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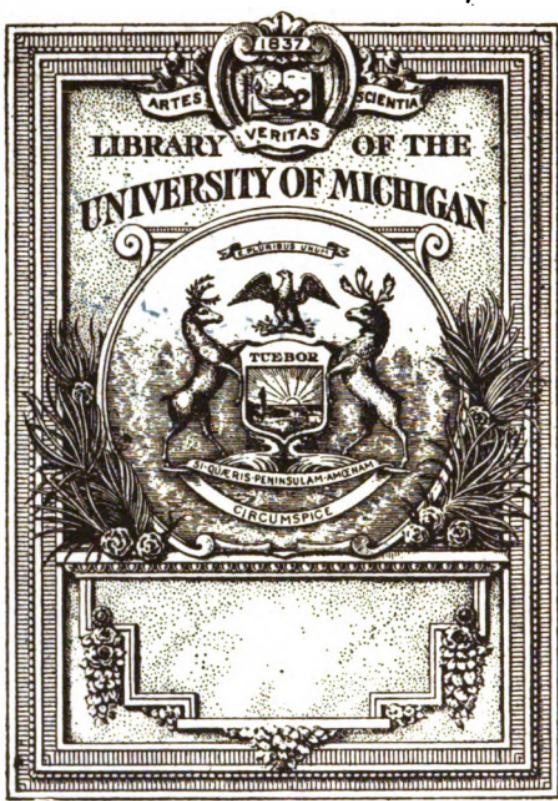
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Clement of Alexandria

Saint Clement (of Alexandria), George William ...



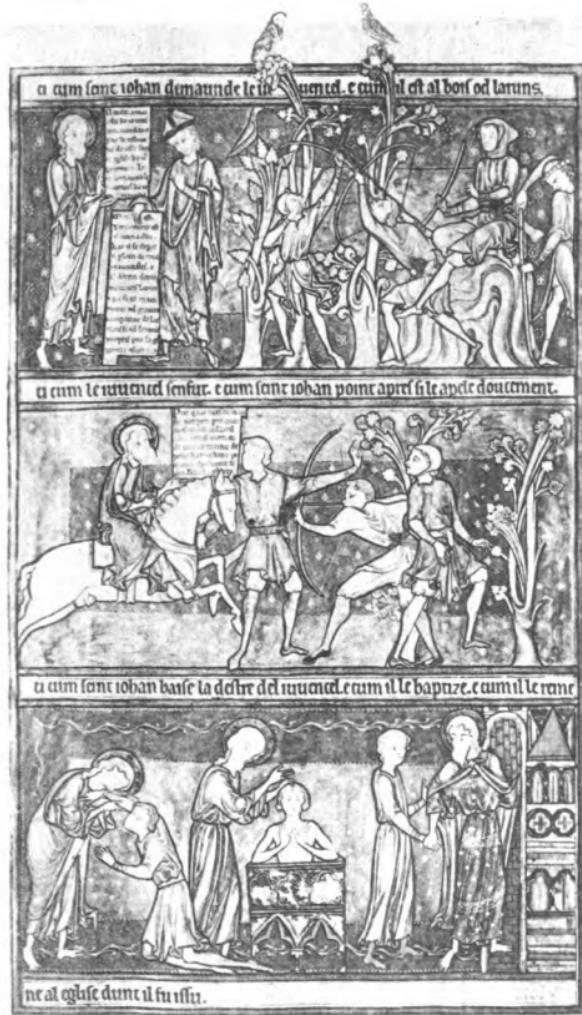
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CLEMENT OF ALEXANDRIA



S^T. JOHN AND THE ROBBER.

NOTE ON ILLUSTRATION

(For the story see pp. 357-365.)

*The Illustration reproduces (by kind permission of the Master and Fellows) a page from a manuscript *Apocalypse*¹ in the Library of Trinity College, Cambridge, which is perhaps the finest example of the English art of its time, viz. the middle of the thirteenth century. It is one of the very few representations of the story of St. John and the Robber which occur in mediaeval art. The inscriptions, in Anglo-French, explain the scenes quite adequately.*

PICTURE 1 (top of page).—*Here is how St. John asks for the youth, and how he is in the forest with the robbers.*

On label (St. John says to the Bishop) *Restore me him whom I entrusted to you, and, by the witness of the Holy Church which you govern, I demand of you the youth whom I commended to you.* (The Bishop says) *He is dead. Verily he is dead to God; for he is gone away full of all mischief, and in the end he is become a wicked robber, and now he is in the mountain with a great company of robbers and hath taken the mountain for to spoil and to kill and to rob the people.*

PICTURE 2.—*Here is how the youth fled, and how St. John gallops after him and calls him gently.*

(St. John says) *Fair son, why dost thou flee from thy father? Wherefore dost thou flee from an old man unarmed? Have pity on thyself and have no fear, for thou canst still have hope of life. Fair son, stay!*

PICTURE 3.—*Here is how St. John kisses the youth's right hand, and how he baptizes him, and how he leads him back to the Church from whence he had gone out.*

¹ This *Apocalypse* has recently (1909) been edited for the Roxburghe Club by the Provost of King's.

CLEMENT OF ALEXANDRIA

WITH AN ENGLISH TRANSLATION BY
G. W. BUTTERWORTH, M.A.

BODINGTON MEMORIAL FELLOW OF
THE UNIVERSITY OF LEEDS

THE EXHORTATION TO THE GREEKS
THE RICH MAN'S SALVATION
AND THE FRAGMENT OF AN ADDRESS ENTITLED
TO THE NEWLY BAPTIZED



LONDON: WILLIAM HEINEMANN
NEW YORK: G. P. PUTNAM'S SONS
MCMXIX

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THE EXHORTATION TO THE GREEKS

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The minstrels of Greek legend were supposed to have performed wonderful deeds by the power of music. But the new minstrel, the Word of God, does greater works in real life. His power is shown in saving men from slavery to daemons ; and also in giving order and harmony to the universe. He is the New Song ; and yet old, for He was “in the beginning.” He alone reveals God to men.

DESCRIPTION OF THE GREEK MYSTERIES	27-51
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Sanctuaries, oracles, sacred springs and trees are now out of date. The mysteries; derivation of the word ‘mystery’; originator of mysteries. Mysteries of (i.) Aphrodite, (ii.) Demeter, (iii.) Attis and Cybele. Story of Persephone. The mysteries of Dionysus. Rites of the Corybantes and the Cabeiri. The Eleusinian formula. These mysteries are profane and unholy ; Heracleitus witnesses against them. Greeks, not Christians, are the real atheists.

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DESCRIPTION OF THE GREEK GODS	53-101
- Seven causes of idolatry. Many gods of the same name. Gods were really men ; examples to prove this. The immorality of the gods, with examples. Goddesses equally guilty. The Greek games are all held in honour of dead men. Origin of phallic emblems in Dionysus-worship. Gods have even been slaves. They have human feelings and needs. Zeus was once alive, but is now dead. Greeks themselves call the gods by stupid and indecent names ; Egyptian animal worship is better than this. Greeks also worship animals ; examples. Are the Greek gods daemons, or secondary divinities ? Certainly they are not guardians of men, but savage and man-hating creatures, as is proved by human sacrifices. Such daemons must be avoided like wild beasts. Men are better than daemons, e.g. Solon than Apollo. The gods' temples are really tombs.	

THE WORSHIP OF STATUES	101-143
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The first images were unwrought wood and stone ; in later times they were made into human shape. They are all the work of men ; as is shown by many examples. Even the image of Sarapis in Alexandria is of human workmanship. The deification of Antinous is another example of god-making ; his tomb is now a temple. The Sibyl predicts the destruction of temples with their images. Heracleitus scoffs at image-worship. Images are without life, and sacrifices do them no good. The lowest animals are better than any statues. God's true image is mental, not material. Rulers despise statues, and insult

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them. Thieves steal them. Fire and earthquakes destroy them. Sculptors make them look like their own favourites. Both kings and private persons, scorning image-worship, have styled themselves gods. The epitaph of Hippo shows that all gods were once men. They are now unclean spirits that haunt tombs, and their statues are simply earth and art. The fascination of art has led men to fall in love with statues ; now it leads men to worship them. Stories of gods are full of immorality ; but Christians are living images of God, and must not listen to them. Indecent pictures hung in houses ; indecent symbols on rings ; shameful emblems displayed in public. Image-making is forbidden to Christians. Men must seek after God, and not after any created thing.

THE WITNESS OF PHILOSOPHY 145-163 —

Early philosophers supposed the elements to be first principles. This veneration of matter is mere atheism. It originates with barbarians. Other philosophers sought for a higher first principle, as the Infinite, or Mind. The Stoic doctrine of Immanence. The Peripatetic doctrine ; God the soul of the universe. Epicurus. A crowd of minor philosophers who exalt the elements. But Plato is a better guide ; together with Euripides and Democritus, he knows the majesty of the true God. Whence came Plato's wisdom ? From barbarians, as he confesses, i.e. from the Hebrews. Antisthenes, Xenophon, Socrates, Cleanthes and Pythagoras also knew the truth.

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Poetry is entirely concerned with fiction, yet it cannot help bearing some witness to truth. Examples from Aratus, Hesiod, Sophocles, Orpheus. Even comic poets know the truth, for instance, Menander. Homer, too, and many others speak ill of the gods ; but especially Euripides.!

THE WITNESS OF HEBREW PROPHECY . . .	173-195
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The sacred writings are simple in style, but of great power. A prelude from the Sibyl. Many quotations to show the majesty of the one true God and His love for man ; from Jeremiah, Isaiah, Moses, Hosea, Solomon, David. But Christ the Word speaks with even greater authority. He invites us into His kingdom, to be sons of God.

— Punishment awaits unbelievers. We must then obey God “to-day.” The meaning of “to-day.” We must choose between God’s grace and His displeasure. Salvation is beyond price ; yet it can be bought for faith and love. God is our teacher, through the scriptures. All may become His children.

THE CLAIMS OF CUSTOM	197-237
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Ought men to abandon their traditional ways ? Yes, just as children abandon childish ways. Custom is the real obstacle to godliness. It refuses all guidance. The sight of filthy and degraded priests ought to bring men to God, who is a loving Father. Yet some men are like worms

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and swine, loving what is foul. God has a splendid inheritance for His children; heaven and earth are theirs without cost. An innate faith in goodness is possessed by all, and is worthy of trust. Custom is stupid; it deifies mere human beings, and sets up stones for worship. God's Word is His true image; and man's mind is an image of the Word. Custom is rooted in ignorance. But ignorance is only an excuse for him who has never heard God's message. Custom destroys men. It is utterly absurd. Those who follow it are like drugged men; they also become like stones when they worship stones. Men are the really sacred things, not animals or stones. Unbelievers are deaf and blind in heart; or like serpents, wriggling on the earth. Life is the reward for finding God. Divine wisdom helps man to do life's duties well. God's children follow God's laws, which are severe, but health-giving. The Word has brought untold blessings to men.

GOD'S PLAN OF REDEMPTION 237-251

Man was created innocent and free; but he fell — through pleasure. The Word became incarnate, and died on the Cross to save him. So man gains more than he lost. The Word is now man's teacher. He brings light and reveals God. The night of earth gives place to the day of God. The Word is also an amulet that can save from sin. This is ever God's purpose—to save men. It is proclaimed to men by Christ's bloodless army. Those who obey God become His delight as well as His handiwork, and they inherit a kingdom.

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—Custom must be shunned as a deadly peril. It is like Circe's island. Follow Odysseus' example, and be bound to the Cross. Be warned by the mad- ness of Pentheus. The Word's mysteries are sober ; performed by pure maidens and righteous men. These mysteries alone give a vision of God. Christ is the true hierophant. He offers rest and immortality. It is sheer madness to re- main in ignorance when truth is within reach. Man can become a friend and son of God, but only by following Christ. Finally, the reader is exhorted to make for himself the great choice between life and destruction.	
— THE RICH MAN'S SALVATION	265-367
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INTRODUCTION

FEW facts are known to us concerning the life of Clement of Alexandria. His title comes from the city which was the scene of all his important work ; but an early tradition spoke of him as being an Athenian by birth, and this may be correct. The date of his birth can be fixed roughly at 150 A.D. We are told nothing of his parentage or early training. It seems clear, however, that he was not a Christian to begin with. He is so well acquainted with the mystery cults that there is a strong probability that he had been initiated into some of them. We have it on his own authority that he wandered through many lands and heard many teachers. Six of these he singles out for mention, though not by name ; they were "blessed and memorable men," who spoke "plain and living words." Doubtless all of them were Christians. The last of the six, who was "first in power," and whom he found in Egypt, is almost certainly Pantaenus, then head of the Catechetical School at Alexandria. Here Clement's wanderings

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ceased. He became a presbyter of the Church, and taught in Alexandria for more than twenty years, succeeding Pantaenus as head of the School. On the outbreak of persecution under Severus in 202 A.D. he left Alexandria, never to return. We get one more glimpse of him; in 211 A.D. he was the bearer of a letter from Alexander, afterwards bishop of Jerusalem, to the Church at Antioch. In this letter he is described as “Clement the blessed presbyter, a virtuous and esteemed man . . . who upheld and extended the Church of the Lord.” Alexander was one of Clement’s old pupils, and a fellow-pupil with the great Origen. Clement must have died not long after this letter was written; for the same Alexander, writing to Origen a few years later, speaks of him together with Pantaenus as “those blessed men who have trodden the road before us.”

The extant works of Clement are as follows:—the *Exhortation to the Greeks*; the *Pedagogue* or *Tutor*; eight books of *Stromateis* or *Miscellanies*; a short treatise entitled, *Who is the rich man that shall be saved?* together with some fragments called *Selections from the Prophets*, being comments upon portions of the Scriptures. There are also a number of short extracts from the writings of a certain Theodotus with comments thereon. Of the lost works the most important is the *Hypotyposes*, or *Outlines*, a commentary upon the Scriptures. Possibly the *Selections from the Prophets* formed part of this work.

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The writings of Clement are considerable in extent, and remarkable in character. Hardly a page can be found without some quotation from the Old or New Testaments. Besides this, Clement makes constant references to the Greek poets, dramatists, philosophers and historians. He can illustrate his argument by a passage from Plato, or by lines from Homer or Euripides. He can strengthen his attack by quoting Heracleitus or Democritus. Items of information about curious, absurd or immoral Greek customs he can glean from a crowd of minor authors whose works have now perished. It is said that he mentions by name more than three hundred such authors, of whom otherwise we know nothing. Some of these may have been known to him only through books of extracts; but there can be no question as to his thorough reading of Plato and Homer. For Plato he has a sincere admiration, and Platonic expressions and ideas, to say nothing of direct quotations, are everywhere to be met with in his writings. Generally speaking he betrays no interest in his authorities except in so far as they are useful to establish some point. But this wide reading is evidence of a large and generous mind, that welcomed the true and the good wherever they might be found, confident that every ray of light proceeds from the same sun.

This fearless acceptance of truth from every available source makes Clement not only important

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for his own times, but also interesting for the world of to-day. He was faced by a problem that ever recurs, the problem of blending old truth with new. In the second century Christianity had become a power. No longer was the Church weak, poor and neglected. Educated men inquired about its faith, and asked admittance within its fold ; but they would bring with them an inheritance of thought and culture, unknown to the simple Christians of an earlier age. The question was bound to arise, What relation has this to the Christian faith ? Is it to be set aside as superfluous, or injurious ? Or is all the good in it to be accepted and welcomed, a proof that God's revelation extends in a measure to all men, to Greeks as well as Jews ? Clement himself had come to Christianity with a mind steeped in Greek learning, and he answered this question with clearness and confidence. Greek learning was not to be rejected. Philosophy at its best had stood to the Greeks in the same relation as prophecy to the Jews ; it had been, he held, a preparation for Christ. It abounded in glimmerings and foreshadowings of the divine teaching, and could not have come from the devil, as timid Christians maintained. It was therefore a proper object of study, and the exercise of human reason which it pre-supposed could do no harm to the Christian faith. Thus Clement, taking his stand upon the oneness of truth, laid down the lines upon which Christian theology could safely proceed.

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But while Clement asserted that a real revelation had been made to the higher minds of Greece, he knew well how slight was its effect on the popular morality and religion. Hence the fierce attack which is the subject of his first work, the *Exhortation to the Greeks*. With bitter scorn he describes the mysteries, seizing upon any disgraceful legend or piece of childish ceremonial which seems to stamp them as worthless and debasing. As for the gods, with their human needs and passions, they are subjects for ridicule, to which Clement adds a burning indignation when he thinks of the low standard of morality attributed to them in the current mythology. The worship of images, too, is stupid; the true God cannot be represented in material form. Yet Clement can prove by quotations that philosophers, Plato especially, and even poets, had clearly taught the unity, supremacy, and goodness of God. But the greatest witnesses of all were the Hebrew prophets, through whom God gave His promises to men. The Greeks are prevented from accepting the truth by Custom, that dead weight of inherited tradition, which must be abandoned. Christianity offers man the true mysteries, culminating in the vision of God.

Thus the Greek religion which Clement attacks is a thing far removed from the lofty conceptions of Plato or Aeschylus. It is the religion of the multitude in the Greek-speaking world. Five hundred years

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before this, Plato censured the immorality of the gods in terms hardly less severe than those of Clement, but Plato's words were ineffective to change what he himself was heartily ashamed of. The Christian Church, however, under the leadership of men like Clement, was slowly gathering the common people into a society which upheld a higher view of the divine character, and demanded a correspondingly higher standard of human conduct. No doubt the evil of the popular religion is exaggerated ; certainly Clement omits all reference to its good. Yet there must have been enough of the evil before men's eyes to make Christian life and teaching stand out in noble contrast. In the house, in the street, in the market-place, at feasts, assemblies and religious processions, Christian converts were exposed to sights and sounds from which they had learnt instinctively to shrink. It is such things, and all that was bound up with them, that Clement denounces. To-day we may admire Greek art without paying much attention to the mythology which was then inseparable from it ; we may probe mystery religions in search of those elements of good which made them for centuries the chief spiritual food of the common people. Such discrimination is not to be looked for in the second century. Clement claimed a place for philosophy in the Church ; later on a home was found for art too, and even the fundamental ideas of the mysteries were not refused

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admission. Time was necessary to show what could be assimilated and what could not. In Clement's day Christianity was still struggling for existence, and popular religion was its deadliest enemy. This fact should serve as an excuse for the over-elaboration of his attack and for one or two passages which are unpleasant to a modern reader.

In preparing the present translation I have had the great advantage of being able to work from the text of Stählin, published in 1905. All students of Clement must be grateful, not only for this clear and accurate text, but also for the references collected by Stählin, which throw light on many a difficult passage. The text printed here is substantially that of Stählin's edition, though I have occasionally preferred the conjectures of other scholars or retained the manuscript reading where Stählin departs from it. All deviations of any importance from the mss. are noted at the foot of each page. So far as concerns the *Exhortation*, the chief extant ms. is the Parisian, referred to by Stählin as P. A description of this ms. is to be found in the introduction to Stählin's text (vol. i. pp. xvi–xxiii). Depending on P is the Codex Mutinensis, known as M.

This translation was first drafted several years ago as part of a complete edition of the *Exhortation to the Greeks*; and I am still working towards

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the accomplishment of this larger plan. A grateful acknowledgment is due to the committee of the Bodington Memorial Fund, in connexion with the University of Leeds, for grants which have materially assisted the progress of my work. I desire also to record my deep indebtedness to the late Dr. Joseph B. Mayor, who in the closing years of his life gave me most generous and patient help both in the details of the translation and in my general study of Clement. Most of all, I thank Professor W. Rhys Roberts, of the University of Leeds, at whose suggestion I first began to read Clement, and to whose kindly encouragement and ungrudging help is largely due my perseverance hitherto in so difficult an undertaking.

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The Fragment entitled *Exhortation to Endurance, or, To the Newly Baptized* has been translated by J. Patrick in his book *Clement of Alexandria*, pp. 183-185.

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CLEMENT
OF ALEXANDRIA

B

ΚΛΗΜΕΝΤΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

ΠΡΟΤΡΕΠΤΙΚΟΣ ΠΡΟΣ ΕΛΛΗΝΑΣ

I

Αμφίων ὁ Θηβαῖος καὶ Ἀρίων ὁ Μηθυμναῖος
ἀμφω μὲν ἡστην ὡδικῶ, μῦθος δὲ ἀμφω· καὶ τὸ
ἄσμα εἰσέτι τοῦτο Ἑλλήνων ἄδεται | χορῷ, τέχνῃ
τῇ μουσικῇ ὁ μὲν ἵχθὺν δελεάσας, ὁ δὲ Θῆβας
τειχίσας. Θράκιος δὲ ἄλλος σοφιστὴς (ἄλλος οὗτος
μῦθος Ἑλληνικός) ἐτιθάσευε τὰ θηρία γυμνῇ τῇ
ῳδῇ καὶ δὴ τὰ δένδρα, τὰς φηγούς, μετεφύτευε τῇ
μουσικῇ. ἔχοιμ^a ἂν σοι καὶ ἄλλον τούτοις ἀδελφὸν
διηγήσασθαι μῦθον καὶ ὠδόν, Εὔνομον τὸν Λοκρὸν
καὶ τέττιγα τὸν Πυθικόν. πανήγυρις Ἑλληνικὴ
ἐπὶ νεκρῷ δράκοντι συνεκροτεῖτο Πυθοῖ, ἐπιτάφιον
έρπετοῦ ἄδοντος Εὐνόμου· ὅμνος ἡ θρῆνος ὄφεως

^a Arion was returning from Sicily to Greece laden with prizes and presents. The sailors thought to kill him for his wealth, but after playing his lyre he jumped into the sea. Dolphins, charmed by the music, gathered round him, and one of them took the bard on its back to Corinth.

^b The stones were said to have moved into their proper places at the sound of Amphion's music.

CLEMENT OF ALEXANDRIA

THE EXHORTATION TO THE GREEKS

I.

AMPHION of Thebes and Arion of Methymna were both minstrels. Both are celebrated in legend, and to this day the story is sung by a chorus of Greeks how their musical skill enabled the one to lure a fish ^a and the other to build the walls of Thebes.^b There was also a Thracian wizard,^c—so runs another Greek legend,—who used to tame wild beasts simply by his song, yes, and to transplant trees, oaks, by music. I can also tell you of another legend and another minstrel akin to these, namely, Eunomus the Locrian and the Pythian grasshopper.^d A solemn assembly of Greeks, held in honour of a dead serpent, was gathering at Pytho,^e and Eunomus sang a funeral ode for the reptile. Whether his song was a hymn

Minstrels of legend and their wonderful deeds : Arion Amphion Orpheus

Eunomus and the Pythian grasshopper

^c i.e., Orpheus. Cp. Euripides, *Rhesus* 924, δεινῷ σοφιστῇ Θρῆκῃ.

^a Strictly cicala, here and elsewhere.

^b i.e., Delphi. According to the Greek legend the serpent was the ancient guardian of the Delphic shrine, and was slain by Apollo.

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CAP. ήν ἡ ὡδῆ, οὐκ ἔχω λέγειν· ἀγάων δὲ ἦν καὶ ἐκιθά-
^I ριζεν ὥρᾳ καύματος Εὔνομος, ὅπηνίκα οἱ τέττιγες
 ὑπὸ τοῦ πετάλοις ἥδον ἀνὰ τὰ ὅρη θερόμενοι ἥλιῳ.
 ἥδον δὲ ἄρα οὐ τῷ δράκοντι τῷ νεκρῷ, τῷ Πυ-
 θικῷ, ἀλλὰ τῷ θεῷ τῷ πανσόφῳ αὐτόνομον ὡδήν,
 τῶν Εὐνόμου βελτίονα νόμων· ρήγνυται χορδὴ τῷ
 Λοκρῷ· ἐφίππαται ὁ τέττιξ τῷ ζυγῷ· ἐτερέτιζεν ὡς
 ἐπὶ κλάδῳ τῷ ὄργανῳ· καὶ τοῦ τέττιγος τῷ ἄσματι
 ἀρμοσάμενος ὁ ὡδὸς τὴν λείπουσαν ἀνεπλήρωσε
 χορδήν. οὕκουν ὡδῆ τῇ Εὐνόμου ἄγεται ὁ τέττιξ,
 ὡς ὁ μῦθος βούλεται, χαλκοῦν ἀναστήσας Πυθοῖ
 τὸν Εὐνόμον αὐτῇ τῇ κιβάρᾳ καὶ τὸν συναγωνιστὴν
 τοῦ Λοκροῦ· ὁ δὲ ἔκὼν ἐφίππαται καὶ ἄδει ἔκών,
 Ἐλλησι δὲ ἔδοκει¹ ὑποκριτὴς γεγονέναι μουσικῆς.

Πῆ δὴ οὖν μύθοις κενοῦς πεπιστεύκατε, θέλγεσθαι
 μουσικῇ τὰ ζῶα ὑπολαμβάνοντες; ἀληθείας δὲ
 ὑμῖν τὸ πρόσωπον τὸ φαιδρὸν μόνον, ὡς ἔοικεν,
 ἐπίπλαστον εἶναι δοκεῖ καὶ τοῖς ἀπιστίας ὑποπέ-
 πτωκεν ὀφθαλμοῖς. Κιθαιρῶν δὲ ἄρα καὶ Ἐλικῶν
 καὶ τὰ Ὀδρυσῶν ὅρη καὶ Θρακῶν, τελεστήρια τῆς
 πλάνης, διὰ τὰ μυστήρια² τεθείασται καὶ καθύμηται.
 ἐγὼ μέν, εἰ καὶ μῦθος εἰσι, δυσανασχετῶ τοσαύταις
 ἐκτραγῳδουμέναις συμφοραῖς· ὑμῖν δὲ καὶ τῶν
 3 P. κακῶν αἱ ἀναγραφαὶ | γεγόνασι δράματα καὶ τῶν
 δραμάτων οἱ ὑποκριταὶ θυμηδίας θεάματα. ἀλλὰ

¹ δοκεῖ Wilamowitz.

² τελεστήρια τῆς πλάνης, διὰ τὰ μυστήρια Schwartz. τελε-
 στήρια, τῆς πλάνης τὰ μυστήρια MSS.

" Mt. Cithaeron was sacred to Zeus; Mt. Helicon to the Muses; and the Thracian mountains were the home of Dionysus-worship. For the meaning of these mountain-cults in Greek religion see A. B. Cook, *Zeus*, i. pp. 100-163.

EXHORTATION TO THE GREEKS

in praise of the snake, or a lamentation over it, CHAP.
I cannot say; but there was a competition, and
Eunomus was playing the lyre in the heat of the
day, at the time when the grasshoppers, warmed by
the sun, were singing under the leaves along the
hills. They were singing, you see, not to the dead
serpent of Pytho, but to the all-wise God, a spontane-
ous natural song, better than the measured strains of
Eunomus. A string breaks in the Locrian's hands;
the grasshopper settles upon the neck of the lyre
and begins to twitter there as if upon a branch:
whereupon the minstrel, by adapting his music to the
grasshopper's lay, supplied the place of the missing
string. So it was not Eunomus that drew the grass-
hopper by his song, as the legend would have it,
when it set up the bronze figure at Pytho, showing
Eunomus with his lyre, and his ally in the contest.
No, the grasshopper flew of its own accord, and sang
of its own accord, although the Greeks thought it to
have been responsive to music.

How in the world is it that you have given Why believe
credence to worthless legends, imagining brute such legends
beasts to be enchanted by music, while the bright and yet
face of truth seems alone to strike you as deceptive,
and is regarded with unbelieving eyes? Cithaeron, disbelieve
and Helicon, and the mountains of Odrysians and the truth?
Thracians, a temples of initiation into error, are held Mountains
sacred on account of the attendant mysteries, and are held
celebrated in hymns. For my own part, mere sacred
legend though they are, I cannot bear the thought
of all the calamities that are worked up into tragedy;
yet in your hands the records of these evils have Dramas are
become dramas, and the actors of the dramas are made from
a sight that gladdens your heart. But as for the stories of
misfortune and wicked-
ness

CLEMENT OF ALEXANDRIA

CAP. γὰρ τὰ μὲν δράματα καὶ τοὺς λημαῖζοντας ποιητάς,
^Ι τέλεον ἡδη παροιοῦντας, κιττῷ που ἀναδήσαντες,
ἀφραίνοντας ἐκτόπως τελετῇ βακχικῇ, αὐτοῖς
σατύροις καὶ θιάσῳ μαινόλῃ, σὺν καὶ τῷ ἄλλῳ
δαιμόνων χορῷ, ^{<ἐν>}¹ Ἐλικῶνι καὶ Κιθαιρῶνι κατα-
κλείσωμεν γεγηρακόσιν, κατάγωμεν δὲ ἄνωθεν ἐξ
οὐρανῶν ἀλήθειαν ἂμα φανοτάτῃ φρονήσει εἰς ὅρος
ἄγιον θεοῦ καὶ χορὸν τὸν ἄγιον τὸν προφητικόν.
ἡ δὲ ὡς ὅτι μάλιστα τηλαυγὲς ἀποστίλβουσα φῶς
κατανυαζέτω πάντη τοὺς ἐν σκότει κυλινδουμένους
καὶ τῆς πλάνης τοὺς ἀνθρώπους ἀπαλλαττέτω, τὴν
ὑπερτάτην ὀρέγουσα δεξιάν, τὴν σύνεσιν, εἰς σω-
τηρίαν. οἱ δὲ ἀνανεύσαντες καὶ ἀνακύψαντες Ἐλι-
κῶνα μὲν καὶ Κιθαιρῶνα καταλειπόντων, οἰκούντων
δὲ Σιών· “ἐκ γὰρ Σιών ἐξελεύσεται νόμος, καὶ
λόγος κυρίου ἐξ Ἱερουσαλήμ,” λόγος οὐράνιος, ὁ
γνήσιος ἀγωνιστὴς ἐπὶ τῷ παντὸς κόσμου θεάτρῳ
στεφανούμενος. ἄδει δέ γε ὁ Εὔνομος ὁ ἐμὸς οὐ
τὸν Τερπάνδρου νόμον οὐδὲ τὸν Καπίωνος, οὐδὲ μὴν
Φρύγιον ἢ Λύδιον ἢ Δώριον, ἀλλὰ τῆς καινῆς
ἀρμονίας τὸν ἀίδιον νόμον, τὸν φερώνυμον τοῦ θεοῦ,
τὸ ἀσμα τὸ καινόν, τὸ Λευιτικόν, “νηπενθές τ’ ἄ-
χολόν τε, κακῶν ἐπίληθες ἀπάντων.” γλυκύ τι καὶ
ἄληθινὸν φάρμακον πειθοῦς ² ἐγκέκραται τῷ ἀσματὶ.

¹ *<ἐν>* inserted by Mayor. ² πένθος Reinkens and Stählin.

^a Clement is not referring to the works of the great dramatists, but to the contests at the Lenaea, a festival held annually at Athens in honour of Dionysus. In Clement's day the competitors would be for the most part poets of a very minor order.

^b Isaiah ii. 3.

^c The modes (*ἀρμονίαι*, see p. 12, n. a) were the scales in which Greek music was written. Phrygian, Lydian and Dorian were the chief modes, others being, it would seem, formed from them by modification or combination. The

EXHORTATION TO THE GREEKS

dramas and the Lenaean poets, who are altogether like drunken men,^a let us wreath them, if you like, with ivy, while they are performing the mad revels of the Bacchic rite, and shut them up, satyrs and frenzied rout and all,—yes, and the rest of the company of daemons too,—in Helicon and Cithaeron now grown old; and let us bring down truth, with wisdom in all her brightness, from heaven above, to the holy mountain of God and the holy company of the prophets. Let truth, sending forth her rays of light into the farthest distance, shine everywhere upon those who are wallowing in darkness, and deliver men from their error, stretching out her supreme right hand, even understanding, to point them to salvation. And when they have raised their heads and looked up let them forsake Helicon and Cithaeron to dwell in Sion; “for out of Sion shall go forth the law, and the Word of the Lord from Jerusalem,”^b that is, the heavenly Word, the true champion, who is being crowned upon the stage of the whole world. Aye, and this Eunomus of mine sings not the strain of Terpander or of Capio, nor yet in Phrygian or Lydian or Dorian mode^c; but the new music, with its eternal strain that bears the name of God. This is the new song, the song of Moses,

Confine
dramas and
poets in
their sacred
mountains

But bring
truth to
God's holy
mountain,
Sion

Whence
comes the
Word, the
true
champion

Who sings
the new
song

Soother of grief and wrath, that bids all ills be forgotten.^d There is a sweet and genuine medicine of persuasion^e blended with this song.

Dorian mode was of a solemn character, answering to our minor scale; the Phrygian and Lydian were brighter.

^a Homer, *Odyssey* iv. 221.

^b A slight change in the Greek, suggested by Reinkens, would give the meaning “remedy against grief.”

CLEMENT OF ALEXANDRIA

CAP^I Ἐμοὶ μὲν οὖν δοκοῦσιν ὁ Θράκιος ἐκεῖνος Ὁρφεὺς¹
 καὶ ὁ Θηβαῖος καὶ ὁ Μηθυμναῖος, ἄνδρες τινὲς οὐκ
 ἄνδρες, ἀπατηλοὶ γεγονέναι, προσχήματί <τε>²
 μουσικῆς λυμηνάμενοι τὸν βίον, ἐντέχνω τινὶ γοη-
 τείᾳ δαιμονῶντες εἰς διαφθοράς, ὕβρεις ὅργιάζοντες,
 πένθη ἐκθειάζοντες, τοὺς ἀνθρώπους ἐπὶ τὰ εἴδωλα
 χειραγωγῆσαι πρῶτοι, ναὶ μὴν λίθοις καὶ ξύλοις,
 τουτέστιν ἀγάλμασι καὶ σκιαγραφίαις, ἀνοικοδο-
 μῆσαι τὴν σκαιότητα τοῦ ἔθους, τὴν καλὴν ὄντως
 ἐκείνην ἐλευθερίαν τῶν ὑπ' οὐρανὸν πεπολιτευμένων
 ὥδαις καὶ ἐπωδαῖς ἐσχάτη δουλείᾳ καταξένξαντες.

‘Αλλ’ οὐ τοιόσδε ὁ ὥδος ὁ ἐμὸς οὐδ’ εἰς μακρὰν
 καταλύσων ἀφίκται τὴν δουλείαν τὴν πικρὰν τῶν
 τυραννούντων δαιμόνων, ὡς δὲ τὸν πρᾶον καὶ
 φιλάνθρωπον τῆς θεοσεβείας μετάγων ἡμᾶς ζυγὸν
 αὐθις εἰς οὐρανὸν ἀνακαλεῖται τοὺς εἰς γῆν ἐρρι-
 μένους. μόνος γοῦν τῶν πώποτε τὰ ἀργαλεώτατα
 θηρία, τοὺς ἀνθρώπους, ἐτιθάσευεν, πτηνὰ μὲν τοὺς
 κούφους αὐτῶν, ἔρπετὰ δὲ τοὺς ἀπατεῶνας, καὶ
 λέοντας μὲν τοὺς θυμικούς, σύνας δὲ τοὺς ἡδονικούς,
 λύκους δὲ τοὺς ἀρπακτικούς. λίθοι δὲ καὶ ξύλα οἱ
 ἄφρονες· πρὸς δὲ καὶ λίθων ἀναισθητότερος ἀνθρω-
 πος ἀγνοίᾳ βεβαπτισμένος. μάρτυς ἡμῖν προφητικὴ
 παρίτω φωνή, συνῳδὸς ἀλληθείας, τοὺς ἐν ἀγνοίᾳ
 καὶ ἀνοίᾳ κατατετριμμένους οἰκτείρουσα· “δυνατὸς
 γὰρ ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
 Ἀβραάμ.” ὃς κατελεήσας τὴν ἀμαθίαν τὴν πολλὴν

¹ [Ὁρφεὺς] Wilamowitz.

² <τε> inserted by Wilamowitz.

^a For examples see pp. 35–43.
^b St. Matthew iii. 9; St. Luke iii. 8.

EXHORTATION TO THE GREEKS

In my opinion, therefore, our Thracian, Orpheus, ^{CHAP.}
and the Theban and the Methymnian too, are not
worthy of the name of man, since they were deceivers. ^I Under cover of music they have outraged human life,
being influenced by daemons, through some artful
sorcery, to compass man's ruin. By commemorating
deeds of violence in their religious rites, and by
bringing stories of sorrow into worship,^a they were
the first to lead men by the hand to idolatry; yes, ^{And} ^{originators}
and with stocks and stones, that is to say, statues ^{of idolatry}
and pictures, to build up the stupidity of custom.
By their chants and enchantments they have held
captive in the lowest slavery that truly noble free-
dom which belongs to those who are citizens under
heaven.

But far different is my minstrel, for He has come ^{The} ^{heavenly} ^{minstrel}
to bring to a speedy end the bitter slavery of the
daemons that lord it over us; and by leading us
back to the mild and kindly yoke of piety He calls
once again to heaven those who have been cast
down to earth. He at least is the only one who ^{He tames} ^{savage men}
ever tamed the most intractable of all wild beasts—
man: for he tamed birds, that is, flighty men;
reptiles, that is, crafty men; lions, that is, passionate
men; swine, that is, pleasure-loving men; wolves,
that is, rapacious men. Men without understand-
ing are stocks and stones; indeed a man steeped in
ignorance is even more senseless than stones. As
our witness let the prophetic voice, which shares in
the song of truth, come forward, speaking words of ^{He changes} ^{stones, i.e.} ^{men without}
pity for those who waste away their lives in ignorance ^{understanding-}
and folly,—“for God is able of these stones to raise ^{into} ^{virtuous}
up children unto Abraham.”^b And God, in compas-
sion for the great dulness and the hardness of those ^{men}

CLEMENT OF ALEXANDRIA

CAP. καὶ τὴν σκληροκαρδίαν τῶν εἰς τὴν ἀλήθειαν λελι-
 θωμένων ἥγειρεν θεοσεβείας σπέρμα ἀρετῆς αἰσθό-
 μενον ἐκ λίθων ἐκείνων, τῶν λίθοις πεπιστευκότων
 ἔθνων. αὐθὶς οὖν ὃιβόλους τιὰς καὶ παλιμβόλους
 ὑποκριτὰς ἐφοδεύοντας δικαιοσύνη “γεννήματα
 ἔχιδνῶν” κέκληκε που· ἀλλὰ καὶ τούτων εἴ τις
 τῶν ὄφεων μετανοήσαι ἔκών, ἐπόμενος δὴ τῷ λόγῳ
 “ἀνθρωπος” γίνεται “θεοῦ.” “λύκους” δὲ ἄλλους
 ἀλληγορεῖ προβάτων κωδίοις ἡμιφιεσμένους, τοὺς
 ἐν ἀνθρώπων μορφαῖς ἀρπακτικοὺς αἰνιττόμενος.
 καὶ πάντα ἄρα ταῦτα τὰ ἀγριώτατα θηρία καὶ τοὺς
 τοιούτους λίθους ἡ οὐράνιος ὥδη αὐτῇ μετεμόρ-
 φωσεν εἰς ἀνθρώπους ἡμέρους. “ἡμεν γάρ, ἡμέν
 ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι,
 δουλεύοντες ἡδοναῖς καὶ ἐπιθυμίαις ποικίλαις, ἐν
 κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες
 5 P. ἀλλήλους,” ἡ φησιν ἡ ἀποστολικὴ γραφή·¹ “ὅτε
 δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ
 σωτῆρος ἡμῶν θεοῦ, οὐκ ἔξ ἔργων τῶν ἐν δικαιοσύνῃ,
 ἀ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος
 ἔσωσεν ἡμᾶς.”

“Ορα τὸ ἄσμα τὸ καινὸν ὅσον ἵσχυσεν· ἀνθρώπους
 ἐκ λίθων καὶ ἀνθρώπους ἐκ θηρίων πεποίηκεν. οἱ
 δὲ τηνάλλως νεκροί, οἵ τῆς ὄντως οὔσης ἀμέτοχοι
 ζωῆς, ἀκροαταὶ μόνον γενόμενοι τοῦ ἄσματος ἀν-
 εβίωσαν. τοῦτό τοι καὶ τὸ πᾶν ἐκόσμησεν ἐμ-
 μελῶς καὶ τῶν στοιχείων τὴν διαφωνίαν εἰς τάξιν
 ἐνέτεινε συμφωνίας, ἵνα δὴ ὅλος ὁ κόσμος αὐτῷ
 ἀρμονία γένηται· καὶ θάλατταν μὲν ἀνήκεν λε-
 λυμένην, γῆς δὲ ἐπιβαίνειν κεκώλυκεν αὐτήν, γῆν
 δ’ ἔμπαλιν ἐστερέωσεν φερομένην καὶ ὅρον αὐτήν¹

¹ αὐτὴν Stählin. αὐτῇ mss.

