and in many other deceits; and he accepts rewards for his prophecy and if he does not receive them, he does not prophesy. Is it then possible for a Divine Spirit to accept rewards and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is of the earth. [13] In the next place, on no account does he come near to an assembly of righteous men but shuns them. But he cleaves to the doubtful-minded and the empty, and prophesies to them in a corner, and deceives them by empty speech about everything according to their desires; for, they too are empty who he

10 Lightfoot capitalizes *Κυρίου* and adds a comma after the word.
11 In place of '*empty*', Lightfoot has '*vain*'.
12 Lightfoot has *μισθὸν* in place of *μισθοὺς*.
13 Lightfoot adds a comma after *κενοῖς*.

τῶν κενῶν συντιθέμενον οὐ θραύεται, ἀλλὰ συμφωνοῦσιν ἀλλήλοις. 14 ὅταν δὲ ἔλθῃ εἰς συναγωγὴν πλήρη ἀνδρῶν δικαίων ἐχόντων πνεῦμα θεότητος καὶ ἔντευξις ἀπ᾽ αὐτῶν γένηται, κενοῦται ὁ ἄνθρωπος ἐκεῖνος, καὶ τὸ πνεῦμα τὸ ἐπίγειον ἀπὸ τοῦ φόβου φεύγει ἀπ᾽ αὐτοῦ, καὶ κωφοῦται ὁ ἄνθρωπος ἐκεῖνος καὶ ὅλως συνθραύεται, μηδὲν δυνάμενος λαλῆσαι. 15 ἐὰν γὰρ εἰς ἀποθήκην στιβάσῃς οἶνον ἢ ἔλαιον καὶ ἐν αὐτοῖς θῇς κεράμιον κενόν, καὶ πάλιν ἀποστιβάσαι θελήσῃς τὴν ἀποθήκην, τὸ κεράμιον ἐκεῖνο, ὃ ἔθηκας κενόν, κενὸν καὶ εὑρήσεις· οὕτω καὶ οἱ προφῆται οἱ κενοὶ ὅταν ἔλθωσιν εἰς πνεύματα δικαίων, ὁποῖοι ἦλθον, τοιοῦτοι καὶ εὑρίσκονται. 16 ἔχεις ἀμφοτέρων τῶν προφητῶν τὴν ζωήν. δοκίμαζε οὖν ἀπὸ τῶν ἔργων καὶ τῆς ζωῆς τὸν ἄνθρωπον τὸν λέγοντα ἑαυτὸν πνευματοφόρον εἶναι. 17 σὺ δὲ πίστευε τῷ πνεύματι τῷ ἐρχομένῳ ἀπὸ τοῦ θεοῦ καὶ ἔχοντι δύναμιν· τῷ δὲ πνεύματι τῷ ἐπιγείῳ καὶ κενῷ μηδὲν πίστευε, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστιν· ἀπὸ τοῦ διαβόλου γὰρ ἔρχεται. 18 ἄκουσον οὖν τὴν παραβολήν, ἣν μέλλω σοι λέγειν· λάβε λίθον καὶ βάλε εἰς τὸν οὐρανόν, ἴδε, εἰ δύνασαι ἅψασθαι αὐτοῦ· ἢ πάλιν λάβε σίφωνα ὕδατος καὶ σιφώνισον εἰς τὸν οὐρανόν, ἴδε, εἰ δύνασαι τρυπῆσαι τὸν οὐρανόν. 19 Πῶς, φημί, κύριε, δύναται

answers. For, an empty vessel that is put with others that are empty is not broken, but they agree with one another. 14 But, when he comes into a meeting full of righteous men, who have a spirit of the Deity, and intercession is made by them, that man is made empty, and the earthly spirit flees from him in fear, and that man is made dumb and is altogether broken up, being able to say nothing. 15 For, if you stack wine or oil in a cellar and put among them an empty jar, and again wish to unstack the cellar, the jar that you put in empty you will find still empty. So also the prophets who are empty, when they come to the spirits of just men, are found out to be such as when they came. 16 You have the life of both types of prophets. Test, then, from his life and deeds, the man who says that he is inspired by the Spirit. 17 But believe yourself in the Spirit that comes from God and has power but have no faith in the spirit that is from the earth and empty, because there is no power in it; for, it comes from the devil. 18 Listen, then, to the parable that I will tell you. Take a stone and throw it up to Heaven and see if you can touch it; or take a syringe and squirt it towards the sky and see if you can make a hole through the Heavens." 19 "How, sir," said I, "can these things be? For, both these

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14 Lightfoot adds a comma after *θεότητος*.

15 Lightfoot adds a comma after *κενοί*.

16 In place of *ἀπὸ τῶν ἔργων καὶ τῆς ζωῆς*, Lightfoot has *ἀπὸ τῆς ζωῆς καὶ τῶν ἔργων*.

17 Lightfoot has '*trust*' in place of '*believe*'.

18 *Codex Athous* omits the *οὖν* near the start of this verse, here following the *Latin MSS* (*ergo*); Lightfoot has the word in brackets.

19 In place of '*impossible*', Lightfoot has '*beyond our power*'.

ταῦτα γενέσθαι; ἀδύνατα γὰρ ἀμφότερα ταῦτα εἴρηκας. Ὡς ταῦτα οὖν, φησίν, ἀδύνατά ἐστιν, οὕτω καὶ τὰ πνεύματα τὰ ἐπίγεια ἀδύνατά ἐστι καὶ ἀδρανῆ. [20] λάβε οὖν τὴν δύναμιν τὴν ἄνωθεν ἐρχομένην· ἡ χάλαζα ἐλάχιστόν ἐστι κοκκάριον, καὶ ὅταν ἐπιπέσῃ ἐπὶ κεφαλὴν ἀνθρώπου, πῶς πόνον παρέχει; ἢ πάλιν λάβε σταγόνα, ἢ ἀπὸ τοῦ κεράμου πίπτει χαμαὶ καὶ τρυπᾷ τὸν λίθον. [21] βλέπεις οὖν, ὅτι τὰ ἄνωθεν ἐλάχιστα πίπτοντα ἐπὶ τὴν γῆν μεγάλην δύναμιν ἔχει· οὕτω καὶ τὸ πνεῦμα τὸ θεῖον ἄνωθεν ἐρχόμενον δυνατόν ἐστι· τούτῳ οὖν τῷ πνεύματι πίστευε, ἀπὸ δὲ τοῦ ἑτέρου ἀπέχου.

things that you have spoken of are impossible." "Even," said he, "as these are impossible, so also are the earthly spirits without power and feeble. 20 Take now the power that comes from above. The hail is a very small grain and yet, when it falls on man's head, how it hurts! Or, again, take a drop that falls on the ground from the roof and makes a hole in stone. 21 You see, then, that the smallest things that come from above and fall on the earth have great power; so also the Divine Spirit, which comes from above, is powerful. Have faith, then, in this Spirit, but stand aloof from the other."

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20 For *οὖν*, here following *Codex Athous* (and Lake), the *Latin MSS* (and Lightfoot) read *νῦν*.

21 Lightfoot lacks the comma after the 1st *οὖν*.

Ποιμην 44 (Ἐντολὴ ιβ′ 1)

Ἐντολὴ ιβ′

1 Λέγει μοι· Ἆρον ἀπὸ σεαυτοῦ πᾶσαν ἐπιθυμίαν πονηράν, ἔνδυσαι δὲ τὴν ἐπιθυμίαν τὴν ἀγαθὴν καὶ σεμνήν· ἐνδεδυμένος γὰρ τὴν ἐπιθυμίαν ταύτην μισήσεις τὴν πονηρὰν ἐπιθυμίαν καὶ χαλιναγωγήσεις αὐτήν, καθὼς βούλει. 2 ἀγρία γάρ ἐστιν ἡ ἐπιθυμία ἡ πονηρὰ καὶ δυσκόλως ἡμεροῦται. φοβερὰ γάρ ἐστι καὶ λίαν τῇ ἀγριότητι αὐτῆς δαπανᾷ τοὺς ἀνθρώπους· μάλιστα δὲ ἐὰν ἐμπέσῃ εἰς αὐτὴν δοῦλος θεοῦ καὶ μὴ ᾖ συνετός, δαπανᾶται ὑπ᾽ αὐτῆς δεινῶς· δαπανᾷ δὲ τοὺς τοιούτους τοὺς μὴ ἔχοντας ἔνδυμα τῆς ἐπιθυμίας τῆς ἀγαθῆς, ἀλλὰ ἐμπεφυρμένους τῷ αἰῶνι τούτῳ· τούτους οὖν παραδίδωσιν εἰς θάνατον. 3 Ποῖα, φημί, κύριε, ἔργα ἐστὶν τῆς ἐπιθυμίας τῆς πονηρᾶς τὰ παραδιδόντα τοὺς ἀνθρώπους εἰς θάνατον; γνώρισόν μοι, ἵνα ἀφέξωμαι ἀπ᾽ αὐτῶν. Ἄκουσον, φησίν, ἐν ποίοις ἔργοις θανατοῖ ἡ ἐπιθυμία ἡ πονηρὰ τοὺς δούλους τοῦ θεοῦ.

THE SHEPHERD 44 (MANDATE 12-1)

The Twelfth Mandate

1 He said to me, "Put away from yourself every evil desire, but clothe yourself in the desire that is good and holy; for, by being clothed with this desire, you shall hate the wicked desire and shall bridle it and direct it as you will. 2 For, the wicked desire is cruel and can only be tamed with difficulty, because it is fearful and, by its wildness, is very costly to me, but especially if a servant of God becomes entangled in it and, if he does not understand, he is terribly destroyed by it. But it destroys such as have not the good desire as a covering but are mixed up with this world; these men, then, it hands over to death." 3 "Of what sort, sir," said I, "are the deeds of the wicked desire, which hand over men to death? Make them known to me, in order that I may keep aloof from them." "Listen," said he, "through what deeds the evil desire brings to death the servants of God.

SHEPHERD OF HERMAS 44

1 Lightfoot lacks the comma after *αὐτήν*.

2 Lightfoot has a full stop in place of the *ano teleia* after δεινῶς.

3 *Codex Athous* omits *φησίν* and Lightfoot has the word in brackets.

Ποιμην 45 (Ἐντολὴ ιβ′ 2)

[1]Πάντων προέχουσα ἐπιθυμία γυναικὸς ἀλλοτρίας ἢ ἀνδρὸς καὶ πολυτελείας πλούτου καὶ ἐδεσμάτων πολλῶν ματαίων καὶ μεθυσμάτων καὶ ἑτέρων τρυφῶν πολλῶν καὶ μωρῶν· πᾶσα γὰρ τρυφὴ μωρά ἐστι καὶ κενὴ τοῖς δούλοις τοῦ θεοῦ. [2]αὗται οὖν αἱ ἐπιθυμίαι πονηραί εἰσι, θανατοῦσαι τοὺς δούλους τοῦ θεοῦ· αὕτη γὰρ ἡ ἐπιθυμία ἡ πονηρὰ τοῦ διαβόλου θυγάτηρ ἐστίν. ἀπέχεσθαι οὖν δεῖ ἀπὸ τῶν ἐπιθυμιῶν τῶν πονηρῶν, ἵνα ἀποσχόμενοι ζήσητε τῷ θεῷ. [3]ὅσοι δὲ ἂν κατακυριευθῶσιν ὑπ᾽ αὐτῶν καὶ μὴ ἀντισταθῶσιν αὐταῖς, ἀποθανοῦνται εἰς τέλος· θανατώδεις γάρ εἰσιν αἱ ἐπιθυμίαι αὗται. [4]σὺ δὲ ἔνδυσαι τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ καθοπλισάμενος τὸν φόβον τοῦ κυρίου ἀντίστηθι αὐταῖς· ὁ γὰρ φόβος τοῦ θεοῦ κατοικεῖ ἐν τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ. ἡ ἐπιθυμία ἡ πονηρὰ ἐὰν ἴδῃ σε καθωπλισμένον τῷ φόβῳ τοῦ θεοῦ καὶ ἀνθεστηκότα αὐτῇ, φεύξεται ἀπὸ σοῦ μακρὰν καὶ οὐκέτι σοι ὀφθήσεται φοβουμένη τὰ ὅπλα σου. [5]σὺ οὖν νικήσας καὶ στεφανωθεὶς κατ᾽ αὐτῆς ἐλθὲ πρὸς τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ παραδοὺς αὐτῇ τὸ νῖκος, ὃ ἔλαβες, δούλευσον αὐτῇ, καθὼς αὐτὴ βούλεται. ἐὰν δουλεύσῃς τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ καὶ ὑποταγῇς αὐτῇ, δυνήσῃ τῆς ἐπιθυμίας τῆς πονηρᾶς κατακυριεῦσαι καὶ ὑποτάξαι αὐτήν, καθὼς βούλει.

THE SHEPHERD 45 (MANDATE 12-2)

[1] "Before all is desire for the wife or husband of another, and of extravagance of wealth, and much needless food and drink, and many other foolish luxuries. For, all luxury is foolish and vain for the servants of God. [2] These desires, then, are evil and bring the servants of God to death; for, this desire is the evil daughter of the devil. Thus, it is necessary to refrain from the wicked desires so, by refraining, you may live to God. [3] But as many as are overcome by them, and do not resist them, shall perish finally; for, these desires are deadly. [4] But put on the desire of righteousness and, armed with the fear of the Lord, resist them. For, fear of God dwells in good desire. If the evil desire sees you armed with the fear of God, and resisting it, it will flee far from you and will no longer be seen by you, for fear of your weapons. [5] Therefore, you must conquer it and come in triumph over it to the desire of righteousness and, giving up to it the victory that you have gained, serve it as it wishes. If you serve the good desire, and submit to it, you will be able to overcome the wicked desire and subdue it as you wish."

SHEPHERD OF HERMAS 45

1 Lightfoot adds a comma after *μεθυσμάτων*.

2 Lightfoot has a full stop in place of the *ano teleia* after *θεοῦ*.

3 After *ἐπιθυμίαι*, *Codex Athous* adds *εἰς τέλος*.

4 Lightfoot has a full stop in place of the *ano teleia* after *αὐταῖς*.

5 *Codex Athous* (and Lightfoot) lacks *νικήσας καὶ*; the exact words are doubtful but the *Latin & Ethiopic MSS* imply some such phrase.

Ποιμην 46 (Ἐντολὴ ιβ′ 3)

[1] Ἤθελον, φημί, κύριε, γνῶναι, ποίοις τρόποις με δεῖ δουλεῦσαι τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ. Ἄκουε, φησίν· ἔργασαι δικαιοσύνην καὶ ἀρετήν, ἀλήθειαν καὶ φόβον κυρίου, πίστιν καὶ πραότητα καὶ ὅσα τούτοις ὅμοιά ἐστιν ἀγαθά. ταῦτα ἐργαζόμενος εὐάρεστος ἔσῃ δοῦλος τοῦ θεοῦ καὶ ζήσῃ αὐτῷ· καὶ πᾶς, ὃς ἂν δουλεύσῃ τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ, ζήσεται τῷ θεῷ. [2] συνετέλεσεν οὖν τὰς ἐντολὰς τὰς δώδεκα καὶ λέγει μοι· Ἔχεις τὰς ἐντολὰς ταύτας· πορεύου ἐν αὐταῖς καὶ τοὺς ἀκούοντας παρακάλει, ἵνα ἡ μετάνοια αὐτῶν καθαρὰ γένηται τὰς λοιπὰς ἡμέρας τῆς ζωῆς αὐτῶν. [3] τὴν διακονίαν ταύτην, ἣν σοι δίδωμι, ἐκτέλει ἐπιμελῶς, καὶ πολὺ ἐργάσῃ· εὑρήσεις γὰρ χάριν ἐν τοῖς μέλλουσι μετανοεῖν, καὶ πεισθήσονταί σου τοῖς ῥήμασιν· ἐγὼ γὰρ μετὰ σοῦ ἔσομαι καὶ ἀναγκάσω αὐτοὺς πεισθῆναί σοι.

[4] Λέγω αὐτῷ· Κύριε, αἱ ἐντολαὶ αὗται μεγάλαι καὶ καλαὶ καὶ ἔνδοξοί εἰσι καὶ δυνάμεναι εὐφρᾶναι καρδίαν ἀνθρώπου τοῦ δυναμένου τηρῆσαι αὐτάς. οὐκ οἶδα δέ, εἰ δύνανται αἱ ἐντολαὶ αὗται ὑπὸ ἀνθρώπου φυλαχθῆναι, διότι σκληραί εἰσι λίαν. [5] ἀποκριθεὶς λέγει μοι· Ἐὰν σὺ σεαυτῷ προθῇς, ὅτι

THE SHEPHERD 46 (MANDATE 12-3)

[1] "I would like, sir," said I, "to know in what ways I ought to serve the good desire." "Listen," said he, "work righteousness, and virtue, and fear of the Lord, faith and meekness, and whatever good things are like to these. For, by working these you will be a well-pleasing servant of God, and shall live to him, and whoever shall serve the good desire, shall live to God." [2] So, he finished the twelve commandments and said to me, "You have these commandments; walk in them, and exhort those who hear that their repentance may be pure for the rest of the days of their life. [3] Fulfil carefully this ministry that I give you, and work much in it; for, you will find favour with those who are about to repent, and they will obey your words; for, I will be with you and will force them to be persuaded by you."

[4] I said to him, "Sir, these commandments are great and beautiful and glorious, and able to make glad the heart of man, if he be able to keep them. But I do not know if these commandments can be kept by man, because they are very hard." [5] He answered and said to me, "If you set it before

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SHEPHERD OF HERMAS 46

1 Through the work, Lightfoot capitalizes *Κυρίου* (when the title is used of God) and *Θεῷ*, and their various derivative forms.

2 Lightfoot opens this verse with an uppercase *sigma*.

3 There are some indications that, in some recensions, the Parables (Similitudes) began after this verse: *Codex Athous* inserts *ἀρχή* before the next paragraph and the *Ethiopic MS* inserts *initium similitudinum*.

4 Lake's text does not have a (clear) paragraph break here but see #3 (which is also a footnote in Lake's text).

5 Lightfoot lacks the comma after *προθῇς*.

δύνανται φυλαχθῆναι, εὐκόλως αὐτὰς φυλάξεις καὶ οὐκ ἔσονται σκληραί· ἐὰν δὲ ἐπὶ τὴν καρδίαν σου ἤδη ἀναβῇ μὴ δύνασθαι αὐτὰς ὑπὸ ἀνθρώπου φυλαχθῆναι, οὐ φυλάξεις αὐτάς. 6 νῦν δέ σοι λέγω· ἐὰν ταύτας μὴ φυλάξῃς, ἀλλὰ παρενθυμηθῇς, οὐχ ἕξεις σωτηρίαν οὔτε τὰ τέκνα σου οὔτε ὁ οἶκός σου. ἐπεὶ ἤδη σεαυτῷ κέκρικας τοῦ μὴ δύνασθαι τὰς ἐντολὰς ταύτας ὑπὸ ἀνθρώπου φυλαχθῆναι.

yourself that they can be kept you will easily keep them, and they will not be difficult; but if it already comes into your heart that they cannot be kept by man, you will not keep them. 6 But now I say to you, if you do not keep them, but neglect them, you shall not have salvation, nor your children, nor your house, because you have already judged for yourself that these commandments cannot be kept by man."

6 Lightfoot lacks the comma after *σωτηρίαν* and has a comma in place of the full stop after *οἶκός σου*.

Ποιμην 47 (Ἐντολὴ ιβ′ 4)

[1] Καὶ ταῦτά μοι λίαν ὀργίλως ἐλάλησεν, ὥστε με συγχυθῆναι καὶ λίαν αὐτὸν φοβηθῆναι· ἡ μορφὴ γὰρ αὐτοῦ ἠλλοιώθη, ὥστε μὴ δύνασθαι ἄνθρωπον ὑπενεγκεῖν τὴν ὀργὴν αὐτοῦ. [2] ἰδὼν δέ με τεταραγμένον ὅλον καὶ συγκεχυμένον ἤρξατό μοι ἐπιεικέστερον καὶ ἱλαρώτερον λαλεῖν καὶ λέγει· Ἄφρον, ἀσύνετε καὶ δίψυχε, οὐ νοεῖς τὴν δόξαν τοῦ θεοῦ, πῶς μεγάλη ἐστὶ καὶ ἰσχυρὰ καὶ θαυμαστή, ὅτι ἔκτισε τὸν κόσμον ἕνεκα τοῦ ἀνθρώπου καὶ πᾶσαν τὴν κτίσιν αὐτοῦ ὑπέταξε τῷ ἀνθρώπῳ καὶ τὴν ἐξουσίαν πᾶσαν ἔδωκεν αὐτῷ τοῦ κατακυριεύειν τῶν ὑπὸ τὸν οὐρανὸν πάντων; [3] εἰ οὖν, φησίν, πάντων ὁ ἄνθρωπος κύριός ἐστι τῶν κτισμάτων τοῦ θεοῦ καὶ πάντων κατακυριεύει, οὐ δύναται καὶ τούτων τῶν ἐντολῶν κατακυριεῦσαι; δύναται, φησί, πάντων καὶ πασῶν τῶν ἐντολῶν τούτων κατακυριεῦσαι ὁ ἄνθρωπος ὁ ἔχων τὸν κύριον ἐν τῇ καρδίᾳ αὐτοῦ. [4] οἱ δὲ ἐπὶ τοῖς χείλεσιν ἔχοντες τὸν κύριον, τὴν δὲ καρδίαν αὐτῶν πεπωρωμένην καὶ μακρὰν ὄντες ἀπὸ τοῦ κυρίου, ἐκείνοις αἱ ἐντολαὶ αὗται σκληραί εἰσι καὶ δύσβατοι. [5] θέσθε οὖν ὑμεῖς, οἱ κενοὶ καὶ ἐλαφροὶ ὄντες ἐν τῇ πίστει, τὸν κύριον ὑμῶν εἰς τὴν καρδίαν, καὶ γνώσεσθε, ὅτι οὐδέν ἐστιν εὐκοπώτερον τῶν ἐντολῶν τούτων οὔτε γλυκύτερον οὔτε ἡμερώτερον.

The Shepherd 47 (Mandate 12-4)

[1] And he spoke these things to me very angrily, so that I was confounded and greatly afraid of him; for, his appearance was changed so that a man could not endure his wrath. [2] But, when he saw me quite disturbed and confused, he began to speak to me more gently and cheerfully and said, "Foolish one without understanding and of doubtful mind, do you not understand the glory of God, how great and mighty and wonderful it is, because he created the world for man's sake, and subdued all his creation to man, and gave him all power, to master all things under heaven? [3] If then," said he, "man is the lord of all the creatures of God and masters them, is it not also possible for him to master these commandments? The man," said he, "who has the Lord in his heart, is able to master all things and all these commandments. [4] But those who have the Lord on their lips, but their heart is hardened, and they are far from the Lord, for them these commandments are hard and difficult to walk in. [5] Therefore, you who are empty and light in the faith, put the Lord into your heart and you shall know that nothing is easier or sweeter or more gentle than these commandments. [6] Be

Shepherd of Hermas 47

1 After the end of this verse, *Codex Athous* inserts a gloss of some 40 words.
2 Lightfoot encloses the words, *καὶ ἱλαρώτερον*, in brackets.
3 In place of *φησίν*, Lightfoot has *φησί* in brackets.
4 Lightfoot adds a comma after *πεπωρωμένην*.
5 Lightfoot lacks the comma after *γνώσεσθε*.
6 In place of '*which are*', Lightfoot has '*the commandments which are so*' in parentheses.

6 ἐπιστράφητε ὑμεῖς οἱ ταῖς ἐντολαῖς πορευόμενοι τοῦ διαβόλου,
ταῖς δυσκόλοις καὶ πικραῖς καὶ ἀγρίαις καὶ ἀσελγέσι, καὶ μὴ
φοβήθητε τὸν διάβολον, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστιν καθ'
ὑμῶν· 7 ἐγὼ γὰρ ἔσομαι μεθ' ὑμῶν, ὁ ἄγγελος τῆς μετανοίας ὁ
κατακυριεύων αὐτοῦ. ὁ διάβολος μόνον φόβον ἔχει, ὁ δὲ φόβος
αὐτοῦ τόνον οὐκ ἔχει· μὴ φοβήθητε οὖν αὐτόν, καὶ φεύξεται ἀφ'
ὑμῶν.

converted, you who walk in the commandments of the devil, which are difficult and bitter and cruel and foul, and do not fear the devil, for there is no power in him against you. 7 For I, the angel of repentance who has mastery over him, will be with you. The devil can only cause fear, but fear of him has no force. Therefore, do not fear him and he will fly from you."

7 Lake has simply '*masters*' in place of '*who has mastery over*'.

Ποιμην 48 (Ἐντολὴ ιβ′ 5)

[1]Λέγω αὐτῷ· Κύριε, ἄκουσόν μου ὀλίγων ῥημάτων. Λέγε, φησίν, ὃ βούλει. Ὁ μὲν ἄνθρωπος, φημί, κύριε, πρόθυμός ἐστι τὰς ἐντολὰς τοῦ θεοῦ φυλάσσειν, καὶ οὐδείς ἐστιν ὁ μὴ αἰτούμενος παρὰ τοῦ κυρίου, ἵνα ἐνδυναμωθῇ ἐν ταῖς ἐντολαῖς αὐτοῦ καὶ ὑποταγῇ αὐταῖς· ἀλλ᾽ ὁ διάβολος σκληρός ἐστι καὶ καταδυναστεύει αὐτῶν. [2]Οὐ δύναται, φησί, καταδυναστεύειν τῶν δούλων τοῦ θεοῦ τῶν ἐξ ὅλης καρδίας ἐλπιζόντων ἐπ᾽ αὐτόν. δύναται ὁ διάβολος ἀντιπαλαῖσαι, καταπαλαῖσαι δὲ οὐ δύναται. ἐὰν οὖν ἀντισταθῆτε αὐτῷ, νικηθεὶς φεύξεται ἀφ᾽ ὑμῶν κατῃσχυμμένος. ὅσοι δέ, φησίν, ἀπόκενοί εἰσι, φοβοῦνται τὸν διάβολον ὡς δύναμιν ἔχοντα. [3]ὅταν ὁ ἄνθρωπος κεράμια ἱκανώτατα γεμίσῃ οἴνου καλοῦ καὶ ἐν τοῖς κεραμίοις ἐκείνοις ὀλίγα ἀπόκενα ᾖ, ἔρχεται ἐπὶ τὰ κεράμια καὶ οὐ κατανοεῖ τὰ πλήρη· οἶδε γάρ, ὅτι πλήρη εἰσί· κατανοεῖ δὲ τὰ ἀπόκενα, φοβούμενος, μήποτε ὤξισαν· ταχὺ γὰρ τὰ ἀπόκενα κεράμια ὀξίζουσι, καὶ ἀπόλλυται ἡ ἡδονὴ τοῦ οἴνου. [4]οὕτω καὶ ὁ διάβολος ἔρχεται ἐπὶ πάντας τοὺς δούλους τοῦ θεοῦ ἐκπειράζων αὐτούς. ὅσοι οὖν πλήρεις εἰσὶν ἐν τῇ πίστει, ἀνθεστήκασιν αὐτῷ ἰσχυρῶς, κἀκεῖνος ἀποχωρεῖ ἀπ᾽ αὐτῶν μὴ ἔχων τόπον, ποῦ εἰσέλθῃ. ἔρχεται οὖν τότε πρὸς τοὺς ἀποκένους καὶ ἔχων τόπον εἰσπορεύεται εἰς αὐτούς, καὶ ὃ δὲ βούλεται ἐν αὐτοῖς ἐργάζεται, καὶ γίνονται αὐτῷ ὑπόδουλοι.

THE SHEPHERD 48 (MANDATE 12-5)

[1] I said to him, "Sir, listen to a few words from me." "Say what you will," he said. "Sir," said I, "man desires to keep the commandments of God and there is none that does not pray to the Lord, that he may be made strong in his commandments and submit to them. But the devil is hard and oppresses them." [2] "He cannot," said he, "oppress the servants of the Lord who hope in him with all their heart. The devil can wrestle with them, but he cannot throw them down. If then you resist him, he will be conquered and fly from you, in shame. But as many, said he, as are empty fear the devil as though he had power. [3] When a man fills many pots with good wine, and among those pots a few are half empty, he comes to the pots, and does not consider the full ones; for, he knows they are full but he looks at those that are half empty, fearing that they have gone sour, for empty pots quickly go sour, and the flavour of the wine is spoilt. [4] So also the devil comes to all the servants of God, tempting them; as many therefore as are full of faith withstand him powerfully, and he departs from them, having no room by which to enter. Then, therefore, he comes to those who are half empty and finding room he enters into them, and does what he will in them, and they become his servants.

SHEPHERD OF HERMAS 48

1 Throughout his work, Lightfoot capitalizes *Θεοῦ* and it derivative forms.
2 In place of '*oppress*', Lightfoot has '*overmaster*'.
3 Lightfoot adds a comma after *καλοῦ*.
4 Lightfoot adds a comma after *ἀποκένους*.

Ποιμην 49 (Ἐντολὴ ιβ′ 6)

1 Ἐγὼ δὲ ὑμῖν λέγω, ὁ ἄγγελος τῆς μετανοίας· μὴ φοβήθητε τὸν διάβολον. ἀπεστάλην γάρ, φησί, μεθ' ὑμῶν εἶναι τῶν μετανοούντων ἐξ ὅλης καρδίας αὐτῶν καὶ ἰσχυροποιῆσαι αὐτοὺς ἐν τῇ πίστει. 2 πιστεύσατε οὖν τῷ θεῷ ὑμεῖς οἱ διὰ τὰς ἁμαρτίας ὑμῶν ἀπεγνωκότες τὴν ζωὴν ὑμῶν καὶ προστιθέντες ἁμαρτίαις καὶ καταβαρύνοντες τὴν ζωὴν ὑμῶν, ὅτι, ἐὰν ἐπιστραφῆτε πρὸς τὸν κύριον ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐργάσησθε τὴν δικαιοσύνην, τὰς λοιπὰς ἡμέρας τῆς ζωῆς ὑμῶν καὶ δουλεύσητε αὐτῷ ὀρθῶς κατὰ τὸ θέλημα αὐτοῦ, ποιήσει ἴασιν τοῖς προτέροις ὑμῶν ἁμαρτήμασι καὶ ἔξετε δύναμιν τοῦ κατακυριεῦσαι τῶν ἔργων τοῦ διαβόλου. τὴν δὲ ἀπειλὴν τοῦ διαβόλου ὅλως μὴ φοβήθητε· ἄτονος γάρ ἐστιν ὥσπερ νεκροῦ νεῦρα. 3 ἀκούσατε οὖν μου καὶ φοβήθητε τὸν πάντα δυνάμενον, σῶσαι καὶ ἀπολέσαι, καὶ τηρεῖτε τὰς ἐντολὰς ταύτας, καὶ ζήσεσθε τῷ θεῷ. 4 λέγω αὐτῷ· Κύριε, νῦν ἐνεδυναμώθην ἐν πᾶσι τοῖς δικαιώμασι τοῦ κυρίου, ὅτι σὺ μετ' ἐμοῦ εἶ· καὶ οἶδα, ὅτι συγκόψεις τὴν δύναμιν τοῦ διαβόλου πᾶσαν καὶ ἡμεῖς αὐτοῦ κατακυριεύσομεν καὶ κατισχύσομεν πάντων τῶν ἔργων αὐτοῦ. καὶ ἐλπίζω, κύριε, δύνασθαί με τὰς ἐντολὰς ταύτας, ἃς ἐντέταλσαι, τοῦ κυρίου ἐνδυναμοῦντος φυλάξαι. 5 Φυλάξεις,

THE SHEPHERD 49 (MANDATE 12-6)

1 "But I, the angel of repentance, say to you, "Do not be afraid of the devil. For, I was sent," said he, "to be with you who repent with your whole heart, and to strengthen you in the faith. 2 Believe, therefore, in God, though you have despaired of your life by reason of your sins, and who are adding to your sins, and who are weighing down your life; however, if you turn to the Lord with your whole heart, and work righteousness, for the rest of the days of your life, and you serve him in uprightness, according to his will, he will give healing for your former sins, and you shall have the power to master the works of the devil. But do not fear the threatening of the devil at all; for, he is as powerless as the sinews of a dead man. 3 Listen, therefore, to me and, if you fear him who has the power to do all things, to save and to destroy, and observe all these commandments, then you shall live to God."" 4 I said to him: "Sir, now I have received strength in all the ordinances of the Lord, because you are with me, and I know that you will break down all the power of the devil, and we shall master him, and have power against all his deeds. And I hope, sir, that I shall now be able to keep these commandments, which you have commanded, the Lord giving me the strength to do so."

SHEPHERD OF HERMAS 49

1 In place of '*your whole heart*', Lake has '*all your heart*'.
2 Lightfoot lacks the comma after *δικαιοσύνην*.
3 Lightfoot adds a comma after *μου*.
4 Before *τὰς ἐντολὰς*, Lightfoot adds *νῦν*.

φησίν, ἐὰν ἡ καρδία σου καθαρὰ γένηται πρὸς κύριον· καὶ πάντες δὲ φυλάξουσιν, ὅσοι ἂν καθαρίσωσιν ἑαυτῶν τὰς καρδίας ἀπὸ τῶν ματαίων ἐπιθυμιῶν τοῦ αἰῶνος τούτου, καὶ ζήσονται τῷ θεῷ.

5 "You shall keep them," said he, "if your heart is found pure towards the Lord; yea, and all those who ever purify their hearts from the vain desires of this world shall keep them and shall live to God."

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5 Throughout his work, Lightfoot capitalizes *Κύριον* (when the title is used of God) and *Θεῷ*.

Ποιμην 50 (Παραβολή α′ 1)

Παραβολαι Ας Ελαλησε Μετ' Εμου

1 Λέγει μοι· Οἴδατε, φησίν, ὅτι ἐπὶ ξένης κατοικεῖτε ὑμεῖς οἱ δοῦλοι τοῦ θεοῦ· ἡ γὰρ πόλις ὑμῶν μακράν ἐστιν ἀπὸ τῆς πόλεως ταύτης· εἰ οὖν οἴδατε, φησί, τὴν πόλιν ὑμῶν, ἐν ᾗ μέλλετε κατοικεῖν, τί ὧδε ὑμεῖς ἑτοιμάζετε ἀγροὺς καὶ παρατάξεις πολυτελεῖς καὶ οἰκοδομὰς καὶ οἰκήματα μάταια; 2 ταῦτα οὖν ὁ ἑτοιμάζων εἰς ταύτην τὴν πόλιν οὐ δύναται ἐπανακάμψαι εἰς τὴν ἰδίαν πόλιν. 3 ἄφρον καὶ δίψυχε καὶ ταλαίπωρε ἄνθρωπε, οὐ νοεῖς, ὅτι ταῦτα πάντα ἀλλότριά εἰσι καὶ ὑπ' ἐξουσίαν ἑτέρου εἰσίν; ἐρεῖ γὰρ ὁ κύριος τῆς πόλεως ταύτης· Οὐ θέλω σε κατοικεῖν εἰς τὴν πόλιν μου, ἀλλ' ἔξελθε ἐκ τῆς πόλεως ταύτης, ὅτι τοῖς νόμοις μου οὐ χρᾶσαι. 4 σὺ οὖν ἔχων ἀγροὺς καὶ οἰκήσεις καὶ ἑτέρας ὑπάρξεις πολλάς, ἐκβαλλόμενος ὑπ' αὐτοῦ τί ποιήσεις σου τὸν ἀγρὸν καὶ τὴν οἰκίαν καὶ τὰ λοιπά, ὅσα ἡτοίμασας σεαυτῷ; λέγει γάρ σοι δικαίως ὁ κύριος τῆς χώρας ταύτης· Ἢ τοῖς νόμοις μου χρῶ ἢ ἐκχώρει ἐκ τῆς χώρας μου. 5 σὺ οὖν τί μέλλεις ποιεῖν, ἔχων νόμον ἐν τῇ σῇ πόλει; ἕνεκεν τῶν ἀγρῶν σου καὶ τῆς λοιπῆς ὑπάρξεως τὸν νόμον σου πάντως ἀπαρνήσῃ καὶ πορεύσῃ τῷ νόμῳ τῆς πόλεως ταύτης; βλέπε, μὴ ἀσύμφορόν ἐστιν

THE SHEPHERD 50 (PARABLE 1-1)

THE PARABLES THAT HE SPOKE WITH ME

1 He said to me, "You know that you, as the servants of God, are living in a strange land; for, your city is far from this city. If then, you know your city, in which you are going to dwell, why do you here prepare lands and costly monuments and buildings and vain dwellings? 2 He, therefore, who prepares these things for this city, is not able to return to his own city. 3 O foolish and double-hearted and wretched man, do you not understand that all these things are foreign to you, and are under the power of another? For, the Lord of this city will say: "I do not wish you to dwell in my city, but go out from this city, because you do not use my law." 4 If then, you have fields and dwellings, and many other possessions, when you are cast out by him, what will you do with your land and house, and all the other things which you have prepared for yourself? For the lord of this land justly says to you, "Either use my law or go out from my land." 5 What, then, are you going to do, seeing that you have a law in your own city? Will you because of your fields and other possessions altogether deny your law, and walk in the law of this city? Take heed that it is not unprofitable

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SHEPHERD OF HERMAS 50

1 Lightfoot lacks the words, *φησίν* & *φησί*.

2 In place of *δύναται*, here following *Codex Athous* (and Lake), Lightfoot has *διανοεῖται*, following the *Latin MSS* (*cogitat*).

3 Lightfoot lacks the comma after *νοεῖς*.

4 Lightfoot opens his translation, "*You, therefore, who have fields and dwellings and many other possessions*."

5 Lightfoot encloses the clause, *ὅτι ἀπηρνήσω τὸν νόμον τῆς πόλεώς σου*, in brackets.

ἀπαρνῆσαι τὸν νόμον σου· ἐὰν γὰρ ἐπανακάμψαι θελήσῃς εἰς τὴν πόλιν σου, οὐ μὴ παραδεχθήσῃ, ὅτι ἀπηρνήσω τὸν νόμον τῆς πόλεώς σου, καὶ ἐκκλεισθήσῃ ἀπ᾽ αὐτῆς. [6] βλέπε οὖν σύ· ὡς ἐπὶ ξένης κατοικῶν μηδὲν πλέον ἑτοίμαζε σεαυτῷ εἰ μὴ τὴν αὐτάρκειαν τὴν ἀρκετήν σοι, καὶ ἕτοιμος γίνου, ἵνα, ὅταν θέλῃ ὁ δεσπότης τῆς πόλεως ταύτης ἐκβαλεῖν σε ἀντιταξάμενον τῷ νόμῳ αὐτοῦ, ἐξέλθῃς ἐκ τῆς πόλεως αὐτοῦ καὶ ἀπέλθῃς ἐν τῇ πόλει σου καὶ τῷ σῷ νόμῳ χρήσῃ ἀνυβρίστως ἀγαλλιώμενος. [7] βλέπετε οὖν ὑμεῖς οἱ δουλεύοντες τῷ κυρίῳ καὶ ἔχοντες αὐτὸν εἰς τὴν καρδίαν· ἐργάζεσθε τὰ ἔργα τοῦ θεοῦ μνημονεύοντες τῶν ἐντολῶν αὐτοῦ καὶ τῶν ἐπαγγελιῶν ὧν ἐπηγγείλατο, καὶ πιστεύσατε αὐτῷ, ὅτι ποιήσει αὐτάς, ἐὰν αἱ ἐντολαὶ αὐτοῦ φυλαχθῶσιν. [8] ἀντὶ ἀγρῶν οὖν ἀγοράζετε ψυχὰς θλιβομένας, καθά τις δυνατός ἐστι, καὶ χήρας καὶ ὀρφανοὺς ἐπισκέπτεσθε καὶ μὴ παραβλέπετε αὐτούς, καὶ τὸν πλοῦτον ὑμῶν καὶ τὰς παρατάξεις πάσας εἰς τοιούτους ἀγροὺς καὶ οἰκίας δαπανᾶτε, ἃς ἐλάβετε παρὰ τοῦ θεοῦ. [9] εἰς τοῦτο γὰρ ἐπλούτισεν ὑμᾶς ὁ δεσπότης, ἵνα ταύτας τὰς διακονίας τελέσητε αὐτῷ· πολὺ βέλτιόν ἐστι τοιούτους ἀγροὺς ἀγοράζειν καὶ κτήματα καὶ οἴκους, οὓς εὑρήσεις ἐν τῇ πόλει σου, ὅταν ἐπιδημήσῃς εἰς αὐτήν. [10] αὕτη ἡ πολυτέλεια καλὴ καὶ ἱερά, λύπην μὴ ἔχουσα

to deny your law, for if you wish to return back to your city, you will not be received, because you have denied the law of your city, and you will be excluded from it. [6] Take heed, then, make no further preparations for yourself beyond a sufficient competence for yourself, as though you were living in a foreign land, and be ready, so that, whenever the master of this city wishes to expel you for resisting his law, you may go out from his city, and depart to your own city and joyfully follow your own law suffering no harm. [7] Take heed, therefore, you who serve the Lord and have him in your heart. Perform the works of God, being ever mindful of his commandments and of the promises that he made, and believe him that he will perform them if his commandments are observed. [8] Therefore, instead of lands, purchase souls that are in trouble, as each is able, and look after widows and orphans, and do not despise them, and spend your wealth and all your monuments, which you have received from God, on fields and houses of this kind. [9] Because, for this reason did the Master make you rich, so that you should fulfil these ministries for him. It is far better to purchase lands [and possessions] and houses of this kind, which you will find in your own city, when you go to it. [10] This lavish expenditure is beautiful and joyful, and brings neither

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6 *Codex Athous* adds καὶ between ἀνυβρίστως and ἀγαλλιώμενος; here, we follow the *Latin & Ethiopic MSS*.

7 In place of κυρίῳ, Lightfoot has Θεῷ.

8 In place of '*monuments*', Lake has '*establishments*' and Lightfoot has '*displays*'.

9 Lightfoot encloses καὶ κτήματα in brackets.

10 In place of ἱερά, Lightfoot has ἱλαρά.

μηδὲ φόβον, ἔχουσα δὲ χαράν. τὴν οὖν πολυτέλειαν τῶν ἐθνῶν μὴ πράσσετε· ἀσύμφορον γάρ ἐστιν ὑμῖν τοῖς δούλοις τοῦ θεοῦ. [11] τὴν δὲ ἰδίαν πολυτέλειαν πράσσετε, ἐν ᾗ δύνασθε χαρῆναι, καὶ μὴ παραχαράσσετε μηδὲ τοῦ ἀλλοτρίου ἅψησθε μηδὲ ἐπιθυμεῖτε αὐτοῦ· πονηρὸν γάρ ἐστιν ἀλλοτρίων ἐπιθυμεῖν. τὸ δὲ σὸν ἔργον ἐργάζου, καὶ σωθήσῃ.

sadness nor fear, but brings joy. Do not follow, therefore, after the wealth of the heathen; for, it is unprofitable to you, who are the servants of God. [11] Follow your own wealth, in which you can rejoice, and do not counterfeit nor touch that which is another's, nor desire it; for, it is wicked to desire that which is another's; but do your own work and you shall be saved."

[11] Lightfoot has an *ano teleia* in place of the comma after *χαρῆναι*.

Ποιμην 51 (Παραβολή β′ 1)

Ἄλλη παραβολή

[1]Περιπατοῦντός μου εἰς τὸν ἀγρὸν καὶ κατανοοῦντος πτελέαν καὶ ἄμπελον καὶ διακρίνοντος περὶ αὐτῶν καὶ τῶν καρπῶν αὐτῶν, φανεροῦταί μοι ὁ ποιμὴν καὶ λέγει· Τί σὺ ἐν ἑαυτῷ ζητεῖς περὶ τῆς πτελέας καὶ τῆς ἀμπέλου; Συζητῶ, φημί, κύριε, ὅτι εὐπρεπέσταταί εἰσιν ἀλλήλαις. [2]Ταῦτα τὰ δύο δένδρα, φησίν, εἰς τύπον κεῖνται τοῖς δούλοις τοῦ θεοῦ. Ἤθελον, φημί, γνῶναι τὸν τύπον τῶν δένδρων τούτων ὧν λέγεις. Βλέπεις, φησί, τὴν πτελέαν καὶ τὴν ἄμπελον; Βλέπω, φημί, κύριε. [3]Ἡ ἄμπελος, φησίν, αὕτη καρπὸν φέρει, ἡ δὲ πτελέα ξύλον ἄκαρπόν ἐστιν· ἀλλ᾽ ἡ ἄμπελος αὕτη ἐὰν μὴ ἀναβῇ ἐπὶ τὴν πτελέαν, οὐ δύναται καρποφορῆσαι πολὺ ἐρριμμένη χαμαί, καὶ ὃν φέρει καρπόν, σεσηπότα φέρει μὴ κρεμαμένη ἐπὶ τῆς πτελέας, ὅταν οὖν ἐπιρριφῇ ἡ ἄμπελος ἐπὶ τὴν πτελέαν, καὶ παρ᾽ ἑαυτῆς φέρει καρπὸν καὶ παρὰ τῆς πτελέας. [4]βλέπεις οὖν, ὅτι καὶ ἡ πτελέα πολὺν καρπὸν δίδωσιν, οὐκ ἐλάσσονα τῆς ἀμπέλου, μᾶλλον δὲ καὶ πλείονα. Πῶς, φημί, κύριε, πλείονα; Ὅτι, φησίν, ἡ ἄμπελος κρεμαμένη ἐπὶ τὴν πτελέαν τὸν καρπὸν πολὺν καὶ καλὸν δίδωσιν, ἐρριμμένη δὲ χαμαὶ ὀλίγον καὶ σαπρὸν φέρει. αὕτη οὖν ἡ

THE SHEPHERD 51 (PARABLE 2-1)

Another Parable

[1] While I was walking in the country, I noticed an elm and a vine, and I was considering them and their fruits, when the shepherd appeared to me and said, "What are you considering in yourself about the elm and vine?" "I am considering, sir," said I, "that they are very well suited to one another." [2] "These two trees," said he, "are being shown as a type for the servants of God." "I should like", said I, "to know the type of the trees of which you speak." "You see," said he, "the vine and the elm?" "Yes, sir," said "I, I see them." [3] "This vine," said he, "bears fruit, but the elm is an unfruitful tree. But this vine, if it does not grow upon the elm, cannot bear much fruit, because it is spread on the ground, and the fruit that it bears, it bears rotten, when it is not hanging on the elm. When, therefore, the vine is attached to the elm, it bears fruit both from itself and from the elm. [4] You see, then, that the elm also gives much fruit, not less than the vine does but rather more." "How, sir," said I, "does it bear more?" "Because," said he, "the vine, when it is hanging on the elm, gives beautiful fruit in abundance; however, when it is lying on the ground, it bears but little fruit

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SHEPHERD OF HERMAS 51

1 *Codex Athous* lacks *κύριε* and Lightfoot has the word in brackets.

2 After *Ἤθελον, φημί,* Lightfoot adds *κύριε* in brackets.

3 Lightfoot has a full stop in place of the comma after *ἐπὶ τῆς πτελέας*.

4 *Codex Athous* lacks *Πῶς, φημί, κύριε, πλείονα;* (here following the *Latin & Ethiopic MSS*) and Lightfoot surrounds the question with vertical bars. *Papyrus Oxyrhynchus* lacks the word, *χαμαὶ*.

παραβολὴ εἰς τοὺς δούλους τοῦ θεοῦ κεῖται, εἰς πτωχὸν καὶ πλούσιον. 5 Πῶς, φημί, κύριε, γνώρισον μοι. Ἄκουε, φησίν· ὁ μὲν πλούσιος ἔχει χρήματα, τὰ δὲ πρὸς τὸν κύριον πτωχεύει, περισπώμενος περὶ τὸν πλοῦτον ἑαυτοῦ, καὶ λίαν μικρὰν ἔχει τὴν ἔντευξιν καὶ τὴν ἐξομολόγησιν πρὸς τὸν κύριον, καὶ ἣν ἔχει, βληχρὰν καὶ μικρὰν καὶ ἄλλην μὴ ἔχουσαν δύναμιν. ὅταν οὖν ἐπαναπάῃ ἐπὶ τὸν πένητα ὁ πλούσιος καὶ χορηγήσῃ αὐτῷ τὰ δέοντα, πιστεύει, ὅτι ἐὰν ἐργάσηται εἰς τὸν πένητα δυνηθήσεται τὸν μισθὸν εὑρεῖν παρὰ τῷ θεῷ· ὅτι ὁ πένης πλούσιός ἐστιν ἐν τῇ ἐντεύξει καὶ ἐν τῇ ἐξομολογήσει καὶ δύναμιν μεγάλην ἔχει παρὰ τῷ θεῷ ἡ ἔντευξις αὐτοῦ. ἐπιχορηγεῖ οὖν ὁ πλούσιος τῷ πένητι πάντα ἀδιστάκτως. 6 ὁ πένης δὲ ἐπιχορηγούμενος ὑπὸ τοῦ πλουσίου ἐντυγχάνει τῷ θεῷ εὐχαριστῶν αὐτῷ, ὑπὲρ τοῦ διδόντος αὐτῷ· κἀκεῖνος ἔτι ἐπισπουδάζει περὶ τοῦ πένητος, ἵνα ἀδιάλειπτος γένηται ἐν τῇ ζωῇ αὐτοῦ· οἶδε γάρ, ὅτι ἡ τοῦ πένητος ἔντευξις προσδεκτή ἐστι καὶ πλουσία πρὸς κύριον. 7 ἀμφότεροι οὖν τὸ ἔργον τελοῦσιν· ὁ μὲν πένης ἐργάζεται τῇ ἐντεύξει, ἐν ᾗ πλουτεῖ, ἣν ἔλαβεν παρὰ τοῦ κυρίου· ταύτην ἀποδίδωσι τῷ κυρίῳ τῷ ἐπιχορηγοῦντι αὐτῷ. καὶ ὁ πλούσιος ὡσαύτως τὸ πλοῦτος, ὃ ἔλαβεν παρὰ τοῦ κυρίου, ἀδιστάκτως παρέχεται τῷ πένητι. καὶ τοῦτο ἔργον μέγα ἐστὶ καὶ δεκτὸν παρὰ τῷ θεῷ, ὅτι συνῆκεν ἐπὶ τῷ πλούτῳ αὐτοῦ καὶ εἰργάσατο εἰς τὸν πένητα ἐκ τῶν δωρημάτων τοῦ κυρίου καὶ ἐτέλεσε τὴν διακονίαν

and that is rotten. This parable, therefore, applies to the servants of God, to the poor and to the rich alike." 5 "How, sir?" said I, "Let me know." "Listen." said he. "The rich man has much wealth but, concerning the things of the Lord, he is poor, being distracted about his riches, and his intercession and confession towards the Lord is very small, and that which he has is weak and small, and he has no other power. But, when the rich man rests upon the poor, and assists him with what he needs, he believes that what he does to the poor man can find a reward with God, because the poor is rich in intercession and confession, and his intercession has great power with God. The rich man, therefore, helps the poor in all things without doubting. 6 But the poor man, being helped by the rich, makes intercession to God, giving him thanks, for him who gave to him, and the rich man is still zealous for the poor man, that he does not fail in his life; for, he knows that the intercession of the poor is acceptable and rich toward the Lord. 7 Therefore, the two together complete the work, for the poor works in the intercession in which he is rich, which he received from the Lord; this he pays to the Lord who helps him. And the rich man, likewise, provides the poor, without hesitating, with the wealth which he received from the Lord; and this work is great and acceptable with God; because he has understanding in his wealth; and has wrought for the poor

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5 The word ἄλλην (as Lake) is conjectured from *P. Oxyrhynchus* (ἄ...ην); *Codex Athous* has ἄν̄ου, (Lake has ἄνω), an abbreviation for ἄνθρώπου.

