

# Shepherd of hermas for ets essay

[Sociology](#), [Identity](#)



Indeed, even in these studies, Suite was not particularly concerned with the identity of the referent on this term in *The Shepherd* (that is, whether it is referring to believers or not). Rather, he was concerned with the term's lexicographical issues. For example, in his initial study which was published in *Journal of Biblical Literature* in 1944 and was entitled "Relationship of the Shepherd of Hermes to the Epistle of James,"<sup>5</sup> Suite sought to deal with the "unresolved problems"<sup>6</sup> pertaining to the relationship of *The Shepherd* and James. Particularly, he argued that the word  $\epsilon\lambda\omicron\upsilon\sigma$ , which occurs twice in James and fifty-five times in *The Shepherd*, originated from an unknown scripture offered to in 1 and 2 Clement simply as "prophetic message.

<sup>7</sup> Thus, he was not concerned with the question of the referents of the term  $\epsilon\lambda\omicron\upsilon\sigma$ . Rather he was interested in the term's possible origins. In his second study on this term in *Hermes*, Suite, once again, revisited the question of the origin of the term  $\epsilon\lambda\omicron\upsilon\sigma$ . Rejecting his earlier held position that the term is derived from the Hebraic idiom  $\text{Zeal} > \text{chic}$  is found in 1 Chronic 12: 33 and As 12: 2 and literally means "double heart," he argued that, instead, the term is more closely related to the Hebrew notion of inner disunity, "a notion which..

. S probably the antecedent and the key to the meaning of the word  $\epsilon\lambda\omicron\upsilon\sigma$  and its cognates. "<sup>8</sup> Once again, he did not clearly identify the referent of this term (that is, whether it refers to Christians or non-Christians). Rather, he only moved his cards around as far as the question of the origin of the term is concerned.