EXHORTATION TO THE GREEKS

whose hearts are petrified against the truth, did raise CHAP.
I
up out of those stones, that is, the Gentiles who trust
in stones, a seed of piety sensitive to virtue. Again,
in one place the words “offspring of vipers”^a are
applied to certain venomous and deceitful hypocrites,
who lie in wait against righteousness; yet if any
even of these snakes chooses to repent, let him but
follow the Word and he becomes a “man of God.”^b
Others are figuratively called “wolves”^c clothed in
sheepskins, by which is meant rapacious creatures in
the forms of men. And all these most savage beasts,
and all such stones, the heavenly song of itself
transformed into men of gentleness. “For we,
yea we also were aforetime foolish, disobedient, de-
ceived, serving divers lusts and pleasures, living in
malice and envy, hateful, hating one another,” as the
apostolic writing says; “but when the kindness of
God our Saviour, and His love toward man, appeared,
not by works done in righteousness, which we did
ourselves, but according to His mercy He saved
us.”^d

See how mighty is the new song! It has made men out of stones and men out of wild beasts. They who were otherwise dead, who had no share in the real and true life, revived when they but heard the song. Furthermore, it is this which composed the entire creation into melodious order, and tuned into concert the discord of the elements, that the whole universe might be in harmony with it. The ocean it left flowing, yet has prevented it from encroaching upon the land; whereas the land, which was being carried away, it made firm, and fixed as a

The New
Song also
gave order
and
harmony
to the
universe

^a St. Matthew iii. 7; St. Luke iii. 7.

^b 1 Tim. vi. 11.

^c St. Matthew vii. 15.

^d Titus iii. 3-5.

CLEMENT OF ALEXANDRIA

CAP. ἔπηξεν θαλάττης· ναὶ μὴν καὶ πυρὸς ὄρμὴν ἐμάλαξεν
¹ ἀέρι, οἵονεὶ Δώριον ἄρμονίαν κεράσας Λυδίω· καὶ
 τὴν ἀέρος ἀπηνῆ ψυχρότητα τῇ παραπλοκῇ τοῦ
 πυρὸς ἐτιθάσευεν, τοὺς νεάτους τῶν ὅλων φθόγγους
 τούτους κιρνὰς ἐμμελῶς. καὶ δὴ τὸ ἄσμα τὸ ἀκή-
 ρατον, ἔρεισμα τῶν ὅλων καὶ ἄρμονία τῶν πάντων,
 ἀπὸ τῶν μέσων ἐπὶ τὰ πέρατα καὶ ἀπὸ τῶν ἄκρων
 ἐπὶ τὰ μέσα διαταθέν, ἡρμόσατο τόδε τὸ πᾶν, οὐ
 κατὰ τὴν Θράκιον μουσικήν, τὴν παραπλήσιον Ἰου-
 βάλ, κατὰ δὲ τὴν πάτριον τοῦ θεοῦ βιούλησιν, ἣν
 ἔζήλωσε Δαυὶδ. ὁ δὲ ἐκ Δαυὶδ καὶ πρὸ αὐτοῦ, ὁ
 τοῦ θεοῦ λόγος, λύραν μὲν καὶ κιθάραν, τὰ ἄψυχα
 ὄργανα, ὑπεριδών, κόσμον δὲ τόνδε καὶ δὴ καὶ τὸν
 σμικρὸν κόσμον, τὸν ἀνθρωπὸν, ψυχὴν τε καὶ σῶμα
 αὐτοῦ, ἀγίω πνεύματι ἄρμοσάμενος, ψάλλει τῷ θεῷ
 διὰ τοῦ πολυφώνου ὄργανου καὶ προσάδει τῷ ὄρ-
 γάνῳ τῷ ἀνθρώπῳ. “σὺ γὰρ εἰ κιθάρα καὶ αὐλὸς
 καὶ ναὸς ἐμοί”· κιθάρα διὰ τὴν ἄρμονίαν, αὐλὸς
 διὰ τὸ πνεῦμα, ναὸς διὰ τὸν λόγον, ὦν ἡ μὲν
 κρέκη, τὸ δὲ ἐμπνέη, ὁ δὲ χωρήσῃ τὸν κύριον. ναὶ
 μὴν ὁ Δαυὶδ ὁ βασιλεύς, ὁ κιθαριστής, οὐ μικρῷ
⁶ P. πρόσθεν ἐμνήσθημεν, προῦτρεπεν ὡς τὴν ἀλήθειαν,
 ἀπέτρεπε δὲ εἰδώλων, πολλοῦ γε ἔδει ὑμνεῖν αὐτὸν
 τοὺς δαιμονας ἀληθεῖ πρὸς αὐτοῦ διωκομένους
 μουσικῇ, ἢ τοῦ Σαούλ ἐνεργούμενου¹ ἐκεῖνος² ἄδων
 μόνον αὐτὸν ἰάσατο. καλὸν ὁ κύριος ὄργανον ἐμ-

¹ τοῦ Σαούλ ἐνεργούμενου Mayor. τῷ Σαούλ ἐνεργούμενῷ M.
 τῷ ἔναντι δὲ ἐνεργούμενος P.

² ἐκεῖνοις Stählin.

^a See p. 6, n. c.

^b See Genesis iv. 21.

^c The source of this quotation is unknown. It may be a fragment of an early Christian hymn, the metaphors being

EXHORTATION TO THE GREEKS

boundary to the sea. Aye, and it softened the rage CHAP.
of fire by air, as one might blend the Dorian mode
with the Lydian^a; and the biting coldness of air it
tempered by the intermixture of fire, thus melodiously
mingling these extreme notes of the universe. What
is more, this pure song, the stay of the universe and
the harmony of all things, stretching from the centre
to the circumference and from the extremities to the
centre, reduced this whole to harmony, not in accord-
ance with Thracian music, which resembles that of
Jubal,^b but in accordance with the fatherly purpose
of God, which David earnestly sought. He who
sprang from David and yet was before him, the Word
of God, scorned those lifeless instruments of lyre and
harp. By the power of the Holy Spirit He arranged
in harmonious order this great world, yes, and the
little world of man too, body and soul together; and
on this many-voiced instrument of the universe He
makes music to God, and sings to the human instru-
ment. "For thou art my harp and my pipe and my
temple"^c—my harp by reason of the music, my pipe
by reason of the breath of the Spirit, my temple by
reason of the Word—God's purpose being that the
music should resound, the Spirit inspire, and the
temple receive its Lord. Moreover, King David the
harpist, whom we mentioned just above, urged us
toward the truth and away from idols. So far was he
from singing the praises of daemons that they were
put to flight by him with the true music; and when
Saul was possessed, David healed him merely by play-
ing the harp.^d The Lord fashioned man a beautiful,
suggested by such passages as Psalm lvii. 8 ; 1 Corinthians
vi. 19.

^a See 1 Samuel xvi. 23.

The New
Song is the
Word of God

Who makes
music to
God through
the universe
and through
man

CLEMENT OF ALEXANDRIA

ΟΑΡ. πνουν τὸν ἀνθρωπὸν ἐξειργάσατο κατ' εἰκόνα τὴν
^I ἑαυτοῦ· ἀμέλει καὶ αὐτὸς ὅργανόν ἔστι τοῦ θεοῦ
παναρμόνιον, ἐμμελὲς καὶ ἄγιον, σοφία ὑπερκόσμιος,
οὐράνιος λόγος.

Τί δὴ οὖν τὸ ὅργανον, ὁ τοῦ θεοῦ λόγος, ὁ κύριος,
καὶ τὸ ἀσμα τὸ καινὸν βούλεται; ὀφθαλμὸν
ἀναπετάσαι τυφλῶν καὶ ὥτα ἀνοῖξαι κωφῶν καὶ
σκάζοντας τῷ πόδε ἡ πλανωμένους εἰς δικαιοσύνην
χειραγωγῆσαι, θεὸν ἀνθρώποις ἀφραίνουσιν ἐπι-
δεῖξαι, παῦσαι φθοράν, νικῆσαι θάνατον, υἱὸν
ἀπειθεῖς διαλλάξαι πατρί. φιλάνθρωπον τὸ ὅργανον
τοῦ θεοῦ· ὁ κύριος ἐλεεῖ, παιδεύει, προτρέπει,
νοιθετεῖ, σώζει, φυλάττει καὶ μισθὸν ἡμῖν τῆς
μαθήσεως ἐκ περιουσίας βασιλείαν οὐρανῶν ἐπ-
αγγέλλεται, τοῦτο μόνον ἀπολαύων ἡμῶν, ὁ σωζό-
μεθα. κακία μὲν γάρ τὴν ἀνθρώπων ἐπιβόσκεται
φθοράν, ἡ δὲ ἀλήθεια ὥσπερ ἡ μέλιττα, λυμαινομένη
τῶν ὄντων οὐδέν, ἐπὶ μόνης τῆς ἀνθρώπων ἀγάλ-
λεται σωτηρίας. ἔχεις οὖν τὴν ἐπαγγελίαν, ἔχεις
τὴν φιλανθρωπίαν· τῆς χάριτος μεταλάμβανε.

Καί μου τὸ ἀσμα τὸ σωτήριον μὴ καινὸν οὕτως
ὑπολάβῃς ὡς σκεῦος ἡ ὡς οἰκίαν· “πρὸ ἑωσφό-
ρου” γάρ ἦν, καὶ “ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος
ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος”· παλαιὰ δὲ
ἡ πλάνη, καινὸν δὲ ἡ ἀλήθεια φαίνεται. εἴτ’ οὖν
ἀρχαίους τὸν Φρύγας διδάσκουσιν αἶγες μυθικαί,
εἴτε αὖ τὸν Ἀρκάδας οἱ προσελήνους ἀναγράφοντες

^a Psalm cix. 3 (Septuagint).

^b St. John i. 1.

^c See the story in Herodotus ii. 2. Psammetichus, king of Egypt, being desirous of discovering which was the most ancient people, put two children in charge of a herdsman.

EXHORTATION TO THE GREEKS

breathing instrument, after His own image ; and assuredly He Himself is an all-harmonious instrument of God, melodious and holy, the wisdom that is above this world, the heavenly Word.

What then is the purpose of this instrument, the Word of God, the Lord, and the New Song ? To open the eyes of the blind, to unstopp the ears of the deaf, and to lead the halt and erring into the way of righteousness ; to reveal God to foolish men, to make an end of corruption, to vanquish death, to reconcile disobedient sons to the Father. The instrument of God is loving to men. The Lord pities, chastens, exhorts, admonishes, saves and guards us ; and, over and above this, promises the kingdom of heaven as reward for our discipleship, while the only joy He has of us is that we are saved. For wickedness feeds upon the corruption of men ; but truth, like the bee, does no harm to anything in the world, but takes delight only in the salvation of men. You have then God's promise ; you have His love to man : partake of His grace.

And do not suppose that my song of salvation is new in the same sense as an implement or a house. For it was "before the morning star" ^a; and, "in the beginning was the Word, and the Word was with God, and the Word was God." ^b But error is old, and truth appears to be a new thing. Whether then the Phrygians are really proved to be ancient by the goats in the story ^c; or the Arcadians by the poets

Goats were to be brought to them for giving milk, but no human speech was to be uttered in their presence. The first articulate sound they made was taken to be the Phrygian word for bread ; hence the king assumed that Phrygians were the primitive race.

CLEMENT OF ALEXANDRIA

CAP. ποιηταί, εἴτε μὴν αὐτὸς Αἰγυπτίος οἱ καὶ πρώτην ταύτην ἀναφῆναι τὴν γῆν θεούς τε καὶ ἀνθρώπους ὀνειρώσσοντες· ἀλλ' οὐ πρό γε τοῦ κόσμου τοῦδε τούτων οὐδὲ εἰς, πρὸ δὲ τῆς τοῦ κόσμου καταβολῆς ἡμεῖς, οἱ τῷ δεῖν ἔσεσθαι ἐν αὐτῷ πρότερον γεγενημένοι τῷ θεῷ, τοῦ θεοῦ λόγου τὰ λογικὰ πλάσματα ἡμεῖς, δι' ὃν ἀρχαῖζομεν, ὅτι “ἐν ἀρχῇ ὁ λόγος ἦν.” ἀλλ' ὅτι μὲν ἦν ὁ λόγος ἄνωθεν, ἀρχὴ θεία τῶν πάντων ἦν τε καὶ ἔστιν· ὅτι δὲ νῦν ὅνομα ἔλαβεν τὸ πάλαι καθωσιωμένον, δυνάμεως ἀξιον, ὁ Χριστός, καὶ νὸν ἀσμά μοι κέκληται.

7 P. Αἴτιος¹ γοῦν ὁ λόγος, | ὁ Χριστός, καὶ τοῦ εἶναι πάλαι ἡμᾶς (ἥν γὰρ ἐν θεῷ), καὶ τοῦ εὖ εἶναι· νῦν δὴ ἐπεφάνη ἀνθρώποις αὐτὸς οὗτος ὁ λόγος, ὁ μόνος ἄμφω, θεός τε καὶ ἀνθρωπός, ἀπάντων ἡμῶν αἴτιος ἀγαθῶν· παρ' οὐ τὸ εὖ ζῆν ἐκδιδασκόμενοι εἰς ἀίδιον ζωὴν παραπεμπόμεθα. κατὰ γὰρ τὸν θεοπέσιον ἐκεῦνον τοῦ κυρίου ἀπόστολον “ἡ χάρις ἡ τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις ἐπεφάνη, παιδεύοντας ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὔσεβως ζήσωμεν ἐν τῷ νῦν αἰώνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.” τοῦτό ἔστι τὸ ἀσμα τὸ καινόν, ἡ ἐπιφάνεια ἡ νῦν ἐκλάμψασα ἐν ἡμῶν τοῦ ἐν ἀρχῇ οὗτος καὶ προόντος λόγου· ἐπεφάνη δὲ ἔναγχος ὁ προών σωτήρ, ἐπεφάνη ὁ ἐν τῷ οὗτι ὥν, ὅτι “ὁ λόγος² ἦν πρὸς

¹ αἴτιος Stählin. οὗτος MSS.

² λόγος δς MSS.

^a St. John i. 1.

^b Titus ii. 11–13.

^c Literally, “He who exists in Him who exists.”

EXHORTATION TO THE GREEKS

who describe them as older than the moon ; or, again, CHAP. I
the Egyptians by those who dream that this land first brought to light both gods and men ; still, not one of these nations existed before this world. But we were before the foundation of the world, we who, because we were destined to be in Him, were begotten beforehand by God. We are the rational images formed by God's Word, or Reason, and we date from the beginning on account of our connexion with Him, because "the Word was in the beginning."^a Well, because the Word was from the first, He was and is the divine beginning of all things ; but because He lately took a name,—the name consecrated of old and worthy of power, the Christ,—I have called Him a New Song.

The Word, then, that is the Christ, is the cause both of our being long ago (for He was in God) and of our well-being. This Word, who alone is both God and man, the cause of all our good, appeared but lately in His own person to men ; from whom learning how to live rightly on earth, we are brought on our way to eternal life. For, in the words of that inspired apostle of the Lord, "the grace of God that bringeth salvation hath appeared to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."^b This is the New Song, namely, the manifestation which has but now shined forth among us, of Him who was in the beginning, the pre-existent Word. Not long ago the pre-existent Saviour appeared on earth ; He who exists in God^c (because "the Word

The Word
recently
appeared
on earth

CLEMENT OF ALEXANDRIA

ΟΑΡ. τὸν θεόν,” διδάσκαλος, ἐπεφάνη ὁ τὰ πάντα
¹ δεδημιούργηται λόγος, καὶ τὸ ζῆν ἐν ἀρχῇ μετὰ τοῦ πλάσαι παρασχὼν ὡς δημιουργός, τὸ εὖ ζῆν ἔδίδαξεν ἐπιφανεῖς ὡς διδάσκαλος, ἵνα τὸ ἀεὶ ζῆν ὑστερον ὡς θεὸς χορηγήσῃ.

Ο δὲ οὐ νῦν γε πρῶτον ὥκτειρεν ἡμᾶς τῆς πλάνης, ἀλλ’ ἄνωθεν ἀρχῆθεν, νῦν δὲ ἡδη ἀπολλυμένους ἐπιφανεῖς περιστέσωκεν. τὸ γὰρ πονηρὸν καὶ ἔρπηστικὸν θηρίον γοητεῦον καταδουλοῦται καὶ αἰκίζεται εἰσέτι νῦν τοὺς ἀνθρώπους, ἐμοὶ δοκεῖν, βαρβαρικῶς τιμωρούμενον, οἱ νεκροῖς τοὺς αἰχμαλώτους συνδεῖν λέγονται σώμασιν, ἔστ’ ἂν αὐτοῖς καὶ συσσαπῶσιν. ὁ γοῦν πονηρὸς οὐτοσὶ τύραννος καὶ δράκων, οὓς ἂν οἶός τε ἦ¹ ἐκ γενετῆς σφετερίσασθαι, λίθοις καὶ ξύλοις καὶ ἀγάλμασιν καὶ τοιούτοις τισὶν εἰδώλοις προσσφίγξας τῷ δεισιδαιμονίας ἀθλίῳ δεσμῷ, τοῦτο δὴ τὸ λεγόμενον, ζῶντας ἐπιφέρων συνέθαψεν αὐτούς, ἔστ’ ἂν καὶ συμφθαρῶσιν. οὖν δὴ χάριν (εἰς γὰρ ὁ ἀπατεών ἄνωθεν μὲν τὴν Εὔαν, νῦν δὲ ἡδη καὶ τοὺς ἄλλους ἀνθρώπους εἰς θάνατον ὑποφέρων) εἰς καὶ αὐτὸς <δ>² ἐπίκουρος καὶ βοηθὸς ἡμῖν ὁ κύριος, προμηνύων ἀρχῆθεν προφητικῶς, νῦν δὲ ἡδη καὶ ἐναργῶς εἰς σωτηρίαν παρακαλῶν.

Φύγωμεν οὖν ἀποστολικῇ πειθόμενοι παραγγελίᾳ “τὸν ἄρχοντα τῆς ἔξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας,” καὶ τῷ σωτῆρι τῷ κυρίῳ προσδράμωμεν, ὃς καὶ νῦν καὶ ἀεὶ προῦτρεπεν εἰς σωτηρίαν, διὰ

¹ ἦ Mayor. εἴη MSS.

² <δ> inserted by Mayor.

^a St. John i. 1.

^b Ephesians ii. 2.

EXHORTATION TO THE GREEKS

was with God "^{a)} appeared as our teacher; the CHAP.
Word appeared by whom all things have been created.
He who gave us life in the beginning when as
creator He formed us, taught us how to live
rightly by appearing as our teacher, in order that
hereafter as God He might supply us with life
everlasting.

This was not the first time that He pitied us for our error. He did that from heaven from the beginning. But now by His appearing He has rescued us, when we were on the point of perishing. For the wicked, crawling wild beast makes slaves of men by his magical arts, and torments them even until now, exacting vengeance, as it seems to me, after the manner of barbarians, who are said to bind their captives to corpses until both rot together. Certain it is that wherever this wicked tyrant and serpent succeeds in making men his own from their birth, he rivets them to stocks, stones, statues and suchlike idols, by the miserable chain of daemon-worship; then he takes and buries them alive, as the saying goes, until they also, men and idols together, suffer corruption. On this account (for it is one and the same deceiver who in the beginning carried off Eve to death, and now does the like to the rest of mankind) our rescuer and helper is one also, namely, the Lord, who from the beginning revealed Himself through prophecy, but now invites us plainly to salvation.

Let us then, in obedience to the apostolic precept, flee from "the prince of the power of the air, the spirit that now worketh in the sons of disobedience."^{b)} And let us take refuge with the Saviour, the Lord, who even now exhorts men to salvation, as He ever

CLEMENT OF ALEXANDRIA

CAP. τεράτων καὶ σημείων ἐν Αἰγύπτῳ, ἐν ἐρήμῳ <δὲ>¹ διά
 8 P. τε τῆς βάτου καὶ τῆς ἀκολουθούσης χάριτι φιλαν-
 θρωπίας θεραπαίνης δίκην Ἐβραίοις νεφέλης. τού-
 των μὲν δὴ τῷ φόβῳ τοὺς σκληροκαρδίους προϋ-
 τρεπεν· ἥδη δὲ καὶ διὰ Μωσέως τοῦ πανσόφου
 καὶ τοῦ φιλαλήθους Ἡσαΐα καὶ παντὸς τοῦ προ-
 φητικοῦ χοροῦ λογικώτερον ἐπὶ τὸν λόγον ἐπι-
 στρέφει τοὺς ὡτα² κεκτημένους· καὶ ἔσθ' ὅπῃ μὲν
 λοιδορεῖται, ἔστιν δ' οὐ καὶ ἀπειλεῖ· τοὺς δὲ καὶ
 θρηνεῖ τῶν ἀνθρώπων· ἄδει δὲ ἄλλοις, καθάπερ
 ἴατρὸς ἀγαθὸς τῶν νοσούντων σωμάτων τὰ μὲν
 καταπλάττων, τὰ δὲ καταλεαίνων, τὰ δὲ καταντλῶν,
 τὰ δὲ καὶ σιδήρῳ διαιρῶν, ἐπικαίων δὲ ἄλλα, ἔστι
 δ' οὐδὲ καὶ ἀποπρίων, εἴ πως οὖν τε κἄν παρὰ μέρος
 ἦ μέλος τὸν ἀνθρωπὸν ὑγιάναι. πολύφωνός γε ὁ
 σωτὴρ καὶ πολύτροπος εἰς ἀνθρώπων σωτηρίαν·
 ἀπειλῶν νουθετεῖ, λοιδορούμενος ἐπιστρέφει, θρηνῶν
 ἐλεεῖ, ψάλλων παρακαλεῖ, διὰ βάτου λαλεῖ (σημείων
 ἔκεινοι καὶ τεράτων ἔχρηζον) καὶ τῷ πυρὶ δεδίττεται
 τοὺς ἀνθρώπους, ἀνάπτων ἐκ κίονος τὴν φλόγα,
 δεῖγμα ὄμοῦ χάριτος καὶ φόβου· ἐὰν ὑπακούσης, τὸ
 φῶς, ἐὰν παρακούσῃς, τὸ πῦρ. ἐπειδὴ δὲ καὶ
 κίονος καὶ βάτου ἡ σὰρξ τιμιωτέρα, προφῆται
 μετ' ἔκεινα φθέγγονται, αὐτὸς ἐν Ἡσαΐᾳ ὁ κύριος
 λαλῶν, αὐτὸς ἐν Ἡλίᾳ, ἐν στόματι προφητῶν
 αὐτός· σὺ δὲ ἀλλ' εἰ προφήταις μὴ πιστεύεις,
 μῦθον δὲ ὑπολαμβάνεις καὶ τοὺς ἄνδρας καὶ τὸ

¹ <δὲ> inserted by Stählin.

² τοὺς ὡτα Mayor. τοὺς τὰ ὡτα MSS.

^a Or, "to reason." The Greek *Logos* means either "Word" (personal), or "rational word," "reason" (impersonal). All through his writings Clement plays upon

EXHORTATION TO THE GREEKS

did, by wonders and signs in Egypt, and in the CHAP.
desert by the burning bush and the cloud that,
through favour of His love, followed the Hebrews
like a handmaid. By the fear that these wonders
inspired He exhorted the hard-hearted; but after-
wards, through all-wise Moses and truth-loving Isaiah
and the whole company of the prophets, He converts
to the Word ^a by more rational means those who have
ears to hear. In some places He rebukes; in others
He even threatens; some men He laments; for others
He sings: just as a good doctor, in dealing with
diseased bodies, uses poulticing for some, rubbing for
others, and bathing for others; some he cuts with a
knife, others he cauterizes, and in some cases he
even amputates, if by any means he can restore the
patient to health by removing some part or limb.
So the Saviour uses many tones and many devices
in working for the salvation of men. His threats
are for warning; His rebukes for converting; His
lamentation to show pity; His song to encourage.
He speaks through a burning bush (for the men of
old had need of signs and portents), and He strikes
terror into men by fire, kindling the flame out of a
cloudy pillar, as a token at the same time of grace
and fear,—to the obedient light, to the disobedient
fire. But since flesh is of more honour than a pillar
or a bush, after those signs prophets utter their voice,
the Lord Himself speaking in Isaiah, the Lord Him-
self in Elijah, the Lord Himself in the mouth of the
prophets. As for you, however, if you do not trust
the prophets, and if you suppose both the fire and
the men who saw it to be a legend, the Lord Himself
this double meaning of *Logos*. Other instances occur on
pp. 27, 275, 277.

Finally the
Lord Him-
self speaks,
having
become man

I
Of old the
Lord ex-
horted men
to salvation
by signs

Then
through the
mouth of
prophets

CLEMENT OF ALEXANDRIA

CAP. πῦρ, αὐτός σοι λαλήσει ὁ κύριος, “ ὃς ἐν μορφῇ
^I θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἤγῆσατο τὸ εἶναι ἵσα
 θεῷ· ἐκένωσεν δὲ ἑαυτόν ” ὁ φιλοικτίρμων θεός,
 σῶσαι τὸν ἄνθρωπον γλιχόμενος· καὶ αὐτὸς ἥδη
 σοὶ ἐναργῶς ὁ λόγος λαλεῖ, δυσωπῶν τὴν ἀπιστίαν,
 ναὶ φῆμι, ὁ λόγος ὁ τοῦ θεοῦ ἄνθρωπος γενόμενος,
 ἵνα δὴ καὶ σὺ παρὰ ἄνθρωπου μάθῃς, πῆ ποτε ἅρα
 ἄνθρωπος γένηται θεός.

Εἰτ’ οὐκ ἄτοπον, ὡς φίλοι, τὸν μὲν θεὸν ἀεὶ^{9 P.}
 προτρέπειν ἡμᾶς ἐπ’ ἀρετήν, ἡμᾶς δὲ ἀναδύεσθαι
 τὴν ὡφέλειαν καὶ ἀναβάλλεσθαι τὴν σωτηρίαν; ἢ
 γάρ οὐχὶ καὶ Ἰωάννης ἐπὶ σωτηρίαν παρακαλεῖ καὶ
 τὸ πᾶν γίνεται φωνὴ προτρεπτική; πυθώμεθα
 τοίνυν αὐτοῦ· “ τίς πόθεν εἰς ἀνδρῶν; ” “ Ἡλίας
 μὲν οὐκ ἔρει, Χριστὸς δὲ εἶναι ἀρνήσεται· φωνὴ
 δὲ ὅμολογήσει ἐν ἔρήμῳ βοῶσα. τίς οὖν ἔστιν
 Ἰωάννης; ὡς τύπῳ λαβέειν, ἔξεστω εἰπεῖν, φωνὴ
 τοῦ λόγου προτρεπτικὴ ἐν ἔρήμῳ βοῶσα. τί βοᾷς,
 ὡς φωνή; “ εἰπὲ καὶ ἡμῖν.” “ εὐθείας ποιεῖτε τὰς
 ὁδοὺς κυρίου.” πρόδρομος Ἰωάννης καὶ ἡ φωνὴ
 πρόδρομος τοῦ λόγου, φωνὴ παρακλητική, προ-
 ετοιμάζοντα εἰς σωτηρίαν, φωνὴ προτρέποντα εἰς
 κληρονομίαν οὐρανῶν· δι’ ἣν ἡ στεῖρα καὶ ἔρημος
 ἄγονος οὐκέτι.

Ταύτην μοι τὴν κυοφορίαν προεθέσπισεν ἀγγέλου
 φωνή· πρόδρομος ἦν κάκείνη τοῦ κυρίου, στεῖραν
 εὐαγγελιζομένη γυναῖκα, ὡς Ἰωάννης τὴν ἔρημον.
 διὰ ταύτην τοίνυν τοῦ λόγου τὴν φωνὴν ἡ στεῖρα

^a Philippians ii. 6–7.

^b Homer, *Odyssey* i. 170, etc.

^c See St. John i. 20–23.

^d *Odyssey* i. 10.

^e Isaiah xl. 3, quoted in St. Matthew iii. 3; St. Mark i. 3; St. Luke iii. 4; St. John i. 23.

^f i.e., Elizabeth; St. Luke i. 7–13.

EXHORTATION TO THE GREEKS

shall speak to you, He “who being in the form of CHAP.
God did not count His equality with God as an
opportunity for gain, but emptied Himself,”^a the
God of compassion who is eager to save man. And
the Word Himself now speaks to you plainly,
putting to shame your unbelief, yes, I say, the Word
of God speaks, having become man, in order that
such as you may learn from man how it is even
possible for man to become a god.

Then is it not monstrous, my friends, that, while
God is ever exhorting us to virtue, we on our part
shrink from accepting the benefit and put off our
salvation? Do you not know that John also invites us
to salvation and becomes wholly a voice of exhorta-
tion? Let us then inquire of him. “Who and
whence art thou?”^b He will say he is not Elijah;
he will deny that he is Christ; but he will confess,
“a voice crying in the desert.”^c Who then is John?
Allow us to say, in a figure, that he is a voice of the
Word, raising his cry of exhortation in the desert.
What dost thou cry, O voice? “Tell us also.”^d
“Make straight the ways of the Lord.”^e John is
a forerunner, and the voice is a forerunner of the
Word. It is a voice of encouragement that makes
ready for the coming salvation, a voice that ex-
horts to a heavenly inheritance; and by reason of
this voice, the barren and desolate is fruitless no
longer.

It was this fruitfulness, I think, which the angel’s
voice foretold. That voice was also a forerunner of
the Lord, inasmuch as it brought good tidings to a
barren woman,^f as John did to the desert. This
voice of the Word is therefore the cause of the
barren woman being blest with child and of the

John also
exhorts to
salvation

John's voice
and the
angel's voices
are two
forerunners
of the Word

CLEMENT OF ALEXANDRIA

CAP. εὐτεκνεῖ καὶ ἡ ἔρημος καρποφορεῖ. αἱ πρόδρομοι
τοῦ κυρίου φωναὶ δύο, ἀγγέλου καὶ Ἰωάννου,
αἰνίσσονται μοι τὴν ἐναποκειμένην σωτηρίαν, ὡς
ἐπιφανέντος τοῦ λόγου τοῦδε εὐτεκνίας ἡμᾶς καρπὸν
ἀπενέγκασθαι, ζωὴν ἀδιον. ἅμφω γοῦν ἐς ταῦτὸν
ἀγαγοῦσα τὰ φωνὰ ἡ γραφὴ σαφηνίζει τὸ πᾶν.
“ἀκουσάτω ἡ οὐ τίκτουσα· ρήξάτω φωνὴν ἡ οὐκ
ῳδίνουσα, ὅτι πλείονα τὰ τέκνα τῆς ἔρήμου μᾶλλον
ἡ τῆς ἔχούσης τὸν ἄνδρα.” ἡμῶν εὐηγγελίζετο
ἀγγελος, ἡμᾶς προὔτρεπτεν Ἰωάννης νοῆσαι τὸν
γεωργόν, ζητῆσαι τὸν ἄνδρα. εἰς γάρ καὶ ὁ αὐτὸς
οὗτος, ὁ τῆς στείρας ἀνήρ, ὁ τῆς ἔρημου γεωργός,
ὁ τῆς θείας ἐμπλήσας δυνάμεως καὶ τὴν στείραν καὶ
τὴν ἔρημον. ἐπεὶ γὰρ πολλὰ τὰ τέκνα τῆς εὐγενοῦς,
ἄπαις δὲ ἦν διὰ ἀπείθειαν ἡ πολύπαις ἀνέκαθεν
Ἐβραίᾳ γυνή, ἡ στείρα τὸν ἄνδρα λαμβάνει καὶ ἡ
ἔρημος τὸν γεωργόν. εἴτα ἡ μὲν καρπῶν, ἡ δὲ
πιστῶν, ἅμφω δὲ μητέρες διὰ τὸν λόγον· ἀπίστοις
δὲ εἰσέτι νῦν καὶ στείρα καὶ ἔρημος περιλείπεται.

‘Ο μὲν Ἰωάννης, ὁ κῆρυξ τοῦ λόγου, ταῦτη πῃ
παρεκάλει ἑτοίμους γίνεσθαι εἰς θεοῦ, τοῦ Χριστοῦ,
παρουσίαν, καὶ τοῦτο ἦν ὃ ἡνίσσετο ἡ Ζαχαρίου
σιωπή, ἀναμένουσα τὸν πρόδρομον τοῦ Χριστοῦ
καρπὸν, ὡς τῆς ἀληθείας τὸ φῶς, ὁ λόγος, τῶν
προφητικῶν αἰνιγμάτων τὴν μυστικὴν ἀπολύσηται
σιωπήν, εὐαγγέλιον γενόμενος. σὺ δὲ εἰ ποθεῖς

^a Isaiah liv. 1. When Clement says that Scripture brings together the two voices, he is interpreting the first clause of this quotation as referring to the desert, and the second as referring to the woman.

^b i.e., the Gentiles; cp. Stromateis ii. 29. 1.

^c See St. Luke i. 20, 64.

EXHORTATION TO THE GREEKS

desert bearing fruit. The two forerunning voices of CHAP. I
the Lord, that of the angel and that of John, seem
to me to speak darkly of the salvation laid up in The meaning
store for us, namely that, after the manifestation of of the
this Word, we should reap the fruit of productiveness, two voices
which is eternal life. Certainly the Scripture makes
the whole matter plain by bringing together the two
voices. For it says, "Let her hear that brings not
forth ; let her that is not in travail utter her voice ;
for more are the children of the desolate than of her
that hath an husband."^a We are they to whom the
angel brought the good tidings ; we are they whom
John exhorted to recognize the husbandman and to
seek the husband. For He is one and the same, the
husband of the barren woman and the husbandman
of the desert, He who has filled both the barren
woman and the desert with divine power. For since
the woman of noble birth had many children, but
was afterwards childless through unbelief,—that is,
the Hebrew woman who had many children to begin
with,—the barren woman^b receives her husband and
the desert its husbandman. So then by reason of
the Word both become mothers, the desert of fruits
and the woman of believing children ; yet even now
the words "barren" and "desert" remain for un-
believers.

In some such way as this John, the herald of the John
Word, summoned men to prepare for the presence called men
of God, that is, of the Christ. And this was the to prepare
hidden meaning of the dumbness of Zacharias, which for God's
lasted until the coming of the fruit which was fore- coming
runner of the Christ,^c—that the light of truth, the
Word, should break the mystic silence of the dark
prophetic sayings, by becoming good tidings. But

CLEMENT OF ALEXANDRIA

CAP. ἵδεν ὡς ἀληθῶς τὸν θεόν, καθαροῖσι μεταλάμβανε
 1 θεοπρεπῶν, οὐ δάφνης πετάλων καὶ ταινιῶν τινων
 ἔριων καὶ πορφύρᾳ πεποικιλμένων, δικαιοσύνην δὲ
 ἀνάδησάμενος καὶ τῆς ἐγκρατείας τὰ πέταλα περι-
 θέμενος πολυπραγμόνει Χριστόν· “ἐγὼ γάρ εἰμι ἡ
 θύρα,” φησί που· ἦν ἐκμαθεῖν δεῖ νοῆσαι θελήσασι
 τὸν θεόν, ὅπως ἡμῦν ἀθρόας τῶν οὐρανῶν ἀνα-
 πετάσῃ τὰς πύλας· λογικαὶ γάρ αἱ τοῦ λόγου πύλαι,
 10 P. πίστεως | ἀνοιγνύμεναι κλειδί· “θεὸν οὐδεὶς ἔγνω,
 εἰ μὴ ὁ νίος καὶ ὁ ἄν ὁ νίος ἀποκαλύψῃ.” Θύραν
 δὲ εὐ οἴδ’ ὅτι τὴν ἀποκεκλεισμένην τέως ὁ ἀνοιγνὺς
 ὑστερον ἀποκαλύπτει τάνδον καὶ δείκνυσιν ἀ μηδὲ
 γνῶναι οἶν τε ἦν πρότερον, εἰ μὴ διὰ Χριστοῦ
 πεπορευμένοις, δι’ οὐ μόνου θεὸς ἐποπτεύεται.

II

“Ἄδυτα τοίνυν ἄθεα μὴ πολυπραγμονεῖτε μηδὲ
 βαράθρων στόματα τερατείας ἔμπλεα ἢ λέβη-
 τα Θεσπρώτιον ἢ τρίποδα Κιρραῖον ἢ Δωδω-
 ναῖον χαλκεῖον· γεράνδρυον δὲ ψάμμοις ἐρήμαις
 τετιμημένον καὶ τὸ αὐτόθι μαντεῖον αὐτῇ δρυτὸν
 μεμαρασμένον μύθοις γεγηρακόσι καταλείψατε.
 σεσίγηται γοῦν ἡ Κασταλίας πηγὴ καὶ Κολοφῶνος
 ἄλλη πηγὴ, καὶ τὰ ἄλλα ὁμοίως τέθνηκε νάματα

^a St. John x. 9.

^b See p. 20, n. a.

^c St. Matthew xi. 27.

^d e.g., the cave of Trophonius at Lebadeia in Boeotia.

^e Clement refers to the Libyan oracle of Zeus Ammon. There was a close connexion between this and the oracle of Zeus at Dodona. For the existence of a sacred oak in 26

EXHORTATION TO THE GREEKS

as for you, if you long to see God truly, take part CHAP.
in purifications meet for Him, not of laurel leaves
and fillets embellished with wool and purple, but
crown yourself with righteousness, let your wreath
be woven from the leaves of self-control, and seek
diligently after Christ. "For I am the door,"^a He
says somewhere; which we who wish to perceive
God must search out, in order that He may throw
open wide for us the gates of heaven. For the gates
of the Word are gates of reason,^b opened by the key
of faith. "No man knoweth God, save the Son, and
him to whom the Son revealeth Him."^c And I
know well that He who opens this door, hitherto
shut, afterwards unveils what is within, and shows
what could not have been discerned before, except
we had entered through Christ, through whom alone
comes the vision of God.

✓

Purifi-
cations
necessary
for the
vision
of God

II.

Do not therefore seek diligently after godless sanctuaries, nor after mouths of caverns full of jugglery,^d nor the Thesprotian caldron, nor the Cirrhaean tripod, nor the Dodonian copper. As for the old stump honoured by the desert sands,^e and the oracular shrine there gone to decay with the oak itself, abandon them both to the region of legends now grown old. The Castalian spring, at least, is all silent. So is the spring of Colophon; and the rest of the prophetic streams are likewise dead.

Sanctuaries,
oracles,
sacred trees
and springs
are now out
of date

Libya see A. B. Cook, *Zeus*, vol. i. pp. 364-366. Strabo (54 B.C.-A.D. 24) says that in his day the oracle was "almost entirely deserted" (Strabo 813).

CLEMENT OF ALEXANDRIA

CAP. μαντικὰ καὶ δὴ τοῦ τύφου κενὰ ὄψε μέν, ὅμως
II δ' οὖν διελήλεγκται τοῖς ἴδιοις συνεκρεύσαντα
μύθοις. διήγησαι ἡμῖν καὶ τῆς ἄλλης μαντικῆς,
μᾶλλον δὲ μανικῆς, τὰ ἄχρηστα χρηστήρια, τὸν
Κλάριον, τὸν Πύθιον, τὸν Διδυμέα, τὸν Ἀμφιάρεω,
τὸν †Ἀπόλλω,¹ τὸν Ἀμφίλοχον, εἰ δὲ βούλει, καὶ
τερατοσκόπους καὶ οἰωνοσκόπους καὶ τοὺς ὀνείρων
κριτὰς ἀνιέρου σὺν αὐτοῖς· στῆσον δὲ ὅμοι παρὰ
11 P. τὸν Πύθιον τοὺς ἀλευρομάντεις ἄγων | καὶ κριθο-
μάντεις καὶ τοὺς εἰσέτι παρὰ τοῖς πολλοῖς τετιμη-
μένους ἔγγαστριμύθους· ναὶ μὴν ἀδυτα Αἰγυπτίων
καὶ Τυρρηνῶν νεκυομαντεῖαι σκότῳ παραδιδόσθων.
μανικὰ ταῦτα ὡς ἀληθῶς ἀνθρώπων ἀπίστων
σοφιστήρια καὶ πλάνης ἀκράτου κυβεντήρια· συ-
έμποροι τῆσδε τῆς γοητείας αἴγες αἱ ἐπὶ μαν-
τικὴν ἡσκημέναι καὶ κόρακες ἀνθρώποις χρᾶν ὑπὸ
ἀνθρώπων διδασκόμενοι.

Tí δ' εἴ σοι καταλέγοιμι τὰ μυστήρια; οὐκ
ἐξορχήσομαι μέν, ὥσπερ Ἀλκιβιάδην λέγοντα,
ἀπογυμνώσω δὲ εὑ̄ μάλα ἀνὰ τὸν τῆς ἀληθείας λόγον
τὴν γοητείαν τὴν ἐγκεκρυμμένην αὐτοῖς καὶ αὐτούς
γε τοὺς καλουμένους ὑμῶν θεούς, ὃν αἱ τελεταὶ
«αἱ»² μυστικαί, οἷον ἐπὶ σκηνῆς τοῦ βίου τοῖς

¹ τὸν †Ἀπόλλω is probably corrupt. τὸν Τροφώνιον (Cobet) and τὸν Μόψον (Wilamowitz) have been suggested. Markland puts τὸν Ἀπόλλω before τὸν Κλάριον, a re-arrangement which has been followed in the translation.