6 Lightfoot has ἐντυγχάνει αὐτῷ, τῷ Θεῷ εὐχαριστῶν περὶ for ἐντυγχάνει τῷ θεῷ εὐχαριστῶν αὐτῷ, ὑπὲρ and ends with τὸν Θεόν in place of κύριον.

7 Lightfoot has ἣν ἔλαβεν ἀπὸ τοῦ Κυρίου (in brackets) in place of ἣν ἔλαβεν παρὰ τοῦ κυρίου.

ὀρθῶς. [8] παρὰ τοῖς οὖν ἀνθρώποις ἡ πτελέα δοκεῖ καρπὸν μὴ φέρειν, καὶ οὐκ οἴδασιν οὐδὲ νοοῦσιν, ὅτι, ὅταν ἀβροχία γένηται, ἡ πτελέα ἔχουσα ὕδωρ τρέφει τὴν ἄμπελον καὶ ἡ ἄμπελος ἀδιάλειπτον ἔχουσα τὸ ὕδωρ διπλοῦν τὸν καρπὸν ἀποδίδωσι, καὶ ὑπὲρ ἑαυτῆς καὶ ὑπὲρ τῆς πτελέας. οὕτως καὶ οἱ πένητες ὑπὲρ τῶν πλουσίων ἐντυγχάνοντες πρὸς τὸν κύριον πληροφοροῦσι τὸ πλοῦτος αὐτῶν, καὶ πάλιν οἱ πλούσιοι χορηγοῦντες τοῖς πένησι τὰ δέοντα πληροφοροῦσι τὰς εὐχὰς αὐτῶν. [9] γίνονται οὖν ἀμφότεροι κοινωνοὶ τοῦ ἔργου τοῦ δικαίου. ταῦτα οὖν ὁ ποιῶν οὐκ ἐγκαταλειφθήσεται ὑπὸ τοῦ θεοῦ, ἀλλ᾽ ἔσται γεγραμμένος εἰς τὰς βίβλους τῶν ζώντων. [10] μακάριοι οἱ ἔχοντες καὶ συνιέντες, ὅτι παρὰ τοῦ κυρίου πλουτίζονται, ὁ γὰρ συνίων τοῦτο δυνήσεται καὶ διακονῆσαί τι ἀγαθόν.

man from the gifts of the Lord; and fulfilled his ministry rightly. [8] Among men, therefore, the elm appears as if it bore no fruit; and they do not know nor understand that, if there is drought, the elm, which has water, nourishes the vine; and the vine, having water continuously; gives double fruit; both for itself and for the elm. So, likewise, the poor, interceding with the Lord for the rich, complement their wealth; and again; the rich helping the poor with their necessities complement their prayers. [9] Both, therefore, share in the righteous work. Therefore, he who does these things shall not be deserted by God but shall be inscribed in the books of the living. [10] Blessed are they who are wealthy and understand that their riches are from the Lord; for, he who understands this will also be able to do some good service."

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[8] The word, *εὐχὰς* (as Lake) is a conjecture; *Codex Athous* and the *Palatine MS* (and Lightfoot) have *ψυχὰς*.

[9] Lightfoot has *ἐπιγεγραμμένος* in place of *γεγραμμένος*.

[10] Lightfoot ends with *οἱ γὰρ ταῦτα φρονοῦντες δυνήσονται ἀγαθόν τι ἐργάζεσθαι* in place of *ὁ γὰρ συνίων τοῦτο δυνήσεται καὶ διακονῆσαί τι ἀγαθόν*.

Ποιμην 52 (Παραβολή γ′ 1)

Ἄλλη παραβολή

1 Ἔδειξέ μοι δένδρα πολλὰ μὴ ἔχοντα φύλλα, ἀλλ᾽ ὡσεὶ ξηρὰ ἐδόκει μοι εἶναι· ὅμοια γὰρ ἦν πάντα. καὶ λέγει μοι· Βλέπεις τὰ δένδρα ταῦτα; Βλέπω, φημί, κύριε, ὅμοια ὄντα καὶ ξηρά. ἀποκριθείς μοι λέγει· Ταῦτα τὰ δένδρα, ἃ βλέπεις, οἱ κατοικοῦντές εἰσιν ἐν τῷ αἰῶνι τούτῳ. 2 Διατί οὖν, φημί, κύριε, ὡσεὶ ξηρά εἰσι καὶ ὅμοια; Ὅτι, φησίν, οὔτε οἱ δίκαιοι φαίνονται οὔτε οἱ ἁμαρτωλοὶ ἐν τῷ αἰῶνι τούτῳ, ἀλλ᾽ ὅμοιοί εἰσιν· ὁ γὰρ αἰὼν οὗτος τοῖς δικαίοις χειμών ἐστι, καὶ οὐ φαίνονται μετὰ τῶν ἁμαρτωλῶν κατοικοῦντες. 3 ὥσπερ γὰρ ἐν τῷ χειμῶνι τὰ δένδρα ἀποβεβληκότα τὰ φύλλα ὅμοιά εἰσι καὶ οὐ φαίνονται τὰ ξηρὰ ποῖά εἰσιν ἢ τὰ ζῶντα, οὕτως ἐν τῷ αἰῶνι τούτῳ οὐ φαίνονται οὔτε οἱ δίκαιοι οὔτε οἱ ἁμαρτωλοί, ἀλλὰ πάντες ὅμοιοί εἰσιν.

THE SHEPHERD 52 (PARABLE 3-1)

Another Parable

1 He showed me many trees, without leaves, which appeared to me to be as if dry; for, they were all alike. And he said to me, "Do you see these trees?" "Yes, sir," said I, "and I see that they are all alike and dry." And he answered me and said, "These trees that you see are they who dwell in this world." 2 "Why, then," said I, "sir, are they as it were dry and all alike?" "Because," said he, "in this world, neither righteous nor sinners are apparent but are all alike. For, this world is winter for the righteous and they are not apparent, though they are living with sinners. 3 For, just as in the winter the trees which have shed their leaves are alike, and it is not apparent which are dry and which are alive, so in this world neither the righteous nor the sinners are apparent, but all are alike."

SHEPHERD OF HERMAS 52

1 Lightfoot has '*withered*' in place of '*dry*'.

2 In place of '*apparent*', Lightfoot has '*distinguishable*' (twice in this verse).

3 Lightfoot adds a comma after *εἰσι*.

Ποιμην 53 (Παραβολή δ' 1)

Ἄλλη παραβολή

1 Ἔδειξέ μοι πάλιν δένδρα πολλά, ἃ μὲν βλαστῶντα, ἃ δὲ ξηρά, καὶ λέγει μοι· Βλέπεις, φησί, τὰ δένδρα ταῦτα; Βλέπω, φημί, κύριε, τὰ μὲν βλαστῶντα τὰ δὲ ξηρά. 2 Ταῦτα, φησί, τὰ δένδρα τὰ βλαστῶντα οἱ δίκαιοί εἰσιν οἱ μέλλοντες κατοικεῖν εἰς τὸν αἰῶνα τὸν ἐρχόμενον· ὁ γὰρ αἰὼν ὁ ἐρχόμενος θερεία ἐστὶ τοῖς δικαίοις, τοῖς δὲ ἁμαρτωλοῖς χειμών. ὅταν οὖν ἐπιλάμψῃ τὸ ἔλεος τοῦ κυρίου, τότε φανερωθήσονται οἱ δουλεύοντες τῷ θεῷ, καὶ πάντες φανερωθήσονται. 3 ὥσπερ γὰρ τῷ θέρει ἑνὸς ἑκάστου δένδρου οἱ καρποὶ φανεροῦνται καὶ ἐπιγινώσκονται ποταποί εἰσιν, οὕτω καὶ τῶν δικαίων οἱ καρποὶ φανεροὶ ἔσονται καὶ γνωσθήσονται πάντες εὐθαλεῖς ὄντες ἐν τῷ αἰῶνι ἐκείνῳ. 4 τὰ δὲ ἔθνη καὶ οἱ ἁμαρτωλοί, ἃ εἶδες τὰ δένδρα τὰ ξηρά, τοιοῦτοι εὑρεθήσονται ξηροὶ καὶ ἄκαρποι ἐν ἐκείνῳ τῷ αἰῶνι καὶ ὡς ξύλα κατακαυθήσονται καὶ φανεροὶ ἔσονται, ὅτι ἡ πρᾶξις αὐτῶν πονηρὰ γέγονεν ἐν τῇ ζωῇ αὐτῶν. οἱ μὲν γὰρ ἁμαρτωλοὶ καυθήσονται, ὅτι ἥμαρτον καὶ οὐ μετενόησαν· τὰ δὲ ἔθνη καυθήσονται, ὅτι οὐκ ἔγνωσαν τὸν κτίσαντα αὐτούς. 5 σὺ οὖν καρποφόρησον, ἵνα ἐν τῷ θέρει ἐκείνῳ γνωσθῇ σου ὁ καρπός· ἀπέχου δὲ ἀπὸ

THE SHEPHERD 53 (PARABLE 4-1)

Another Parable

1 He showed me again many trees, some budding and some withered, and said to me, "Do you see," said he, "these trees?" "I see them, sir," said I, "some budding and some withered." 2 "These trees," said he, "that are budding, are the righteous, who are destined to live in the world to come; for, the world to come is summer for the righteous, but winter for the sinners. When, therefore, the mercy of the Lord shall shine, then the servants of God shall be made plain and all men shall be made apparent. 3 For, as in summer, the fruit of each individual tree is made plain and they are recognised for what they are, so also the fruit of the righteous will be plain, and they will all be known, by blossoming in that world. 4 But the heathens and the sinners – the withered trees you saw – will be found to be such, dried and fruitless in that world, and they shall be burnt like wood and be made manifest because their conduct was wicked in their lives. For, the sinners shall be burnt because they sinned and did not repent, and the heathens shall be burnt because they did not know their Creator. 5 Be, therefore, fruitful, that your fruit may be known in that summer. But

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SHEPHERD OF HERMAS 53

1 Lightfoot has '*sprouting*' in place of '*budding*' (twice in this verse).

2 Lightfoot has *θέρος* in place of *θερεία*.

3 Before *εὐθαλεῖς ὄντες*, Lightfoot adds *οἱ ἐλάχιστοι ὄντες* in brackets.

4 Lightfoot has *οἷα εἶδες* in place of *ἃ εἶδες*.

5 In place of *μηδὲν*, here following *Codex Athous*, the *Latin MSS* have *μηδέ*. Lightfoot has *διαμάρτῃς* in place of *διαμαρτήσεις*.

πολλῶν πράξεων καὶ οὐδὲν διαμαρτήσεις. οἱ γὰρ τὰ πολλὰ πράσσοντες πολλὰ καὶ ἁμαρτάνουσι, περισπώμενοι περὶ τὰς πράξεις αὐτῶν καὶ μηδὲν δουλεύοντες τῷ κυρίῳ ἑαυτῶν. [6] πῶς οὖν, φησίν, ὁ τοιοῦτος δύναταί τι αἰτήσασθαι παρὰ τοῦ κυρίου καὶ λαβεῖν, μὴ δουλεύων τῷ κυρίῳ; οἱ δουλεύοντες αὐτῷ, ἐκεῖνοι λήψονται τὰ αἰτήματα αὐτῶν. οἱ δὲ μὴ δουλεύοντες τῷ κυρίῳ, ἐκεῖνοι οὐδὲν λήψονται. [7] ἐὰν δὲ μίαν τις πρᾶξιν ἐργάσηται, δυναται καὶ τῷ κυρίῳ δουλεῦσαι· οὐ γὰρ διαφθαρήσεται ἡ διάνοια αὐτοῦ ἀπὸ τοῦ κυρίου, ἀλλὰ δουλεύσει αὐτῷ ἔχων τὴν διάνοιαν αὐτοῦ καθαράν. [8] ταῦτα οὖν ἐὰν ποιήσῃς, δύνασαι καρποφορῆσαι εἰς τὸν αἰῶνα τὸν ἐρχόμενον· καὶ ὃς ἂν ταῦτα ποιήσῃ, καρποφορήσει.

abstain from much business, and you will do no sin. For, those who do much business also sin much, being engrossed in their business, and serving their Lord in nothing. [6] How then," said he, "can such a one pray for anything from the Lord and receive it, when he does not serve the Lord? They who serve him, they shall receive their requests. But they who do not serve the Lord, they shall receive nothing. [7] But if anyone is occupied with but one business, he can serve the Lord also. For, his understanding is not corrupted away from the Lord, but he will serve him with a pure mind. [8] If, therefore, you do these things, you can bear fruit for the world to come. And whoever does these things shall bear fruit."

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6 Lightfoot opens this verse with an uppercase *pi* and adds γὰρ in brackets before δουλεύοντες.

7 Throughout his work, Lightfoot capitalizes *Κυρίῳ* and its derivative forms, when the title is used of God.

8 Lake has '*this*' in place of '*these things*' (twice in this verse).

Ποιμην 54 (Παραβολή ε′ 1)

Ἄλλη παραβολή

1 Νηστεύων καὶ καθήμενος εἰς ὄρος τι κα εὐχαριστῶν τῷ κυρίῳ περὶ πάντων ὧν ἐποίησε μετ᾽ ἐμοῦ, βλέπω τὸν ποιμένα παρακαθήμενόν μοι καὶ λέγοντα· Τί ὀρθρινὸς ὧδε ἐλήλυθας; Ὅτι, φημί, κύριε, στατίωνα ἔχω. 2 Τί, φησίν, ἐστὶ στατίων; Νηστεύω, φημί, κύριε. Νηστεία δὲ, φησί, τί ἐστιν αὕτη, ἣν νηστεύετε; Ὡς εἰώθειν, φημί, κύριε, οὕτω νηστεύω. 3 Οὐκ οἴδατε, φησί, νηστεύειν τῷ κυρίῳ, οὐδέ ἐστιν νηστεία αὕτη ἡ ἀνωφελής, ἣν νηστεύετε αὐτῷ. Διατί, φημί, κύριε, τοῦτο λέγεις; Λέγω σοι, φησίν, ὅτι οὐκ ἔστιν αὕτη νηστεία, ἣν δοκεῖτε νηστεύειν· ἀλλ᾽ ἐγώ σε διδάξω, τί ἐστι νηστεία δεκτὴ καὶ πλήρης τῷ κυρίῳ. Ἄκουε, φησίν. 4 ὁ θεὸς οὐ βούλεται τοιαύτην νηστείαν ματαίαν· οὕτω γὰρ νηστεύων τῷ θεῷ οὐδὲν ἐργάσῃ τῇ δικαιοσύνῃ. νήστευσον δὲ τῷ θεῷ νηστείαν τοιαύτην· 5 μηδὲν πονηρεύσῃ ἐν τῇ ζωῇ σου, ἀλλὰ δούλευσον τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ· τήρησον τὰς ἐντολὰς αὐτοῦ πορευόμενος ἐν τοὶς προστάγμασιν αὐτοῦ καὶ μηδεμία ἐπιθυμία πονηρὰ ἀναβήτω ἐν τῇ καρδίᾳ σου· πίστευσον δὲ τῷ θεῷ, ὅτι, ἐὰν ταῦτα ἐργάσῃ καὶ φοβηθῇς αὐτὸν καὶ ἐγκρατεύσῃ ἀπὸ παντὸς

THE SHEPHERD 54 (PARABLE 5-1)

Another Parable

1 As I was fasting and sitting on a certain mountain, and thanking the Lord for all he had done for me, I saw the shepherd sitting by me, and saying, "Why have you come here so early?" "Because, sir," said I, "I have a station." 2 "What," said he, "is a station?" "I am fasting, sir," said I. "But what," said he, is this fast that you are fasting?" "I am fasting, sir," said I, "as I was accustomed." 3 "You do not know," said he, "how to fast to the Lord, and this useless fast you make to him is not a fast." "Why, sir," said I, "do you say this?" "I tell you," said he, "this fast that you think to fast is nothing, but I will teach you what is a fast, acceptable and complete to the Lord. Listen," he said, 4 "God does not wish such a vain fast. For, if you thus fast to God, you do nothing for righteousness. But fast to God in this way: 5 Do nothing evil in your life but serve the Lord with a pure heart; keep his commandments and walk in his ordinances, and let no evil desire arise in your heart, but believe in God, that if you do these things and fear him, and refrain from every wicked

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SHEPHERD OF HERMAS 54

1 The term, '*station*', is not found elsewhere in Greek writers but is used by Latin writers in the sense of a fixed time for fasting; it is apparently one of the many terms taken from military language, *statio de militari exemplo nomen accepit, nam et militia dei sumus*, says Tertullian.

2 Lightfoot encloses *ἣν νηστεύετε* (and the comma preceding the words) in brackets.

3 After *κυρίῳ*, at least one (*Latin*) *MS* adds the following: *Ναί, φημί, κυρίε, μακάριόν με ποιήσεις ἐὰν γνῷ τὴν νηστείαν τὴν δεκτὴν τῷ θεῷ.*

4 Lightfoot has the 2nd instance of *τῷ Θεῷ* in brackets.

5 Lightfoot has *καὶ* in place of the *ἀλλὰ* before *δούλευσον*.

πονηροῦ πράγματος, ζήσῃ τῷ θεῷ· καὶ ταῦτα ἐὰν ἐργάσῃ, μεγάλην νηστείαν ποιήσεις καὶ δεκτὴν τῷ θεῷ.

act, you shall live to God; and if you do this you will fulfil a great fast and one acceptable to God.

Ποιμην 55 (Παραβολή ε′ 2)

[1] *Ἄκουε τὴν παραβολήν, ἣν μέλλω σοι λέγειν, ἀνήκουσαν τῇ νηστείᾳ.* [2] *εἶχέ τις ἀγρὸν καὶ δούλους πολλοὺς καὶ μέρος τι τοῦ ἀγροῦ ἐφύτευσεν ἀμπελῶνα· καὶ ἐκλεξάμενος δοῦλόν τινα πιστὸν καὶ εὐάρεστον ἔντιμον, προσεκαλέσατο αὐτὸν καὶ λέγει αὐτῷ· Λάβε τὸν ἀμπελῶνα τοῦτον, ὃν ἐφύτευσα, καὶ χαράκωσον αὐτόν, ἕως ἔρχομαι, καὶ ἕτερον δὲ μὴ ποιήσῃς τῷ ἀμπελῶνι· καὶ ταύτην μου τὴν ἐντολὴν φύλαξον, καὶ ἐλεύθερος ἔσῃ παρ᾽ ἐμοί. ἐξῆλθε δε ὁ δεσπότης τοῦ δούλου εἰς τὴν ἀποδημίαν.* [3] *ἐξελθόντος δὲ αὐτοῦ ἔλαβεν ὁ δοῦλος καὶ ἐχαράκωσε τὸν ἀμπελῶνα. καὶ τελέσας τὴν χαράκωσιν τοῦ ἀμπελῶνος εἶδε τὸν ἀμπελῶνα βοτανῶν πλήρη ὄντα.* [4] *ἐν ἑαυτῷ οὖν ἐλογίσατο λέγων· Ταύτην τὴν ἐντολὴν τοῦ κυρίου τετέλεκα· σκάψω λοιπὸν τὸν ἀμπελῶνα τοῦτον, καὶ ἔσται εὐπρεπέστερος ἐσκαμμένος, καὶ βοτάνας μὴ ἔχων δώσει καρπὸν πλείονα, μὴ πνιγόμενος ὑπὸ τῶν βοτανῶν. λαβὼν ἔσκαψε τὸν ἀμπελῶνα καὶ πάσας τὰς βοτάνας τὰς οὔσας ἐν τῷ ἀμπελῶνι ἐξέτιλλε. καὶ ἐγένετο ὁ ἀμπελὼν ἐκεῖνος εὐπρεπέστατος καὶ εὐθαλής, μὴ ἔχων βοτάνας πνιγούσας αὐτόν.* [5] *μετὰ χρόνον ἦλθεν ὁ δεσπότης τοῦ δούλου καὶ τοῦ*

THE SHEPHERD 55 (PARABLE 5-2)

[1] "Listen to the parable I am going to tell you about Fasting. [2] A certain man had a field, and many servants, and on part of the field he planted a vineyard. And he chose out a certain servant, who was faithful, in good esteem and honour with him, and he called him and said to him, "Take this vineyard which I have planted, and fence it until I come, and do nothing more to the vineyard. And follow this order of mine and you shall have your freedom from me." And the master of the servant went abroad. [3] Now, when he had gone, the servant took and fenced the vineyard; and, having finished the fencing of the vineyard, he saw that the vineyard was full of weeds. [4] Therefore, he reasoned within himself, saying, "I have carried out this command of my lord; I will next dig this vineyard and it will be better when it has been dug; and, having no weeds, it will yield more fruit, not being choked by the weeds." And he took and dug the vineyard and pulled out all the weeds that were in the vineyard. And that vineyard became very beautiful and flourishing, with no weeds to choke it. [5] After some time, the master of the servant [and of the estate] came, and he

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SHEPHERD OF HERMAS 55

1 Lightfoot lacks the comma after *λέγειν*.

2 After *εὐάρεστον ἔντιμον*, there is probably something missing in the text: the *Vulgata* reads *deinde peregre profectus elegit servum*, etc. and the *Palatine MS* paraphrases the whole but inserts the phrase, *peregre afuturus*. Lightfoot has *ὃν ἐφύτευσα* and *ἕως ἔρχομαι* in brackets.

3 Lake has '*when he had finished*' in place of '*having finished*', here following Lightfoot.

4 In place of '*my lord*', here following Lightfoot, Lake has '*the Lord*'.

5 Lightfoot has *καὶ τοῦ ἀγροῦ* in brackets, as also with *πάσας* & *λίαν*.

ἀγροῦ καὶ εἰσῆλθεν εἰς τὸν ἀμπελῶνα. καὶ ἰδὼν τὸν ἀμπελῶνα κεχαρακωμένον εὐπρεπῶς, ἔτι δὲ καὶ ἐσκαμμένον καὶ πάσας τὰς βοτάνας ἐκτετιλμένας καὶ εὐθαλεῖς οὔσας τὰς ἀμπέλους, ἐχάρη λίαν ἐπὶ τοῖς ἔργοις τοῦ δούλου. 6 προσκαλεσάμενος οὖν τὸν υἱὸν αὐτοῦ τὸν ἀγαπητόν, ὃν εἶχε κληρονόμον, καὶ τοὺς φίλους, οὓς εἶχε συμβούλους, λέγει αὐτοῖς, ὅσα ἐνετείλατο τῷ δούλῳ αὐτοῦ καὶ ὅσα εὗρε γεγονότα. κἀκεῖνοι συνεχάρησαν τῷ δούλῳ ἐπὶ τῇ μαρτυρίᾳ ᾗ ἐμαρτύρησεν αὐτῷ ὁ δεσπότης. 7 καὶ λέγει αὐτοῖς· Ἐγὼ τῷ δούλῳ τούτῳ ἐλευθερίαν ἐπηγγειλάμην, ἐάν μου τὴν ἐντολὴν φυλάξῃ, ἣν ἐνετειλάμην αὐτῷ· ἐφύλαξε δέ μου τὴν ἐντολὴν καὶ προσέθηκε τῷ ἀμπελῶνι ἔργον καλόν, καὶ ἐμοὶ λίαν ἤρεσεν. ἀντὶ τούτου οὖν τοῦ ἔργου οὗ εἰργάσατο θέλω αὐτὸν συγκληρονόμον τῷ υἱῷ μου ποιῆσαι, ὅτι τὸ καλὸν φρονήσας οὐ παρενεθυμήθη, ἀλλ᾽ ἐτέλεσεν αὐτό. 8 ταύτῃ τῇ γνώμῃ ὁ υἱὸς τοῦ δεσπότου συνηυδόκησεν αὐτῷ, ἵνα συγκληρονόμος γένηται ὁ δοῦλος τῷ υἱῷ. 9 μετὰ ἡμέρας ὀλίγας δεῖπνον ἐποίησεν καὶ ἔπεμψεν αὐτῷ ἐκ τοῦ δείπνου ἐδέσματα πολλά. λαβὼν δὲ ὁ δοῦλος τὰ ἐδέσματα τὰ πεμφθέντα αὐτῷ παρὰ τοῦ δεσπότου τὰ ἀρκοῦντα αὐτῷ ἦρε, τὰ λοιπὰ δὲ τοῖς συνδούλοις αὐτοῦ διέδωκεν. 10 οἱ δὲ σύνδουλοι αὐτοῦ

entered into the vineyard and, when he saw the vineyard beautifully fenced and, moreover, dug, and [all] the weeds pulled up and the vines fertile, he was exceedingly pleased with what the servant had done. 6 Therefore, he called his beloved son, whom he had as heir, and his friends whom he had as his counsellors, and he told them what he had commanded his servant, and what he had found accomplished. And they congratulated the servant on the character that the master gave him. 7 And he said to them, "I promised this servant his freedom if he kept the orders that I gave him. Now, he has kept my orders, and has added good work in the vineyard, and greatly pleased me. Therefore, in reward for this work that he has done, I wish to make him joint heir with my son; because, when he had a good thought, he did not put it to one side but carried it out." 8 In this purpose, the son of the master agreed with him, that the servant should be made joint heir with the son. 9 After some few days, his master made a feast and sent to him many dainties from the feast. However, the servant took the food that was sent to him by the master, kept only what was sufficient for himself, and distributed the rest to his fellow servants. 10 And his fellow

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6 For the last sentence, Lightfoot reads, "*And they rejoiced with the servant at the testimony which his master had borne to him*."

7 Some emend *ἐπηγγειλάμην*, here following *Codex Athous*, to *ἐνετειλάμην*.

8 Lake lacks the word '*made*' after '*should be*'.

9 After *ἐποίησεν*, the *Latin MSS* add *paterfamilias*, which Lightfoot accepts and translates as *ὁ οἰκοδεσπότης*; here, we follow *Codex Athous* (and Lake).

10 In place of '*so handsomely*', here following Lightfoot, Lake has '*thus*'.

λαβόντες τὰ ἐδέσματα ἐχάρησαν καὶ ἤρξαντο εὔχεσθαι ὑπὲρ αὐτοῦ, ἵνα χάριν μείζονα εὕρῃ παρὰ τῷ δεσπότῃ, ὅτι οὕτως ἐχρήσατο αὐτοῖς. 11 ταῦτα πάντα τὰ γεγονότα ὁ δεσπότης αὐτοῦ ἤκουσε καὶ πάλιν λίαν ἐχάρη ἐπὶ τῇ πράξει αὐτοῦ. συγκαλεσάμενος πάλιν τοὺς φίλους ὁ δεσπότης καὶ τὸν υἱὸν αὐτοῦ ἀπήγγειλεν αὐτοῖς τὴν πρᾶξιν αὐτοῦ, ἣν ἔπραξεν ἐπὶ τοῖς ἐδέσμασιν αὐτοῦ οἷς ἔλαβεν· οἱ δὲ ἔτι μᾶλλον συνευδόκησαν γενέσθαι τὸν δοῦλον συγκληρονόμον τῷ υἱῷ αὐτοῦ.

servants were glad when they received the dainties, and began to pray for him, that he might find greater favour with his master, because he had treated them so handsomely. 11 His master heard about all these events and he again rejoiced exceedingly at his conduct. Therefore, the master again assembled his friends and his son and reported to them what he had done with the food that he had received, and they were still more pleased that the servant should be made joint heir with his son.

11 Lightfoot has '*deed*' in place of '*conduct*'.

Ποιμην 56 (Παραβολή ε′ 3)

[1] Λέγω· Κύριε, ἐγὼ ταύτας τὰς παραβολὰς οὐ γινώσκω οὐδὲ δύναμαι νοῆσαι, ἐὰν μή μοι ἐπιλύσῃς αὐτάς. [2] Πάντα σοι ἐπιλύσω, φησί, καὶ ὅσα ἂν λαλήσω μετὰ σοῦ. [3] δείξω σοι τὰς ἐντολὰς αὐτοῦ ἐὰν δέ τι ἀγαθὸν ποιήσῃς ἐκτὸς τῆς ἐντολῆς τοῦ θεοῦ, σεαυτῷ περιποιήσῃ δόξαν περισσοτέραν καὶ ἔσῃ ἐνδοξότερος παρὰ τῷ θεῷ οὗ ἔμελλες εἶναι. ἐὰν οὖν φυλάσσων τὰς ἐντολὰς τοῦ θεοῦ προσθῇς καὶ τὰς λειτουργίας ταύτας, χαρήσῃ, ἐὰν τηρήσῃς αὐτὰς κατὰ τὴν ἐμὴν ἐντολήν. [4] λέγω αὐτῷ· Κύριε, ὃ ἐάν μοι ἐντείλῃ, φυλάξω αὐτό· οἶδα γάρ, ὅτι σὺ μετ᾽ ἐμοῦ εἶ. Ἔσομαι, φησί, μετὰ σοῦ, ὅτι τοιαύτην προθυμίαν ἔχεις τῆς ἀγαθοποιήσεως, καὶ μετὰ πάντων δὲ ἔσομαι, φησίν, ὅσοι ταύτην τὴν προθυμίαν ἔχουσιν. [5] ἡ νηστεία αὕτη, φησί, τηρουμένων τῶν ἐντολῶν τοῦ κυρίου, λίαν καλή ἐστιν. οὕτως οὖν φυλάξεις τὴν νηστείαν ταύτην, ἣν μέλλεις τηρεῖν· [6] πρῶτον πάντων φύλαξαι ἀπὸ παντὸς ῥήματος πονηροῦ καὶ πάσης ἐπιθυμίας πονηρᾶς καὶ καθάρισόν σου τὴν καρδίαν ἀπὸ πάντων τῶν

THE SHEPHERD 56 (PARABLE 5-3)

[1] I said, "Sir, I do not know these parables and I cannot understand them if you do not explain them to me." [2] "I will explain everything to you," he said, "and everything that I talk with you. [3] I will show you his commandments and, if you do anything good, beyond the commandment of God, you will gain for yourself greater glory and shall be more honourable with God than you were destined to be. If then, you keep the commandments of God, and add these services also, you shall rejoice, if you keep them according to my commandment." [4] I said to him, "Sir, I will keep whatever you command me; for, I know that you are with me." "I will be with you," said he, "because you have such zeal for doing good, and I will be with all," said he, "who have this zeal. [5] This fast," said he, "if the commandments of the Lord are kept, is very good. You shall, therefore, keep this fast, which you are going to observe in this way: [6] First of all, keep from every evil word, and from every evil desire and purify your heart from all the vanities of this

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SHEPHERD OF HERMAS 56

1 Lightfoot has '*apprehend*' in place of '*understand*'.

2 In place of the full stop after *μετὰ σοῦ*, Lightfoot has a comma (and see also #3).

3 Lightfoot includes the text up to *ἐντολὰς αὐτοῦ* as part of v. 2. For *ἐντολὰς αὐτοῦ*, here following *Codex Athous* (and Lake), the Vulgata reads *mandata domini custodi et eris probatus et scriberis in numero eorum qui custodivit mandata eius*, which Lighfoot accepts and re-translates into Greek, reading *ἐντολὰς | τοῦ Κυρίου φύλασσε, καὶ ἔσῃ εὐάρεστος τῷ Θεῷ καὶ ἐγγραφήσῃ εἰς τὸν ἀριθμὸν τῶν φυλασσόντων τὰς ἐντολὰς | αὐτοῦ*.

4 In place of '*such zeal*', Lightfoot has '*so great zeal*'.

5 Lightfoot has *ἣν μέλλεις τηρεῖν* in brackets.

6 Lightfoot adds a comma after *πονηρᾶς*.

ματαιωμάτων τοῦ αἰῶνος τούτου. ἐὰν ταῦτα φυλάξῃς, ἔσται σοι αὕτη ἡ νηστεία τελεία. [7] *οὕτω δὲ ποιήσεις· συντελέσας τὰ γεγραμμένα, ἐν ἐκείνῃ τῇ ἡμέρᾳ ᾗ νηστεύεις μηδὲν γεύσῃ εἰ μὴ ἄρτον καὶ ὕδωρ, καὶ ἐκ τῶν ἐδεσμάτων σου ὧν ἔμελλες τρώγειν συμψηφίσας τὴν ποσότητα τῆς δαπάνης ἐκείνης τῆς ἡμέρας ἧς ἔμελλες ποιεῖν, δώσεις αὐτὸ χήρᾳ ἢ ὀρφανῷ ἢ ὑστερουμένῳ, καὶ οὕτω ταπεινοφρονήσεις, ἵν᾽ ἐκ τῆς ταπεινοφροσύνης σου ὁ εἰληφὼς ἐμπλήσῃ τὴν ἑαυτοῦ ψυχὴν καὶ εὔξηται ὑπὲρ σοῦ πρὸς τὸν κύριον.* [8] *ἐὰν οὖν οὕτω τελέσῃς τὴν νηστείαν, ὥς σοι ἐνετειλάμην, ἔσται ἡ θυσία σου δεκτὴ παρὰ τῷ θεῷ, καὶ ἔγγραφος ἔσται ἡ νηστεία αὕτη, καὶ ἡ λειτουργία οὕτως ἐργαζομένη καλὴ καὶ ἱλαρά ἐστι καὶ εὐπρόσδεκτος τῷ κυρίῳ.* [9] *ταῦτα οὕτω τηρήσεις σὺ μετὰ τῶν τέκνων σου καὶ ὅλου τοῦ οἴκου σου· τηρήσας δὲ αὐτὰ μακάριος ἔσῃ· καὶ ὅσοι ἂν ἀκούσαντες αὐτὰ τηρήσωσι, μακάριοι ἔσονται, καὶ ὅσα ἂν αἰτήσωνται παρὰ τοῦ κυρίου λήψονται.*

world. If you keep these things, this fist shall be perfect for you. [7] And you shall do thus: After completing what has been written, in that day on which you fast you shall taste nothing except bread and water, and you shall reckon the price of the expense for that day which you are going to keep, of the foods which you would have eaten, and you shall give it to a widow or an orphan or to someone destitute, and you shall thus be humble-minded that through your humility he who receives it may fill his soul and pray to the Lord for you. [8] If then, you thus fulfil the fast as I commanded you, your sacrifice shall be acceptable to God, and this fast shall be written down to your credit, and the service that is thus done is good and joyful and acceptable to the Lord. [9] You shall, therefore, keep these things thus with your children and all your house; and, if you keep them, you shall be blessed, and all who hear them and keep them shall be blessed and shall obtain from the Lord whatever they ask."

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7 Lightfoot has '*Having fulfilled*' in place of '*After completing*'.

8 In place of θεῷ, here following *Codex Athous*, the *Latin MSS* read κυρίῳ.

9 Lightfoot has '*receive*' in place of '*obtain*'.

Ποιμην 57 (Παραβολή ε′ 4)

[1]Ἐδεήθην αὐτοῦ πολλά, ἵνα μοι δηλώσῃ τὴν παραβολὴν τοῦ ἀγροῦ καὶ τοῦ δεσπότου καὶ τοῦ ἀμπελῶνος καὶ τοῦ δούλου τοῦ χαρακώσαντος τὸν ἀμπελῶνα καὶ τῶν χαράκων καὶ τῶν βοτανῶν τῶν ἐκτετιλμένων ἐκ τοῦ ἀμπελῶνος καὶ τοῦ υἱοῦ καὶ τῶν φίλων τῶν συμβούλων· συνῆκα γάρ, ὅτι παραβολή τίς ἐστι ταῦτα πάντα. [2]ὁ δὲ ἀποκριθείς μοι εἶπεν· Αὐθάδης εἶ λίαν εἰς τὸ ἐπερωτᾶν. οὐκ ὀφείλεις, φησίν, ἐπερωτᾶν οὐδὲν ὅλως· ἐὰν γάρ σοι δέῃ δηλωθῆναι, δηλωθήσεται. λέγω αὐτῷ· Κύριε, ὅσα ἄν μοι δείξῃς καὶ μὴ δηλώσῃς, μάτην ἔσομαι ἑωρακὼς αὐτὰ καὶ μὴ νοῶν, τί ἐστιν· ὡσαύτως καὶ ἐάν μοι παραβολὰς λαλήσῃς καὶ μὴ ἐπιλύσῃς μοι αὐτάς, εἰς μάτην ἔσομαι ἀκηκοώς τι παρὰ σοῦ. [3]ὁ δὲ πάλιν ἀπεκρίθη μοι λέγων· Ὃς ἄν, φησί, δοῦλος ᾖ τοῦ θεοῦ καὶ ἔχῃ τὸν κύριον ἑαυτοῦ ἐν τῇ καρδίᾳ, αἰτεῖται παρ᾽ αὐτοῦ σύνεσιν καὶ λαμβάνει καὶ πᾶσαν παραβολὴν ἐπιλύει, καὶ γνωστὰ αὐτῷ γίνονται τὰ ῥήματα τοῦ κυρίου τὰ λεγόμενα διά παραβολῶν· ὅσοι δὲ βληχροί εἰσι καὶ ἀργοὶ πρὸς τὴν ἔντευξιν, ἐκεῖνοι διστάζουσιν αἰτεῖσθαι παρὰ τοῦ κυρίου· [4]ὁ δὲ κύριος πολυεύσπλαγχνός ἐστι καὶ πᾶσι τοῖς αἰτουμένοις παρ᾽ αὐτοῦ ἀδιαλείπτως δίδωσι. σὺ δὲ ἐνδεδυναμωμένος ὑπὸ τοῦ ἁγίου ἀγγέλου καὶ εἰληφὼς παρ᾽ αὐτοῦ τοιαύτην ἔντευξιν καὶ μὴ

THE SHEPHERD 57 (PARABLE 5-4)

[1] I asked him much to explain to me the parable of the field and the master and the vineyard and the servant who fenced the vineyard, and the fences, and the weeds that were pulled up from the vineyard, and the son, and the friends the counsellors. For, I understood that these things are a parable. [2] He answered and said to me, "You are very importunate in asking. You ought not," he said, "to ask at all; for, if it is necessary for it to be explained to you, it will be explained." I said to him, "Sir, whatever you show me and do not explain I shall have seen in vain and not understand what it is. Likewise, if you speak parables to me and do not interpret them to me, I shall have heard something from you in vain." [3] He answered and said to me again, "Whoever," said he, "is God's servant, and has his Lord in his heart, seeks understanding from him and receives it and he interprets every parable; and the sayings of the Lord spoken through parables are made known to him. But as many as are weak and idle in prayer, those hesitate to ask from the Lord. [4] But the Lord is very merciful and gives unceasingly to all who ask from him. But you, since you have been given power by the Holy Angel, and received from him such intercession and are not idle, why do you not seek

SHEPHERD OF HERMAS 57

1 Lightfoot has *καὶ τῶν χαράκων* in brackets.
2 Lightfoot has *φησίν* in brackets.
3 Throughout his work, Lightfoot capitalizes *Θεοῦ* and its derivate forms.
4 Throughout his work, Lightfoot capitalizes *Κύριος* and its derivate forms, when the title is used of God.

ὢν ἀργός, διατί οὐκ αἰτῇ παρὰ τοῦ κυρίου σύνεσιν καὶ λαμβάνεις παρ᾽ αὐτοῦ; [5] λέγω αὐτῷ· Κύριε, ἐγὼ ἔχων σὲ μεθ᾽ ἑαυτοῦ ἀνάγκην ἔχω σὲ αἰτεῖσθαι καὶ σὲ ἐπερωτᾶν· σὺ γάρ μοι δεικνύεις πάντα καὶ λαλεῖς μετ᾽ ἐμοῦ· εἰ δὲ ἄτερ σου ἔβλεπον ἢ ἤκουον αὐτά, ἠρώτων ἂν τὸν κύριον, ἵνα μοι δηλωθῇ.

understanding from the Lord and receive it from him?" [5] I said to him, "Sir, when I have you with me, I need to ask you and enquire of you; for, you show me all things and talk with me, but if I had seen or heard them without you, I should have asked the Lord that it might be explained to me."

[5] Lightfoot has '*shown*' in place of '*explained*'.

Ποιμην 58 (Παραβολή ε′ 5)

[1]Εἶπόν σοι, φησί, καὶ ἄρτι, ὅτι πανοῦργος εἶ καὶ αὐθάδης,
[1]Εἶπόν σοι, φησί, καὶ ἄρτι, ὅτι πανοῦργος εἶ καὶ αὐθάδης,
ἐπερωτῶν τὰς ἐπιλύσεις τῶν παραβολῶν. ἐπειδὴ δὲ οὕτω παράμονος εἶ, ἐπιλύσω σοι τὴν παραβολὴν τοῦ ἀγροῦ καὶ τῶν λοιπῶν τῶν ἀκολούθων πάντων, ἵνα γνωστὰ πᾶσι ποιήσῃς αὐτά. ἄκουε νῦν, φησί, καὶ σύνιε αὐτά. [2]ὁ ἀγρὸς ὁ κόσμος οὗτός ἐστιν· ὁ δὲ κύριος τοῦ ἀγροῦ ὁ κτίσας τὰ πάντα καὶ ἀπαρτίσας αὐτὰ καὶ δυναμώσας· ὁ δὲ δοῦλος ὁ υἱὸς τοῦ θεοῦ ἐστιν· αἱ δὲ ἄμπελοι ὁ λαὸς οὗτός ἐστιν, ὃν αὐτὸς ἐφύτευσεν· [3]οἱ δὲ χάρακες οἱ ἅγιοι ἄγγελοί εἰσι τοῦ κυρίου οἱ συγκρατοῦντες τὸν λαὸν αὐτοῦ· αἱ δὲ βοτάναι αἱ ἐκτετιλμέναι ἐκ τοῦ ἀμπελῶνος ἀνομίαι εἰσὶ τῶν δούλων τοῦ θεοῦ· τὰ δὲ ἐδέσματα, ἃ ἔπεμψεν αὐτῷ ἐκ τοῦ δείπνου, αἱ ἐντολαί εἰσιν, ἃς ἔδωκε τῷ λαῷ αὐτοῦ διὰ τοῦ υἱοῦ αὐτοῦ· οἱ δὲ φίλοι καὶ σύμβουλοι οἱ ἅγιοι ἄγγελοι οἱ πρῶτοι κτισθέντες· ἡ δὲ ἀποδημία τοῦ δεσπότου ὁ χρόνος ὁ περισσεύων εἰς τὴν παρουσίαν αὐτοῦ. [4]λέγω αὐτῷ· Κύριε, μεγάλως καί θαυμαστῶς πάντα ἐστὶ καὶ ἐνδόξως πάντα ἔχει. μὴ οὖν, φημί, ἐγὼ ἠδυνάμην ταῦτα νοῆσαι; οὐδὲ ἕτερος τῶν ἀνθρώπων, κἂν λίαν συνετὸς ᾖ τις, οὐ δύναται νοῆσαι αὐτά. ἔτι, φημί, κύριε, δήλωσόν μοι, ὃ μέλλω σε ἐπερωτᾶν. [5]Λέγε,

THE SHEPHERD 58 (PARABLE 5-5)

[1] "I told you," said he, "just now, that you are obstinate and importunate in asking for the explanations of the parable. But since you are so persistent, I will explain to you the parable of the field and the consequences of it, so you may make them known to all. Listen, now," he said, "and understand it. [2] The field is this world, and the Lord of the field is he who created everything and perfected it and gave it strength. And the servant is the Son of God, and the vines are this people that he planted. [3] And the fences are the holy angels of the Lord who support his people. And the weeds that are pulled up out of the vineyard are iniquities of the servants of God. And the food that he sent to him from the supper is the commandments that he gave to his people through his Son, and the friends and counsellors are the holy Angels who were first created. And the absence of the Master is the time that remains before his coming." [4] I said to him, "Sir, all is great and wonderful and all is glorious. How then," said I, "could I understand it? Nor is there any other man, however understanding he may be, who can understand it. Moreover, sir," said I, "explain to me what I am going to ask you."

SHEPHERD OF HERMAS 58

1 In place of '*obstinate*', Lightfoot has '*unscrupulous*'.

2 After *δυναμώσας* (Lightfoot reads *ἐνδυναμώσας*), the *Vulgata* adds *filius autem spiritus sanctus est*; cf. Parable 9, 1:1, *ἐκεῖνο γὰρ τὸ πνεῦμα ὁ υἱὸς τοῦ Θεοῦ ἐστίν*.

3 Lightfoot has *ἅγιοι* in brackets.

4 Lightfoot has *πάντα ἐστὶ* in brackets.

φησίν, εἴ τι βούλει. Διατί, φημί, κύριε, ὁ υἱὸς τοῦ θεοῦ εἰς δούλου τρόπον κεῖται ἐν τῇ παραβολῇ;

[5] "Say," said he, "what you wish." "Why," said I, "sir, is the Son of God in the parable given the form of a servant?"

[5] Lightfoot has *κύριε* in brackets.

Ποιμην 59 (Παραβολή ε′ 6)

[1] Ἄκουε, φησίν· εἰς δούλου τρόπον οὐ κεῖται ὁ υἱὸς τοῦ θεοῦ, ἀλλ᾽ εἰς ἐξουσίαν μεγάλην κεῖται καὶ κυριότητα. Πῶς, φημί, κύριε, οὐ νοῶ. [2] Ὅτι, φησίν, ὁ θεὸς τὸν ἀμπελῶνα ἐφύτευσε, τοῦτ᾽ ἔστι τὸν λαὸν ἔκτισε καὶ παρέδωκε τῷ υἱῷ αὐτοῦ· καὶ ὁ υἱὸς κατέστησε τοὺς ἀγγέλους ἐπ᾽ αὐτοὺς τοῦ συντηρεῖν αὐτούς· καὶ αὐτὸς τὰς ἁμαρτίας αὐτῶν ἐκαθάρισε πολλὰ κοπιάσας καὶ πολλοὺς κόπους ἠντληκώς· οὐδεὶς γὰρ ἀμπελὼν δύναται σκαφῆναι ἄτερ κόπου ἢ μόχθου. [3] αὐτὸς οὖν καθαρίσας τὰς ἁμαρτίας τοῦ λαοῦ ἔδειξεν αὐτοῖς τὰς τρίβους τῆς ζωῆς, δοὺς αὐτοῖς τὸν νόμον, ὃν ἔλαβε παρὰ τοῦ πατρὸς αὐτοῦ. [4] ὅτι δὲ ὁ κύριος σύμβουλον ἔλαβε τὸν υἱὸν αὐτοῦ καὶ τοὺς ἐνδόξους ἀγγέλους περὶ τῆς κληρονομίας τοῦ δούλου, ἄκουε· [5] τὸ πνεῦμα τὸ ἅγιον τὸ προόν, τὸ κτίσαν πᾶσαν τὴν κτίσιν, κατῴκισεν ὁ θεὸς εἰς σάρκα, ἣν ἠβούλετο· αὕτη οὖν ἡ σάρξ, ἐν ᾗ κατῴκησε τὸ πνεῦμα τὸ ἅγιον, ἐδούλευσε τῷ πνεύματι καλῶς ἐν σεμνότητι καὶ ἁγνείᾳ πορευθεῖσα, μηδὲν ὅλως μιάνασα τὸ πνεῦμα. [6] πολιτευσαμένην οὖν αὐτὴν καλῶς καὶ ἁγνῶς καὶ συγκοπιάσασαν τῷ

THE SHEPHERD 59 (PARABLE 5-6)

[1] "Listen," said he, "The Son of God is not represented in the guise of a servant but is given great power and lordship." "How, sir?" said I, "I do not understand." [2] "Because God planted the vineyard," said he, "that is, he created the people, and delivered them over to his Son. And the Son appointed the angels over them to keep them. And the Son himself cleansed their sins, by labouring much and undergoing much toil. For, no vineyard can be dug without toil or labour. [3] When, therefore, he had cleansed the sins of the people, he showed them the ways of life and gave them the law that he received from his Father. [4] But listen why the Lord took his Son and the glorious angels as counsellors concerning the inheritance of the servant. [5] The Holy Spirit, which pre-exists, and which created the whole creation, was made by God to dwell in the flesh that he desired. Therefore, this flesh, in which the Holy Spirit dwelled, served the Spirit well, walking in holiness and purity, and did not in any way defile the spirit. [6] When, therefore, it had lived nobly and purely, and had laboured

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SHEPHERD OF HERMAS 59

1 *Codex Athous* lacks the *οὐ* before *κεῖται*, here following the *Latin & Ethiopic MSS*.