² «αἱ» inserted by Mayor.

^a An attempt has been made here to reproduce the striking word-play which is a constant feature of Clement's writing. For other examples see pp. 37, 191 (n. b), 199 (n. a), 255 (n. d), 299 (n. a).

EXHORTATION TO THE GREEKS

Stripped of their absurd pretensions, though none CHAP.
too soon, they are at last thoroughly exposed ; the II
waters have run dry together with the legends
attached to them. Relate to me the utterly vain
utterances ^a of that other form of divination,—I should
rather say hallucination,^a—the oracles of Apollo,
Clarian, Pythian and Didymean, and those of Amphi-
araus and Amphilius ; and, if you will, devote to
destruction along with them the soothsayers, augurs
and interpreters of dreams. At the same time, take
and place by the side of Pythian Apollo those who
divine by flour, and by barley,^b and the ventriloquists^c
still held in honour among the multitude. Yes, and
let the sanctuaries of Egypt and the Tuscan oracles
of the dead be delivered over to darkness. Homes
of hallucination in very truth they are, these schools
of sophistry for unbelieving men, these gambling-
dens of sheer delusion. Partners in this business of
trickery are goats, trained for divination ; and ravens,
taught by men to give oracular responses to men.

But what if I were to recount the mysteries for <sup>The gods
of the
mysteries</sup> you ? I will not burlesque them, as Alcibiades is said to have done, but will thoroughly lay bare, in accordance with the principle of truth, the trickery they conceal ; and as for your so-called gods themselves, to whom the mystic rites belong, I will display them on the stage of life, as it were, for the spectators

^b Flour and barley were used in the sacrifices, and omens were obtained by watching the movements of the flames.

^c The Greek word is used in the Septuagint to denote those who have “familiar spirits,” such as the witch of Endor (1 Samuel xxviii. 7). Their ventriloquism was employed to simulate the voices of the spirits ; see Isaiah viii. 19 (“that chirp and that mutter”). Also Leviticus xix. 31, etc.

CLEMENT OF ALEXANDRIA

CAP. τῆς ἀληθείας ἐκκυκλήσω θεαταῖς. Διόνυσον μαι-
 II νόλην ὄργιάζουσι Βάκχοι ὡμοφαγίᾳ τὴν ἱερομανίαν
 ἄγοντες καὶ τελίσκουσι τὰς κρεονομίας τῶν φόνων
 ἀνεστεμένοι τοῦς ὅφεσιν, ἐπολολύζοντες Εὔάν,
 Εὔαν ἐκείνην, δι’ ἣν ἡ πλάνη παρηκολούθησεν· καὶ
 σημεῖον ὄργιών βακχικῶν ὄφις ἐστὶ τετελεσμένος.
 αὐτίκα γοῦν κατὰ τὴν ἀκριβῆ τῶν Ἐβραίων φωνὴν
 τὸ ὄνομα τὸ "Ευα δασυνόμενον ἔρμηνεύεται ὄφις
 12 P. ἡ | θήλεια· Δὴ δὲ καὶ Κόρη δρᾶμα ἡδη ἐγενέσθην
 μυστικόν, καὶ τὴν πλάνην καὶ τὴν ἀρπαγὴν καὶ τὸ
 πένθος αὐταῖν Ἐλευσίς δαδουχεῖ.

Καί μοι δοκεῖ τὰ ὄργια καὶ τὰ μυστήρια δεῦν
 ἐτυμολογεῖν, τὰ μὲν ἀπὸ τῆς ὄργῆς τῆς Δηοῦς τῆς
 πρὸς Δία γεγενημένης, τὰ δὲ ἀπὸ τοῦ μύσους
 τοῦ συμβεβηκότος περὶ τὸν Διόνυσον· εἰ δὲ καὶ
 ἀπὸ Μυοῦντός τυνος Ἀττικοῦ, ὃν ἐν κυνηγίᾳ δια-
 φθαρῆναι Ἀπολλόδωρος λέγει, οὐ φθόνος· ὑμῶν
 δεδόξασται τὰ μυστήρια ἐπιτυμβίῳ τιμῇ. πάρεστι
 δὲ καὶ ἄλλως μυθήριά σοι νοεῖν ἀντιστοιχούντων
 τῶν γραμμάτων τὰ μυστήρια· θηρεύουσι γὰρ εἰ
 καὶ ἄλλοι τινές, ἀτάρ δὴ καὶ οἱ μῦθοι οἱ τοιούδε
 Θρακῶν τοὺς βαρβαρικωτάτους, Φρυγῶν τοὺς
 ἀνοητοτάτους, Ἑλλήνων τοὺς δεισιδαίμονας. ὅλοιτο
 οὖν ὁ τῆσδε ἄρξας τῆς ἀπάτης ἀνθρώποις, εἴτε ὁ
 Δάρδανος, ὁ Μητρὸς θεῶν καταδείξας τὰ μυστήρια,
 εἴτε Ἡετίων, ὁ τὰ Σαμοθράκων ὄργια καὶ τελετὰς

^a "Eva" (*εὐα*, *εὐάν*) is one form of the cry "evoe" or "eveae" (*εὐοῖ*, *εὐαῖ*) uttered by worshippers in the orgiastic rites of Dionysus.

^b Clement catches at a slight verbal resemblance as affording some support for his idea that there is a connexion between Eve and the Bacchic serpent. Elsewhere (*Stromata*-
 30

EXHORTATION TO THE GREEKS

of truth. The raving Dionysus is worshipped by CHAP.
Bacchants with orgies, in which they celebrate their II
sacred frenzy by a feast of raw flesh. Wreathed with ^{Dionysus} snakes, they perform the distribution of portions of their victims, shouting the name of Eva,^a that Eva through whom error entered into the world; and a consecrated snake is the emblem of the Bacchic orgies. At any rate, according to the correct Hebrew speech, the word "hevia" with an aspirate means the female snake.^b Demeter and Persephone have come to be the subject of a mystic drama, and Eleusis celebrates with torches the rape of the daughter and the sorrowful wandering of the mother.

Now it seems to me that the terms "orgy" and "mystery" must be derived, the former from the wrath (*orgē*) of Demeter against Zeus,^c and the latter from the pollution (*mysos*) that took place in connexion with Dionysus.^d But even if they are named after a certain Myus of Attica, who according to Apollodorus was killed in hunting, I make no objection. Your mysteries have received the glory of funeral honours! You may also, in another way, suppose them to be hunting-stories (*mytheria*), since the letters correspond; for as surely as there are men who hunt wild beasts, so do legends like these hunt the rudest among Thracians, the silliest among Phrygians, and the daemon-fearers among Greeks. A curse then upon the man who started this deception for mankind, whether it be Dardanus, who introduced the mysteries of the Mother of the Gods; or Eëtion, who founded the Samothracian orgies and rites; or

teis iii. 80. 2) he gives the Hebrew derivation, Eve=Life (see Genesis iii. 20).

^c See p. 35.

^d See p. 73.

CLEMENT OF ALEXANDRIA

CAP. ὑποστησάμενος, εἴτε ὁ Φρὺξ ἐκεῖνος ὁ Μίδας, ὁ
 παρὰ τοῦ Ὁδρύσου μαθών, ἔπειτα διαδοὺς τοῖς
 ὑποτεταγμένοις ἔντεχνον ἀπάτην. οὐ γάρ με ὁ
 Κύπριος ὁ νησιώτης Κινύρας παραπείσαι ποτ' ἄν,
 τὰ περὶ τὴν Ἀφροδίτην μαχλῶντα ὅργια ἐκ νυκτὸς
 ἡμέρᾳ παραδοῦναι τολμήσας, φιλοτιμούμενος θειάσαι
 πόρνην πολίτιδα. Μελάμποδα δὲ τὸν Ἀμυθάονος
 ἄλλοι φασὶν ἔξι Αἰγύπτου μετακομίσαι τῇ Ἑλλάδι
 13 P. τὰς Δηοῦς ἑορτάς, πένθος ὑμνούμενον. τούτους
 ἔγωγ' ἄν ἀρχεκάκους φήσαιμι μύθων ἀθέων καὶ
 δεισιδαιμονίας ὀλεθρίου πατέρας, σπέρμα κακίας
 καὶ φθορᾶς ἐγκαταφυτεύσαντας τῷ βίῳ τὰ μυστήρια.

"Ηδη δέ, καὶ γὰρ καιρός, αὐτὰ ὑμῶν τὰ ὅργια
 ἔξελέγξω ἀπάτης καὶ τερατείας ἔμπλεα. καὶ εἰ
 μεμύησθε, ἐπιγελάσεσθε μᾶλλον τοῖς μύθοις ὑμῶν
 τούτοις τοῖς τιμωμένοις. ἀγορεύσω δὲ ἀναφανδὸν
 τὰ κεκρυμμένα, οὐκ αἰδούμενος λέγειν ἢ προσκυνεῖν
 οὐκ αἰσχύνεσθε. ἡ μὲν οὖν "ἀφρογενῆς" τε καὶ
 "κυπρογενῆς," ἡ Κινύρα φίλη (τὴν Ἀφροδίτην
 λέγω, τὴν "φιλομηδέα, ὅτι μηδέων ἔξεφαάνθη,"
 μηδέων ἔκείνων τῶν ἀποκεκομμένων Οὐρανοῦ, τῶν
 λάγνων, τῶν μετὰ τὴν τομὴν τὸ κῦμα βεβιασμένων),
 ὡς ἀσελγῶν ὑμῶν μορίων ἄξιος [Ἀφροδίτη]¹ γίνεται
 καρπός, ἐν ταῖς τελεταῖς ταύτης τῆς πελαγίας
 ἥδονῆς τεκμήριον τῆς γονῆς ἀλῶν χόνδρος καὶ
 φαλλὸς τοῖς μυουμένοις τὴν τέχνην τὴν μοιχικὴν
 ἐπιδίδοται· νόμισμα δὲ εἰσφέρουσιν αὐτῇ οἱ μυού-
 μενοι, ὡς ἔταιρα ἔρασται.

¹ [Ἀφροδίτη] Schwartz.

^a This phrase is quoted from Hesiod, *Theogony* 200. See also Liddell and Scott under (1) φιλομηδῆς and (2) φιλομμειδῆς.

EXHORTATION TO THE GREEKS

that Phrygian Midas, who learnt the artful deceit CHAP.
from Odrysus and then passed it on to his subjects. II
For I could never be beguiled by the claims of the
islander Cinyras, of Cyprus, who had the audacity to
transfer the lascivious orgies of Aphrodite from night
to day, in his ambition to deify a harlot of his own
country. Others say that it was Melampus the
son of Amythaon who brought into Greece from
Egypt the festivals of Demeter, that is, the story of
her grief celebrated in hymns. These men I for my
part would call originators of mischief, parents of
godless legends and deadly daemon-worship, seeing
that they implanted the mysteries in human life to
be a seed of evil and corruption.

But now, (and high time too,) I will convict your Description
orgies themselves of being full of deception and of the
jugglery, and if you have been initiated you will
smile the more at these legends you are wont to
honour. I will tell openly the secret things, and
will not shrink from speaking of what you are not
ashamed to worship. There is, then, the "foam-
born" "Cyprus - born" goddess, the darling of
Cinyras. I mean Aphrodite, who received the (i.) of
name Philomèdes because she was born from the Aphrodite
mēdea,^a those lustful members that were cut off
from Uranus and after the separation did violence to
the wave. See how lewd are the members from
which so worthy an offspring is born! And in the
rites which celebrate this pleasure of the sea, as a
symbol of her birth, the gift of a cake of salt and a
phallos is made to those who are initiated in the
art of fornication; and the initiated bring their
tribute of a coin to the goddess, as lovers do to a
mistress.

CLEMENT OF ALEXANDRIA

CAP. II. Δηοῦς δὲ μυστήρια αἱ¹ Διὸς πρὸς μητέρα Δήμητρα ἀφροδίσιοι συμπλοκαὶ καὶ μῆνις (οὐκ οἶδ' ὅ τι φῶ λοιπόν, μητρὸς ἡ γυναικός) τῆς Δηοῦς, ἃς δὴ χάριν Βριμώ προσαγορευθῆναι λέγεται, *<καὶ>²* ἵκετηρίαι Διὸς καὶ πόμα χολῆς καὶ καρδιουλκίαι καὶ ἄρρητουργίαι· ταῦτα οἱ Φρύγες τελίσκουσιν "Ατιδὶ καὶ Κινβέλῃ καὶ Κορύθασιν· τεθρυλήκασιν δὲ ὡς ἄρα ἀποσπάσας ὁ Ζεὺς τοῦ κριοῦ τοὺς διδύμους φέρων ἐν μέσοις ἔρριψε τοῖς κόλποις τῆς Δηοῦς, τιμωρίαν ψευδῆ τῆς βιαίας συμπλοκῆς ἐκτιννύων, ὡς ἔαυτὸν δῆθεν ἔκτεμών. τὰ σύμβολα τῆς μυήσεως ταύτης ἐκ περιουσίας παρατεθέντα οἶδ' ὅτι κινήσει γέλωτα καὶ μὴ γελασείουσιν ὑμῖν διὰ 14 ρ. τοὺς | ἐλέγχους· "ἐκ τυμπάνου ἔφαγον· ἐκ κυμβάλου ἔπιον· ἐκερνοφόρησα· ὑπὸ τὸν παστὸν ὑπέδυν." ταῦτα οὐχ ὕβρις τὰ σύμβολα; οὐ χλεύη τὰ μυστήρια; τί δ' εἰ καὶ τὰ ἐπίλοιπα προσθείην; κυεῖ μὲν ἡ Δημήτηρ, ἀνατρέφεται δὲ ἡ Κόρη, μίγνυται δ' αὐθὶς ὁ γεννήσας οὐτοσὶ Ζεὺς τῇ Φερεφάτῃ, τῇ ἴδιᾳ θυγατρί, μετὰ τὴν μητέρα τὴν Δηώ, ἐκλαθόμενος τοῦ προτέρου μύσους (πατὴρ καὶ φθορεὺς κόρης ὁ Ζεύς³) καὶ μίγνυται δράκων γενόμενος, ὃς ἦν, ἐλεγχθείσ. Σαβαζίων γοῦν μυστηρίων σύμβολον τοῖς μυουμένοις ὁ διὰ κόλπου θεός· δράκων δέ ἐστιν οὗτος, διελκόμενος τοῦ κόλπου τῶν τελουμένων, ἐλεγχος ἀκρασίας

¹ *ai* Lobeck. *καὶ* *mss.*

² *<καὶ>* inserted by Schwartz.

³ *πατὴρ . . . Ζεύς.* These words are not found in Eusebius (*Praep. Ev.* ii. 3), and are rejected as a gloss by Stählin.

^a *i.e.* the Grim or Terrible One.

^b Compare this formula of the Phrygian with that of the Eleusinian mysteries, quoted on p. 43. See also the Appendix on the Mysteries, p. 388.

EXHORTATION TO THE GREEKS

The mysteries of Demeter commemorate the amorous embraces of Zeus with his mother Demeter, and the wrath of Demeter (I do not know what to call her for the future, mother or wife) on account of which she is said to have received the name Brimo^a; also the supplications of Zeus, the drink of bile, the tearing out the heart of the victims, and unspeakable obscenities. The same rites are performed in honour of Attis and Cybele and the Corybantes by the Phrygians, who have spread it abroad how that Zeus tore off the testicles of a ram, and then brought and flung them into the midst of Demeter's lap, thus paying a sham penalty for his violent embrace by pretending that he had mutilated himself. If I go on further to quote the symbols of initiation into this mystery they will, I know, move you to laughter, even though you are in no laughing humour when your rites are being exposed. "I ate from the drum; I drank from the cymbal; I carried the sacred dish; I stole into the bridal chamber."^b Are not these symbols an outrage? Are not the mysteries a mockery? But what if I were to add the rest of the story? Demeter becomes pregnant; the Maiden grows up; and this Zeus who begat her has further intercourse, this time with Persephone herself, his own daughter, after his union with her mother Demeter. Totally forgetful of his former pollution Zeus becomes the ravisher as well as father of the maiden, meeting her under the form of a serpent, his true nature being thus revealed. At any rate, in the Sabazian mysteries the sign given to those who are initiated is "the god over the breast"; this is a serpent drawn over the breast of the votaries, a proof of the licentiousness of Zeus. Persephone

(iii.) of
Attis,
Cybele and
the Cory-
bantes;
which are
the same
as those of
Demeter

The
story of
Persephone

CLEMENT OF ALEXANDRIA

CAP. Διός. κνεῖ καὶ ἡ Φερέφαττα παῦδα ταυρόμορφον.
II ἀμέλει, φησί τις ποιητής εἰδωλικός,

ταῦρος δράκοντος καὶ πατὴρ ταύρου δράκων,
ἐν ὅρει τὸ κρύφιον, βουκόλος, τὸ κεντρίον,¹

βουκολικόν, οἶμαι,² κέντρον τὸν νάρθηκα ἐπικαλῶν,
ὅν δὴ ἀναστέφουσιν οἱ βάκχοι. βούλει καὶ τὰ
Φερεφάττης ἀνθολόγια διηγήσωμαι³ σοι καὶ τὸν
κάλαθον καὶ τὴν ἀρπαγὴν τὴν ὑπὸ Ἀιδωνέως καὶ
τὸ χάσμα⁴ τῆς γῆς καὶ τὰς ὃς τὰς Εὐβουλέως
τὰς συγκαταποθείσας ταῦν θεαῖν,⁵ δι’ ἣν αἴτιαν ἐν
τοῖς Θεσμοφορίοις μεγαρίζοντες χοίρους ἐμβάλ-
λουσιν; ταῦτην τὴν μυθολογίαν αἱ γυναικεὶς ποι-
κίλως κατὰ πόλιν ἔορτάζουσι, Θεσμοφόρια, Σκιρο-
15 P. φόρια, Ἀρρητοφόρια, πολυτρόπως τὴν Φερεφάττης
ἐκτραγῳδοῦσαι ἀρπαγήν.

Τὰ γὰρ Διονύσου μυστήρια τέλεον ἀπάνθρωπα·
ὅν εἰσέτι παῦδα ὄντα ἐνόπλω κυνήσει περιχο-
ρευόντων Κουρήτων, δόλω δὲ ὑποδύντων Τιτάνων,
ἀπατήσαντες παιδαριώδεσιν ἀθύρμασιν, οὗτοι δὴ
οἱ Τιτᾶνες διέσπασαν, ἔτι νηπίαχον ὄντα, ὡς ὁ τῆς
Τελετῆς ποιητής Ὁρφεύς φησιν ὁ Θράκιος·

κῶνος καὶ ρόμβος καὶ παίγνια καμπεσίγυια,
μῆλά τε χρύσεα καλὰ παρ' Ἐσπερίδων λιγυ-
φώνων.

καὶ τῆσδε ὑμῖν τῆς τελετῆς τὰ ἀχρεῖα σύμβολα οὐκ
ἀχρεῖον εἰς καταγνωσιν παραθέσθαι· ἀστράγαλος,

¹ κεντρίον Dindorf. κέντρον MSS.

² ἐν . . . οἶμαι] δν ὅρεσι κρύφιον βουκολῶ κέντρον φέρων
[τδ—οἶμαι] Tournier.

³ διηγήσωμαι Dindorf. διηγήσομαι MSS.

⁴ χάσμα from Eusebius. σχίσμα MSS.

⁵ τοῦν θεοῖν Wilamowitz. τῇ θεῷ Rohde.

EXHORTATION TO THE GREEKS

also bears a child, which has the form of a bull. To be CHAP.
sure, we are told by a certain mythological poet that ^{II}

The bull begets a snake, the snake a bull ;
On hills the herdsman bears his mystic goad,—

the herdsman's goad being, I think, a name for the wand which the Bacchants wreath. Would you have me also tell you the story of Persephone ^{The rape of Persephone} gathering flowers, of her basket, and how she was seized by Hades, of the chasm that opened in the earth, and of the swine of Eubouleus that were swallowed up along with the two deities,^a which is the reason given for the custom of casting swine into the sacred caverns at the festival of the Thesmophoria? This is the tale which the women celebrate at their various feasts in the city, Thesmophoria, Scirophoria, Arretophoria, where in different ways they work up into tragedy the rape of Persephone.

The mysteries of Dionysus are of a perfectly savage character. He was yet a child, and the Curetes were dancing around him with warlike movement, when the Titans stealthily drew near. First they beguiled him with childish toys, and then,—these very Titans —tore him to pieces, though he was but an infant. Orpheus of Thrace, the poet of the Initiation, speaks of the

Top, wheel and jointed dolls, with beauteous fruit
Of gold from the clear-voiced Hesperides.

And it is worth while to quote the worthless ^b symbols of this rite of yours in order to excite condemnation :

^a The Greek reads, “the two goddesses”; but Clement can hardly have meant this.

^b For the word-play see p. 28, n. a.

CLEMENT OF ALEXANDRIA

CAP. σφαῖρα, στρόβιλος, μῆλα, ρόμβος, ἐσοπτρον, πόκος.
II 'Αθηνᾶ μὲν οὖν τὴν καρδίαν τοῦ Διονύσου ὑφελομένη Παλλὰς ἐκ τοῦ πάλλειν τὴν καρδίαν προσηγορεύθη· οἱ δὲ Τιτᾶνες, οἱ καὶ διασπάσαντες αὐτὸν, λέβητά τινα τρίποδι ἐπιθέντες καὶ τοῦ Διονύσου ἐμβαλόντες τὰ μέλη, καθήψουν πρότερον· ἐπειτα ὀβελίσκοις περιπέιραντες "ὑπείρεχον 'Ηφαιστοιο." Ζεὺς δὲ ὅστερον ἐπιφανεῖς (εἰ θεός ἦν, τάχα που τῆς κνίσης τῶν ὀπτωμένων κρεῶν μεταλαβών, ἃς δὴ τὸ "γέρας λαχεῖν" ὅμολογοῦσιν ὑμῶν οἱ θεοί) κεραυνῷ τοὺς Τιτᾶνας αἰκίζεται καὶ τὰ μέλη τοῦ Διονύσου Ἀπόλλωνι τῷ παιδὶ παρακατατίθεται καταθάψαι. ὁ δέ, οὐ γὰρ ἡπείθησε Διός, εἰς τὸν Παρνασσὸν φέρων κατατίθεται διεσπασμένον τὸν νεκρόν.

Εἰ θέλεις δ' ἐποπτεῦσαι καὶ Κορυφάντων ὅργια,
16 P. τὸν τρίτον | ἀδελφὸν ἀποκτείναντες οὗτοι τὴν κεφαλὴν τοῦ νεκροῦ φοινικίδι ἐπεκαλυψάτην καὶ καταστέψαντε ἔθαψάτην, φέροντες ἐπὶ χαλκῆς ἀσπίδος ὑπὸ τὰς ὑπωρείας τοῦ Ὄλύμπου. καὶ ταῦτ' ἔστι τὰ μυστήρια, συνελόντι φάναι, φόνοι καὶ τάφοι· οἱ δὲ ἱερεῖς οἱ τῶνδε, οὓς Ἀνακτοτελεστὰς οἴς μέλον καλεῖν καλοῦσι, προσεπιτερατεύονται τῇ συμφορᾷ, ὄλόριζον ἀπαγορεύοντες σέλινον ἐπὶ τραπέζης τιθένται· οἴονται γὰρ δὴ ἐκ τοῦ αἵματος τοῦ ἀπορρυέντος τοῦ Κορυφαντικοῦ τὸ σέλινον ἐκπεφυκέναι· ὕσπερ ἀμέλει καὶ αἱ θεσμοφοριάζουσαι τῆς ροιᾶς τοὺς κόκκους παραφυλάγτουσιν ἐσθίειν τοὺς ἀπο-

^a Pallas from *pallein*.

^b Homer, *Iliad* ii. 426. Over Hephaestus, i.e. the fire.

^c *Iliad* iv. 49.

^d The "Princes" are the Corybantes or Cabeiri. See Pausanias x. 38. 7.

EXHORTATION TO THE GREEKS

the knuckle-bone, the ball, the spinning-top, apples, CHAP.
wheel, mirror, fleece ! Now Athena made off with II
the heart of Dionysus, and received the name
Pallas from its palpitating.^a But the Titans, they
who tore him to pieces, placed a caldron upon a
tripod, and casting the limbs of Dionysus into it first
boiled them down ; then, piercing them with spits,
they "held them over Hephaestus."^b Later on
Zeus appeared ; perhaps, since he was a god, because
he smelt the steam of the flesh that was cooking,
which your gods admit they "receive as their
portion."^c He plagues the Titans with thunder,
and entrusts the limbs of Dionysus to his son
Apollo for burial. In obedience to Zeus, Apollo
carries the mutilated corpse to Parnassus, and lays it
to rest.

If you would like a vision of the Corybantic orgies also, this is the story. Two of the Corybantes slew a third one, who was their brother, covered the head of the corpse with a purple cloak, and then wreathed and buried it, bearing it upon a brazen shield to the skirts of Mount Olympus. Here we see what the mysteries are, in one word, murders and burials ! The priests of these mysteries, whom such as are interested in them call "Presidents of the Princes' rites,"^d add a portent to the dismal tale. They forbid wild celery, root and all, to be placed on the table, for they actually believe that wild celery grows out of the blood that flowed from the murdered brother.^e It is a similar custom, of course, that is observed by the women who celebrate the Thesmophoria. They are careful not to eat any pomegranate

^a For this legend of the Corybantes see A. B. Cook, *Zeus*, i. 107–108.

CLEMENT OF ALEXANDRIA

CAP. πεπτωκότας χαμάι, ἐκ τῶν τοῦ Διονύσου αἷματος
^{II} σταγόνων βεβλαστηκέναι νομίζουσαι¹ τὰς ροιάς.
 Καβείρους δὲ τοὺς Κορύβαντας καλοῦντες καὶ
 τελετὴν Καβειρικὴν καταγγέλλουσιν· αὐτῷ γὰρ δὴ
 τούτῳ τῷ ἀδελφοκότον τὴν κίστην ἀνελομένῳ, ἐν τῷ
 τὸ τοῦ Διονύσου αἰδοῖον ἀπέκειτο, εἰς Τυρρηνίαν
 κατήγαγον, εὐκλεοῦς ἔμποροι φορτίου· κάνταῦθα
 διετριβέτην, φυγάδε ὄντε, τὴν πολυτίμητον εὔσεβειας
 διδασκαλίαν, αἰδοῖα καὶ κίστην, θρησκεύειν παρα-
 θεμένω Τυρρηνοῖς. δι’ ἣν αἴτιαν οὐκ ἀπεικότως
 τὸν Διόνυσόν τινες² Αττιν προσαγορεύεσθαι θέλουσιν,
 αἰδοίων ἐστερημένον.

Καὶ τί θαυμαστὸν εἰ Τυρρηνοὶ οἱ βάρβαροι αἰσχροῖς
 οὕτως τελίσκονται παθήμασιν, ὅπου γε Ἀθηναίοις
 καὶ τῇ ἄλλῃ Ἑλλάδι, αἰδοῦμαι καὶ λέγειν, αἰσχύνης
 ἔμπλεως ἡ περὶ τὴν Δηῶ μυθολογία; ἀλωμένη
 γὰρ ἡ Δηῶ κατὰ ζήτησιν τῆς θυγατρὸς τῆς Κόρης
 περὶ τὴν Ἐλευσίνα (τῆς Ἀττικῆς δέ ἐστι τοῦτο τὸ
 χωρίον) ἀποκάμνει καὶ φρέατι ἐπικαθίζει λυπουμένη.
 τοῦτο τοῖς μυουμένοις ἀπαγορεύεται εἰσέτι νῦν,
 ὥνα μὴ δοκοῦνεν οἱ τετέλεσμένοι μιμεῖσθαι τὴν
^{17 P.} ὁδύρομένην. ὥκουν | δὲ τημικάδε τὴν Ἐλευσίνα οἱ
 γηγενεῖς· ὄνόματα αὐτοῖς Βαυβὼ καὶ Δυσαύλης
 καὶ Τριπτόλεμος, ἔτι δὲ Εὔμολπος τε καὶ Εύβου-
 λεύς· βουκόλος ὁ Τριπτόλεμος ἦν, ποιμὴν δὲ ὁ
 Εὔμολπος, συβώτης δὲ ὁ Εύβουλεύς· ἀφ’ ὧν τὸ
 Εὔμολπιδῶν καὶ τὸ Κηρύκων τὸ ἱεροφαντικὸν δὴ
 τοῦτο Ἀθήνησι γένος ἦνθησεν. καὶ δὴ (οὐ γὰρ
 ἀνήσω μὴ οὐχὶ εἰπεῖν) ξενίσασα ἡ Βαυβὼ τὴν Δηῶ

¹ νομίζουσαι Wilamowitz. νομίζουσι MSS.

^a i.e. Persephone.

^b Literally, “the hierophantic clan.” The hierophant

EXHORTATION TO THE GREEKS

seeds which fall to the ground, being of opinion that CHAP.
pomegranates spring from the drops of Dionysus' ^{II} blood. The Corybantes are also called by the name Cabeiri, which proclaims the rite of the Cabeiri. ^{The rite of the Cabeiri} For this very pair of fratricides got possession of the chest in which the virilia of Dionysus were deposited, and brought it to Tuscany, traders in glorious wares! There they sojourned, being exiles, and communicated their precious teaching of piety, the virilia and the chest, to Tuscans for purposes of worship. For this reason not unnaturally some wish to call Dionysus Attis, because he was mutilated.

Yet how can we wonder if Tuscans, who are barbarians, are thus consecrated to base passions, when Athenians and the rest of Greece—I blush even to speak of it—possess that shameful tale about Demeter? It tells how Demeter, wandering through Eleusis, which is a part of Attica, in search of her daughter the Maiden,^a becomes exhausted and sits down at a well in deep distress. This display of grief is forbidden, up to the present day, to those who are initiated, lest the worshippers should seem to imitate the goddess in her sorrow. At that time Eleusis was inhabited by aborigines, whose names were Baubo, Dysaules, Triptolemus, and also Eumolpus and Eubouleus. Triptolemus was a herdsman, Eumolpus a shepherd, and Eubouleus a swineherd. These were progenitors of the Eumolpidae and of the Heralds, who form the priestly clan^b at Athens. But to continue; for I will not forbear to tell the rest of the story. Baubo,

(see Appendix on the Mysteries, p. 385) was chosen from the Eumolpidae, the *dadouchos* or torch-bearer from the Heralds.

CLEMENT OF ALEXANDRIA

CAP. δρέγει κυκεῶνα αὐτῇ· τῆς δὲ ἀναινομένης λαβεῖν
καὶ πιεῖν οὐκ ἔθελούσης (πενθήρης γὰρ ἦν) περι-
αλγῆς ἡ Βαυβὼ γενομένη, ὡς ὑπεροραθεῖσα δῆθεν,
ἀναστέλλεται τὰ αἰδοῖα καὶ ἐπιδεικνύει τῇ θεῷ· ἡ
δὲ τέρπεται τῇ ὄψει ἡ Δηὸς καὶ μόλις ποτὲ δέχεται
τὸ ποτόν, ἥσθεῖσα τῷ θεάματι. ταῦτ' ἔστι τὰ
κρύφια τῶν Ἀθηναίων μυστήρια. ταῦτά τοι καὶ
Ὀρφεὺς ἀναγράφει. παραθήσομαι δέ σοι αὐτὰ τοῦ
Ὀρφέως τὰ ἔπη, ὃς ἔχεις μάρτυρα τῆς ἀναισχυντίας
τὸν μυσταγωγόν.

ώς εἰπούσα πέπλους ἀνεσύρετο, δεῖξε δὲ πάντα |
18 P. σώματος οὐδὲ πρέποντα τύπον· παῖς δ' ἦν Ἱακχος,
χειρὶ τέ μιν ρίπτασκε γελῶν Βαυβοῦς ὑπὸ κόλπους·
ἡ δ' ἐπεὶ οὖν μείδησε θεά, μείδησ' ἐνὶ θυμῷ,
δέξατο δ' αἰόλον ἄγγος, ἐν ᾧ κυκεῶν ἐνέκειτο.

κᾶστι τὸ σύνθημα Ἐλευσινίων μυστηρίων. “ἐνή-
στευσα, ἔπιον τὸν κυκεῶνα, ἔλαβον ἐκ κίστης,
ἔργασάμενος¹ ἀπεθέμην εἰς κάλαθον καὶ ἐκ καλάθου
εἰς κίστην.” καλά γε τὰ θεάματα καὶ θεᾶ πρέποντα.
ἄξια μὲν οὖν νυκτὸς τὰ τελέσματα καὶ πυρὸς καὶ
τοῦ “μεγαλήτορος,” μᾶλλον δὲ ματαιόφρονος
Ἐρεχθειδῶν δήμου, πρὸς δὲ καὶ τῶν ἄλλων
Ἐλλήνων, οὕστινας “μένει τελευτήσαντας ἄσσα

¹ ἐγγευσάμενος Lobeck.

“The Greek word represents a mixed drink composed of barley-meal, grated cheese and Pramnian wine. The same word is used for the draught mentioned in the formula of the Eleusinian mysteries.

“Lobeck suggested ‘having tasted,’ which meaning can be obtained by a slight change in the Greek; see note on text. This would bring the passage more into line with the Phrygian formula quoted on p. 35. I have

EXHORTATION TO THE GREEKS

having received Demeter as a guest, offers her a CHAP.
draught of wine and meal.^a She declines to take ^{II} it, being unwilling to drink on account of her mourning. Baubo is deeply hurt, thinking she has been slighted, and thereupon uncovers her secret parts and exhibits them to the goddess. Demeter is pleased at the sight, and now at last receives the draught,—delighted with the spectacle! These are the secret mysteries of the Athenians! These are also the subjects of Orpheus' poems. I will quote you the very lines of Orpheus, in order that you may have the originator of the mysteries as witness of their shamelessness :

This said, she drew aside her robes, and showed
A sight of shame ; child Iacchus was there,
And laughing, plunged his hand below her breasts.
Then smiled the goddess, in her heart she smiled,
And drank the draught from out the glancing cup.

And the formula of the Eleusinian mysteries is as follows : "I fasted ; I drank the draught ; I took from the chest ; having done my task,^b I placed in the basket, and from the basket into the chest." Beautiful sights indeed, and fit for a goddess ! Yes, such rites are meet for night and torch fires, and for the "great-hearted"—I should rather say empty-headed—people of the Erechtheidae,^c with the rest of the Greeks as well, "whom after death there

translated the reading of the mss., leaving the English as vague as is the Greek. It seems fairly clear, however, that some of the worshippers' acts are symbolic imitations of what the goddess is supposed to have done. See Appendix, p. 384, n. 3.

^a The great-hearted people of Erechtheus are mentioned in Homer, *Iliad* ii. 547. Erechtheus, a legendary king of Athens, had a temple, the Erechtheum, on the Acropolis.

CLEMENT OF ALEXANDRIA

CAP. οὐδὲ ἔλπονται.” τίσι δὴ μαντεύεται ‘Ηράκλειτος
 II 19 P. δ ’Εφέσιος; “*νυκτιπόλοις, μάγοις, βάκχοις, λήναις,*
μύσταις,” τούτοις ἀπειλεῖ τὰ μετὰ θάνατον, τούτοις
 μαντεύεται τὸ πῦρ. “*τὰ γὰρ νομιζόμενα κατὰ ἀν-*
θρώπους μυστήρια ἀνιερωστὶ μυοῦνται.”

Νόμος οὖν καὶ ὑπόληψις κενὴ τὰ μυστήρια¹ καὶ
 τοῦ δράκοντος ἀπάτη τίς ἐστιν θρησκευομένη, τὰς
 ἀμυήτους ὅντως μυήσεις καὶ τὰς ἀνοργιαστους
 τελετὰς εὑσεβείᾳ νόθῳ προστρεπομένων. οἵαι δὲ
 καὶ αἱ κίσται αἱ μυστικαὶ· δεῖ γὰρ ἀπογυμνῶσαι
 τὰ ἄγια αὐτῶν καὶ τὰ ἄρρητα ἔξειπεν. οὐ σησαμᾶι
 ταῦτα καὶ πυραμίδες καὶ τολύπαι καὶ πόπανα
 πολυόμφαλα χόνδροι τε ἀλῶν καὶ δράκων, ὅργιον
 Διονύσου Βαστάρου; οὐχὶ δὲ ῥοιαὶ πρὸς τοῖσδε καὶ
 κράδαι² νάρθηκές τε καὶ κιττοί, πρὸς δὲ καὶ φθοῖς καὶ
 μήκωνες; ταῦτ’ ἐστιν αὐτῶν τὰ ἄγια. καὶ προσ-
 ἔτι Γῆς³ Θέμιδος τὰ ἀπόρρητα σύμβολα ὁρίγανον,
 λύχνος, ξίφος, κτεὶς γυναικεῖος, ὃς ἐστιν, εὐφήμως
 καὶ μυστικῶς εἰπεῖν, μόριον γυναικεῖον. Ὡς τῆς
 ἐμφανοῦς ἀναισχυντίας. πάλαι μὲν ἀνθρώποις
 σωφρονοῦσιν ἐπικάλυμμα ἡδονῆς οὐκέτι ἦν σιωπωμένη.
 νῦν δὲ τοῖς μυουμένοις πεῖρα⁴ τῆς ἀκρασίας οὐκέτι
 ἐστι λαλουμένη, καὶ τὸ πῦρ ἐλέγχει τὰ πάθη
 δαδουχούμενον. ἀπόσβεσον, ὡς ἵεροφάντα, τὸ πῦρ.

¹ τὰ μυστήρια after κενὴ Mayor : after δράκοντος MSS.

² κράδαι Morellus. καρδίαι MSS.

³ Γῆς Wilamowitz. τῆς MSS.

⁴ πεῖρα Wilamowitz. ἡ λεπὰ MSS.

^a See the mention of the chest in the Cabeiric rite, p. 41, and in the Eleusinian formula, p. 43.

^b Gē Themis is the result of an emendation of Wilamowitz, accepted by Stählin. It necessitates only a minute change
 44

EXHORTATION TO THE GREEKS

await such things as they little expect." Against CHAP.
whom does Heracleitus of Ephesus utter this
prophecy? Against "night-roamers, magicians,
Bacchants, Lenaean revellers and devotees of the
mysteries." These are the people whom he
threatens with the penalties that follow death; for
these he prophesies the fire. "For in unholy fashion
are they initiated into the mysteries customary
among men."

II
Heracleitus
bears
witness
against
those who
take part
in the
mysteries

The mysteries, then, are mere custom and vain opinion, and it is a deceit of the serpent that men worship when, with spurious piety, they turn towards these sacred initiations that are really profanities, and solemn rites that are without sanctity. Consider, too, the contents of the mystic chests^a; for I must strip bare their holy things and utter the unspeakable. Are they not sesame cakes, pyramid and spherical cakes, cakes with many navels, also balls of salt and a serpent, the mystic sign of Dionysus Bassareus? Are they not also pomegranates, fig branches, fennel stalks, ivy leaves, round cakes and poppies? These are their holy things! In addition, there are the unutterable symbols of Gē Themis,^b marjoram, a lamp, a sword, and a woman's comb, which is a euphemistic expression used in the mysteries for a woman's secret parts. What manifest shamelessness! Formerly night, which drew a veil over the pleasures of temperate men, was a time for silence. But now, when night is for those who are being initiated a temptation to licentiousness, talk abounds, and the torch-fires convict unbridled passions. Quench the fire, thou priest. Shrink from the in the Greek. The deity referred to is then the earth-goddess, of whom Demeter and Cybele are other forms.

The myster-
ies are
profane and
unholy
rites

Contents of
the mystic
chests

CLEMENT OF ALEXANDRIA

CAP. αἰδέσθητι, δῷδοῦχε, τὰς λαμπάδας· ἐλέγχει σου
II τὸν Ἱακχὸν τὸ φῶς· ἐπίτρεψον ἀποκρύψαι τῇ
νυκτὶ τὰ μυστήρια· σκότει τετιμήσθω τὰ ὅργα.
τὸ πῦρ οὐχ ὑποκρίνεται· ἐλέγχειν καὶ κολάζειν
κελεύεται.

Ταῦτα τῶν ἀθέων τὰ μυστήρια· ἀθέους δὲ
εἰκότως ἀποκαλῶ τούτους, οἵ τὸν μὲν ὄντως ὄντα
θεόν ἡγνοήκασιν, παιδίον δὲ ὑπὸ Τιτάνων δια-
σπώμενον καὶ γύναιον πενθοῦν καὶ μόρια ἄρρητα ὡς
ἀληθῶς ὑπ’ αἰσχύνης ἀναισχύντως σέβουσιν, διτῇ
20 p. ἐνεσχημένοι τῇ | ἀθεότητι, προτέρᾳ μέν, καθ’ ἣν
ἀγνοοῦσι τὸν θεόν, τὸν ὄντως ὄντα μὴ γνωρίζοντες
θεόν, ἔτέρᾳ δὲ καὶ δευτέρᾳ δὴ ταύτῃ τῇ πλάνῃ τοὺς
οὐκ ὄντας ὡς ὄντας νομίζοντες καὶ θεοὺς τούτους
ὄνομάζοντες τοὺς οὐκ ὄντως ὄντας, μᾶλλον δὲ οὐδὲ
ὄντας, μόνου δὲ τοῦ ὀνόματος τετυχηκότας. διὰ
τοῦτο τοι καὶ ὁ ἀπόστολος διελέγχει ἡμᾶς “ καὶ
ἥτε ξένοι ” λέγων “ τῶν διαθηκῶν τῆς ἐπαγγελίας,
ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.”

Πολλὰ κάγαθὰ γένοιτο τῷ τῶν Σκυθῶν βασιλεῖ,
ὅστις ποτὲ ἦν [Ἄναχαρσις].¹ οὗτος τὸν πολίτην
τὸν ἑαυτοῦ, τὴν παρὰ Κυζικηνοῦς μητρὸς τῶν θεῶν
τελετὴν ἀπομιμούμενον παρὰ Σκύθαις τύμπανόν τε

¹ [Ἄναχαρσις] Casaubon.

^a Clement means that fire is God's instrument for judgment (cp. 1 Corinthians iii, 13) and punishment (St. Matthew xviii. 8, etc.). The torch-fires of Eleusis are at once a revelation of misdoings and a premonition of the retribution to come; hence they are fulfilling the fire's appointed task, and not merely playing a spectacular part.

^b The Greek *άθεος* means something more than "godless," and yet less than the positive English word "atheist." It was applied (see next paragraph) to philosophers who denied

EXHORTATION TO THE GREEKS

flaming brands, torchbearer. The light convicts CHAP.
your Iacchus. Suffer night to hide the mysteries. ^{II}
Let the orgies be honoured by darkness. The fire
is not acting a part ; to convict and to punish is its
duty.^a

These are the mysteries of the atheists.^b And I am right in branding as atheists men who are ignorant of the true God, but shamelessly worship a child being torn to pieces by Titans, a poor grief-stricken woman, and parts of the body which, from a sense of shame, are truly too sacred to speak of. It is a twofold atheism in which they are entangled ; first, the atheism of being ignorant of God (since they do not recognize the true God) ; and then this second error, of believing in the existence of beings that have no existence, and calling by the name of gods those who are not really gods,—nay more, who do not even exist, but have only got the name. No doubt this is also the reason why the Apostle convicts us, when he says, “And ye were strangers from the covenants of the promise, being without hope and atheists in the world.”^c

Blessings be upon the Scythian king, whoever he was. When a countryman of his own was imitating among the Scythians the rite of the Mother of the Gods as practised at Cyzicus, by beating a drum and

the existence of the gods ; also to Christians, partly on the same ground, partly because they could show no image of their own God. As used here, the word conveys a theological rather than a moral imputation, so that “atheist” is the nearest rendering. Clement continually retorts that his adversaries were the true atheists. See p. 145.

^a Ephesians ii. 12. “Without God” is the rendering in both the Authorized and the Revised Versions ; but “atheist” is necessary here to bring out the point.

Greeks are
the real
atheists

Noble
example
of a
Scythian
king

CLEMENT OF ALEXANDRIA

CAP. ἐπικτυποῦντα καὶ κύμβαλον ἐπηχοῦντα καὶ τοῦ
 II τραχήλου τινὰ μηναγύρτην ἔξηρτημένον, κατετόξευ-
 σεν, ὡς ἄνανδρον αὐτὸν τε παρ' Ἑλλησι γεγενημέ-
 νον καὶ τῆς θηλείας τοῖς ἄλλοις Σκυθῶν διδάσκαλον
 νόσουν. ὃν δὴ χάριν (οὐ γὰρ οὐδαμῶς ἀποκρυπτέον)
 θαυμάζειν ἔπεισί μοι δτῷ τρόπῳ Εὐήμερον τὸν
 Ἀκραγαντῶν καὶ Νικάνορα τὸν Κύπριον καὶ
 Διαγόραν καὶ Ἰππωνα τῷ Μηλίῳ¹ τὸν τε Κυρηναῖον
 ἐπὶ τούτοις ἐκεῦνον ([δ]² Θεόδωρος ὄνομα αὐτῷ)
 21 P. καὶ τινας ἄλλους συχνούς, σωφρόνιως βεβιωκότας
 καὶ καθεωρακότας ὁξύτερόν που τῶν λοιπῶν
 ἀνθρώπων τὴν ἀμφὶ τοὺς θεοὺς τούτους πλάνην,
 ἀθέους ἐπικεκλήκασιν, εἰ καὶ τὴν ἀλήθειαν αὐτὴν
 μὴ νενοηκότας, ἀλλὰ τὴν πλάνην γε ὑπωπτευκότας,
 ὅπερ οὐ σμικρὸν εἰς ἀλήθειαν³ φρονήσεως ζώπυρον
 ἀναφύεται σπέρμα· ὃν δὲ μέν τις παρεγγυᾷ τοῖς
 Αἴγυπτίοις, “εἰ θεοὺς νομίζετε, μὴ θρηνεῖτε αὐτοὺς
 μηδὲ κόπτεσθε· εἰ δὲ πενθεῖτε αὐτούς, μηκέτι
 τούτους ἥγεῖσθε εἶναι θεούς,” δ’ Ἡρακλέα ἐκ
 ξύλου λαβὼν κατεσκευασμένον (ἔτυχε δὲ ἔψων τι
 οἴκοι, οἷα εἰκός) “εἴα δή, ὡς Ἡράκλεις,” εἶπεν·
 “νῦν σοι ἥδη καιρός, ὥσπερ Εύρυσθεῖ, ἀτὰρ δὴ καὶ
 ἡμῖν ὑπουργῆσαι τὸν τρισκαιδέκατον τοῦτον ἀθλὸν
 καὶ Διαγόρα τούψον⁴ παρασκευάσαι.” κατ’ ιαύτὸν
 εἰς τὸ πῦρ ἐνέθηκεν ὡς ξύλον.

¹ τῷ Μηλίῳ Münnzel. τὸν μήλιον MSS.

² [δ] Dindorf.

³ ἀλήθειαν Sylburg. ἀληθεῖας MSS.

⁴ τοῦψον Cobet. τοῦτον MSS.

^a Literally a “menagyrtēs” or “metragyrtēs,” that is, a wandering priest of Cybele, the Mother of the Gods. See p. 168, n. a, for a further description of these priests.

^b Herodotus iv. 76.

EXHORTATION TO THE GREEKS

clanging a cymbal, and by having images of the CHAP.
goddess suspended from his neck after the manner II
of a priest of Cybele,^a this king slew him with an
arrow,^b on the ground that the man, having been
deprived of his own virility in Greece, was now
communicating the effeminate disease to his fellow
Scythians. All this—for I must not in the least
conceal what I think—makes me amazed how the term atheist has been applied to Euhemerus of Acragas, Nicanor of Cyprus, Diagoras and Hippo of Melos, with that Cyrenian named Theodorus and a good many others besides, men who lived sensible lives and discerned more acutely, I imagine, than the rest of mankind the error connected with these gods. Even if they did not perceive the truth itself, they at least suspected the error; and this suspicion is a living spark of wisdom, and no small one, which grows up like a seed into truth. One of them thus directs the Egyptians: “If you believe they are gods, do not lament them, nor beat the breast; but if you mourn for them, no longer consider these beings to be gods.”^c Another, having taken hold of a Heracles made from a log of wood—he happened, likely enough, to be cooking something at home—said: “Come, Heracles, now is your time to undertake this thirteenth labour for me, as you did the twelve for Eurystheus, and prepare Diagoras his dish!” Then he put him into the fire like a log.

^a The philosopher referred to is Xenophanes. See Plutarch, *Amatorius* 763 D and *De Is. et Osir.* 379 B. Mourning for dead gods was a conspicuous feature of some ancient religions. In Egypt Osiris was mourned for (see the reference to his funeral rites on pp. 109–11); in Asia Minor, Attis; and Adonis in Syria. The “weeping for Tammuz” of Ezekiel viii. 14 is an example of Adonis-worship.

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CAP. II. Ἀκρότητες ἄρα ἀμαθίας ἀθεότης καὶ δεισιδαιμονία, ὡν ἐκτὸς μένειν σπουδαστέον. οὐχ ὅρᾶς τὸν ἱεροφάντην τῆς ἀληθείας Μωσέα προστάττοντα θλαδίαν καὶ ἀποκεκομμένον μὴ ἐκκλησιάζειν, καὶ προσέτι τὸν ἐκ πόρνης; αἰνίττεται δὲ διὰ μὲν τῶν προτέρων τὸν ἀθεον τρόπον τὸν τῆς θείας καὶ γονίμου δυνάμεως ἐστερημένον, διὰ δὲ τοῦ λοιποῦ τοῦ τρίτου τὸν πολλοὺς ἐπιγραφόμενον ψευδωνύμους θεοὺς ἀντὶ τοῦ μόνου ὄντος θεοῦ, ὥσπερ ὁ ἐκ τῆς πόρνης τοὺς πολλοὺς ἐπιγράφεται πατέρας ἀγνοίᾳ τοῦ πρὸς ἀλήθειαν πατρός. ἦν δέ τις ἔμφυτος ἀρχαία πρὸς οὐρανὸν ἀνθρώποις κοινωνία, ἀγνοίᾳ μὲν ἐσκοτισμένη, ἄφνω δέ που διεκθρώσκουσα τοῦ σκότους καὶ ἀναλάμπουσα, οἷον δὴ ἐκεῖνο λέλεκται τινι τὸ

ὅρᾶς τὸν ὑψοῦ τόνδ' ἄπειρον αἰθέρα
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις;

καὶ τὸ

ὦ γῆς ὅχημα καπὶ γῆς ἔχων ἔδραν,
ὅστις ποτ' εἰ σύ, δυστόπαστος εἰσιδεῖν, |

22 P. καὶ ὅσα ἄλλα τοιαῦτα ποιητῶν ᾔδουσι παῖδες.

Ἐννοιαὶ δὲ ἡμαρτημέναι καὶ παρηγμέναι τῆς εὐθείας, ὀλέθριαι ὡς ἀληθῶς, τὸ οὐράνιον φυτόν, τὸν ἀνθρωπὸν, οὐρανίου ἐξέτρεψαν διαίτης καὶ ἐξετάνυσαν ἐπὶ γῆς, γηνὸις προσανέχειν ἀναπείσασαι πλάσμασιν. οἱ μὲν γὰρ εὐθέως ἀμφὶ τὴν

^a “ Hierophant ” is the literal rendering. For the hierophant’s office see p. 40, n. b, and Appendix p. 385.

^b See Deuteronomy xxiii. 1, 2.

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It appears then that atheism and daemon-worship CHAP.
are the extreme points of stupidity, from which we II
must earnestly endeavour to keep ourselves apart. Atheism
Do you not see Moses, the sacred interpreter ^a of the and daemon-
truth, ordering that no eunuch or mutilated man worship due to
shall enter the assembly, nor the son of a harlot? ^b stupidity
By the first two expressions he refers in a figure to the atheistic manner of life, which has been deprived of divine power and fruitfulness; by the third and last, to the man who lays claim to many gods, falsely so called, in place of the only real God; just as the son of a harlot lays claim to many fathers, through ignorance of his true father. But there was of old implanted in man a certain fellowship with heaven, which, though darkened through ignorance, yet at times leaps suddenly out of the darkness and shines forth. Take for instance the well-known lines in which someone has said,

Seest thou this boundless firmament on high,
Whose arms enfold the earth in soft embrace? ^c

and these,

O stay of earth, that hast thy seat above,
Whoe'er thou art, by guessing scarce discerned; ^d

and all the other similar things which the sons of the poets sing.

But opinions that are mistaken and deviate from the right—deadly opinions, in very truth—turned aside man, the heavenly plant, ^e from a heavenly manner of life, and stretched him upon earth, by inducing him to give heed to things formed out of earth. Some men were deceived from the first

^c Euripides, *Frag.* 935.
^d Euripides, *Trojan Women* 884–5.
^e Plato, *Timaeus* 90 A; cp. p. 217.

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CAP. οὐρανοῦ θέαν ἀπατώμενοι καὶ ὅψει μόνῃ πεπιστευ-
πII κότες τῶν ἀστέρων τὰς κινήσεις ἐπιθεώμενοι
ἔθαύμασάν τε καὶ ἔξεθείασαν, θεοὺς ἐκ τοῦ θεῦν
ὄνομάσαντες τοὺς ἀστέρας, καὶ προσεκύνησαν ἥλιον,
ὡς Ἰνδοί, καὶ σελήνην, ὡς Φρύγες· οἱ δὲ τῶν ἐκ
γῆς φυομένων τοὺς ἡμέρους δρεπόμενοι καρποὺς
Δηὴ τὸν σῖτον, ὡς Ἀθηναῖοι, καὶ Διόνυσον τὴν
ἄμπελον, ὡς Θηβαῖοι, προσηγόρευσαν. ἄλλοι τὰς
ἀμοιβὰς τῆς κακίας ἐπισκοπήσαντες θεοποιοῦσι τὰς
ἀντιδόσεις προσκυνοῦντες καὶ τὰς συμφοράς. ἐντεῦ-
θεν τὰς Ἐρινύας καὶ τὰς Εὑμενίδας Παλαμναίους
τε καὶ Προστροπαίους, ἔτι δὲ Ἀλάστορας ἀναπε-
πλάκασιν οἱ ἀμφὶ τὴν σκηνὴν ποιηταί. φιλοσόφων
δὲ ἥδη τινὲς καὶ αὐτοὶ μετὰ τοὺς ποιητικοὺς τῶν
ἐν ὑμῷ παθῶν ἀνειδωλοποιοῦσι τύπους τὸν Φόβον
καὶ τὸν Ἐρωτα καὶ τὴν Χαρὰν καὶ τὴν Ἐλπίδα,
ῶσπερ ἀμέλει καὶ Ἐπιμενίδης ὁ παλαιὸς Ὑβρεως
καὶ Ἀναιδείας Ἀθήνησιν ἀναστήσας βωμούς· οἱ
δὲ ἔξ αὐτῶν ὄρμώμενοι τῶν πραγμάτων ἐκθεοῦνται
τοῖς ἀνθρώποις καὶ σωματικῶς ἀναπλάττονται,
Δίκη τις καὶ Κλωθὼ καὶ Λάχεσις καὶ Ἀτροπος
καὶ Εἰμαρμένη, Αὔξω τε καὶ Θαλλώ, αἱ Ἀττικαί.
ἔκτος ἐστὶν εἰσηγητικὸς τρόπος ἀπάτης θεῶν
περιποιητικός, καθ' ὃν ἀριθμοῦσι θεοὺς τοὺς δώδεκα·
ῶν καὶ θεογονίαν Ἡσίοδος ἅδει τὴν αὐτοῦ, καὶ
ὅσα θεολογεῖ Ὁμηρος. τελευταῖος δὲ ὑπολείπεται
(ἐπτὰ γὰρ οἱ ἀπαντες οὗτοι τρόποι) ὁ ἀπὸ τῆς

^a This fanciful derivation comes from Plato, *Cratylus* 397 c-d, where Socrates is made to say that the first Greeks had only the earth and the heavenly bodies for gods. Since these were in perpetual movement (*thein*, to run) they called

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about the spectacle of the heavens. Trusting solely CHAP.
to sight, they gazed at the movements of the heavenly II
bodies, and in wonder deified them, giving them the Causes of
name of gods from their running motion.^a Hence (i.)
they worshipped the sun, as Indians do, and the deification
moon, as Phrygians do. Others, when gathering the of heavenly
cultivated fruits of plants that spring from the earth, bodies
called the corn Demeter, as the Athenians, and the (ii.) deifica-
vine Dionysus, as the Thebans. Others, after re- tion of the
flecting upon the punishments of evil-doing, make fruits of
gods out of their experiences of retribution, worship- the earth
the very calamities. This is the source from (iii.) gods
which the Erinyes and Eumenides, goddesses of ex- invented to
piation and vengeance, as well as the Alastors,^b have account for
been fashioned by the poets of the stage. Even (iv.) gods
certain of the philosophers themselves, following the who are
men of poetry, came to represent as deities the types types of
of your emotions, such as Fear, Love, Joy, Hope; human
just as, of course, Epimenides did of old, when he set emotions
up altars in Athens to Insolence and Shamelessness.

Some gods arise from the mere circumstances of (v.) gods
life deified in men's eyes and fashioned in bodily who arise
form; such are the Athenian deities, Right, the from human
Spinner, the Giver of lots, the Inflexible One, affairs
Destiny, Growth and Abundance. There is a sixth (vi.) the
way of introducing deception and of procuring gods, Homeric
according to which men reckon them to be twelve pantheon
in number, of whose genealogy Hesiod sings his own story, and Homer, too, has much to say about them.

Finally (for these ways of error are seven in all), (vii.) dei-
there remains that which arises from the divine fied heroes

them gods (*theoi*). On learning about other gods they extended the name to them.

^a i.e. avenging deities.

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ΟΑΡ. θείας εὐεργεσίας τῆς εἰς τοὺς ἀνθρώπους καταγινομένης ὄρμώμενος. τὸν γὰρ εὐεργετοῦντα μὴ συνιέντες θεὸν ἀνέπλασάν τινας σωτῆρας Διοσκούρους καὶ Ἡρακλέα ἀλεξίκακον καὶ Ἀσκληπιὸν |
28 P. ἰατρόν.

Ἄνται μὲν αἱ ὀλισθηραὶ τε καὶ ἐπιβλαβεῖς παρεκβάσεις τῆς ἀληθείας, καθέλκουσαι οὐρανόθεν τὸν ἄνθρωπον καὶ εἰς βάραθρον περιτρέπουσαι. ἐθέλω δὲ ὑμῖν ἐν χρῷ τοὺς θεοὺς αὐτοὺς ἐπιδεῖξαι ὅποιοι τινες καὶ εἴ τινες, ὦν ἥδη ποτὲ τῆς πλάνης λήξητε, αὐθις δὲ παλινδρομήσητε εἰς οὐρανόν. “ἥμεν γάρ που καὶ ἡμεῖς τέκνα ὄργης, ὡς καὶ οἱ λοιποί· ὁ δὲ θεὸς πλούσιος ὥν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἦν ἡγάπησεν ἡμᾶς, ὅντας ἥδη νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ.” ζῶν γὰρ ὁ λόγος καὶ <ό>¹ συνταφεὶς Χριστῷ συνυψοῦται θεῷ. οἱ δὲ ἔτι ἄπιστοι “τέκνα ὄργης” ὄνομάζονται, τρεφόμενα ὄργῃ· ἡμεῖς δὲ οὐκ ὄργης θρέμματα ἔτι, οἱ τῆς πλάνης ἀπεσπασμένοι, φοσσοντες δὲ ἐπὶ τὴν ἀληθειαν. ταῦτη τοι ἡμεῖς οἱ τῆς ἀνομίας υἱοί ποτε διὰ τὴν φιλανθρωπίαν τοῦ λόγου νῦν υἱοὶ γεγόναμεν τοῦ θεοῦ· ὑμῖν δὲ καὶ ὁ ὑμέτερος ὑποδύεται ποιητὴς ὁ Ἀκραγαντῖνος Ἐμπεδοκλῆς·

τοιγάρτοι χαλεπῆσιν ἀλύοντες κακότησιν
οὐ ποτε δειλαίων ἀχέων λωφήσετε θυμόν.

τὰ μὲν δὴ πλεῖστα μεμύθευται καὶ πέπλασται περὶ θεῶν ὑμῖν· τὰ δὲ ὅσα καὶ ² γεγενῆσθαι ὑπείληπται,
ταῦτα δὲ περὶ ἀνθρώπων αἰσχρῶν καὶ ἀσελγῶς
βεβιωκότων ἀναγέγραπται.

¹ <ό> inserted by Schwartz.

² ὅσα καὶ Mayor. [καὶ] ὅσα Stählin. καὶ ὅσα mss.

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beneficence shown towards men ; for, since men did CHAP.
not understand that it was God who benefited them,^{II}
they invented certain saviours, the Twin Brothers,
Heracles averter of evils, and Asclepius the doctor.

These then are the slippery and harmful paths
which lead away from the truth, dragging man down
from heaven and overturning him into the pit. But for
I wish to display to you at close quarters the gods
themselves, showing what their characters are, and
whether they really exist ; in order that at last
you may cease from error and run back again to
heaven. "For we too were once children of wrath,
as also the rest ; but God being rich in mercy,
through His great love wherewith He loved us, when
we were already dead in trespasses, made us alive
together with Christ." ^a For the Word is living, and
he who has been buried with Christ is exalted
together with God. They who are still unbelieving
are called "children of wrath," since they are being
reared for wrath. We, on the contrary, are no longer
creatures of wrath, for we have been torn away from
error and are hastening towards the truth. Thus we
who were once sons of lawlessness have now become
sons of God thanks to the love of the Word for man.
But you are they whom even your own poet, Em-
pedocles of Acragas, points to in these lines :

So then, by grievous miseries distraught,
Ye ne'er shall rest your mind from woeful pains.^b

Now the most part of the stories about your gods are
legends and fictions. But as many as are held to
be real events are the records of base men who led
dissolute lives :

^a Ephesians ii. 3-5.

^b Empedocles, *Frag.* 145 Diels.

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CAP.
II

τύφῳ καὶ μανίῃ δὲ βαδίζετε καὶ τρίβον ὀρθὴν
εὐθεῖαν προλιπόντες ἀπήλθετε τὴν δι' ἄκανθῶν
καὶ σκολόπων. τί πλανᾶσθε, βροτοί; παύσασθε,
μάταιοι,
καλλίπετε σκοτίην νυκτός, φωτὸς δὲ λάβεσθε. |

24 P. ταῦτα ἡμῖν ἡ προφητικὴ παρεγγυā καὶ ποιητικὴ
Σίβυλλα· παρεγγυā δὲ καὶ ἡ ἀλήθεια, γυμνοῦσα
τῶν καταπληκτικῶν τουτωνὶ καὶ ἐκπληκτικῶν
προσωπείων τὸν ὅχλον τῶν θεῶν, συνωνυμίαις τισὶ¹
τὰς δοξοπούας διελέγχουσα.

Αὐτίκα γοῦν εἰσὶν οἱ τρεῖς τοὺς Ζῆνας ἀναγρά-
φουσιν, τὸν μὲν Αἰθέρος ἐν Ἀρκαδίᾳ, τῷ δὲ λοιπῷ
τοῦ Κρόνου παῖδε, τούτοις τὸν μὲν ἐν Κρήτῃ, θάτερον
δὲ ἐν Ἀρκαδίᾳ πάλιν. εἴσὶ δὲ οἱ πέντε Ἀθηνᾶς
ὑποτίθενται, τὴν μὲν Ἡφαίστου, τὴν Ἀθηναίαν·
τὴν δὲ Νείλου, τὴν Αἰγυπτίαν· τρίτην <τὴν>¹ τοῦ
Κρόνου, τὴν πολέμου εὑρέτιν· τετάρτην τὴν Διός,
ἥν Μεσσήνιοι Κορυφασίαν ἀπὸ τῆς μητρὸς ἐπι-
κεκλήκασιν· ἐπὶ πᾶσι τὴν Πάλλαντος καὶ Τιτανίδος
τῆς Ὡκεανοῦ, ἥ τὸν πατέρα δυσσεβῶς καταθύσασα
τῷ πατρῷ κεκόσμηται δέρματι ὕσπερ κωδίῳ.

¹ <τὴν> inserted by Wilamowitz.

^a *Sibylline Oracles*, Preface, 23–25, 27.

^b The word Sibyl was applied to prophetesses who delivered oracles at certain shrines, such as Cumae or Erythrae. It was appropriated by the authors of that long series of pseudo-prophetic verses which has come down to us under the title of the *Sibylline Oracles*. These date from various periods between the second century B.C. and the seventh century A.D. The earliest oracle is a Jewish work, written in Egypt. Many of the subsequent ones are of Christian, or Jewish-Christian, authorship. Their chief object was to denounce the folly of polytheism and image-

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But ye in pride and madness walk ; ye left
The true, straight path, and chose the way through CHAP.
thorns II
And stakes. Why err, ye mortals ? Cease, vain men !
Forsake dark night, and cleave unto the light.^a

This is what the prophetic and poetic Sibyl ^b enjoins on us. And truth, too, does the same, when she strips these dreadful and terrifying masks from the crowd of gods, and adduces certain similarities of name to prove the absurdity of your rash opinions.

For example, there are some who record three gods of the name of Zeus ^c: one in Arcadia, the son of Aether, the other two being sons of Cronus, the one in Crete, the other again in Arcadia. Some assume five Athenas : the daughter of Hephaestus, who is the Athenian ; the daughter of Neilus, who is the Egyptian ^d ; a third, the daughter of Cronus, who is the discoverer of war ; a fourth, the daughter of Zeus, to whom Messenians give the title Coryphasia after her mother. Above all, there is the child of Pallas and Titanis daughter of Oceanus. This is the one who impiously slaughtered her father and is arrayed in the paternal skin, as though it were a

worship, and they are frequently quoted by the early Christian Fathers. Clement would seem to have believed in the antiquity of those known to him, for he asserts (see p. 161) that Xenophon borrowed from them.

^c With this paragraph compare Cicero, *De natura deorum* iii. 53-59. Both Cicero and Clement are using the work of the "theologians" (*theologoi*), who tried to reduce to some system the mass of Greek legend. On the reasons for this multiplication of gods see Gardner and Jevons, *Manual of Greek Antiquities*, pp. 95-96.

^d A goddess worshipped at Sais in Egypt, whom the Greeks identified with Athena. See Herodotus ii. 59, etc.

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CAP. ναὶ μὴν Ἀπόλλωνα ὁ μὲν Ἀριστοτέλης πρῶτον
 II Ἡφαίστου καὶ Ἀθηνᾶς (ἐνταῦθα δὴ οὐκέτι παρθένος
 ἡ Ἀθηνᾶ), δεύτερον ἐν Κρήτῃ τὸν Κύρβαντος,
 τρίτον τὸν Διός καὶ τέταρτον τὸν Ἀρκάδα τὸν
 Σιληνοῦ· Νόμιος οὗτος κέκληται παρὰ Ἀρκάσιν
 ἐπὶ τούτοις τὸν Λίβυν καταλέγει τὸν Ἀμμωνος·
 ὁ δὲ Δίδυμος ὁ γραμματικὸς τούτοις ἔκτον ἐπιφέρει
 τὸν Μάγνητος. πόσοι δὲ καὶ νῦν Ἀπόλλωνες,
 ἀναρίθμητοι θνητοὶ καὶ ἐπίκηροι¹ τινες ἄνθρωποι,
 εἰσὶν, οἱ παραπλησίως τοῖς προειρημένοις ἔκείνοις
 κεκλημένοι; τί δ' εἴ σοι τὸν πολλοὺς εἴποιμι
 Ἀσκληπιοὺς ἢ τὸν Ἐρμᾶς τοὺς ἀριθμουμένους ἢ
 τὸν Ἡφαίστους τοὺς μυθολογουμένους; μὴ καὶ
 περιττὸς εἶναι δόξω τὰς ἀκοὰς ὑμῶν τοῖς πολλοῖς
 τούτοις ἐπικλύζων ὀνόμασιν; ἀλλ' αἱ γε πατρίδες
 αὐτοὺς καὶ αἱ τέχναι καὶ οἱ βίοι, πρὸς δέ γε καὶ οἱ
 τάφοι ἄνθρωπους γεγονότας διελέγχουσσι.

"Ἄρης γοῦν ὁ καὶ παρὰ τοῖς ποιηταῖς, ὡς οἶν τε,
 τετιμημένος,

"Ἄρες, "Ἄρες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα, |

25 P. ὁ ἄλλοπρόσαλλος οὗτος καὶ ἀνάρσιος, ὡς μὲν
 Ἐπίχαρμός φησι, Σπαρτιάτης ἦν. Σοφοκλῆς δὲ
 Θρᾷκα οἶδεν αὐτόν. ἄλλοι δὲ Ἀρκάδα. τοῦτον δὲ
 "Ομηρος δεδέσθαι φησὶν ἐπὶ μῆνας τρισκαιδεκα·

¹ ἐπίκηροι Mayor. ἐπίκουροι MSS.

^a The skin usually worn by Athena is the *aegis*, a goatskin ornamented with the head of the Gorgon, whom she had slain. Clement's story is evidently another explanation of the *aegis*. See Cicero, *De natura deorum* iii. 59.

EXHORTATION TO THE GREEKS

fleece.^a Further, with regard to Apollo, Aristotle CHAP. enumerates, first, the son of Hephaestus and Athena (which puts an end to Athena's virginity); secondly, the son of Cyrbas in Crete; thirdly, the son of Zeus; and fourthly, the Arcadian, the son of Silenus, called among the Arcadians Nomius.^b In addition to these he reckons the Libyan, the son of Ammon; and Didymus the grammarian adds a sixth, the son of Magnes. And how many Apollos are there at the present time? A countless host, all mortal and perishable men, who have been called by similar names to the deities we have just mentioned. And what if I were to tell you of the many gods named Asclepius, or of every Hermes that is enumerated, or of every Hephaestus that occurs in your mythology? Shall I not seem to be needlessly drowning your ears by the number of their names? But the lands they dwelt in, the arts they practised, the records of their lives, yes, and their very tombs, prove conclusively that they were men.

The gods
were really
men, who
lived and
worked on
earth

Examples
in proof:
Ares

There is for example Ares, who is honoured, so far as that is possible, in the poets—

Ares, thou plague of men, bloodguilty one, stormer of cities ;^c

this fickle and implacable god was, according to Epicharmus, a Spartan. But Sophocles knows him for a Thracian, others for an Arcadian. This is the god of whom Homer says that he was bound in chains for a space of thirteen months :

^b i.e. the "pastoral" god, from *nomos* a shepherd.

^c Homer, *Iliad* v. 31 and 455.

CLEMENT OF ALEXANDRIA

CAP. τλῆ μὲν Ἀρης, ὅτε μιν Ὡτος κρατερός τ' Ἐφιάλτης,
 II παῦδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
 χαλκέω δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 πολλὰ κάγαθὰ Κάρες σχοῖνεν, οἱ καταβύουσιν αὐτῷ
 τοὺς κύνας. Σκύθαι δὲ τοὺς ὄνους ἱερεύοντες μὴ
 παυέσθων, ὡς Ἀπολλόδωρός φησι καὶ Καλλίμαχος,
 Φοῖβος Ὅπερβορέοισιν ὄνων ἐπιτέλλεται ἥροῖς.
 δὲ αὐτὸς δὲ ἀλλαχοῦ

τέρπουσιν λιπαραὶ Φοῖβον ὄνοσφαγίαι.

“Ηφαιστος δέ, διν ἔρριψεν ἐξ Ὄλύμπου Ζεὺς “ βηλοῦ
 ἀπὸ θεσπεσίοιο,” ἐν Λήμνῳ καταπεσὼν ἔχάλκευε,
 πηρωθεὶς τὰ πόδε, “ ὑπὸ δὲ κυῆμαι ρώοντο
 ἄραιαί.” ἔχεις καὶ ιατρόν, οὐχὶ χαλκέα μόνον ἐν
 θεοῖς· δὲ ιατρὸς φιλάργυρος ἦν, Ἀσκληπιὸς
 ὄνομα αὐτῷ. καὶ σοι τὸν σὸν παραθήσομαι ποιητήν,
 τὸν Βοιώτιον Πίνδαρον·

ἔτραπε κάκεῦνον ἀγάνορι μισθῷ χρυσὸς ἐν χερσὶ¹
 φανείς.

26 P. χερσὶ δ' ἄρα Κρονίων | ρίψας δι' ἀμφοῦν ἀμπνοὰν¹
 στέρνων καθεῖλεν
 ὡκέως, αἴθων δὲ κεραυνὸς ἐνέσκηψε² μόρον,
 καὶ Εύριπίδης

Ζεὺς γάρ κατακτᾶς παῖδα τὸν ἐμὸν αἴτιος
 ’Λσκληπιόν, στέρνοισιν ἐμβαλὼν φλόγα.

¹ ἀμπνοὰν Pindar. ἀμπνοὰς MSS.

² ἐνέσκηψε Pindar. ἐσκηψε MSS.

^a Homer, *Iliad* v. 385–387.

^b Phoebus is of course Apollo. The thought of dogs being offered to Ares leads Clement on to describe, in a characteristic digression, an even more absurd sacrifice.

^c Callimachus, Fragments 187–8 Schneider.

EXHORTATION TO THE GREEKS

Such was the lot of Ares, when Otus and strong Ephialtes, CHAP.
Sons of Aloeus, seized him, and chained his limbs in strong II
fetters ;

And in a dungeon of brass for thirteen months he lay
captive.^a

Blessings be upon the Carians, who sacrifice dogs to
him ! May Scythians never cease offering asses, as
Apollodorus says they do, and Callimachus too, in the
following verse :

In northern lands ass-sacrifices rise
When Phoebus first appears.^b

Elsewhere the same writer says :

Rich sacrifice of asses Phoebus loves.^c

Hephaestus, whom Zeus cast out of Olympus, "from Hephaestus
the threshold of heaven,"^d fell to earth in Lemnos
and worked as a smith. He was lame in both feet,
"but his slender legs moved quickly under him."^e
You have not only a smith among the gods, but a
doctor as well. The doctor was fond of money, and
his name was Asclepius. I will quote your own poet, Asclepius
Pindar the Boeotian :

Gold was his ruin ; it shone in his hands,
Splendid reward for a deed of skill ;
Lo ! from the arm of Zeus on high
Darted the gleaming bolt for ill ;
Snatched from the man his new-found breath,
Whelmed the god in a mortal's death.^f

And Euripides says :

"Twas due to Zeus ; he slew Asclepius,
My son,—with lightning flame that pierced his heart.^g

^a Homer, *Iliad* i. 591.

^c *Iliad* xviii. 411.

^b Pindar, *Pythian Odes* iii. 97, 100–105.

^g Euripides, *Alcestis* 3–4.

CLEMENT OF ALEXANDRIA

^{CAP} οὗτος μὲν οὖν κεῖται κεραυνωθεὶς ἐν τοῖς Κυνοσ-
^{II} ουρίδος ὄροις. Φιλόχορος δὲ ἐν Τήνῳ Ποσειδῶνά
 φησι τιμᾶσθαι ἵατρόν, Κρόνῳ δὲ ἐπικεῖσθαι Σικε-
 λίαν καὶ ἐνταῦθα αὐτὸν τεθάφθαι. Πατροκλῆς τε
 δὲ Θούριος καὶ Σοφοκλῆς ὁ νεώτερος ἐν τισὶ¹ τρα-
 γῳδίαις ἴστορεῖτον² τοῦ Διοσκούρου³ πέρι· ἀνθρώ-
 πῳ τινὲ τούτῳ τῷ Διοσκούρῳ ἐπικήρω ἐγενέσθη,⁴
 εἴ τῷ ἕκανὸς πιστώσασθαι Ὁμηρος τὸ λελεγμένον

τοὺς δ' ἥδη κάτεχεν φυσίζοος αἰα
 ἐν Λακεδαιμονὶ αὐθὶ, φίλῃ ἐν πατρίδι γαίῃ.
 προσίτῳ δὲ καὶ ὁ τὰ Κυπριακὰ ποιήματα γράψας

Κάστωρ μὲν θιητός, θανάτου δέ οἱ αἰσα πέπρωται·
 αὐτὰρ ὁ γ' ἀθάνατος Πολυδεύκης, ὅζος Ἀρηος.

τοῦτο μὲν ποιητικῶς ἐψεύσατο· Ὁμηρος δὲ ἀξιο-
 πιστότερος αὐτοῦ εἰπὼν περὶ ἀμφοῦ τοῦ Διοσ-
 κούρου, πρὸς δὲ καὶ τὸν Ἡρακλέα εἰδωλον ἐλέγεις·
 “φῶτα”, γάρ “Ἡρακλῆα, μεγάλων ἐπίսτορα
 ἔργων.” Ἡρακλέα οὖν καὶ αὐτὸς Ὁμηρος θιητὸν
 οἶδεν ἄνθρωπον, Ἱερώνυμος δὲ ὁ φιλόσοφος καὶ
 τὴν σχέσιν αὐτοῦ ὑφηγεῖται τοῦ σώματος, μικρόν,
 φριξότριχα, ρωστικόν· Δικαίαρχος δὲ σχιζίαν,
 νευρώδη, μέλανα, γρυπόν, ὑποχαροπόν, τετανό-
 τριχα. οὗτος οὖν ὁ Ἡρακλῆς δύο πρὸς τοῖς
 πεντήκοντα ἔτη βεβιωκώς κατέστρεψε τὸν βίον διὰ
^{27 P.} τῆς ἐν Οἴτῃ πυρᾶς | κεκηδευμένος.

¹ ἐν τισὶ Welcker. ἐν τρισὶ MSS.

² ἴστορεῖτον Sylburg. ἴστορεῖτων MSS.

³ τοῦ Διοσκούρου Sylburg. τῷ Διοσκούρῳ MSS.

⁴ ἐγενέσθη Dindorf. γενέσθην MSS.

^a Homer, *Iliad* iii. 243–244.

EXHORTATION TO THE GREEKS

This god, then, killed by the thunderbolt, lies on the CHAP.
frontier of Cynosuris. But Philochorus says that in ^{II} Poseidon
Tenos Poseidon was honoured as a doctor. He adds
that Sicily was placed upon Cronus, and there he lies ^{Cronus} buried. Both Patrocles of Thurium and the younger
Sophocles relate the story of the Twin Brothers in ^{The Twin} Brothers
some of their tragedies. These Brothers were simply
two men, subject to death, if Homer's authority is
sufficient for the statement,

they ere now by life-giving earth were enfolded,
There in far Lacedaemon, the well-loved land of their
fathers.^a

Let the author of the Cyprian verses^b also come
forward :

Castor is mortal man, and death as his fate is appointed ;
But immortal is great Polydeuces, offspring of Ares.

This last line is a poetic falsehood. But Homer is more worthy of credence than this poet in what he said about both the Brothers. In addition, he has proved Heracles to be a shade. For to him ^{Heracles} "Heracles, privy to great deeds," is simply "a man."^c Heracles, then, is known to be mortal man even by Homer. Hieronymus the philosopher sketches his bodily characteristics also,—small stature, bristling hair, great strength. Dicaearchus adds that he was slim, sinewy, dark, with hooked nose, bright gleaming eyes and long, straight hair. This Heracles, after a life of fifty-two years, ended his days, and his obsequies were celebrated in the pyre on Mount Oeta.

^b i.e. an epic poem bearing the name of Cypris, or Aphrodite. The extant fragments are printed at the end of D. B. Monro's *Homeri opera et reliquiae* (Oxford 1891), the above lines being on p. 1015.

^c Homer, *Odyssey* xxi. 6.

CLEMENT OF ALEXANDRIA

CAP. II. Τὰς δὲ Μούσας, ἃς Ἀλκμάν¹ Διὸς καὶ Μημοσύνης γενεαλογεῖ καὶ οἱ λοιποὶ ποιηταὶ καὶ συγγραφεῖς ἐκθειάζουσιν καὶ σέβουσιν, ἥδη δὲ καὶ ὅλαι πόλεις μουσεῖα τεμενίζουσιν² αὐτᾶις, Μυσᾶς³ οὖσας θεραπαινίδας ταύτας ἔώνηται Μεγακλὼ ἡ θυγάτηρ ἡ Μάκαρος. ὁ δὲ Μάκαρ Λεσβίων μὲν ἐβασίλευεν, διεφέρετο δὲ ἀεὶ πρὸς τὴν γυναικα, ἥγανάκτει δὲ ἡ Μεγακλὼ ὑπὲρ τῆς μητρός· τί δ' οὐκ ἔμελλε; καὶ Μυσᾶς θεραπαινίδας ταύτας τοσαύτας τὸν ἄριθμὸν ὠνεῖται καὶ καλεῖ Μοίσας⁴ κατὰ τὴν διάλεκτον τὴν Αἰολέων. ταύτας ἐδιδάξατο ἄδειν καὶ κιθαρίζειν τὰς πράξεις τὰς παλαιὰς ἔμμελῶς. αἱ δὲ συνεχῶς κιθαρίζουσαι καὶ καλῶς κατεπάδουσαι τὸν Μάκαρα ἔθελον καὶ κατέπαυντον τῆς ὀργῆς. οὗ δὴ χάριν ἡ Μεγακλὼ χαριστήριον αὐτὰς⁵ ὑπὲρ τῆς μητρὸς ἀνέθηκε χαλκᾶς καὶ ἀνὰ πάντα ἐκέλευσε τιμᾶσθαι τὰ ἱερά. καὶ αἱ μὲν Μοῦσαι τοιαῦδε. ἡ δὲ ἴστορία παρὰ Μυρσίλῳ τῷ Λεσβίῳ.