2 In place of *ἀμπελὼν δύναται σκαφῆναι*, Lightfoot has *δύναται σκαφεῦσαι*.

3 At the end of this verse, the *Latin MSS* add *vides inquit dominum eum esse populi accepta a patre suo omni potestate*, which Lightfoot translates and adds (enclosed within vertical bars) as part of v.4: *βλέπεις, φησίν, ὅτι αὐτὸς κύριός ἐστι τοῦ λαοῦ, ἐξουσίαν πᾶσαν λαβὼν παρὰ τοῦ πατρὸς αὐτοῦ*.

4 Lightfoot has '*advisors*' in place of '*counsellors*' and Lake as '*heritage*' in place of '*inheritance*'.

5 Lightfoot lacks the comma after *σάρκα* and has a full stop in place of the *ano teleia* after *ἠβούλετο*.

6 After *ἤρεσε γὰρ*, the *Latin MSS* (and Lightfoot) add *τῷ Κυρίῳ*.

πνεύματι καὶ συνεργήσασαν ἐν παντὶ πράγματι, ἰσχυρῶς καὶ ἀνδρείως ἀναστραφεῖσαν, μετὰ τοῦ πνεύματος τοῦ ἁγίου εἵλατο κοινωνόν· ἤρεσε γὰρ ἡ πορεία τῆς σαρκὸς ταύτης, ὅτι οὐκ ἐμιάνθη ἐπὶ τῆς γῆς ἔχουσα τὸ πνεῦμα τὸ ἅγιον. [7]σύμβουλον οὖν ἔλαβε τὸν υἱὸν καὶ τοὺς ἀγγέλους τοὺς ἐνδόξους, ἵνα καὶ ἡ σὰρξ αὕτη, δουλεύσασα τῷ πνεύματι ἀμέμπτως, σχῇ τόπον τινὰ κατασκηνώσεως καὶ μὴ δόξῃ τὸν μισθὸν τῆς δουλείας αὐτῆς ἀπολωλεκέναι· πᾶσα γὰρ σὰρξ ἀπολήψεται μισθὸν ἡ εὑρεθεῖσα ἀμίαντος καὶ ἄσπιλος, ἐν ᾗ τὸ πνεῦμα τὸ ἅγιον κατῴκησεν. [8]ἔχεις καὶ ταύτης τῆς παραβολῆς τὴν ἐπίλυσιν.

with the Spirit, and cooperated with it in every deed, behaving with power and bravery, he chose it as companion with the Holy Spirit; for, the conduct of this flesh pleased him, because it was not defiled while it was bearing the Holy Spirit on earth. [7] Therefore, he took the Son and the glorious angels as counsellors, so that this flesh also, having served the Spirit blamelessly, should have some place of sojourn, and not seem to have lost the reward of its service. For, all flesh in which the Holy Spirit has dwelt shall receive a reward if it is found undefiled and spotless. [8] Now, you have the interpretation of this parable also.

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7 The text, *τῆς δουλείας αὐτῆς ἀπολωλεκέναι· πᾶσα γὰρ σὰρξ ἀπολήψεται μισθὸν* (which Lightfoot encloses within vertical bars) is reconstructed from the *Latin MSS*.

8 Lake has '*explanation*' in place of '*interpretation*'.

Ποιμην 60 (Παραβολή ε′ 7)

[1] *Ηὐφράνθην, φημί, κύριε, ταύτην τὴν ἐπίλυσιν ἀκούσας. Ἄκουε νῦν, φησί· τὴν σάρκα σου ταύτην φύλασσε καθαρὰν καὶ ἀμίαντον, ἵνα τὸ πνεῦμα τὸ κατοικοῦν ἐν αὐτῇ μαρτυρήσῃ αὐτῇ καὶ δικαιωθῇ σου ἡ σάρξ.* [2] *βλέπε, μήποτε ἀναβῇ ἐπὶ τὴν καρδίαν σου τὴν σάρκα σου ταύτην φθαρτὴν εἶναι καὶ παραχρήσῃ αὐτῇ ἐν μιασμῷ τινί. ἐὰν μιάνῃς τὴν σάρκα σου, μιανεῖς καὶ τὸ πνεῦμα τὸ ἅγιον· ἐὰν δὲ μιάνῃς τὴν σάρκα, οὐ ζήσῃ.* [3] *Εἰ δέ τις, φημί, κύριε, γέγονεν ἄγνοια προτέρα, πρὶν ἀκουσθῶσι τὰ ῥήματα ταῦτα, πῶς σωθῇ ὁ ἄνθρωπος ὁ μιάνας τὴν σάρκα αὐτοῦ; Περὶ τῶν προτέρων, φησίν, ἀγνοημάτων τῷ θεῷ μόνῳ δυνατὸν ἴασιν δοῦναι, αὐτοῦ γάρ ἐστι πᾶσα ἐξουσία,* [4] *ἐὰν τὸ λοιπὸν μὴ μιάνῃς σου τὴν σάρκα μηδὲ τὸ πνεῦμα· ἀμφότερα γὰρ κοινά ἐστι καὶ ἄτερ ἀλλήλων μιανθῆναι οὐ δύναται. ἀμφότερα οὖν καθαρὰ φύλασσε, καὶ ζήσῃ τῷ θεῷ.*

THE SHEPHERD 60 (PARABLE 5-7)

[1] "I am glad, sir," said I, "to hear this explanation." "Listen, now," he said. "Guard this flesh of yours, pure and undefiled, that the spirit which dwells in it may bear it witness, and your flesh may be justified. [2] See to it, lest the idea enter your heart that this flesh of yours is mortal, and you abuse it in some defilement. For, if you defile your flesh, you defile also the Holy Spirit; and if you defile the flesh, you shall not live." [3] "But, if, sir," said I, "there was any previous ignorance before these words were heard, how can the man who defiled his flesh be saved?" "For the former deeds of ignorance," said he, "it is possible for God alone to give healing; for, he has all power, [4] if, for the future, you defile neither the flesh nor the spirit; for both are in communion, and neither can be defiled without the other. Keep, therefore, both pure, and you shall live to God."

SHEPHERD OF HERMAS 60

1 Lightfoot adds a comma after *μαρτυρήσῃ αὐτῇ*.

2 The words, *τὴν σάρκα* (near the end of the verse), here follow *Codex Athous* and the *Latin MSS* but many emend to *τὸ πνεῦμα*; Lightfoot surround the words with dagger symbols. Between *ἐὰν* & *μιάνῃς*, Lightfoot adds *γὰρ* in brackets.

3 At the end of this verse, the *Latin MSS* add (with some variations) *sed nune custodi te, et cum sit dominus omnipotens misericors, prioribus admissis remedium dabit;* Lightfoot translates and includes the text (in brackets) as part of v. 4: *ἀλλὰ νῦν φύλασσε σεαυτόν, καὶ ὁ Κύριος ὁ παντοκράτωρ, πολύσπλαγχνος ὤν, περὶ τῶν προτέρων ἀγνοημάτων ἴασιν δώσει.*

4 See #3.

Ποιμην 61 (Παραβολή ς΄ 1)

Παραβολή ς΄

[1] Καθήμενος ἐν τῷ οἴκῳ μου καὶ δοξάζων τὸν κύριον περὶ πάντων ὧν ἑωράκειν καὶ συζητῶν περὶ τῶν ἐντολῶν, ὅτι καλαὶ καὶ δυναταὶ καὶ ἱλαραὶ καὶ ἔνδοξοι καὶ δυνάμεναι σῶσαι ψυχὴν ἀνθρώπου, ἔλεγον ἐν ἐμαυτῷ· Μακάριος ἔσομαι, ἐὰν ταῖς ἐντολαῖς ταύταις πορευθῶ, καὶ ὃς ἂν ταύταις πορευθῇ, μακάριος ἔσται. [2] ὡς ταῦτα ἐν ἐμαυτῷ ἐλάλουν, βλέπω αὐτὸν ἐξαίφνης παρακαθήμενόν μοι καὶ λέγοντα ταῦτα· Τί διψυχεῖς περὶ τῶν ἐντολῶν ὧν σοι ἐνετειλάμην; καλαί εἰσιν· ὅλως μὴ διψυχήσῃς, ἀλλ᾽ ἔνδυσαι τὴν πίστιν τοῦ κυρίου, καὶ ἐν αὐταῖς πορεύσῃ· ἐγὼ γάρ σε ἐνδυναμώσω ἐν αὐταῖς. [3] αὗται αἱ ἐντολαὶ σύμφοροί εἰσι τοῖς μέλλουσι μετανοεῖν· ἐὰν γὰρ μὴ πορευθῶσιν ἐν αὐταῖς, εἰς μάτην ἐστὶν ἡ μετάνοια αὐτῶν. [4] οἱ οὖν μετανοοῦντες ἀποβάλλετε τὰς πονηρίας τοῦ αἰῶνος τούτου τὰς ἐκτριβούσας ὑμᾶς· ἐνδυσάμενοι δὲ πᾶσαν ἀρετὴν δικαιοσύνης δυνήσεσθε τηρῆσαι τὰς ἐντολὰς ταύτας καὶ μηκέτι προστιθέναι ταῖς ἁμαρτίαις ὑμῶν. πορεύεσθε οὖν ταῖς ἐντολαῖς μου ταύταις, καὶ ζήσεσθε τῷ θεῷ. ταῦτα πάντα παρ᾽ ἐμοῦ λελάληται ὑμῖν. [5] καὶ μετὰ τὸ ταῦτα λαλῆσαι αὐτὸν μετ᾽ ἐμοῦ, λέγει μοι· Ἄγωμεν εἰς

THE SHEPHERD 61 (PARABLE 6-1)

The Sixth Parable

[1] As I sat in in my house, glorifying the Lord for all I had seen and considering the commandments that were beautiful and joyful and glorious, and able to save the man's soul, I said in myself, "I shall be blessed if I walk in these commandments, and whoever walks in them shall be blessed." [2] As I said this in myself, I suddenly saw him seated by me and saying this, "Why are you doubtful of the commandments that I gave you? They are beautiful. Be not doubtful but wear the faith of the Lord, and you shall walk in them; for, I will strengthen you in them. [3] These commandments are helpful to those who repent; for, if they do not walk in them, their repentance is in vain. [4] So, you who repent, put away the evils of this world that crush you; but if you wear all the virtue of righteousness, you shall can keep these commandments and no longer add to your sins. So, walk in these, my commandments, and you shall live to God. All these things have been spoken to you by me." [5] And after he spoke these things to me, he said to me, "Let

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SHEPHERD OF HERMAS 61

1 Lake opens, "*While I was seated*."

2 In place of '*doubtful*', Lake has '*double-minded*' (twice in this verse).

3 Lightfoot has '*suitable*' in place of '*helpful*'.

4 After *ἁμαρτίαις ὑμῶν*, the *Latin MSS* add *nihil ergo adicientes plurimum ex prioribus recidetis*, which Lightfoot translates and includes (within vertical bars) as, *ἐὰν οὖν μηκέτι μηδὲν προσθῆτε, ἀποστήσεσθε ἀπὸ τῶν προτέρων ἁμαρτιῶν ὑμῶν*.

5 Lightfoot has '*cloak of saffron colour*' in place of '*yellow cloak*'.

ἀγρόν, καὶ δείξω σοι τοὺς ποιμένας τῶν προβάτων. Ἄγωμεν, φημί, κύριε. καὶ ἤλθομεν εἴς τι πεδίον, καὶ δεικνύει μοι ποιμένα νεανίσκον ἐνδεδυμένον σύνθεσιν ἱματίων τῷ χρώματι κροκώδη. 6 ἔβοσκε δὲ πρόβατα πολλὰ λίαν, καὶ τὰ πρόβατα ταῦτα ὡσεὶ τρυφῶντα ἦν καὶ λίαν σπαταλῶντα καὶ ἱλαρὰ ἦν σκιρτῶντα ὧδε κἀκεῖσε· καὶ αὐτὸς ὁ ποιμὴν πάνυ ἱλαρὸς ἦν ἐπὶ τῷ ποιμνίῳ αὐτοῦ· καὶ αὐτὴ ἡ ἰδέα τοῦ ποιμένος ἱλαρὰ ἦν λίαν, καὶ ἐν τοῖς προβάτοις περιέτρεχε.

us go into the country and I will show you the shepherds of the sheep." "Let us go, sir," said I. And we came into a plain and he showed me a young shepherd, dressed in a yellow cloak. 6 And he was feeding many sheep and these sheep were well fed and very frisky, and were glad as they skipped here and there. And the shepherd himself was very joyful over his flock, and the face of the shepherd was very joyful, and he ran about among the sheep.

6 Lightfoot has *κἀκεῖ* in place of *κἀκεῖσε*.

Ποιμην 62 (Παραβολή ς΄ 2)

[1]Καὶ λέγει μοι· Βλέπεις τὸν ποιμένα τοῦτον; Βλέπω, φημί, κύριε. Οὗτος, φησίν, ἄγγελος τρυφῆς καὶ ἀπάτης ἐστίν. οὗτος ἐκτρίβει τὰς ψυχὰς τῶν δούλων τοῦ θεοῦ καὶ καταστρέφει αὐτοὺς ἀπὸ τῆς ἀληθείας, ἀπατῶν αὐτοὺς ταῖς ἐπιθομίαις ταῖς πονηραῖς, ἐν αἷς ἀπόλλυνται. [2]ἐπιλανθάνονται γὰρ τῶν ἐντολῶν τοῦ θεοῦ τοῦ ζῶντος καὶ πορεύονται ἀπάταις καὶ τρυφαῖς ματαίαις καὶ ἀπόλλυνται ὑπὸ τοῦ ἀγγέλου τούτου, τινὰ μὲν εἰς θάνατον, τινὰ δὲ εἰς καταφθοράν. [3]λέγω αὐτῷ· Κύριε, οὐ γινώσκω ἐγώ, τί ἐστιν εἰς θάνατον καὶ τί εἰς καταφθοράν. Ἄκουε, φησίν· ἃ εἶδες πρόβατα ἱλαρὰ καὶ σκιρτῶντα, οὗτοί εἰσιν οἱ ἀπεσπασμένοι ἀπὸ τοῦ θεοῦ εἰς τέλος καὶ παραδεδωκότες ἑαυτοὺς ταῖς ἐπιθυμίαις τοῦ αἰῶνος τούτου. ἐν τούτοις οὖν μετάνοια ζωῆς οὐκ ἔστιν, ὅτι προσέθηκαν ταῖς ἁμαρτίαις αὐτῶν καὶ εἰς τὸ ὄνομα τοῦ θεοῦ ἐβλασφήμησαν. τῶν τοιούτων οὖν ὁ θάνατός ἐστιν. [4]ἃ δὲ εἶδες πρόβατα μὴ σκιρτῶντα, ἀλλ' ἐν τόπῳ ἑνὶ βοσκόμενα, οὗτοί εἰσιν οἱ παραδεδωκότες μὲν ἑαυτοὺς ταῖς τρυφαῖς καὶ ἀπάταις, εἰς δὲ τὸν κύριον οὐδὲν ἐβλασφήμησαν· οὗτοι οὖν κατεφθαρμένοι εἰσὶν ἀπὸ τῆς ἀληθείας. ἐν τούτοις ἐλπίς ἐστι

THE SHEPHERD 62 (PARABLE 6-2)

[1] And he said to me, "Do you see this shepherd?" "Yes, sir," said I, "I see him." "This," said he, "is the angel of luxury and of deceit. He wears out the souls of the servants of God, and leads them astray from the truth, deceiving them with evil desires in which they perish. [2] For, they forget the commandments of the Living God, and walk in deceit and vain luxury, and are destroyed by this angel, some to death, and others to corruption." [3] I said to him, "Sir, I do not understand what is to death and what is to corruption." "Listen," he said, "the sheep that you saw joyful and skipping about, these are those that have been torn away from God completely and have delivered themselves up to the lusts of this world. For these, therefore, there is no repentance of life, because they added to their sins and blasphemed against the name of God. Such men incur death. [4] But the sheep that you see not skipping about but feeding in one place, these are those who have given themselves up to luxury and deceit but have uttered no blasphemy against the Lord. These, therefore, have been corrupted from the truth; in them there is hope of

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SHEPHERD OF HERMAS 62

1 Lightfoot has '*self-indulgence*' in place of '*luxury*'.

2 In place of '*deceit and vain luxury*', Lightfoot has '*vain deceits and acts of self-indulgence*'.

3 In place of *τὸ ὄνομα τοῦ θεοῦ ἐβλασφήμησαν. τῶν τοιούτων οὖν ὁ*, Lightfoot has *καὶ τὸ ὄνομα τοῦ Θεοῦ δι' αὐτοὺς βλασφημεῖται. τῶν τοιούτων ἡ ζωὴ* (see also #4).

4 The preceding text from *ταῖς ἐπιθυμίαις* (v. 6) through *μὲν ἑαυτοὺς* is omitted by *Codex Athous* but are found in the *Latin & Ethiopic MSS* (though with much minor variation – Lightfoot reads *ἀλλ' ἐν ἑνὶ τόπῳ* in place of *ἀλλ' ἐν τόπῳ ἑνὶ*).

μετανοίας, ἐν ᾗ δύνανται ζῆσαι. ἡ καταφθορὰ οὖν ἐλπίδα ἔχει ἀνανεώσεώς τινος, ὁ δὲ θάνατος ἀπώλειαν ἔχει αἰώνιον. [5]πάλιν προέβην μικρόν, καὶ δεικνύει μοι ποιμένα μέγαν ὡσεὶ ἄγριον τῇ ἰδέᾳ, περικείμενον δέρμα αἴγειον λευκόν, καὶ πήραν τινὰ εἶχεν ἐπὶ τῶν ὤμων καὶ ῥάβδον σκληρὰν λίαν καὶ ὄζους ἔχουσαν καὶ μάστιγα μεγάλην· καὶ τὸ βλέμμα εἶχε περίπικρον, ὥστε φοβηθῆναί με αὐτόν· τοιοῦτον εἶχε τὸ βλέμμα. [6]οὗτος οὖν ὁ ποιμὴν παρελάμβανε τὰ πρόβατα ἀπο τοῦ ποιμένος τοῦ νεανίσκου, ἐκεῖνα τὰ σπαταλῶντα καὶ τρυφῶντα, μὴ σκιρτῶντα δέ, καὶ ἔβαλεν αὐτὰ εἴς τινα τόπον κρημνώδη καὶ ἀκανθώδη καὶ τριβολώδη, ὥστε ἀπὸ τῶν ἀκανθῶν καὶ τριβόλων μὴ δύνασθαι ἐκπλέξαι τὰ πρόβατα, ἀλλ᾽ ἐμπλέκεσθαι εἰς τὰς ἀκάνθας καὶ τριβόλους. [7]ταῦτα οὖν ἐμπεπλεγμένα ἐβόσκοντο ἐν ταῖς ἀκάνθαις καὶ τριβόλοις καὶ λίαν ἐταλαιπώρουν δαιρόμενα ὑπ᾽ αὐτοῦ· καὶ ὧδε κἀκεῖσε περιήλαυνεν αὐτὰ καὶ ἀνάπαυσιν αὐτοῖς οὐκ ἐδίδου, καὶ ὅλως οὐκ εὐσταθοῦσαν τὰ πρόβατα ἐκεῖνα.

repentance, in which they can live. Corruption, then, has hope of some renewing, but death has eternal destruction." [5] Again, I went on a little, and he showed me a great shepherd, as it were savage in appearance, clothed in a white goatskin, and he had a bag on his shoulders, with a great staff, very hard and with knots, and a great whip. And he looked very bitter so that I was afraid of him, such a look had he. [6] This shepherd, then, was receiving the sheep from the young shepherd; that is to say, those who were frisky and well-fed but not skipping, and put them in a certain place precipitous and thorny and full of thistles, so that the sheep could not disentangle themselves from the thorns and thistles but were caught in the thorns and thistles. [7] These, then, were being pastured all entangled in the thorns and thistles, and they were very wretched, being beaten by him, and lie was driving them about here and there, and gave them no rest, and those sheep had no happy time at all.

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5 In place of *προέβην*, here following *Codex Athous* (and Lake), the *Latin MSS* (and Lightfoot) reads *προέβημεν*.

6 Lightfoot enclose the text from *ἐμπλέκεσθαι* to *ταῦτα οὖν* (v. 7) in brackets.

7 Lightfoot includes this as part of v. 6.

Ποιμην 63 (Παραβολή ς΄ 3)

[1] Βλέπων οὖν αὐτὰ οὕτω μαστιγούμενα καὶ ταλαιπωρούμενα ἐλυπούμην ἐπ᾽ αὐτοῖς, ὅτι οὕτως ἐβασανίζοντο καὶ ἀνοχὴν ὅλως οὐκ εἶχον. [2] λέγω τῷ ποιμένι τῷ μετ᾽ ἐμοῦ λαλοῦντι· Κύριε, τίς ἐστιν οὗτος ὁ ποιμὴν ὁ οὕτως ἄσπλαγχνος καὶ πικρὸς καὶ ὅλως μή σπλαγχνιζόμενος ἐπὶ τὰ πρόβατα ταῦτα; Οὗτος, φησίν, ἐστὶν ὁ ἄγγελος τῆς τιμωρίας· ἐκ δὲ τῶν ἀγγέλων τῶν δικαίων ἐστί, κείμενος δὲ ἐπὶ τῆς τιμωρίας. [3] παραλαμβάνει οὖν τοὺς ἀποπλανωμένους ἀπὸ τοῦ θεοῦ καὶ πορευθέντας ταῖς ἐπιθυμίαις καὶ ἀπάταις τοῦ αἰῶνος τούτου καὶ τιμωρεῖ αὐτούς, καθὼς ἄξιοί εἰσι, δειναῖς καὶ ποικίλαις τιμωρίαις. [4] Ἤθελον, φημί, κύριε, γνῶναι τὰς ποικίλας ταύτας τιμωρίας, ποταπαί εἰσιν. Ἄκουε, φησί, τὰς ποικίλας βασάνους καὶ τιμωρίας. βιωτικαί εἰσιν αἱ βάσανοι· τιμωροῦνται γὰρ οἱ μὲν ζημίαις, οἱ δὲ ὑστερήσεσιν, οἱ δὲ ἀσθενείαις ποικίλαις, οἱ δὲ πάσῃ ἀκαταστασίᾳ, οἱ δὲ ὑβριζόμενοι ὑπὸ ἀναξίων καὶ ἑτέραις πολλαῖς πράξεσι πάσχοντες. [5] πολλοὶ γὰρ ἀκαταστατοῦντες ταῖς βουλαῖς αὐτῶν ἐπιβάλλονται πολλά, καὶ οὐδὲν αὐτοῖς ὅλως προχωρεῖ. καὶ λέγουσιν ἑαυτοὺς μὴ εὐοδοῦσθαι ἐν ταῖς πράξεσιν αὐτῶν, καὶ οὐκ ἀναβαίνει αὐτῶν ἐπὶ τὴν καρδίαν,

THE SHEPHERD 63 (PARABLE 6-3)

[1] When, therefore, I saw them thus beaten and miserable, I grieved for them that they were being so tormented and had no rest at all. [2] I said to the shepherd who was speaking with me, "Sir, who is this shepherd who is so pitiless and bitter, and has no compassion at all on these sheep?" "This," said he, "is the angel of punishment. He is one of the righteous angels but is set over punishment. [3] Therefore, he receives those who have wandered away from God and walked in the lusts and deceits of this world, and punishes them, as they deserve, with various terrible punishments." [4] "I should like," sir, said I, "to know these different punishments, of what kind they are." "Hear," said he, "the different tortures and punishments. The tortures befall them in this life, for some are punished with loss, others with deprivations, others with divers illnesses, others with all unsettlement, and others are insulted by the unworthy, and suffer many other things. [5] For, many have been unsettled in their counsels and try many things, and nothing goes well for them at all. And they say that they do not prosper in their undertaking, and it does not enter into their hearts that they have done wicked deeds, but they blame the

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SHEPHERD OF HERMAS 63

1 In place of '*beaten and miserable*', Lightfoot has '*lashed with the whip and vexed*'.

2 Lightfoot has the *οὕτως* before *ἄσπλαγχνος* in brackets.

3 Lightfoot adds a comma after *τούτου*.

4 For *τὰς ποικίλας ταύτας τιμωρίας*, here following the *Latin MSS, Codex Athous* reads *τὰς· ποικίλας βασάνους ταύτας τιμωρίας*.

5 Lightfoot lacks the *ἔργα* before *ἀλλ᾽ αἰτιῶνται*.

ὅτι ἔπραξαν πονηρὰ ἔργα, ἀλλ᾽ αἰτιῶνται τὸν κύριον. [6] ὅταν οὖν θλιβῶσι πάσῃ θλίψει, τότε ἐμοὶ παραδίδονται εἰς ἀγαθὴν παιδείαν καὶ ἰσχυροποιοῦνται ἐν τῇ πίστει τοῦ κυρίου καὶ τὰς λοιπὰς ἡμέρας τῆς ζωῆς αὐτῶν δουλεύουσι τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ· ἐὰν δὲ μετανοήσωσι, τότε ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτῶν τὰ ἔργα ἃ ἔπραξαν πονηρά, καὶ τότε δοξάζουσι τὸν θεόν, λέγοντες, ὅτι δίκαιος κριτής ἐστι καὶ δικαίως ἔπαθον ἕκαστος κατὰ τὰς πράξεις αὐτοῦ· δουλεύουσι δὲ λοιπὸν τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ αὐτῶν καὶ εὐοδοῦνται ἐν πάσῃ πράξει αὐτῶν, λαμβάνοντες παρὰ τοῦ κυρίου πάντα, ὅσα ἂν αἰτῶνται· καὶ τότε δοξάζουσι τὸν κύριον, ὅτι ἐμοὶ παρεδόθησαν, καὶ οὐκέτι οὐδὲν πάσχουσι τῶν πονηρῶν.

Lord. [6] When, therefore, they have been afflicted with every affliction, then they are handed over to me, for good instruction, and are made strong in the faith of the Lord, and they serve the Lord the rest of the days of their life with a pure heart. And if they repent, then it enters into their hearts, that the deeds which they did were evil, and then they glorify God saying that he is a righteous judge, and that they suffered righteously, each according to his deeds, and for the future they serve the Lord with a pure heart, and they prosper in all their deeds, receiving from the Lord all things, whatever they ask; , and then they glorify the Lord that they were handed over to me, and they no longer suffer any of the evils."

[6] *Codex Athous* omits the text, *ἐὰν δὲ μετανοήσωσι ... καθαρᾷ καρδίᾳ*, here following the *Latin MSS*; Lightfoot surrounds the text with vertical bars.

Ποιμην 64 (Παραβολή ς′ 4)

[1]Λέγω αὐτῷ· Κύριε, ἔτι μοι τοῦτο δήλωσον. Τί, φησίν, ἐπιζητεῖς; Εἰ ἄρα, φημί, κύριε, τὸν αὐτὸν χρόνον βασανίζονται οἱ τρυφῶντες καὶ ἀπατώμενοι, ὅσον τρυφῶσι καὶ ἀπατῶνται; λέγει μοι· Τὸν αὐτὸν χρόνον βασανίζονται. [2]Ἐλάχιστον, φημί, κύριε, βασανίζονται· ἔδει γὰρ τοὺς οὕτω τρυφῶντας καὶ ἐπιλανθανομένους τοῦ θεοῦ ἑπταπλασίως βασανίζεσθαι. [3]λέγει μοι· Ἄφρων εἶ καὶ οὐ νοεῖς τῆς βασάνου τὴν δύναμιν. Εἰ γὰρ ἐνόουν, φημί, κύριε, οὐκ ἂν ἐπηρώτων, ἵνα μοι δηλώσῃς. Ἄκουε, φησίν, ἀμφοτέρων τὴν δύναμιν. [4]τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ὥρα ἐστὶ μία· τῆς δὲ βασάνου ἡ ὥρα τριάκοντα ἡμερῶν δύναμιν ἔχει. ἐὰν οὖν μίαν ἡμέραν τρυφήσῃ τις καὶ ἀπατηθῇ, μίαν δὲ ἡμέραν βασανισθῇ, ὅλον ἐνιαυτὸν ἰσχύει ἡ ἡμερα τῆς βασάνου. ὅσας οὖν ἡμέρας τρυφήσῃ τις, τοσούτους ἐνιαυτοὺς βασανίζεται. βλέπεις οὖν, φησίν, ὅτι τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ἐλάχιστός ἐστι, τῆς δὲ τιμωρίας καὶ βασάνου πολύς.

THE SHEPHERD 64 (PARABLE 6-4)

[1] I said to him, "Sir, tell me this also." "What more," said he, "do you ask?" "If, Sir," said I, "those who live in luxury and deceit are punished for the same time as they live in luxury and deceit?" And he said to me, "They are punished the same time." [2] "Sir," said I, "they are punished a very short time; for, those who live in such luxury and forget God ought to be punished sevenfold." [3] He said to me, "You are foolish, and do not understand the power of punishment." "No," said I, "Sir; for, if I understood it, I should not ask you to tell me." "Listen," said he, "to the power of both. [4] The time of luxury and deceit is one hour, but the hour of punishment has the power of thirty days. So, if a man lives in luxury and deceit for one day, and is punished one day, the day of punishment has the power of a whole year; for, a man is punished as many years as he has lived days in luxury. So, you see," said he, "that the time of luxury and deceit is short but the time of punishment is long."

SHEPHERD OF HERMAS 64

1 Lightfoot has '*self-indulgence*' in place of '*luxury*'.

2 *Codex Athous* lacks *Ἐλάχιστον, φημί, κύριε, βασανίζονται,* which is here reconstructed from the *Latin MSS*; Lightfoot surrounds the test with vertical bars.

3 In place of *Ἄκουε, φησίν, φησίν, ἀμφοτέρων τὴν δύναμιν,* Lightfoot ends the verse with *Ἄκουε, φησίν, ἀμφοτέρων τὴν δύναμιν, [τῆς τρυφῆς καὶ τῆς βασάνου].*

4 Lightfoot has '*self-indulgence*' in place of '*luxury*', throughout this verse.

Ποιμην 65 (Παραβολή ς΄ 5)

[1] Ἔτι, φημί, κύριε, οὐ νενόηκα ὅλως περὶ τοῦ χρόνου τῆς ἀπάτης καὶ τρυφῆς καὶ βασάνου· τηλαυγέστερόν μοι δήλωσον. [2] ἀποκριθείς μοι λέγει· Ἡ ἀφροσύνη σου παράμονός ἐστι, καὶ οὐ θέλεις σου τὴν καρδίαν καθαρίσαι καὶ δουλεύειν τῷ θεῷ. βλέπε, φησί, μήποτε ὁ χρόνος πληρωθῇ καὶ σὺ ἄφρων εὑρεθῇς. ἄκουε οὖν, φησί, καθὼς βούλει, ἵνα νοήσῃς αὐτά. [3] ὁ τρυφῶν καὶ ἀπατώμενος μίαν ἡμέραν καὶ πράσσων, ἃ βούλεται, πολλὴν ἀφροσύνην ἐνδέδυται καὶ οὐ νοεῖ τὴν πρᾶξιν, ἣν ποιεῖ· εἰς τὴν αὔριον ἐπιλανθάνεται γάρ, τί πρὸ μιᾶς ἔπραξεν· ἡ γὰρ τρυφὴ καὶ ἀπάτη μνήμας οὐκ ἔχει διὰ τὴν ἀφροσύνην, ἣν ἐνδέδυται, ἡ δὲ τιμωρία καὶ ἡ βάσανος ὅταν κολληθῇ τῷ ἀνθρώπῳ μίαν ἡμέραν, μέχρις ἐνιαυτοῦ τιμωρεῖται καὶ βασανίζεται· μνήμας γὰρ μεγάλας ἔχει ἡ τιμωρία καὶ ἡ βάσανος. [4] βασανιζόμενος οὖν καὶ τιμωρούμενος ὅλον τὸν ἐνιαυτόν, μνημονεύει τότε τῆς τρυφῆς καὶ ἀπάτης καὶ γινώσκει, ὅτι δι᾽ αὐτὰ πάσχει τὰ πονηρά. πᾶς οὖν ἄνθρωπος ὁ τρυφῶν καὶ ἀπατώμενος οὕτω βασανίζεται, ὅτι ἔχοντες ζωὴν εἰς θάνατον ἑαυτοὺς παραδεδώκασι. [5] Ποῖαι, φημί, κύριε, τρυφαί εἰσι βλαβεραί; Πᾶσα, φησί, πρᾶξις τρυφή ἐστι τῷ ἀνθρώπῳ, ὃ ἐὰν ἡδέως

THE SHEPHERD 65 (PARABLE 6-5)

[1] "Sir," said I, "I still do not at all understand about the time of deceit and luxury and torture; explain it to me more clearly." [2] He answered and said to me, "Your foolishness is lasting and you do not wish to purify your heart and to serve God. See to it," said he, "lest the time be fulfilled, and you be found still foolish. Listen, then," said he, "that you may understand it as you wish. [3] He who lives in luxury and deceit for a single day, and does what he likes, is clothed with great foolishness, and does not understand the deed which he is doing. For he forgets tomorrow what he did yesterday. For, luxury and deceit have no memory, because of the foolishness that they have put on. But when punishment and torture cleave to a man for a single day, he is punished and tortured for a year, for punishment and torture have long memories. [4] So, being tortured and punished for a whole year, he then remembers his luxury and deceit; and he knows that he is suffering evil because of them. Therefore, all men who live in luxury and deceit are thus tortured, because though they have life, they have given themselves over to death." [5] "What sort of luxuries, Sir," said I, "are harmful?" "Every act that a man does with pleasure,"

SHEPHERD OF HERMAS 65

1 Lightfoot opens with *Ὅτι* in place of *Ἔτι*.
2 Lightfoot has the 2 instances of *φησί* in this verse in brackets.
3 Lightfoot lacks the comma after *πράσσων*.
4 Lightfoot lacks the comma after *ἐνιαυτόν*.
5 Lightfoot adds a comma after *φημί* near the start of this verse.

ποιῇ· καὶ γὰρ ὁ ὀξύχολος τῷ ἑαυτοῦ πάθει τὸ ἱκανὸν ποιῶν τρυφᾷ· καὶ ὁ μοιχὸς καὶ ὁ μέθυσος καὶ ὁ κατάλαλος καὶ ὁ ψεύστης καὶ ὁ πλεονέκτης καὶ ὁ ἀποστερητὴς καὶ ὁ τούτοις τὰ ὅμοια ποιῶν τῇ ἰδίᾳ νόσῳ τὸ ἱκανὸν ποιεῖ· τρυφᾷ οὖν ἐπὶ τῇ πράξει αὐτοῦ. [6]αὗται πᾶσαι αἱ τρυφαὶ βλαβεραί εἰσι τοῖς δούλοις τοῦ θεοῦ. διὰ ταύτας οὖν τὰς ἀπάτας πάσχουσιν οἱ τιμωρούμενοι καὶ βασανιζόμενοι. [7]εἰσὶν δὲ καὶ τρυφαὶ σώζουσαι τοὺς ἀνθρώπους· πολλοὶ γὰρ ἀγαθὸν ἐργαζόμενοι τρυφῶσι τῇ ἑαυτῶν ἡδονῇ φερόμενοι. αὕτη οὖν ἡ τρυφὴ σύμφορός ἐστι τοῖς δούλοις τοῦ θεοῦ καὶ ζωὴν περιποιεῖται τῷ ἀνθρώπῳ τῷ τοιούτῳ· αἱ δὲ βλαβεραὶ τρυφαὶ αἱ προειρημέναι βασάνους καὶ τιμωρίας αὐτοῖς περιποιοῦνται· ἐὰν δὲ ἐπιμένωσι καὶ μὴ μετανοήσωσι, θάνατον ἑαυτοῖς περιποιοῦνται.

said he, "is luxury; for, even the irascible man, by giving reins to his own temper, lives in luxury. And the adulterer and drunkard and slanderer and liar, and the miser and the robber, and he who does such things as these gives reins to his own disease; therefore, he lives in luxury from his own acts. [6] All these luxuries are harmful to the servants of God. So, those who are punished and tortured suffer, because of these deceits. [7] But there are also luxuries that bring men salvation; for, many who do good luxuriate and are carried away with their own pleasure. This luxury is profitable to the servants of God and brings life to such a man. But the harmful luxuries spoken of already bring them torture and punishment. But if they continue in them and do not repent, they procure death for themselves."

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6 Throughout his work, Lightfoot capitalizes *Θεοῦ* and its derivative forms.

7 Lightfoot opens his translation with, "*But there are habits of self-indulgence likewise which save men*."

Ποιμην 66 (Παραβολή ζ′ 1)

Παραβολή ζ′

[1] Μετὰ ἡμέρας ὀλίγας εἶδον αὐτὸν εἰς τὸ πεδίον τὸ αὐτό, ὅπου καὶ τοὺς ποιμένας ἑωράκειν, καὶ λέγει μοι· Τί ἐπιζητεῖς; Πάρειμι, φημί, κύριε, ἵνα τὸν ποιμένα τὸν τιμωρητὴν κελεύσῃς ἐκ τοῦ οἴκου μου ἐξελθεῖν, ὅτι λίαν με θλίβει. Δεῖ σε, φησί, θλιβῆναι· οὕτω γάρ, φησί, προσέταξεν ὁ ἔνδοξος ἄγγελος τὰ περὶ σοῦ· θέλει γάρ σε πειρασθῆναι. Τί γάρ, φημί, κύριε, ἐποίησα οὕτω πονηρόν, ἵνα τῷ ἀγγέλῳ τούτῳ παραδοθῶ; [2] Ἄκουε, φησίν· αἱ μὲν ἁμαρτίαι σου πολλαί, ἀλλ' οὐ τοσαῦται, ὥστε τῷ ἀγγέλῳ τούτῳ παραδοθῆναι· ἀλλ' ὁ οἶκός σου μεγάλας ἀνομίας καὶ ἁμαρτίας εἰργάσατο, καὶ παρεπικράνθη ὁ ἔνδοξος ἄγγελος ἐπὶ τοῖς ἔργοις αὐτῶν καὶ διὰ τοῦτο ἐκέλευσέ σε χρόνον τινὰ θλιβῆναι, ἵνα κἀκεῖνοι μετανοήσωσι καὶ καθαρίσωσιν ἑαυτοὺς ἀπὸ πάσης ἐπιθυμίας τοῦ αἰῶνος τούτου. ὅταν οὖν μετανοήσωσι καὶ καθαρισθῶσι, τότε ἀποστήσεται ἀπὸ σοῦ ὁ ἄγγελος τῆς τιμωρίας. [3] λέγω αὐτῷ· Κύριε, εἰ ἐκεῖνοι τοιαῦτα εἰργάσαντο, ἵνα παραπικρανθῇ ὁ ἔνδοξος ἄγγελος, τί ἐγὼ ἐποίησα; Ἄλλως, φησίν, οὐ δύνανται ἐκεῖνοι θλιβῆναι, ἐὰν μὴ σὺ ἡ κεφαλὴ τοῦ οἴκου θλιβῇς· σοῦ γὰρ θλιβομένου ἐξ ἀνάγκης κἀκεῖνοι θλιβήσονται, εὐσταθοῦντος δὲ σοῦ οὐδεμίαν δύνανται θλῖψιν

THE SHEPHERD 66 (PARABLE 7-1)

The Seventh Parable

[1] After a few days, I saw him on the same plain, where I had also seen the shepherds, and he said to me, "What do you seek?" "I am here, Sir," said I, "that you may ask the shepherd of punishment to leave my house, because he afflicts me much." "You must be afflicted," said he, "for thus," said he, "the glorious angel enjoined concerning you. For, he wishes you to be tried." "Yes, Sir," said I, "but what evil have I done that I should be handed over to this angel?" [2] "Listen," said he, "your sins are many but not so great as that you should be handed over to this angel; but your family has done great iniquity and sin, and the glorious angel has become angry at their deeds; and, for this reason, he ordered you to be afflicted for some time, that they also may repent and purify themselves from every lust of this world. So, when, they repent, and have been purified, the angel of punishment will depart from you." [3] I said to him, "Sir, if they have done such things that the glorious angel is angry, what have I done?" "They can't," said he, "be punished any other way, than if you, the head of the house, be afflicted. For, when you are afflicted, they also will be afflicted; but, while you prosper, they cannot suffer any

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SHEPHERD OF HERMAS 66

1 After *Πάρειμι*, Lightfoot adds *φημί*.

2 The words, *ἀπὸ σοῦ*, after *ἀποστήσεται*, follow the *Latin & Ethiopic MSS* and are omitted by *Codex Athous* (and Lightfoot).

3 After *τοῦ οἴκου*, Lightfoot adds *ὅλου* in brackets.

ἔχειν. [4]Ἀλλ᾽ ἰδού, φημί, κύριε, μετανενοήκασιν ἐξ ὅλης καρδίας αὐτῶν. Οἶδα, φησί, κἀγώ, ὅτι μετανενοήκασιν ἐξ ὅλης καρδίας αὐτῶν· τῶν οὖν μετανοούντων εὐθὺς δοκεῖς τὰς ἁμαρτιας ἀφίεσθαι; οὐ παντελῶς· ἀλλὰ δεῖ τὸν μετανοοῦντα βασανίσαι τὴν ἑαυτοῦ ψυχὴν καὶ ταπεινοφρονῆσαι ἐν πάσῃ πράξει αὐτοῦ ἰσχυρῶς καὶ θλιβῆναι ἐν πάσαις θίψεσι ποικίλαις· καὶ ἐὰν ὑπενέγκῃ τὰς θλίψεις τὰς ἐπερχομένας αὐτῷ, πάντως σπλαγχνισθήσεται ὁ τὰ πάντα κτίσας καὶ ἐνδυναμώσας καὶ ἴασίν τινα δώσει αὐτῷ· [5]καὶ τοῦτο πάντως, ἐὰν ἴδῃ τὴν καρδίαν τοῦ μετανοοῦντος καθαρὰν ἀπὸ παντὸς πονηροῦ πράγματος. σοὶ δὲ συμφέρον ἐστὶ καὶ τῷ οἴκῳ σου νῦν θλιβῆναι. τί δέ σοι πολλὰ λέγω; θλιβῆναί σε δεῖ, καθὼς προσέταξεν ὁ ἄγγελος κυρίου ἐκεῖνος, ὁ παραδιδούς σε ἐμοί· καὶ τοῦτο εὐχαρίστει τῷ κυρίῳ, ὅτι ἄξιόν σε ἡγήσατο τοῦ προδηλῶσαί σοι τὴν θλῖψιν, ἵνα προγνοὺς αὐτὴν ὑπενέγκῃς ἰσχυρῶς. [6]λέγω αὐτῷ· Κύριε, σὺ μετ᾽ ἐμοῦ γίνου, καὶ δυνήσομαι πᾶσαν θλῖψιν ὑπενεγκεῖν. Ἐγώ, φησίν, ἔσομαι μετὰ σοῦ· ἐρωτήσω δέ καὶ τὸν ἄγγελον τὸν τιμωρητήν, ἵνα σε ἐλαφροτέρως θλίψῃ· ἀλλ᾽ ὀλίγον χρόνον θλιβήσῃ καὶ πάλιν ἀποκατασταθήσῃ εἰς τὸν οἶκόν σου. μόνον παράμεινον ταπεινοφρονῶν καὶ λειτουργῶν τῷ κυρίῳ ἐν πάσῃ καθαρᾷ καρδίᾳ, καὶ τὰ τέκνα σου καὶ ὁ οἶκός σου, καὶ πορεύου ἐν ταῖς ἐντολαῖς μου αἷς σοι ἐντέλλομαι, καὶ

affliction." [4] "But see, Sir," said I, "they have repented with all their heart." "I know," said he, "myself also, that they have repented with all their heart; do you think that the sins of those who repent are immediately forgiven? By no means; but he who repents must torture his own soul and be humble in all his deeds and be afflicted with many divers afflictions. And, if he endures the afflictions that come on him, then he who created all things, and gave them power, will have pity on him and will give him some healing; [5] and this whenever he sees that the heart of the penitent is clean from every evil deed. But it is good for you and for your house to suffer now. But why do I say much to you? You must suffer, even as that angel of the Lord, who handed you over to me, ordained. And give the Lord thanks for this; for, he deemed you worthy to show you the affliction beforehand, so that, in your foreknowledge, you may endure it with strength." [6] I said to him, "Sir, be with me and I shall be able to endure every affliction." "Yes," said he, "I will be with you, and I will also ask the angel of punishment to afflict you more lightly. But you shall be afflicted a little time and you shall be restored again to your house. Only continue humble and serving the Lord with a pure heart, both your children and your household, and walk in my commandments which I give you, and your repentance shall be able to be

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4 The word, εὐθὺς, follows the *Latin & Ethiopic MSS* and is not present in *Codex Athous*. Lightfoot lacks the final αὐτῷ.

5 The opening text, καὶ τοῦτο πάντως, ἐὰν ἴδῃ τὴν καρδίαν τοῦ μετανοοῦντος καθαρὰν, here follows the *Latin & Ethiopic MSS* (and Lake); *Codex Athous* (and Lightfoot) reads καὶ τοῦτο ὅταν [ὁ Θεὸς] τοῦ μετανοοῦντος καθαρὰν ἴδῃ τὴν καρδίαν.

6 Lightfoot adds εὐκόλως, in brackets, before δυνήσομαι.

δυνήσεταί σου ἡ μετάνοια ἰσχυρὰ καὶ καθαρὰ εἶναι· [7] καὶ ἐὰν ταύτας φυλάξῃς μετὰ τοῦ οἴκου σου, ἀποστήσεται πᾶσα θλῖψις ἀπὸ σοῦ· καὶ ἀπὸ πάντων δέ, φησίν, ἀποστήσεται θλῖψις. ὅσοι ἐὰν ἐν ταῖς ἐντολαῖς μου ταύταις πορευθῶσιν.

strong and pure. [7] And, if you keep these commandments with your family, then all afflictions shall depart from you. Yes," said he, "and affliction shall depart from all who walk in these my commandments."

[7] Lightfoot lacks *ἐν* before *ταῖς*.

Ποιμην 67 (Παραβολή η′ 1)

Παραβολή η′

1 Ἔδειξέ μοι ἰτέαν μεγάλην, σκεπάζουσαν πεδία καὶ ὄρη, καὶ ὑπὸ τὴν σκέπην τῆς ἰτέας πάντες ἐληλύθασιν οἱ κεκλημένοι ἐν ὀνόματι κυρίου. 2 εἱστήκει δὲ ἄγγελος κυρίου ἔνδοξος λίαν ὑψηλὸς παρὰ τὴν ἰτέαν, δρέπανον ἔχων μέγα, καὶ ἔκοπτε κλάδους ἀπὸ τῆς ἰτέας, καὶ ἐπεδίδου τῷ λαῷ τῷ σκεπαζομένῳ ὑπὸ τῆς ἰτέας· μικρὰ δὲ ῥαβδία ἐπεδίδου αὐτοῖς, ὡσεὶ πηχυαῖα. 3 μετὰ τὸ πάντας λαβεῖν τὰ ῥαβδία ἔθηκε τὸ δρέπανον ὁ ἄγγελος, καὶ τὸ δένδρον ἐκεῖνο ὑγιὲς ἦν, οἷον καὶ ἑωράκειν αὐτό. 4 ἐθαύμαζον δὲ ἐγὼ ἐν ἐμαυτῷ λέγων· Πῶς τοσούτων κλάδων κεκομμένων τὸ δένδρον ὑγιές ἐστι; λέγει μοι ὁ ποιμήν· Μὴ θαύμαζε, εἰ τὸ δένδρον τοῦτο ὑγιὲς ἔμεινε τοσούτων κλάδων κοπέντων· ἐὰν δέ, φησί, πάντα ἴδῃς, σοι δηλωθήσεται τὸ τί ἐστιν. 5 ὁ ἄγγελος ὁ ἐπιδεδωκὼς τῷ λαῷ τὰς ῥάβδους πάλιν ἀπῄτει αὐτούς· καὶ καθὼς ἔλαβον, οὕτω καὶ ἐκαλοῦντο πρὸς αὐτόν, καὶ εἷς ἕκαστος αὐτῶν ἀπεδίδου τὰς ῥάβδους. ἐλάμβανε δὲ ὁ ἄγγελος τοῦ κυρίου καὶ κατενόει αὐτάς. 6 παρά τινων ἐλάμβανε τὰς ῥάβδους ξηρὰς καὶ

THE SHEPHERD 67 (PARABLE 8-1)

The Eighth Parable

1 He showed me a great willow, covering plains and mountains; and, in the shade beneath the willow tree all had come who were called by the name of the Lord. 2 And, by the side of the willow, there stood an angel of the Lord, glorious and very tall, with a great sickle, and he kept cutting branches from the willow and gave them to the people who were in the shade of the willow, and he gave them little sticks about a cubit long. 3 After they had all taken the sticks, the angel put down the sickle and the tree was as sound as when I first saw it. 4 And I wondered, saying, "How is the tree sound, when so many branches have been cut off?" The shepherd said to me, "Do not wonder that this tree is sound, though so many branches have been cut off; but if you see everything, it will be made clear to you what it is." 5 The angel who gave the sticks to the people asked them back and, as they had received, so also they were called to him, and each gave back the sticks. And the angel of the Lord took them and looked at them. 6 From some, he

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SHEPHERD OF HERMAS 67

1 Lightfoot has *μεγάλην* in brackets and lacks the comma after the word.

2 Before *κυρίου* (*Κυρίου*), Lightfoot add *τοῦ*.

3 Lightfoot opens with *μετὰ* ***δὲ*** *τὸ πάντας*.

4 The words *λέγων ... ἐστι* are omitted by the *Latin MSS* and (probably) by the *Berlin Papyrus*. In place of *ἐὰν δέ, φησί*, here following the *Berlin Papyrus* (and Lake), *Codex Athous* (and Lightfoot) has *ἄφες δὲ ἕως*.