Ἄκοντε δὴ οὖν τῶν παρ' ὑμῖν θεῶν τοὺς ἔρωτας καὶ τὰς παραδόξους τῆς ἀκρασίας μυθολογίας καὶ τραύματα αὐτῶν καὶ δεσμὰ καὶ γέλωτας καὶ μάχας δουλείας τε ἔτι καὶ συμπόσια συμπλοκάς τ' αὖ καὶ δάκρυα καὶ πάθη καὶ μαχλώσας ἥδονάς. κάλει μοι τὸν Ποσειδῶνα καὶ τὸν χορὸν τῶν διεφθαρμένων ὑπ' αὐτοῦ, τὴν Ἀμφιτρίτην, τὴν Ἀμυμώνην, τὴν Ἀλόπην, τὴν Μελανίππην, τὴν Ἀλκυόνην, τὴν Ἰπποθόην, τὴν Χιόνην, τὰς ἄλλας τὰς μυρίας. ἐν αἷς δὴ καὶ τοσαύταις οὖσαις ἔτι τοῦ Ποσειδῶνος ὑμῶν ἐστενοχωρεῖτο τὰ πάθη· κάλει μοι καὶ τὸν

¹ Ἀλκμάν Bergk. Ἀλκμανδρος MSS.

² τεμενίζουσιν Sylburg. μὲν ἔζουσιν MSS.

³ Μυσᾶς Stählin. μούσας MSS.

EXHORTATION TO THE GREEKS

As for the Muses, Alcman derives their origin from CHAP.
Zeus and Mnemosyne, and the rest of the poets and II
prose-writers deify and worship them ; to such an Origin of
extent that whole cities dedicate "temples of the
Muses" in their honour. But these were Mysian
serving-maids purchased by Megaclo, the daughter
of Macar. Now Macar, who was king over the
Lesbians, was constantly quarrelling with his wife,
and Megaclo was grieved for her mother's sake.
How could she be otherwise ? So she bought these
Mysian serving-maids, to the correct number, and
pronounced their names Moisai, according to the
Aeolic dialect. She had them taught to sing of
ancient deeds, and to play the lyre in melodious
accompaniment ; and they, by their continual playing
and the spell of their beautiful singing, were wont to
soothe Macar and rid him of his anger. As a thank-
offering for these services Megaclo erected, on her
mother's behalf, bronze statues of the maids, and
commanded that they should be honoured in all the
temples. Such is the origin of the Muses. The ac-
count of them is found in Myrsilus of Lesbos.

Now listen to the loves of these gods of yours ; to The incon-
the extraordinary tales of their incontinence ; to tinence of
their wounds, imprisonments, fits of laughter, con- the gods
flicts, and periods of servitude. Listen, too, to their
revels, their embraces, their tears, passions and dis-
solute pleasures. Call Poseidon, and the band of
maidens corrupted by him, Amphitrite, Amymone,
Alope, Melanippe, Alcyone, Hippothoë, Chione and
the thousands of others. Yet in spite of this great
number, the passions of your Poseidon were still un-

⁴ *Molcas* Müller. *μύσας* MSS.

⁵ *av̄as* Stählin. *av̄aīs* MSS.

CLEMENT OF ALEXANDRIA

CAP. Ἀπόλλων. Φοῖβος ἐστιν οὗτος καὶ μάντις ἀγνὸς
 II καὶ σύμβουλος ἀγαθός· ἀλλ' οὐ ταῦτα ἡ Στερόπη¹
 λέγει οὐδὲ ἡ Αἴθουσα οὐδὲ ἡ Ἄρσινος οὐδὲ ἡ
 Ζευξίππη οὐδὲ ἡ Προθόνη οὐδὲ ἡ Μάρπησσα οὐδὲ
 ἡ Τψιπύλη· Δάφνη γὰρ ἐξέφυγε μόνη καὶ τὸν
 μάντιν καὶ τὴν φθοράν. αὐτός τε ὁ Ζεὺς ἐπὶ πᾶσιν
 ἥκέτω, ὁ “πατὴρ” καθ' ὑμᾶς “ἀνδρῶν τε θεῶν
 τε.” τοσοῦτος περὶ τὰ ἀφροδίσια ἐξεχύθη, ὡς
 ἐπιθυμεῦν μὲν πασῶν, ἐκπληροῦν δὲ εἰς πάσας
 τὴν ἐπιθυμίαν. ἐνεπίμπλατο γοῦν γυναικῶν οὐχ
 ἥπτον ἡ αἰγῶν ὁ Θμουιτῶν τράγος. καὶ σοῦ, ὡς
 “Ομηρε, τεθαύμακα τὰ ποιήματα· |

28 P. ἡ, καὶ κνανέησιν ἐπ' ὄφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν "Ολυμπον.

σεμνὸν ἀναπλάττεις, “Ομηρε, τὸν Δία καὶ νεῦμα
 περιάπτεις αὐτῷ τετιμημένον. ἀλλ' ἐὰν ἐπιδείξῃς
 μόνον, ἄνθρωπε, τὸν κεστόν, ἐξελέγχεται καὶ ὁ
 Ζεὺς καὶ ἡ κόμη καταισχύνεται. εἰς δοσον δ' ἐλή-
 λακεν¹ ἀσελγείας ὁ Ζεὺς ἐκεῖνος ὁ μετ' Ἀλκμήνης
 τοσαύτας ἡδυπαθήσας νύκτας· οὐδὲ γὰρ αἱ νύκτες
 αἱ ἐνέα τῷ ἀκολάστῳ μακραί (ἄπας δὲ ἔμπαλιν
 1 δ' ἐλήλακεν Dindorf. διελήλακεν MSS.

^a Homer, *Iliad* i. 544 and elsewhere.

^b This was probably a sacred goat kept at Thmuis, and treated as the incarnate manifestation of some god. At the neighbouring town of Mendes such an animal was worshipped, as we learn from Herodotus ii. 46; see also Clement, on p. 85 of this volume. Thmuis is mentioned in Herodotus ii. 166 as the name of a town and district in Egypt. The goat, like the bull, would be chosen for veneration on account of its procreative force. Clement regards it (ii. *Stromateis* 118. 5) as a type of the sensual man.

EXHORTATION TO THE GREEKS

satisfied. Call Apollo, too. He is Phoebus, a holy CHAP.
prophet and good counsellor! But this is not the ^{II} Apollo
opinion of Sterope, or Aethusa, or Arsinoë, or
Zeuxippe, or Prothoë, or Marpessa, or Hypsipyle.
For Daphne was the only one who escaped the pro-
phet and his corruption. Above all, let Zeus come ^{Zeus}
too, he who is, according to your account, "father of
gods and men."^a So completely was he given over
to lust, that every woman not only excited his desire,
but became a victim of it. Why, he would take his
fill of women no less than the buck of the Thmuitans^b
does of she-goats. I am astonished at these verses
of yours, Homer:

Thus spake the son of Cronus, and nodded assent with his
eyebrows ;
Lo ! the ambrosial locks of the king flowed waving around
him
Down from his deathless head ; and great Olympus was
shaken.^c

It is a majestic Zeus that you portray, Homer ; and
you invest him with a nod that is held in honour.
Yet, my good sir, if you but let him catch a glimpse
of a woman's girdle, even Zeus is exposed and his
locks are put to shame. What a pitch of licentious-
ness did this great Zeus reach when he spent so many
nights in pleasure with Alcmena ! Nay, not even the
nine nights^d were a long period for this debauchee,—

^c Homer, *Iliad* i. 528–530. Strabo says (354) that Pheidias had this passage in mind when he carved the famous statue of Zeus at Olympia.

^d According to the usual story Heracles was begotten in three nights (Lucian, *Dialogi deorum* 10), whence he was called *τριητέρος* (Justin Martyr, *Oratio ad Graecos* 3). It is possible that Clement has confused this with the "nine nights" of Zeus and Mnemosyne which preceded the birth of the Muses (Hesiod, *Theogonia* 56).

CLEMENT OF ALEXANDRIA

CAP. ὁ βίος ἀκρασίᾳ βραχὺς ἦν), ἵνα δὴ ἡμῶν τὸν ἀλεξί-
 II κακὸν σπείρῃ θεόν. Διὸς νιὸς Ἡρακλῆς, Διὸς ὡς
 ἀληθῶς, ὁ ἐκ μακρᾶς γεννώμενος νυκτός, τοὺς μὲν
 ἄθλους τοὺς δώδεκα πολλῷ ταλαιπωρησάμενος
 χρόνῳ, τὰς δὲ πεντήκοντα Θεστίου θυγατέρας
 νυκτὶ διαφθείρας μιᾷ, μοιχὸς ὅμοι καὶ νυμφίος
 τοσούτων γενόμενος παρθένων. οὐκον ἀπεικότως
 οἱ ποιηταὶ “σχέτλιον” τοῦτον καὶ “αἰσυλοεργὸν”
 ἀποκαλοῦσιν. μακρὸν δ’ ἂν εἴη μοιχείας αὐτοῦ
 παντοδαπὰς καὶ παίδων διηγεῖσθαι φθοράς. οὐδὲ
 γάρ οὐδὲ παίδων ἀπέσχοντο οἱ παρ’ ὑμῶν θεοί, ὁ
 μέν τις Ὑλα, ὁ δὲ Ὑακίνθου, ὁ δὲ Πέλοπος, ὁ δὲ
 Χρυσίππου, ὁ δὲ Γανυμήδους ἔρωντες. τούτους
 ὑμῶν αἱ γυναῖκες προσκυνούντων τοὺς θεούς,
 τοιούτους δὲ εὐχέσθων εἶναι τοὺς ἄνδρας τοὺς
 ἔαυτῶν, οὗτα σώφρονας, ἵν’ ὡσιν ὅμοιοι τοῖς θεοῖς
 τὰ ἵσα ἔζηλωκότες· τούτους ἔβιζόντων οἱ παῖδες
 ὑμῶν σέβειν, ἵνα καὶ ἄνδρες γένωνται εἰκόνα πορ-
 νείας ἐναργῆ¹ τοὺς θεοὺς παραλαμβάνοντες.
 ’Αλλ’ οἱ μὲν ἄρρενες αὐτοῖς τῶν θεῶν ἵσως μόνοι
 ἄπτουσι περὶ τὰ ἀφροδίσια.

θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἔκάστη,

φησὶν Ὁμηρος, αἰδούμεναι αἱ θεαὶ² διὰ σεμνότητα
 ’Αφροδίτην ἰδεῦν μεμοιχευμένην. αἱ δὲ ἀκολα-
 σταίνουσιν ἐμπαθέστερον ἐν τῇ μοιχείᾳ δεδεμέναι,
 ’Ηῶς ἐπὶ Τιθωνῷ, Σελήνῃ <δ’ ἐπὶ>³ ’Ενδυμίωνι,

¹ ἐναργῆ Markland. ἐναγῆ MSS.

² [αἱ θεαὶ] Valkenaer: Stählin.

³ <δ’ ἐπὶ> inserted by Wilamowitz.

EXHORTATION TO THE GREEKS

indeed, a whole lifetime was short for his incontinence, CHAP.
—especially when the purpose was that he might ^{II} beget for us the god whose work it is to avert evils. Heracles is the son of Zeus, begotten in this long ^{Heracles} night. And a true son he is ; for long and weary as the time was in which he accomplished his twelve labours, yet in a single night he corrupted the fifty daughters of Thestius, becoming at once bridegroom and adulterer to all these maidens. Not without reason, then, do the poets dub him “abandoned” and “doer of evil deeds.”^a It would be a long story to relate his varied adulteries and his corruptions of boys. For your gods did not abstain even from boys. One loved Hylas, another Hyacinthus, another Pelops, another Chrysippus, another Gany-medes. These are the gods your wives are to worship ! Such they must pray for their own husbands to be, similar models of virtue,—that they may be like the gods by aspiring after equally high ideals ! Let these be they whom your boys are trained to reverence, in order that they may grow to manhood with the gods ever before them as a manifest pattern of fornication !

But perhaps in the case of the gods, it is the <sup>The
goddesses
are equally
guilty</sup> males only who rush eagerly after sexual delights,
while

Each in her home for shame the lady goddesses rested,^b

as Homer says, because as goddesses they modestly shrank from the sight of Aphrodite taken in adultery. Yet these are more passionately given to licentiousness, being fast bound in adultery ; as, for instance, Eos with Tithonus, Selene with Endymion, Nereis

^a Homer, *Iliad* v. 403.

^b *Odyssey* viii. 324.

CLEMENT OF ALEXANDRIA

CAP. Νηροής ἐπὶ Αἰακῷ καὶ ἐπὶ Πηλεῖ Θέτις, ἐπὶ δὲ
 II 29 P. ^{II}Ιασίωνι¹ | Δημήτηρ καὶ ἐπὶ Ἀδώνιδι Φερέφαττα.

Αφροδίτη δὲ ἐπ' "Αρει κατησχυμμένη μετῆλθεν
 ἐπὶ Κινύραν καὶ Ἀγχίσην ἔγημεν καὶ Φαέθοντα
 ἐλόχα καὶ ἥρα Ἀδώνιδος, ἐφιλονείκει δὲ τῇ βοώπιδι
 καὶ ἀποδυσάμεναι διὰ μῆλον αἱ θεαὶ γυμναὶ προσ-
 εῖχον τῷ ποιμένι, εἴ τις αὐτῶν δόξει καλή.

"Ιθι δὴ καὶ τοὺς ἄγῶνας ἐν βραχεῖ περιοδεύσωμεν
 καὶ τὰς ἐπιτυμβίους ταυτασὶ πανηγύρεις κατα-
 λύσωμεν, Ἰσθμιά τε καὶ Νέμεα καὶ Πύθια καὶ τὰ
 ἐπὶ τούτοις Ὁλύμπια. Πυθοὶ μὲν οὖν ὁ δράκων ὁ
 Πύθιος θρησκεύεται καὶ τοῦ ὄφεως ἡ πανήγυρις
 καταγγέλλεται Πύθια· Ἰσθμοὶ δὲ σκύβαλον προσ-
 ἐπτυσεν ἐλεεινὸν ἡ θάλαττα καὶ Μελικέρτην ὁδύρε-
 ται τὰ Ἰσθμια· Νεμέασι δὲ ἄλλο παιδίον Ἀρχέ-
 μορος κεκήδευται καὶ τοῦ παιδίου ὁ ἐπιτάφιος
 προσαγορεύεται Νέμεα· Πῖσα δὲ ὑμῶν τάφος ἐστίν,
 ὡς Πανέλληνες, ἥμιοχον Φρυγός, καὶ τοῦ Πέλοπος
 τὰς χοάς, τὰ Ὁλύμπια, ὁ Φειδίου σφετερίζεται
 Ζεύς. μυστήρια ἥσαν ἄρα, ὡς ἔοικεν, οἱ ἄγῶνες
 ἐπὶ νεκροῖς διαθλούμενοι, ὥσπερ καὶ τὰ λόγια, καὶ
 δεδήμευνται ἅμφω. ἀλλὰ τὰ μὲν ἐπὶ "Αγρᾳ² μυ-
 στήρια καὶ τὰ ἐν Ἀλιμοῦντι τῆς Ἀττικῆς Ἀθήνησι
 περιώρισται· αἰσχος δὲ ἥδη κοσμικὸν οἱ τε ἄγῶνες

¹ Ιασίωνι Sylburg. ίασωνι mss.

² Αγρᾳ Meurs. σάγραι mss.

^a i.e. Hera. The epithet means, literally, "cow-eyed"; but it is frequently applied to Hera in the *Iliad* (e.g. i. 551) in the sense of "with large, bright eyes." For the connexion between Hera and the cow see A. B. Cook, *Zeus*, i. pp. 444-457.

^b i.e. Paris, son of Priam of Troy. He judged Aphrodite more beautiful than Hera or Athena, and so roused the anger of these two goddesses against Troy.

EXHORTATION TO THE GREEKS

with Aeacus, Thetis with Peleus, Demeter with Iasion and Persephone with Adonis. Aphrodite, after having been put to shame for her love of Ares, courted Cinyras, married Anchises, entrapped Phaëthon and loved Adonis. She, too, entered into a rivalry with the “goddess of the large eyes,”^a in which, for the sake of an apple, the goddesses stripped and presented themselves naked to the shepherd,^b to see whether he would pronounce one of them beautiful.

Let us now proceed briefly to review the contests, and let us put an end to these solemn assemblages at tombs, the Isthmian, Nemean, Pythian, and, above all, the Olympian games. At Pytho worship is paid to the Pythian serpent,^c and the assembly held in honour of this snake is entitled Pythian. At the Isthmus the sea cast up a miserable carcass, and the Isthmian games are lamentations for Melicertes. At Nemea another, a child Archemorus, lies buried, and it is the celebrations held at the grave of this child that are called by the name Nemean. And Pisa,—mark it, ye Panhellenic peoples!—your Pisa is the tomb of a Phrygian charioteer, and the libations poured out for Pelops, which constitute the Olympian festivities, are appropriated by the Zeus of Pheidias. So it seems that the contests, being held in honour of the dead, were of the nature of mysteries, just as also the oracles were; and both have become public institutions. But the mysteries at Agra and those in Halimus of Attica^d have been confined to Athens; on the other hand, the contests are now a world-

II

Review of
the games

They are
held in
honour of
the dead

Pythian
games

Isthmian
Nemean

Olympian
festivities

Zeus of Pheidias

^c See p. 3, n. e.

^d See Appendix on the Mysteries, p. 382.

CLEMENT OF ALEXANDRIA

CAP. καὶ οἱ φαλλοὶ οἱ Διονύσω ἐπιτελούμενοι, κακῶς
 II ἐπινενεμημένοι τὸν βίον.

Διόνυσος γὰρ κατελθεῖν εἰς "Αἰδου γλιχόμενος
 ἡγνόει τὴν ὁδόν, ὑπισχνεῖται δ' αὐτῷ φράσειν <τις>¹,
 30 P. Πρόσυμνος τοῦνομα, οὐκ | ἀμισθί· ὃ δὲ μισθὸς οὐ
 καλός, ἀλλὰ Διονύσω καλός· καὶ ἀφροδίσιος ἦν ἡ
 χάρις, ὃ μισθὸς ὅν ἥτεῦτο Διόνυσος· βουλομένῳ δὲ
 τῷ θεῷ γέγονεν ἡ αἴτησις, καὶ δὴ ὑπισχνεῖται
 παρέξειν αὐτῷ, εἰ ἀναζεύξοι, ὅρκω πιστωσάμενος
 τὴν ὑπόσχεσιν. μαθὼν ἀπῆρεν· ἐπανῆλθεν αὖθις·
 οὐ καταλαμβάνει τὸν Πρόσυμνον (ἐτεθνήκει γάρ)·
 ἀφοσιούμενος τῷ ἔραστῇ δὲ Διόνυσος ἐπὶ τὸ μνη-
 μεῖον ὄρμῷ καὶ πασχητῷ. κλάδον οὖν συκῆς, ὡς
 ἔτυχεν, ἐκτεμών ἀνδρείου μορίου σκευάζεται τρόπον
 ἐφέζεται τε τῷ κλάδῳ, τὴν ὑπόσχεσιν ἐκτελῶν τῷ
 νεκρῷ. ὑπόμνημα τοῦ πάθους τούτου μυστικὸν
 φαλλοὶ κατὰ πόλεις ἀνίστανται Διονύσῳ· "εἰ μὴ
 γὰρ Διονύσω πομπὴν ἐποιοῦντο καὶ ὑμνεον ἀσμα²
 αἰδοίοισιν, ἀναιδέστατα εἴργαστ' ἄν,³" φησὶν Ἡρά-
 κλειτος, "ωὐτὸς δὲ "Αἰδης καὶ Διόνυσος, ὅτεω
 μαίνονται καὶ ληναῖζουσιν," οὐ διὰ τὴν μέθην τοῦ
 σώματος, ὡς ἐγὼ οἶμαι, τοσοῦτον ὅσον διὰ τὴν
 ἐπονείδιστον τῆς ἀσελγείας ἱεροφαντίαν.

Εἰκότως ἄρα οἱ τοιοῦτες ὑμῶν θεοὶ <δοῦλοι>⁴, δοῦλοι
 παθῶν γεγονότες, ἀλλὰ καὶ πρὸ⁵ τῶν Εἰλώτων

¹ <τις> inserted by Dindorf.

² ἄσματα Heinsius : Stählin. ἄσματα, & Dindorf.

³ εἴργαστ' ἄν Schleiermacher. εἴργασται MSS.

⁴ <δοῦλοι> inserted by Schwartz.

⁵ πρὸ Münzel. πρὸς MSS.

EXHORTATION TO THE GREEKS

wide disgrace, as are also the phalloi consecrated to CHAP.
Dionysus, from the infection of evil which they have II
spread over human life.

This is the origin of these phalloi. Dionysus was anxious to descend into Hades, but did not know the way. Thereupon a certain man, Prosymnus by name, promises to tell him; though not without reward. The reward was not a seemly one, though to Dionysus it was seemly enough. It was a favour of lust, this reward which Dionysus was asked for. The god is willing to grant the request; and so he promises, in the event of his return, to fulfil the wish of Prosymnus, confirming the promise with an oath. Having learnt the way he set out, and came back again. He does not find Prosymnus, for he was dead. In fulfilment of the vow to his lover Dionysus hastens to the tomb and indulges his unnatural lust. Cutting off a branch from a fig-tree which was at hand, he shaped it into the likeness of a phallos, and then made a show of fulfilling his promise to the dead man. As a mystic memorial of this passion phalloi are set up to Dionysus in cities. "For if it were not to Dionysus that they held solemn procession and sang the phallic hymn, they would be acting most shamefully," says Heracleitus; "and Hades is the same as Dionysus, in whose honour they go mad and keep the Lenaean feast,"^a not so much, I think, for the sake of bodily intoxication as for the shameful display of licentiousness.

It would seem natural, therefore, for gods like these of yours to be slaves, since they have become slaves of their passions. What is more, even before is originally a vegetation god, and is thus but another form of Hades or Pluto, the "wealth-giver."

Heracleitus
bears witness to the
shame of
Dionysus'
worship

The gods
have even
been slaves
Examples

CLEMENT OF ALEXANDRIA

CAP. καλουμένων τῶν παρὰ Λακεδαιμονίους δούλειον
II ὑπεισῆλθεν ζυγὸν Ἀπόλλων Ἀδμήτῳ ἐν Φεραῖς,
Ἡρακλῆς ἐν Σάρδεσιν Ὁμφάλῃ, Λάομέδοντι δ' ἔθή-
τευε Ποσειδῶν καὶ Ἀπόλλων, καθάπερ ἀχρεῖος
οἰκέτης, μηδὲ ἐλευθερίας δήπουθεν δυνηθεὶς τυχεῖν
παρὰ τοῦ προτέρου δεσπότου· τότε καὶ τὰ Ἰλίου
τείχη ἀνωκοδομησάτην τῷ Φρυγί. Ὁμηρος δὲ
τὴν Ἀθηνᾶν οὐκ αἰσχύνεται παραφαίνειν λέγων
τῷ Ὁδυσσεῖ “χρύσεον λύχνον ἔχουσαν” ἐν χεροῖν
τὴν δὲ Ἀφροδίτην ἀνέγνωμεν, οἷον ἀκόλαστόν τι
θεραπαινίδιον, παραθεῖναι φέρουσαν τῇ Ἐλένῃ τὸν
δίφρον τοῦ μοιχοῦ κατὰ πρόσωπον, ὅπως αὐτὸν εἰς
συνουσίαν ὑπαγάγηται. Πανύασσις γάρ πρὸς τού-
τοις καὶ ἄλλους παμπόλους ἀνθρώποις λατρεῦσαι
θεοὺς ἴστορεῖ ὥδε πως γράφων.

τλῆ μὲν Δημήτηρ, τλῆ δὲ κλυτὸς Ἀμφιγυήεις,
τλῆ δὲ Ποσειδάων, τλῆ δ' ἀργυρότοξος Ἀπόλλων
ἀνδρὶ παρὰ θητῷ θητευέμεν¹ εἰς ἐνιαυτόν.
τλῆ δὲ καὶ² ὀβριμόθυμος Ἀρης ὑπὸ πατρὸς ἀνάγκης,
καὶ τὰ ἐπὶ τούτοις.

Τούτοις οὖν εἰκότως ἔπειται τοὺς ἔρωτικοὺς ὑμῶν
81 P. καὶ παθητικοὺς τούτους θεοὺς ἀνθρωποπαθεῖς ἐκ
παντὸς εἰσάγειν τρόπου. “καὶ γάρ θην κείνοις
θητὸς χρώσ.” τεκμηριοῦ δὲ Ὅμηρος, μάλα ἀκρι-
βῶς Ἀφροδίτην ἐπὶ τῷ τραύματι παρεισάγων ὁξὺ
καὶ μέγα ιάχουσαν αὐτόν τε τὸν πολεμικώτατον
Ἀρη ὑπὸ τοῦ Διομήδους κατὰ τοῦ κενεῶνος οὐτα-
σμένον διηγούμενος. Πολέμων δὲ καὶ τὴν Ἀθηνᾶν

¹ θητευέμεν Sylburg. θητευσέμεν MSS.

² καὶ inserted by Sylburg.

^a Homer, *Odysssey* xix. 34.

EXHORTATION TO THE GREEKS

the time of the Helots, as they were called, among CHAP.
the Lacedaemonians, Apollo bowed beneath the ^{II} Apollo yoke of slavery to Admetus in Pherae, and Heracles Heracles to Omphale in Sardis. Poseidon and Apollo were Poseidon serfs to Laomedon, Apollo, like a worthless servant, not having been able, I suppose, to obtain the gift of freedom from his former master. It was then that these two gods built the walls of Ilium for their Phrygian lord. Homer is not ashamed to speak of Athena Athena lighting the way for Odysseus, "holding a and Aphrodite golden lamp"^a in her hands. We read of Aphrodite, act as slaves how, like a wanton hussy, she brought the stool for Helen, and placed it in front of her paramour, in order that Helen might entice him to her arms.^b Panyasis, too, relates in addition very many other Panyasis speaks of many other similar cases instances of gods becoming servants to men. He writes in this way :—

Demeter bore the yoke ; Hephaestus too ;
Poseidon ; and Apollo, silver-bowed,
One year endured to serve with mortal man ;
Likewise strong Ares, by his sire constrained,^c

—and so on.

As a natural consequence, these amorous and passionate gods of yours are brought before us as subject to every sort of human emotion. "For truly mortal flesh is theirs."^d Homer gives evidence of this, when in precise terms he introduces Aphrodite uttering a loud and shrill cry over her wound ;^e and when he tells how the arch-warrior himself, Ares, was pierced in the flank by Diomedes.^f Polemon says

^a See *Iliad* iii. 424 and following lines. The paramour was Paris, whose abduction of Helen from Sparta brought about the Trojan war. ^c Panyasis, *Heracleia*, Frag. 16 Kinkel.

^d *Iliad* xxi. 568.

^e *Iliad* v. 343.

^f *Iliad* v. 855 and following lines.

CLEMENT OF ALEXANDRIA

CAP. ὑπὸ Ὁρινύτου τρωθῆναι λέγει· ναὶ μὴν καὶ τὸν
 II Ἀιδωνέα ὑπὸ Ἡρακλέους τοξευθῆναι Ὅμηρος
 λέγει καὶ τὸν Ἡλιον [Αὐγέαν]¹ Πανύασσις ἵστορεῖ.
 ἥδη δὲ καὶ τὴν Ἡραν τὴν ζυγίαν ἵστορεῖ ὑπὸ τοῦ
 αὐτοῦ Ἡρακλέους ὁ αὐτὸς οὗτος Πανύασσις “ἐν
 Πύλῳ ἡμαθόεντι.” Σωσίβιος δὲ καὶ τὸν Ἡρακλέα
 πρὸς τῶν Ἰπποκωνιτιδῶν κατὰ τῆς χειρὸς οὐτα-
 σθῆναι λέγει. εἰ δὲ² τραύματα, καὶ αἴματα· οἱ γάρ
 ἰχῶρες οἱ ποιητικοὶ εἰδεχθέστεροι καὶ τῶν αἵμάτων,
 σῆψις γάρ αἴματος ἰχώρ νοεῖται. ἀνάγκη τοίνυν
 θεραπείας καὶ τροφὰς παρεισάγειν αὐτοῖς, ὃν εἰσιν
 ἐνδεεῖς. διὸ τράπεζαι καὶ μέθαι καὶ γέλωτες καὶ
 συνουσίαι, οὐκ ἄν ἀφροδισίοις χρωμένων ἀνθρω-
 πίνοις³ οὐδὲ παιδοποιουμένων οὐδὲ μὴν ὑπνωσόν-
 των, εἰ ἀθάνατοι καὶ ἀνενδεεῖς καὶ ἀγήρω⁴ ὑπῆρχον.
 μετέλαβεν δὲ καὶ τραπέζης ἀνθρωπίνης παρὰ τοὺς
 Αἰθίοψιν, ἀπανθρώπου δὲ καὶ ἀθέσμου αὐτὸς ὁ
 Ζεὺς παρὰ Λυκάονι τῷ Ἀρκάδι ἔστιώμενος.
 ἀνθρωπείων γοῦν ἐνεφορεῖτο σαρκῶν οὐχ ἔκών.
 ἤγνοει γάρ ὁ θεὸς ὡς ἄρα Λυκάων ὁ Ἀρκὰς ὁ
 ἔστιάτωρ αὐτοῦ τὸν παῖδα κατασφάξας τὸν αὐτοῦ
 (Νύκτιμος ὄνομα αὐτῷ) παραθείνει ὅφον τῷ Διῷ.
 καλός γε ὁ Ζεὺς ὁ μαντικός, ὁ ξένιος, ὁ ἴκεσιος, ὁ

¹ τὸν Ἡλιον [Αὐγέαν] Schwartz. τὸν ἡλεῖον αὐγέαν mss.

² δὲ Mayor. δὴ mss.

³ ἀνθρωπίνοις Reinkens. ἀνθρώποις mss.

⁴ ἀγήρω Potter. ἀγήρως mss.

^a Polemon, Frag. 24 *Frag. hist. Graec.* iii. p. 122.
^b *Iliad* v. 395–397.

^c Panyasis, *Heracleia*, Frag. 6. 20 Kinkel.

^d Sosibius, Frag. 15 *Frag. hist. Graec.* ii. p. 628.

EXHORTATION TO THE GREEKS

that Athena too was wounded by Ornytus^a; yes, and even Hades was struck with an arrow by Heracles,^{II} according to Homer;^b and Panyasis relates the same of Helius. This same Panyasis further relates that Hera, the goddess of marriage, was wounded by the same Heracles, "in sandy Pylos."^c Sosibius says that Heracles himself was struck in the hand by the sons of Hippocoon.^d If there are wounds there is also blood; for the "ichor" of the poets is a more disgusting thing even than blood, the word ichor meaning putrefaction of the blood.^e It is necessary, therefore, to supply the gods with attendance and nourishment, of which they are in need; so they have feasts, carousings, bursts of laughter and acts of sexual intercourse, whereas if they were immortal, and in need of nothing, and untouched by age, they would not partake of the pleasures of human love, nor beget children, nor even go to sleep. Zeus himself shared a human table among the Ethiopians,^f and an inhuman and unlawful table when feasting with Lycaon the Arcadian; at least, he glutted himself with human flesh. Not wilfully, however, for the god was unaware that, as it appears, his host Lycaon the Arcadian set before him, as a dainty dish, his own child, Nyctimus by name, whom he had slaughtered.^g What a fine Zeus he is, the diviner, the protector of guests, the hearer of suppliants, the

The gods
are also
subject to
bodily
needs

Zeus for
example

^a "Ichor" is the blood that flows in the veins of the gods; cp. *Iliad* v. 340. But the word is also used of matter, or corrupt discharges from the body. See references in Liddell and Scott, *s.v.*

^b *Iliad* i. 423–424.

^c See Pausanias viii. 2. 3. The story of Lycaon is discussed in A. B. Cook, *Zeus*, vol. i. pp. 63–81.

CLEMENT OF ALEXANDRIA

CAP. μειλίχιος, ὁ πανομφαῖος, ὁ προστροπαῖος· μᾶλλον
II δὲ <δ>¹ ἄδικος, ὁ ἄθεσμος, ὁ ἄνομος, ὁ ἀνόσιος, ὁ
ἀπάνθρωπος, ὁ βίαιος, ὁ φθορεύς, ὁ μοιχός, ὁ
ἐρωτικός. ἀλλὰ τότε μὲν ἦν, ὅτε τοιοῦτος ἦν, ὅτε
ἄνθρωπος ἦν, νῦν δὲ ἡδη μοι δοκοῦσι καὶ οἱ μῆθοι
νῦν γεγηρακέναι. δράκων ὁ Ζεὺς οὐκέτι, οὐ
κύκνος ἔστιν, οὐκ ἀετός, οὐκ ἄνθρωπος ἐρωτικός.
οὐχ ἵππαται θεός, οὐ παιδεραστεῖ, οὐ φιλεῖ, οὐ
βιάζεται, καίτοι πολλαὶ καὶ καλαὶ καὶ νῦν ἔτι
γυναῖκες καὶ Λήδας εὐπρεπέστεραι καὶ Σεμέλης
ἀκμαιότεραι, μειράκια δὲ ὥραιούτερα καὶ πολιτι-
κώτερα τοῦ Φρυγίου βουκόλου. ποῦ νῦν ἐκεῖνος ὁ
ἀετός; ποῦ δὲ ὁ κύκνος; ποῦ δὲ αὐτὸς | ὁ Ζεύς;
82 P. γεγήρακε μετὰ τοῦ πτεροῦ· οὐ γὰρ δήπου μετανοεῖ
τοῖς ἐρωτικοῖς οὐδὲ παιδεύεται σωφρονεῖν. γυμ-
νοῦται δὲ νῦν ὁ μῆθος· ἀπέθανεν ἡ Λήδα, ἀπέθανεν
ὁ κύκνος, ἀπέθανεν ὁ ἀετός. ζήτει σου τὸν Δία·
μὴ τὸν οὐρανόν, ἀλλὰ τὴν γῆν πολυπραγμόνει. ὁ
Κρής σοι διηγήσεται, παρ' ᾧ καὶ τέθαπται, Καλλί-
μαχος ἐν ὕμνοις

καὶ γὰρ τάφον, ὡς ἄνα, σεΐο
Κρήτες ἐτεκτήναντο.

τέθυηκε γὰρ ὁ Ζεὺς (μὴ δυσφόρει) ὡς Λήδα, ὡς
κύκνος, ὡς ἀετός, ὡς ἄνθρωπος ἐρωτικός, ὡς
δράκων.

¹ <δ> inserted by Sylburg.

^a i.e. Ganymedes; see pp. 69 and 111.

^b Callimachus, *Hymn to Zeus* 8-9. This claim of the Cretans to possess the tomb of Zeus is said to have earned for them their traditional reputation as liars. The two lines of Callimachus, when read in full, distinctly assert this.

EXHORTATION TO THE GREEKS

gracious, the author of all oracles, the avenger of CHAP.
crime ! Rather he ought to be called the unjust,
the unrestrained, the lawless, the unholy, the
inhuman, the violent, the seducer, the adulterer, the
wanton lover. Still, there was life about him in II
those days, when he was all this, when he was a man ;
but by this time even your legends appear to me to
have grown old. Zeus is no longer a snake, nor a
swan, nor an eagle, nor an amorous man. He is not
a god who flies, or corrupts boys, or kisses, or
ravishes ; and yet there are still many beautiful
women left, fairer even than Leda and nearer their
prime than Semele, and lads more blooming and
more refined than the Phrygian herdsman.^a Where
is now that famous eagle ? Where is the swan ?
Where is Zeus himself ? He has grown old, wings
and all. For you may be sure he is not repentant
because of his love affairs, nor is he training himself
to live a sober life. See, the legend is laid bare.
Leda is dead ; the swan is dead ; the eagle is dead.
Search for your Zeus. Scour not heaven, but earth.
Callimachus the Cretan, in whose land he lies buried,
will tell you in his hymns :

for a tomb, O Prince, did the Cretans
Fashion for thee.^b

Yes, Zeus is dead (take it not to heart), like Leda,
like the swan, like the eagle, like the amorous man,
like the snake.

But now
Zeus is dead

They run as follows :

Cretans ever do lie ; for a tomb, O Prince, did they fashion
Even for thee ; but thou art not dead, for thy life is unending.

Cp. Titus i. 12, and, for a discussion on the burial-place of
Zeus, A. B. Cook, *Zeus*, i. 157-163.

CLEMENT OF ALEXANDRIA

CAP. II "Ηδη δὲ καὶ αὐτοὶ φαίνονται οἱ δεισιδαίμονες ἄκοντες μέν, ὅμως δ' οὖν συνιέντες τὴν πλάνην τὴν περὶ τοὺς θεούς·

οὐ γὰρ ἀπὸ δρυός εἰσι παλαιφάτου οὐδ' ἀπὸ πέτρης,

ἀλλ' ἀνδρῶν γένος εἰσί, μικρὸν δὲ ὑστερον καὶ δρῦες ὄντες εὑρεθήσονται καὶ πέτραι. Ἀγαμέμνονα γοῦν τινα Δία ἐν Σπάρτῃ τιμᾶσθαι Στάφυλος ἱστορεῖ. Φανοκλῆς δὲ ἐν "Ἐρωσιν ἡ¹ Καλοῖς Ἀγαμέμνονα τὸν Ἑλλήνων βασιλέα Ἀργύννου νεὼν Ἀφροδίτης ἵστασθαι ἐπ' Ἀργύννῳ τῷ ἐρωμένῳ. Ἀρτεμιν δὲ Ἀρκάδες Ἀπαγχομένην καλουμένην προστρέπονται, ὡς φησι Καλλίμαχος ἐν Αἴτίοις. καὶ Κονδυλῖτις ἐν Μηθύμνῃ ἔτέρα τετίμηται Ἀρτεμις. ἔστι δὲ καὶ Ποδάγρας ἄλλης Ἀρτέμιδος ἐν τῇ Λακωνικῇ ἱερόν, ὡς φησι Σωσίβιος. Πολέμων δὲ Κεχηνότος Ἀπόλλωνος οἶδεν ἄγαλμα, καὶ Ὁψο-
33 P. φάγου | πάλιν Ἀπόλλωνος ἄλλο ἐν "Ηλιδι τιμώ-
μενον. ἐνταῦθα Ἀπομούω Διὺς θύουσιν Ἡλεῖοι.
Ρωμαῖοι δὲ Ἀπομούω Ἡρακλεῖ καὶ Πυρετῷ δὲ

¹ ἡ Leopardus. τοῦ Sylburg. τις MSS.

^a Homer, *Odyssey* xix. 163. The gods were not, according to Clement, primeval beings, but simply men with a human history.

^b Clement seems to allude to his passage about the statues p. 101 and onwards.

^c A local cult of Agamemnon (such as the one which existed at Clazomenae—Pausanias vii. 5. 11) had evidently been combined with the worship of Zeus. See Athenagoras, *Apology* i.

^d Staphylus, Frag. 10 *Frag. hist. Graec.* iv. p. 506.

^e Phanocles, Frag. 5 Bach. Cp. Athenaeus, p. 603.

EXHORTATION TO THE GREEKS

But it is clear that even the daemon-worshippers themselves are coming to understand, though against their will, the error about the gods; for
Not from the ancient oak nor rock do they take their beginning.^a

CHAP.
II
The witness
of Greek
writers
against
their own
gods

No ; they are of the race of men, though very shortly they will be found to be nothing but oaks and rocks.^b There is a Zeus Agamemnon^c honoured at Sparta, according to Staphylus^d; and Phanocles, in his book entitled *Loves, or Fair Youths*, says that Agamemnon the king of the Greeks set up a temple to Aphrodite Argynnis, in honour of Argynnis whom he loved.^e Arcadians worship an Artemis called “the goddess who is hanged,” as Callimachus says in his *Causes*^f; and at Methymna another, an Artemis Condylitis, is honoured.^g There is also another, a “gouty” Artemis, with a shrine in Laconia, as Sosibius says.^h Polemon knows a statue of “yawning” Apollo; and another, too, of Apollo “the epicure,” honoured in Elis.ⁱ These Eleans sacrifice to Zeus “avertor of flies,”^k and the Romans to Heracles of the same title,

['] Artemis seems to have been “hanged” annually at Condylea in Arcadia. See Pausanias viii. 23. 6, where the children are probably imitating some ancient ritual. Full discussion in Frazer, *Adonis, Attis, Osiris*, i. pp. 288–297. See also Callimachus, *Frag.* 3 Schneider.

^o *Condylitis* may mean “striking,” from κονδυλίζειν. But possibly this is another form of “Artemis of Condylea,” called *Artemis Condyleatis* in Pausanias viii. 23. 6.

[^] Sosibius, *Frag.* 14 *Frag. hist. Graec.* ii. p. 628.

[^] Polemon, *Frag.* 71 *Frag. hist. Graec.* iii. p. 135. See Athenaeus, p. 346.

^{*} See Frazer, *Golden Bough*, part 5, vol. ii. p. 282 (3rd ed.).

CLEMENT OF ALEXANDRIA

CAP. καὶ Φόβῳ θύουσιν, οὓς καὶ αὐτοὺς μετὰ τῶν ἀμφὶ^π τὸν Ἡρακλέα ἐγγράφουσιν. ἐώ δὲ Ἀργείους· Ἀφροδίτην Τυμβωρύχον θρησκεύουσιν Ἀργεῖοι καὶ Λάκωνες,¹ καὶ Χελύτιδα δὲ Ἀρτεμιν Σπαρτιᾶται σέβουσιν· ἐπεὶ τὸ βήττειν χελύττειν καλοῦσιν.

Οἵει ποθὲν παρέγγυρα πτα² ταῦτά σοι κομίζεσθαι τὰ ὑψὸν ἡμῶν παρατιθέμενα; οὐδὲ τοὺς σοὺς γνωρίζειν ἔσικας συγγραφεῖς, οὓς ἐγὼ μάρτυρας ἐπὶ τὴν σὴν ἀπιστίαν καλῶ, ἀθέου χλεύης, ὥδε ίλαιοι, τον πάντα ὑμῶν ἀβίωτον ὄντως βίον ἐμπεπληκότας.³ οὐχὶ μέντοι Ζεὺς φαλακρὸς ἐν Ἀργει, τιμωρὸς δὲ ἄλλος ἐν Κύπρῳ τετίμησθον⁴; οὐχὶ δὲ Ἀφροδίτῃ περιβασοῖ⁵ μὲν Ἀργεῖοι, ἑταίρᾳ δὲ Ἀθηναῖοι καὶ καλλιπύγῳ⁶ θύουσιν Συρακούσσιοι, ἦν Νίκανδρος ὁ ποιητὴς “καλλίγλουτόν” που κέκληκεν; Διόνυσον δὲ ἥδη σωπῷ τὸν χοιροφάλαν· Σικυώνιοι τοῦτον προσκυνοῦσιν ἐπὶ τῶν γυναικείων τάξαντες τὸν Διόνυσον μορίων, ἔφορον αἰσχους τὸν ὕβρεως σεβάζοντες ἀρχηγόν. τοιοίδε μὲν αὐτοῖς οἱ θεοί, τοιοίδε καὶ αὐτοί, παιζοντες ἐν θεοῖς, μᾶλλον δὲ ἐμπαίζοντες καὶ ἐνυβρίζοντες σφίσιν αὐτοῖς. καὶ πόσω βελτίους Αἴγυπτοι κωμηδὸν καὶ κατὰ πόλεις τὰ ἄλογα τῶν ζώων ἐκτετιμηκότες ἥπερ Ἑλληνες τοιούτους προσκυνοῦντες θεούς; τὰ μὲν γὰρ εἰ καὶ θηρία, ἄλλ’ οὐ μοιχικά, ἄλλ’ οὐ μάχλα, παρὰ φύσιν δὲ θηρεύει ἥδονήν οὐδὲ ἐν. οἱ δὲ ὅποιοι,

¹ καὶ Λάκωνες placed by Stählin after Ἀργείους (l. 2).

² ποθὲν παρέγγυρα πτα Stählin. πόθεν παραγέγραπται MSS.

³ ἐμπεπληκότας Stählin. ἐμπεπληκότες MSS.

⁴ τετίμησθον Sylburg. τετιμήσθων MSS.

⁵ περιβασοῖ Dindorf. περιβασὶ MSS.

⁶ καλλιπύγῳ Sylburg. καλλιπύργῳ MSS.

^a Nicander, *Frag.* 23 Schneider.

EXHORTATION TO THE GREEKS

as well as to "Fever" and "Fear" which they even CHAP.
enroll among the companions of Heracles. I pass ^{II} by the Argives; Aphrodite the "grave-robber" is worshipped by them, as well as by the Laconians. Furthermore, Spartans venerate Artemis Chelytis or the "coughing" Artemis, since the verb corresponding to Chelytis is their word for "to cough."

Do you think that the examples which I am Further adducing are brought to you from some improper source? Why, it seems as if you do not recognize your own authors, whom I call as witnesses against your unbelief. Alas for you! They have filled your whole life with godless foolery, until life has become truly intolerable. Tell me, is there not a "bald" Zeus honoured in Argos, and another, an "avenger," in Cyprus? Do not Argives sacrifice to Aphrodite *divaricatrix*, Athenians to her as "courtesan," and Syracusans to her "of the beautiful buttocks," whom the poet Nicander^a has somewhere called "of the beautiful rump"? I will be silent about Dionysus *choiropsalas*. The Sicyonians worship this Dionysus as the god who presides over the woman's secret parts; thus they reverence the originator of licentiousness, as overseer of what is shameful. Such, then, is the character of the Greek gods; such, too, are the worshippers, who make a mockery of the divine, or rather, who mock and insult themselves. How much better are Egyptians, when in Even cities and villages they hold in great honour the Egyptian irrational animals, than Greeks who worship such animal gods as these? For though the Egyptian gods are beasts, still they are not adulterous, they are not lewd, and not one of them seeks for pleasure contrary to its own nature. But as for the character of the ^bEven Egyptian animal gods are better than these

CLEMENT OF ALEXANDRIA

CAP. τί καὶ χρὴ λέγειν ἔτι, ἀποχρώντως αὐτῶν διελη-
II λεγμένων;

‘Αλλ’ οὖν γε Αἰγύπτιοι, ὃν νῦν δὴ ἐμνήσθην,
§4 P. κατὰ τὰς θρησκείας | τὰς σφῶν ἐσκεδάνται· σέβουσι
δὲ αὐτῶν Συηνῆται¹ φάγρον τὸν ἰχθύν, μαιῶτην δὲ
(ἄλλος² οὗτος ἰχθύς) οἱ τὴν Ἐλεφαντίνην οἰκοῦντες,
‘Οξυρυγχῖται τὸν φερώνυμον τῆς χώρας αὐτῶν
όμοιός ἰχθύν, ἔτι γε μὴν Ἡρακλεοπολῖται ἴχνεύ-
μονα, Σαΐται δὲ καὶ Θηβαῖοι πρόβατον, Λυκο-
πολῖται δὲ λύκον, Κυνοπολῖται δὲ κύνα, τὸν Ἀπιν
Μεμφῖται, Μενδήσιοι τὸν τράγον. ὑμεῖς δὲ οἱ
πάντ’ ἀμείνους Αἰγυπτίων (όκνῳ δὲ εἰπεῖν χείρους),
οἱ τοὺς Αἰγυπτίους ὁσημέραι γελῶντες οὐ παύεσθε,³
ποιοί⁴ τινες καὶ περὶ τὰ ἄλογα ζῶα; Θεσσαλοὶ μὲν
ὑμῶν τοὺς πελαργοὺς τετιμήκασι διὰ τὴν συνήθειαν,
Θηβαῖοι δὲ τὰς γαλᾶς διὰ τὴν Ἡρακλέους γένεσιν.
τί δὲ πάλιν Θετταλοί; μύρμηκας ἵστοροῦνται
σέβειν, ἐπεὶ τὸν Δία μεμαθήκασιν ὅμοιωθέντα
μύρμηκι τῇ Κλήτορος θυγατρὶ Εὐρυμεδούσῃ μιγῆναι
καὶ Μυρμιδόνα γεννῆσαι. Πολέμων δὲ τοὺς ἀμφὶ⁵
τὴν Τρωάδα κατοικοῦντας ἵστορεῖ τοὺς ἐπιχωρίους
μῦν <σέβειν>,⁵ οὓς σμίνθους καλοῦσιν, ὅτι τὰς νευρὰς

¹ Συηνῆται Ortelius and Canter (in Sylburg). εὐηνῆται MSS.

² ἄλλος Potter. δις ἄλλος MSS.

³ παύεσθε Heinsius. παύσεσθε MSS.

⁴ ποιοὶ Wilamowitz. ὀποῖοι MSS.

⁵ <σέβειν> inserted by Dindorf.

^a The Apis bull was regarded as an incarnation of the god Ptah, or Osiris. Certain peculiar bodily marks distinguished him from other bulls, and when found he was tended with deep veneration in a shrine at Memphis. At his death there was great mourning, and a stately funeral. See Herodotus iii. 27-28. ^b See Herodotus ii. 46.

^c The story is given in Antoninus Liberalis, ch. 29. The

EXHORTATION TO THE GREEKS

Greek gods, what need is there to say more? They have been sufficiently exposed.

CHAP.
II

Egyptians, however, whom I mentioned just now, are divided in the matter of their religious cults. The people of Syene worship the fish *phagrus*; the inhabitants of Elephantine another fish, the *maeotes*; the people of Oxyrhynchus also worship a fish, that which bears the name of their land. Further, the people of Heracleopolis worship the *ichneumon*; of Sais and Thebes, the sheep; of Lycopolis, the wolf; of Cynopolis, the dog; of Memphis, the bull *Apis*^a; of Mendes, the goat.^b But as for you, who are in every way better than Egyptians,—I shrink from calling you worse—you who never let a day pass without laughing at the Egyptians, what is your attitude with regard to the irrational animals? The Thessalians among you give honour to storks by reason of old custom; Thebans to weasels on account of the birth of Heracles.^c What else of Thessalians? They are reported to worship ants, because they have been taught that Zeus, in the likeness of an ant, had intercourse with Eurymedusa the daughter of Cleitor and begat Myrmidon.^d Polemon relates that the dwellers in the Troad worship the local mice (which they call *sminthoi*), because these used to gnaw

But Greeks
also worship
animals;
examples
given

birth of Heracles was retarded by the Fates to please Hera. But Alcmene's companion Galinthias (cp. *gale*, a weasel) told them that the birth was by the will of Zeus, whereupon they ceased opposing it. They punished Galinthias, however, by turning her into a weasel. When Heracles grew up he remembered her good deed and built her a shrine. The Thebans thereafter used to offer her the first sacrifice at the feast of Heracles.

^a The legendary ancestor of the Myrmidons, a Thessalian tribe. The name may be connected with *myrmex*, an ant.

CLEMENT OF ALEXANDRIA

CAP. τῶν πολεμίων διέτρωγον τῶν τόξων· καὶ Σμύνθιον
II Ἀπόλλωνα ἀπὸ τῶν μυῶν ἐκείνων ἐπεφήμισαν.

‘Ηρακλείδης δὲ ἐν Κτίσεσιν ιερῶν περὶ τὴν Ἀκαρνανίαν φησίν, ἔνθα τὸ “Ἀκτίον ἐστιν ἀκρωτήριον καὶ τοῦ Ἀπόλλωνος τοῦ Ἀκτίου τὸ ιερόν, ταῖς μυίαις προθύεσθαι βοῦν. οὐδὲ μὴν Σαμίων ἐκλήσομαι (πρόβατον, ὡς φησιν Εὐφορίων, σέβουσι

85 P. Σάμιοι) οὐδέ γε τῶν τὴν Φοινίκην Σύρων | κατοικούντων, ὧν οἱ μὲν τὰς περιστεράς, οἱ δὲ τοὺς ἵχθυς οὕτω σέβουσι περιττῶς ὡς Ἡλεῖοι τὸν Δία.

Εἶν δή ἐπειδὴ οὐ θεοί, οὓς θρησκεύετε, αὐθὶς ἐπισκέψασθαι μοι δοκεῖ εἰ ὄντως εἴεν δαίμονες, δευτέρᾳ ταύτῃ, ὡς ὑμεῖς φατέ, ἐγκαταλεγόμενοι τάξει. εἰ γὰρ οὖν δαίμονες, λίχνοι τε καὶ μιαροί. ἔστι μὲν ἐφευρεῦν καὶ ἀναφανδὸν οὕτω κατὰ πόλεις δαίμονας ἐπιχωρίους τιμὴν ἐπιδρεπομένους, παρὰ Κιθνίοις Μενέδημον, παρὰ Τηνίοις Καλλισταγόραν, παρὰ Δηλίοις Ἀνιον, παρὰ Λάκωσιν Ἀστράβακον. τιμᾶται δέ τις καὶ Φαληροῦ κατὰ πρύμναν ἥρως· καὶ ἡ Πυθία συνέταξε θύειν Πλαταιεῦσιν Ἀνδροκράτει καὶ Δημοκράτει καὶ Κυκλαίῳ καὶ Λεύκωνι τῶν Μηδικῶν ἀκμαζόντων ἀγώνων. ἔστι καὶ

^a Compare the story in Herodotus ii. 141, where Sennacherib's army, invading Egypt, was rendered useless by the ravages of mice.

^b Polemon, *Frag.* 31 *Frag. hist. Graec.* iii. p. 124.

^c Heracleides Ponticus, *Frag. hist. Graec.* ii. p. 197, note 2. See also Farnell, *Cults of the Greek States*, i. p. 45.

^d Euphorion, *Frag.* 6 *Frag. hist. Graec.* iii. p. 73.

^e The Syrian goddess Derceto was represented with the body of a fish, and her daughter Semiramis took the form of a dove. See Diodorus ii. 4.

^f See Herodotus vi. 69.

EXHORTATION TO THE GREEKS

through their enemies' bowstrings^a; and they named CHAP.
Apollo 'Smintheus' after these mice.^b Heracleides,
^{II.} in his work on *The Founding of Temples in Acarnania*,
says that on the promontory of Actium, where stands
the temple of Apollo of Actium, a preliminary sacrifice
of an ox is made to the flies.^c Nor shall I forget the
Samians, who, as Euphorion says, worship the sheep;^d
no, nor yet the Syrian inhabitants of Phoenicia, some
of whom worship doves, and others fishes,^e as ex-
travagantly as the Eleans worship Zeus.

Very well! since they whom you serve are not gods, I am resolved to make a fresh examination to see whether it is true that they are daemons, and should be enrolled, as you say, in this second rank of divinities. For if they really are daemons, they are greedy and foul ones. We can discover perfectly clear examples of daemons of local origin who glean honour in cities, as Menedemus among the Cythnians, Callistagoras among the Tenians, Anius among the Delians and Astrabacus among the Laconians.^f Honour is paid also at Phalerum to a certain hero "at the stern,"^g and the Pythian prophetess prescribed that the Plataeans should sacrifice to Androcrates, Democrates, Cyclaeus and Leucon when the struggles with the Medes were at their height.^h And the man

Perhaps the Greek gods are secondary deities or daemons

Examples of such daemons or heroes

^a This hero is Androgeos, on account of whose death at Athens the annual tribute of seven youths and seven maidens was imposed by his father Minos upon the Athenians; from which they were delivered by Theseus. A scholiast, commenting on this passage, says that figures of Androgeos were set "at the stern of ships." Phalerum was the ancient port of Attica, whence according to tradition Theseus embarked on his journey to Crete. See Pausanias i. 1. 2-4.

^b See Plutarch, *Aristeides* xi.

CLEMENT OF ALEXANDRIA

CAP. ἄλλους παμπόλλους συνιδεῖν δαίμονας τῷ γε καὶ
II σμικρὸν διαθρεῖν δυναμένω·

τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ
δαίμονες ἀθάνατοι, φύλακες μερόπων ἀνθρώπων.

τίνες εἰσὶν οἱ φύλακες, ὡς Βοιώτιε, μὴ φθονέσσης
λέγειν. ἢ δῆλον ὡς οὗτοι καὶ οἱ τούτων ἐπιτιμότε-
ροι, οἱ μεγάλοι δαίμονες, δὲ Ἀπόλλων, ἢ Ἄρτεμις,
ἢ Λητώ, ἢ Δημήτηρ, ἢ Κόρη, δὲ Πλούτων, δὲ
Ἡρακλῆς, αὐτὸς δὲ Ζεύς. ἀλλ' οὐκ ἀποδρᾶναι
ἡμᾶς φυλάττουσιν, Ἀσκραῖε, μὴ ἀμαρτάνειν δὲ
ἴσως, οἱ ἀμαρτιῶν δῆτα οὐ πεπειραμένοι. ἐνταῦθα
δὴ τὸ παροιμιῶδες ἐπιφθέγξασθαι ἀρμόττει

“πατὴρ ἀνουθέτητα¹ παῖδα νουθετεῖ.”

εἰ δ' ἄρα καὶ εἰσὶ φύλακες οὗτοι, οὐκ εὔνοιᾳ τῇ
πρὸς ἡμᾶς περιπαθεῖς, τῆς δὲ ὑμεδαπῆς ἀπωλείας
ἔχόμενοι, κολάκων δίκην, ἔγχριμπτονται τῷ βίῳ,
δελεαζόμενοι καπνῷ. αὐτοί που ἔξομολογοῦνται οἱ
δαίμονες τὴν γαστριμαργίαν τὴν αὐτῶν,

λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς, |

86 P. λέγοντες. τίνα δ' ἀν φωνὴν ἄλλην, εἰ φωνὴν
λάβοιεν Αἴγυπτίων θεοί, οὐαὶ αἴλουροι καὶ γαλαῖ,
προήσονται ἢ τὴν Ὁμηρικήν τε καὶ ποιητικήν, τῆς
κνίσης τε καὶ ὄφαρτυτικῆς φίλην; τοιούδε μέντοι
παρ' ὑμῖν οἱ τε δαίμονες καὶ οἱ θεοὶ καὶ εἴ τινες

¹ ἀνουθέτητα Wilamowitz. ἀνουθέτητος MSS.

^a Hesiod, *Works and Days* 252–253. Hesiod was a native of Ascrea in Boeotia, which explains the two appellations that follow this quotation.

^b Kock, *Comic. Attic. Frag.* pp. 616–7.

EXHORTATION TO THE GREEKS

who is able to make even a slight investigation can CHAP.
get a view of very many other daemons ; II

For thrice ten thousand dwell on mother earth,
Immortal daemons, guards of mortal men.^a

Witness of
Hesiod

Who are these guardians, thou Boeotian bard ? Do not refuse to tell us. Or is it clear that they are these whom I have just mentioned, and others more honoured than they, namely the great daemons, Apollo, Artemis, Leto, Demeter, the Maiden, Pluto, Daemons, great or small, are Heracles, and Zeus himself ? But it is not to prevent us from running away that they guard us, poet of all one Ascra ! Perhaps it is to prevent us from sinning, seeing that they, to be sure, have had no experience of sins. Here indeed we may fitly utter the proverbial line,

The father warns his child but not himself.^b

Yet if, after all, they really are guardians, they are not moved by feelings of good will towards us ; but, being intent upon your destruction, they beset human life after the manner of flatterers, allured by the sacrificial smoke. In one place the daemons themselves admit this gluttony of theirs, when they say,

They approach man not from love but for the sacrifices

Wine and odorous steam ; for that we receive as our portion.^c

If Egyptian gods, such as cats and weasels, were to be endowed with speech, what other cry are they likely to give forth than this from Homer's poems, proclaiming a love for savoury odours and cookery ? Be that as it may, such is the character of the

Are they any better than Egyptian animal gods ?

^a Homer, *Iliad* iv. 49.

CLEMENT OF ALEXANDRIA

CAP. ήμίθεοι ὥσπερ ήμίονοι κέκληται· οὐδὲ γὰρ οὐδὲ
II οὐνομάτων ὑμῶν πενία πρὸς τὰς τῆς ἀσεβείας
συνθέσεις.

III

Φέρε δὴ οὖν καὶ τοῦτο προσθῶμεν, ὡς ἀπ-
άνθρωποι καὶ μισάνθρωποι δάιμονες εἰν ὑμῶν
οἱ θεοὶ καὶ οὐχὶ μόνον ἐπιχαίροντες τῇ φρενοβλαβείᾳ
τῶν ἀνθρώπων, πρὸς δὲ καὶ ἀνθρωποκτονίας ἀπο-
λαύοντες· νυνὶ μὲν τὰς ἐν σταδίοις ἐνόπλους
φιλονεικίας, νυνὶ δὲ τὰς ἐν πολέμοις ἀναρίθμους
φιλοτιμίας ἀφορμὰς σφίσιν ἡδονῆς ποριζόμενοι,
ὅπως ὅτι μάλιστα ἔχοιεν ἀνθρωπείων ἀνέδην ἐμ-
φορεῖσθαι φόνων· ηδη δὲ κατὰ πόλεις καὶ ἔθνη,
οἵοινεὶ λοιμοὶ ἐπισκήψαντες, σπονδὰς ἀπῆγτησαν
ἀνημέρους. Ἀριστομένης γοῦν ὁ Μεσσήνιος τῷ
Ἰθωμήτῃ Διὺ τριακοσίους ἀπέσφαξεν, τοσαύτας
ὅμοι καὶ τοιαύτας καλλιερεῦν οἰόμενος ἐκατόμβας· ἐν
οἷς καὶ Θεόπομπος ἦν <ό>¹ Λακεδαιμονίων βασιλεύς,
ιερεῖον εὐγενές. Ταῦροι δὲ τὸ ἔθνος, οἱ περὶ τὴν
Ταυρικὴν χερρόνησον κατοικοῦντες, οὓς ἀν τῶν

¹ <ό> inserted from Eusebius, *Praep. Ev.* iv. 16.

" To understand the point of Clement's onslaught against the "daemons" it must be remembered that the best Greek teachers of his age, such as Plutarch and Maximus of Tyre, used the doctrine of "secondary divinities" as a means of preserving their own monotheism without altogether breaking away from the popular mythology. According to them, the one Supreme God worked through many ministers, to whom worship could rightly be offered. Clement attacks

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daemons and gods you worship, and of the demigods CHAP.
too, if you have any called by this name, on the ^{II} analogy of mules, or demi-asses; for you have no poverty—not even of words to form into the compounds needed for your impiety.^a

III

Come then, let us add this, that your gods are in-
human and man-hating daemons, who not only exult over the insanity of men, but go so far as to enjoy human slaughter. They provide for themselves sources of pleasure, at one time in the armed contests of the stadium, at another in the innumerable rivalries of war, in order to secure every possible opportunity of glutting themselves to the full with human blood. Before now, too, they have fallen like plagues on whole cities and nations, and have demanded drink-offerings of a savage character. For instance, Aristomenes the Messenian slaughtered three hundred men to Zeus of Ithome, in the belief that favourable omens are secured by sacrifices of such magnitude and quality. Among the victims was even Theopompos, the Lacedaemonian king, a noble offering. The Taurian race, who dwell along the Taurian peninsula, whenever they capture

The gods
delight in
human
slaughter

In the
contests of
the stadium

In wars

They
demand
human
sacrifices

Examples :
Aristomenes
the
Messenian

Human
sacrifices
among the
Taurians

this position from the moral standpoint; the legends and the animal sacrifices prove that all these divinities, whether called gods, demigods, or anything else, were evil in character; there was no distinction between Zeus and the humblest daemon. A clear and valuable account of the matter will be found in Dill, *Roman Society from Nero, etc.* pp. 422–434.

CLEMENT OF ALEXANDRIA

CAP. ξένων παρ' αὐτοῖς ἔλωσι, τούτων δὴ τῶν κατὰ
 III θάλατταν ἐπταικότων, αὐτίκα μάλα τῇ Ταυρικῇ
 καταθύουσιν Ἀρτέμιδι· ταύτας σου τὰς θυσίας
 Εὐριπίδης ἐπὶ σκηνῆς τραγῳδεῖ. Μόνυμος δ' ἵστο-
 ρεῖ ἐν τῇ τῶν θαυμασίων συναγωγῇ ἐν Πέλλῃ
 τῆς Θετταλίας Ἀχαιὸν ἄνθρωπον Πηλεῖ καὶ
 Χείρωνι καταθύεσθαι· Λυκτίους¹ γὰρ (Κρητῶν δὲ
 ἔθνος εἰσὶν οὗτοι²) Ἀντικλείδης ἐν Νόστοις ἀπο-
 φαίνεται ἄνθρώπους ἀποσφάττειν τῷ Διί, καὶ
 Λεσβίους Διονύσῳ τὴν δόμοίαν προσάγειν θυσίαν
 Δωσίδας λέγει· Φωκαεῖς δέ (οὐδὲ γὰρ αὐτοὺς
 παραπέμψομαι)—τούτους Πυθοκλῆς ἐν τρίτῳ Περὶ
 87 P. δόμονοίας τῇ Ταυροπόλῳ Ἀρτέμιδι ἄνθρωπον ὄλο-
 καυτεῖν³ ἵστορεῖ. Ἐρεχθεὺς δὲ ὁ Ἀττικὸς καὶ
 Μάριος ὁ Ῥωμαῖος τὰς αὐτῶν ἔθυσάτην θυγατέρας·
 ὃν ὁ μὲν τῇ Φερεφάτῃ, ὡς Δημάρατος ἐν πρώτῃ
 Τραγῳδουμένων, ὁ δὲ τοῖς Ἀποτροπαίοις, ὁ
 Μάριος, ὡς Δωρόθεος ἐν τῇ τετάρτῃ Ἰταλικῶν
 ἵστορεῖ.

Φιλάνθρωποί γε ἐκ τούτων καταφαίνονται οἱ
 δαιμονες· πῶς δὲ οὐχ ὅσιοι ἀναλόγως οἱ δεισι-
 δαιμονες; οἱ μὲν σωτῆρες εὐφημούμενοι, οἱ δὲ
 σωτηρίαν αἰτούμενοι παρὰ τῶν ἐπιβούλων σωτη-
 ρίας. καλλιερεῦν γοῦν τοπάζοντες αὐτοῖς σφᾶς

¹ Λυκτίους from Eusebius. λυκίους MSS.

² οὗτοι from Eusebius. οὗτως MSS.

³ ὄλοκαυτεῖν from Eusebius. ὄλοκαεῖν MSS.

^a That is, in his play *Iphigeneia among the Taurians*. See also Herodotus iv. 103. The Taurian peninsula is the modern Crimea.

^b Monimus, Frag. 1 *Frag. hist. Graec.* iv. p. 454.

^c Anticleides, Frag. 9 Müller, *Script. rerum Alex. Mag.* p. 149.

EXHORTATION TO THE GREEKS

strangers in their territory, that is to say, men who CHAP.
have been shipwrecked, sacrifice them on the spot III
to Tauric Artemis. These are your sacrifices which
Euripides represents in tragedy upon the stage.^a
Monimus, in his collection of *Wonderful Events*, relates
that in Pella of Thessaly human sacrifice is offered to also
Peleus and Cheiron, the victim being an Achaean.^b at Pella
Thus too, Anticleides in his *Homecomings*, declares
that the Lyctians, a race of Cretans, slaughter men Human
to Zeus;^c and Dosidas says that Lesbians offer a sacrifices
similar sacrifice to Dionysus.^d As for Phocaeans,— offered by
for I shall not pass them over either—these people are Lyctians,
reported by Pythocles in his third book *On Concord* to Lesbians,
offer a burnt sacrifice of a man to Taurian Artemis.^e Phocaeans
Erechtheus the Athenian and Marius the Roman by
sacrificed their own daughters, the former to Perse- Erechtheus
phone, as Demaratus relates in the first book of his and Marius
Subjects of Tragedy;^f the latter, Marius, to the
“Averters of evil,” as Dorotheus relates in the fourth
book of his *Italian History*.^g

Kindly beings to be sure the daemons are, as So daemon-
these instances plainly show! And how can the worshippers
daemon-worshippers help being holy in a correspond- become as
ing way? The former are hailed as saviours; the cruel as the
latter beg for safety from those who plot to destroy
safety. Certainly while they suppose that they are
daemons

^a Dosidas (or Dosiades), *Frag.* 5 *Frag. hist. Graec.* iv. p. 400.

^b Pythocles, *Frag.* 4 *Frag. hist. Graec.* iv. p. 489.

^c Demaratus, *Frag.* 4 *Frag. hist. Graec.* iv. p. 379.

^d Marius is said to have been warned in a dream to sacrifice his daughter Calpurnia, in order to obtain a victory over the Cimbri by whom he was hard pressed. Plutarch, *Collect. parall.* 20; Dorotheus, *Frag.* 3 Müller, *Script. rerum Alex. Mag.* p. 156.

CLEMENT OF ALEXANDRIA

CAP. αὐτοὺς λελήθασιν ἀποσφάττουτες ἀνθρώπους. οὐ
 III γὰρ οὖν παρὰ τὸν τόπον ἵερεῖον γίνεται ὁ φόνος,
 οὐδὲ εἰ Ἀρτέμιδί τις καὶ Διὸς ἐν ἵερῷ δῆθεν χωρίω
 μᾶλλον ἡ ὄργη καὶ φιλαργυρίᾳ, ἄλλοις ὅμοίοις
 δαίμοσιν, ἐπὶ βωμοῖς ἡ ἐν ὁδοῖς ἀποσφάττοι τὸν
 ἀνθρωπὸν, [ἱερὸν]¹ ἵερεῖον ἐπιφημίσας, ἀλλὰ φόνος
 ἔστι καὶ ἀνδροκτασία ἡ τοιαύτη θυσία. τί δὴ οὖν,
 ὡς σοφώτατοι τῶν ἄλλων ζώων ἀνθρωποι, τὰ μὲν
 θηρία περιφεύγομεν τὰ ἀνήμερα, κανὸν που περι-
 τύχωμεν ἄρκων ἡ λέοντι, ἐκτρεπόμεθα,

ὡς δ’ ὅτε τίς τε δράκοντα ἴδων παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσῃ, ὑπὸ τε τρόμος ἔλλαβε γυναῖ,
 ἄψ τ’ ἀνεχώρησεν.

δαίμονας δὲ ὀλεθρίους καὶ ἀλιτηρίους ἐπιβούλους τε
 καὶ μισανθρώπους καὶ λυμεῶνας ὄντας προαισθό-
 88 P. μενοὶ καὶ συνιέντες οὐκ ἐκτρέπεσθε οὐδὲ ἀποστρέ-
 φεσθε; τί δ’ ἂν καὶ ἀληθεύσαιεν οἱ κακοί, ἡ τίνα
 ἂν ὠφελήσαιεν; αὐτίκα γοῦν ἔχω σοι βελτίονα
 τῶν ὑμεδαπῶν τούτων θεῶν, τῶν δαιμόνων, ἐπι-
 δεῖξαι τὸν ἀνθρωπὸν, τοῦ Ἀπόλλωνος τοῦ μαντικοῦ
 τὸν Κῦρον καὶ τὸν Σόλωνα. φιλόδωρος ὑμῶν
 δὲ Φοῖβος, ἀλλ’ οὐ φιλάνθρωπος. προῦδωκε τὸν
 Κροῖσον τὸν φίλον καὶ τοῦ μισθοῦ ἐκλαθόμενος
 (οὕτω φιλόδοξος ἦν) ἀνήγαγε τὸν Κροῖσον διὰ τοῦ
 Ἀλυος ἐπὶ τὴν πυράν. οὕτω φιλοῦντες οἱ δαίμονες
 ὀδηγοῦσιν εἰς τὸ πῦρ. ἀλλ’, ὡς φιλανθρωπότερε
 καὶ ἀληθέστερε τοῦ Ἀπόλλωνος ἀνθρωπε, τὸν ἐπὶ^{*}
 τῆς πυρᾶς οἴκτειρον δεδεμένον, καὶ σὺ μέν, ὡς

¹ [ἱερὸν] Wilamowitz. [ἱερεῖον] Potter.

* Homer, *Iliad* iii. 33–35.

EXHORTATION TO THE GREEKS

offering acceptable sacrifices to the daemons, they CHAP.
quite forget that they are slaughtering human beings. III

For murder does not become a sacred offering because
of the place in which it is committed, not even if
you solemnly dedicate the man and then slaughter
him in a so-called sacred spot for Artemis or Zeus,
rather than for anger or covetousness, other daemons
of the same sort, or upon altars rather than in roads.
On the contrary, such sacrifice is murder and human
butchery. Why then is it, O men, wisest of all
living creatures, that we fly from savage wild beasts
and turn aside if perchance we meet a bear or a
lion, and

Why not
fly from
daemons
as from
savage
beasts?

As in a mountain glade when the wayfarer spieth a serpent,
Swiftly turning his steps, his weak limbs trembling beneath
him,
Backward he maketh his way ;^a

yet when faced by deadly and accursed daemons,
you do not turn aside nor avoid them, although you
have already perceived and know quite well that
they are plotters and man-haters and destroyers?
What possible truth could evil beings utter, or
whom could they benefit? At any rate, I can at
once prove to you that man is better than these gods
of yours, the daemons; that Cyrus and Solon are
better than Apollo the prophet. Your Phoebus is
a lover of gifts but not of men. He betrayed his
friend Croesus, and, forgetful of the reward he had
received (such was his love of honour), led the king
across the river Halys to his funeral pyre. This is
how the daemons love; they guide men to the fire!
But do thou, O man of kinder heart and truer speech
than Apollo, pity him who lies bound upon the pyre.

Men are
better
than the
daemons,
as the story
of Croesus
shows

CLEMENT OF ALEXANDRIA

CAP. Σόλων, μάντευσαι τὴν ἀλήθειαν, σὺ δέ, ὁ Κῦρε,
 III κέλευσον ἀποσβεσθῆναι τὴν πυράν. σωφρόνησον
 ὕστατον γοῦν, ὁ Κροῖσε, τῷ πάθει μεταμαθών·
 ἀχάριστός ἐστιν ὃν προσκυνεῖς, λαμβάνει τὸν
 μισθὸν καὶ μετὰ τὸ χρυσίον ψεύδεται πάλιν. τέλος
 ἄρα οὐχ ὁ δαίμων, ἀλλὰ ὁ ἄνθρωπός σοι λέγει. οὐ
 λοξὰ μαντεύεται Σόλων· τοῦτον εὑρήσεις¹ ἀληθῆ
 μόνον, ὁ βάρβαρε, τὸν χρησμόν· τοῦτον ἐπὶ τῆς
 πυρᾶς δοκιμάσεις.

Οθεν ἔπεισί μοι θαυμάζειν τίσι ποτὲ φαντασίαις
 ἀπαχθέντες οἱ πρῶτοι πεπλανημένοι δεισιδαιμονίαιν
 ἀνθρώποις κατήγγειλαν, δαίμονας ἀλιτηρίους νομο-
 θεοῦντες σέβειν, εἴτε Φορωνεὺς ἐκεῦνος ἢν εἴτε
 Μέροψ εἴτε ἄλλος τις, οἱ νεῶς καὶ βωμοὺς ἀνέστησαν
 αὐτοῖς, πρὸς δὲ καὶ θυσίας παραστῆσαι πρῶτοι
 μεμύθευνται. καὶ γὰρ δὴ καὶ κατὰ χρόνους
 ὕστερον ἀνέπλατον θεούς, οἰς προσκυνοῦεν. ἀμέλει
 τὸν Ἐρωτα τοῦτον <τὸν>² ἐν τοῖς πρεσβυτάτοις τῶν
 θεῶν εἶναι λεγόμενον ἐτίμα πρότερον οὐδὲ εἰς πρὶν
 ἡ Χάρμον μειράκιόν τι ἐλεῖν καὶ βωμὸν ἰδρύσασθαι
 ἐν Ἀκαδημίᾳ χαριστήριον³ ἐπιτελοῦς γενομένης
 ἐπιθυμίας· καὶ τῆς νόσου τὴν ἀσέλγειαν Ἐρωτα
 κεκλήκασι, θεοποιοῦντες ἀκόλαστον ἐπιθυμίαν.
 39 P. Ἀθηναῖοι δὲ οὐδὲ τὸν Πᾶνα ἥδεσαν δστις ἢν, | πρὶν
 ἡ Φιλιππίδην εἰπεῖν αὐτοῖς.

¹ εὑρήσεις Canter. εν θήσεις MSS.

² <τὸν> inserted by Markland.

³ χαριστήριον Valckenaer; see *Protrepticus* 27 P. (p. 64 above) and 42 P. (p. 106). χαριέστερον MSS.

^a See the whole story in Herodotus i. 30–33 and 85–88.

^b Cp. Pausanias i. 30. 1, Athenaeus xiii. p. 609 D; and, for the antiquity of Eros, Plato, *Symposium* 178 A–C, and Hesiod, *Theogonia* 120, with Paley's note *ad loc.* The ancient

EXHORTATION TO THE GREEKS

Do thou, Solon, utter an oracle of truth. Do thou, CHAP.
Cyrus, bid the flaming pyre be quenched. Come to III
thy senses at the eleventh hour, Croesus, when
suffering has taught thee better. Ungrateful is he
whom thou dost worship. He takes the reward of
gold, and then deceives thee once again. Mark ! it
is not the daemon, but the man who tells thee the issue
of life. Unlike Apollo, Solon utters no double-mean-
ing prophecies. This oracle alone shalt thou find true,
O barbarian. This shalt thou prove upon the pyre.^a

I cannot help wondering, therefore, what delusive fancies could have led astray those who were the first to be themselves deceived, and the first also, by the laws they established for the worship of accursed daemons, to proclaim their superstition to mankind. I mean such men as the well-known Phoroneus, or Merops, or others like them, who set up temples and altars to the daemons, and are also said in legend to have been the first to offer sacrifices. There can be no doubt that in succeeding ages men used to invent gods whom they might worship. This Eros, for instance, who is said to be amongst the oldest of the gods,—why, not a single person honoured him before Charmus carried off a young lad and erected an altar in Academia, as a thank-offering for the satisfaction of his lust ; and this disease of debauchery is what men call Eros, making unbridled lust into a god!^b Nor did Athenians know who even Pan was, before Philippides told them.^c

How were
the first
daemon-
worshippers
led astray ?

In later
ages men
freely in-
vented gods

Eros was probably an earth-deity, or god of fertility, and in reality quite different from the winged child who accompanies Aphrodite and is the personification of human love. See Farnell, *Cults of the Greek States*, ii. pp. 625–6.

^a Herodotus vi. 105.

CLEMENT OF ALEXANDRIA

CAP. Εἰκότως ἄρα ἀρχήν ποθεν ἡ δεισιδαιμονία λαβοῦσα
III κακίας ἀνοήτου γέγονε πηγή· εἴτα δὲ μὴ ἀνα-
 κοπεῖσα, ἀλλ' εἰς ἐπίδοσιν ἐλθοῦσα καὶ πολλὴ δὴ
 ρυεῖσα, δημιουργὸς πολλῶν καθίσταται δαιμόνων,
 ἔκατόμβας θύουσα καὶ πανηγύρεις ἐπιτελοῦσα καὶ
 ἀγάλματα ἀνιστάσα καὶ νεώς ἀνοικοδομοῦσα, τοὺς¹
 δῆ—οὐδὲ γάρ οὐδὲ τούτους σιωπήσομαι, πρὸς δὲ καὶ
 αὐτοὺς ἔξελέγξω—νεώς μὲν εὐφήμιας ὄνομαζομέ-
 νους, τάφους δὲ γενομένους [τουτέστι τοὺς τάφους
 νεώς ἐπικεκλημένους].² ὑμεῖς δὲ ἀλλὰ κἄν νῦν
 δεισιδαιμονίας ἐκλάθεσθε, τοὺς τάφους τιμᾶν
 αἰσχυνόμενοι. ἐν τῷ νεώ τῆς Ἀθηνᾶς ἐν Λαρίσῃ
 ἐν τῇ ἀκροπόλει τάφος ἔστιν Ἀκρισίου, Ἀθήνησιν
 δὲ ἐν ἀκροπόλει Κέκροπος, ὡς φησιν Ἀντίοχος
 ἐν τῷ ἐνάτῳ τῶν Ἰστοριῶν. τί δὲ Ἐριχθόνιος;
 οὐχὶ ἐν τῷ νεώ τῆς Πολιάδος κεκήδενται; Ἰμμά-
 ραδος³ δὲ ὁ Ἐνύμόλπου καὶ Δαείρας οὐχὶ ἐν τῷ
 περιβόλῳ τοῦ Ἐλευσινού τοῦ ὑπὸ τῇ ἀκροπόλει;
 αἱ δὲ Κελεοῦ θυγατέρες οὐχὶ ἐν Ἐλευσῖνι τετάφαται;
 τί σοι καταλέγω τὰς <έξ>⁴ Ὑπερβορέων γυναικας;
 Ὑπερόχη καὶ Λαοδίκη κέκλησθον, ἐν τῷ Ἀρτεμισίῳ
 ἐν Δήλῳ κεκήδενσθον, τὸ δὲ ἐν τῷ Ἀπόλλωνος
 τοῦ Δηλίου ἔστιν ἱερῷ. Λεάνδριος δὲ Κλέοχον⁵ ἐν
 Μιλήτῳ τεθάφθαι ἐν τῷ Διδυμαίῳ φησίν. ἐνταῦθα
 τῆς Λευκοφρύνης τὸ μνημεῖον οὐκ ἄξιον παρελθεῖν
 ἐπομένους Ζήνωνι τῷ Μυνδίῳ, ἥ ἐν τῷ ἱερῷ τῆς
40 P. Ἀρτέμιδος ἐν | Μαγνησίᾳ κεκήδενται, οὐδὲ μὴν

¹ τοὺς Schwartz. οὖς MSS.