5 In place of *ἀπῄτει αὐτούς*, Lightfoot has *ἀπῄτει ἀπ᾽ αὐτῶν*.

6 Lightfoot ends the verse with *ἵστασθαι* in place of *ἱστάνεσθαι* (see #7).

βεβρωμένας ὡς ὑπὸ σητός· ἐκέλευσεν ὁ ἄγγελος τοὺς τὰς τοιαύτας ῥάβδους ἐπιδεδωκότας χωρὶς ἱστάνεσθαι. [7] ἕτεροι δὲ ἐπεδίδοσαν ξηράς, ἀλλ᾽ οὐκ ἦσαν βεβρωμέναι ὑπὸ σητός· καὶ τούτους ἐκέλευσε χωρὶς ἱστάνεσθαι. [8] ἕτεροι δὲ ἐπεδίδουν ἡμιξήρους· καὶ οὗτοι χωρὶς ἱστάνοντο. [9] ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν ἡμιξήρους καὶ σχισμὰς ἐχούσας· καὶ οὗτοι χωρὶς ἵσταντο. [10] ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν χλωρὰς καὶ σχισμὰς ἐχούσας· καὶ οὗτοι χωρὶς ἱστάνοντο. [11] ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους τὸ ἥμισυ ξηρὸν καὶ τὸ ἥμισυ μέρος χλωρόν· καὶ οὗτοι χωρὶς ἱστάνοντο. [12] ἕτεροι δὲ προσέφερον τὰς ῥάβδους αὐτῶν τὰ δύο μέρη τῆς ῥάβδου χλωρά, τὸ δὲ τρίτον ξηρόν· καὶ οὗτοι χωρὶς ἱστάνοντο. [13] ἕτεροι δὲ ἐπεδίδουν τὰ δύο μέρη ξηρά, τὸ δὲ τρίτον χλωρόν· καὶ οὗτοι χωρὶς ἱστάνοντο. [14] ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν παρὰ μικρὸν ὅλας χλωράς, ἐλάχιστον δὲ τῶν ῥάβδων αὐτῶν ξηρὸν ἦν, αὐτὸ τὸ ἄκρον· σχισμὰς δὲ εἶχον ἐν αὐταῖς· καὶ οὗτοι χωρὶς ἵσταντο. [15] ἑτέρων δὲ ἦν ἐλάχιστον χλωρόν, τὰ δὲ λοιπὰ τῶν ῥάβδων ξηρά· καὶ οὗτοι χωρὶς ἱστάνοντο.

received the sticks withered and, as it were, moth-eaten. The angel commanded those who gave up such sticks to stand apart. [7] And others gave up withered sticks, but they were not moth-eaten, and these he commanded to stand apart. [8] And others gave up sticks half withered, and these also stood apart. [9] And others gave up their sticks half withered and with cracks, and these also stood apart. [10] And others gave up their sticks green and having cracks, and these also stood apart. [11] And others gave up their sticks half withered and half green, and these also stood apart. [12] And others brought up two thirds of their sticks green, and one third of them withered, and these also stood apart. [13] And others gave up two-thirds withered, and one-third green, and these also stood apart. [14] And others gave up their sticks almost wholly green, but a very small portion of their sticks was withered, just the tips, and they had cracks in them, and these also stood apart. [15] And of those of the others, there was a very small portion green and the rest of the sticks were withered, and these also stood apart. [16] And

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7 In place of *ἱστάνεσθαι*, here following the *Berlin Papyrus* (and Lake), *Codex Athous* (and Lightfoot) has *ἵστασθαι*.

8 Lightfoot ends the verse with *ἵστασθαι* in place of *ἱστάνεσθαι* (see #7).

9 Throughout this section, Lake has '*dry*' or '*dried*' in place of '*withered*'.

10 This verse is not present in *Codex Athous* and the *Vulgata*; Lightfoot surrounds it with vertical bars.

11 The word, *μέρος*, here following the *Berlin Papyrus*, is omitted by *Codex Athous* (and Lightfoot).

12 Lightfoot ends with *ἵσταντο* in place of *ἱστάνοντο* (cf. #8).

13 Lightfoot ends with *ἵσταντο* in place of *ἱστάνοντο* (cf. #8).

14 Both Lake and Lightfoot ends this verse with *ἵσταντο*.

15 Lightfoot ends with *ἵσταντο* in place of *ἱστάνοντο* (cf. #8).

16 Lightfoot ends with *ἵσταντο* in place of *ἱστάνοντο* (cf. #8).

16 ἕτεροι δὲ ἤρχοντο τὰς ῥάβδους χλωρὰς φέροντες ὡς ἔλαβον παρὰ τοῦ ἀγγέλου· τὸ δὲ πλεῖον μέρος τοῦ ὄχλου τοιαύτας ῥάβδους ἐπεδίδουν. ὁ δὲ ἄγγελος ἐπὶ τούτοις ἐχάρη λίαν· καὶ οὗτοι χωρὶς ἱστάνοντο. 17 ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν χλωρὰς καὶ παραφυάδας ἐχούσας· καὶ οὗτοι χωρὶς ἵσταντο· καὶ ἐπὶ τούτοις ὁ ἄγγελος λίαν ἐχάρη. 18 ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν χλωρὰς καὶ παραφυάδας ἐχούσας· αἱ δὲ παραφυάδες αὐτῶν ὡσεὶ καρπόν τινα εἶχον· καὶ λίαν ἱλαροὶ ἦσαν οἱ ἄνθρωποι ἐκεῖνοι, ὧν αἱ ῥάβδοι τοιαῦται εὑρέθησαν. καὶ ὁ ἄγγελος ἐπὶ τούτοις ἠγαλλιᾶτο, καὶ ὁ ποιμὴν λίαν ἱλαρὸς ἦν ἐπὶ τούτοις.

others came, bearing their sticks green, as they had received them from the angel, and the greater part of the multitude gave their sticks in this state; and the angel rejoiced exceedingly over these, and these also stood apart. 17 And others gave up their sticks green and with shoots, and these also stood apart; and, over these also, the angel rejoiced exceedingly. 18 And others gave up their sticks green and with shoots; and the shoots had, as it were, a kind of fruit. And those men whose sticks were found in this state were exceedingly joyful; and the angel rejoiced over them and the shepherd was exceedingly joyful over them.

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17 *Codex Athous* lacks this verse, here retranslated from the *Latin & Ethiopic MSS*.

18 Lightfoot surrounds the text from *καὶ οὗτοι* (v. 17) to *παραφυάδας ἐχούσας* with vertical bars.

Ποιμην 68 (Παραβολή η′ 2)

[1] *Ἐκέλευσε δὲ ὁ ἄγγελος κυρίου στεφάνους ἐνεχθῆναι. καὶ ἐνέχθησαν στέφανοι ὡσεὶ ἐκ φοινίκων γεγονότες, καὶ ἐστεφάνωσε τοὺς ἄνδρας τοὺς ἐπιδεδωκότας τὰς ῥάβδους τὰς ἐχούσας τὰς παραφυάδας καὶ καρπόν τινα καὶ ἀπέλυσεν αὐτοὺς εἰς τὸν πύργον.* [2] *καὶ τοὺς ἄλλους δὲ ἀπέστειλεν εἰς τὸν πύργον, τοὺς τὰς ῥάβδους τὰς χλωρὰς ἐπιδεδωκότας καὶ παραφυάδας ἐχούσας, καρπὸν δὲ μὴ ἐχούσας τὰς παραφυάδας, δοὺς αὐτοῖς σφραγῖδας.* [3] *ἱματισμὸν δὲ τὸν αὐτὸν πάντες εἶχον λευκὸν ὡσεὶ χιόνα, οἱ πορευόμενοι εἰς τὸν πύργον.* [4] *καὶ τοὺς τὰς ῥάβδους ἐπιδεδωκότας χλωρὰς ὡς ἔλαβον ἀπέλυσε, δοὺς αὐτοῖς ἱματισμὸν καὶ σφραγῖδας.* [5] *μετὰ τὸ ταῦτα τελέσαι τὸν ἄγγελον λέγει τῷ ποιμένι· Ἐγὼ ὑπάγω· σὺ δὲ τούτους ἀπολύσεις εἰς τὰ τείχη, καθὼς ἄξιός ἐστί τις κατοικεῖν. κατανόησον δὲ τὰς ῥάβδους αὐτῶν ἐπιμελῶς καὶ οὕτως ἀπόλυσον· ἐπιμελῶς δὲ κατανόησον. βλέπε, μή τίς σε παρέλθῃ, φησίν, ἐὰν δὲ τίς σε παρέλθῃ, ἐγὼ αὐτοὺς ἐπὶ τὸ θυσιαστήριον δοκιμάσω. ταῦτα εἰπὼν τῷ ποιμένι ἀπῆλθε.* [6] *καὶ μετὰ τὸ ἀπελθεῖν τὸν ἄγγελον λέγει μοι ὁ ποιμήν· Λάβωμεν πάντων τὰς ῥάβδους καὶ φυτεύσωμεν αὐτάς, εἴ τινες ἐξ αὐτῶν δυνήσονται ζῆσαι. λέγω*

THE SHEPHERD 68 (PARABLE 8-2)

[1] And the angel of the Lord commanded crowns to be brought; and crowns were brought, made, as it were, of palm leaves; and he crowned the men who had given up their sticks with shoots and some fruit and sent them away into the tower. [2] And he sent also the others into the tower who gave up their sticks green and with shoots, but the shoots without fruit; and he gave them seals. [3] And all who went into the tower had the same clothes, white as snow. [4] And he sent away those who had given up their sticks green, as they had received them, and gave them clothes and seals. [5] When the angel had finished this, he said to the shepherd, "I go away but you shall send these within the walls, according as any is worthy to dwell. But consider their sticks carefully and thus let them go; but look carefully. See to it that none pass you," he said, "but if any pass you, I will test them at the altar." When he had said this to the shepherd, he left. [6] And, after the angel had left, the shepherd said to me, "Let us take the sticks of all and plant them, to see if some can live." I said to him, "Sir, how

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SHEPHERD OF HERMAS 68

1 Lightfoot adds a comma after *καρπόν τινα*.
2 Lightfoot ends the verse, "*and he set a seal upon them*."
3 Lightfoot lacks the comma after *χιόνα*.
4 After *ἱματισμὸν*, Lightfoot adds *λευκὸν* ('*white*') in brackets.
5 Lightfoot adds a comma after *ἐπιμελῶς*.
6 Lake has '*dry*' in place of '*withered*'.

αὐτῷ· Κύριε, τὰ ξηρὰ ταῦτα πῶς δύνανται ζῆσαι; [7] ἀποκριθείς μοι λέγει· Τὸ δένδρον τοῦτο ἰτέα ἐστὶ καὶ φιλόζωον τὸ γένος· ἐὰν οὖν φυτευθῶσι καὶ μικρὰν ἰκμάδα λαμβάνωσιν αἱ ῥάβδοι, ζήσονται πολλαὶ ἐξ αὐτῶν· εἶτα δὲ πειράσωμεν καὶ ὕδωρ αὐταῖς παραχέειν. ἐάν τις αὐτῶν δυνηθῇ ζῆσαι, συγχαρήσομαι αὐταῖς· ἐὰν δὲ μὴ ζήσῃ, οὐχ εὑρεθήσομαι ἐγὼ ἀμελής. [8] ἐκέλευσε δέ μοι ὁ ποιμὴν καλέσαι, καθώς τις αὐτῶν ἐστάθη. ἦλθον τάγματα τάγματα καὶ ἐπεδίδουν τὰς ῥάβδους τῷ ποιμένι· ἐλάμβανε δὲ ὁ ποιμὴν τὰς ῥάβδους καὶ κατὰ τάγματα ἐφύτευσεν αὐτὰς καὶ μετὰ τὸ φυτεῦσαι ὕδωρ αὐταῖς πολὺ παρέχεεν, ὥστε ἀπὸ τοῦ ὕδατος μὴ φαίνεσθαι τὰς ῥάβδους. [9] καὶ μετὰ τὸ ποτίσαι αὐτὸν τὰς ῥάβδους λέγει μοι· Ἄγωμεν καὶ μετ᾽ ὀλίγας ἡμέρας ἐπανέλθωμεν καὶ ἐπισκεψώμεθα τὰς ῥάβδους πάσας· ὁ γὰρ κτίσας τὸ δένδρον τοῦτο θέλει πάντας ζῆν τοὺς λαβόντας ἐκ τοῦ δένδρου τούτου κλάδους. ἐλπίζω δὲ κἀγώ, ὅτι λαβόντα τὰ ῥαβδία ταῦτα ἰκμάδα καὶ ποτισθέντα ὕδατι ζήσονται τὸ πλεῖστον μέρος αὐτῶν.

can these withered things live?" [7] He answered me, and said, "This tree is a willow, a species tenacious of life. So, if the sticks are planted and receive a little moisture, many will live; but next we must try them and water them. If any of them can live, I shall rejoice with them; and, if they do not live, I shall not be found careless." [8] And the shepherd ordered me to call each as they stood. They came, rank by rank, and gave their sticks to the shepherd. And the shepherd took the sticks and planted them in rows and, after planting them, poured much water over them, so the sticks could not be seen for the water. [9] And, after he had watered the sticks, he said to me, "Let us go and come back after a few days, and visit all the sticks; for, he who created this tree wishes all to live who received branches from this tree. And I too have hope for these sticks that have received moisture and been watered, that most of them will live."

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7 Lightfoot has *αὐτῇ* in place of *αὐταῖς* after *συγχαρήσομαι*.

8 Lightfoot lacks the comma after *καλέσαι*.

9 *Codex Athous* lacks *Ἄγωμεν*, here following the *Latin & Ethiopic MSS*.

Ποιμην 69 (Παραβολή η′ 3)

[1] Λέγω αὐτῷ· Κύριε, τὸ δένδρον τοῦτο γνώρισόν μοι τί ἐστιν· ἀποροῦμαι γὰρ περὶ αὐτοῦ, ὅτι τοσούτων κλάδων κοπέντων ὑγιές ἐστι τὸ δένδρον καὶ οὐδὲν φαίνεται κεκομμένον ἀπ᾽ αὐτοῦ· ἐν τούτῳ οὖν ἀποροῦμαι. [2] Ἄκουε, φησί· τὸ δένδρον τοῦτο τὸ μέγα τὸ σκεπάζον πεδία καὶ ὄρη καὶ πᾶσαν τὴν γῆν νόμος θεοῦ ἐστιν ὁ δοθεὶς εἰς ὅλον τὸν κόσμον· ὁ δὲ νόμος οὗτος υἱὸς θεοῦ ἐστι κηρυχθεὶς εἰς τὰ πέρατα τῆς γῆς· οἱ δὲ ὑπὸ τὴν σκέπην λαοὶ ὄντες οἱ ἀκούσαντες τοῦ κηρύγματος καὶ πιστεύσαντες εἰς αὐτόν· [3] ὁ δὲ ἄγγελος ὁ μέγας καὶ ἔνδοξος Μιχαὴλ ὁ ἔχων τὴν ἐξουσίαν τούτου τοῦ λαοῦ καὶ διακυβερνῶν αὐτούς· οὗτος γάρ ἐστιν ὁ διδοὺς αὐτοῖς τὸν νόμον εἰς τὰς καρδίας τῶν πιστευόντων· ἐπισκέπτεται οὖν αὐτούς, οἷς ἔδωκεν, εἰ ἄρα τετηρήκασιν αὐτόν. [4] βλέπεις δὲ ἑνὸς ἑκάστου τὰς ῥάβδους· αἱ γὰρ ῥάβδοι ὁ νόμος ἐστί. βλέπεις οὖν πολλὰς ῥάβδους ἠχρειωμένας, γνώσῃ δὲ αὐτοὺς πάντας τοὺς μὴ τηρήσαντας τὸν νόμον· καὶ ὄψει ἑνὸς ἑκάστου τὴν κατοικίαν. [5] λέγω αὐτῷ· Κύριε, διατί οὓς μὲν ἀπέλυσεν εἰς τὸν πύργον, οὓς δὲ σοὶ κατέλειψεν; Ὅσοι, φησί, παρέβησαν τὸν νόμον, ὃν ἔλαβον παρ᾽ αὐτοῦ, εἰς τὴν ἐμὴν ἐξουσίαν

THE SHEPHERD 69 (PARABLE 8-3)

[1] I said to him, "Sir, tell me what this tree is. For, I am perplexed about it, that although so many branches have been cut off, the tree is healthy and nothing seems to have been cut from it; I am perplexed at this." [2] "Listen," said he, "this great tree, which covers plains and mountains and all the earth, is God's law that was given to all the world. And this law is God's son preached to the ends of the earth. And those who are under its shade are nations that have heard the preaching and have believed in it. [3] And the great and glorious angel is Michael, who has power over this people and governs them; for, this is he who put the law into the hearts of those who believe. Therefore, he looks after those to whom he gave it to see if they have really kept it. [4] But see the sticks of each; for, the sticks are the law. So, you see that many sticks have been made useless and you will understand that they are all the men who have not observed the law; and you will see the dwelling of each one of them." [5] I said to him, "Sir, why did he send some into the tower and left some to you?" "All those who have transgressed against the law, which they received from him, he left

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SHEPHERD OF HERMAS 69

1 In place of '*healthy*', Lightfoot has '*sound*'.

2 Lightfoot adds commas after *τὴν γῆν* and *λαοὶ ὄντες*.

3 The *αὐτούς* after *διακυβερνῶν* is omitted by *Codex Athous* (and by Lightfoot). Note that, in Parable 9, this 'angel' is the Son of God; this, together with the identification of the Son with the Spirit in Parable 9:1 (cf. Parable 5:5) makes it very hard to reconstruct the Christology of Hermas.

4 Lightfoot has a comma in place of the *ano teleia* after *νόμον*.

5 Lightfoot lacks the comma after *νόμον*.

κατέλιπεν αὐτοὺς εἰς μετάνοιαν· ὅσοι δὲ ἤδη εὐηρέστησαν τῷ νόμῳ καὶ τετηρήκασιν αὐτόν, ὑπὸ τὴν ἰδίαν ἐξουσίαν ἔχει αὐτούς. [6] Τίνες οὖν, φημί, κύριε, εἰσὶν οἱ ἐστεφανωμένοι καὶ εἰς τὸν πύργον ὑπάγοντες; Ὅσοι, φησίν, ἀντεπάλαισαν τῷ διαβόλῳ καὶ ἐνίκησαν αὐτόν, ἐστεφανωμένοι εἰσίν· οὗτοί εἰσιν οἱ ὑπὲρ τοῦ νόμου παθόντες· [7] οἱ δὲ ἕτεροι καὶ αὐτοὶ χλωρὰς τὰς ῥάβδους ἐπιδεδωκότες καὶ παραφυάδας ἐχούσας, καρπὸν δὲ μὴ ἐχούσας οἱ ὑπὲρ τοῦ νόμου θλιβέντες, μὴ παθόντες δὲ μηδὲ ἀρνησάμενοι τὸν νόμον αὐτῶν. [8] οἱ δὲ χλωρὰς ἐπιδεδωκότες, οἵας ἔλαβον, σεμνοὶ καὶ δίκαιοι καὶ λίαν πορευθέντες ἐν καθαρᾷ καρδίᾳ καὶ τὰς ἐντολὰς κυρίου πεφυλακότες. τὰ δὲ λοιπὰ γνώσῃ, ὅταν κατανοήσω τὰς ῥάβδους ταύτας τὰς πεφυτευμένας καὶ πεποτισμένας.

to my authority for repentance. But as many as were already pleased with the law and observed it, he keeps them under his own authority." [6] "Who then, Sir," said I, "are they who were crowned and went into the tower?" "All those," said he, "who wrestled with the devil and conquered him, have been crowned. These suffered for the law. [7] And the others who also gave up their sticks green and having buds, but without fruit, are they who were persecuted for the law, but did not suffer, and did not deny their law. [8] And those who gave them up green, as they received them, are holy and righteous and have walked far with a pure heart and have kept the commandments of the Lord. And the rest you will know, when I look at these sticks that have been planted and watered."

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6 Lightfoot encloses *Ὅσοι ... εἰσίν* in brackets: the text is retranslated from the Latin.

7 Here, '*suffered*' means a death of martyrdom and '*the law*' means the Christian rule of life, not (as in the NT) the Jewish Law.

8 Throughout his work, Lightfoot capitalizes *Κυρίου* and its derivative forms, when the title is used of God.

Ποιμην 70 (Παραβολή η′ 4)

1 Καὶ μετὰ ἡμέρας ὀλίγας ἤλθομεν εἰς τὸν τόπον, καὶ ἐκάθισεν ὁ ποιμὴν εἰς τὸν τόπον τοῦ ἀγγέλου, κἀγὼ παρεστάθην αὐτῷ. καὶ λέγει μοι· Περίζωσαι ὠμόλινον καὶ διακόνει μοι. περιεζωσάμην ὠμόλινον ἐκ σάκκου γεγονὸς καθαρόν. 2 ἰδὼν δέ με περιεζωσμένον καὶ ἕτοιμον ὄντα τοῦ διακονεῖν αὐτῷ, Κάλει, φησί, τοὺς ἄνδρας, ὧν εἰσὶν αἱ ῥάβδοι πεφυτευμέναι, κατὰ τὸ τάγμα, ὥς τις ἔδωκε τὰς ῥάβδους. καὶ ἀπῆλθον εἰς τὸ πεδίον καὶ ἐκάλεσα πάντας· καὶ ἔστησαν πάντες τάγματα τάγματα. 3 λέγει αὐτοῖς· Ἕκαστος τὰς ἰδίας ῥάβδους ἐκτιλάτω καὶ φερέτω πρός με. 4 πρῶτοι ἐπέδωκαν οἱ τὰς ξηρὰς καὶ κεκομμένας ἐσχηκότες, καὶ ὡς αὗται εὑρέθησαν ξηραὶ καὶ κεκομμέναι, ἐκέλευσεν αὐτοὺς χωρὶς σταθῆν αἱ. 5 εἶτα ἐπέδωκαν οἱ τὰς ξηρὰς καὶ μὴ κεκομμένας ἔχοντες· τινὲς δὲ ἐξ αὐτῶν ἐπέδωκαν τὰς ῥάβδους χλωράς, τινὲς δὲ ξηρὰς καὶ κεκομμένας ὡς ὑπὸ σητός. τοὺς ἐπιδεδωκότας οὖν χλωρὰς ἐκέλευσε χωρὶς σταθῆναι, τοὺς δὲ ξηρὰς καὶ κεκομμένας ἐπιδεδωκότας ἐκέλευσε μετὰ τῶν πρώτων σταθῆναι. 6 εἶτα ἐπέδωκαν οἱ τὰς ἡμιξήρους καὶ σχισμὰς ἐχούσας· καὶ πολλοὶ

THE SHEPHERD 70 (PARABLE 8-4)

1 And, after a few days, he came to the place and the shepherd sat in the place of the angel; and I stood by him and he said to me, "Gird yourself with a towel and serve me." And I girded myself with a clean towel made of sackcloth. 2 And, when he saw me girded and ready to serve him, he said, "Call the men whose sticks have been planted, according to the order in which each gave his stick." And I went into the plain and called them all, and they all stood in their stations. 3 And he said to them, "Let each pull out his own stick and bring it to me." 4 And they first gave them up who had had them withered and cut, and they were found to be still withered and cut, and he commanded them to stand apart. 5 Then they gave them up who had them withered, but not cut, and some of them gave up their sticks green and some withered and cut as it were by moth. Those then who gave them up green he commanded to stand apart, and those who had given them up withered and cut he commanded to stand with the first ones. 6 Then those gave them up who had them half withered and

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SHEPHERD OF HERMAS 70

1 *Codex Athous* lacks the text, *καὶ διακόνει ... ὠμόλινον* and Lightfoot surrounds it with vertical bars. The exact meaning of *ὠμόλινον* is apparently 'made of undressed flax' but it came to mean merely a towel.

2 The ending of the verse, *τάγματα τάγματα*, here follows Lake (who has emended it in accordance with Parable 8 2:8); *Codex Athous* reads *πάντα τὰ τάγματα* and Lightfoot has *κατὰ τὰ τάγματα*.

3 In place of '*pull out his own stick*', Lightfoot has '*pluck out his own rod*'.

4 At the end of the verse, Lightfoot has *σταθῆναι* in place of *σταθῆν αἱ*.

5 Throughout this chapter, Lake has '*dry*' in place of '*withered*'.

6 The last sentence must mean some were sent back to their original place, others were moved aside; but the text is obscure and probably corrupt.

ἐξ αὐτῶν χλωρὰς ἐπέδωκαν καὶ μὴ ἐχούσας σχισμάς· τινὲς δὲ χλωρὰς καὶ παραφυάδας ἐχούσας καὶ εἰς τὰς παραφυάδας καρπούς, οἵους εἶχον οἱ εἰς τὸν πύργον πορευθέντες ἐστεφανωμένοι. τινὲς δὲ ἐπέδωκαν ξηρὰς καὶ βεβρωμένας, τινὲς δὲ ξηρὰς καὶ ἀβρώτους, τινὲς δὲ οἷαι ἦσαν ἡμίξηροι καὶ σχισμὰς ἔχουσαι. ἐκέλευσεν αὐτοὺς ἕνα ἕκαστον χωρὶς σταθῆναι, τοὺς μὲν πρὸς τὰ ἴδια τάγματα, τοὺς δὲ χωρίς.

cracked, and many of them gave them up green and without cracks, and some green and with buds, and with fruit on the buds, as those had had who had gone crowned into the tower. But some gave them up dry and moth-eaten, and some dry but not eaten, and some remained half withered and with cracks. And he commanded each of them to stand apart, some in their own station and some apart.

Ποιμην 71 (Παραβολή η′ 5)

[1] Εἶτα ἐπεδίδουν οἱ τὰς ῥάβδους χλωρὰς μὲν ἔχοντες, σχισμὰς δὲ ἐχούσας· οὗτοι πάντες χλωρὰς ἐπέδωκαν καὶ ἔστησαν εἰς τὸ ἴδιον τάγμα. ἐχάρη δὲ ὁ ποιμὴν ἐπὶ τούτοις, ὅτι πάντες ἠλλοιώθησαν καὶ ἀπέθεντο τὰς σχισμὰς αὐτῶν. [2] ἐπέδωκαν δὲ καὶ οἱ τὸ ἥμισυ χλωρόν, τὸ δὲ ἥμισυ ξηρὸν ἔχοντες· τινῶν οὖν εὑρέθησαν αἱ ῥάβδοι ὁλοτελῶς χλωραί, τινῶν ἡμίξηροι, τινῶν ξηραὶ καὶ βεβρωμέναι, τινῶν δὲ χλωραὶ καὶ παραφυάδας ἔχουσαι· οὗτοι πάντες ἀπελύθησαν ἕκαστος πρὸς τὸ τάγμα αὐτοῦ. [3] εἶτα ἐπέδωκαν οἱ τὰ δύο μέρη χλωρὰ ἔχοντες, τὸ δὲ τρίτον ξηρόν. πολλοὶ ἐξ αὐτῶν χλωρὰς ἐπέδωκαν, πολλοὶ δὲ ἡμιξήρους, ἕτεροι δὲ ξηρὰς καὶ βεβρωμένας· οὗτοι πάντες ἔστησαν εἰς τὸ ἴδιον τάγμα. [4] εἶτα ἐπέδωκαν οἱ τὰ δύο μέρη ξηρὰ ἔχοντες, τὸ δὲ τρίτον χλωρόν· πολλοὶ ἐξ αὐτῶν ἡμιξήρους ἐπέδωκαν, τινὲς δὲ ξηρὰς καὶ βεβρωμένας, ἕτεροι δὲ ἡμιξήρους, καὶ σχισμὰς ἐχούσας, ὀλίγοι δὲ χλωράς· οὗτοι πάντες ἔστησαν εἰς τὸ ἴδιον τάγμα. [5] ἐπέδωκαν δὲ οἱ τὰς ῥάβδους αὐτῶν χλωρὰς ἐσχηκότες, ἐλάχιστον δὲ ξηρὸν καὶ σχισμὰς ἐχούσας· ἐκ τούτων τινὲς χλωρὰς ἐπέδωκαν, τινὲς δὲ χλωρὰς καὶ παραφυάδας· ἀπῆλθον καὶ οὗτοι εἰς τὸ τάγμα

THE SHEPHERD 71 (PARABLE 8-5)

[1] Next, those gave up their sticks who had had them green but with cracks, and these all gave them up green and stood in their own station. And the shepherd rejoiced over these that all were changed and had lost their cracks. [2] And those also gave them up who had had them half green and half withered. The sticks of some of them were found quite green, of some half withered, of some withered and moth-eaten, but of some green and with shoots. All these were sent each to his own station. [3] Next, those gave them up who had two thirds green and one third withered; many of them gave them up green, but many half withered, and others dry and moth-eaten; these all stood in their own station. [4] Next, they gave them up who had had two-thirds withered, and one-third green. Many of them gave them up half- withered, and some withered and moth-eaten and others half withered and with cracks, and a few green. These all stood in their own station. [5] And those gave up their sticks who had had them green, but a very little withered and with cracks. Of these some gave them up green, and some green and with shoots. These also went away to their own

SHEPHERD OF HERMAS 71

1 Lightfoot adds a comma after *ἐπέδωκαν*.

2 Throughout this chapter, Lake has '*dry*' in place of '*withered*'.

3 Throughout this chapter, Lightfoot has '*his company*' in place of '*his own station*'.

4 *Codex Athous* lacks this verse and Lightfoot encloses it within vertical bars; the text has been retranslated from the *Latin & Ethiopic MSS*.

5 *Codex Athous* lacks *ξηρὸν*, here following the *Latin & Ethiopic MSS*; Lightfoot has the word in brackets. After *παραφυάδας*, Lightfoot adds *ἐχούσας*.

αὐτῶν. [6] εἶτα ἐπέδωκαν οἱ ἐλάχιστον ἔχοντες χλωρόν, τὰ δὲ λοιπὰ μέρη ξηρά· τούτων αἱ ῥάβδοι εὑρέθησαν τὸ πλεῖστον μέρος χλωραὶ καὶ παραφυάδας ἔχουσαι καὶ καρπὸν ἐν ταῖς παραφυάσι, καὶ ἕτεραι χλωραὶ ὅλαι. ἐπὶ ταύταις ταῖς ῥάβδοις ἐχάρη ὁ ποιμὴν λίαν μεγάλως, ὅτι οὕτως εὑρέθησαν. ἀπῆλθον δὲ οὗτοι ἕκαστος εἰς τὸ ἴδιον τάγμα.

station. [6] Next, those gave them up who had had a very little green but the rest withered. Of these the sticks were found, for the greatest part, green and with shoots, and fruit on the shoots, and others quite green. Over these sticks, the shepherd rejoiced greatly because they were found thus. And these went away each to his own station.

[6] Lightfoot has μεγάλως in brackets.

Ποιμην 72 (Παραβολή η′ 6)

[1] Μετὰ τὸ πάντων κατανοῆσαι τὰς ῥάβδους τὸν ποιμένα λέγει μοι· Εἶπόν σοι, ὅτι τὸ δένδρον τοῦτο φιλόζωόν ἐστι. βλέπεις, φησί, πόσοι μετενόησαν καὶ ἐσώθησαν; Βλέπω, φημί, κύριε. Ἵνα ἴδῃς, φησί, τὴν πολυευσπλαγχνίαν τοῦ κυρίου, ὅτι μεγάλη καὶ ἔνδοξός ἐστι, καὶ ἔδωκε πνεῦμα τοῖς ἀξίοις οὖσι μετανοίας. [2] Διατί οὖν, φημί, κύριε, πάντες οὐ μετενόησαν; Ὧν εἶδε, φησί, τὴν καρδίαν μέλλουσαν καθαρὰν γενέσθαι καὶ δουλεύειν αὐτῷ ἐξ ὅλης καρδίας, τούτοις ἔδωκε τὴν μετάνοιαν· ὧν δὲ εἶδε τὴν δολιότητα καὶ πονηρίαν, μελλόντων ἐν ὑποκρίσει μετανοεῖν, ἐκείνοις οὐκ ἔδωκε μετάνοιαν, μήποτε πάλιν βεβηλώσωσι τὸ ὄνομα αὐτοῦ. [3] λέγω αὐτῷ· Κύριε, νῦν οὖν μοι δήλωσον τοὺς τὰς ῥάβδους ἐπιδεδωκότας, ποταπός τις αὐτῶν ἐστί, καὶ τὴν τούτων κατοικίαν, ἵνα ἀκούσαντες οἱ πιστεύσαντες καὶ εἰληφότες τὴν σφραγῖδα καὶ τεθλακότες αὐτὴν καὶ μὴ τηρήσαντες ὑγιῆ, ἐπιγνόντες τὰ ἑαυτῶν ἔργα μενανοήσωσι, λαβόντες ὑπὸ σοῦ σφραγῖδα, καὶ δοξάσωσι τὸν κύριον, ὅτι ἐσπλαγχνίσθη ἐπ' αὐτοὺς καὶ ἀπέστειλέ σε τοῦ ἀνακαινίσαι τὰ πνεύματα αὐτῶν. [4] Ἄκουε, φησίν· ὧν αἱ ῥάβδοι ξηραὶ καὶ βεβρωμέναι ὑπὸ σητὸς εὑρέθησαν, οὗτοί εἰσιν οἱ ἀποστάται καὶ προδόται τῆς ἐκκλησίας καὶ βλασφημήσαντες ἐν ταῖς ἁμαρτίαις

THE SHEPHERD 72 (PARABLE 8-6)

[1] After the shepherd had looked at all their sticks, he said to me, "I told you that this tree is tenacious of life. Do you see," said he, "how many have repented and been saved?" "Yes, Sir," said I, "I see it." "See then," said he, "the mercy of the Lord, that it is great and glorious and he has given his spirit to those worthy of repentance." [2] "Why then, Sir," said I, "did they not all repent?" "He gave repentance to those," said he, "whose heart he saw about to become pure and would serve him with all their heart. But, those in whom he saw guile and wickedness, that they would repent with hypocrisy, to them he gave no repentance, lest they should again defile his name." [3] I said to him, "Sir, now therefore, explain to me those who have given up their sticks, what is the character of each of them and their dwelling, that when those hear who have believed and have received the seal, and have broken it, and have not kept it whole, they may recognize their own deeds, and repent, and receive a seal from you and glorify the Lord, that he had compassion on them, and sent you to renew their spirits." [4] "Listen," said he, "those whose sticks are withered and were found moth-eaten are the apostates and the betrayers of the Church, and blasphemers of the Lord in their sins; and,

SHEPHERD OF HERMAS 72

1 Lightfoot has the words, *τὸν ποιμένα*, in brackets.

2 In place of '*guile*', Lightfoot has '*craftiness*'.

3 Lightfoot has a comma in place of the full stop after *ἐστί*.

4 Throughout his work, Lightfoot capitalizes *Κύριον*, when the title is used of God.

αὐτῶν τὸν κύριον, ἔτι δὲ καὶ ἐπαισχυνθεντες τὸ ὄνομα κυρίου τὸ ἐπικληθὲν ἐπ᾽ αὐτούς. οὗτοι οὖν εἰς τέλος ἀπώλοντο τῷ θεῷ. βλέπεις δέ, ὅτι οὐδὲ εἷς αὐτῶν μετενόησε, καίπερ ἀκούσαντες τὰ ῥήματα, ἃ ἐλάλησας αὐτοῖς, ἅ σοι ἐνετειλάμην· ἀπὸ τῶν τοιούτων ἡ ζωὴ ἀπέστη. [5] οἱ δὲ τὰς ξηρὰς καὶ ἀσήπτους ἐπιδεδωκότες, καὶ οὗτοι ἐγγὺς αὐτῶν· ἦσαν γὰρ ὑποκριταὶ καὶ διδαχὰς ξένας εἰσφέροντες καὶ ἐκστρέφοντες τοὺς δούλους τοῦ θεοῦ, μάλιστα δὲ τοὺς ἡμαρτηκότας, μὴ ἀφιέντες μετανοεῖν αὐτούς, ἀλλὰ ταῖς διδαχαῖς ταῖς μωραῖς πείθοντες αὐτούς. οὗτοι οὖν ἔχουσιν ἐλπίδα τοῦ μετανοῆσαι. [6] βλέπεις δὲ πολλοὺς ἐξ αὐτῶν καὶ μετανενοηκότας, ἀφ᾽ ἧς ἐλάλησα αὐτοῖς τὰς ἐντολάς μου· καὶ ἔτι μετανοήσουσιν. ὅσοι δὲ οὐ μετανοήσουσιν, ἀπώλεσαν τὴν ζωὴν αὐτῶν. ὅσοι δὲ μετενόησαν ἐξ αὐτῶν, ἀγαθοὶ ἐγένοντο, καὶ ἐγένετο ἡ κατοικία αὐτῶν εἰς τὰ τείχη τὰ πρῶτα· τινὲς δὲ καὶ εἰς τὸν πύργον ἀνέβησαν. βλέπεις οὖν, φησίν, ὅτι ἡ μετάνοια τῶν ἁμαρτιῶν ζωὴν ἔχει, τὸ δὲ μὴ μετανοῆσαι θάνατον.

moreover, they were ashamed of the name of the Lord which was called over them. These then have finally perished to God. And you see that not even one of them repented, although they heard the words which you spoke to them, which I commanded you; from such life is departed. [5] And those who gave up their sticks withered and not moth-eaten, these are also near them; for, they were hypocrites and introduced strange doctrines and corrupted the servants of God, and especially those who have sinned, not suffering them to repent but persuading them with their foolish doctrines. These, then, have hope of repentance. [6] And you see that many of them have indeed repented since I told them my commandments; and they shall still repent. But as many as shall not repent have lost their lives. However, as many of them as repented became good and their dwelling was within the first walls, and some of them even went up into the tower. You see then," said he, "that repentance of sins brings life, but not to repent brings death.

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5 Throughout his work, Lightfoot capitalizes *Θεοῦ*, and its various derivative forms.

6 In place of *ἐλάλησα*, here following *Codex Athous* (and Lake), the *Latin MSS* (and Lightfoot) read *ἐλάλησας*.

Ποιμην 73 (Παραβολή η′ 7)

[1]Ὅσοι δὲ ἡμιξήρους ἐπέδωκαν καὶ ἐν αὐταῖς σχισμὰς εἶχον, ἄκουε καὶ περὶ αὐτῶν. ὅσων ἦσαν αἱ ῥάβδοι ἡμίξηροι, δίψυχοί εἰσιν· οὔτε γὰρ ζῶσιν οὔτε τεθνήκασιν. [2]οἱ δὲ ἡμιξήρους ἔχοντες καὶ ἐν αὐταῖς σχισμάς, οὗτοι καὶ δίψυχοι καὶ κατάλαλοί εἰσι καὶ μηδέποτε εἰρηνεύοντες εἰς ἑαυτούς, ἀλλὰ διχοστατοῦντες πάντοτε. ἀλλὰ καὶ τούτοις, φησίν, ἐπίκειται μετάνοια. βλέπεις, φησί, τινὰς ἐξ αὐτῶν μετανενοηκότας. καὶ ἔτι, φησίν, ἐστὶν ἐν αὐτοῖς ἐλπὶς μετανοίας. [3]καὶ ὅσοι, φησίν, ἐξ αὐτῶν μετανενοήκασι, τὴν κατοικίαν εἰς τὸν πύργον ἕξουσιν· ὅσοι δὲ ἐξ αὐτῶν βραδύτερον μετανενοήκασιν, εἰς τὰ τείχη κατοικήσουσιν· ὅσοι δὲ οὐ μετανοοῦσιν, ἀλλ᾽ ἐμμένουσι ταῖς πράξεσιν αὐτῶν, θανάτῳ ἀποθανοῦνται. [4]οἱ δὲ χλωρὰς ἐπιδεδωκότες τὰς ῥάβδους αὐτῶν καὶ σχισμὰς ἐχούσας, πάντοτε οὗτοι πιστοὶ καὶ ἀγαθοὶ ἐγένοντο, ἔχοντες δὲ ζῆλόν τινα ἐν ἀλλήλοις περὶ πρωτείων καὶ περὶ δόξης τινός· ἀλλὰ πάντες οὗτοι μωροί εἰσιν, ἐν ἀλλήλοις ἔχοντες ζῆλον περὶ πρωτείων. [5]ἀλλὰ καὶ οὗτοι ἀκούσαντες τῶν ἐντολῶν μου, ἀγαθοὶ ὄντες, ἐκαθάρισαν ἑαυτοὺς καὶ μετενόησαν ταχύ. ἐγένετο οὖν ἡ κατοίκησις

THE SHEPHERD 73 (PARABLE 8-7)

[1] "And as many as gave them up half withered and had cracks in them, hear also about them: They, whose sticks were half withered are the doubtful; for, they are neither alive nor dead. [2] And those who had them half withered and with cracks are doubtful and evil speakers and are never at peace in themselves but are always making schisms; but repentance," said he, "waits also for these. You see," said he, "that some of them have repented and there remains," said he, "still hope of repentance in them. [3] And as many of them," said he, "as have repented, shall have their dwellings in the tower, and as many of them as have repented more slowly, shall dwell on the walls. But as many as do not repent but remain in their deeds shall die the death. [4] And they who gave up their sticks green and with cracks, these were ever faithful and good but had some jealousy among themselves over the first place and some question of reputation. But all these are foolish, who quarrel among themselves about the first place. [5] But these also, when they heard my commandments, because they were good, purified themselves and quickly repented; so, their dwelling

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SHEPHERD OF HERMAS 73

1 Before *ἡμίξηροι*, *Codex Athous* (and Lightfoot) adds *κατὰ τὸ αὐτὸ*; Lake, following the *Palatine MS*, omits the words, which seem meaningless and may be a misunderstood gloss taken into the text.

2 The *Latin MSS* lack *καὶ ἔτι ... μετανοίας*. Lightfoot has the words, *φησίν* & *φησί*, in brackets.

3 In place of *ἕξουσιν*, here following *Codex Athous*, the *Latin & Ethiopic MSS* read *ἔχουσιν*.

4 Lightfoot has the *δὲ* before the 1st occurrence of *ζῆλόν* in brackets and omits the 2nd occurrence of *ζῆλόν*.

5 Lightfoot add a comma after the 2nd instance of *τοῦ πύργου*.

αὐτῶν εἰς τὸν πύργον· ἐὰν δέ τις πάλιν ἐπιστρέψῃ εἰς τὴν διχοστασίαν, ἐκβληθήσεται ἀπὸ τοῦ πύργου καὶ ἀπολέσει τὴν ζωὴν αὐτοῦ. [6] ἡ ζωὴ πάντων ἐστὶ τῶν τὰς ἐντολὰς τοῦ κυρίου φυλασσόντων· ἐν ταῖς ἐντολαῖς δὲ περὶ πρωτείων ἢ περὶ δόξης τινος οὐκ ἔστιν, ἀλλὰ περὶ μακροθυμίας καὶ περὶ ταπεινοφρονήσεως ἀνδρός. ἐν τοῖς τοιούτοις οὖν ἡ ζωὴ τοῦ κυρίου ἐν τοῖς διχοστάταις δὲ καὶ παρανόμοις θάνατος.

was in the tower. But if any of them turn again to schism, he shall be cast out from the tower and shall lose his life. [6] Life is for all those who keep the commandments of the Lord. And, in the commandments, there is nothing about the first place or any question of reputation, but about man's long-suffering and humility. Among such, then, is the life of the Lord, but among the schismatic and lawbreakers there is death.

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[6] Throughout his work, Lightfoot capitalizes *Κυρίου*, when the title is used of God.

Ποιμην 74 (Παραβολή η′ 8)

[1] Οἱ δὲ ἐπιδεδωκότες τὰς ῥάβδους ἥμισυ μὲν χλωράς, ἥμισυ δὲ ξηράς, οὗτοί εἰσιν οἱ ἐν ταῖς πραγματείαις ἐμπεφυρμένοι καὶ μὴ κολλώμενοι τοῖς ἁγίοις· διὰ τοῦτο τὸ ἥμισυ αὐτῶν ζῇ, τὸ δὲ ἥμισυ νεκρόν ἐστι. [2] πολλοὶ οὖν ἀκούσαντές μου τῶν ἐντολῶν μετενόησαν. ὅσοι γοῦν μετενόησαν, ἡ κατοικία αὐτῶν εἰς τὸν πύργον. τινὲς δὲ αὐτῶν εἰς τέλος ἀπέστησαν. οὗτοι οὖν μετάνοιαν οὐκ ἔχουσιν· διὰ γὰρ τὰς πραγματείας αὐτῶν ἐβλασφήμησαν τὸν κύριον καὶ ἀπηρνήσαντο. ἀπώλεσαν οὖν τὴν ζωὴν αὐτῶν διὰ τὴν πονηρίαν, ἣν ἔπραξαν. [3] πολλοὶ δὲ ἐξ αὐτῶν ἐδιψύχησαν. οὗτοι ἔτι ἔχουσι μετάνοιαν, ἐὰν ταχὺ μετανοήσωσι, καὶ ἔσται αὐτῶν ἡ κατοικία εἰς τὸν πύργον· ἐὰν δὲ βραδύτερον μετανοήσωσι, κατοικήσουσιν εἰς τὰ τείχη· ἐὰν δὲ μὴ μετανοήσωσι, καὶ αὐτοὶ ἀπώλεσαν τὴν ζωὴν αὐτῶν. [4] οἱ δὲ τὰ δύο μέρη χλωρά, τὸ δὲ τρίτον ξηρὸν ἐπιδεδωκότες, οὗτοί εἰσιν οἱ ἀρνησάμενοι ποικίλαις ἀρνήσεσι. [5] πολλοὶ οὖν μετενόησαν ἐξ αὐτῶν, καὶ ἀπῆλθον εἰς τὸν πύργον κατοικεῖν· πολλοὶ δὲ ἀπέστησαν εἰς τέλος τοῦ θεοῦ· οὗτοι τὸ ζῆν εἰς τέλος ἀπώλεσαν. τινὲς δὲ ἐξ αὐτῶν ἐδιψύχησαν καὶ ἐδιχοστάτησαν. τούτοις οὖν ἐστὶ μετάνοια, ἐὰν ταχὺ μετανοήσωσι καὶ μὴ ἐπιμείνωσι ταῖς

THE SHEPHERD 74 (PARABLE 8-8)

[1] But those who gave up their sticks half green and half withered, these are those who are concerned with business and do not cleave to the saints; for this reason, half of them is alive, and half is dead. [2] Many, then, of them, when they heard my commandments repented. As many, as repented, have their dwelling in the tower; but some of them were apostate to the end. These have no repentance; for, because of their business, they blasphemed the Lord and denied him. So, they lost their life because of the wickedness that they wrought. [3] And many of them were doubtful. These have still repentance if they repent quickly and their dwelling shall be in the tower; but, if they repent more slowly, they shall dwell on the walls. But, if they do not repent, they also have lost their life. [4] And those who gave up their sticks two thirds green and one third withered, these are they who have denied with manifold denials. [5] Many of them therefore repented and went to live in the tower. But many of them were apostates from God to the end; these lost their life finally. And some of them were double-minded, and were schismatic, these then have repentance, if they repent quickly, and do not remain in their

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SHEPHERD OF HERMAS 74

1 Lake has '*dry*' in place of '*withered*'.
2 Lightfoot lacks the comma after *πονηρίαν*.
3 In place of '*doubtful*', Lake has '*double-minded*'
4 For '*two thirds green and one third withered*', Lightfoot has '*two parts green and the third part withered*'.
5 In place of '*were apostates from God*', Lightfoot has '*utterly rebelled from God*'.

ἡδοναῖς αὐτῶν· ἐὰν δὲ ἐπιμείνωσι ταῖς πράξεσιν αὐτῶν, καὶ οὗτοι θάνατον ἑαυτοῖς κατεργάζονται.

pleasures; but if they continue in their deeds, these also procure death for themselves.

Ποιμην 75 (Παραβολή η′ 9)

[1] Οἱ δὲ ἐπιδεδωκότες τὰς ῥάβδους τὰ μὲν δύο μέρη ξηρά, τὸ δὲ τρίτον χλωρόν, οὗτοί εἰσι πιστοὶ μὲν γεγονότες, πλουτήσαντες δὲ καὶ γενόμενοι ἔνδοξοι παρὰ τοῖς ἔθνεσιν· ὑπερηφανίαν μεγάλην ἐνεδύσαντο καὶ ὑψηλόφρονες ἐγένοντο καὶ κατέλιπον τὴν ἀλήθειαν καὶ οὐκ ἐκολλήθησαν τοῖς δικαίοις, ἀλλὰ μετὰ τῶν ἐθνῶν συνέζησαν, καὶ αὕτη ἡ ὁδὸς ἡδυτέρα αὐτοῖς ἐγένετο· ἀπὸ δὲ τοῦ θεοῦ οὐκ ἀπέστησαν, ἀλλ' ἐνέμειναν τῇ πίστει, μὴ ἐργαζόμενοι τὰ ἔργα τῆς πίστεως. [2] πολλοὶ οὖν ἐξ αὐτῶν μετενόησαν, καὶ ἐγένετο ἡ κατοίκησις αὐτῶν ἐν τῷ πύργῳ. [3] ἕτεροι δὲ εἰς τέλος μετὰ τῶν ἐθνῶν συζῶντες καὶ φθειρόμενοι ταῖς κενοδοξίαις τῶν ἐθνῶν ἀπέστησαν ἀπὸ τοῦ θεοῦ καὶ ἔπραξαν τὰς πράξεις τῶν ἐθνῶν. οὗτοι μετὰ τῶν ἐθνῶν ἐλογίσθησαν. [4] ἕτεροι δὲ ἐξ αὐτῶν ἐδιψύχησαν μὴ ἐλπίζοντες σωθῆναι διὰ τὰς πράξεις, ἃς ἔπραξαν· ἕτεροι δὲ ἐδιψύχησαν καὶ σχίσματα ἐν ἑαυτοῖς ἐποίησαν. τούτοις οὖν τοῖς διψυχήσασι διὰ τὰς πράξεις αὐτῶν μετάνοια ἔτι ἐστίν· ἀλλ' ἡ μετάνοια αὐτῶν ταχινὴ ὀφείλει εἶναι, ἵνα ἡ κατοικία αὐτῶν γένηται εἰς τὸν πύργον τῶν δὲ μὴ μετανοούντων, ἀλλ' ἐπιμενόντων ταῖς ἡδοναῖς, ὁ θάνατος ἐγγύς.