² [τουτέστι . . ἐπικεκλημένους] Markland.

³ Ἰμμάραδος from Pausanias i. 5. 2, etc. Ἰμμαρος MSS.

⁴ <έξ> from Eusebius, Praep. Ev. ii. 6.

⁵ Κλέοχον Müller from Arnobius vi. 6 and Apollodorus iii. 1. 2. κλέαρχον MSS.

EXHORTATION TO THE GREEKS

We must not then be surprised that, once daemon-worship had somewhere taken a beginning, it became a fountain of insensate wickedness. Then, not being checked, but ever increasing and flowing in full stream, it establishes itself as creator of a multitude of daemons. It offers great public sacrifices ; it holds solemn festivals ; it sets up statues and builds temples. These temples—for I will not keep silence even about them, but will expose them also—are called by a fair-sounding name, but in reality they are tombs. But I appeal to you, even at this late hour But the temples are really tombs, as examples prove ✓ forget daemon-worship, feeling ashamed to honour tombs. In the temple of Athena in the Acropolis at Larissa there is the tomb of Acrisius ; and in the Acropolis at Athens the tomb of Cecrops, as Antiochus says in his ninth book of *Histories*.^a And what of Erichthonius ? Does not he lie in the temple of Athena Polias ? And does not Immaradus, the son of Eumolpus and Daeira, lie in the enclosure of the Eleusinum which is under the Acropolis ? Are not the daughters of Celeus buried in Eleusis ? Why recount to you the Hyperborean women ? They are called Hyperoche and Laodice, and they lie in the Artemisium at Delos ; this is in the temple precincts of Delian Apollo. Leandrius says that Cleochus is buried in the Didymaeum at Miletus.^b Here, following Zeno of Myndus, we must not omit the sepulchre of Leucophryne, who lies in the temple of Artemis in Magnesia ; nor yet the altar of Apollo

^a Antiochus, *Frag.* 15 *Frag. hist. Graec.* i. p. 184.

^b Leandrius (or Meandrius), *Frag.* 5 *Frag. hist. Graec.* ii. p. 336. The Didymaeum is the temple of Zeus and Apollo at Didyma near Miletus.

CLEMENT OF ALEXANDRIA.

CAP. τὸν ἐν Τελμησσῷ¹ βωμὸν τοῦ Ἀπόλλωνος· μνῆμα
III εἶναι καὶ τοῦτον Τελμησσοῦ² τοῦ μάντεως ἵστοροῦ-
σιν. Πτολεμαῖος δὲ ὁ τοῦ Ἀγησάρχου ἐν τῷ α'
τῶν περὶ τὸν Φιλοπάτορα ἐν Πάφῳ λέγει ἐν τῷ
τῆς Ἀφροδίτης ἱερῷ Κινύραν τε καὶ τοὺς Κινύρου
ἀπογόνους κεκηδεῦσθαι. ἀλλὰ γὰρ ἐπιόντι μοι τοὺς
προσκυνομένους ὑμῖν τάφους

ἔμοὶ μὲν οὐδ’ ὁ πᾶς ἂν ἀρκέσαι³ χρόνος·

ὑμᾶς δὲ εἰ μὴ ὑπεισέρχεται τις αἰσχύνη τῶν
τολμωμένων, νεκροὶ ἄρα τέλεον ὅντες νεκροῖς
[ὅντως]⁴ πεπιστευκότες περιέρχεσθε·

Ἄ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν
ὑμῶν
εἰλύαται κεφαλαί.

IV

Εἰ δ’ ἔτι πρὸς τούτοις φέρων ὑμῖν τὰ ἀγάλ-
ματα αὐτὰ ἐπισκοπεῦν παραθείην, ἐπιόντες ὡς ἀλη-
θῶς λῆρον εύρήσετε τὴν συνήθειαν, “ἔργα χειρῶν
ἀνθρώπων” ἀναίσθητα προστρεπόμενοι.⁵ πάλαι μὲν
οὖν οἱ Σκύθαι τὸν ἀκινάκην, οἱ Ἀραβεῖς τὸν λίθον,
οἱ Πέρσαι τὸν ποταμὸν προσεκύνοντες, καὶ τῶν

¹ Τελμησσῷ Stählin from Arnobius, and one ms. of Eusebius. τελμησσῷ mss.

² Τελμησσοῦ Stählin. τελμησσοῦ mss.

³ ἀρκέσαι from Eusebius. ἀρκέσῃ mss.

⁴ [ὅντως] Heyse.

⁵ προστρεπόμενοι Potter. προτρεπόμενοι mss.

^a Ptolemaeus of Megalopolis, Frag. 1 *Frag. hist. Graec.*
iii. p. 66.

EXHORTATION TO THE GREEKS

at Telmessus, which is reported to be a monument CHAP.
to the prophet Telmessus. Ptolemaeus the son of III
Agesarchus in the first volume of his work *About
Philopator* says that in the temple of Aphrodite at
Paphos both Cinyras and his descendants lie buried.^a
But really, if I were to go through all the tombs
held sacred in your eyes,

The whole of time would not suffice my need.^b

As for you, unless a touch of shame steals over you
for these audacities, then you are going about utterly
dead, like the dead in whom you have put your
trust.

Oh ! most wretched of men, what evil is this that ye suffer ?
Darkness hath shrouded your heads.^c

IV

If, in addition to this, I bring the statues them- The images
selves and place them by your side for inspection, of the gods
you will find on going through them that custom ^d is
truly nonsense, when it leads you to adore senseless
things, “the works of men’s hands.”^e In ancient
times, then, the Scythians used to worship the dagger, The first
the Arabians their sacred stone,^f the Persians their unwrought
river. Other peoples still more ancient erected wood and
stone

^b This verse is not found in Nauck’s collection of Tragic Fragments. The sense may be compared with that of St. John xxi. 25.

^c Homer, *Odyssey* xx. 351–352.

^d Custom, i.e. inherited traditions about the gods and their worship, was pleaded by adherents of the old religions as a defence against Christian attack ; see p. 197.

^e Psalm cxv. 4.

^f i.e. the Kaaba at Mecca.

CLEMENT OF ALEXANDRIA

CAP. ἄλλων ἀνθρώπων οἱ ἔτι παλαιότεροι ξύλα ἰδρύοντες
 IV το περιφανῆ καὶ κίνας ἵστων ἐκ λίθων· ἀ δὴ
 καὶ ξόανα προσηγορεύετο διὰ τὸ ἀπεξέσθαι τῆς
 ὅλης. ἀμέλει ἐν Ἰκάρῳ τῆς Ἀρτέμιδος τὸ ἄγαλμα
 ξύλου ἦν οὐκ εἰργασμένον, καὶ τῆς Κιθαιρωνίας
 Ἡρας ἐν Θεοπείᾳ πρέμνον ἐκκεκομμένον· καὶ τὸ
 τῆς Σαμίας Ἡρας, ὡς φησιν Ἀέθλιος, πρότερον
 μὲν ἦν σανίς, υστερον δὲ ἐπὶ Προκλέους ἄρχοντος
 41 P. ἀνδριαντοειδὲς ἐγένετο. ἐπεὶ δὲ ἀνθρώποις | ἀπεικονίζεσθαι τὰ ξόανα ἤρξατο, βρέτη τὴν ἐκ
 βροτῶν ἐπωνυμίαν ἐκαρπώσατο. ἐν Ῥώμῃ δὲ τὸ
 παλαιὸν δόρυ φησὶ γεγονέναι τοῦ Ἀρεως τὸ
 ξόανον Οὐάρρων ὁ συγγραφεύς, οὐδέπω τῶν τεχνιτῶν
 ἐπὶ τὴν εὐπρόσωπον ταύτην κακοτεχνίαν
 ὡρμηκότων. ἐπειδὴ δὲ ἥνθησεν ἡ τέχνη, ηὔξησεν
 ἡ πλάνη.

‘Ως μὲν οὖν τὸν λίθους καὶ τὰ ξύλα καὶ συνελόντι
 φάναι τὴν ὅλην ἀγάλματα ἀνδρείκελα ἐποιήσαντο,
 οἷς ἐπιμορφάζετε εὐσέβειαν συκοφαντοῦντες τὴν
 ἀλήθειαν, ἥδη μὲν αὐτόθεν δῆλον· οὐ μὴν ἀλλὰ
 καὶ ἀποδείξεως ποσῆς ἐπιδεομένου τοῦ τόπου οὐ
 παραιτητέον. τὸν μὲν οὖν Ὁλυμπίασι Δία καὶ
 τὴν Ἀθήνησι Πολιάδα ἐκ χρυσοῦ καὶ ἐλέφαντος
 κατασκευάσαι Φειδίαν παντὶ που σαφές· τὸ δὲ ἐν
 Σάμῳ τῆς Ἡρας ξόανον Σμίλιδι τῷ¹ Εὐκλείδου
 πεποιήσθαι Ὁλύμπιχος ἐν Σαμιακοῖς ἴστορεῖ. μὴ
 οὖν ἀμφιβάλλετε, εἰ τῶν Σεμνῶν Ἀθήνησι καλουμέ-

¹ Σμίλιδι τῷ Cobet. σμιλῆ τῇ MSS.

^a Aëthlius of Samos, Fr. 1 *Frag. hist. Graec.* iv. p. 287.

^b Varro, *Ant. rer. div.* xvi. Fr. 34 Agahd (*Jahrb. class. Phil.*, 1898, Suppl. Bd. p. 210), and cp. S. Augustine, *Civ. Dei* iv. 31.

^c Olympichus, Fr. 1 *Frag. hist. Graec.* iv. p. 466.

EXHORTATION TO THE GREEKS

conspicuous wooden poles and set up pillars of CHAP.
stones, to which they gave the name *xoana*, meaning IV
scraped objects, because the rough surface of the material had been scraped off. Certainly the statue of Artemis in Icarus was a piece of unwrought timber, and that of Cithaeronian Hera in Thespiae was a felled tree-trunk. The statue of Samian Hera, as Aëthlius says, was at first a wooden beam, but afterwards, when Procles was ruler, it was made into human form.^a When these rude images began to be shaped to the likeness of men, they acquired the additional name *bretē*, from *brotoi* meaning mortals. In Rome, of old time, according to Varro the prose-writer, the object that represented Ares was a spear,^b since craftsmen had not yet entered upon the fair-seeming but mischievous art of sculpture. But the moment art flourished, error increased.

It is now, therefore, self-evident that out of stones and blocks of wood, and, in one word, out of matter, men fashioned statues resembling the human form, to which you offer a semblance of piety, calumniating the truth. Still, since the point calls for a certain amount of argument, we must not decline to furnish it. Now everyone, I suppose, will admit that the statues of Zeus at Olympia and Athena Polias at Athens were wrought of gold and ivory by Pheidias; and Olympichus in his *Samian History* relates that the image of Hera in Samos was made by Smilis the son of Eucleides.^c Do not doubt, then, that of the goddesses at Athens called "venerable"^d two were

^a These are the same as the Erinyes, goddesses of vengeance, mentioned on p. 53. They were called Eumenides, the kindly ones, and at Athens Semnai, the venerable ones, these titles being euphemistic substitutes for their real and dreaded name.

Afterwards
made into
human form

Proof by
examples ✓
that all
images of
gods are the
work of men

CLEMENT OF ALEXANDRIA

CAP. νων θεῶν τὰς μὲν δύο Σκόπας ἐποίησεν ἐκ τοῦ καλου-
 IV μένου λυχνέως λίθου, Κάλως δὲ τὴν μέσην αὐτὰν·
 ἵστοροῦντα ἔχω σοι¹ Πολέμωνα δεικνύναι ἐν τῇ
 τετάρτῃ τῶν πρὸς Τίμαιον· μηδ' εἰ² τὰ ἐν Πατάροις
 τῆς Λυκίας ἀγάλματα Διὸς καὶ Ἀπόλλωνος Φειδίας
 πάλιν ἐκεῖνος³ [τὰ ἀγάλματα]⁴ καθάπερ τοὺς λέον-
 τας τοὺς σὺν αὐτοῖς ἀνακειμένους εἴργασται· εἰ δέ,
 ὡς φασί τινες, Βρυαξίος ἡ⁵ τέχνη, οὐδὲ διαφέρομαι·
 ἔχεις καὶ τοῦτον ἀγαλματουργόν· διπότερον αὐτοῦν
 βιούλει ἐπίγραφε· καὶ μὴν Τελεσίου τοῦ Ἀθηναίου,
 ὡς φησι Φιλόχορος, ἔργον εἰσὶν ἀγάλματα ἐννεα-
 πήχη Ποσειδῶνος καὶ Ἀμφιτρίτης ἐν Τήνῳ προσ-
 κυνούμενα. Δημήτριος γὰρ ἐν δευτέρῳ τῶν Ἀρ-
 γολικῶν τοῦ ἐν Τίρυνθι τῆς Ἡρας ἔσοντον καὶ τὴν
 ὑλην ὅγχην καὶ τὸν ποιητὴν Ἀργον ἀναγράφει.
 πολλοὶ δὲ ἄν τάχα που θαυμάσειαν, εἰ μάθοιεν τὸ
 42 P. Παλλάδιον τὸ διοπετὲς καλούμενον, | δὲ Διομήδης
 καὶ Ὁδυσσεὺς ἵστοροῦνται μὲν ὑφελέσθαι ἀπὸ
 Ἰλίου, παρακαταθέσθαι δὲ Δημοφῶντι, ἐκ τῶν
 Πέλοπος ὁστῶν κατεσκευάσθαι, καθάπερ τὸν
 Ὁλύμπιον ἐξ ἄλλων ὁστῶν Ἰνδικοῦ θηρίου. καὶ
 δὴ τὸν ἵστοροῦντα Διονύσιον ἐν τῷ πέμπτῳ μέρει
 τοῦ Κύκλου παρίστημι. Ἀπελλᾶς δὲ ἐν τοῖς

¹ τὴν μέσην . . . σοι Jahn. ἡν μέσην αὐτὰν ἵστοροῦνται
 ἔχουσαι MSS.

² μηδὲ εἰ Münzel. μηδὲ MSS.

³ ἐκεῖνος Wilamowitz. ἐκεῖνα MSS.

⁴ [τὰ ἀγάλματα] Stählin. [πάλιν . . . ἀγάλματα] Heyse.

⁵ ἡ Wilamowitz. ἡν MSS.

^a *Lychneus* is mentioned by Athenaeus (205 f) as a stone from which images were made. It is probably the same as *lychnites*, which according to Pliny (*Nat. Hist.* xxxvi. 14) was a name given to Parian marble, because it

EXHORTATION TO THE GREEKS

made by Scopas out of the stone called *lychneus*,^a CHAP.
and the middle one by Calos; I can point out to you
the account given by Polemon in the fourth volume
of his work *Against Timaeus*.^b Neither doubt that
the statues of Zeus and Apollo in Lycian Patara
were also wrought by the great Pheidias, just as
were the lions that are dedicated along with them.
But if, as some say, the art is that of Bryaxis, I do
not contradict. He also is one of your sculptors;
put down which of the two you like. Further,
the nine-cubit statues of Poseidon and Amphitrite
worshipped in Tenos are the work of the Athenian
Telesius, as Philochorus tells us.^c Demetrius in his
second book of *Argolic History*, speaking of the image
of Hera in Tiryns, records its material, pear-tree
wood, as well as its maker, Argus.^d Many would
perhaps be astonished to learn that the image of Pallas
called "heaven-sent" (because it fell from heaven),^e
which Diomedes and Odysseus are related to have
stolen away from Troy, and to have entrusted to the
keeping of Demophon, is made out of the bones of
Pelops, just as the Olympian Zeus is also made out of
bones,—those of an Indian beast.^f I give you, too,
my authority for this, namely Dionysius, who relates
the story in the fifth section of his *Cycle*.^g Apellas
was quarried in underground pits by lamplight (*lychnos*=
lamp).

^a Polemon, Fr. 41 *Frag. hist. Graec.* iii. p. 127.

^c Philochorus, Fr. 185 *Frag. hist. Graec.* i. pp. 414–15.

^d Demetrius of Troezen, Fr. 5 Diels (*Frag. hist. Graec.*
iv. p. 383).

^e Compare this with the image of Artemis at Ephesus,
mentioned in Acts xix. 35, which is also called *diopetes*, or
"fallen from heaven" (R.V. margin).

^f i.e. the tusks of an elephant.

^g Dionysius, Fr. 5 *Frag. hist. Graec.* ii. pp. 9–10.

CLEMENT OF ALEXANDRIA

CAP. Δελφικοῖς δύο φησὶ γεγονέναι τὰ Παλλάδια, ἅμφω
 IV δ' ὑπ' ἀνθρώπων δεδημιουργῆσθαι. ἀλλ' ὅπως
 μηδεὶς ὑπολάβῃ καὶ ταῦτα με ἄγνοίᾳ παρεικέναι,¹
 παραθήσομαι τοῦ Μορύχου Διονύσου τὸ ἄγαλμα
 'Αθήνησι γεγονέναι μὲν ἐκ τοῦ φελλάτα καλουμένου
 λίθου, ἔργον δὲ εἶναι Σίκωνος τοῦ Εύπαλάμου, ὡς
 φησι Πολέμων ἐν τινὶ ἐπιστολῇ. ἐγενέσθη² δὲ καὶ
 ἄλλω τινὲ δύνα Κρητικὸ οἴμαι ἀνδριαντοποιῶ
 (Σκύλλις³ καὶ Δίποιος ὡνομαζέσθη). τούτῳ δὲ
 τὰ ἐν "Ἄργει τοῦ Διοσκούρου ἀγάλματα κατ-
 εσκευασάτην καὶ τὸν ἐν Τίρυνθι Ἡρακλέους ἀν-
 δριάντα καὶ τὸ τῆς Μουνυχίας Ἀρτέμιδος ξόανον
 ἐν Σικυῶνι.

Καὶ τί περὶ ταῦτα διατρίβω, ἐξὸν αὐτὸν τὸν
 μεγαλοδάιμονα ὑμῖν ἐπιδεῖξαι ὅστις ἦν, ὃν δὴ
 κατ' ἔξοχὴν πρὸς πάντων σεβασμοῦ κατηξιωμένον
 ἀκούομεν, τοῦτον <δν>⁴ ἀχειροποίητον εἰπεῖν τε-
 τολμήκασιν, τὸν Αἰγύπτιον Σάραπιν; οἱ μὲν γὰρ
 αὐτὸν ἴστοροῦσιν χαριστήριον ὑπὸ Σινωπέων Πτο-
 λεμαίω τῷ Φιλαδέλφῳ τῷ Αἰγυπτίων πεμφθῆναι
 βασιλεῖ, ὃς λιμῷ τρυχομένους αὐτοὺς ἀπ' Αἰγύπτου
 μεταπεμψαμένους⁵ σῆτον [ὁ Πτολεμαῖος]⁶ ἀνεκτή-
 σατο, εἶναι δὲ τὸ ξόανον τοῦτο ἄγαλμα Πλούτωνος.
 ὃ δὲ⁷ δεξάμενος τὸν ἀνδριάντα καθίδρυσεν ἐπὶ τῆς

¹ παρεικέναι Sylburg. παρηκέναι MSS.

² ἐγενέσθην Sylburg. γενέσθην MSS.

³ Σκύλλις Sylburg (from Pausanias ii. 15. 1, etc.). ἐκύλης
MSS.

⁴ <δν> inserted by Markland.

⁵ μεταπεμψαμένους Sylburg. μεταπεμψάμενος MSS.

⁶ [ὁ Πτολεμαῖος] Arcerius.

⁷ ὃ δὲ Heyse. δι MSS.

EXHORTATION TO THE GREEKS

in his *Delphic History* says that there are two such CHAP.
images of Pallas, and that both are of human work- IV
manship.^a I will also mention the statue of Mory-
chian Dionysus at Athens,—in order that no one
may suppose me to have omitted these facts through
ignorance,—that it is made out of the stone called
phellatas,^b and is the work of Sicon the son of
Eupalamus, as Polemon says in a certain letter.^c
There were also two other sculptors, Cretans I believe,
whose names were Scyllis and Dipoenus. This pair
made the statues of the Twin Brothers at Argos,
the figure of Heracles at Tiryns and the image of
Munychian Artemis at Sicyon.^d

But why do I linger over these, when I can show you the origin of the arch-daemon himself, the one who, we are told, is pre-eminently worthy of veneration by all men, whom they have dared to say is made without hands, the Egyptian Sarapis?^e Some relate that he was sent by the people of Sinope as a thank-offering to Ptolemy Philadelphus king of Egypt,^f who had earned their gratitude at a time when they were worn out with hunger and had sent for corn from Egypt; and that this image was a statue of Pluto. On receiving the figure, the king

Even the
great
Sarapis
is man's
work

Three
versions of
its origin

^a Apellas, Fr. 1 *Frag. hist. Graec.* iv. p. 307.

^b The scholiast describes this as a rough stone quarried from Phelleus, a rocky district of Attica; cp. Aristoph. *Clouds* 71.

^c Polemon, Fr. 73 *Frag. hist. Graec.* iii. p. 136.

^d For Scyllis and Dipoenus see Pausanias ii. 22. 5, etc.

^e An account of Sarapis-worship, showing its wide diffusion at this time, will be found in Dill, *Roman Society from Nero*, etc. pp. 560–584.

^f A different version of this story is to be found in Plutarch, *Isis and Osiris* ch. xxviii.

CLEMENT OF ALEXANDRIA

CAP. ἄκρας, ἦν νῦν 'Ρακῶτιν καλούσιν, ἐνθα καὶ τὸ
 IV ἱερὸν τετίμηται τοῦ Σαράπιδος, γειτνιὰ δὲ τοῖς
 τόποις¹ τὸ χωρίον. Βλιστίχην² δὲ τὴν παλλακίδα
 τελευτήσασαν ἐν Κανώβῳ μεταγαγὼν ὁ Πτολεμαῖος
 ἔθαψεν ὑπὸ τὸν προδεδηλωμένον σηκόν. ἄλλοι δὲ
 φασι Ποντικὸν εἶναι βρέτας τὸν Σάραπιν, μετῆχθαι
 δὲ εἰς Ἀλεξάνδρειαν μετὰ τιμῆς πανηγυρικῆς.
 Ἰσιδωρος μόνος παρὰ Σελευκέων τῶν πρὸς Ἀντιο-
 χείᾳ³ τὸ ἄγαλμα μεταχθῆναι λέγει, ἐν σιτοδείᾳ
 καὶ αὐτῶν γενομένων καὶ ὑπὸ Πτολεμαίου διατρα-

43 P. φέντων. ἀλλ' ὅ γε Ἀθηνόδωρος | ὁ τοῦ Σάνδωνος
 ἀρχαῖζειν τὸν Σάραπιν βουληθεὶς οὐκ οἴδ' ὅπως⁴
 περιέπεσεν, ἐλέγξας αὐτὸν ἄγαλμα εἶναι γενητόν·
 Σέσωστρίν φησι τὸν Αἴγυπτιον βασιλέα, τὰ πλεῖστα
 τῶν παρ' "Ἐλλησι παραστησάμενον ἐθνῶν, ἐπανελ-
 θόντα εἰς Αἴγυπτον ἐπαγαγέσθαι τεχνίτας ἰκανούς·
 τὸν οὖν "Οσιριν τὸν προπάτορα τὸν αὐτοῦ δαι-
 δαλθῆναι ἐκέλευσεν αὐτὸς⁵ πολυτελῶς, κατασκευάζει
 δὲ αὐτὸν Βρύαξις ὁ δημιουργός, οὐχ ὁ Ἀθηναῖος,
 ἄλλος δὲ τις ὁμώνυμος ἐκείνω τῷ Βρυάξιδι· ὃς
 ὅλη κατακέχρηται εἰς δημιουργίαν μικτῇ καὶ
 ποικίλῃ. ρίνημα γάρ χρυσοῦ ἦν αὐτῷ καὶ ἀργύρου
 χαλκοῦ τε καὶ σιδήρου καὶ μολίβδου, πρὸς δὲ καὶ
 κασσιτέρου, λίθων δὲ Αἴγυπτίων ἐνέδει οὐδὲ εἰς,
 σαπφείρου καὶ αἱματίτου θραύσματα σμαράγδου τε,
 ἀλλὰ καὶ τοπαζίου. λεάνας οὖν τὰ πάντα καὶ
 ἀναμίξας ἔχρωσε κυάνω, οὐδὲ δὴ χάριν μελάντερον

¹ τάφοις Mayor. (The map of ancient Alexandria shows the Serapeum to be adjacent to Necropolis.) But τόπος = τάφος in Euripides, *Heracleidae* 1041.

² Βλιστίχην Dindorf. βλιστιχιν MSS.

³ Ἀντιοχείᾳ Cobet. ἀντιοχειαν MSS.

⁴ δτω Schwartz : Stählin.

EXHORTATION TO THE GREEKS

set it up upon the promontory which they now call CHAP.
Rhacotis, where stands the honoured temple of ^{IV} Sarapis ; and the spot is close to the burial-places. And they say that Ptolemy had his mistress Blistiche, who had died in Canobus, brought here and buried under the before mentioned shrine. Others say that Sarapis was an image from Pontus, and that it was conveyed to Alexandria with the honour of a solemn festival. Isidorus alone states that the statue was brought from the people of Seleucia near to Antioch, when they too had been suffering from dearth of corn and had been sustained by Ptolemy. But Athenodorus^a the son of Sandon, while intending to establish the antiquity of Sarapis, stumbled in some unaccountable way, for he has proved him to be a statue made by man. He says that Sesostris the Egyptian king, having subdued most of the nations of Greece, brought back on his return to Egypt a number of skilful craftsmen. He gave personal orders, therefore, that a statue of Osiris his own ancestor should be elaborately wrought at great expense ; and the statue was made by the artist Bryaxis,—not the famous Athenian, but another of the same name,—who has used a mixture of various materials in its construction. He had filings of gold, silver, bronze, iron, lead, and even tin ; and not a single Egyptian stone was lacking, there being pieces of sapphire, hematite, emerald, and topaz also. Having reduced them all to powder and mixed them, he stained the mixture dark blue (on account of which the colour of the statue is nearly black), and, mingling

^a Athenodorus, Fr. 4 *Frag. hist. Graec.* iii. pp. 487–88.

^b *αὐτοῖς* Wilamowitz : Stählin.

CLEMENT OF ALEXANDRIA

CAP. IV. τὸ χρᾶμα τοῦ ἀγάλματος, καὶ τῷ ἐκ τῆς Ὁσίριδος φυράσας τὰ πάντα διέπλασεν τὸν Σάραπιν· οὐ καὶ τοῦνομα αἰνίττεται τὴν κοινωνίαν τῆς κηδείας καὶ τὴν ἐκ τῆς ταφῆς δημιουργίαν, σύνθετον ἀπό τε Ὁσίριδος καὶ Ἀπιος γενόμενον Ὁσίραπις.

Καινὸν δὲ ἄλλον ἐν Αἰγύπτῳ, ὀλίγου δεῦν καὶ παρ' Ἐλλησι, σεβασμίως τεθείακεν θεὸν ὁ βασιλεὺς ὁ Ἀρμαίων τὸν ἔρωμενον ὥραιότατον¹ σφόδρα γενόμενον. Ἀντίνοον [δν]² ἀνιέρωσεν οὕτως ὡς Γανυμήδην ὁ Ζεύς· οὐ γάρ κωλύεται ράδιως ἐπιθυμίᾳ φόβον οὐκ ἔχουσα· καὶ νύκτας ἱερὰς τὰς Ἀντινόου προσκυνοῦσιν ἄνθρωποι νῦν, ἃς αἰσχρὰς ἡπίστατο ὁ συναγυρπυνήσας ἐραστής. τί μοι θεὸν καταλέγεις τὸν πορνείᾳ τετψημένον; τί δὲ καὶ ὡς υἱὸν θρηνεῖσθαι προσέταξας; τί δὲ καὶ τὸ κάλλος αὐτοῦ διηγῇ; αἰσχρόν ἐστι τὸ κάλλος ὅπερι μεμαραμένον. μὴ τυραννήσης, ἄνθρωπε, τοῦ κάλλους μηδὲ ἐνυβρίσης ἀνθοῦντι τῷ νέῳ· τήρησον αὐτὸς καθαρόν, ἵνα γὰρ καλόν. βασιλεὺς τοῦ κάλλους γενοῦν, μὴ τύραννος· ἐλεύθερον³ μεινάτω· τότε σου γνωρίσω τὸ κάλλος, ὅτε⁴ καθαρὰν τετήρηκας τὴν εἰκόνα· τότε προσκυνήσω τὸ κάλλος, ὅτε⁵ ἀληθινὸν ἀρχέτυπόν ἐστι | τῶν καλῶν. ἦδη δὲ τάφος ἐστὶ τοῦ ἔρωμένου, νεώς ἐστιν Ἀντινόου καὶ πόλις· καθάπερ

¹ ὥραιότατον from Eusebius, *Praep. Ev.* ii. 6. ὥραιον τῶν MSS.

² [δν] Eusebius.

³ ἐλεύθερον Wilamowitz. ἐλεύθερος MSS.

⁴ ὅτε Wilamowitz. ὅτι MSS.

⁵ ὅτε Stählin. τὸ MSS. δ before ἀρχέτυπον in M; above the line in P.

EXHORTATION TO THE GREEKS

the whole with the pigment left over from the funeral CHAP.
rites of Osiris and Apis,^a he moulded Sarapis ; whose IV
very name implies this connexion with the funeral
rites, and the construction out of material for burial,
Osirapis being a compound formed from Osiris and
Apis.

Another fresh divinity was created in Egypt,—
and very nearly among Greeks too,—when the Roman king ^b solemnly elevated to the rank of god his favourite whose beauty was unequalled. He consecrated Antinous in the same way that Zeus consecrated Ganymedes. For lust is not easily restrained, when it has no fear; and to-day men observe the sacred nights of Antinous, which were really shameful, as the lover who kept them with him well knew. Why, I ask, do you reckon as a god one who is honoured by fornication? Why did you order that he should be mourned for as a son? Why, too, do you tell the story of his beauty? Beauty is a shameful thing when it has been blighted by outrage. Be not a tyrant, O man, over beauty, neither outrage him who is in the flower of his youth. Guard it in purity, that it may remain beautiful. Become a king over beauty, not a tyrant. Let it remain free. When you have kept its image pure, then I will acknowledge your beauty. Then I will worship beauty, when it is the true archetype of things beautiful. But now we have a tomb of the boy who was loved, a temple and a city of Antinous : and it

Another example of god-making:
Hadrian deifies Antinous

The tomb of Antinous has become a temple

^a For the burial of the Apis bull see p. 84, n. a, and A. B. Cook, *Zeus*, i. pp. 434—5.

^b i.e. Hadrian. When Antinous was drowned in the Nile, Hadrian gave way to extraordinary grief. He ordered him to be enrolled among the gods, and built Antinoopolis in his memory. See Pausanias viii. 9. 7—8.

CLEMENT OF ALEXANDRIA

CAP. δέ, οἶμαι, οἵ ναοί, οὕτω δὲ καὶ οἱ τάφοι θαυμάζονται,
^{IV} πυραμίδες καὶ μαυσώλεια καὶ λαβύρινθοι, ἄλλοι
ναοὶ τῶν νεκρῶν, ὡς ἐκεῦνοι τάφοι τῶν θεῶν.
διδάσκαλον δὲ ὑμῖν παραθήσομαι τὴν προφῆτιν
Σίβυλλαν

οὐ ψευδοῦς Φοίβου χρησμηγόρου, ὃν τε μάταιοι
ἀνθρωποι θεὸν εἴπον, ἐπεψεύσαντο δὲ μάντιν,
ἄλλὰ θεοῦ μεγάλοιο, τὸν οὐ χέρες ἔπλασαν ἀνδρῶν
εἰδώλοις ἀλάλοισι λιθοξέστοισιν ὅμοιον.

αὗτη μέντοι ἐρείπια τοὺς νεώς προσαγορεύει, τὸν
μὲν τῆς Ἐφεσίας Ἀρτέμιδος “χάσμασι καὶ σει-
σμοῖς” καταποθήσεσθαι προμηνύουσα οὕτως,

ὕπτια δ’ οἰμῷξει “Ἐφεσος κλαίουσα παρ’ ὅχθαις
καὶ νηὸν ζητοῦσα τὸν οὐκέτι ναιετάοντα·

τὸν δὲ Ἰσιδος καὶ Σαράπιδος ἐν Αἰγύπτῳ κατ-
ενεχθήσεσθαι φησι καὶ ἐμπρησθήσεσθαι·

“Ισι, θεὰ τριτάλαινα, μένεις ἐπὶ χεύμασι¹ Νείλου
μούνη, μαινὰς ἀναυδος ἐπὶ ψαμάθοις Ἀχέροντος,
εἴτα ὑποβᾶσα·

καὶ σύ, Σάραπι λίθους ἀργοὺς ἐπικείμενε πολλούς,
κεῖσαι πτῶμα μέγιστον ἐν Αἰγύπτῳ τριταλαίνη.

σὺ δὲ ἄλλ’ εἰ μὴ προφήτιδος ἐπακούεις, τοῦ γε σοῦ
ἄκουσον φιλοσόφου, τοῦ Ἐφεσίου Ἡρακλείτου,
τὴν ἀναισθησίαν ὀνειδίζοντος τοῖς ἀγάλμασι· “καὶ
τοῖς ἀγάλμασι τουτέοισιν εὔχονται, ὁκοῖον εἴ τις

¹ χεύμασι Sibylline Oracles. χεύματα Stählin : mss.

EXHORTATION TO THE GREEKS

seems to me that tombs are objects of reverence in CHAP.
just the same way as temples are; in fact, pyramids,^{IV}
mausoleums and labyrinths are as it were temples
of dead men, just as temples are tombs of the gods.
As your instructor I will quote the prophetic Sibyl,

Whose words divine come not from Phoebus' lips,
That prophet false, by foolish men called god,
But from great God, whom no man's hands have made,
Like speechless idols framed from polished stone.^a

She, however, calls the temples ruins. That of ^{The Sibyl} Ephesian Artemis she predicts will be swallowed up ^{predicts the} _{ruin of} temples by "yawning gulfs and earthquakes," thus:

Prostrate shall Ephesus groan, when, deep in tears,
She seeks along her banks a vanished shrine.^b

That of Isis and Sarapis in Egypt she says will be overthrown and burnt up:

Thrice wretched Isis, by Nile's streams thou stayst
Lone, dumb with frenzy on dark Acheron's sands.^c

Then lower down:

And thou, Sarapis, piled with useless stones,
In wretched Egypt liest, a ruin great.^d

If, however, you refuse to listen to the prophetess, ^{Heracleitus} _{taunts the} Greeks for Heracleitus of Ephesus, when he taunts the statues for their want _{praying to} ^{statues} of feeling: "and they pray to these statues just as

^a *Sibylline Oracles* iv. 4-7.

^b *Sib. Or.* v. 295-296.

^c *Sib. Or.* v. 483-484.

^d *Sib. Or.* v. 486-487.

CLEMENT OF ALEXANDRIA

CAP. <*τοῖς*>¹ δόμοις λεσχηνεύοιτο.” ἦ γάρ οὐχὶ τερατώ-
 IV δεις οἱ λίθους προστρεπόμενοι,² εἴτα μέντοι καὶ πρὸ³
 τῶν πυλῶν ἴστάντες αὐτοὺς ὡς ἐνεργεῖς, Ἐρμῆν
 προσκυνοῦντες³ ὡς θεὸν καὶ τὸν Ἀγυιέα θυρωρὸν
 ἴστάντες; εἰ γάρ ὡς ἀναισθήτους ὑβρίζουσιν, τί
 προσκυνοῦσιν ὡς θεόυς; εἰ δὲ αἰσθήσεως αὐτοὺς
 μετέχειν οἴονται, τί τούτους ἴστάσι θυρωρούς;
 Ἐρωμαῖοι δὲ τὰ μέγιστα κατορθώματα τῇ Τύχῃ
 ἀνατιθέντες καὶ ταύτην μεγίστην οἰόμενοι θεόν,
 45 P. φέροντες εἰς τὸν κοιπρῶνα ἀνέθηκαν αὐτήν, ἄξιον
 νεῶν τὸν ἀφεδρῶνα νείμαντες τῇ θεῷ.

Ἄλλὰ γάρ ἀναισθήτῳ λίθῳ καὶ ξύλῳ καὶ χρυσίᾳ
 πλουσίῳ οὐδὲ⁴ δύτιον μέλει, οὐ κινίσης, οὐχ αἷματος,
 οὐ καπνοῦ, ὡς δὴ τιμώμενοι καὶ τυφόμενοι ἔκμε-
 λαίνονται· ἀλλ’ οὐδὲ τιμῆς, οὐχ ὑβρεως· τὰ δὲ καὶ
 παντός ἔστιν ἀτιμότερα ζώου, τὰ ἀγάλματα. καὶ
 ὅπως γε τεθείασται τὰ ἀναισθῆτα, ἀπορεῦν ἔπεισί
 μοι καὶ κατελεεῦν τοὺς πλανωμένους τῆς ἀνοίας
 ὡς δειλαίους· εἰ γάρ καί τινα τῶν ζώων οὐχὶ
 πάσας ἔχει τὰς αἰσθήσεις, ὥσπερ εὐλαὶ καὶ κάμπαι
 καὶ δσα διὰ τῆς πρώτης γενέσεως εὐθὺς ἀνάπτηρα
 φαίνεται, καθάπερ οἱ σπάλακες καὶ ἡ μυγαλῆ, ἣν
 φησιν δὲ Νίκανδρος “τυφλήν τε σμερδονήν τε”·
 ἀλλά γε ἀμείνους εἰσὶ τῶν ξοάνων τούτων καὶ τῶν

¹ <*τοῖς*> inserted from Origen, *Con. Celsum* i. 5, vii. 62.

² προστρεπόμενοι Heyse. προτρεπόμενοι MSS.

³ προσκυνοῦντες Stählin. προσκυνοῦσιν MSS.

^a Heracleitus, *Fr.* 126 Bywater, 5 Diels.

^b Fortuna was originally an earth deity, a goddess of fertility, and only later became a personification of chance or luck. Mr. A. B. Cook (*Zeus*, i. 271-2) cites this passage as tending to establish her connexion with the earth.

EXHORTATION TO THE GREEKS

if one were to chatter to his house." ^a Are they CHAP.
not amazing, these men who make supplication to IV
stones, and yet set them up before their gates as if
alive and active, worshipping the image of Hermes
as a god, and setting up the "god of the Ways" as
door-keeper? For if they treat them with contumely
as being without feeling, why do they worship them as
gods? But if they believe them to partake of feeling,
why do they set them up as door-keepers? The
Romans, although they ascribe their greatest successes
to Fortuna, and believe her to be the greatest
deity, carry her statue to the privy and erect it
there, thus assigning to her a fit temple.^b

But indeed the senseless wood and stone and
precious gold pay not the smallest regard to the
steam, the blood, and the smoke. They are blackened
by the cloud of smoke which is meant to honour
them, but they heed neither the honour nor the
insult. There is not a single living creature that is
not more worthy of honour than these statues; and
how it comes to pass that senseless things have been
deified I am at a loss to know, and I deeply pity for
their lack of understanding the men who are thus
miserably wandering in error. For even though
there are some living creatures which do not possess
all the senses, as worms and caterpillars, and all those
that appear to be imperfect from the first through
the conditions of their birth, such as moles and
the field-mouse, which Nicander calls "blind and
terrible"^c; yet these are better than those images and

The statues
are quite
without
sense or
feeling

Even worms
and moles
have one
sense

^a Nicander calls the field-mouse "terrible" in reference
to its plague-bearing powers. The complete line (*Theriaca*
815) is τυφλήν τε σμερδνήν τε βροτοῖς ἐπὶ λοιγὸν ἀγουσαν |
μυγαλέην.