THE SHEPHERD 75 (PARABLE 8-9)

[1] And those who gave up their sticks two thirds withered and one third green, these are they who were faithful but became rich and in honour among the heathen; then they put on great haughtiness and became high-minded, and abandoned the truth, and did not cleave to the righteous, but lived together with the heathen, and this way pleased them better. But they were not apostates from God but remained in the faith without doing the works of the faith. [2] Many, then, of them repented, and their dwelling was in the tower. [3] But others lived to the end with the heathen, and were corrupted by the vainglory of the heathen, and were apostates from God, and did the deeds of the heathen. These were reckoned with the heathen. [4] And others of them were doubtful, not hoping to be saved, because of the deeds which they had done. And others were doubtful and made schisms among themselves. For these, then, who became doubtful because of their deeds there is still repentance, but their repentance must be speedy that their dwelling may be within the tower. But, for those who do not repent but remain in their pleasures, death is near.

SHEPHERD OF HERMAS 75

1 Lightfoot adds a comma after *ἐγένοντο*.

2 In place of '*dwelling*', Lightfoot has '*habitation*'.

3 Lightfoot capitalizes *Θεοῦ* and adds a comma after the word.

4 In place of *γένηται εἰς τὸν πύργον*, Lightfoot has *γένηται ἐντὸς τοῦ πύργου*.

Ποιμην 76 (Παραβολή η' 10)

[1] Οἱ δὲ τὰς ῥάβδους ἐπιδεδωκότες χλωράς, αὐτὰ δὲ τὰ ἄκρα ξηρὰ καὶ σχισμὰς ἔχοντα, οὗτοι πάντοτε ἀγαθοὶ καὶ πιστοὶ καὶ ἔνδοξοι παρὰ τῷ θεῷ ἐγένοντο, ἐλάχιστον δὲ ἐξήμαρτον διὰ μικρὰς ἐπιθυμίας καὶ μικρὰ κατ' ἀλλήλων ἔχοντες· ἀλλ' ἀκούσαντές μου τῶν ῥημάτων τὸ πλεῖστον μέρος ταχὺ μετενόησαν, καὶ ἐγένετο ἡ κατοικία αὐτῶν εἰς τὸν πύργον. [2] τινὲς δὲ ἐξ αὐτῶν ἐδιψύχησαν, τινὲς δὲ διψυχήσαντες διχοστασίαν μείζονα ἐποίησαν. ἐν τούτοις οὖν ἔνεστι μετανοίας ἐλπίς, ὅτι ἀγαθοὶ πάντοτε ἐγένοντο· δυσκόλως δέ τις αὐτῶν ἀποθανεῖται. [3] οἱ δὲ τὰς ῥάβδους αὐτῶν ξηρὰς ἐπιδεδωκότες, ἐλάχιστον δὲ χλωρὸν ἐχούσας, οὗτοί εἰσιν οἱ πιστεύσαντες μόνον, τὰ δὲ ἔργα τῆς ἀνομίας ἐργασάμενοι· οὐδέποτε δὲ ἀπὸ τοῦ θεοῦ ἀπέστησαν καὶ τὸ ὄνομα ἡδέως ἐβάστασαν καὶ εἰς τοὺς οἴκους αὐτῶν ἡδέως ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ. ἀκούσαντες οὖν ταύτην τὴν μετάνοιαν ἀδιστάκτως μετενόησαν, καὶ ἐργάζονται πᾶσαν ἀρετὴν καὶ δικαιοσύνην. [4] τινὲς δὲ ἐξ αὐτῶν καὶ φοβοῦνται, γινώσκοντες τὰς πράξεις αὐτῶν, ἃς ἔπραξαν. τούτων οὖν πάντων ἡ κατοικία εἰς τὸν πύργον ἔσται.

THE SHEPHERD 76 (PARABLE 8-10)

[1] "But those who gave up their sticks green, but their tips were withered and had cracks, these were found at all times good and faithful and glorious in the sight of God; but they sinned to a very slight degree because of small lusts and because they had small quarrels with one another. But, when they heard my word, the greater part repented quickly and their dwelling was in the tower. [2] But some of them were doubtful and some, in their doubt, made a greater schism. For these, then, there is still hope of repentance, because they were always good, and not easily shall any of them die. [3] But those who gave up their sticks withered but with a little green, these are they who had belief only but did the deeds of wickedness; but they were never apostates from God, and they bore the name gladly, and they gladly received into their houses the servants of God. When they heard, then, of this repentance, they repented without doubting and are accomplishing all virtue and righteousness. [4] But some of them are also afraid, knowing the deeds that they had done. All these, then, shall have their dwelling in the tower."

SHEPHERD OF HERMAS 76

1 Lightfoot has '*extreme ends*' in place of '*tips*'.

2 In place of *ἔνεστι*, Lightfoot has *ἔτι ἐστὶ*.

3 Lightfoot has *μέν* in place of *μόνον*.

4 After *καὶ φοβοῦνται*, here following *Codex Athous*, it is possible that something has dropped out of the Greek text; Lightfoot reads *καὶ ἑκόντες θλίβονται*.

Ποιμην 77 (Παραβολή η′ 11)

[1]*Καὶ μετὰ τὸ συντελέσαι αὐτὸν τὰς ἐπιλύσεις πασῶν τῶν ῥάβδων λέγει μοι· Ὕπαγε καὶ πᾶσιν λέγε, ἵνα μετανοήσωσιν, καὶ ζήσωνται τῷ θεῷ· ὅτι ὁ κύριος ἔπεμψέ με σπλαγχνισθεὶς πᾶσι δοῦναι τὴν μετάνοιαν, καίπερ τινῶν μὴ ὄντων ἀξίων διὰ τὰ ἔργα αὐτῶν· ἀλλὰ μακρόθυμος ὢν ὁ κύριος θέλει τὴν κλῆσιν τὴν γενομένην διὰ τοῦ υἱοῦ αὐτοῦ σώζεσθαι.* [2]*λέγω αὐτῷ· Κύριε, ἐλπίζω, ὅτι πάντες ἀκούσαντες αὐτὰ μετανοήσουσι· πείθομαι γάρ, ὅτι εἷς ἕκαστος τὰ ἴδια ἔργα ἐπιγνοὺς καὶ φοβηθεὶς τὸν θεὸν μετανοήσει.* [3]*ἀποκριθείς μοι λέγει· Ὅσοι, φησίν, ἐξ ὅλης καρδίας αὐτῶν μετανοήσωσι καὶ καθαρίσωσιν ἑαυτοὺς ἀπὸ τῶν πονηριῶν αὐτῶν τῶν προειρημένων καὶ μηκέτι μηδὲν προσθῶσι ταῖς ἁμαρτίαις αὐτῶν, λήψονται ἴασιν παρὰ τοῦ κυρίου τῶν προτέρων ἁμαρτιῶν, ἐὰν μὴ διψυχήσωσιν ἐπὶ ταῖς ἐντολαῖς ταύταις, καὶ ζήσονται τῷ θεῷ. ὅσοι δέ, φησίν, προσθῶσι ταῖς ἁμαρτίαις αὐτῶν καὶ πορευθῶσιν ἐν ταῖς ἐπιθυμίαις τοῦ αἰῶνος τούτου, θανάτῳ ἑαυτοὺς κατακρινοῦσιν.* [4]*σὺ δὲ πορεύου ἐν ταῖς ἐντολαῖς μου, καὶ ζήσῃ τῷ θεῷ· καὶ ὅσοι ἂν*

THE SHEPHERD 77 (PARABLE 8-11)

[1] And, after he had finished the explanations of all the sticks, he said to me, "Go and tell all men to repent and live to God; for, the Lord sent me in his compassion to give repentance to all, although some are not worthy because of their deeds. But the Lord, being long-suffering, wishes all those who were called through his Son to be saved." [2] I said to him, "Sir, I hope that all, when they hear these words, will repent. For, I am persuaded that each one, when he recognizes his own deeds and fears God, will repent." [3] And he answered me and said, "As many," said he, "as shall repent with all their hearts, and shall purify themselves from all the evil deeds that have been mentioned before, and shall no longer add anything to their sins, shall receive healing from the Lord for their former sins, if they are not doubtful as to these commandments, and they shall live to God. But as many," said he, "as shall add to their sins and live in the lusts of this world shall condemn themselves to death. [4] But walk in my commandments and you shall live to God; and as many as walk in them and do rightly

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SHEPHERD OF HERMAS 77

1 Lightfoot adds a comma after *Ὕπαγε* but lacks that after *λέγε*.

2 Lightfoot has a full stop in place of the *ano teleia* after *μετανοήσουσι*.

3 *Codex Athous* lacks the words, *μετανοήσωσι καὶ*, here following the *Latin & Ethiopic MSS*; Lightfoot has them in brackets. *Codex Athous* lacks the last sentence (*ὅσοι ... κατακρινοῦσιν*), here retranslated from the *Vulgata* (*qui vero adiecerint, inquit, ad delicta sua et conversati fuerint in desideriis saeculi huius, damnabunt se ad mortem*); Lightfoot has the text in brackets.

4 *Codex Athous* lacks much of this verse (from the 1st to the 2nd *τῷ θεῷ*), here retranslated from the *Palatine MS* (*et vives deo, et quicumque ambulaverint in his, et ea recte exercuerint, vivent deo*); Lightfoot encloses the text in brackets.

πορευθῶσιν ἐν αὐταῖς καὶ ἐργάσωνται ὀρθῶς, ζήσονται τῷ θεῷ. [5] ταῦτά μοι δείξας καὶ λαλήσας πάντα λέγει μοι· Τὰ δὲ λοιπὰ ἐπιδείξω μετ᾽ ὀλίγας ἡμέρας.

shall live to God." [5] When he had showed me these things and had told me everything, he said to me, "And the rest I will show you after a few days."

[5] Lightfoot has καὶ λαλήσας in brackets.

Ποιμην 78 (Παραβολή θ′ 1)

Παραβολή θ′

[1]Μετὰ τὸ γράψαι με τὰς ἐντολὰς καὶ παραβολὰς τοῦ ποιμένος, τοῦ ἀγγέλου τῆς μετανοίας, ἦλθε πρός με καὶ λέγει μοι· Θέλω σοι δεῖξαι, ὅσα σοι ἔδειξε τὸ πνεῦμα τὸ ἅγιον τὸ λαλῆσαν μετὰ σοῦ ἐν μορφῇ τῆς Ἐκκλησίας· ἐκεῖνο γὰρ τὸ πνεῦμα ὁ υἱὸς τοῦ θεοῦ ἐστιν. [2]ἐπειδὴ γὰρ ἀσθενέστερος τῇ σαρκὶ ἦς, οὐκ ἐδηλώθη σοι δι᾽ ἀγγέλου. ὅτε οὖν ἐνεδυναμώθης διὰ τοῦ πνεύματος καὶ ἴσχυσας τῇ ἰσχύϊ σου, ὥστε δύνασθαί σε καὶ ἄγγελον ἰδεῖν, τότε μὲν οὖν ἐφανερώθη σοι διὰ τῆς Ἐκκλησίας ἡ οἰκοδομὴ τοῦ πύργου· καλῶς καὶ σεμνῶς πάντα ὡς ὑπὸ παρθένου ἑώρακας. νῦν δὲ ὑπὸ ἀγγέλου βλέπεις διὰ τοῦ αὐτοῦ μὲν πνεύματος·[3] δεῖ δέ σε παρ᾽ ἐμοῦ ἀκριβέστερον πάντα μαθεῖν. εἰς τοῦτο γὰρ καὶ ἐδόθην ὑπὸ τοῦ ἐνδόξου ἀγγέλου εἰς τὸν οἶκόν σου κατοικῆσαι, ἵνα δυνατῶς πάντα ἴδῃς, μηδὲν δειλαινόμενος καὶ ὡς τὸ πρότερον. [4]καὶ ἀπήγαγέ με εἰς τὴν Ἀρκαδίαν, εἰς ὄρος τι μαστῶδες καὶ ἐκάθισέ με ἐπὶ τὸ ἄκρον τοῦ ὄρους καὶ ἔδειξέ μοι πεδίον μέγα, κύκλῳ δὲ τοῦ πεδίου ὄρη δώδεκα, ἄλλην καὶ ἄλλην ἰδέαν ἔχοντα τὰ ὄρη. [5]τὸ πρῶτον ἦν μέλαν ὡς ἀσβόλη· τὸ δὲ δεύτερον ψιλόν, βοτάνας μὴ ἔχον· τὸ δὲ

THE SHEPHERD 78 (PARABLE 9-1)

The Ninth Parable

[1] After I had written the commandments and parables of the shepherd, the angel of repentance, he came to me and said to me, "I wish to show you what the Holy Spirit that spoke with you in the form of the Church showed you; for, that Spirit is the Son of God. [2] For, since you were too weak in the flesh, it was not shown you by an angel. But, when you were strengthened by the spirit and made strong in your strength, so that you could also see an angel, then the building of the tower was shown to you by the Church. You saw all things well and holily as if from a virgin. But now you see them from an angel, yet through the same Spirit. [3] But you must learn everything more accurately from me. For, for this reason too, I was given by the glorious angel, to live in your house, that you might see all things with power and fear nothing, as you did formerly." [4] And he took me away to Arcadia, to a breast-shaped mountain, and set me on top of the mountain, and showed me a great plain and round the plain twelve mountains, and each mountain had a different appearance. [5] The first was black as pitch, the second was bare without

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SHEPHERD OF HERMAS 78

1 Lightfoot lacks the comma after *δεῖξαι*.
2 Lightfoot adds a comma after *βλέπεις*.
3 Lightfoot has a comma in place of the full stop after *κατοικῆσαι*.
4 Lightfoot adds a comma after *τοῦ ὄρους*. '*Arcadia*' (*Ἀρκαδίαν*) is found in all the *MSS* but it plays no further part in the story; some emend to 'Aricia' but that is a village and not very near to Monte Cavo, which might be intended.
5 In place of *ἀκανθῶν*, Lightfoot has *ἀκανθῶδες*.

τρίτον ἀκανθῶν καὶ τριβόλων πλῆρες· [6] τὸ δὲ τέταρτον βοτάνας ἔχον ἡμιξήρους, τὰ μὲν ἐπάνω τῶν βοτανῶν χλωρά, τὰ δὲ πρὸς ταῖς ῥίζαις ξηρά· τινὲς δὲ βοτάναι, ὅταν ὁ ἥλιος ἐπικεκαύκει, ξηραὶ ἐγίνοντο· [7] τὸ δὲ πέμπτον ὄρος ἔχον βοτάνας χλωρὰς καὶ τραχὺ ὄν. τὸ δὲ ἕκτον ὄρος σχισμῶν ὅλως ἔγεμεν, ὧν μὲν μικρῶν, ὧν δὲ μεγάλων· εἶχον δὲ βοτάνας αἱ σχισμαί, οὐ λίαν δὲ ἦσαν εὐθαλεῖς αἱ βοτάναι, μᾶλλον δὲ ὡς μεμαραμμέναι ἦσαν. [8] τὸ δὲ ἕβδομον ὄρος εἶχε βοτάνας ἱλαράς, καὶ ὅλον τὸ ὄρος εὐθηνοῦν ἦν, καὶ πᾶν γένος κτηνῶν καὶ ὀρνέων ἐνέμοντο εἰς τὸ ὄρος ἐκεῖνο· καὶ ὅσον ἐβόσκοντο τὰ κτήνη καὶ τὰ πετεινά, μᾶλλον καὶ μᾶλλον αἱ βοτάναι τοῦ ὄρους ἐκείνου ἔθαλλον. τὸ δὲ ὄγδοον ὄρος πηγῶν πλῆρες ἦν, καὶ πᾶν γένος τῆς κτίσεως τοῦ κυρίου ἐποτίζοντο ἐκ τῶν πηγῶν τοῦ ὄρους ἐκείνου. [9] τὸ δὲ ἔννατον ὄρος ὅλως ὕδωρ οὐκ εἶχεν καὶ ὅλον ἐρημῶδες ἦν. εἶχε δὲ ἐν αὐτῷ θηρία καὶ ἑρπετὰ θανάσιμα διαφθείροντα ἀνθρώπους. τὸ δὲ δέκατον ὄρος εἶχε δένδρα μέγιστα καὶ ὅλον κατάσκιον ἦν, καὶ ὑπὸ τὴν σκέπην τῶν δένδρων πρόβατα κατέκειντο ἀναπαυόμενα καὶ μαρυκώμενα. [10] τὸ δὲ ἑνδέκατον ὄρος λίαν σύνδενδρον ἦν, καὶ τὰ δένδρα ἐκεῖνα κατάκαρπα ἦν, ἄλλοις καὶ ἄλλοις καρποῖς κεκοσμημένα, ἵνα ἰδών τις αὐτὰ ἐπιθυμήσῃ φαγεῖν ἐκ τῶν καρπῶν αὐτῶν. τὸ δὲ δωδέκατον

herbs, and the third was full of thorns and thistles. [6] And the fourth had half-withered plants; their tops were green but the parts by the roots were withered. And some of the plants, when the sun burnt them, were withering. [7] And the fifth mountain had green plants and was steep. And the sixth mountain was altogether full of cracks, some small and some great. And the cracks had plants, but the plants were not very flourishing, but rather as if it were fading. [8] And the seventh mountain had vigorous plants and the whole mountain was flourishing, and all kinds of cattle and birds were feeding on that mountain. And the more the cattle and birds were feeding, the more the plants of that mountain flourished. And the eighth mountain was full of springs, and every kind of creature of the Lord was drinking from the springs of that mountain. [9] But the ninth mountain had no water at all and was quite desert. But it had in it wild beasts and deadly reptiles destroying men. And the tenth mountain had great trees and was full of shady places and, in the shade, sheep were lying resting and ruminating. [10] And the eleventh mountain was full of trees and those trees had fruit, and were each adorned with different fruits, so that whoever saw them desired to eat of their fruits. And the twelfth mountain was all white, and its

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6 At the end of this verse, *Codex Athous* adds τὸ δὲ ὄρος τραχὺ λίαν βοτάνας ἔχον ξηράς.

7 Lightfoot adds a comma after χλωρὰς.

8 Lake has '*herbage*' in place of '*plants*'.

9 Lightfoot adds a comma after θανάσιμα.

10 In place of ἐν αὐτῷ, Lightfoot has ἑαυτῷ.

ὄρος ὅλον ἦν λευκόν, καὶ ἡ πρόσοψις αὐτοῦ ἱλαρὰ ἦν· καὶ εὐπρεπέστατον ἦν ἐν αὐτῷ το ὄρος.

appearance was joyful, and the mountain was in itself very beautiful.

Ποιμην 79 (Παραβολή θ′ 2)

[1]Εἰς μέσον δὲ τοῦ πεδίου ἔδειξέ μοι πέτραν μεγάλην λευκὴν ἐκ τοῦ πεδίου ἀναβεβηκυῖαν. ἡ δὲ πέτρα ὑψηλοτέρα ἦν τῶν ὀρέων, τετράγωνος, ὥστε δύνασθαι ὅλον τὸν κόσμον χωρῆσαι. [2]παλαιὰ δὲ ἦν ἡ πέτρα ἐκείνη, πύλην ἐκκεκομμένην ἔχουσα· ὡς πρόσφατος δὲ ἐδόκει μοι εἶναι ἡ ἐκκόλαψις τῆς πύλης. ἡ δὲ πύλη οὕτως ἔστιλβεν ὑπὲρ τὸν ἥλιον, ὥστε με θαυμάζειν ἐπὶ τῇ λαμπηδόνι τῆς πύλης. [3]κύκλῳ δὲ τῆς πύλης εἱστήκεισαν παρθένοι δώδεκα. αἱ οὖν τέσσαρες αἱ εἰς τὰς γωνίας ἑστηκυῖαι ἐνδοξότεραί μοι ἐδόκουν εἶναι· καὶ αἱ ἄλλαι δὲ ἔνδοξοι ἦσαν. εἱστήκεισαν δὲ εἰς τὰ τέσσαρα μέρη τῆς πύλης, ἀνὰ μέσον αὐτῶν ἀνὰ δύο παρθένοι. [4]ἐνδεδυμέναι δὲ ἦσαν λινοῦς χιτῶνας καὶ περιεζωσμέναι ἦσαν εὐπρεπῶς, ἔξω τοὺς ὤμους ἔχουσαι τοὺς δεξιοὺς ὡς μέλλουσαι φορτίον τι βαστάζειν. οὕτως ἕτοιμοι ἦσαν· λίαν γὰρ ἱλαραὶ ἦσαν καὶ πρόθυμοι. [5]μετὰ τὸ ἰδεῖν με ταῦτα ἐθαύμαζον ἐν ἐμαυτῷ, ὅτι μεγάλα καὶ ἔνδοξα πράγματα βλέπω. καὶ πάλιν διηπόρουν ἐπὶ ταῖς παρθένοις, ὅτι τρυφεραὶ οὕτως οὖσαι ἀνδρείως εἱστήκεισαν ὡς μέλλουσαι ὅλον τὸν οὐρανὸν βαστάζειν. [6]καὶ λέγει μοι ὁ

THE SHEPHERD 79 (PARABLE 9-2)

[1] In the middle of the plain, he showed me a great white rock, which had risen out of the plain. And the rock was higher than the hills, being four-square, so that it could hold the whole world. [2] And that rock was old and had a door hewn out of it. But it seemed to me that the cutting of the door was recent. And the door glistened so in the sun, that I marvelled at the brightness of the door. [3] And round the door there stood twelve maidens; the four who stood at the corner, seemed to me to be the more glorious, but the others also were glorious, and they stood at the four parts of the door, each with two other maidens on each side. [4] And they were clothed in linen mantles, and were beautifully girded, and had their right shoulders outside, as if they were going to carry a load. Thus, they were ready; for, they were very joyful and eager. [5] After I had seen these things, I wondered in myself; for, I was seeing great and glorious things. And again, I was perplexed at the maidens, that though they were so delicate, they stood bravely as though they would carry the whole heaven. [6] And the shepherd said to me, "Why do you reason in yourself and are

SHEPHERD OF HERMAS 79

1 Lake lacks the word, '*being*', here following Lightfoot.
2 Lightfoot has an *ano teleia* in place of the full stop after *πύλης*.
3 The 'door' must have been a sort of porch, cut out of the rock, and the tower was built directly above it.
4 *Codex Athous* (and Lightfoot) lacks *ἦσαν* before *εὐπρεπῶς*, here following an *Amherst Papyrus* (and Lake).
5 Throughout this chapter, Lightfoot has '*virgins*' in place of '*maidens*'.
6 Lightfoot adds a comma after *διαπορῇ*.

ποιμήν· Τί ἐν σεαυτῷ διαλογίζῃ καὶ διαπορῇ καὶ σεαυτῷ λύπην ἐπισπάσαι; ὅσα γὰρ οὐ δύνασαι νοῆσαι, μὴ ἐπιχείρει, συνετὸς ὤν, ἀλλ᾽ ἐρώτα τὸν κύριον, ἵνα λαβὼν σύνεσιν νοῇς αὐτά. [7] τὰ ὀπίσω σου ἰδεῖν οὐ δύνῃ, τὰ δὲ ἔμπροσθέν σου βλέπεις. ἃ οὖν ἰδεῖν οὐ δύνασαι, ἔασον, καὶ μὴ στρέβλου σεαυτόν· ἃ δὲ βλέπεις, ἐκείνων κατακυρίευε καὶ περὶ τῶν λοιπῶν μὴ περιεργάζου· πάντα δέ σοι ἐγὼ δηλώσω, ὅσα ἄν σοι δείξω. ἔμβλεπε οὖν τοῖς λοιποῖς.

perplexed, and give yourself sorrow? For what things you cannot comprehend, be prudent, do not attempt them, but ask the Lord that you may receive understanding and comprehend them. [7] What is behind you, you cannot see, but you see what is before you. Let go what you cannot see, and do not trouble yourself. But what you see, master that, and do not be curious about the rest, and I will explain everything to you, whatever I show you. Look then at the rest."

[7] Lightfoot adds a comma after *κατακυρίευε*.

Ποιμην 80 (Παραβολή θ′ 3)

[1] Εἶδον ἓξ ἄνδρας ἐληλυθότας ὑψηλοὺς καὶ ἐνδόξους καὶ ὁμοίους τῇ ἰδέᾳ· καὶ ἐκάλεσαν πλῆθός τι ἀνδρῶν. κἀκεῖνοι δὲ οἱ ἐληλυθότες ὑψηλοὶ ἦσαν ἄνδρες καὶ καλοὶ καὶ δυνατοί· καὶ ἐκέλευσαν αὐτοὺς οἱ ἓξ ἄνδρες οἰκοδομεῖν ἐπάνω τῆς πέτρας πύργον τινά. ἦν δὲ θόρυβος τῶν ἀνδρῶν ἐκείνων μέγας τῶν ἐληλυθότων οἰκοδομεῖν τὸν πύργον ὧδε κἀκεῖσε περιτρεχόντων κύκλῳ τῆς πύλης. [2] αἱ δὲ παρθένοι ἑστηκυῖαι κύκλῳ τῆς πύλης ἔλεγον τοῖς ἀνδράσι σπεύδειν τὸν πύργον οἰκοδομεῖσθαι· ἐκπεπετάκεισαν δὲ τὰς χεῖρας αἱ παρθένοι ὡς μέλλουσαί τι λαμβάνειν παρὰ τῶν ἀνδρῶν. [3] οἱ δὲ ἓξ ἄνδρες ἐκέλευον ἐκ βυθοῦ τινος λίθους ἀναβαίνειν καὶ ὑπάγειν εἰς τὴν οἰκοδομὴν τοῦ πύργου. ἀνέβησαν δὲ λίθοι δέκα τετράγωνοι λαμπροί, μὴ λελατομημένοι. [4] οἱ δὲ ἓξ ἄνδρες ἐκάλουν τὰς παρθένους καὶ ἐκέλευσαν αὐτὰς τοὺς λίθους πάντας τοὺς μέλλοντας εἰς τὴν οἰκοδομὴν ὑπάγειν τοῦ πύργου βαστάζειν καὶ διαπορεύεσθαι διὰ τῆς πύλης καὶ ἐπιδιδόναι τοῖς ἀνδράσι τοῖς μέλλουσιν οἰκοδομεῖν τὸν πύργον. [5] αἱ δὲ παρθένοι τοὺς δέκα λίθους τοὺς πρώτους τοὺς ἐκ τοῦ βυθοῦ ἀναβάντας ἐπετίθουν ἀλλήλαις καὶ κατὰ ἕνα λίθον ἐβάσταζον ὁμοῦ.

THE SHEPHERD 80 (PARABLE 9-3)

[1] I saw six men who came, tall and glorious, and alike in appearance, and they summoned a multitude of men, and they too who came were tall men and handsome and powerful, and the six men commanded them to build a certain tower above the rock. And there was a great noise coming from those men who had come to build the tower, running here and there round the tower. [2] For, the maidens stood round the tower and told the men to make speed with building the tower. And the maidens held out their hands as if they were going to take something from the men. [3] And the six men commanded stones to come up from a certain deep place, and to go into the building of the tower. And there came up ten square stones, beautiful and not hewn from a quarry. [4] And the six men called the maidens and commanded them to take all the stones that were to come for the building of the tower, and to go through the gate and give them to the men who were going to build the tower. [5] And the maidens put the ten stones, which first came out of the deep place, on top of one another, and they carried them together like a single stone.

SHEPHERD OF HERMAS 80

1 After *τῆς πέτρας*, the *Latin MSS* add *καὶ ἐπάνω τῆς πύλης*; here, we follow *Codex Athous*.

2 Lightfoot has a full stop in place of the *ano teleia* after *οἰκοδομεῖσθαι*.

3 The word *μὴ* before *λελατομημένοι* is omitted by most *MSS* (Lightfoot has it in brackets) but its inclusion seems necessary by the reference in 82:3, where these stones are described as *μὴ λελατομημένων*.

4 Throughout this chapter, Lightfoot has '*virgins*' in place of '*maidens*'.

5 Lake and Lightfoot lack the words '*top of*'.

Ποιμην 81 (Παραβολή θ′ 4)

[1]Καθὼς δὲ ἐστάθησαν ὁμοῦ κυκλῳ τῆς πύλης, οὕτως ἐβάσταζον αἱ δοκοῦσαι δυναταὶ εἶναι καὶ ὑπὸ τὰς γωνίας τοῦ λίθου ὑποδεδυκυῖαι ἦσαν. αἱ δὲ ἄλλαι ἐκ τῶν πλευρῶν τοῦ λίθου ὑποδεδύκεισαν καὶ οὕτως ἐβάσταζον πάντας τοὺς λίθους· διὰ δὲ τῆς πύλης διέφερον αὐτούς, καθὼς ἐκελεύσθησαν, καὶ ἐπεδίδουν τοῖς ἀνδράσιν εἰς τὸν πύργον· ἐκεῖνοι δὲ ἔχοντες τοὺς λίθους ᾠκοδόμουν. [2]ἡ οἰκοδομὴ δὲ τοῦ πύργου ἐγένετο ἐπὶ τὴν πέτραν τὴν μεγάλην καὶ ἐπάνω τῆς πύλης. ἡρμόσθησαν οὖν οἱ δέκα λίθοι ἐκεῖνοι καὶ ἐνέπλησαν ὅλην τὴν πετραν· καὶ ἐγένοντο ἐκεῖνοι θεμέλιος τῆς οἰκοδομῆς τοῦ πύργου· ἡ δὲ πέτρα καὶ ἡ πύλη ἦν βαστάζουσα ὅλον τὸν πύργον· [3]μετὰ δὲ τοὺς δέκα λίθους ἄλλοι ἀνέβησαν ἐκ τοῦ βυθοῦ εἴκοσι λίθοι· καὶ οὗτοι ἡρμόσθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, βασταζόμενοι ὑπὸ τῶν παρθένων καθὼς καὶ οἱ πρότεροι. μετὰ δὲ τούτους ἀνέβησαν λε΄, καὶ οὗτοι ὁμοίως ἡρμόσθησαν εἰς τὸν πύργον. μετὰ δὲ τούτους ἕτεροι ἀνέβησαν λίθοι μ΄, καὶ οὗτοι πάντες ἐβλήθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἐγένοντο οὖν στοῖχοι τέσσαρες ἐν τοῖς θεμελίοις τοῦ πύργου. [4]καὶ ἐπαύσαντο ἐκ τοῦ βυθοῦ ἀναβαίνοντες· ἐπαύσαντο δὲ καὶ οἱ

THE SHEPHERD 81 (PARABLE 9-4)

[1] And, just as they had stood together round the gate, so the maidens who seemed to be strong were carrying, and they were stooping under the corners of the stone. But the others were stooping by the sides of the stone, and so they were carrying all the stones. And they brought them through the gate as they had been commanded, and gave them to the men in the tower, and they took the stones and went on building. [2] Now, the building of the tower was raised on the great rock, and above the gate. So those ten stones were fitted in, and they filled the whole rock. And they were the foundation of the building of the tower, and the rock and the gate were supporting the whole tower. [3] And after the ten stones, twenty other stones came up out of the deep place, and these were fitted into the building of the tower and were carried by the maidens like the former stones. And after these there came up thirty-five, and these likewise were fitted into the tower. And after these there came up forty other stones, and all these were placed into the building of the tower; so there became four tiers in the foundations of the tower. [4] And they ceased to come up from the deep place, and the builders also stopped for a little.

SHEPHERD OF HERMAS 81

1 Lightfoot has an *ano teleia* in place of the full stop after *ὑποδεδυκυῖαι ἦσαν*.

2 *Codex Athous* lacks the text, *καὶ ἐνέπλησαν ... ἐκεῖνοι*, here retranslated from the *Latin MSS*; Lightfoot surrounds the text with vertical bars.

3 In place of *εἴκοσι* (20), here following *Codex Athous* (and Lake), the *Latin MSS* (and Lightfoot) read *viginti quinque* (25, *εἴκοσι πέντε*). *Codex Athous* lacks the text, *ἐγένοντο ... τοῦ πύργου*, here retranslated from the *Latin MSS*; Lightfoot surrounds the text with vertical bars.

4 In place of '*they*', Lightfoot has '*the stones*' (in parentheses).

οἰκοδομοῦντες μικρόν. καὶ πάλιν ἐπέταξαν οἱ ἓξ ἄνδρες τῷ πλήθει τοῦ ὄχλου ἐκ τῶν ὀρέων παραφέρειν λίθους εἰς τὴν οἰκοδομὴν τοῦ πύργου. [5]παρεφέροντο οὖν ἐκ πάντων τῶν ὀρέων χρόαις ποικίλαις λελατομημένοι ὑπὸ τῶν ἀνδρῶν καὶ ἐπεδίδοντο ταῖς παρθένοις· αἱ δὲ παρθένοι διέφερον αὐτοὺς διὰ τῆς πύλης καὶ ἐπεδίδουν εἰς τὴν οἰκοδομὴν τοῦ πύργου. καὶ ὅταν εἰς τὴν οἰκοδομὴν ἐτέθησαν οἱ λίθοι οἱ ποικίλοι, ὅμοιοι ἐγένοντο λευκοὶ καὶ τὰς χρόας τὰς ποικίλας ἤλλασσον. [6]τινὲς δὲ λίθοι ἐπεδίδοντο ὑπὸ τῶν ἀνδρῶν εἰς τὴν οἰκοδομὴν καὶ οὐκ ἐγίνοντο λαμπροί, ἀλλ᾽ οἷοι ἐτέθησαν, τοιοῦτοι καὶ εὑρέθησαν· οὐ γὰρ ἦσαν ὑπὸ τῶν παρθένων ἐπιδεδομένοι οὐδὲ διὰ τῆς πύλης παρενηνεγμένοι. οὗτοι οὖν οἱ λίθοι ἀπρεπεῖς ἦσαν ἐν τῇ οἰκοδομῇ τοῦ πύργου. [7]ἰδόντες δὲ οἱ ἓξ ἄνδρες τοὺς λίθους τοὺς ἀπρεπεῖς ἐν τῇ οἰκοδομῇ ἐκέλευσαν αὐτοὺς ἀρθῆναι καὶ ἀπαχθῆναι κάτω εἰς τὸν ἴδιον τόπον, ὅθεν ἠνέχθησαν. [8]καὶ λέγουσι τοῖς ἀνδράσι τοῖς παρεμφέρουσι τοὺς λίθους· Ὅλως ὑμεῖς μὴ ἐπιδίδοτε εἰς τὴν οἰκοδομὴν λίθους· τίθετε δὲ αὐτοὺς παρὰ τὸν πύργον, ἵνα αἱ παρθένοι διὰ τῆς πύλης παρενέγκωσιν αὐτοὺς καὶ ἐπιδιδῶσιν εἰς τὴν οἰκοδομήν. ἐὰν γάρ, φασί, διὰ τῶν χειρῶν τῶν παρθένων τούτων μὴ παρενεχθῶσι διὰ τῆς πύλης, τὰς χρόας αὐτῶν ἀλλάξαι οὐ δύνανται· μὴ κοπιᾶτε οὖν, φασίν, εἰς μάτην.

And again, the six men ordered the mass of the multitude to bring stones for the building of the tower from the mountains. [5] So, there were brought from all the mountains stones of different colours, hewn out by the men, and they were given to the maidens, and the maidens carried them through the gate and gave them over for the building of the tower. And when the various stones were put into the building they became all alike white and changed their various colours. [6] But some stones were given by the men for the building, which did not become bright but proved to remain as they were when they were put in. For, they had not been given by the maidens and had not been brought in through the door. So, these stones were unseemly in the building of the tower. [7] And, when the six men saw the unseemly stones in the building, they ordered them to be taken away and to be brought down to their own place, whence they had been taken. [8] And they said to the men who were bringing the stones in, “You must on no account put stones into the building, but put them by the side of the tower, that the maidens may bring them in through the gate, and give them over for the building. For if,” said they, “they are not brought in by the hands of these maidens through the gate they cannot change their colours; do not then,” said they, “labour in vain.”

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5 Lightfoot add a comma after *λευκοί*.
6 Lightfoot add a comma after *οἰκοδομήν*.
7 Lightfoot has *κάτω* in brackets.
8 Lightfoot has *φασί* and *φασίν* in brackets.

Ποιμην 82 (Παραβολή θ′ 5)

[1] Καὶ ἐτελέσθη τῇ ἡμέρᾳ ἐκείνῃ ἡ οἰκοδομή, οὐκ ἀπετελέσθη δὲ ὁ πύργος· ἔμελλε γὰρ πάλιν ἐποικοδομεῖσθαι· καὶ ἐγένετο ἀνοχὴ τῆς οἰκοδομῆς. ἐκέλευσαν δὲ οἱ ἓξ ἄνδρες τοὺς οἰκοδομοῦντας ἀναχωρῆσαι μικρὸν πάντας καὶ ἀναπαυθῆναι· ταῖς δὲ παρθένοις ἐπέταξαν ἀπὸ τοῦ πύργου μὴ ἀναχωρῆσαι. ἐδόκει δέ μοι τὰς παρθένους καταλελεῖφθαι τοῦ φυλάσσειν τὸν πύργον. [2] μετὰ δὲ τὸ ἀναχωρῆσαι πάντας καὶ ἀναπαυθῆναι λέγω τῷ ποιμένι· Τί ὅτι, φημί, κύριε, οὐ συνετελέσθη ἡ οἰκοδομὴ τοῦ πύργου; Οὔπω, φησί, δύναται ἀποτελεσθῆναι ὁ πύργος, ἐὰν μὴ ἔλθῃ ὁ κύριος αὐτοῦ καὶ δοκιμάσῃ τὴν οἰκοδομὴν ταύτην, ἵνα, ἐάν τινες λίθοι σαπροὶ εὑρεθῶσιν, ἀλλάξῃ αὐτούς· πρὸς γὰρ τὸ ἐκείνου θέλημα οἰκοδομεῖται ὁ πύργος. [3] Ἤθελον, φημί, κύριε, τούτου τοῦ πύργου γνῶναι τί ἐστιν ἡ οἰκοδομὴ αὕτη, καὶ περὶ τῆς πέτρας καὶ πύλης καὶ τῶν ὀρέων καὶ τῶν παρθένων καὶ τῶν λίθων τῶν ἐκ τοῦ βυθοῦ ἀναβεβηκότων καὶ μὴ λελατομημένων, ἀλλ᾽ οὕτως ἀπελθόντων εἰς τὴν οἰκοδομήν. [4] καὶ διατί πρῶτον εἰς τὰ θεμέλια ι΄ λίθοι ἐτέθησαν, εἶτα κ΄, εἶτα λε΄, εἶτα μ΄, καὶ περὶ τῶν λίθων τῶν ἀπεληλυθότων εἰς τὴν οἰκοδομὴν καὶ πάλιν ἠρμένων καὶ εἰς τόπον ἴδιον ἀποτεθειμένων· περὶ πάντων

The Shepherd 82 (Parable 9-5)

[1] And, that day, the building was finished but the tower was not completed; for, it was going to be built still higher and there was a pause in the building. And the six men commanded all the builders to retire a for a little while and rest, but they commanded the maidens not to go away from the tower. And it seemed to me that the maidens had given up looking after the tower. [2] But, after they had all gone away and were resting, I said to the shepherd, "Why, Sir, said I, was the building of the tower not completed?" "The tower," said he, "cannot yet be completed unless its lord come and test this building so, if some stones prove to be rotten, he may change them; for, the tower is being built according to his will." [3] "I should like, Sir," said I, "to know about this building of the tower, and about the rock, and the gate, and the mountains and the maidens, and the stones that came up from the deep place, and were not hewn but went as they were into the building." [4] And why 10 stones were first laid for the foundation, then 20, then 35, then 40, and about the stones that went into the building, and were taken away again and put back in their own place. Give my soul rest concerning all

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Shepherd of Hermas 82

1 Lightfoot has the words, *πάλιν* & *πάντας*, in brackets.

2 Lightfoot has *καὶ ἀναπαυθῆναι* in brackets.

3 Lightfoot adds a comma after *παρθένων*.

4 In place of the 'numbers', *ι΄* (10), *κ΄* (20), *λε΄* (35), and *μ΄* (40), Lightfoot has, respectively, the words, *δέκα* ('*ten*'), *εἴκοσι πέντε* ('*twenty-five*'), *τριάκοντα πέντε* ('*thirty-five*'), and *τεσσαράκοντα* ('*forty*'), respectively.

τούτων ἀνάπαυσον τὴν ψυχήν μου, κύριε, καὶ γνώρισόν μοι αὐτά. [5] Ἐάν, φησί, κενόσπουδος μὴ εὑρεθῇς, πάντα γνώσῃ· μετ᾽ ὀλίγας γὰρ ἡμέρας ἐλευσόμεθα ἐνθάδε, καὶ τὰ λοιπὰ ὄψει τὰ ἐπερχόμενα τῷ πύργῳ τούτῳ καὶ πάσας τὰς παραβολὰς ἀκριβῶς γνώσῃ. [6] καὶ μετ᾽ ὀλίγας ἡμέρας ἤλθομεν εἰς τὸν τόπον, οὗ κεκαθίκαμεν, καὶ λέγει μοι· Ἄγωμεν πρὸς τὸν πύργον· ὁ γὰρ αὐθέντης τοῦ πύργου ἔρχεται κατανοῆσαι αὐτόν. καὶ ἤλθομεν πρὸς τὸν πύργον· καὶ ὅλως οὐδεὶς ἦν πρὸς αὐτὸν εἰ μὴ αἱ παρθένοι μόναι. [7] καὶ ἐπερωτᾷ ὁ ποιμὴν τὰς παρθένους, εἰ ἄρα παρεγεγόνει ὁ δεσπότης τοῦ πύργου. αἱ δὲ ἔφησαν μέλλειν αὐτὸν ἔρχεσθαι κατανοῆσαι τὴν οἰκοδομήν.

these things, Sir, and let me know them." [5] "If," said he, "you are not found to be vainly zealous, you shall know all things. For, after a few days, we will come here, and you shall see the rest of what happens to this tower, and you will know all the parables accurately." [6] And, after a few days, we came to the place where we had sat, and he said to me, "Let us go to the tower; for, the master of the tower is coming to examine it." And we came to the tower and there was nobody by it at all, except only the maidens. [7] And the shepherd asked the maidens if the Lord of the tower had come. And they said that he was about to come, to examine the building.

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5 Lightfoot adds a comma after *τούτῳ*.

6 The text from *ἐλευσόμεθα ἐνθάδε* (v. 5) through to *ὀλίγας ἡμέρας* are not present in *Codex Athous* and are retranslated from the *Latin MSS*; Lighfoot surround the text with vertical bars.

7 Throughout this chapter, Lightfoot has '*virgins*' in place of '*maidens*'.

Ποιμην 83 (Παραβολή θ′ 6)

[1]Καὶ ἰδοὺ μετὰ μικρὸν βλέπω παράταξιν πολλῶν ἀνδρῶν ἐρχομένων· καὶ εἰς τὸ μέσον ἀνήρ τις ὑψηλὸς τῷ μεγέθει, ὥστε τὸν πύργον ὑπερέχειν. [2]καὶ οἱ ἓξ ἄνδρες οἱ εἰς τὴν οἰκοδομὴν ἐφεστῶτες ἐκ δεξιῶν τε καὶ ἀριστερῶν περιεπάτησαν μετ᾽ αὐτοῦ, καὶ πάντες οἱ εἰς τὴν οἰκοδομὴν ἐργασάμενοι μετ᾽ αὐτοῦ ἦσαν καὶ ἕτεροι πολλοὶ κύκλῳ αὐτοῦ ἔνδοξοι. αἱ δὲ παρθένοι αἱ τηροῦσαι τὸν πύργον προσδραμοῦσαι κατεφίλησαν αὐτὸν καὶ ἤρξαντο ἐγγὺς αὐτοῦ περιπατεῖν κύκλῳ τοῦ πύργου. [3]κατενόει δὲ ὁ ἀνὴρ ἐκεῖνος τὴν οἰκοδομὴν ἀκριβῶς, ὥστε αὐτὸν καθ᾽ ἕνα λίθον ψηλαφᾶν. κρατῶν δέ τινα ῥάβδον τῇ χειρὶ κατὰ ἕνα λίθον τῶν ᾠκοδομημένων ἔτυπτε. [4]καὶ ὅταν ἐπάτασσεν, ἐγένοντο αὐτῶν τινὲς μέλανες ὡσεὶ ἀσβόλη, τινὲς δὲ ἐψωριακότες, τινὲς δὲ σχισμὰς ἔχοντες, τινὲς δὲ κολοβοί, τινὲς δὲ οὔτε λευκοὶ οὔτε μέλανες, τινὲς δὲ τραχεῖς καὶ μὴ συμφωνοῦντες τοῖς ἑτέροις λίθοις, τινὲς δὲ σπίλους πολλοὺς ἔχοντες· αὗται ἦσαν αἱ ποικιλίαι τῶν λίθων τῶν σαπρῶν εὑρεθέντων εἰς τὴν οἰκοδομήν. [5]ἐκέλευσεν οὖν πάντας τούτους ἐκ τοῦ πύργου μετενεχθῆναι καὶ τεθῆναι παρὰ τὸν πύργον καὶ

THE SHEPHERD 83 (PARABLE 9-6)

[1] And behold, after a little time, I saw an array of many men coming and, in the middle, there was a man of such lofty stature that he overtopped the tower. [2] And the six men who had been in charge of the building were walking with him on the right hand and on the left, and all those who had worked at the building were with him, and there were many other glorious attendants around him. And the maidens who watched over the tower ran to him and kissed him; and they began to walk by his side round the tower. [3] And that man examined the building carefully, so that he felt each single stone, and he held a staff in his hand and hit each individual stone used in the building. [4] And, when he struck, some of them became as black as pitch, and some rotten, and some with cracks, and some short, and some neither white nor black, and some rough and not fitting in with the other stones, and some with many stains. These were the varied aspects of the rotten stones that were found in the building. [5] Therefore, he commanded all these to be taken away from the tower and to be put beside the tower, and other stones to be brought and

SHEPHERD OF HERMAS 83

1 In place of '*behold*', Lake has '*lo*'.

2 *Codex Athous* lacks the text from *ἐφεστῶτες* (Lightfoot has *ἐπιτάξαντες*) to *οἰκοδομὴν*, here retranslated from the *Latin MSS*; Lightfoot surrounds the text with vertical bars.

3 In place of *ἔτυπτε*, here following the *Latin & Ethiopic MSS*, *Codex Athous* has *τρὶς ἔτυπτε*.

4 Lightfoot has '*some of the stones*' in place of '*some of them*'.

5 Lightfoot adds a comma after *τὸν πύργον*.

ἑτέρους ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. [6]καὶ ἐπηρώτησαν αὐτὸν οἱ οἰκοδομοῦντες, ἐκ τίνος ὄρους θέλῃ ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. καὶ ἐκ μὲν τῶν ὀρέων οὐκ ἐκέλευσεν ἐνεχθῆναι, ἐκ δέ τινος πεδίου ἐγγὺς ὄντος ἐκέλευσεν ἐνεχθῆναι. [7]καὶ ὠρύγη τὸ πεδίον, καὶ εὑρέθησαν λίθοι λαμπροὶ τετράγωνοι, τινὲς δὲ καὶ στρογγύλοι. ὅσοι δέ ποτε ἦσαν λίθοι ἐν τῷ πεδίῳ ἐκείνῳ, πάντες ἠνέχθησαν καὶ διὰ τῆς πύλης ἐβαστάζοντο ὑπὸ τῶν παρθένων. [8]καὶ ἐλατομήθησαν οἱ τετράγωνοι λίθοι καὶ ἐτέθησαν εἰς τὸν τόπον τῶν ἠρμένων· οἱ δὲ στρογγύλοι οὐκ ἐτέθησαν εἰς τὴν οἰκοδομήν, ὅτι σκληροὶ ἦσαν εἰς τὸ λατομηθῆναι αὐτοὺς καὶ βραδέως ἐγένοντο. ἐτέθησαν δὲ παρὰ τὸν πύργον, ὡς μελλόντων αὐτῶν λατομεῖσθαι καὶ τίθεσθαι εἰς τὴν οἰκοδομήν· λίαν γὰρ λαμπροὶ ἦσαν.

laid in their place. [6] And the builders asked him from which mountains he wished stones to be brought and laid in their place, and he commanded them not to be brought from the mountains, but he commanded them to be brought from a certain plain that was near at hand. [7] And the plain was quarried, and splendid square stones were found there, but some of them were also round. And all the stones that were found in that plain were brought and carried through the door by the maidens. [8] And the square stones were hewn and put into the place of those which had been taken out, but the round stones were not put into the building, because they were hard to hew, and it took a long time; but they were put beside the tower, as if they were going to be hewn and put into the building; for they were very splendid.

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6 For this verse, *Codex Athous* has only the central *καὶ ἐκ μὲν τῶν ὀρέων οὐκ ἐκέλευσεν ἐνεχθῆναι*; the remainder has been retranslated from the *Latin & Ethiopic MSS*, and Lightfoot surrounds these 2 text sections with vertical bars.

7 Lightfoot adds a comma after *ἠνέχθησαν*.

8 Lightfoot adds a comma after *λατομηθῆναι αὐτούς*.

Ποιμην 84 (Παραβολή θ′ 7)

[1] Ταῦτα οὖν συντελέσας ὁ ἀνὴρ ὁ ἔνδοξος καὶ κύριος ὅλου τοῦ πύργου προσεκαλέσατο τὸν ποιμένα καὶ παρέδωκεν αὐτῷ τοὺς λίθους πάντας τοὺς παρὰ τὸν πύργον κειμένους, τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς, καὶ λέγει αὐτῷ· [2] Ἐπιμελῶς καθάρισον τοὺς λίθους τούτους καὶ θὲς αὐτοὺς εἰς τὴν οἰκοδομὴν τοῦ πύργου, τοὺς δυναμένους ἁρμόσαι τοῖς λοιποῖς· τοὺς δὲ μὴ ἁρμόζοντας ῥῖψον μακρὰν ἀπὸ τοῦ πύργου. [3] ταῦτα κελεύσας τῷ ποιμένι ἀπῄει ἀπὸ τοῦ πύργου μετὰ πάντων, μεθ' ὧν ἐληλύθει· αἱ δὲ παρθένοι κύκλῳ τοῦ πύργου εἱστήκεισαν τηροῦσαι αὐτόν. [4] λέγω τῷ ποιμένι· Πῶς οὗτοι οἱ λίθοι δύνανται εἰς τὴν οἰκοδομὴν τοῦ πύργου ἀπελθεῖν ἀποδεδοκιμασμένοι; ἀποκριθείς μοι λέγει· Βλέπεις, φησί, τοὺς λίθους τούτους; Βλέπω, φημί, κύριε. Ἐγώ, φησί, τὸ πλεῖστον μέρος τῶν λίθων τούτων λατομήσω καὶ βαλῶ εἰς τὴν οἰκοδομήν, καὶ ἁρμόσουσι μετὰ τῶν λοιπῶν λίθων. [5] Πῶς, φημί, κύριε, δύνανται περικοπέντες τὸν αὐτὸν τόπον πληρῶσαι; ἀποκριθεὶς λέγει μοι· Ὅσοι μικροὶ εὑρεθήσονται, εἰς μέσην τὴν οἰκοδομὴν βληθήσονται, ὅσοι δὲ μείζονες, ἐξώτεροι τεθήσονται καὶ συγκρατήσουσιν αὐτούς. [6] ταῦτά μοι

THE SHEPHERD 84 (PARABLE 9-7)

[1] When the glorious man, the Lord of all the tower, had accomplished these things, he called the shepherd and gave over to him all the stones that were lying by the tower, which had been taken out of the building, and said to him, [2] "Clean these stones carefully and put into the building of the tower those, I mean, which can fit in with the rest, and throw far away from the tower those that do not fit." [3] With these commands to the shepherd, he went away from the tower, with all those with whom he had come. But the maidens stood round the tower guarding it. [4] I said to the shepherd, "How can these stones come again into the building of the tower after they have been rejected?" He answered and said to me, "Do you see these stones?" said he. "Yes, Sir, I see them," said I. "I will hew," said he, "the greater part of these stones and put them into the building, and they will fit in with the rest of the stones." [5] "How, Sir," said I, "can they fill the same room after they have been hewn?" He answered and said to me, "Those that turn out to be little will be put into the middle of the building, and such as are bigger will be put outside and will

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SHEPHERD OF HERMAS 84

1 In place of '*accomplished*', Lake has '*finished*'.

2 Lightfoot has '*will not fit*' in place of '*do not fit*'.

3 *Codex Athous* lacks *ταῦτα κελεύσας τῷ ποιμένι ἀπῄει ἀπὸ τοῦ πύργου*, here retranslated from the *Latin & Ethiopic MSS*; Lightfoot surrounds the text with vertical bars.

4 In place of *Πῶς οὗτοι*, Lightfoot has *Πῶς πάλιν οὗτοι*.

5 Lightfoot lacks the comma after *εὑρεθήσονται*.

λαλήσας λέγει μοι· Ἄγωμεν καὶ μετὰ ἡμέρας δύο ἔλθωμεν καὶ καθαρίσωμεν τοὺς λίθους τούτους καὶ βάλωμεν αὐτοὺς εἰς τὴν οἰκοδομήν· τὰ γὰρ κύκλῳ τοῦ πύργου πάντα καθαρισθῆναι δεῖ, μήποτε ὁ δεσπότης ἐξάπινα ἔλθῃ καὶ τὰ περὶ τὸν πύργον ῥυπαρὰ εὕρῃ καὶ προσοχθίσῃ, καὶ οὗτοι οἱ λίθοι οὐκ ἀπελεύσονται εἰς τὴν οἰκοδομὴν τοῦ πύργου, κἀγὼ ἀμελὴς δόξω εἶναι παρὰ τῷ δεσπότῃ. [7]καὶ μετὰ ἡμέρας δύο ἤλθομεν πρὸς τὸν πύργον καὶ λέγει μοι· Κατανοήσωμεν τοὺς λίθους πάντας καὶ ἴδωμεν τοὺς δυναμένους εἰς τὴν οἰκοδομὴν ἀπελθεῖν. λέγω αὐτῷ· Κύριε, κατανοήσωμεν.

hold them together." [6] When he had said this, he said to me, "Let us go and, after two days, let us come and cleanse these stones and put them into the building, for everything round the tower must be cleansed lest the Master come suddenly and find it dirty round the tower and he will be angry, and these stones will not go into the building of the tower, and I shall seem to be careless before the Master." [7] And, after two days, we came to the tower, and he said to me, "Let us look at all the stones, and let us see which are able to come into the building." I said to him, "Sir, let us look."

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[6] Lightfoot adds a comma after *λίθους τούτους*.

[7] Lightfoot adds a comma after *λίθους πάντας*.

Ποιμην 85 (Παραβολή θ′ 8)

[1]Καὶ ἀρξάμενοι πρῶτον τοὺς μέλανας κατενοοῦμεν λίθους. καὶ οἷοι ἐκ τῆς οἰκοδομῆς ἐτέθησαν, τοιοῦτοι καὶ εὑρέθησαν. καὶ ἐκέλευσεν αὐτοὺς ὁ ποιμὴν ἐκ τοῦ πύργου μετενεχθῆναι καὶ χωρισθῆναι. [2]εἶτα κατενόησε τοὺς ἐψωριακότας, καὶ λαβὼν ἐλατόμησε πολλοὺς ἐξ αὐτῶν καὶ ἐκέλευσε τὰς παρθένους ἆραι αὐτοὺς καὶ βαλεῖν εἰς τὴν οἰκοδομήν. καὶ ἦραν αὐτοὺς αἱ παρθενοι καὶ ἔθηκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου μέσου. τοὺς δὲ λοιποὺς ἐκέλευσε μετὰ τῶν μελάνων τεθῆναι· καὶ γὰρ καὶ οὗτοι μέλανες εὑρέθησαν. [3]εἶτα κατενόει τοὺς τὰς σχισμὰς ἔχοντας· καὶ ἐκ τούτων πολλοὺς ἐλατόμησε καὶ ἐκέλευσε διὰ τῶν παρθένων εἰς τὴν οἰκοδομὴν ἀπενεχθῆναι· ἐξώτεροι δὲ ἐτέθησαν, ὅτι ὑγιέστεροι εὑρέθησαν. οἱ δὲ λοιποὶ διὰ τὸ πλῆθος τῶν σχισμάτων οὐκ ἠδυνήθησαν λατομηθῆναι· διὰ ταύτην οὖν τὴν αἰτίαν ἀπεβλήθησαν ἀπὸ τῆς οἰκοδομῆς τοῦ πύργου. [4]εἶτα κατενόει τοὺς κολοβούς, καὶ εὑρέθησαν πολλοὶ ἐν αὐτοῖς μέλανες, τινὲς δὲ σχισμὰς μεγάλας πεποιηκότες· καὶ ἐκέλευσε καὶ τούτους τεθῆναι μετὰ τῶν ἀποβεβλημένων. τοὺς δὲ περισσεύοντας αὐτῶν καθαρίσας καὶ λατομήσας ἐκέλευσεν εἰς τὴν οἰκοδομὴν τεθῆναι. αἱ δὲ παρθένοι αὐτοὺς

THE SHEPHERD 85 (PARABLE 9-8)

[1] And, when we began, we first looked at the black stones and these were found to be the same as when they were put out of the building. And the shepherd ordered them to be removed from the tower and sent away. [2] Then he looked at those that were rotten and he took and hewed many of them and ordered the maidens to take them and put them into the building, and the maidens took them and put them into the building in the middle of the tower. And the rest he ordered to be put with the black ones; for, these also were found to be black. [3] Then he began to look at those that had cracks, and of these he hewed many, and ordered them to be brought back by the maidens into the building. But they were put on the outside because they were found to be stronger. But the rest could not be hewn because of the number of the cracks. So, for this cause, they were thrown away from the building of the tower. [4] Then he began to look at those that were short, and many among them were found black, and some with great cracks, and he commanded these also to be put with the rejected. But the majority of them he cleaned and hewed and commanded to be put into the building. And the maidens took them and fitted

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SHEPHERD OF HERMAS 85

1 Lightfoot opens, "*And so commencing first we began to inspect the black stones.*"

2 In place of '*rotten*', Lightfoot has '*mildewed*'.

3 Throughout this chapter, Lightfoot has '*virgins*' in place of '*maidens*'.

4 Lightfoot opens, "*Then he proceeded to inspect the stunted (stones).*"

ἄρασαι εἰς μέσην τὴν οἰκοδομὴν τοῦ πύργου ἥρμοσαν· ἀσθενέστεροι γὰρ ἦσαν. [5] εἶτα κατενόει τοὺς ἡμίσεις λευκούς, ἡμίσεις δὲ μέλανας· καὶ πολλοὶ ἐξ αὐτῶν εὑρέθησαν μέλανες. ἐκέλευσε δὲ καὶ τούτους ἀρθῆναι μετὰ τῶν ἀποβεβλημένων. οἱ δὲ λοιποὶ πάντες ἤρθησαν ὑπὸ τῶν παρθένων· λευκοὶ γὰρ ὄντες ἡρμόσθησαν ὑπ᾽ αὐτῶν τῶν παρθένων εἰς τὴν οἰκοδομήν· ἐξώτεροι δὲ ἐτέθησαν, ὅτι ὑγιεῖς εὑρέθησαν, ὥστε δύνασθαι αὐτοὺς κρατεῖν τοὺς εἰς τὸ μέσον τεθέντας· ὅλως γὰρ ἐξ αὐτῶν οὐδὲν ἐκολοβώθη. [6] εἶτα κατενόει τοὺς τραχεῖς, καὶ σκληροὺς καὶ ὀλίγοι ἐξ αὐτῶν ἀπεβλήθησαν διὰ τὸ μὴ δύνασθαι λατομηθῆναι· σκληροὶ γὰρ λίαν εὑρέθησαν. οἱ δὲ λοιποὶ αὐτῶν ἐλατομήθησαν καὶ ἤρθησαν ὑπὸ τῶν παρθένων καὶ εἰς μέσην τὴν οἰκοδομὴν τοῦ πύργου ἡρμόσθησαν· ἀσθενέστεροι γὰρ ἦσαν. [7] εἶτα κατενόει τοὺς ἔχοντας τοὺς σπίλους, καὶ ἐκ τούτων ἐλάχιστοι ἐμελάνησαν καὶ ἀπεβλήθησαν πρὸς τοὺς λοιπούς. οἱ δὲ περισσεύοντες λαμπροὶ καὶ ὑγιεῖς εὑρέθησαν· καὶ οὗτοι ἡρμόσθησαν ὑπὸ τῶν παρθένων εἰς τὴν οἰκοδομήν, ἐξώτεροι δὲ ἐτέθησαν διὰ τὴν ἰσχυρότητα αὐτῶν.

them into the middle of the building of the tower; for, they were too weak. [5] Then he began to look at those that were half white, and half black, and many of them were found to be black, and these also he ordered to be put away with the rejected. But the rest were all taken up by the maidens, for they were white and were fitted by the maidens themselves into the building. And they were put on the outside because they were found to be sound, so that they could support those that were put in the middle; for, in no way were they too short. [6] Then he began to look at those that were hard and difficult, and a few of them were rejected, because they could not be hewn, for they proved to be very hard. But the rest of them were hewn and were taken by the maidens and fitted into the middle of the building of the tower; for, they were too weak. [7] Then he began to look at those that had stains, and of these a very few were turned black, and were rejected with the rest, but most of them were found to be bright and sound, and these were fitted by the maidens into the building, but they were put on the outside because of their strength.

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[5] For the central part of this verse (*οἱ δὲ λοιποὶ πάντες ἤρθησαν ὑπὸ τῶν παρθένων: λευκοὶ γὰρ ὄντες ἡρμόσθησαν ὑπ᾽ αὐτῶν τῶν παρθένων εἰς τὴν οἰκοδομήν*), Lightfoot has the following, surrounded by dagger symbols: *οἱ δὲ λοιποὶ [λευκοί] πάντες [εὑρέθησαν καὶ] ἤρθησαν ὑπὸ τῶν παρθένων· λευκοὶ γὰρ ὄντες ἡρμόσθησαν ὑπ᾽ αὐτῶν [τῶν παρθένων] εἰς τὴν οἰκοδομήν*.

[6] Lightfoot has *καὶ ἤρθησαν ὑπὸ τῶν παρθένων* in brackets.

[7] In place of *ὑγιεῖς*, here following the *Latin MSS*, *Codex Athous* has *ἐκεῖνοι*; the *Ethiopic MSS* have neither.

Ποιμην 86 (Παραβολή θ′ 9)

[1] Εἶτα ἦλθε κατανοῆσαι τοὺς λευκοὺς καὶ στρογγύλους λίθους καὶ λέγει μοι· Τί ποιοῦμεν περὶ τούτων τῶν λίθων; Τί, φημί, ἐγὼ γινώσκω, κύριε; Οὐδὲν οὖν ἐπινοεῖς περὶ αὐτων; [2] Ἐγώ, φημί, κύριε, ταύτην τὴν τέχνην οὐκ ἔχω, οὐδὲ λατόμος εἰμὶ οὐδὲ δύναμαι νοῆσαι. Οὐ βλέπεις αὐτούς, φησί, λίαν στρογγύλους ὄντας; καὶ ἐὰν αὐτοὺς θελήσω τετραγώνους ποιῆσαι, πολὺ δεῖ ἀπ᾽ αὐτῶν ἀποκοπῆναι· δεῖ δὲ ἐξ αὐτῶν ἐξ ἀνάγκης τινὰς εἰς τὴν οἰκοδομὴν τεθῆναι. [3] Εἰ οὖν, φημί, κύριε, ἀνάγκη ἐστί, τί σεαυτὸν βασανίζεις καὶ οὐκ ἐκλέγεις εἰς τὴν οἰκοδομὴν οὓς θέλεις καὶ ἁρμόζεις εἰς αὐτήν; ἐξελέξατο ἐξ αὐτῶν τοὺς μείζονας καὶ λαμπροὺς καὶ ἐλατόμησεν αὐτούς· αἱ δὲ παρθένοι ἄρασαι ἥρμοσαν εἰς τὰ ἐξώτερα μέρη τῆς οἰκοδομῆς. [4] οἱ δὲ λοιποὶ οἱ περισσεύσαντες ἤρθησαν καὶ ἀπετέθησαν εἰς τὸ πεδίον, ὅθεν ἠνέχθησαν· οὐκ ἀπεβλήθησαν δέ, Ὅτι, φησί, λείπει τῷ πύργῳ ἔτι μικρὸν οἰκοδομηθῆναι. πάντας δὲ θέλει ὁ δεσπότης τοῦ πύργου τούτους ἁρμοσθῆναι τοὺς λίθους εἰς τὴν οἰκοδομήν, ὅτι λαμπροί εἰσι λίαν. [5] ἐκλήθησαν δὲ γυναῖκες δώδεκα, εὐειδέσταται τῷ χαρακτῆρι, μέλανα ἐνδεδυμέναι,

THE SHEPHERD 86 (PARABLE 9-9)

[1] Next, he came to look at the white and round stones, and said to me, "What do we do with these stones?" "How should I know, Sir?" said I. "Then do you not notice anything about them?" [2] "I, Sir," said I, "have not this art, I am neither a mason, nor can I understand." "Do you not see," said he, "that they are very round and, if I wish to make them square, a great deal must be cut away from them? Yet some of them must of necessity be put into the building." [3] "If then, Sir," said I, "it is necessary, why do you worry yourself, and not choose for the building those which you wish and fit them into it?" He chose out from them the largest and bright ones and hewed them, and the maidens took and fitted them into the outside of the building. [4] And the rest that remained over were taken up and put back into the plain from which they had been brought. But they were not rejected, "Because," said he, "there remains still a little to be built of the tower, and the master of the tower wishes that all these stones should be fitted into the building because they are very bright." [5] And there were called twelve women, very beautiful to look at, clothed in black, girded, and

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SHEPHERD OF HERMAS 86

1 Before *Οὐδὲν οὖν*, Lightfoot adds *Καὶ λέγει μοι* in brackets.

2 Lightfoot adds a comma after *λατόμος εἰμὶ*.

3 Lightfoot adds a comma after *θέλεις*.

4 In place of *πάντας*, here following Lake and *Codex Athous* (probably, but Lake notes that it is difficult to read), Lightfoot has *πάντως*, which concurs with the *Latin MSS* (*forsitan*).

5 *Codex Athous* lacks *περιεζωσμέναι καὶ ἔξω τοὺς ὤμους ἔχουσαι*, here retranslated from the *Latin MSS*; Lightfoot encloses the text in brackets.

περιεζωσμέναι καὶ ἔξω τοὺς ὤμους ἔχουσαι καὶ τὰς τρίχας λελυμέναι· ἐδοκοῦσαν δέ μοι αἱ γυναῖκες αὗται ἄγριαι εἶναι. ἐκέλευσε δὲ αὐτὰς ὁ ποιμὴν ἆραι τοὺς λίθους τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς καὶ ἀπενεγκεῖν αὐτοὺς εἰς τὰ ὄρη, ὅθεν καὶ ἠνέχθησαν. [6] αἱ δὲ ἱλαραὶ ἦραν καὶ ἀπήνεγκαν πάντας τοὺς λίθους καὶ ἔθηκαν, ὅθεν ἐλήφθησαν. καὶ μετὰ τὸ ἀρθῆναι πάντας τοὺς λίθους καὶ μηκέτι κεῖσθαι λίθον κύκλῳ τοῦ πύργου, λέγει μοι ὁ ποιμήν· Κυκλώσωμεν τὸν πύργον καὶ ἴδωμεν, μή τι ἐλάττωμά ἐστιν ἐν αὐτῷ. καὶ ἐκύκλευον ἐγὼ μετ' αὐτοῦ. [7] ἰδὼν δὲ ὁ ποιμὴν τὸν πύργον εὐπρεπῆ ὄντα τῇ οἰκοδομῇ λίαν ἱλαρὸς ἦν· ὁ γὰρ πύργος οὕτως ἦν ᾠκοδομημένος, ὥστε με ἰδόντα ἐπιθυμεῖν τὴν οἰκοδομὴν αὐτοῦ· οὕτω γὰρ ἦν ᾠκοδομημένος, ὡσὰν ἐξ ἑνὸς λίθου μὴ ἔχων μίαν ἁρμογὴν ἐν ἑαυτῷ. ἐφαίνετο δὲ ὁ λίθος ὡς ἐκ τῆς πέτρας ἐκκεκολαμμένος· μονόλιθος γάρ μοι ἐδόκει εἶναι.

their shoulders bare, and their hair loose. And these women looked to me to be cruel. And the shepherd commanded them to take the stones which were rejected from the building, and take them back to the mountains, from which also they had been brought. [6] And they were glad and took them up, and took away all the stones, and put in the place whence they had been taken. And after all the stones had been taken up, and there no longer remained a stone round the tower, the shepherd said to me, "Let us go round the tower and see if there is any defect in it." And I went round it with him. [7] And, when the shepherd saw that the tower was beautifully built, he was very joyful; for, the tower was so well built that, when I saw it, I envied its building, for it was so built, as if it were all one stone, without a single joint in it, and the stonework appeared as if it had been hewn out of a rock, for, it all seemed to me to be a single stone.

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6 Lightfoot adds a comma after *τοὺς λίθους*.

7 For '*beautifully built*', Lightfoot has '*very comely in the building*'.

Ποιμην 87 (Παραβολή θ′ 10)

[1]*Κἀγὼ περιπατῶν μετ᾽ αὐτοῦ ἱλαρὸς ἤμην τοιαῦτα ἀγαθὰ βλέπων. λέγει δέ μοι ὁ ποιμήν· Ὕπαγε καὶ φέρε ἄσβεστον καὶ ὄστρακον λεπτόν, ἵνα τοὺς τύπους τῶν λίθων τῶν ἠρμένων καὶ εἰς τὴν οἰκοδομὴν βεβλημένων ἀναπληρώσω· δεῖ γὰρ τοῦ πύργου τὰ κύκλῳ πάντα ὁμαλὰ γενέσθαι.* [2]*καὶ ἐποίησα καθὼς ἐκέλευσε, καὶ ἤνεγκα πρὸς αὐτόν. Ὑπηρέτει μοι, φησί, καὶ ἐγγὺς τὸ ἔργον τελεσθήσεται. ἐπλήρωσεν οὖν τοὺς τύπους τῶν λίθων τῶν εἰς τὴν οἰκοδομὴν ἀπεληλυθότων καὶ ἐκέλευσε σαρωθῆναι τὰ κύκλῳ τοῦ πύργου καὶ καθαρὰ γενέσθαι·* [3]*αἱ δὲ παρθένοι λαβοῦσαι σάρους ἐσάρωσαν καὶ πάντα τὰ κόπρια ἦραν ἐκ τοῦ πύργου καὶ ἔρραναν ὕδωρ, καὶ ἐγένετο ὁ τόπος ἱλαρὸς καὶ εὐπρεπέστατος τοῦ πύργου.* [4]*λέγει μοι ὁ ποιμήν· Πάντα, φησί, κεκαθάρται· ἐὰν ἔλθῃ ὁ κύριος ἐπισκέψασθαι τὸν πύργον, οὐκ ἔχει ἡμῖν οὐδὲν μέμψασθαι. ταῦτα εἰπὼν ἤθελεν ὑπάγειν.* [5]*ἐγὼ δὲ ἐπελαβόμην αὐτοῦ τῆς πήρας καὶ ἠρξάμην αὐτὸν ὁρκίζειν κατὰ τοῦ κυρίου, ἵνα μοι ἐπιλύσῃ, ἃ ἔδειξέ μοι. λέγει μοι. Μικρὸν ἔχω ἀκαιρεθῆναι καὶ πάντα σοι ἐπιλύσω· ἔκδεξαί με ὧδε, ἕως ἔρχομαι.* [6]*λέγω*

THE SHEPHERD 87 (PARABLE 9-10)

[1] And, as I walked with him, I was glad to see such good things. And the shepherd said to me, "Go and bring lime and a light clay, that I may fill up the marks of the stones that have been taken up and put into the building. For, all the ground round the tower must be level." [2] And I did as he commanded and brought them to him. "Help me," said he, "and the work will soon be done." So, he filled up the marks of the stones which had gone into the building, and ordered all round the tower to be swept, and be made clean. [3] And the maidens took brooms and swept, and they took away all the dirt from the tower and sprinkled water, and the place of the tower became joyful and very beautiful. [4] The shepherd said to me, "All," said he, "has been made clean. If the lord come to visit the tower, he has nothing with which to blame us." When he had said this, he wished to go away. [5] But I took him by his wallet and began to adjure him by the Lord to explain to me what he had shown me. He said to me, "I am busy for a little and then I will explain all to you. Wait for me here until I come." [6] I said

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SHEPHERD OF HERMAS 87

1 In place of *ἠρμένων καὶ εἰς τὴν οἰκοδομὴν βεβλημένων*, here following the *Latin & Ethiopic MSS*, *Codex Athous* has *ἠρμοσμένων εἰς τὴν οἰκοδομὴν καὶ βεβλημένων*.

2 Lightfoot adds a comma after *ἀπεληλυθότων*.

3 Lightfoot ends the verse with *τῷ πύργῳ* in place of *τοῦ πύργου*.

4 In place of *κεκαθάρται*, Lightfoot has *κεκαθάρισται*.

5 Before *μοι ἐπιλύσῃ*, Lightfoot adds *πάντα* in brackets.

6 In place of '*maidens*', Lightfoot has '*virgins*'.

αὐτῷ· Κύριε, μόνος ὢν ὧδε ἐγὼ τί ποιήσω; Οὐκ εἶ, φησί, μόνος· αἱ γὰρ παρθένοι αὗται μετὰ σοῦ εἰσί. Παράδος οὖν, φημί, αὐταῖς με. προσκαλεῖται αὐτὰς ὁ ποιμὴν καὶ λέγει αὐταῖς· Παρατίθεμαι ὑμῖν τοῦτον ἕως ἔρχομαι· καὶ ἀπῆλθεν. 7 ἐγὼ δὲ ἤμην μόνος μετὰ τῶν παρθένων· ἦσαν δὲ ἱλαρώτεραι καὶ πρὸς ἐμὲ εὖ εἶχον· μάλιστα δὲ αἱ τέσσαρες αἱ ἐνδοξότεραι αὐτῶν.

to him, "Sir, what shall I do here alone?" "You are not alone," he said, "for, these maidens are here with you." "Give me then," said I, "into their charge." The shepherd called them and said to them, "I entrust him to you until I come," and he went away. 7 And I was alone with the maidens, and they were merry and gracious towards me, especially the four more glorious of them.

7 Lightfoot adds a comma after *ἱλαρώτεραι*.

Ποιμην 88 (Παραβολή θ′ 11)

[1]Λέγουσι μοι αἱ παρθένοι· Σήμερον ὁ ποιμὴν ὧδε οὐκ ἔρχεται. Τί οὖν, φημί, ποιήσω ἐγώ; Μέχρις ὀψέ, φασίν, περίμεινον αὐτόν· καὶ ἐὰν ἔλθῃ, λαλήσει μετὰ σοῦ, ἐὰν δὲ μὴ ἔλθῃ, μενεῖς μεθ' ἡμῶν ὧδε ἕως ἔρχεται. [2]λέγω αὐταῖς· Ἐκδέξομαι αὐτὸν ἕως ὀψέ· ἐὰν δὲ μὴ ἔλθῃ, ἀπελεύσομαι εἰς τὸν οἶκον καὶ πρωΐ ἐπανήξω. αἱ δὲ ἀκοκριθεῖσαι λέγουσί μοι· Ἡμῖν παρεδόθης· οὐ δύνασαι ἀφ' ἡμῶν ἀναχωρῆσαι. [3]Ποῦ οὖν, φημί, μενῶ; Μεθ' ἡμῶν, φασί, κοιμηθήσῃ ὡς ἀδελφός, καὶ οὐχ ὡς ἀνήρ· ἡμέτερος γὰρ ἀδελφὸς εἶ, καὶ τοῦ λοιποῦ μέλλομεν μετὰ σοῦ κατοικεῖν, λίαν γάρ σε ἀγαπῶμεν. ἐγὼ δὲ ᾐσχυνόμην μετ' αὐτῶν μένειν. [4]καὶ ἡ δοκοῦσα πρώτη αὐτῶν εἶναι ἤρξατό με καταφιλεῖν καὶ περιπλέκεσθαι. αἱ δὲ ἄλλαι ὁρῶσαι ἐκείνην περιπλεκομένην μοι καὶ αὐταὶ ἤρξαντό με καταφιλεῖν καὶ περιάγειν κύκλῳ τοῦ πύργου καὶ παίζειν μετ' ἐμοῦ. [5]κἀγὼ ὡσεὶ νεώτερος ἐγεγόνειν καὶ ἠρξάμην καὶ αὐτὸς παίζειν μετ' αὐτῶν· αἱ μὲν γὰρ ἐχόρευον, αἱ δὲ ὠρχοῦντο, αἱ δὲ ᾖδον· ἐγὼ δὲ σιγὴν ἔχων μετ' αὐτῶν κύκλῳ τοῦ πύργου περιεπάτουν καὶ ἱλαρὸς ἤμην μετ' αὐτῶν. [6]ὀψίας δὲ γενομένης ἤθελον εἰς τὸν οἶκον ὑπάγειν·

THE SHEPHERD 88 (PARABLE 9-11)

[1] The maidens said to me, "Today the shepherd is not coming here." "What then," said I, "shall I do?" "Wait for him," said they, "until the evening; and, if he comes, he will speak with you; and, if he comes not, you shall remain here with us until he comes." [2] I said to them, "I will wait for him until evening but, if he comes not, I will go home and return in the morning." But they answered and said to me, "You were given to our charge; you cannot go away from us." [3] "Where shall I stay then?" said I. "You shall sleep with us," said they, "as a brother and not as a husband; for, you are our brother and, for the future, we are going to live with you; for, we love you greatly." But I was ashamed to stay with them. [4] And she who seemed to be the first of them began to kiss and embrace me, and the others seeing her embracing me began to kiss me themselves, and to lead me round the tower, and to play with me. [5] I, too, had, as it were, become young again, and began to play with them myself; for, some were dancing, others were gavotting, others were singing, and I walked in silence with them round the tower, and was merry with them. [6] But, when evening came, I wished to go

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SHEPHERD OF HERMAS 88

1 Throughout this chapter, Lightfoot has '*virgins*' in place of '*maidens*'.

2 Lightfoot adds a comma after *τὸν οἶκον*.

3 Lightfoot has a full stop in place of the *ano teleia* after *ἀνήρ* and an *ano teleia* in place of the comma after *κατοικεῖν*.

4 Lightfoot has an *ano teleia* in place of the full stop after *περιπλέκεσθαι*.

5 Lightfoot has *αἱ δὲ ὠρχοῦντο* in brackets.

6 Before '*the tower*', Lightfoot adds '*the side of*'.

αἱ δὲ οὐκ ἀφῆκαν, ἀλλὰ κατέσχον με. καὶ ἔμεινα μετ᾽ αὐτῶν τὴν νύκτα καὶ ἐκοιμήθην παρὰ τὸν πύργον. [7] ἔστρωσαν γὰρ αἱ παρθένοι τοὺς λινοῦς χιτῶνας ἑαυτῶν χαμαὶ καὶ ἐμὲ ἀνέκλιναν εἰς τὸ μέσον αὐτῶν, καὶ οὐδὲν ὅλως ἐποίουν εἰ μὴ προσηύχοντο· κἀγὼ μετ᾽ αὐτῶν ἀδιαλείπτως προσηυχόμην καὶ οὐκ ἔλασσον ἐκείνων. καὶ ἔχαιρον αἱ παρθένοι οὕτω μου προσευχομένου. καὶ ἔμεινα ἐκεῖ μέχρι τῆς αὔριον ἕως ὥρας δευτέρας μετὰ τῶν παρθένον. [8] εἶτα παρῆν ὁ ποιμήν, καὶ λέγει ταῖς παρθένοις· Μή τινα αὐτῷ ὕβριν πεποιήκατε; Ἐρώτα, φασίν, αὐτόν. λέγω αὐτῷ· Κύριε, εὐφράνθην μετ᾽ αὐτῶν μείνας. Τί, φησίν, ἐδείπνησας; Ἐδείπνησα, φημί, κύριε, ῥήματα κυρίου ὅλην τὴν νύκτα. Καλῶς, φησίν, ἔλαβόν σε; Ναί, φημί, κύριε. [9] Νῦν, φησί, τί θελεῖς πρῶτον ἀκοῦσαι; Καθώς, φημί, κύριε, ἀπ᾽ ἀρχῆς ἔδειξας· ἐρωτῶ σε, κύριε, ἵνα, καθὼς ἄν σε ἐπερωτήσω, οὕτω μοι καὶ δηλώσῃς. Καθὼς βούλει, φησίν, οὕτω σοι καὶ ἐπιλύσω, καὶ οὐδὲν ὅλως ἀποκρύψω ἀπὸ σοῦ.

home but they did not let me go, but kept me, and I stayed the night with them and slept by the tower. [7] For, the maidens spread their linen tunics on the ground, and they made me lie down in the midst of them, and they did nothing else but pray, and I also prayed with them unceasingly and not less than they, and the maidens rejoiced when I was praying thus, and I stayed there until the morrow until the second hour with the maidens. [8] Then the shepherd came and said to the maidens, "Have you done him any injury?" "Ask him," said they. I said to him, "Sir, I rejoiced at remaining with them." "On what," said he, "did you sup?" "I supped, Sir," said I, "on the words of the Lord the whole night." "Did they receive you well?" said he, "Yes, Sir," said I. [9] "Now," said he, "what do you wish to hear first?" "Even as, Sir," said I, "you showed me from the beginning; I ask you, Sir, to declare things to me even as I ask them of you." "Even as you desire," said he, "so I will interpret to you, and hide from you nothing at all."

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7 Lightfoot add a comma after *χαμαὶ* and after *προσηυχόμην*.

8 Lake has '*despite*' in place of '*injury*', here following Lightfoot.

9 Lightfoot ends, "*and I will conceal nothing whatever from thee*."

Ποιμην 89 (Παραβολή θ′ 12)

[1] *Πρῶτον, φημί, πάντων, κύριε, τοῦτό μοι δήλωσον· ἡ πέτρα καὶ ἡ πύλη τίς ἐστιν; Ἡ πέτρα, φησίν, αὕτη καὶ ἡ πύλη ὁ υἱὸς τοῦ θεοῦ ἐστί. Πῶς, φημί, κύριε, ἡ πέτρα παλαιά ἐστιν, ἡ δὲ πύλη καινή; Ἄκουε, φησί, καὶ σύνιε, ἀσύνετε.* [2] *ὁ μὲν υἱὸς τοῦ θεοῦ πάσης τῆς κτίσεως αὐτοῦ προγενέστερός ἐστιν, ὥστε σύμβουλον αὐτὸν γενέσθαι τῷ πατρὶ τῆς κτίσεως αὐτοῦ· διὰ τοῦτο καὶ παλαιὰ ἡ πέτρα. Ἡ δὲ πύλη διατί καινή, φημί, κύριε;* [3] *Ὅτι, φησίν, ἐπ᾽ ἐσχάτων τῶν ἡμερῶν τῆς συντελείας φανερὸς ἐγένετο, διὰ τοῦτο καινὴ ἐγένετο ἡ πύλη, ἵνα οἱ μέλλοντες σώζεσθαι δι᾽ αὐτῆς εἰς τὴν βασιλείαν εἰσέλθωσι τοῦ θεοῦ.* [4] *εἶδες, φησίν, τοὺς λίθους τοὺς διὰ τῆς πύλης εἰσεληλυθότας εἰς τὴν οἰκοδομὴν τοῦ πύργου βεβλημένους, τοὺς δὲ μὴ εἰσεληλυθότας πάλιν ἀποβεβλημένους εἰς τὸν ἴδιον τόπον; Εἶδον, φημί, κύριε. Οὕτω, φησίν, εἰς τὴν βασιλείαν τοῦ θεοῦ οὐδεὶς εἰσελεύσεται, εἰ μὴ λάβοι τὸ ὄνομα τὸ ἅγιον αὐτοῦ.* [5] *ἐὰν γὰρ εἰς πόλιν θελήσῃς εἰσελθεῖν τινα κἀκείνη ἡ πόλις περιτετειχισμένη κύκλῳ καὶ μίαν ἔχει πύλην, μήτι δύνῃ εἰς ἐκείνην τὴν πόλιν εἰσελθεῖν, εἰ μὴ διὰ τῆς πύλης ἧς ἔχει; Πῶς*

THE SHEPHERD 89 (PARABLE 9-12)

[1] "First of all, Sir," said I, "explain this to me: What is the rock and the door?" "This rock and the door," said he, "is the Son of God." "How is it," said I, "Sir, that the rock is old, but the gate is new?" "Listen, said he, and understand, foolish man. [2] The Son of God is older than all his creation, so that he was the counsellor of his Creation to the Father, therefore the rock is also old." "But why is the gate new, Sir?" said I. [3] "Because," said he, "He was manifested in the last days of the end of the world; for this reason the gate is new, that those who are to be saved may enter, through it, into the kingdom of God. [4] Do you see," said he, "the stones that entered through the gate were put into the building of the tower, but those that did not enter through it were put back again into their own place?" "I see, Sir," said I. "So," said he, "no man shall enter into the Kingdom of God, unless he takes his holy name. [5] For, if you wish to enter into a city, and that city has been walled round, and has one gate, can you enter into that city except through the gate that it has?" "No, Sir," said I,

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SHEPHERD OF HERMAS 89

1 Lightfoot has '*gate*' in place of '*door*' (twice in this verse).

2 In place of *παλαιὰ ἡ πέτρα*, here following an *Amherst Papyrus* (and Lake), *Codex Athous* (and Lightfoot) has *παλαιός ἐστιν*; the *Latin MSS* lack the phrase.

3 The Greek word translated '*the end*' means the consummation, the time when this age is finished and a new age will begin (cf. Mt. 13:40).

4 *Codex Athous* (and Lightfoot) lacks *βεβλημένους*. In place of *τὸ ἅγιον αὐτοῦ*, here following *Codex Athous* (and Lake), the Ethiopic MS (and Lightfoot) reads *τοῦ υἱοῦ αὐτοῦ* and the *Latin MSS* have *τοῦ υἱοῦ τοῦ θεοῦ*. In place of *πύλης εἰσεληλυθότας*, Lightfoot has *πύλης ελληλυθότας | ἀπεληλυ θότας |*.

5 In place of *μήτι δύνῃ εἰς ἐκείνην τὴν πόλιν εἰσελθεῖν*, Lightfoot has *μήτι δυνήσῃ εἰς τὴν πόλιν ἐκείνην εἰσελθεῖν*.

γάρ, φημί, κύριε, δύναται γενέσθαι ἄλλως; Εἰ οὖν εἰς τὴν πόλιν οὐ δύνῃ εἰσελθεῖν εἰ μὴ διὰ τῆς πύλης ἧς ἔχει, οὕτω, φησί, καὶ εἰς τῆν βασιλείαν τοῦ θεοῦ ἄλλως εἰσελθεῖν οὐ δύναται ἄνθρωπος εἰ μὴ διὰ τοῦ ὀνόματος τοῦ υἱοῦ αὐτοῦ τοῦ ἠγαπημένου ὑπ᾽ αὐτοῦ. 6 Εἶδες, φησί, τὸν ὄχλον τὸν οἰκοδομοῦντα τὸν πύργον; Εἶδον, φημί, κύριε. Ἐκεῖνοι, φησί, πάντες ἄγγελοι ἔνδοξοί εἰσι· τούτοις οὖν περιτετείχισται ὁ κύριος. ἡ δὲ πύλη ὁ υἱὸς τοῦ θεοῦ ἐστιν· αὕτη μία εἴσοδός ἐστι πρὸς τὸν κύριον. ἄλλως οὖν οὐδεὶς εἰσελεύσεται πρὸς αὐτὸν εἰ μὴ διὰ τοῦ υἱοῦ αὐτοῦ. 7 Εἶδες, φησί, τοὺς ἓξ ἄνδρας καὶ τὸν μέσον αὐτῶν ἔνδοξον καὶ μέγαν ἄνδρα τὸν περιπατοῦντα περὶ τὸν πύργον καὶ τοὺς λίθους ἀποδοκιμάσαντα ἐκ τῆς οἰκοδομῆς; Εἶδον, φημί, κύριε. 8 Ὁ ἔνδοξος, φησίν, ἀνὴρ ὁ υἱὸς τοῦ θεοῦ ἐστι, κἀκεῖνοι οἱ ἓξ οἱ ἔνδοξοι ἄγγελοί εἰσι δεξιὰ καὶ εὐώνυμα συγκρατοῦντες αὐτόν. τούτων, φησί, τῶν ἀγγέλων τῶν ἐνδόξων οὐδεὶς εἰσελεύσεται πρὸς τὸν θεὸν ἄτερ αὐτοῦ· ὃς ἂν τὸ ὄνομα αὐτοῦ μὴ λάβῃ, οὐκ εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ θεοῦ.

"for, how is it possible otherwise?" "If then you are not able to enter into the city except through the gate that it has, so," said he, "a man cannot otherwise enter into the kingdom of God, except through the name of his Son, who was beloved by him. 6 Do you see," said he, "the crowd that is building the tower?" "Yes, Sir," said I, "I see it." "They," said he, "are all glorious angels; by these, then, the Lord has been walled round. But the gate is the Son of God, this is the only entrance to the Lord. No man can enter in to him otherwise, than through his Son. 7 Do you see," said he, "the six men, and the glorious and great man in their midst, who is walking round the tower and rejected the stones from the building?" "Yes, Sir," said I, "I see him." 8 "The glorious man," said he, "is the Son of God, and those six are glorious angels supporting him on the right hand and on the left. None of these glorious angels, said he, can enter into God's presence without him. Whoever receives not his name shall not enter into the kingdom of God."

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6 Lightfoot has a full stop in place of the *ano teleia* after *ἔνδοξοί εἰσι*.

7 Lightfoot opens this verse (and v. 6) with a lowercase *epsilon*.

8 Throughout his work, Lightfoot capitalizes *Θεοῦ* and its various derivative forms.

Ποιμην 90 (Παραβολή θ′ 13)

[1]Ὁ δὲ πύργος, φημί, τίς ἐστιν; Ὁ πύργος, φησίν, οὗτος ἡ ἐκκλησία ἐστίν. [2]Αἱ δὲ παρθένοι αὗται τίνες εἰσίν; Αὗται, φησίν, ἅγια πνεύματά εἰσι· καὶ ἄλλως ἄνθρωπος οὐ δύναται εὑρεθῆναι εἰς τὴν βασιλείαν τοῦ θεοῦ, ἐὰν μὴ αὗται αὐτὸν ἐνδύσωσι τὸ ἔνδυμα αὐτῶν· ἐὰν γὰρ τὸ ὄνομα μόνον λάβῃς, τὸ δὲ ἔνδυμα παρὰ τούτων μὴ λάβῃς, οὐδὲν ὠφελήσῃ· αὗται γὰρ αἱ παρθένοι δυνάμεις εἰσὶ τοῦ υἱοῦ τοῦ θεοῦ. ἐὰν τὸ ὄνομα φορῇς, τὴν δὲ δύναμιν μὴ φορῇς αὐτοῦ, εἰς μάτην ἔσῃ τὸ ὄνομα αὐτοῦ φορῶν. [3]τοὺς δὲ λίθους, φησίν, οὓς εἶδες ἀποβεβλημένους, οὗτοι τὸ μὲν ὄνομα ἐφόρεσαν, τὸν δὲ ἱματισμὸν τῶν παρθένων οὐκ ἐνεδύσαντο. Ποῖος, φημί, ἱματισμὸς αὐτῶν ἐστί, κύριε; Αὐτὰ τὰ ὀνόματα, φησίν, ἱματισμός ἐστιν αὐτῶν. ὃς ἂν τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ φορῇ, καὶ τούτων ὀφείλει τὰ ὀνόματα φορεῖν· καὶ γὰρ αὐτὸς ὁ υἱὸς τὰ ὀνόματα τῶν παρθένων τούτων φορεῖ. [4]ὅσους, φησί, λίθους εἶδες εἰς τὴν οἰκοδομὴν τοῦ πύργου εἰσεληλυθότας, ἐπιδεδομένους διὰ τῶν χειρῶν αὐτῶν καὶ μείναντας εἰς τὴν οἰκοδομήν, τούτων τῶν παρθένων τὴν δύναμιν ἐνδεδυμένοι εἰσί. [5]διὰ τοῦτο βλέπεις τὸν πύργον μονόλιθον γεγονότα μετὰ

THE SHEPHERD 90 (PARABLE 9-13)

[1] "But," said I, "what is the tower?" "This tower," said he, "is the Church." [2] "And these maidens, what are they?" "They," said he, "are holy spirits. And a man cannot be otherwise found in the kingdom of God, unless they clothe him with their clothing. For, if you receive the name alone but do not receive the clothing from them, you will benefit nothing; for, these maidens are the powers of the Son of God. If you bear the name, but do not bear his power you will be bearing his name in vain. [3] And the stones," said he, "which you saw rejected, these are they who bore the name, but were not clothed with the raiment of the maidens." "What," said I, "is their raiment. Sir?" "Their names themselves," said he, "are their raiment. Whoever bears the name of the Son of God must also bear their names; for, even the Son himself bears the names of these maidens. [4] All the stones," said he, "which you saw enter into the building of the tower, given by their hands and remaining in the building, had put on the power of these maidens. [5] For this reason, you see that the tower has become one solid stone with the rock. So also, those who

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SHEPHERD OF HERMAS 90

1 Note that Lightfoot starts *Ἐκκλησία* with an uppercase *epsilon*.

2 Before *τὸ ὄνομα φορῇς*, Lightfoot adds *οὖν* in brackets.

3 In place of *ὀφείλει τὰ ὀνόματα φορεῖν*, Lightfoot has *ὀφείλει φορεῖν τὰ ὀνόματα*.

4 *Codex Athous* lacks much of this verse (from *τοῦ πύργου* to *τὴν οἰκοδομήν*), here retranslated from the *Latin & Ethiopic MSS*; Lightfoot surrounds the text with vertical bars.

5 Lightfoot has the word *μετὰ* before *τῆς πέτρας* in brackets.

τῆς πέτρας· οὕτω καὶ οἱ πιστεύσαντες τῷ κυρίῳ διὰ τοῦ υἱοῦ αὐτοῦ καὶ ἐνδιδυσκόμενοι τὰ πνεύματα ταῦτα ἔσονται εἰς ἓν πνεῦμα, ἓν σῶμα, καὶ μία χρόα τῶν ἱματίων αὐτῶν. τῶν τοιούτων δὲ τῶν φορούντων τὰ ὀνόματα τῶν παρθένων ἐστὶν ἡ κατοικία εἰς τὸν πύργον. [6] Οἱ οὖν, φημί, κύριε, ἀποβεβλημένοι λίθοι διατί ἀπεβλήθησαν; διῆλθον γὰρ διὰ τῆς πύλης, καὶ διὰ τῶν χειρῶν τῶν παρθένων ἐτέθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου. Ἐπειδὴ πάντα σοι, φησί, μέλει, καὶ ἀκριβῶς ἐξετάζεις, ἄκουε περὶ τῶν ἀποβεβλημένων λίθων. [7] οὗτοι, φησί, πάντες τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ ἔλαβον, ἔλαβον δὲ καὶ τὴν δύναμιν τῶν παρθένων τούτων. λαβόντες οὖν τὰ πνεύματα ταῦτα ἐνεδυναμώθησαν καὶ ἦσαν μετὰ τῶν δούλων τοῦ θεοῦ, καὶ ἦν αὐτῶν ἓν πνεῦμα καὶ ἓν σῶμα καὶ ἓν ἔνδυμα· τὰ γὰρ αὐτὰ ἐφρόνουν καὶ δικαιοσύνην εἰργάζοντο. [8] μετὰ οὖν χρόνον τινὰ ἀνεπείσθησαν ὑπὸ τῶν γυναικῶν ὧν εἶδες μέλανα ἱμάτια ἐνδεδυμένων, τοὺς ὤμους ἔξω ἐχουσῶν καὶ τὰς τρίχας λελυμένας καὶ εὐμόρφων· ταύτας ἰδόντες ἐπεθύμησαν αὐτῶν καὶ ἐνεδύσαντο τὴν δύναμιν αὐτῶν, τῶν δὲ παρθένων ἀπεδύσαντο τὸ ἔνδυμα καὶ τὴν δύναμιν. [9] οὗτοι οὖν ἀπεβλήθησαν ἀπὸ τοῦ οἴκου τοῦ θεοῦ καὶ ἐκείναις παρεδόθησαν· οἱ δὲ μὴ ἀπατηθέντες τῷ κάλλει τῶν γυναικῶν τούτων ἔμειναν ἐν τῷ οἴκῳ τοῦ θεοῦ. ἔχεις, φησί, τὴν ἐπίλυσιν τῶν ἀποβεβλημένων.

believe on the Lord through his Son, and put on these spirits will become one spirit and one body, and the colour of their raiment will be one. And the dwelling of such as bear the names of the maidens is in the tower." [6] "Why, Sir," said I, "were the rejected stones rejected? For, they came in through the gate and were put into the building of the tower by the hands of the maidens." "Since," said he, "you care for everything, and enquire accurately, listen concerning the rejected stones. [7] These," said he, "all bore the name of the Son of God, and they also received the power of these maidens. By receiving these spirits, then, they were strengthened and were with the servants of God, and they had one spirit and one body, and one raiment, for they had the same mind, and wrought righteousness. [8] After some time, then, they were made disobedient by the women whom you saw clothed in black, who had their shoulders bare, and their hair loose, and were beautiful. When they saw them, they desired them, and put on their power, and put off the clothing and power of the maidens. [9] So, they were rejected from the house of God and handed over to those women. But those who were not deceived by the beauty of these women remained in the house of God. You have here," said he, "the explanation of those who were rejected."

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6 Lightfoot has *φησί* and *καὶ ἓν ἔνδυμα* in brackets.

7 Lightfoot has '*said he*' in brackets.

8 For *τὸ ἔνδυμα καὶ τὴν δύναμιν*, following *Codex Athous* (& Lake), the *Palatine MS* (& Lightfoot) has *τὴν δύναμιν*; the *Vulgata* reads *τὸ ἔνδυμα*.

9 Lightfoot has '*women*' in parentheses.

Ποιμην 91 (Παραβολή θ′ 14)

[1] *Τί οὖν, φημί, κύριε, ἐὰν οὗτοι οἱ ἄνθρωποι, τοιοῦτοι ὄντες, μετανοήσωσι καὶ ἀποβάλωσι τὰς ἐπιθυμίας τῶν γυναικῶν τούτων, καὶ ἐπανακάμψωσιν ἐπὶ τὰς παρθένους καὶ ἐν τῇ δυνάμει αὐτῶν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσιν, οὐκ εἰσελεύσονται εἰς τὸν οἶκον τοῦ θεοῦ;* [2] *Εἰσελεύσονται, φησίν, ἐὰν τούτων τῶν γυναικῶν ἀποβάλωσι τὰ ἔργα, τῶν δὲ παρθένων ἀναλάβωσι τὴν δύναμιν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσι· διὰ τοῦτο γὰρ καὶ τῆς οἰκοδομῆς ἀνοχὴ ἐγένετο, ἵνα, ἐὰν μετανοήσωσιν οὗτοι, ἀπέλθωσιν εἰς τὴν οἰκοδομὴν τοῦ πύργου. ἐὰν δὲ μὴ μετανοήσωσι, τότε ἄλλοι εἰσελεύσονται, καὶ οὗτοι εἰς τέλος ἐκβληθήσονται.* [3] *ἐπὶ τούτοις πᾶσιν ηὐχαρίστησα τῷ κυρίῳ, ὅτι ἐσπλαγχνίσθη ἐπὶ πᾶσι τοῖς ἐπικαλουμένοις τῷ ὀνόματι αὐτοῦ καὶ ἐξαπέστειλε τὸν ἄγγελον τῆς μετανοίας εἰς ἡμᾶς τοὺς ἁμαρτήσαντας εἰς αὐτὸν καὶ ἀνεκαίνισεν ἡμῶν τὸ πνεῦμα καὶ ἤδη κατεφθαρμένων ἡμῶν καὶ μὴ ἐχόντων ἐλπίδα τοῦ ζῆν ἀνενέωσε τὴν ζωὴν ἡμῶν.* [4] *Νῦν, φημί, κύριε, δήλωσόν μοι, διατί ὁ πύργος χαμαὶ οὐκ ᾠκοδόμηται, ἀλλ᾽ ἐπὶ τὴν πέτραν καὶ ἐπὶ τὴν πύλην. Ἔτι, φησίν, ἄφρων εἶ καὶ ἀσύνετος; Ἀνάγκην ἔχω, φημί, κύριε, πάντα ἐπερωτᾶν σε, ὅτι οὐδ᾽ ὅλως οὐδὲν δύναμαι νοῆσαι· τὰ γὰρ πάντα μεγάλα καὶ ἔνδοξά ἐστι*

THE SHEPHERD 91 (PARABLE 9-14)

[1] "How will it then be, Sir," said I, "if these men, being such as they are, should repent and put away their desire for these women, and return to the maidens and walk in their power and in their deeds? Shall they not enter into the house of God?" [2] "They shall enter," said he, "if they shall put away the works of these women, and take back the power of the maidens and walk in their deeds. For, this is the reason why there was a pause in the building, in order that, if they repent, they may go away into the building of the tower. But if they do not repent, then others will enter and they will be finally rejected." [3] I gave thanks to the Lord for all these things, that he had compassion on all who call upon his name, and sent the angel of repentance to us who have sinned against him, and renewed our spirit, even when we were already corrupted, and restored our life, when we had no hope of living. [4] "Now, Sir," said I, "explain to me why the tower was not built on the ground but on the rock and on the gate." "Are you still," said he, "senseless and without understanding?" "I need, Sir," said I, "to ask everything from you, because I am wholly without the power of understanding anything. For, all things great and glorious are also difficult for men to understand." [5] "Listen," said he, "the

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SHEPHERD OF HERMAS 91

1 Lightfoot adds a comma after *παρθένους*.
2 In place of *εἰσελεύσονται*, here following the *Latin & Ethiopic MSS*, (and Lake) *Codex Athous* (and Lightfoot) has *ἀπελεύσονται*.
3 Lightfoot has *τὸ ὄνομα* in place of *τῷ ὀνόματι*.
4 After *καὶ ἀσύνετος*, Lightfoot adds *ἐπερωτᾷς* in brackets and ends the statement with a full stop in place of the question mark.
5 Lightfoot has the 2nd & 3rd instances of *τοῦ Θεοῦ* in brackets.

καὶ δυσνόητα τοῖς ἀνθρώποις. 5 Ἄκουε, φησί· τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ μέγα ἐστὶ καὶ ἀχώρητον καὶ τὸν κόσμον ὅλον βαστάζει. εἰ οὖν πᾶσα ἡ κτίσις διὰ τοῦ υἱοῦ τοῦ θεοῦ βαστάζεται, τί δοκεῖς τοὺς κεκλημένους ὑπ᾽ αὐτοῦ καὶ τὸ ὄνομα φοροῦντας τοῦ υἱοῦ τοῦ θεοῦ καὶ πορευομένους ταῖς ἐντολαῖς αὐτοῦ; 6 βλέπεις οὖν, ποίους βαστάζει; τοὺς ἐξ ὅλης καρδίας φοροῦντας τὸ ὄνομα αὐτοῦ. αὐτὸς οὖν θεμέλιος αὐτοῖς ἐγένετο καὶ ἡδέως αὐτοὺς βαστάζει, ὅτι οὐκ ἐπαισχύνονται τὸ ὄνομα αὐτοῦ φορεῖν.

name of the Son of God is great and incomprehensible, and supports the whole world. If then, the whole of creation is supported by the Son of God, what do you think of those who are called by him, and bear the name of the Son of God, and walk according to his commandments? 6 Do you see, then, what manner of men he supports? Those who bear his name with their whole heart. He, then, has become their foundation and he supports them joyfully, because they are not ashamed to bear his name."

6 Lightfoot adds a comma after *ἐγένετο*.

Ποιμην 92 (Παραβολή θ′ 15)

[1] Δήλωσόν μοι, φημί, κύριε, τῶν παρθένων τὰ ὀνόματα καὶ τῶν γυναικῶν τῶν τὰ μέλανα ἱμάτια ἐνδεδυμένων. Ἄκουε, φησίν, τῶν παρθένων τὰ ὀνόματα τῶν ἰσχυροτέρων, τῶν εἰς τὰς γωνίας σταθεισῶν. [2] ἡ μὲν πρώτη Πίστις, ἡ δὲ δευτέρα Ἐγκράτεια, ἡ δὲ τρίτη Δύναμις, ἡ δὲ τετάρτη Μακροθυμία· αἱ δὲ ἕτεραι ἀνὰ μέσον τούτων σταθεῖσαι ταῦτα ἔχουσι τὰ ὀνόματα· Ἁπλότης, Ἀκακία, Ἁγνεία, Ἱλαρότης, Ἀλήθεια, Σύνεσις, Ὁμόνοια, Ἀγάπη. ταῦτα τὰ ὀνόματα ὁ φορῶν καὶ τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ δυνήσεται εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [3] ἄκουε, φησί, καὶ τὰ ὀνόματα τῶν γυναικῶν τῶν τὰ ἱμάτια μέλανα ἐχουσῶν. καὶ ἐκ τούτων τέσσαρές εἰσι δυνατώτεραι. ἡ πρώτη Ἀπιστία, ἡ δευτέρα Ἀκρασία, ἡ δὲ τρίτη Ἀπείθεια, ἡ δὲ τετάρτη Ἀπάτη. αἱ δὲ ἀκόλουθοι αὐτῶν καλοῦνται Λύπη, Πονηρία, Ἀσέλγεια, Ὀξυχολία, Ψεῦδος, Ἀφροσύνη, Καταλαλιά, Μῖσος. ταῦτα τὰ ὀνόματα ὁ φορῶν τοῦ θεοῦ δοῦλος τὴν βασιλείαν μὲν ὄψεται τοῦ θεοῦ, εἰς αὐτὴν δὲ οὐκ εἰσελεύσεται. [4] Οἱ λίθοι δέ, φημί, κύριε, οἱ ἐκ τοῦ βυθοῦ ἡρμοσμένοι εἰς τὴν οἰκοδομὴν τίνες εἰσίν; Οἱ μὲν πρῶτοι, φησίν, οἱ ι΄ οἱ εἰς τὰ θεμέλια τεθειμένοι, πρώτη

THE SHEPHERD 92 (PARABLE 9-15)

[1] "Explain to me, Sir," said I, "the names of the maidens, and of the women who are clothed in black raiment." "Listen," said he, "to the names of the stronger maidens who stand at the corners. [2] The first is Faith, the second is Temperance, the third is Power, the fourth is Patience, and the others who stand between them have these names: Simplicity, Guilelessness, Holiness, Joyfulness, Truth, Understanding, Concord, Love. He who bears these names and the name of the Son of God, shall be able to enter into the Kingdom of God. [3] Hear, also," said he, "the names of the women who have black raiment. Of these also four are more powerful. The first is Unbelief, the second Impurity, the third Disobedience, and the fourth Deceit; and those who follow them are called Grief, Wickedness, Licentiousness, Bitterness, Lying, Foolishness, Slander, Hate. The servant of God who bears these names shall see the Kingdom of God but shall not enter into it." [4] "But, Sir," said I, "what are the stones that were fitted into the building from the deep?" "The first," said he, "the 10 that were placed in the foundation, are the first generation; and the 25 are the

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SHEPHERD OF HERMAS 92

1 *Codex Athous* lacks the section from *καὶ τῶν* to *τὰ ὀνόματα*, here retranslated from the *Latin & Ethiopic MSS*; Lightfoot surrounds the text with vertical bars.

2 Lightfoot has '*Continence*' in place of '*Temperance*' and both Lake and Lightfoot have '*Long-suffering*' in place of '*Patience*'.

3 Lightfoot has '*Intemperance*' in place of '*Impurity*'.

4 In place of *κε΄* (25 – Lighfoot has *εἴκοσι πέντε*), here following *Codex Athous* and the *Latin MSS*, the *Ethiopic MS* reads 15. For *λε΄* (35), Lightfoot has *τριάκοντα πέντε* and, for *μ΄* (40), he has *τεσσαράκοντα*.

γενεά· οἱ δὲ κε΄ δευτέρα γενεὰ ἀνδρῶν δικαίων· οἱ δὲ λε΄ προφῆται τοῦ θεοῦ καὶ διάκονοι αὐτοῦ· οἱ δὲ μ΄ ἀπόστολοι καὶ διδάσκαλοι τοῦ κηρύγματος τοῦ υἱοῦ τοῦ θεοῦ. [5] Διατί οὖν, φημί, κύριε, αἱ παρθένοι καὶ τούτους τοὺς λίθους ἐπέδωκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, διενέγκασαι διὰ τῆς πύλης; [6] Οὗτοι γάρ, φησί, πρῶτοι ταῦτα τὰ πνεύματα ἐφόρεσαν καὶ ὅλως ἀπ᾽ ἀλλήλων οὐκ ἀπέστησαν, οὔτε τὰ πνεύματα ἀπὸ τῶν ἀνθρώπων οὔτε οἱ ἄνθρωποι ἀπὸ τῶν πνευμάτων, ἀλλὰ παρέμειναν τὰ πνεύματα αὐτοῖς μέχρι τῆς κοιμήσεως αὐτῶν. καὶ εἰ μὴ ταῦτα τὰ πνεύματα μετ᾽ αὐτῶν ἐσχήκεισαν, οὐκ ἂν εὔχρηστοι γεγόνεισαν τῇ οἰκοδομῇ τοῦ πύργου τούτου.

second generation of righteous men; and the 35 are the prophets of God and his servants, and the 40 are prophets and teachers of the preaching of the Son of God." [5] "Why, then, Sir," said I, "did the maidens give these stones also for the building of the tower, and brought them through the gate?" [6] "Because," said he, "these first bore these spirits, and they did not depart from one another at all; neither the spirits from the men nor the men from the spirits, but the spirits remained with them until they fell asleep. And, if they had not had these spirits with them, they would not have been useful for the building of this tower."

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5 Throughout the chapter, Lightfoot has '*virgins*' in place of '*maidens*'.

6 Lightfoot marks the text, *ἐσχήκεισαν, οὐκ ἂν*, as a possibly suspect transcription, reading *ἐσχήκει⌜σ⌝α⌜ν⌝, ο⌜ὐκ ἂν⌝*.

Ποιμην 93 (Παραβολή θ′ 16)

[1]Ἔτι μοι, φημί, κύριε, δήλωσον. Τί, φησίν, ἐπιζητεῖς; Διατί, φημί, κύριε, οἱ λίθοι ἐκ τοῦ βυθοῦ ἀνέβησαν καὶ εἰς τὴν οἰκοδομὴν τοῦ πύργου ἐτέθησαν, πεφορηκότες τὰ πνεύματα ταῦτα; [2]Ἀνάγκην, φησίν, εἶχον δι᾽ ὕδατος ἀναβῆναι, ἵνα ζωοποιηθῶσιν· οὐκ ἠδύναντο γὰρ ἄλλως εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, εἰ μὴ τὴν νέκρωσιν ἀπέθεντο τῆς ζωῆς αὐτῶν τῆς προτέρας. [3]ἔλαβον οὖν καὶ οὗτοι οἱ κεκοιμημένοι τὴν σφραγῖδα τοῦ υἱοῦ τοῦ θεοῦ καὶ εἰσῆλθον εἰς τὴν βασιλείαν τοῦ θεοῦ· πρὶν γάρ, φησί, φορέσαι τὸν ἄνθρωπον τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, νεκρός ἐστιν· ὅταν δὲ λάβῃ τὴν σφραγῖδα, ἀποτίθεται τὴν νέκρωσιν καὶ ἀναλαμβάνει τὴν ζωήν. [4]ἡ σφραγὶς οὖν τὸ ὕδωρ ἐστίν· εἰς τὸ ὕδωρ οὖν καταβαίνουσι νεκροὶ καὶ ἀναβαίνουσι ζῶντες. κἀκείνοις οὖν ἐκηρύχθη ἡ σφραγὶς αὕτη καὶ ἐχρήσαντο αὐτῇ, ἵνα εἰσέλθωσιν εἰς τὴν βασιλείαν τοῦ θεοῦ. [5]Διατί, φημί, κύριε, καὶ οἱ μ΄ λίθοι μετ᾽ αὐτῶν ἀνέβησαν ἐκ τοῦ βυθοῦ, ἤδη ἐσχηκότες τὴν σφαγῖδα; Ὅτι, φησίν, οὗτοι οἱ ἀπόστολοι καὶ οἱ διδάσκαλοι οἱ κηρύξαντες τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, κοιμηθέντες ἐν δυνάμει καὶ πίστει τοῦ υἱοῦ τοῦ θεοῦ ἐκήρυξαν καὶ τοῖς

THE SHEPHERD 93 (PARABLE 9-16)

[1] "Tell me, Sir," said I, "still more." "What more," said he, "do you ask?" "Why, Sir," said I, "did the stones come up from the deep and were put into the building, though they bore these spirits?" [2] "They needed," said he, "to come up through the water to be made alive; for, they could not otherwise enter into the kingdom of God, unless they put away the mortality of their former life. [3] And so, these who had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For, before," said he, "a man bears the name of the Son of God, he is dead. But, when he receives the seal, he puts away mortality and receives life. [4] The seal, then, is the water. They go down into the water dead and come up alive. This seal, then, was preached to them also, and they used it to enter the kingdom of God." [5] "Why, Sir," said I, "did the 40 stones also come up with them from the deep, though they had the seal already?" "Because," said he, "these apostles and teachers, who preached the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before

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SHEPHERD OF HERMAS 93

1 *Codex Athous* (and Lightfoot) lacks *τοῦ πύργου*, here following the *Latin & Ethiopic MSS* (and Lake).

2 *Codex Athous* lacks *τῆς προτέρας*, here following the *Latin & Ethiopic MSS*; Lightfoot has the words in brackets.

3 *Code Athous* lacks *καὶ εἰσῆλθον εἰς τὴν βασιλείαν τοῦ Θεοῦ*, here retranslated from the *Latin MSS*; Lightfoot surround the text with vertical bars.

4 In place of '*used it*', Lightfoot has '*availed themselves of it*'.

5 In place of *προκεκοιμημένοις*, here following the *Vulgata*, *Ethiopic MS* & *Clement of Alexandria*, *Codex Athous* and the *Palatine MS* read *κεκοιμημένοις*.

προκεκοιμημένοις καὶ αὐτοὶ ἔδωκαν αὐτοῖς τὴν σφραγῖδα τοῦ κηρύγματος. [6] κατέβησαν οὖν μετ᾽ αὐτῶν εἰς τὸ ὕδωρ καὶ πάλιν ἀνέβησαν· ἀλλ᾽ οὗτοι μὲν ζῶντες κατέβησαν καὶ ζῶντες ἀνέβησαν· ἐκεῖνοι δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν, ζῶντες δὲ ἀνέβησαν. [7] διὰ τούτων οὖν ἐζωοποιήθησαν καὶ ἐπέγνωσαν τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ· διὰ τοῦτο καὶ συνανέβησαν μετ᾽ αὐτῶν, καὶ συνηρμόσθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, καὶ ἀλατόμητοι συνῳκοδομήθησαν· ἐν δικαιοσύνῃ γὰρ ἐκοιμήθησαν καὶ ἐν μεγάλῃ ἁγνείᾳ· μόνον δὲ τὴν σφραγῖδα ταύτην οὐκ εἶχον. ἔχεις οὖν καὶ τὴν τούτων ἐπίλυσιν. Ἔχω, φημί, κύριε.

them, and gave to them the seal of the preaching. [6] So, they went down with them into the water and came up again, but these went down alive and came up alive, while the others, who had fallen asleep before, went down dead but came up alive. [7] So, by them, they were made alive and received the knowledge of the name of the Son of God. For this cause, they also came up with them and were joined into the building of the tower and were used with them, without being hewn. For, they fell asleep in righteousness and in great purity, only they had not this seal. You have then the explanation of these things also." "Yes, Sir," said I, "I have."

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6 Codex Athous lacks the text from *καὶ ζῶντες* to the end of the verse, here following *Clement of Alexandria*; Lightfoot surround the text with vertical bars.

7 Lightfoot lacks the comma after *μετ᾽ αὐτῶν*.

Ποιμην 94 (Παραβολή θ′ 17)

[1] Νῦν οὖν, κύριε, περὶ τῶν ὀρέων μοι δήλωσον· διατί ἄλλαι καὶ ἄλλαι εἰσὶν αἱ ἰδέαι καὶ ποικίλαι; Ἄκουε, φησί· τὰ ὄρη ταῦτα τὰ δώδεκα φυλαί εἰσιν αἱ κατοικοῦσαι ὅλον τὸν κόσμον. ἐκηρύχθη οὖν εἰς ταύτας ὁ υἱὸς τοῦ θεοῦ διὰ τῶν ἀποστόλων. [2] Διατί δὲ ποικίλα καὶ ἄλλη καὶ ἄλλη ἰδέα ἐστὶ τὰ ὄρη, δήλωσόν μοι, κύριε. Ἄκουε, φησίν· αἱ δώδεκα φυλαὶ αὗται αἱ κατοικοῦσαι ὅλον τὸν κόσμον δώδεκα ἔθνη εἰσί· ποικίλα δέ εἰσι τῇ φρονήσει καὶ τῷ νοΐ· οἷα οὖν εἶδες τὰ ὄρη ποικίλα, τοιαῦταί εἰσι καὶ τούτων αἱ ποικιλίαι τοῦ νοὸς τῶν ἐθνῶν καὶ ἡ φρόνησις. δηλώσω δέ σοι καὶ ἑνὸς ἑκάστου τὴν πρᾶξιν. [3] Πρῶτον, φημί, κύριε, τοῦτο δήλωσον, διατί οὕτω ποικίλα ὄντα τὰ ὄρη, εἰς τὴν οἰκοδομὴν ὅταν ἐτέθησαν οἱ λίθοι αὐτῶν, μιᾷ χρόᾳ ἐγένοντο λαμπροί, ὡς καὶ οἱ ἐκ τοῦ βυθοῦ ἀναβεβηκότες λίθοι; [4] Ὅτι, φησί, πάντα τὰ ἔθνη τὰ ὑπὸ τὸν οὐρανὸν κατοικοῦντα, ἀκούσαντα καὶ πιστεύσαντα ἐπὶ τῷ ὀνόματι ἐκλήθησαν τοῦ υἱοῦ τοῦ θεοῦ. λαβόντες οὖν τὴν σφραγῖδα μίαν φρόνησιν ἔσχον καὶ ἕνα νοῦν, καὶ μία πίστις αὐτῶν ἐγένετο καὶ μία ἀγάπη, καὶ τὰ πνεύματα τῶν παρθένων μετὰ τοῦ ὀνόματος ἐφόρεσαν· διὰ τοῦτο ἡ οἰκοδομὴ τοῦ πύργου μιᾷ χρόᾳ ἐγένετο λαμπρὰ ὡς ὁ ἥλιος. [5] μετὰ δὲ τὸ

THE SHEPHERD 94 (PARABLE 9-17)

[1] "Now, therefore, Sir, explain to me about the mountains. Why is their appearance different from each other and various?" "Listen," said he, "these twelve mountains are the tribes which inhabit the whole world. The Son of God, then, was preached to them by the Apostles." [2] "But tell me, Sir," said I, "why the appearance of the mountains differs one from another and is various." "Listen," said he, "these twelve tribes that inhabit the whole world are twelve nations, but they are various in understanding and mind. Just as, then, you saw that the mountains are various, so also are there varieties in the mind and understanding of the nations. And I will show you the action of each." [3] "First of all, Sir," said I, "show me this, why though these mountains were so various, when their stones were put into the building, they became bright with one colour, like the stones that had come up from the deep." [4] "Because," said he, "all the nations that dwell under heaven, when they heard and believed were called after the name of the Son of God. So then, when they received the seal, they had one understanding and one mind, and their faith became one, and their love one, and they bore the spirits of the maidens together with the name. For this cause, the building of the tower became bright with one colour like the sun.

SHEPHERD OF HERMAS 94

1 Lightfoot, following the *Latin MSS*, repeats δώδεκα (with the 2nd instance in brackets) before φυλαί.

2 Lightfoot adds a comma after the 1st instance of ποικίλα.

3 In place of '*show me this*', Lake has '*explain this to me*'.

4 *Codex Athous* lacks τοῦ υἱοῦ, here following the *Latin & Ethiopic MSS*; Lightfoot has the words in brackets.

εἰσελθεῖν αὐτοὺς ἐπὶ τὸ αὐτὸ καὶ γενέσθαι ἓν σῶμα, τινὲς ἐξ αὐτῶν ἐμίαναν ἑαυτοὺς καὶ ἐξεβλήθησαν ἐκ τοῦ γένους τῶν δικαίων καὶ πάλιν ἐγένοντο, οἷοι πρότερον ἦσαν, μᾶλλον δὲ καὶ χείρονες.

[5] But, after they entered in together and became one body, some of them defiled themselves and were cast out from the family of the righteous, and became again what they had been before, or rather even worse."

[5] Lightfoot adds a comma after *δικαίων*.

Ποιμην 95 (Παραβολή θ′ 18)

[1]Πῶς, φημί, κύριε, ἐγένοντο χείρονες, θεὸν ἐπεγνωκότες; Ὁ μὴ γινώσκων, φησί, θεὸν καὶ πονηρευόμενος ἔχει κόλασίν τινα τῆς πονηρίας αὐτοῦ, ὁ δὲ θεὸν ἐπιγνοὺς οὐκέτι ὀφείλει πονηρεύεσθαι, ἀλλ᾽ ἀγαθοποιεῖν. [2]ἐὰν οὖν ὁ ὀφείλων ἀγαθοποιεῖν πονηρεύηται, οὐ δοκεῖ πλείονα πονηρίαν ποιεῖν παρὰ τὸν μὴ γινώσκοντα τὸν θεόν; διὰ τοῦτο οἱ μὴ ἐγνωκότες θεὸν καὶ πονηρευόμενοι κεκριμένοι εἰσὶν εἰς θάνατον, οἱ δὲ τὸν θεὸν ἐγνωκότες καὶ τὰ μεγαλεῖα αὐτοῦ ἑωρακότες καὶ πονηρευόμενοι δισσῶς κολασθήσονται καὶ ἀποθανοῦνται εἰς τὸν αἰῶνα. οὕτως οὖν καθαρισθήσεται ἡ ἐκκλησία τοῦ θεοῦ. [3]ὡς δὲ εἶδες ἐκ τοῦ πύργου τοὺς λίθους ἠρμένους καὶ παραδεδομένους τοῖς πνεύμασι τοῖς πονηροῖς καὶ ἐκεῖθεν ἐκβληθέντας· (καὶ ἔσται ἓν σῶμα τῶν κεκαθαρμένων, ὥσπερ καὶ ὁ πύργος ἐγένετο ὡς ἐξ ἑνὸς λίθου γεγονὼς μετὰ τὸ καθαρισθῆναι αὐτόν·) οὕτως ἔσται καὶ ἡ ἐκκλησία τοῦ θεοῦ μετὰ τὸ καθαρισθῆναι αὐτὴν καὶ ἀποβληθῆναι τοὺς πονηροὺς καὶ ὑποκριτὰς καὶ βλασφήμους καὶ διψύχους καὶ πονηρευομένους ποικίλαις πονηρίαις. [4]μετὰ τὸ τούτους ἀποβληθῆναι ἔσται ἡ ἐκκλησία τοῦ θεοῦ ἓν σῶμα, μία φρόνησις, εἷς νοῦς, μία πίστις, μία ἀγάπη· καὶ τότε ὁ υἱὸς τοῦ θεοῦ ἀγαλλιάσεται καὶ εὐφρανθήσεται ἐν αὐτοῖς ἀπειληφὼς

THE SHEPHERD 95 (PARABLE 9-18)

[1] "How, Sir," said I, "did they become worse, after they had attained knowledge of God?" "He who does not know God," said he, "and does evil, incurs some punishment for his evil, but he who has knowledge of God, is bound no more to do evil, but to do good. [2] If then, he who ought to do good does evil, does he not seem to do more evil than he who does not know God? For this reason, those who have no knowledge of God and do evil, are condemned to death, but those who have knowledge of God and have seen his great deeds, and do wickedly, shall be punished doubly, and shall die for ever. Thus, therefore, the Church of God shall be cleansed. [3] But, just as you saw that the stones were taken from the tower, and handed over to the evil spirits and cast out from it (and there shall be one body of those who are purified, just as also the tower became as if it were made of a single stone, after it was purified), so the Church of God also shall be, after it has been purified, and the wicked and hypocrites and blasphemers and double-minded, and doers of various wickedness, have been rejected from it. [4] After these have been rejected, the Church of God shall be one body, one mind, one spirit, one faith, one love, and then the Son of God shall rejoice and be glad in them,

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SHEPHERD OF HERMAS 95

1 Throughout his work, Lightfoot capitalizes *Θεὸν* and its various derivative forms.

2 In place of '*ought*', here following Lightfoot, Lake has '*is bound*'.

3 Lightfoot suggests some uncertainty in the transcription of *ἠρμένους*, reading ⌜*ἠρ*⌝*μένους*.

4 In place of '*one mind, one spirit*', Lightfoot has '*one understanding, one mind*'.

τὸν λαὸν αὐτοῦ καθαρόν. Μεγάλως, φημί, κύριε, καὶ ἐνδόξως πάντα ἔχει. [5] Ἔτι, φημί, κύριε, τῶν ὀρέων ἑνὸς ἑκάστου δήλωσόν μοι τὴν δύναμιν καὶ τὰς πράξεις, ἵνα πᾶσα ψυχὴ πεποιθυῖα ἐπὶ τὸν κύριον ἀκούσασα δοξάσῃ τὸ μέγα καὶ θαυμαστὸν καὶ ἔνδοξον ὄνομα αὐτοῦ. Ἄκουε, φησί, τῶν ὀρέων τὴν ποικιλίαν καὶ τῶν δώδεκα ἐθνῶν.

when he has received his people in purity." "All this, Sir," said I, "is great and wonderful. [5] Yet, Sir," said I, "explain to me the power and the action of each one of the mountains, that every soul that has believed on the Lord, may hear and glorify His great and wonderful and glorious name." "Listen," said he, "to the variety of the mountains and the twelve nations.

[5] Lightfoot has the *φημί* near the beginning of the verse in brackets and opens with a lowercase *epsilon*.

Ποιμην 96 (Παραβολή θ′ 19)

[1] Ἐκ τοῦ πρώτου ὄρους τοῦ μέλανος οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ἀποστάται καὶ βλάσφημοι εἰς τὸν κύριον καὶ προδόται τῶν δούλων τοῦ θεοῦ. τούτοις δὲ μετάνοια οὐκ ἔστι, θάνατος δὲ ἔστι, καὶ διὰ τοῦτο καὶ μέλανές εἰσι· καὶ γὰρ τὸ γένος αὐτῶν ἄνομόν ἐστιν. [2] ἐκ δὲ τοῦ δευτέρου ὄρους τοῦ ψιλοῦ οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ὑποκριταὶ καὶ διδάσκαλοι πονηρίας. καὶ οὗτοι οὖν τοῖς προτέροις ὅμοιοί εἰσι, μὴ ἔχοντες καρπὸν δικαιοσύνης· ὡς γὰρ τὸ ὄρος αὐτῶν ἄκαρπον, οὕτω καὶ οἱ ἄνθρωποι οἱ τοιοῦτοι ὄνομα μὲν ἔχουσιν, ἀπὸ δὲ τῆς πίστεως κενοί εἰσι καὶ οὐδεὶς ἐν αὐτοῖς καρπὸς ἀληθείας. τούτοις οὖν μετάνοια κεῖται, ἐὰν ταχὺ μετανοήσωσιν· ἐὰν δὲ βραδύνωσι, μετὰ τῶν προτέρων ἔσται ὁ θάνατος αὐτῶν. [3] Διατί, φημί, κύριε, τούτοις μετάνοιά ἐστι, τοῖς δὲ πρώτοις οὐκ ἔστι; παρά τι γὰρ αἱ αὐταὶ αἱ πράξεις αὐτῶν εἰσί. Διὰ τοῦτο, φησί, τούτοις μετάνοια κεῖται, ὅτι οὐκ ἐβλασφήμησαν τὸν κύριον αὐτῶν οὐδὲ ἐγένοντο προδόται τῶν δούλων τοῦ θεοῦ· διὰ δὲ τὴν ἐπιθυμίαν τοῦ λήμματος ὑπεκρίθησαν καὶ ἐδίδαξεν ἕκαστος κατὰ τὰς ἐπιθυμίας τῶν ἀνθρώπων τῶν ἁμαρτανόντων. ἀλλὰ τίσουσι δίκην τινά· κεῖται δὲ αὐτοῖς μετάνοια διὰ τὸ μὴ γενέσθαι αὐτοὺς βλασφήμους μηδὲ προδότας.

THE SHEPHERD 96 (PARABLE 9-1)

[1] "From the first mountain, the black one, are such believers as these: apostates and blasphemers against the Lord, and betrayers of the servants of God. For these, there is no repentance, but there is death; and, for this cause, they also are black; for, their race is lawless. [2] And, from the second mountain, the bare one, are such believers as these: hypocrites and teachers of wickedness. These then also are like unto the first, not having the fruit of righteousness; for, just as their mountain is unfruitful, so likewise such men have the name but they are devoid of the faith, and there is no fruit of truth in them. For these, then, repentance is ready if they repent quickly; but, if they delay, they will have their death along with the former ones." [3] "Why, Sir," said I, "is there repentance for these but not for the first; for, their deeds are almost the same? "For this reason," said he, "there is repentance for these, because they did not deceive their Lord and were not betrayers of the servants of God; but because of the lust of gain, they played the hypocrite, and each taught according to the lusts of sinful men. But they will be punished in some way, yet repentance is open to them because they did not become blasphemers or traitors.

SHEPHERD OF HERMAS 96

1 In place of '*apostates*', Lightfoot has '*rebels*'.

2 Lightfoot adds a comma after *κενοί εἰσι*.

3 *Codex Athous* lacks the word, *κατὰ*, here following the *Latin & Ethiopic MSS*; Lightfoot has it in brackets.

Ποιμην 97 (Παραβολή θ′ 20)

[1]Ἐκ δὲ τοῦ ὄρους τοῦ τρίτου τοῦ ἔχοντος ἀκάνθας καὶ τριβόλους οἱ πιστεύσαντες τοιοῦτοί εἰσιν. ἐξ αὐτῶν οἱ μὲν πλούσιοι, οἱ δὲ πραγματείαις πολλαῖς ἐμπεφυρμένοι. οἱ μὲν τρίβολοί εἰσιν οἱ πλούσιοι, αἱ δὲ ἄκανθαι οἱ ἐν ταῖς πραγματείαις ταῖς ποικίλαις ἐμπεφυρμένοι. [2]οὗτοι οὖν, οἱ ἐν πολλαῖς καὶ ποικίλαις πραγματείαις ἐμπεφυρμένοι, οὐ κολλῶνται τοῖς δούλοις τοῦ θεοῦ, ἀλλ᾽ ἀποπλανῶνται πνιγόμενοι ὑπὸ τῶν πράξεων αὐτῶν· οἱ δὲ πλούσιοι δυσκόλως κολλῶνται τοῖς δούλοις τοῦ θεοῦ, φοβούμενοι, μή τι αἰτισθῶσιν ὑπ᾽ αὐτῶν· οἱ τοιοῦτοι οὖν δυσκόλως εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. [3]ὥσπερ γὰρ ἐν τριβόλοις γυμνοῖς ποσὶ περιπατεῖν δύσκολόν ἐστιν, οὕτω καὶ τοῖς τοιούτοις δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [4]ἀλλὰ τούτοις πᾶσι μετάνοιά ἐστι, ταχινὴ δέ, ἵν᾽ ὃ τοῖς προτέροις χρόνοις οὐκ εἰργάσαντο νῦν ἀναδράμωσιν ταῖς ἡμέραις καὶ ἀγαθόν τι ποιήσωσιν. ἐὰν οὖν μετανοήσωσι καὶ ἀγαθόν τι ποιήσωσι, ζήσονται τῷ θεῷ· ἐὰν δὲ ἐπιμείνωσι ταῖς πράξεσιν αὐτῶν, παραδοθήσονται ταῖς γυναιξὶν ἐκείναις, αἵτινες αὐτοὺς θανατώσουσιν.

THE SHEPHERD 97 (PARABLE 9-20)

[1] "And, from the third mountain, which has thorns and thistles, they who believed are such as these. Of them are those who are rich and are mixed up with many affairs of business; for, the thistles are the wealthy and the thorns are those who are mixed up with various affairs of business. [2] These then who are engaged in many and various affairs of business do not cleave to the servants of God but are choked by their work and go astray. And the wealthy cleave with difficulty to the servants of God, fearing that they will be asked for something by them. Such men, therefore, shall with difficulty enter into the kingdom of God. [3] For, just as it is difficult to walk with naked feet among thistles, so it is also difficult for such men to enter into the Kingdom of God. [4] But, for all these, repentance is possible but it must be speedy, that they may now retrace their days and, in respect to what they omitted to do in the former times, they must do some good. If then they repent and do some good they will live to God, but if they remain in their deeds they will be delivered to those women, and they will put them to death.

SHEPHERD OF HERMAS 97

1 Lightfoot lacks *ἐξ αὐτῶν*.

2 *Codex Athous* lacks *οὖν, οἱ ἐν πολλαῖς καὶ ποικίλαις πραγματείαις ἐμπεφυρμένοι, οὐ*, here retranslated from the *Latin & Ethiopic MSS*; Lightfoot has the text in brackets.

3 For '*walk with naked feet among thistles*', Lightfoot has '*walk on briars with bare feet*'.

4 In place of *ἐὰν οὖν μετανοήσωσι καὶ ἀγαθόν τι ποιήσωσι*, here following the *Latin & Ethiopic MSS*, *Codex Athous* has just *καὶ*; Lightfoot surrounds the (longer) text with vertical bars.

Ποιμην 98 (Παραβολή θ′ 21)

[1]Ἐκ δὲ τοῦ τετάρτου ὄρους τοῦ ἔχοντος βοτάνας πολλάς, τὰ μὲν ἐπάνω τῶν βοτανῶν χλωρά, τὰ δὲ πρὸς ταῖς ῥίζαις ξηρά, τινὲς δὲ καὶ ἀπὸ τοῦ ἡλίου ξηραινόμεναι, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· οἱ μὲν δίψυχοι, οἱ δὲ τὸν κύριον ἔχοντες ἐπὶ τὰ χείλη, ἐπὶ τὴν καρδίαν δὲ μὴ ἔχοντες. [2]διὰ τοῦτο τὰ θεμέλια αὐτῶν ξηρά ἐστι καὶ δύναμιν μὴ ἔχοντα, καὶ τὰ ῥήματα αὐτῶν μόνα ζῶσι, τὰ δὲ ἔργα αὐτῶν νεκρά ἐστιν. οἱ τοιοῦτοι οὔτε ζῶσιν οὔτε τεθνήκασιν. ὅμοιοι οὖν εἰσὶ τοῖς διψύχοις· καὶ γὰρ οἱ δίψυχοι οὔτε χλωροί εἰσιν οὔτε ξηροί· οὔτε γὰρ ζῶσιν οὔτε τεθνήκασιν. [3]ὥσπερ γὰρ αὗται αἱ βοτάναι ἥλιον ἰδοῦσαι ἐξηράνθησαν, οὕτω καὶ οἱ δίψυχοι, ὅταν θλῖψιν ἀκούσωσι, διὰ τὴν δειλίαν αὐτῶν εἰδωλολατροῦσι καὶ τὸ ὄνομα ἐπαισχύνονται τοῦ κυρίου αὐτῶν. [4]οἱ τοιοῦτοι οὖν οὔτε ζῶσιν οὔτε τεθνήκασιν. ἀλλὰ καὶ οὗτοι ἐὰν ταχὺ μετανοήσωσιν, δυνήσονται ζῆσαι· ἐὰν δὲ μὴ μετανοήσωσιν, ἤδη παραδεδομένοι εἰσὶ ταῖς γυναιξὶ ταῖς ἀποφερομέναις τὴν ζωὴν αὐτῶν.

THE SHEPHERD 98 (PARABLE 9-21)

[1] "And, from the fourth mountain which has many herbs, with the top of the herbs green but the parts by the roots dry, and some dried up by the sun, are such believers as these: the doubtful, and those who have the Lord on their lips but do not have him in their hearts. [2] For this cause, their foundations are dry and have no power, and only their words are alive but their deeds are dead. Such are neither alive nor dead. Therefore, they are like the doubtful; for, the doubtful are neither green nor dry, for they are neither alive nor dead. [3] For, just as these herbs, when they saw the sun, were dried up, so also the doubtful when they hear of affliction, become idolators through their cowardice, and they are ashamed of the name of their Lord. [4] Such men, therefore, are neither alive nor dead; but these also will be able to live if they repent quickly; but, if they do not repent, they have already been given over to the women who take away their life.

SHEPHERD OF HERMAS 98

1 Throughout this chapter, both Lake and Lightfoot have '*double-minded*' in place of '*doubtful*'.

2 *Codex Athous* lacks *οὔτε ζῶσιν οὔτε*, here following the *Latin & Ethiopic MSS*.

3 In place of *αὗται*, here following the *Latin & Ethiopic MSS* (and Lake), *Codex Athous* (and Lightfoot) has *αὐτῶν*.

4 *Codex Athous* lacks *ζῶσιν οὔτε*, here following the *Latin MSS*; Lightfoot surround the text with vertical bars. *Codex Athous* lacks *δύνανται ζῆσαι· ἐὰν δὲ μὴ μετανοήσωσιν*, here retranslated from the *Latin & Ethiopic MSS*; Lightfoot surrounds the text with vertical bars.

Ποιμην 99 (Παραβολή θ′ 22)

[1]Ἐκ δὲ τοῦ ὄρους τοῦ πέμπτου τοῦ ἔχοντος βοτάνας χλωρὰς καὶ τραχέος ὄντος οἱ πιστεύσαντες τοιοῦτοί εἰσι· πιστοὶ μέν, δυσμαθεῖς δὲ καὶ αὐθάδεις καὶ ἑαυτοῖς ἀρέσκοντες, θέλοντες πάντα γινώσκειν, καὶ οὐδὲν ὅλως γινώσκουσι. [2]διὰ τὴν αὐθάδειαν αὐτῶν ταύτην ἀπέστη ἀπ᾽ αὐτῶν ἡ σύνεσις, καὶ εἰσῆλθεν εἰς αὐτοὺς ἀφροσύνη μωρά. ἐπαινοῦσι δὲ ἑαυτοὺς ὡς σύνεσιν ἔχοντας καὶ θέλουσιν ἐθελοδιδάσκαλοι εἶναι, ἄφρονες ὄντες. [3]διὰ ταύτην οὖν τὴν ὑψηλοφροσύνην πολλοὶ ἐκενώθησαν ὑψοῦντες ἑαυτούς· μέγα γὰρ δαιμόνιόν ἐστιν ἡ αὐθάδεια καὶ ἡ κενὴ πεποίθησις· ἐκ τούτων οὖν πολλοὶ ἀπεβλήθησαν, τινὲς δὲ μετενόησαν καὶ ἐπίστευσαν καὶ ὑπέταξαν ἑαυτοὺς τοῖς ἔχουσι σύνεσιν, γνόντες τὴν ἑαυτῶν ἀφροσύνην. [4]καὶ τοῖς λοιποῖς δὲ τοῖς τοιούτοις κεῖται μετάνοια· οὐκ ἐγένοντο γὰρ πονηροί, μᾶλλον δὲ μωροὶ καὶ ἀσύνετοι. οὗτοι οὖν ἐὰν μετανοήσωσι, ζήσονται τῷ θεῷ· ἐὰν δὲ μὴ μετανοήσωσι, κατοικήσουσι μετὰ τῶν γυναικῶν τῶν πονηρευομένων εἰς αὐτούς.

THE SHEPHERD 99 (PARABLE 9-22)

[1] And, from the fifth mountain, which has green plants and is rough, are such believers as these: faithful but slow to learn and stubborn self-pleasers, wishing to know everything, and yet they know nothing at all. [2] Because of this presumption of theirs, understanding has departed from them, and senseless folly has entered into them, and they praise themselves for having understanding, and they wish to be teachers in spite of their folly. [3] For this high-mindedness, therefore, many have been made worthless by exalting themselves, for presumption and vain confidence is a great demon. Many, therefore, of these were rejected, but some repented and believed, and submitted themselves to those who have understanding, recognising their own folly. [4] And, for the rest of such men, repentance is waiting; for, they were not wicked but rather foolish and without understanding. If, therefore, these repent, they will live to God; but, if they do not repent, they will dwell with the women who devise evil against them.

SHEPHERD OF HERMAS 99

1 Lake has '*herbage*' in place of '*plants*' and Lightfoot has '*grass*'.

2 The word, *ἐθελοδιδάσκαλοι*, follows *Codex Athous* but the *Latin & Ethiopic MSS* seem to represent *διδάσκαλοι*; the word is not found elsewhere and, if correct, must mean a teacher who unduly magnifies his office (cf. *ἐθελοθπησκεία* in Col. 2:23).

3 Lighfoot indicates doubts about his transcription in the central part of this verse, reading: *δαιμόν⌜ιόν ἐστ⌝ιν ⌜ἡ αὐθάδει⌝α ⌜καὶ ἡ κενὴ πεποίθησις⌝*.

4 The text, *μωροὶ καὶ ἀσύνετοι. οὗτοι οὖν ἐὰν*, is here retranslated from the *Latin & Ethiopic MSS – Codex Athous* is here illegible but seems to have *πονηρ* in place of *μωροὶ*; Lightfoot has the text enclosed in ⌜...⌝ marks.

Ποιμην 100 (Παραβολή θ′ 23)

[1] Οἱ δὲ ἐκ τοῦ ὄρους τοῦ ἕκτου τοῦ ἔχοντος σχισμὰς μεγάλας καὶ μικρὰς καὶ ἐν ταῖς σχισμαῖς βοτάνας μεμαραμμένας πιστεύσαντες τοιοῦτοί εἰσιν. [2] οἱ μὲν τὰς σχισμὰς τὰς μικρὰς ἔχοντες, οὗτοί εἰσιν οἱ κατ᾽ ἀλλήλων ἔχοντες, καὶ ἀπὸ τῶν καταλαλιῶν ἑαυτῶν μεμαραμμένοι εἰσὶν ἐν τῇ πίστει· ἀλλὰ μετενόησαν ἐκ τούτων πολλοί. καὶ οἱ λοιποὶ δὲ μετανοήσουσιν, ὅταν ἀκούσωσί μου τὰς ἐντολάς· μικραὶ γὰρ αὐτῶν εἰσιν αἱ καταλαλιαί, καὶ ταχὺ μετανοήσουσιν. [3] οἱ δὲ μεγάλας ἔχοντες σχισμάς, οὗτοι παράμονοί εἰσι ταῖς καταλαλιαῖς αὐτῶν καὶ μνησίκακοι γίνονται μηνιῶντες ἀλλήλοις· οὗτοι οὖν ἀπὸ τοῦ πύργου ἀπερρίφησαν καὶ ἀπεδοκιμάσθησαν τῆς οἰκοδομῆς αὐτοῦ. οἱ τοιοῦτοι οὖν δυσκόλως ζήσονται. [4] εἰ ὁ θεὸς καὶ ὁ κύριος ἡμῶν ὁ πάντων κυριεύων καὶ ἔχων πάσης τῆς κτίσεως αὐτοῦ τὴν ἐξουσίαν οὐ μνησικακεῖ τοῖς ἐξομολογουμένοις τὰς ἁμαρτίας αὐτῶν, ἀλλ᾽ ἵλεως γίνεται, ἄνθρωπος φθαρτὸς ὢν καὶ πλήρης ἁμαρτιῶν ἀνθρώπῳ μνησικακεῖ ὡς δυνάμενος ἀπολέσαι ἢ σῶσαι αὐτόν; [5] λέγω δὲ ὑμῖν, ὁ ἄγγελος τῆς μετανοίας· ὅσοι ταύτην ἔχετε τὴν αἵρεσιν ἀπόθεσθε αὐτὴν καὶ μετανήσατε, καὶ ὁ κύριος ἰάσεται ὑμῶν τὰ πρότερα ἁμαρτήματα, ἐὰν καθαρίσητε ἑαυτοὺς ἀπὸ τούτου τοῦ δαιμονίου· εἰ δὲ μή, παραδοθήσεσθε αὐτῷ εἰς θάνατον.

THE SHEPHERD 100 (PARABLE 9-23)

[1] "And those of the sixth mountain, which has cracks, great and small, and withered plants in the cracks, are such believers as these. [2] Those who have the small cracks, these are those who have quarrels against one another and are withered in the faith from their evil speaking. But many of these repented, yea, and the rest shall also repent when they hear my commandments; for, their evil speaking was small and they will quickly repent. [3] But those who have great cracks are those who are persistent in their evil speaking and have become malicious, nursing grudges against one another. These then were thrown right away from the tower and were rejected from its building. Such men, therefore, will live with difficulty. [4] If God and our Lord, who rules over all things and has the authority over all his creation, bears no malice against those who confess their sins, but is merciful, shall man who is mortal and full of sin bear malice against man, as though he were able to destroy or to save him? [5] And I, the angel of repentance, say to you, to all you who have this heresy, put it away from you and repent, and the Lord will heal your former sins, if you cleanse yourselves from this demon. But, if not, you shall be delivered to him to death.

SHEPHERD OF HERMAS 100

1 Lightfoot indicates doubts about the transcription of the beginning of this verse, reading, *Οἱ δὲ ἐκ τ⌜οῦ ὄρους τοῦ⌝*.

2 In place of '*evil speaking*', Lightfoot has '*backbiting*' (twice in this verse)

3 Lightfoot indicates doubts about the transcription of *ἀλλήλοις*, enclosing the last 5 letter in ⌜...⌝ markers.

4 Near the middle of this verse, Lightfoot indicates transcription doubts, reading *ἁμαρτίας αὐ⌜τῶν⌝, ἀλλ᾽ ἵλεως*.

5 Lightfoot indicates doubts about the transcription of the beginning of this verse, reading, *λέγω δ⌜ὲ ὑ⌝μ⌜ῖν, ὁ⌝*.

Ποιμην 101 (Παραβολή θ′ 24)

[1]Ἐκ δὲ τοῦ ἑβδόμου ὄρους, ἐν ᾧ βοτάναι χλωραὶ καὶ ἱλαραί, καὶ ὅλον τὸ ὄρος εὐθηνοῦν καὶ πᾶν γένος κτηνῶν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἐνέμοντο τὰς βοτάνας ἐκ τούτῳ τῷ ὄρει, καὶ αἱ βοτάναι, ἃς ἐνέμοντο, μᾶλλον εὐθαλεῖς ἐγίνοντο, οἱ πιστεύσαντες τοιοῦτοί εἰσι. [2]πάντοτε ἁπλοῖ καὶ ἄκακοι καὶ μακάριοι ἐγίνοντο, μηδὲν κατ᾽ ἀλλήλων ἔχοντες, ἀλλὰ πάντοτε ἀγαλλιώμενοι ἐπὶ τοῖς δούλοις τοῦ θεοῦ καὶ ἐνδεδυμένοι τὸ πνεῦμα τὸ ἅγιον τούτων τῶν παρθένων καὶ πάντοτε σπλάγχνον ἔχοντες ἐπὶ πάντα ἄνθρωπον, καὶ ἐκ τῶν κόπων αὐτῶν παντὶ ἀνθρώπῳ ἐχορήγησαν ἀνονειδίστως καὶ ἀδιστάκτως. [3]ὁ οὖν κύριος ἰδὼν τὴν ἁπλότητα αὐτῶν καὶ πᾶσαν νηπιότητα ἐπλήθυνεν αὐτοὺς ἐν τοῖς κόποις τῶν χειρῶν αὐτῶν καὶ ἐχαρίτωσεν αὐτοὺς ἐν πάσῃ πράξει αὐτῶν. [4]λέγω δὲ ὑμῖν τοῖς τοιούτοις οὖσιν ἐγὼ ὁ ἄγγελος τῆς μετανοίας· διαμείνατε τοιοῦτοι, καὶ οὐκ ἐξαλειφθήσεται τὸ σπέρμα ὑμῶν ἕως αἰῶνος· ἐδοκίμασε γὰρ ὑμᾶς ὁ κύριος καὶ ἐνέγραψεν ὑμᾶς εἰς τὸν ἀριθμὸν τὸν ἡμέτερον, καὶ ὅλον τὸ σπέρμα ὑμῶν κατοικήσει μετὰ τοῦ υἱοῦ τοῦ θεοῦ· ἐκ γὰρ τοῦ πνεύματος αὐτοῦ ἐλάβετε.

THE SHEPHERD 101 (PARABLE 9-24)

[1] "And, from the seventh mountain, on which were green and joyful plants, and the whole mountain was fair and every kind of cattle and the birds of heaven were feeding on the plants on this mountain, and the plants on which they were feeding became yet more luxuriant, are such believers as these. [2] They were ever simple and guileless and blessed and had nothing against one another but were always rejoicing in the servants of God and were clothed in the Holy Spirit of these maidens, and were ever compassionate to every man, and helped every man from the fruit of their labours without reproach and without misgiving. [3] The Lord, therefore, seeing their simplicity and all their entire innocence, filled them with the labours of their hand, and bestowed favour on them in all their doings. [4] But I – the angel of repentance – say to you who are such: Remain to the end such as you are, and your seed shall not be blotted out for ever; for, the Lord has put you to the proof and has enrolled you among our number, and all your seed shall dwell with the Son of God; for, of his spirit have you received.

SHEPHERD OF HERMAS 101

1 Lightfoot indicates a number of transcriptional speculations in the 1st half of this verse, reading, *Ἐκ δὲ τοῦ ἑβδόμο⌜υ ὄρους, ἐν ᾧ βοτάναι⌝ χλωραὶ ⌜καὶ⌝ ἱλαραί, καὶ ὅλον τὸ ὄρος εὐθηνοῦν, καὶ πᾶν γένος κτηνῶν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἐνέμοντο τὰς βοτάνας ἐν τούτῳ τῷ ὄρει, καὶ αἱ ⌜βοτ⌝άναι.*

2 Lightfoot marks a number of transcriptional speculations in this verse, reading, *πάντοτε ἁπλοῖ ⌜καὶ ἄ⌝κακοι ⌜καὶ μακάριοι ἐ⌝γίνοντο, μηδὲν κατ᾽ ἀλλήλων ἔχοντες, ἀλλὰ πάντοτε ἀγαλλιώμενοι ἐπὶ τοῖς δούλοις τοῦ Θεοῦ καὶ ἐνδεδυμένοι ⌜τὸ⌝ πνεῦμα ⌜τὸ ἅγιον τούτων τῶν πα⌝ρθένων καὶ πάντοτε σπλάγχνον ἔχοντες ἐπὶ πάντα ἄνθρωπον, καὶ ἐκ τῶν κόπων αὐτῶν παντὶ ἀνθρώπῳ ἐχορήγησαν ἀνονειδίστως καὶ ἀδιστάκτως.*

3 For the opening of this verse, Lightfoot has, *⌜ὁ οὖν⌝ Κύριος.*

4 Lightfoot indicates doubts about *τὸ σπέρμα*, reading *⌜τὸ σ⌝πέρμα.*

Ποιμην 102 (Παραβολή θ′ 25)

1 Ἐκ δὲ τοῦ ὄρους τοῦ ὀγδόου, οὗ ἦσαν αἱ πολλαὶ πηγαὶ καὶ πᾶσα ἡ κτίσις τοῦ κυρίου ἐποτίζετο ἐκ τῶν πηγῶν, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· 2 ἀπόστολοι καὶ διδάσκαλοι οἱ κηρύξαντες εἰς ὅλον τὸν κόσμον καὶ οἱ διδάξαντες σεμνῶς καὶ ἁγνῶς τὸν λόγον τοῦ κυρίου καὶ μηδὲν ὅλως νοσφισάμενοι εἰς ἐπιθυμίαν πονηράν, ἀλλὰ πάντοτε ἐν δικαιοσύνῃ καὶ ἀληθείᾳ πορευθέντες, καθὼς καὶ παρέλαβον τὸ πνεῦμα τὸ ἅγιον. τῶν τοιούτων οὖν ἡ πάροδος μετὰ τῶν ἀγγέλων ἐστίν.

THE SHEPHERD 102 (PARABLE 9-25)

1 "And from the eighth mountain, where there were many springs and all the creation of the Lord was given to drink from the springs, are such believers as these: 2 Apostles and teachers who preached to the whole world, and taught reverently and purely the word of the Lord, and kept back no part at all for evil desire, but always walked in righteousness and truth, even as they had received the Holy Spirit. Such, therefore, shall have their entrance with the angels.

SHEPHERD OF HERMAS 102

1 Lightfoot adds a comma after *ὀγδόου*.

2 Lightfoot adds a comma after *Κυρίου*. For the last sentence, here following Lightfoot, Lake has, "*The passing of such is with the angels*."

Ποιμην 103 (Παραβολή θ′ 26)

[1] *Ἐκ δὲ τοῦ ὄρους τοῦ ἐνάτου τοῦ ἐρημώδους, τοῦ τὰ ἑρπετὰ καὶ θηρία ἐν αὐτῷ ἔχοντος τὰ διαφθείροντα τοὺς ἀνθρώπους, οἱ πιστεύσαντες τοιοῦτοί εἰσιν·* [2] *οἱ μὲν τοὺς σπίλους ἔχοντες διάκονοί εἰσι κακῶς διακονήσαντες καὶ διαρπάσαντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἧς ἔλαβον διακονῆσαι· ἐὰν οὖν ἐπιμείνωσι τῇ αὐτῇ ἐπιθυμίᾳ, ἀπέθανον καὶ οὐδεμία αὐτοῖς ἐλπὶς ζωῆς· ἐὰν δὲ ἐπιστρέψωσι καὶ ἁγνῶς τελειώσωσι τὴν διακονίαν αὐτῶν, δυνήσονται ζῆσαι.* [3] *οἱ δὲ ἐψωριακότες, οὗτοι οἱ ἀρνησάμενοί εἰσι καὶ μὴ ἐπιστρέψαντες ἐπὶ τὸν κύριον ἑαυτῶν, ἀλλὰ χερσωθέντες καὶ γενόμενοι ἐρημώδεις· μὴ κολλώμενοι τοῖς δούλοις τοῦ θεοῦ, ἀλλὰ μονάζοντες ἀπολλύουσι τὰς ἑαυτῶν ψυχάς.* [4] *ὡς γὰρ ἄμπελος ἐν φραγμῷ τινι καταλειφθεῖσα ἀμελείας τυγχάνουσα καταφθείρεται καὶ ὑπὸ τῶν βοτανῶν ἐρημοῦται καὶ τῷ χρόνῳ ἀγρία γίνεται, καὶ οὐκέτι εὔχρηστός ἐστι τῷ δεσπότῃ ἑαυτῆς, οὕτω καὶ οἱ τοιοῦτοι ἄνθρωποι ἑαυτοὺς ἀπεγνώκασι καὶ γίνονται ἄχρηστοι τῷ κυρίῳ ἑαυτῶν ἀγριωθέντες.* [5] *τούτοις οὖν μετάνοια γίνεται, ἐὰν μὴ ἐκ καρδίας εὑρεθῶσιν ἠρνημένοι· ἐὰν δὲ ἐκ καρδίας εὑρεθῇ ἠρνημένος τις, οὐκ οἶδα, εἰ δύναται ζῆσαι.* [6] *καὶ τοῦτο οὐκ εἰς*

THE SHEPHERD 103 (PARABLE 9-26)

[1] "And, from the ninth mountain, which was desert, and had in it creeping things and wild beasts which devour men, are such believers as these: [2] Those with spots are ministers who ministered amiss, and devoured the living of widows and orphans, and made gain for themselves from the ministry which they had received to administer. If then they remain in the same covetousness they are dead and they have no hope of life. But if they turn and fulfil their ministry in holiness they shall be able to live. [3] And those with scabs, these are they who have denied and have not turned to their Lord but have become barren and deserted; by not cleaving to the servants of God, but keeping alone, they are destroying their own souls. [4] For, just as a vine left alone within a fence and neglected is spoilt and is wasted by weeds, and in time becomes wild and is no longer useful to its master, so also such men as these have renounced themselves and have become wild and valueless to their Lord. [5] To these then there is repentance, if they be not found to have denied from their hearts. But if one be found to have denied from his heart I do not know whether he can live. [6] And I do not speak this for

SHEPHERD OF HERMAS 103

1 Lightfoot encloses *τὰ* in ⌜...⌝ markers, suggesting a speculative transcription.
2 Lightfoot has the last 2 letters of *διακονῆσαι* enclosed in ⌜...⌝ markers.
3 Lightfoot has a comma in place of the *ano teleia* after *ἐρημώδεις*.
4 Lightfoot has the last letter of *ἐστι* enclosed in ⌜...⌝ markers.
5 Lightfoot lacks the comma after *οὐκ οἶδα*.
6 Lake ends with '*unto death*' in place of '*and put to death*'.

ταύτας τὰς ἡμέρας λέγω, ἵνα τις ἀρνησάμενος μετάνοιαν λάβῃ· ἀδύνατον γάρ ἐστι σωθῆναι τὸν μέλλοντα νῦν ἀρνεῖσθαι τὸν κύριον ἑαυτοῦ· ἀλλ᾽ ἐκείνοις τοῖς πάλαι ἠρνημένοις δοκεῖ κεῖσθαι μετάνοια. εἴ τις οὖν μέλλει μετανοεῖν, ταχινὸς γενέσθω πρὶν τὸν πύργον ἀποτελεσθῆναι· εἰ δὲ μή, ὑπὸ τῶν γυναικῶν καταφθαρήσεται εἰς θάνατον. [7] καὶ οἱ κολοβοί, οὗτοι δόλιοί εἰσι καὶ κατάλαλοι· καὶ τὰ θηρία, ἃ εἶδες εἰς τὸ ὄρος, οὗτοί εἰσιν. ὥσπερ γὰρ τὰ θηρία διαφθείρει τῷ ἑαυτῶν ἰῷ τὸν ἄνθρωπον καὶ ἀπολλύει, οὕτω καὶ τῶν τοιούτων ἀνθρώπων τὰ ῥήματα διαφθείρει τὸν ἄνθρωπον καὶ ἀπολλύει. [8] οὗτοι οὖν κολοβοί εἰσιν ἀπὸ τῆς πίστεως αὐτῶν διὰ τὴν πρᾶξιν, ἣν ἔχουσιν ἐν ἑαυτοῖς· τινὲς δὲ μετενόησαν καὶ ἐσώθησαν. καὶ οἱ λοιποὶ οἱ τοιοῦτοι ὄντες δύνανται σωθῆναι, ἐὰν μετανοήσωσιν· ἐὰν δὲ μὴ μετανοήσωσιν, ἀπὸ τῶν γυναικῶν ἐκείνων, ὧν τὴν δύναμιν ἔχουσιν, ἀποθανοῦνται.

these days, in order that one may deny and receive repentance; for, it is impossible for him to be saved who shall now deny his Lord. But there seems to be repentance waiting for those who have denied in time past. If then any is about to repent, let him make haste before the tower is finished, otherwise he will be destroyed by the women and put to death. [7] And the stunted ones, these are deceitful and evil-speaking men, and the wild beasts which you saw on the mountains are these. For just as the wild beasts destroy man by their poison and kill him, so also the words of such men destroy man and kill him. [8] These then are stunted in their faith through the conduct that they have in themselves, but some repented and were saved. And the rest who are such can be saved if they repent; but, if they do not repent, they will be put to death by those women whose quality they have.

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7 Lightfoot lacks the comma after *θηρία*.

8 The literal translation of '*quality*' is '*power*'.

Ποιμην 104 (Παραβολή θ′ 27)

[1]Ἐκ δὲ τοῦ ὄρους τοῦ δεκάτου, οὗ ἦσαν δένδρα σκεπάζοντα πρόβατά τινα, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· [2]ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους ἑαυτῶν πάντοτε ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ ἄτερ ὑποκρίσεως· οἱ δὲ ἐπίσκοποι πάντοτε τοὺς ὑστερημένους καὶ τὰς χήρας τῇ διακονίᾳ ἑαυτῶν ἀδιαλείπτως ἐσκέπασαν καὶ ἁγνῶς ἀνεστράφησαν πάντοτε. [3]οὗτοι οὖν πάντες σκεπασθήσονται ὑπὸ τοῦ κυρίου διαπαντός. οἱ οὖν ταῦτα ἐργασάμενοι ἔνδοξοί εἰσι παρὰ τῷ θεῷ καὶ ἤδη ὁ τόπος αὐτῶν μετὰ τῶν ἀγγέλων ἐστίν, ἐὰν ἐπιμείνωσιν ἕως τέλους λειτουργοῦντες τῷ κυρίῳ.

THE SHEPHERD 104 (PARABLE 9-27)

[1] "And, from the tenth mountain, where there were trees sheltering some sheep, are such believers as these: [2] Bishops and hospitable men, who at all times received the servants of God into their houses gladly and without hypocrisy; and these bishops at all times ceaselessly sheltered the destitute and the widows by their ministration and behaved with holiness at all times. [3] These, then, shall all be always sheltered by the Lord. They, therefore, who have done these things are glorious in the sight of God, and their place is already with the angels, if they shall continue serving the Lord unto the end.

SHEPHERD OF HERMAS 104

1 Lightfoot has the last letter of *πρόβατά* enclosed in ⌜...⌝ markers.

2 Lightfoot has *οἱ δὲ ἐπίσκοποι* in brackets.

3 Lightfoot has *πάντες* in brackets.

Ποιμην 105 (Παραβολή θ′ 28)

[1]Ἐκ δὲ τοῦ ὄρους τοῦ ἑνδεκάτου, οὗ ἦσαν δένδρα καρπῶν πλήρη, ἄλλοις καὶ ἄλλοις καρποῖς κεκοσμημένα, οἱ πιστεύσαντες τοιοῦτοί εἰσιν. [2]οἱ παθόντες ὑπὲρ τοῦ ὀνόματος τοῦ υἱοῦ τοῦ θεοῦ, οἳ καὶ προθύμως ἔπαθον ἐξ ὅλης τῆς καρδίας καὶ παρέδωκαν τὰς ψυχὰς αὐτῶν. [3]Διατί οὖν, φημί, κύριε, πάντα μὲν τὰ δένδρα καρποὺς ἔχει, τινὲς δὲ ἐξ αὐτῶν καρποὶ εὐειδέστεροί εἰσιν; Ἄκουε, φησίν· ὅσοι ποτὲ ἔπαθον διὰ τὸ ὄνομα, ἔνδοξοί εἰσι παρὰ τῷ θεῷ, καὶ πάντων αἱ ἁμαρτίαι ἀφῃρέθησαν, ὅτι ἔπαθον διὰ τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. διατί δὲ οἱ καρποὶ αὐτῶν ποικίλοι εἰσίν, τινὲς δὲ ὑπερέχοντες, ἄκουε. [4]ὅσοι, φησίν, ἐπ᾽ ἐξουσίαν ἀχθέντες ἐξετάσθησαν καὶ οὐκ ἠρνήσαντο, ἀλλ᾽ ἔπαθον προθύμως, οὗτοι μᾶλλον ἐνδοξότεροί εἰσι παρὰ τῷ κυρίῳ· τούτων ὁ καρπός ἐστιν ὁ ὑπερέχων· ὅσοι δὲ δειλοὶ καὶ ἐν δισταγμῷ ἐγένοντο καὶ ἐλογίσαντω ἐν ταῖς καρδίαις αὐτῶν, πότερον ἀρνήσονται ἢ ὁμολογήσουσι, καὶ ἔπαθον, τούτων οἱ καρποὶ ἐλάττους εἰσίν, ὅτι ἀνέβη ἐπὶ τὴν καρδίαν αὐτῶν ἡ βουλὴ αὕτη· πονηρὰ γὰρ ἡ βουλὴ αὕτη, ἵνα δοῦλος κύριον ἴδιον ἀρνήσηται. [5]βλέπετε οὖν ὑμεῖς οἱ ταῦτα βουλευόμενοι, μήποτε ἡ βουλὴ αὕτη διαμείνῃ ἐν ταῖς καρδίαις

THE SHEPHERD 105 (PARABLE 9-28)

[1] "And, from the eleventh mountain, where there were trees full of fruit, each adorned with different fruit, are such believers as these: [2] they who have suffered for the name of the Son of God, who also suffered readily with all their heart and gave up their lives." [3] "Why then, Sir," said I, "have all the trees fruit, but the fruit of some of them is more beautiful?" "Listen," said he, "as many as ever suffered for the name are glorious before God, and the sins of all these have been taken away because they suffered for the name of the Son of God. But listen why their fruits are different and some better than others. [4] As many," said he, "as were brought under authority and were questioned and did not deny, but suffered readily, these are especially glorious before the Lord; the fruit of these is excellent. But as many as were fearful, were in doubt, and considered in their hearts whether they should deny or confess, and suffered, the fruits of these are inferior because this thought entered into their hearts, for this is an evil thought, that a servant should deny his own Lord. [5] See to it, therefore, you who entertain these

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SHEPHERD OF HERMAS 105

1 For '*each adorned with different fruit*', Lightfoot has '*decked with divers kinds of fruits*'.

2 Lightfoot has *τοῦ υἱοῦ τοῦ θεοῦ* in brackets.

3 In place of *καὶ πάντων αἱ*, Lightfoot has *καὶ πάντων τούτων αἱ*.

4 Lightfoot lacks the comma after *ἐν ταῖς καρδίαις αὐτῶν*.

5 In place of *τοῦτο*, here following the *Palatine MS*, *Codex Athous* has *τούτου* and the *Vulgata* & *Ethiopic MS* have *αὐτοῦ*. Lightfoot has the last 5 letters of *δοξάζειν* enclosed in ⌜...⌝ markers.

ὑμῶν καὶ ἀποθάνητε τῷ θεῷ. ὑμεῖς δὲ οἱ πάσχοντες ἕνεκεν τοῦ ὀνόματος δοξάζειν ὀφείλετε τὸν θεόν, ὅτι ἀξίους ὑμᾶς ἡγήσατο ὁ θεός, ἵνα τοῦτο τὸ ὄνομα βαστάζητε καὶ πᾶσαι ὑμῶν αἱ ἁμαρτίαι ἰαθῶσιν. [6] οὐκοῦν μακαρίζετε ἑαυτούς· ἀλλὰ δοκεῖτε ἔργον μέγα πεποιηκέναι, ἐάν τις ὑμῶν διὰ τὸν θεὸν πάθῃ. ζωὴν ὑμῖν ὁ κύριος χαρίζεται, καὶ οὐ νοεῖτε· αἱ γὰρ ἁμαρτίαι ὑμῶν κατεβάρησαν, καὶ εἰ μὴ πεπόνθατε ἕνεκεν τοῦ ὀνόματος κυρίου, διὰ τὰς ἁμαρτίας ὑμῶν τεθνήκειτε ἂν τῷ θεῷ. [7] ταῦτα ὑμῖν λέγω τοῖς διστάζουσι περὶ ἀρνήσεως ἢ ὁμολογήσεως· ὁμολογεῖτε, ὅτι κύριον ἔχετε, μήποτε ἀρνούμενοι παραδοθήσησθε εἰς δεσμωτήριον. [8] εἰ τὰ ἔθνη τοὺς δούλους αὐτῶν κολάζουσιν, ἐάν τις ἀρνήσηται τὸν κύριον ἑαυτοῦ, τί δοκεῖτε ποιήσει ὁ κύριος ὑμῖν, ὃς ἔχει πάντων τὴν ἐξουσίαν; ἄρατε τὰς βουλὰς ταύτας ἀπὸ τῶν καρδιῶν ὑμῶν, ἵνα διαπαντὸς ζήσητε τῷ θεῷ.

thoughts, lest this thought remain in your hearts and you die to God. But you who are suffering for the name, ought to glorify God, that God deemed you worthy to bear this name and that all your sins should be healed. [6] Count yourselves blessed, therefore; rather think you have done a great deed, if any of you suffer for God's sake. The Lord is giving you life, and you do not consider it; for, your sins have weighed you down and, unless you had suffered for the name of the Lord, you would have died to God because of your sins. [7] I say this to you who are hesitating concerning denial or confession. Confess that you have a Lord, lest you deny him and be delivered into prison. [8] If the Gentiles punish their servants if one denies his lord, what do you think the Lord, who has power over all, will do to you? Put away these thoughts from your heart, so you may live for ever to God.

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6 Lightfoot indicates some doubts in the transcription of this verse: he opens with ⌜*οὐκοῦν μακα*⌝*ρίζετε*, has *Κυρίου* in brackets, and encloses the *ἄν* near the end of the verse in ⌜...⌝ markers.

7 Lightfoot indicates possibly speculative transcription of *παραδοθήσησθε*, reading ⌜*πα*⌝*ραδοθ*⌜*ήσησθε*⌝.

8 Lightfoot encloses *ἔχει* in ⌜...⌝ markers.

Ποιμην 106 (Παραβολή θ′ 29)

[1]Ἐκ δὲ τοῦ ὄρους τοῦ δωδεκάτου τοῦ λευκοῦ οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ὡς νήπια βρέφη εἰσίν, οἷς οὐδεμία κακια ἀναβαίνει ἐπὶ τὴν καρδίαν οὐδὲ ἔγνωσαν, τί ἐστι πονηρία, ἀλλὰ πάντοτε ἐν νηπιότητι διέμειναν. [2]οἱ τοιοῦτοι οὖν ἀδιστάκτως κατοικήσουσιν ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὅτι ἐν οὐδενὶ πράγματι ἐμίαναν τὰς ἐντολὰς τοῦ θεοῦ, ἀλλὰ μετὰ νηπιότητος διέμειναν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν ἐν τῇ αὐτῇ φρονήσει. [3]ὅσοι οὖν διαμενεῖτε, φησί, καὶ ἔσεσθε ὡς τὰ βρέφη, κακίαν μὴ ἔχοντες, πάντων τῶν προειρημένων ἐνδοξότεροι ἔσεσθε· πάντα γὰρ τὰ βρέφη ἔνδοξά ἐστι παρὰ τῷ θεῷ καὶ πρῶτα παρ᾽ αὐτῷ. μακάριοι οὖν ὑμεῖς, ὅσοι ἂν ἄρητε ἀφ᾽ ἑαυτῶν τὴν πονηρίαν, ἐνδύσησθε δὲ τὴν ἀκακίαν· πρῶτοι πάντων ζήσεσθε τῷ θεῷ. [4]μετὰ τὸ συντελέσαι αὐτὸν τὰς παραβολὰς τῶν ὀρέων λέγω αὐτῷ· Κύριε, νῦν μοι δήλωσον περὶ τῶν λίθων τῶν ἠρμένων ἐκ τοῦ πεδίου καὶ εἰς τὴν οἰκοδομὴν τεθειμένων ἀντὶ τῶν λίθων τῶν ἠρμένων ἐκ τοῦ πύργου, καὶ τῶν στρογγύλων τῶν τεθέντων εἰς τὴν οἰκοδομήν, καὶ τῶν ἔτι στρογγύλων ὄντων.

THE SHEPHERD 106 (PARABLE 9-29)

[1] "And, from the twelfth mountain, the white one, are such believers as these: They are as innocent babes, and no evil enters into their heart, nor have they known what evil is, but have ever remained innocent. [2] Such, then, shall live without doubt in the kingdom of God because, by no act, did they defile the commandments of God, but remained in innocence all the days of their lives in the same mind. [3] All of you, then, as many as shall continue," said he, "and shall be as babes, with no wickedness, shall be more glorious than all those who have been mentioned before, for all babes are glorious before God, and are in the first place by him. Blessed then are you who put away evil from yourselves, and put on guiltlessness, for you shall be the first of all to live to God." [4] But, after he had finished the parable of the mountains, I said to him, "Sir, now explain to me about the stones that were taken out of the plain and put into the building instead of the stones that were taken away from the tower, and the round stones that were put into the building, and those that are still round."

SHEPHERD OF HERMAS 106

1 Lightfoot has the first 4 letters of *ἔγνωσαν* enclosed in ⌜...⌝ markers and lacks the comma after the word.

2 Lightfoot indicates some doubt around *θεοῦ, ὅτι*, reading *Θε⌜οῦ, ὅτι⌝*.

3 Before *πάντων τῶν προειρημένων*, Lightfoot adds *καὶ* in brackets. The *Palatine MS* lacks *πάντα γὰρ τὰ βρέφη ἔνδοξά ἐστι παρὰ τῷ θεῷ καὶ πρῶτα παῤ αὐτῷ*, here following *Codex Athous* and the *Vulgata*.

4 Lightfoot encloses the *ἐκ* before *τοῦ πύργου* in ⌜...⌝ markers.

Ποιμην 107 (Παραβολή θ′ 30)

[1] Ἄκουε, φησί, καὶ περὶ τούτων πάντων. οἱ λίθοι οἱ τοῦ πεδίου ἠρμένοι καὶ τεθειμένοι εἰς τὴν οἰκοδομὴν τοῦ πύργου ἀντὶ τῶν ἀποβεβλημένων, αἱ ῥίζαι εἰσὶ τοῦ ὄρους τοῦ λευκοῦ. [2] ἐπεὶ οὖν οἱ πιστεύσαντες, ἐκ τοῦ ὄρους τοῦ λευκοῦ πάντες ἄκακοι εὑρέθησαν, ἐκέλευσεν ὁ κύριος τοῦ πύργου τούτους ἐκ τῶν ῥιζῶν τοῦ ὄρους τούτου βληθῆναι εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἔγνω γάρ, ὅτι, ἐὰν ἀπέλθωσιν εἰς τὴν οἰκοδομὴν τοῦ πύργου οἱ λίθοι οὗτοι, διαμενοῦσι λαμπροὶ καὶ οὐδεὶς αὐτῶν μελανήσει. [3] Quodsi de ceteris montibus adiecisset, necesse habuisset rursus visitare eam turrem atque purgare. Hi autem omnes candidi inventi sunt, πιστεύσαντες καὶ οἱ μέλλοντες πιστεύειν· ἐκ τοῦ αὐτοῦ γὰρ γένους εἰσίν. μακάριον τὸ γένος τοῦτο, ὅτι ἄκακόν ἐστιν. [4] ἄκουε νῦν καὶ περὶ τῶν λίθων τῶν στρογγύλων καὶ λαμπρῶν. καὶ αὐτοὶ πάντες ἐκ τοῦ ὄρους τοῦ λευκοῦ εἰσίν. Audi autem, quare rotundi sunt reperti. Divitiae suae eos pusillum obscuraverunt a veritate atque obfuscaverunt, a deo vero nunquam recesserunt, nec ullum verbum malum processit de ore eorum, sed omnis aequitas et virtus veritatis. [5] Horum ergo mentem

THE SHEPHERD 107 (PARABLE 9-30)

[1] "Listen also," he said, "concerning all these. The stones that are taken from the plain and put into the building of the tower instead of those that are rejected, are the roots of the white mountain. [2] Since, then, all the believers from the white mountain were found guiltless, the lord of the tower commanded these to be brought from the roots of this mountain for the building of the tower. For, he knew that if these stones go into the building of the tower they will remain bright and none of them will become black. [3] But, if he had added them from the other mountains, he would have been obliged to visit the tower again, and to purge it; for, all these have been found white, both past and future believers, for they are of the same race. Blessed is this race, because it is innocent. [4] Listen now concerning the round and bright stones. They also are all from this white mountain. Listen then why they have been found round. Their riches have hidden them a little from the truth and darkened them, but they have never departed from God, nor has any evil word proceeded from their mouth, but all equity and virtue of truth. [5] So, when the Lord saw their

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SHEPHERD OF HERMAS 107

1 At the end of this verse, *Codex Athous* and the *Latin MSS* add *τούτου*; here, we follow the *Amherst Papyrus* (and Lake).

2 *Codex Athous* lacks *τῶν ῥιζῶν*, here following the *Latin & Ethiopic MSS*. At this verse, *Codex Athous* ends, as the last leaf is missing; the Latin text that follows is that of the *Vulgata*, with the few sections in Greek taken from the *Amherst Papyrus* (some words have been restored, as the *MS* is in bad condition, but the reconstructions are almost certain).

3 Lightfoot does not have the 2nd part of this verse in Greek.

4 Lightfoot does not have the 1st part of this verse in Greek.

5 Lightfoot surrounds *posse eos veritati favere* with dagger symbols.

cum vidisset dominus posse eos veritati favere, bonos quoque permanere, iussit opes eorum circumcidi, non enim in totum eorum tolli, ut possint aliquid boni facere de eo, quod eis relictum est, et vivent deo, quoniam ex bono genere sunt. Ideo ergo pusillum circumcisi sunt et positi sunt in structuram turris huius.

minds, that they can favour the truth and remain good, he ordered their wealth to be cut down, yet not to be wholly taken away from them, that they may be able to do some good with what was left them, and they shall live to God because they are of a good kind. So, they were cut down a little and placed in the building of this tower.

Ποιμην 108 (Παραβολή θ′ 31)

[1] Ceteri vero, qui adhuc rotundi remanserunt neque aptati sunt in eam structuram, quia nondum acceperunt sigillum, repositi sunt suo loco; valde enim rotundi reperti sunt. [2] Oportet autem circumcidi hoc saeculum ab illis et vanitates opum suarum, et tunc convenient in dei regnum. Necesse est enim eos intrare in dei regnum; hoc enim genus innocuum benedixit dominus. Ex hoc ergo genere non intercidet quisquam. Etenim licet quis eorum temptatus a nequissimo diabolo aliquid deliquerit, cito recurret ad dominum suum. [3] Felices vos iudico omnes, ego nuntius paenitentiae, quicumque estis innocentes sicut infantes, quoniam pars vestra bona est et honorata apud deum. [4] Dico autem omnibus, vobis, quicumque sigillum hoc accepistis, simplicitatem habere neque offensarum memores esse neque in malitia vestra permanere aut in memoria offensarum amaritudinis, in unum quemque spiritum fieri et has malas scissuras permediare ac tollere a vobis, ut dominus pecorum gaudeat de his. [5] χαρήσεται δέ, ἐὰν πάντα ὑγιῆ εὑρεθῇ, καὶ μὴ διαπεπτωκότα ἐξ αὐτῶν. ἐὰν δὲ εὑρεθῇ τινα ἐξ αὐτῶν διαπεπτωκότα, οὐαὶ τοῖς ποιμέσιν ἔσται. [6] ἐὰν δὲ καὶ

THE SHEPHERD 108 (PARABLE 9-31)

[1] "But the others, which still remained round and were not fitted into the building because they had not yet received the seal, were put back in their place; for, they were found very round. [2] But this world and the vanities of their riches must be cut away from them, and then they will be meet for the kingdom of God. For they needs must enter into the kingdom of God; for, the Lord blessed this innocent kind. Therefore, not one of this kind shall perish; for, though one of them be tempted by the most wicked devil, and do some wrong, he will quickly return to his Lord. [3] I, the angel of repentance, judge you all happy who are innocent as babes; for, your part is good and honourable with God. [4] But I say to you all, as many as have received the seal, keep simplicity and bear no malice, and do not remain in your guilt, or in remembrance of the bitterness of offences. Be of one spirit and put away these evil schisms and take them away from yourselves that the lord of the sheep may rejoice over them. [5] But he will rejoice if all are found whole; but if he finds some of them fallen away, it will be woe to the shepherds. [6] But if the shepherds themselves are

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SHEPHERD OF HERMAS 108

1 In place of '*the others*', Lightfoot has '*the other (stones)*'.
2 Throughout his work, Lightfoot capitalizes the words, *Dei* and *Dominus* (the latter only when used of God).
3 Lightfoot does not capitalize words at the beginning of sentences, such as *felices*, here.
4 In place of '*simplicity*', Lighfoot has '*guilelessness*'.
5 The Greek text of vv. 5–6 is a quotation preserved in Antiochus.
6 At the end of the verse, the text reverts to that of the *Vulgata*.

αὐτοὶ οἱ ποιμένες εὑρεθῶσι διαπεπτωκότες, τί ἐροῦσι τῷ δεσπότῃ τοῦ ποιμνίου; ὅτι ἀπὸ τῶν προβάτων διέπεσαν; οὐ πιστευθήσονται· ἄπιστον γὰρ πρᾶγμά ἐστι ποιμένα ὑπὸ προβάτων παθεῖν τι· μᾶλλον δὲ κολασθήσονται διὰ τὸ ψεῦδος αὐτῶν. Et ego sum pastor, et validissime oportet me de vobis reddere rationem.

found fallen away, what shall they answer to the Master of the flock? That they have fallen away because of the sheep? They will not be believed; for, it is incredible that a shepherd should be harmed by the sheep, and they will rather be punished for their lie. And I am the shepherd and am very exceedingly bound to give account for you.

Ποιμην 109 (Παραβολή θ′ 32)

[1]Remediate ergo vos, dum adhuc turris aedificatur. [2]Dominus habitat in viris amantibus pacem; ei enimvero pax cara est; a litigiosis vero et perditis malitiae longe abest. Reddite igitur ei spiritum integrum, sicut accepistis. [3]Si enim dederis fulloni vestimentum novum integrum idque integrum iterum vis recipere, fullo autem scissum tibi illud reddet, recipies illud? Nonne statim scandesces et eum convicio persequeris, dicens: Vestimentum integrum tibi dedi; quare scidisti illud et inutile redegisti? Et propter scissuram, quam in eo fecisti, in usu esse non potest. Nonne haec omnia verba dices fulloni ergo et de scissura, quam in vestimento tuo fecerit? [4]Si sic igitur tu doles de vestimento tuo et quereris, quod non illud integrum recipias, quid putas dominum tibi facturum, qui spiritum integrum tibi dedit, et tu eum totum inutilem redegisti, ita ut in nullo usu esse possit domino suo? Inutilis enim esse coepit usus eius, cum sit corruptus a te. Nonne igitur dominus spiritus eius propter hoc factum tuum morte te adficiet? [5]Plane, inquam, omnes eos, quoscumque invenerit in memoria offensarum

THE SHEPHERD 109 (PARABLE 9-32)

[1] "Therefore, amend yourselves while the tower is still being built. [2] The Lord dwells among men who love peace; for, of a truth, peace is dear to him but he is far away from the contentious and those destroyed by malice. So, give back to him your spirit whole as you received it. [3] For, if you give to the dyer a new garment whole, and wish to receive it back from him whole, but the dyer gives it you back torn, will you accept it? Will you not at once grow hot and pursue him with abuse, saying I gave you a whole garment, why have you torn it and given it me back useless? And, because of the tear you have made in it, it cannot be used. Will you not say all these things to the dyer about the rent he has made in your garment? [4] If then, you are grieved with your garment, and complain that you did not receive it back whole, what do you think the Lord will do to you, who gave you the spirit whole, and you have returned it altogether useless, so that it can be of no use to its Lord, for its use began to be useless when it had been corrupted by you. Will not the Lord of that spirit punish you with death, because of this deed of yours?" [5] "Certainly," said I, "He will punish all those whom he finds

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SHEPHERD OF HERMAS 109

1 For this verse, Lightfoot reads, "*Amend yourselves therefore, while the tower is still in course of building*."

2 In place of '*destroyed by malice*', Lightfoot has '*given up to wickedness*'.

3 In place of *scandesces*, here following the *Vulgata*, the *Palatine MS* has *irasceris*; *scandesco* is probably a dialectic form of *candesco*, which is found in some *Vulgata MSS*.

4 Lightfoot has *morte te* in brackets.

5 In place of '*keeping the memory of offences*', Lightfoot has '*continuing to bear malice*'.

permanere, adficiet. Clementiam, inquit, eius calcare nolite, sed potius honorificate eum, quod tam patiens est ad delicta vestra et non est sicut vos. Agite enim paenitentiam utilem vobis.

keeping the memory of offences." "Do not then," said he, "trample on his mercy, but rather honour him that he is so patient to your offences and is not as you are. Repent therefore with the repentance that avails you.

Ποιμην 110 (Παραβολή θ′ 33)

[1] Haec omnia, quae supra scripta sunt, ego pastor nuntius paenitentiae ostendi et locutus sum dei servis. Si credideritis ergo et audieritis verba mea et ambulaveritis in his et correxeritis itinera vestra, vivere poteritis. Sin autem permanseritis in malitia et memoria offensarum, nullus ex huiusmodi vivet deo. Haec omnia a me dicenda dicta sunt vobis. [2] Ait mihi ipse pastor: Omnia a me interrogasti? Et dixi: Ita, domine. Quare ergo non interrogasti me de forma lapidum in structura repositorum, quod explevimus formas? Et dixi: Oblitus sum, domine. [3] Audi nunc, inquit, de illis. Hi sunt qui nunc mandata mea audierunt et ex totis praecordiis egerunt paenitentiam. Cumque vidisset dominus bonam atque puram esse paenitentiam eorum et posse eos in ea permanere, iussit priora peccata eorum deleri. Hae enim formae peccata erant eorum, et exaequata sunt, ne apparerent.

THE SHEPHERD 110 (PARABLE 9-33)

[1] "All these things that are written above I, the shepherd, the angel of repentance, have declared and spoken to the servants of God. If then, you believe and listen to my words and walk in them, and correct your ways, you shall be able to live. But, if you shall remain in malice and in the memory of offences, none of such kind shall live to God. All these things that I must tell have been told to you." [2] The shepherd said to me, "Have you asked me everything?" And I said, "Yes, Sir." "Why did you not ask me about the marks of the stones in the building, why we filled up the marks?" And I said, "I forgot, Sir." [3] "Listen now," said he, "about them. These are those who heard my commandments and repented with all their hearts. So, when the Lord saw that their repentance was good and pure, and that they could remain in it, he ordered their former sins to be blotted out. For, these marks were their sins and they were made level that they should not appear."

SHEPHERD OF HERMAS 110

1 Throughout his work, Lightfoot capitalizes *Deo*, *Dei*, and other derivative forms of the proper noun.

2 Note that Lake uses the convention of adding a space before certain punctuation marks (like '?' and ':') in Latin text; in this collection, we do not follow that style.

3 Lightfoot has a comma in place of the full stop after *de illis*.

Pastor 111 (Similitudo X 1)

Similitudo X

1 Postquam perscripseram librum hunc, venit nuntius ille, qui me tradiderat huic pastori, in domum, in qua eram, et consedit supra lectum, et adstitit ad dexteram hic pastor. Deinde vocavit me et haec mihi dixit: 2 Tradidi te, inquit, et domum tuam huic pastori, ut ab eo protegi possis. Ita, inquam, domine. Si vis ergo protegi, inquit, ab omni vexatione et ab omni saevitia, successum autem habere in omni opere bono atque verbo et omnem virtutem aequitatis, in mandatis huius ingredere, quae dedi tibi, et poteris dominari omni nequitiae. 3 Custodienti enim tibi mandata huius subiecta erit omnis cupiditas et dulcedo saeculi huius, successus vero in omni bono negotio te sequetur. Maturitatem huius et modestiam suscipe in te et dic omnibus, in magno honore esse eum et dignitate apud dominum et magnae potestatis eum praesidem esse et potentem in officio suo. Huic soli per totum orbem paenitentiae potestas tributa est. Potensne tibi videtur esse? Sed vos maturitatem huius et verecundiam, quam in vos habet, despicitis.

THE SHEPHERD 111 (PARABLE 10-1)

The Tenth Parable

1 After I had written this book, the angel who had handed me over to the shepherd came to the house in which I was and sat on the couch, and the shepherd stood to his right. Then he called me and said to me: 2 "I delivered you," said he, "and your house to this shepherd, that you may be protected by him." "Yes, Sir," said I. "If then," said he, "you wish to be protected from all vexation and all cruelty, and to have success in every good work and word, and every virtue of righteousness, walk in his commandments, which he gave you, and you will be able to overcome all evil. 3 For, if you keep his commandments, all the lusts and delight of this world will be subject to you, but success in every good undertaking will follow you. Take on his perfection and self-restraint and say to all that he is in great honour and dignity with the Lord, and that he is set in great authority and powerful in his office. To him alone throughout all the world is given the power of repentance. Does he not seem to you to be powerful? But you despise his perfection and the modesty he has towards you."

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1 After '*this book*', Lightfoot adds '*completely*'.
2 In place of '*vexation*', Lightfoot has '*annoyance*'.
3 Lightfoot adds a comma after *Dominum*.

Pastor 112 (Similitudo X 2)

[1] Dico ei: Interroga ipsum, domine, ex quo in domo mea est, an aliquid extra ordinem fecerim, ex quo eum offenderim. [2] Et ego, inquit, scio nihil extra ordinem fecisse te neque esse facturum. Et ideo haec loquor tecum, ut perseveres. Bene enim de te hic apud me existimavit. Tu autem ceteris haec verba dices, ut et illi, qui egerunt aut acturi sunt paenitentiam, eadem quae tu sentiant et hic apud me de his bene interpretetur et ego apud dominum. [3] Et ego, inquam, domine, omni homini indico magnalia domini; spero autem, quia omnes, qui antea peccaverunt, si haec audiant, libenter acturi sunt paenitentiam vitam recuperantes. [4] Permane ergo, inquit, in hoc ministerio et consumma illud. Quicumque autem mandata huius efficiunt, habebunt vitam, et hic apud dominum magnum honorem. Quicumque vero huius mandata non servant, fugiunt a sua vita et illum adversus; nec mandata eius sequuntur, sed morti se tradunt et unusquisque eorum reus fit sanguinis sui. Tibi autem dico, ut servias mandatis his, et remedium peccatorum habebis.

THE SHEPHERD 112 (PARABLE 10-2)

[1] I said to him, "Ask him himself, Sir, if, since he has been in my house, I have done anything against his command, to offend against him?" [2] "I know myself," said he, "that you have done nothing and will do nothing against his command, and so I am speaking thus with you, that you may persevere; for, he has given me a good account of you. But you shall tell these words to others, that they also who have repented, or shall repent, may have the same mind as you, and that he may give a good account to me of them, and I to the Lord." [3] "I myself, Sir," said I, "show the mighty acts, of the Lord to all men, but I hope that all who have sinned before, if they hear this, will willingly repent, and recover life." [4] "Remain then," said he, "in this ministry and carry it out. But whoever performs his commandments shall have life, and such a one has great honour with the Lord. But whoever does not keep his commands, are flying from their own life and against him, and they do not keep his commandments, but are delivering themselves to death, and each one of them is guilty of his own blood. But you I bid to keep these commandments, and you shall have healing for your sins.

SHEPHERD OF HERMAS 112

1 Lightfoot ends with *in quo eum offenderim* in place of *ex quo eum offenderim*.

2 Lightfoot omits *de* before *his bene interpretetur*.

3 In place of *spero autem, quia omnes, qui antea peccaverunt*, Lighfoot has *spero autem omnes qui jam antea peccaverunt*.

4 Hilgenfeld emends *adversus* to *aversantur illum*; Lightfoot reads *adversus illum*.

Pastor 113 (Similitudo X 3)

[1] *Misi autem tibi has virgines, ut habitent tecum; vidi enim eas affabiles tibi esse. Habes ergo eas adiutrices, quo magis possis huius mandata servare; non potest enim fieri, ut sine his virginibus haec mandata serventur. Video autem eas libenter esse tecum; sed ego praecipiam eis, ut omnino a domo tua non discedant.* [2] *Tu tantum communda domum tuam; in munda enim domo libenter habitabunt; mundae enim sunt atque castae et industriae et omnes habentes gratiam apud dominum. Igitur si habuerint domum tuam puram, tecum permanebunt. Sin autem pusillum aliquid inquinationis acciderit, protinus a domo tua recedent; hae enim virgines nullum omnino diligunt inquinationem.* [3] *Dico ei: Spero me, domine, placiturum eis, ita ut in domo mea libenter habitent semper. καὶ ὥσπερ οὗτος, ᾧ παρέδωκάς με, οὐ μέμφεταί με, οὐδὲ αὗται μέμψονταί με.* [4] *λέγει τῷ ποιμένι· Οἶδα, ὅτι ὁ δοῦλος τοῦ θεοῦ θέλει ζῆν καὶ τηρήσει τὰς ἐντολὰς ταύτας καὶ τὰς παρθένους ἐν καθαρότητι καταστήσει.* [5] *ταῦτα εἰπὼν τῷ ποιμένι πάλιν παρέδωκέν με καὶ τὰς παρθένους καλέσας ... λέγει αὐταῖς· Quoniam video vos libenter in domo*

THE SHEPHERD 113 (PARABLE 10-3)

[1] "But I sent these maidens to you to dwell with you; for, I saw that they were courteous to you. You have them, therefore, to help you, in order to better keep his commandments; for, it is not possible that these commandments be kept without these maidens. I see, moreover, that they are with you willingly; but I will enjoin on them not to depart at all from your house. [2] Only make your house pure; for, in a pure house, they will willingly dwell, as they are pure and chaste and industrious and all have favour with the Lord. If then, they find your house pure, they will remain with you. But, if ever so little corruption come to it, they will at once depart from your home; for, these maidens love no sort of impurity." [3] I said to him, "I hope, Sir, that I shall please them so that they may ever willingly dwell in my house. And just as he, to whom you handed me over, finds no fault in me, so they also shall find no fault in me. [4] He said to the shepherd, "I know that the servant of God wishes to live, and will keep these commandments, and will provide for the maidens in purity." [5] When he had said this, he handed me over again to the shepherd and called the maidens and said to them,

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SHEPHERD OF HERMAS 113

1 Throughout this chapter, Lightfoot has '*virgins*' in place of '*maidens*'.

2 Lightfoot has a full stop in place of the semicolon after *habitabunt*.

3 Lightfoot does not have any Greek text for vv. 3–5.

4 For this verse, Lightfoot has the Latin text (of the *Vulgata*): *ait ad pastorem illum: Video, inquit, servum Dei velle vivere, et custoditurum haec mandata, et virgines has habitatione munda conlocaturum*.

5 The Greek text in vv. 3–5 (following Lake) is from *Oxyrhynchus Papyrus 404*.

huius habitare, commendo eum vobis et domum eius, ut a domo eius non recedatis omnino. Illae vero haec verba libenter audierunt.

"Since I see that you gladly dwell in his house, I commend him and his house to you, that you depart not at all from his house." But they heard these words gladly.

Pastor 114 (Similitudo X 4)

[1] Ait deinde mihi: Viriliter in ministerio hoc conversare, omni homini indica magnalia domini, et habebis gratiam in hoc ministerio. Quicumque ergo in his mandatis ambulaverit, vivet et felix erit in vita sua; quicumque vero neglexerit, non vivet et erit infelix in vita sua. [2] Dic omnibus, ut non cessent, quicumque recte facere possunt; bona opera exercere utile est illis. Dico autem, omnem hominem de incommodis eripi oportere. Et is enim, qui eget et in cotidiana vita patitur incommoda, in magno tormento est ac necessitate. [3] Qui igitur huiusmodi animam eripit de necessitate, magnum gaudium sibi adquirit. Is enim, qui huiusmodi vexatur incommodo, pari tormento cruciatur atque torquet se qui in vincula est. Multi enim propter huiusmodi calamitates, cum eas sufferre non possunt, mortem sibi adducunt. Qui novit igitur calamitatem huiusmodi hominis et non eripit eum, magnum peccatum admittit et reus fit sanguinis eius. [4] Facite igitur opera bona, quicumque accepistis a domino, ne, dum tardatis facere, consummetur structura turris. Propter vos enim intermissum est opus aedificationis eius. Nisi festinetis igitur facere recte, consummabitur turris, et excludemini. [5] Postquam vero

THE SHEPHERD 114 (PARABLE 10-4)

[1] Then he said to me, "Behave manfully in this ministry; show every man the mighty acts of the Lord and you will have favour in this ministry. Whoever, therefore, walks in these commandments shall live and be happy in his life; but whoever neglects them shall not live and shall be unhappy in his life. [2] Say to all men who are able to do right, that they cease not; the exercise of good deeds is profitable to them. But I say that every man ought to be taken out from distress; for, he who is destitute and suffers distress in his daily life is in great anguish and need. [3] Whoever, therefore, rescues the soul of such a man from need gains great joy for himself. For, he who is vexed by such distress is tortured with such anguish as he suffers as one in chains. For, many bring death on themselves by reason of such calamities when they cannot bear them. Whoever, therefore, knows the distress of such a man and does not rescue him, incurs great sin and becomes guilty of his blood. [4] Therefore, do good deeds, all you who have learnt of the Lord, lest the building of the tower is finished while you delay to do them. For, the building work has been broken off for your sake. So, unless you hasten to do right, the tower will be finished and you shut out." [5] Now, after he

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SHEPHERD OF HERMAS 114

1 In place of '*Behave manfully*', Lightfoot has '*Quit you like a man*'.

2 Lightfoot has a comma in place of the semicolon after *facere possunt* and adds a semicolon after *opera exercere*.

3 Lightfoot has '*penury*' in place of '*need*'.

4 In place of '*all you who have learnt of the Lord*', Lightfoot has '*whoever of you have received (benefits) from the Lord*'.

5 Lightfoot adds a comma after *de lecto*.

locutus est mecum, surrexit de lecto et apprehenso pastore et virginibus abiit, dicens autem mihi, remissurum se pastorem illum et virgines in domum meam.

had spoken this, he rose from the couch and took the shepherd and the maidens and left; but he said to me that he would send back the shepherd and the maidens to my house.