CLEMENT OF ALEXANDRIA

CAP. ἄγαλμάτων τέλεον ὅντων κωφῶν· ἔχουσιν γὰρ
 IV αἰσθησιν μίαν γέ τινα, φέρε εἰπεῖν ἀκουστικὴν ἥ
 ἀπτικὴν ἥ τὴν ἀναλογοῦσαν τῇ δσφρήσει ἥ τῇ
 γεύσει· τὰ δὲ οὐδὲ μᾶς αἰσθήσεως μετέχει, τὰ
 ἄγαλματα. πολλὰ δέ ἔστι τῶν ζώων, ὅσα οὔτε¹
 ὅρασιν ἔχει οὔτε ἀκοήν οὐδὲ² μὴν φωνῆν, οἷον καὶ
 τὸ τῶν ὁστρέων γένος, ἀλλὰ ζῆται γε καὶ αὔξεται,
 πρὸς δὲ καὶ τῇ σελήνῃ συμπάσχει· τὰ δὲ ἄγαλματα
 ἀργά, ἀπρακτα, ἀναίσθητα, προσδεῖται καὶ προσ-
 καθηλοῦται καὶ προσπήγνυται, χωνεύεται, ρίναται,
 πρίεται, περιξέεται, γλύφεται. κωφὴν μὲν δὴ
 γαῖαν ἀεικίζουσιν οἱ ἄγαλματοποιοί, τῆς οἰκείας
 ἔξιστάντες φύσεως, ὑπὸ τῆς τέχνης προσκυνεῖν
 ἀναπειθοῦτες· προσκυνοῦσιν δὲ οἱ θεοποιοὶ οὐ
 θεοὺς καὶ δαίμονας κατά γε αἰσθησιν τὴν ἐμήν, γῆν
 δὲ καὶ τέχνην, τὰ ἄγαλματα ὅπερ ἔστιν. ἔστιν γὰρ
 ὡς ἀληθῶς τὸ ἄγαλμα ὑλὴ νεκρὰ τεχνίτου χειρὶ³
 μεμορφωμένη· ἡμῖν δὲ οὐχ ὑλῆς αἰσθητῆς αἰσθητόν,
 νοητὸν δὲ τὸ ἄγαλμά ἔστιν. νοητόν, οὐκ αἰσθητόν
 ἔστι [τὸ ἄγαλμα]³ δὲ θεός, δὲ μόνος ὅντως θεός.

Kai δὴ ἔμπαλιν ἐν αὐταῖς που ταῖς περιστάσεσιν
 οἱ δεισιδαίμονες, οἱ τῶν λίθων προσκυνηταί, ἔργω
 46 P. μαθόντες ἀναίσθητον | ὑλὴν μὴ σέβειν, αὐτῆς ἡττώ-
 μενοι τῆς χρείας ἀπόλλυνται ὑπὸ δεισιδαίμονίας·
 καταφρονοῦντες δὲ ὅμως τῶν ἄγαλμάτων, φαίνεσθαι
 δὲ μὴ βουλόμενοι αὐτῶν ὅλως⁴ περιφρονοῦντες,
 ἐλέγχονται ὑπ’ αὐτῶν τῶν θεῶν, οἷς δὴ τὰ
 ἄγαλματα ἐπιπεφήμισται. Διοινύσιος μὲν γὰρ δὲ

¹ οὔτε Mayor. οὐδὲ MSS.

³ [τὸ ἄγαλμα] Wilamowitz.

² οὐδὲ Mayor. οὔτε MSS.

⁴ ὅλως Sylburg. ὅλων MSS.

^a Cicero (*De divinatione* ii. 33) says of oysters and shell-fish that they “grow bigger and smaller with the moon.”

EXHORTATION TO THE GREEKS

statues which are entirely dumb. For they have at CHAP.
any rate some one sense, that of hearing, let us say,
or of touch, or something corresponding to smell or
taste; but these statues do not even partake of one
sense. There are also many kinds of living creatures,
such as the oyster family, which possess neither sight
nor hearing nor yet speech; nevertheless they live
and grow and are even affected by the moon.^a But
the statues are motionless things incapable of action
or sensation; they are bound and nailed and fastened,
melted, filed, sawn, polished, carved. The dumb
earth is dishonoured^b when sculptors pervert its
peculiar nature and by their art entice men to wor-
ship it; while the god-makers, if there is any sense
in me, worship not gods and daemons, but earth and
art, which is all the statues are. For a statue is
really lifeless matter shaped by a craftsman's hand;
but in our view the image of God is not an object
of sense made from matter perceived by the senses,
but a mental object. God, that is, the only true
God, is perceived not by the senses but by the mind.

On the other hand, whenever a crisis arises, the
daemon-worshippers, the adorers of stones, learn by
experience not to revere senseless matter; for they
succumb to the needs of the moment, and this fear
of daemons is their ruin.^c And if while at heart
despising the statues they are unwilling to show
themselves utterly contemptuous of them, their
folly is exposed by the impotence of the very gods
to whom the statues are dedicated. For instance,
the tyrant Dionysius the younger stripped the statue

But statues
have none
at all

The true
image of
God is a
mental
image

The gods
can neither
help men
nor protect
their own
statues

Dionysius
the younger
plunders a
statue of
Zeus

^a A verbal reminiscence of Homer, *Iliad* xxiv. 54.

^b i.e. the gods cannot help them out of their difficulties.

CLEMENT OF ALEXANDRIA

CAP. τύραννος ὁ νεώτερος θουμάτιον τὸ χρύσεον περι-
 IV ελόμενος τοῦ Διὸς ἐν Σικελίᾳ προσέταξεν αὐτῷ
 ἔρεοῦν περιτεθῆναι, χαριέντως φήσας τοῦτο ἄμεινον
 εἶναι τοῦ χρυσέου,¹ καὶ θέρους κουφότερον καὶ
 κρύους ἀλεεινότερον. Ἀντίχοι δὲ ὁ Κυζικηνὸς
 ἀπορούμενος χρημάτων τοῦ Διὸς τὸ ἄγαλμα τὸ
 χρυσοῦν, πεντεκαΐδεκα πηχῶν τὸ μέγεθος ὅν,
 προσέταξε χωνεῦσαι καὶ τῆς ἄλλης τῆς ἀτιμοτέρας
 ὑλῆς ἄγαλμα παραπλήσιον ἐκείνῳ πετάλοις κε-
 χρυσωμένον ἀναθεῖναι πάλιν. αἱ δὲ χελιδόνες καὶ
 τῶν ὄρνεων τὰ πλεῖστα κατεξερῶσιν² αὐτῶν τῶν
 ἄγαλμάτων εἰσπετόμενα, οὐδὲν φροντίσαντα οὔτε
 Ὁλυμπίου Διὸς οὔτε Ἐπιδαυρίου Ἀσκληπιοῦ οὐδὲ
 μὴν Ἀθηνᾶς Πολιάδος ἢ Σαράπιδος Αἴγυπτίου·
 παρ’ ὧν οὐδὲ αὐτῶν τὴν ἀναισθησίαν τῶν ἄγαλ-
 μάτων ἐκμανθάνετε. ἀλλ’ εἰσὶ μὲν κακούργοι τινες
 ἢ πολέμιοι ἐπιθέμενοι, οἱ δὲ αἰσχροκέρδειαν ἐδή-
 σαν τὰ ἱερὰ καὶ τὰ ἀναθήματα ἐσύλησαν ἢ καὶ
 αὐτὰ ἔχώνευσαν τὰ ἄγαλματα. καὶ εἰ Καμβύσης
 τις ἢ Δαρεῖος ἢ ἄλλος μαινόμενος τοιαῦτα ἄπτα
 ἐπεχείρησεν καὶ εἰ τὸν Αἴγυπτιόν τις ἀπέκτεινεν
 Ἀπιν, γελῶ μὲν ὅτι τὸν θεὸν ἀπέκτεινεν αὐτῶν,
 ἀγανακτῶ δὲ εἰ κέρδους χάριν ἐπλημμέλει. ἐκῶν
 οὖν ἐκλήσομαι τῆσδε τῆς κακουργίας, πλεονεξίας
 ἔργα, οὐχὶ δὲ ἀδρανείας τῶν εἰδώλων ἔλεγχον
 νομίζων. ἀλλ’ οὕτι γε τὸ πῦρ καὶ οἱ σεισμοὶ
 κερδαλέοι, οὐδὲ μὴν φοβοῦνται ἡ δυσωποῦνται οὐ
 τοὺς δαίμονας, οὐ τὰ ἄγαλματα, οὐ μᾶλλον ἢ τὰς
 ψηφῖδας τὰς παρὰ τοῖς αἰγιαλοῦς σεσωρευμένας
 τὰ κύματα. οἵδα ἐγὼ πῦρ ἐλεγκτικὸν καὶ δεισι-

¹ χρυσέου Cobet. χρυσίου MSS.

² κατεξερῶσιν Sylburg. κατεξαίρουσιν MSS.

EXHORTATION TO THE GREEKS

of Zeus in Sicily of its golden cloak and ordered it CHAP.
to be clothed with a woollen one, with the witty IV
remark that this was better than the golden one,
being both lighter in summer and warmer in winter.^a
Antiochus of Cyzicus, when he was in want of money, Antiochus
ordered the golden statue of Zeus, fifteen cubits high, of Cyzicus
to be melted down, and a similar statue of cheaper melted one
material covered with gold leaf to be set up in its
place. Swallows also and most other birds settle on down
these very statues and defile them, paying no heed to Birds heed
Olympian Zeus or Epidaurian Asclepius, no, nor yet them not
to Athena Polias or Egyptian Sarapis ; and even their
example does not bring home to you how destitute
of feeling the statues are. But there are certain Thieves and
evil-doers or enemies at war who from base love of warriors
gain ravaged the temples, plundering the votive steal them
offerings and even melting down the statues. Now
if Cambyses or Darius or some other put his hands
to such deeds in a fit of madness ; and if one of them^b slew the Egyptian god Apis, while I laugh at
the thought of his slaying their god, I am indignant
when gain is the motive of the offence. I will
therefore willingly forget these evil deeds, holding
them to be works of covetousness and not an exposure
of the helplessness of the idols. But fire and earth- Fire and
quakes are in no way intent on gain ; yet they are earthquakes
not frightened or awed either by the daemons or by destroy
their statues, any more than are the waves by the them
pebbles strewn in heaps along the seashore. I know
that fire can expose and cure your fear of daemons ;

^a The story is also told by Cicero (*De natura deorum* iii. 83) who places it in the Peloponnesus instead of in Sicily.

^b Cambyses. See Herodotus iii. 29.

CLEMENT OF ALEXANDRIA

CAP. δαιμονίας ἰατικόν· εἰ βούλει παύσασθαι τῆς ἀνοίας,
 IV φωταγωγήσει σε τὸ πῦρ. τοῦτο τὸ πῦρ καὶ τὸν ἐν
 47 P. Ἀργει νεών σὺν καὶ τῇ Ἱερείᾳ | κατέφλεξεν Χρυσίδι,
 καὶ τὸν ἐν Ἐφέσῳ τῆς Ἀρτέμιδος δεύτερον μετὰ
 Ἀμαζόνας καὶ τὸ ἐν Ρώμῃ Καπιτάλιον ἐπι-
 νενέμηται πολλάκις· οὐκ ἀπέσχετο δὲ οὐδὲ τοῦ
 ἐν Ἀλεξανδρέων πόλει Σαράπιδος ἱεροῦ. Ἀθήνησι
 γάρ τοῦ Διονύσου τοῦ Ἐλευθερέως κατήρεψε τὸν
 νεών, καὶ τὸν ἐν Δελφοῖς τοῦ Ἀπόλλωνος πρότερον
 ἥρπασεν θύελλα, ἔπειτα ἥφαντος πῦρ σωφρονοῦν.
 τοῦτο σοι προοίμιον ἐπιδείκνυται ὃν ὑπισχνεῖται
 τὸ πῦρ.

Οἱ δὲ τῶν ἀγαλμάτων δημιουργοὶ οὐ δυσωποῦσιν
 ὑμῶν τοὺς ἔμφρονας τῆς ὑλῆς καταφρονεῦν; ὁ μὲν
 Ἀθηναῖος Φειδίας ἐπὶ τῷ δακτύλῳ τοῦ Διὸς τοῦ
 Ολυμπίου ἐπιγράψας “Παντάρκης καλός”. οὐ
 γάρ καλὸς αὐτῷ ὁ Ζεύς, ἀλλ’ ὁ ἐρώμενος ἦν. ὁ
 Πραξιτέλης δέ, ὡς Ποσεΐδιππος ἐν τῷ περὶ Κνίδου¹
 διασαφεῖ, τὸ τῆς Ἀφροδίτης ἄγαλμα τῆς Κνιδίας
 κατασκευάζων τῷ Κρατίνης τῆς ἐρωμένης εἴδει
 παραπλήσιον πεποίηκεν αὐτήν, ἵν’ ἔχοιεν οἱ δεῖλαιοι

¹ Κνίδου Sylburg. κνιδίου MSS.

^a See Thucydides iv. 133, where the fire is attributed to the carelessness of Chrysis, who placed a lighted lamp near the garlands and then fell asleep. According to Thucydides, however, Chrysis was not burnt with the temple. Fearing Argive vengeance she fled the same night to Phlius.

^b i.e. Dionysus of Eleutherae, a town in Attica from which the worship of Dionysus was introduced into Athens. See Pausanias i. 2. 5.

^c According to Stoic teaching, fire was the creative and sustaining principle diffused throughout the universe. But this was an ethereal fire, different from common fire (Cicero,

EXHORTATION TO THE GREEKS

if you wish to cease from folly, the fire shall be your CHAP.
guiding light. This fire it was that burnt up the IV
temple in Argos together with its priestess Chrysis,^a
and also that of Artemis in Ephesus (the second
after the time of the Amazons); and it has often
devoured the Capitol at Rome, nor did it spare even
the temple of Sarapis in the city of Alexandria.
The temple of Dionysus Eleuthereus^b at Athens was
brought to ruin in the same way, and that of Apollo
at Delphi was first caught by a storm and then
utterly destroyed by the “discerning fire.”^c Here
you see a kind of prelude to what the fire promises
to do hereafter.

Take next the makers of the statues; do not they
shame the sensible among you into a contempt for
mere matter? The Athenian Pheidias inscribed on
the finger of Olympian Zeus, “Pantarces is beautiful,”
though it was not Zeus Pantarces whom he thought
beautiful, but his own favourite of that name.^d Praxiteles, as Poseidippus shows clearly in his book
on Chidus,^e when fashioning the statue of Cnidian
Aphrodite,^f made the goddess resemble the form of
his mistress Catina, that the miserable people might

Sculptors
make gods
resemble
their
favourites

De nat. deor. ii. 41), and the Stoicks applied to it various epithets, such as *τεχνικὸν*, “skilful,” and *φρενίκως*, “prudent.” In this passage Clement plays with the two meanings. Other references to the “prudent fire” in Clement are iii. *Paed.* 44. 2, vii. *Strom.* 34. 4, *Eclog. Prophet.* 25. 4.

^a *Pantarces* means “all-powerful,” and so could be understood as a title of Zeus.

^b Poseidippus, *Frag.* 2 *Frag. hist. Graec.* iv. p. 482.

^c Marble copies of this celebrated statue are to be seen at Munich and in the Vatican. For a photographic illustration of the latter see *Cambridge Companion to Greek Studies* (1906), p. 258.

CLEMENT OF ALEXANDRIA

CAP. τὴν Πραξιτέλους ἐρωμένην προσκυνεῖν. Φρύνη δὲ
 IV δῆπηνίκα ἤνθει ἡ ἔταιρα ἡ Θεσπιακή, οἱ ζωγράφοι
 πάντες < τὰς >¹ τῆς Ἀφροδίτης εἰκόνας πρὸς τὸ κάλλος
 ἀπεμιμοῦντο Φρύνης, ὥσπερ αὖτε καὶ οἱ λιθοξόοι
 τοὺς Ἐρμᾶς Ἀθήνησι πρὸς Ἀλκιβιάδην ἀπείκαζον.
 ὑπολείπεται τῆς σῆς κρίσεως τὸ ἔργον ἐπάξαι, εἰ
 βούλει καὶ τὰς ἔταιρας προσκυνεῖν.

'Εντεῦθεν, οἶμαι, κινηθέντες οἱ βασιλεῖς οἱ
 παλαιοί, καταφρονοῦντες τῶν μύθων τούτων, ἀνέδην
 διὰ τὸ ἔξ ἀνθρώπων ἀκύndυνον σφᾶς αὐτοὺς θεοὺς
 ἀνηγόρευον, ταύτῃ κάκείνους διὰ τὴν δόξαν ἀπηθα-
 νατίσθαι² διδάσκοντες· Κῆνξ μὲν ὁ Αἴόλου Ζεὺς
 ὑπὸ τῆς Ἀλκυόνης τῆς γυναικός, Ἀλκυόνη δὲ
 αὖθις ὑπὸ τοῦ ἀνδρὸς Ἡρα προσαγορευομένη.
 Πτολεμαῖος δὲ ὁ τέταρτος Διόνυσος ἐκαλεῖτο·
 48 P. καὶ | Μιθριδάτης ὁ Ποντικὸς Διόνυσος καὶ αὐτός·
 ἔβούλετο δὲ καὶ Ἀλέξανδρος Ἀμμωνος νιὸς εἶναι
 δοκεῖν καὶ κερασφόρος ἀναπλάττεσθαι πρὸς τῶν
 ἀγαλματοποιῶν, τὸ καλὸν ἀνθρώπου πρόσωπον ὑ-
 βρίσαι σπεῦδων κέρατι. καὶ οὕτι γε βασιλεῖς μόνον,
 ἀλλὰ καὶ ἴδιωται θείαις προσηγορίαις σφᾶς αὐτοὺς
 ἐσέμνυνον, ὡς Μενεκράτης ὁ ἱατρός, Ζεὺς οὗτος
 ἐπικεκλημένος. τί με δεῖ καταλέγειν Ἀλέξαρχον
 (γραμματικὸς οὗτος τὴν ἐπιστήμην γεγονώς, ὡς
 ἴστορεῖ Ἀριστος ὁ Σαλαμίνιος, αὐτὸν κατεσχημά-
 τιζεν εἰς Ἡλιον); τί δεῖ καὶ Νικαγόρου μεμνη-
 σθαι (Ζελείτης τὸ γένος ἦν κατὰ τοὺς Ἀλεξάνδρου

¹ <τὰς> inserted by Schäfer.

² ἀπηθανατίσθαι Sylburg. ἀπηθανατῆσθαι mss.

"Ammon was the Egyptian ram-headed god whom the

EXHORTATION TO THE GREEKS

have the sculptor's mistress to worship. When Phryne CHAP.
IV the Thespian courtesan was in her flower, the painters used all to imitate her beauty in their pictures of Aphrodite, just as the marble-masons copied Alcibiades in the busts of Hermes at Athens. It remains to bring your own judgment into play, and decide whether you wish to extend your worship to courtesans.

Such were the facts, I think, that moved the Kings of old
proclaimed
themselves
gods kings of old, in their contempt for these legends, to proclaim themselves gods; which they did without hesitation, since there was no danger from men. In this way they teach us that the other gods were also men, made immortal for their renown. Ceyx the son of Aeolus was addressed as Zeus by his wife Alcyone, while she in turn was addressed as Hera by her husband. Ptolemy the fourth was called Dionysus, as was also Mithridates of Pontus. Alexander wished to be thought the son of Ammon, and to be depicted with horns by the sculptors, so eager was he to outrage the beautiful face of man by a horn.^a Aye, and not kings only, but private persons too used to And private
persons also exalt themselves with divine titles, as Menecrates the doctor, who was styled Zeus.^b Why need I reckon Alexarchus? As Aristus of Salamis relates, he was a scholar in virtue of his knowledge, but he transformed himself into the Sun-god.^c And why mention Nicagoras, a man of Zeleia by race, living in Greeks identified with Zeus. In Greek art the horns are set on a human head. See illustrations of coins in A. B. Cook, *Zeus*, i. pp. 370-2.

^a Because (Athenaeus 289), through his healing art, he was the sole cause of life to men! He wrote to Philip: "You are king in Macedon, I in medicine."

^c Aristus, *Frag. 2 Müller, Script. rerum Alex. Mag.* p. 154.

CLEMENT OF ALEXANDRIA

CAP. IV γεγονώς χρόνους· Ἐρμῆς προσηγορεύετο ὁ Νικαγόρας καὶ τῇ στολῇ τοῦ Ἐρμοῦ ἐκέχρητο, ὡς αὐτὸς μαρτυρεῖ); ὅπου γε καὶ ὅλα ἔθνη καὶ πόλεις αὐτανδροι, κολακείαν ὑποδυόμεναι, ἔξευτελίζουσιν τοὺς μύθους τοὺς περὶ τῶν θεῶν, ἵσθεόντες ἄνθρωποι κατασχηματίζοντες ἑαυτούς, ὑπὸ δόξης πεφυσημένοι, ἐπιψηφιζόμενοι τιμὰς ἑαυτοῖς ὑπερόγκους· νῦν μὲν τὸν Μακεδόνα τὸν ἐκ Πέλλης τὸν Ἀμύντου¹ Φίλιππον ἐν Κυνοσάργει νομοθετοῦντες προσκυνεῖν, τὸν “τὴν κλεῖν κατεαγότα καὶ τὸ σκέλος πεπηρωμένον,” ὃς ἔξεκόπη τὸν ὀφθαλμόν· αὐθις δὲ τὸν Δημήτριον θεὸν καὶ αὐτὸν ἀναγορεύοντες· καὶ ἔνθα μὲν ἀπέβη τοῦ ἵππου Ἀθηναζε εἰσιών, Καταιβάτου ἱερόν ἐστι Δημητρίου, βωμοὶ δὲ πανταχοῦ· καὶ γάμος ὑπὸ Ἀθηναίων αὐτῷ ὁ τῆς Ἀθηνᾶς ηύτρεπιζετο· ὁ δὲ τὴν μὲν θεὸν ὑπερηφάνει, τὸ ἄγαλμα γῆμαι μὴ δυνάμενος· Λάμιαν δὲ τὴν ἐταίραν ἔχων εἰς ἀκρόπολιν ἀνήγει κάν τῷ τῆς Ἀθηνᾶς συνεφύρετο παστῷ,² τῇ παλαιῷ παρθένῳ τὰ τῆς νέας ἐπιδεικνὺς ἐταίρας σχήματα. οὐ νέμεσις τοίνυν οὐδὲ Ἱππωνι ἀπαθανατίζοντι τὸν θάνατον τὸν ἑαυτοῦ· ὁ Ἱππων οὗτος ἐπιγραφῆναι ἐκέλευσεν τῷ μνήματι τῷ ἑαυτοῦ τόδε τὸ ἐλεγεῖον·

“Ιππωνος τόδε σῆμα, τὸν ἀθανάτοισι θεοῖσιν
ἴσον ἐποίησεν Μοῖρα καταφθίμενον.

¹ Ἀμύντου Cobet. ἀμύντορος MSS.

² κάν τῷ τῆς Ἀθηνᾶς συνεφύρετο παστῷ Mayor. καὶ τῷ τῆς ἀθηνᾶς ἐνεφυράτο παστῷ MSS.

^a See Athenaeus 289 c, where Baton is given as the authority for this story. Cp. Baton, Frag. 1 *Frag. hist. Graec.* iv. p. 348.

^b Demosthenes, *On the Crown* 67.

EXHORTATION TO THE GREEKS

the time of Alexander, who was addressed as Hermes CHAP.
and wore the garb of Hermes, according to his own evidence?^a For indeed whole nations and cities with all their inhabitants, putting on the mask of flattery, belittle the legends about the gods, mere men, puffed up with vain-glory, transforming men like themselves into the equals of the gods and voting them extravagant honours. At one time they establish by law at Cynosarges the worship of Philip the son of Amyntas, the Macedonian from Pella, him of the "broken collar-bone and lame leg," with one eye knocked out.^b At another, they proclaim Demetrius to be god in his turn; and the spot where he dismounted on entering Athens is now a temple of Demetrius the Alighter,^c while his altars are everywhere. Arrangements were being made by the Athenians for his marriage with Athena, but he disdained the goddess, not being able to marry her statue. He went up to the Acropolis, however, in company with the courtesan Lamia, and lay with her in Athena's bridal chamber, exhibiting to the old virgin the postures of the young courtesan.^d We must not be angry, therefore, even with Hippo,^e who represented his death as a deification of himself. This Hippo ordered the following couplet to be inscribed on his monument:

IV
Cities and
nations
claim the
right to
make gods

The epitaph
of Hippo

Behold the tomb of Hippo, whom in death
Fate made an equal of the immortal gods.

^a A title of Zeus, as descending or alighting in thunder and lightning; applied in flattery to Demetrius by the Athenians. See Plutarch, *Demetrius* 10.

^b Cp. Plutarch, *Demetrius* 26.

^c Hippo has been mentioned before, among those dubbed atheists by the Greeks; see p. 49. For the couplet see Bergk, *Poet. lyr. Graec.* ii. p. 259 (ed. 1915).

CLEMENT OF ALEXANDRIA

CAP. εῦ γε, "Ιππων, ἐπιδεικνύεις ἡμῖν τὴν ἀνθρωπίνην
IV πλάνην. εἰ γὰρ καὶ λαλοῦντί σοι μὴ πεπιστεύκασι,
νεκροῦ γενέσθωσαν μαθηταί. χρησμὸς οὗτός ἐστιν
"Ιππωνος" νοήσωμεν αὐτόν. οἱ προσκυνούμενοι
49 P. παρ' ὑμῖν, | ἀνθρώποι γενόμενοί ποτε, εἴτα μέντοι
τεθνᾶσιν· τετίμηκεν δὲ αὐτοὺς ὁ μῦθος καὶ ὁ
χρόνος. φιλεῖ γάρ πως τὰ μὲν παρόντα συνηθείᾳ
καταφρονεῖσθαι, τὰ δὲ παρωχηκότα τοῦ παραντίκα
ἔλέγχου κεχωρισμένα χρόνων ἀδηλίᾳ τετίμησθαι
τῷ πλάσματι, καὶ τὰ μὲν ἀπιστεῖσθαι, τὰ δὲ καὶ
θαυμάζεσθαι. αὐτίκα γοῦν οἱ παλαιοὶ νεκροὶ τῷ
πολλῷ τῆς πλάνης χρόνῳ σεμνυνόμενοι τοῖς ἔπειτα
νομίζονται θεοί. πίστις ὑμῖν τῶνδε αὐτὰ ὑμῶν τὰ
μυστήρια, αἱ πανηγύρεις, δεσμὰ καὶ τραύματα καὶ
δακρύοντες θεοί.

ὢ μοι ἐγώ, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῦρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι.

κεκράτηται τὸ θέλημα τοῦ Διὸς καὶ ὁ Ζεὺς ὑμῖν
διὰ Σαρπηδόνα οἰμώζει νενικημένος.

Εἴδωλα γοῦν εἰκότως αὐτοὺς καὶ δαιμονας ὑμεῖς
αὐτοὶ κεκλήκατε, ἐπεὶ καὶ τὴν Ἀθηνᾶν αὐτὴν καὶ
τοὺς ἄλλους θεοὺς κακίᾳ τιμήσας "Ομηρος δαιμονας
προστηγόρευσεν.

ἡ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαιμονας ἄλλους.

^a Homer, *Iliad* xvi. 433–434.

^b The word is generally translated "idols" or "images," but it also means "shades" or "phantoms," which is the sense wanted here.

^c Or perhaps, "honouring them for their wickedness." Compare a similar construction, "honoured by reason of

EXHORTATION TO THE GREEKS

Well done, Hippo, you point out for us the error of CHAP.
men ! For though they have not believed you when IV
you could speak, let them become disciples now you
are a corpse. This is the oracle of Hippo ; let us
understand its meaning. Those whom you worship
were once men, who afterwards died. Legend and
the lapse of time have given them their honours.
For somehow the present is wont to be despised
through our familiarity with it, whereas the past,
being cut off from immediate exposure by the
obscurity which time brings, is invested with a
fictitious honour ; and while events of the present are
distrusted, those of the past are regarded with
reverent wonder. As an example, the dead men
of old, being exalted by the long period of error,
are believed to be gods by those who come after.
You have proof of all this in your mysteries them-
selves, in the solemn festivals, in fetters, wounds and
weeping gods :

Woe, yea, woe be to me ! that Sarpedon, dearest of mortals,
Doomed is to fall by the spear of Patroclus son of Menoetius.^a

The will of Zeus has been overcome, and your
supreme god, defeated, is lamenting for Sarpedon's
sake.

You aré right then in having yourselves called
the gods " shadows " ^b and " daemons." For Homer
spoke of Athena herself and her fellow-deities as
"daemons," paying them a malicious compliment.^c

But she was gone to Olympus,
Home of shield-bearing Zeus, to join the rest of the
daemons.^d

fornication," or " whose honour comes from fornication," on
pp. 110-11.

^a Homer, *Iliad* i. 221-222.

This epitaph
points to
the truth
that all gods
were once
men

The gods,
being dead
men, are
rightly
called
"shadows"
and
"daemons"

CLEMENT OF ALEXANDRIA

CAP. πῶς οὖν ἔτι θεοὶ τὰ εἴδωλα καὶ οἱ δαιμονες, βδελυρὰ
 IV ὄντως καὶ πνεύματα ἀκάθαρτα, πρὸς πάντων ὁμο-
 λογούμενα γήνα καὶ δεισαλέα, κάτω βρίθοντα,
 “περὶ τοὺς τάφους καὶ τὰ μνημεῖα καλυδούμενα,”
 περὶ ἂ δὴ καὶ ὑποφαίνονται ἀμυδρῶς “σκιοειδῆ
 φαντάσματα”; ταῦθ’ ὑμῶν οἱ θεοὶ τὰ εἴδωλα, αἱ
 σκιαὶ καὶ πρὸς τούτοις <αἱ>¹ “χωλαὶ” ἐκεῖναι καὶ
 “ρυσαί, παραβλῶπες ὀδφθαλμώ,²” αἱ Λιταὶ αἱ
 Θερσίτου μᾶλλον ἢ Διὸς θυγατέρες, ὥστε μοι
 δοκεῖν χαριέντως φάναι τὸν Βίωνα, πῶς ἂν ἐνδίκως
 50 P. οἱ ἀνθρωποι παρὰ τοῦ Διὸς αἰτήσονται³ τὴν εὐ-
 τεκνίαν, ἢν οὐδ’ αὐτῷ παρασχεῖν ἵσχυσεν; οἵμοι
 τῆς ἀθεότητος· τὴν ἀκήρατον οὐσίαν, τὸ δόσον
 ἐφ’ ὑμῖν, κατορύττετε καὶ τὸ ἄχραντον ἐκεῖνο καὶ
 τὸ ἄγιον τοῖς τάφοις ἐπικεχώκατε, τῆς ἀληθῶς
 ὄντως οὐσίας συλήσαντες τὸ θεῖον. τί δὴ οὖν τὰ
 τοῦ θεοῦ τοῖς οὐ θεοῖς προσενείματε γέρα; τί δὲ
 καταλιπόντες τὸν οὐρανὸν τὴν γῆν τετιμήκατε; τί
 δ’ ἄλλο χρυσὸς ἢ ἄργυρος ἢ ἀδάμας ἢ σίδηρος ἢ
 χαλκὸς ἢ ἐλέφας ἢ λίθοι τίμιοι; οὐχὶ γῆ τε καὶ
 ἐκ γῆς; οὐχὶ δὲ μιᾶς μητρὸς ἔκγονα, τῆς γῆς,
 τὰ πάντα ταῦτα ὅσα ὁρᾶς; τί δὴ οὖν, ὡς μάταιοι
 καὶ κενόφρονες (πάλιν γὰρ δὴ ἐπαναλήψομαι), τὸν
 ὑπερουράνιον βλασφημήσαντες τόπον εἰς τοῦδαφος
 κατεσύρατε τὴν εὐσέβειαν, χθονίους ὑμῖν ἀναπλάτ-
 τοντες θεοὺς καὶ τὰ γενητὰ ταῦτα πρὸ τοῦ ἀγενήτου
 μετιόντες θεοῦ βαθυτέρῳ περιπεπτώκατε ζόφῳ;

¹ <αἱ> inserted by Kroll.

² ὀδφθαλμώ Homer. ὀδφθαλμῶν mss.

³ αἰτήσονται Cobet. αἰτήσωνται mss.

^a See Plato, *Phaedo* 81 c d.

^b *Iliad* ix. 502–503.

^c Thersites is Homer's ridiculous character, hump-backed,

EXHORTATION TO THE GREEKS

How then can the shadows and daemons any longer CHAP.

be gods, when they are in reality unclean and loath-

some spirits, admitted by all to be earthy and foul, weighed down to the ground, and "prowling round graves and tombs,"^a where also they dimly appear as "ghostly apparitions"^a? These are your gods, these shadows and ghosts; and along with them go those "lame and wrinkled cross-eyed deities," the

Prayers,^b daughters of Zeus, though they are more like daughters of Thersites^c; so that I think Bion made a witty remark when he asked how men could

rightly ask Zeus for goodly children, when he had not even been able to provide them for himself.^d Alas for such atheism! You sink in the earth, so

far as you are able, the incorruptible existence, and that which is stainless and holy you have buried in the tombs. Thus you have robbed the divine of its real and true being. Why, I ask, did you assign to

those who are no gods the honours due to God alone? Why have you forsaken heaven to pay honour to earth? For what else is gold, or silver, or steel, or iron, or bronze, or ivory, or precious stones? Are they not earth, and made from earth?

Are not all these things that you see the offspring of one mother, the earth? Why then, vain and foolish men,—once again I will ask the question,—did you blaspheme highest heaven^e and drag down piety to the ground by fashioning for yourselves gods of

earth? Why have you fallen into deeper darkness by going after these created things instead of the lame and bandy-legged, with an impudent tongue into the bargain. *Iliad* ii. 211–277.

^a Bion of Borysthenes, *Frag.* 44 Mullach, *Frag. phil. Graec.* ii. p. 427. ^b See Plato, *Phaedrus* 247 c.

These
"shadows"
are really
unclean
spirits,
haunting
graves and
tombs

The statues
of the
daemons
are nothing
but earth

CLEMENT OF ALEXANDRIA

CAP. καλὸς ὁ Πάριος λίθος, ἀλλ' οὐδέπω Ποσειδῶν·
 IV καλὸς ὁ ἐλέφας, ἀλλ' οὐδέπω Ὁλύμπιος· ἐνδεής
 ἀεὶ ποτε ἡ ὕλη τῆς τέχνης, ὁ θεὸς δὲ ἀνενδεής.
 προῆλθεν ἡ τέχνη, περιβέβληται τὸ σχῆμα ἡ ὕλη,
 καὶ τὸ πλούσιον τῆς οὐσίας πρὸς μὲν τὸ κέρδος
 ἀγώγιμον, μόνῳ δὲ τῷ σχήματι γίνεται σεβάσμιον.
 χρυσός ἔστι τὸ ἄγαλμά σου, ξύλον ἔστιν, λίθος
 ἔστιν, γῆ ἔστιν, ἐὰν ἀναθεν νοήσῃς, μορφὴν παρὰ
 τοῦ τεχνίτου προσλαβοῦσα. γῆν δὲ ἐγὼ πατεῖν,
 οὐ προσκυνεῖν μεμελέτηκα· οὐ γάρ μοι θέμις
 ἐμπιστεῦσαί ποτε τοῖς ἀψύχοις τὰς τῆς ψυχῆς
 ἐλπίδας.

'Ιτέον οὖν ὡς ἔνι μάλιστα ἐγγυτάτω τῶν ἀγαλμάτων, ὡς οἰκεία ἡ πλάνη κακ τῆς προσόψεως ἐλέγχηται.¹ ἐναπομέμακται γάρ πάνυ δὴ σαφῶς τὰ εἴδη τῶν ἀγαλμάτων τὴν διάθεσιν τῶν δαιμόνων. εἰ γοῦν τις τὰς γραφὰς καὶ τὰ ἀγάλματα περινοστῶν θεῷτο, γνωριεῖ ὑμῶν παραυτίκα τοὺς θεοὺς ἐκ τῶν ἐπονειδίστων σχημάτων, τὸν Διόνυσον ἀπὸ τῆς στολῆς, τὸν "Ηφαιστον ἀπὸ τῆς τέχνης, τὴν Δηῶ ἀπὸ τῆς συμφορᾶς, ἀπὸ τοῦ κρηδέμνου τὴν Ἰνώ, ἀπὸ τῆς τριαίνης τὸν Ποσειδῶ, ἀπὸ τοῦ κύκνου τὸν Δία· τὸν δὲ Ἡρακλέα δείκνυσιν ἡ πυρά, καν γυμνὴν ὥδη τις ἀνάγραπτον γυναικα, τὴν "χρυσῆν"
 'Αφροδίτην νοεῖν. οὕτως ὁ Κύπριος ὁ Πυγμαλίων
 51 P. ἐκεῖνος ἐλεφαντίνου ἡράσθη ἀγάλματος· τὸ ἄγαλμα
 'Αφροδίτης ἦν καὶ γυμνὴ ἦν· νικᾶται ὁ Κύπριος τῷ
 σχήματι καὶ συνέρχεται τῷ ἀγάλματι, καὶ τοῦτο
 Φιλοστέφανος ἴστορεῖ· Ἀφροδίτη δὲ ἄλλη ἐν
 Κνίδῳ λίθος ἦν καὶ καλὴ ἦν, ἔτερος ἡράσθη ταύτης

¹ ἐλέγχηται Potter. ἐλέγχεται mss.

EXHORTATION TO THE GREEKS

uncreated God? The Parian marble is beautiful, CHAP.
but it is not yet a Poseidon. The ivory is beautiful,
but it is not yet an Olympian Zeus. Matter will
ever be in need of art, but God has no such need.
Art develops, matter is invested with shape; and
the costliness of the substance makes it worth carry-
ing off for gain, but it is the shape alone which makes
it an object of veneration. Your statue is gold; it
is wood; it is stone; or if in thought you trace it to
its origin, it is earth, which has received form at
the artist's hands. But my practice is to walk upon
earth, not to worship it. For I hold it sin ever to
entrust the hopes of the soul to soulless things.

We must, then, approach the statues as closely as we possibly can in order to prove from their very appearance that they are inseparably associated with error. For their forms are unmistakably stamped with the characteristic marks of the daemons. At least, if one were to go round inspecting the paintings and statues, he would immediately recognize your gods from their undignified figures; Dionysus from his dress, Hephaestus from his handicraft, Demeter from her woe, Ino from her veil, Poseidon from his trident, Zeus from his swan. The pyre indicates Heracles, and if one sees a woman represented naked, he understands it is "golden"^a Aphrodite. So the well-known Pygmalion of Cyprus fell in love with an ivory statue; it was of Aphrodite and was naked. The man of Cyprus is captivated by its shapeliness and embraces the statue. This is related by Philostephanus.^b There was also an Aphrodite in Cnidus, made of marble and beautiful. Another man fell in

The forms
of the
statues
show whom
they
represent

Men have
fallen in
love with
beautiful
statues

^a Homer, *Odyssey* iv. 14.

^b Philostephanus, *Frag.* 13 *Frag. hist. Graec.* iii. p. 31.

CLEMENT OF ALEXANDRIA

CAP. καὶ μίγνυται τῇ λίθῳ· Ποσεΐδιππος ἴστορεῖ, ὃ μὲν
 IV πρότερος ἐν τῷ περὶ Κύπρου, ὃ δὲ ἔτερος ἐν τῷ
 περὶ Κνίδου. τοσοῦτον ἵσχυσεν ἀπατῆσαι τέχνη
 προαγωγὸς ἀνθρώποις ἐρωτικοῖς εἰς βάραθρον γενο-
 μένη. δραστήριος μὲν ἡ δημιουργική, ἀλλ' οὐχ
 οἴα τε ἀπατῆσαι λογικὸν οὐδὲ μὴν τοὺς κατὰ λόγον
 βεβιωκότας· ζωγραφίας μὲν γὰρ δι' ὅμοιότητα
 σκιαγραφήταις περιστεραῖς¹ προσέπτησαν πελειάδες
 καὶ ἵπποις καλῶς γεγραμμέναις προσεχρεμέ-
 τισαν ἵπποι. ἐρασθῆναι κόρην εἰκόνος λέγουσιν
 καὶ νέον καλὸν Κνιδίου ἀγάλματος, ἀλλ' ἡσαν τῶν
 θεατῶν αἱ ὅψεις ἡπατημέναι ὑπὸ τῆς τέχνης. οὐδὲ
 γὰρ ἄν θεᾶ τις συνεπλάκη, οὐδ' ἄν νεκρὰ τις συν-
 ετάφη, οὐδ' ἄν ἡράσθη δαίμονος καὶ λίθου ἀνθρωπὸς
 σωφρονῶν. ὑμᾶς δὲ ἄλλῃ γοητείᾳ ἀπατᾷ ἡ τέχνη,
 εἰ καὶ μὴ ἐπὶ τὸ ἐρᾶν προσάγουσα, ἀλλ' ἐπὶ τὸ
 τιμᾶν καὶ προσκυνεῖν τά τε ἀγάλματα καὶ τὰς
 γραφάς. ὅμοία γε ἡ γραφή· ἐπαινείσθω μὲν ἡ
 τέχνη, μὴ ἀπατάτω δὲ τὸν ἀνθρωπὸν ὡς ἀλήθεια.
 ἔστηκεν ὁ ἵππος ἡσυχῇ, ἡ πελειὰς ἀτρεμῆς, ἀργὸν
 τὸ πτερόν, ἡ δὲ βοῦς ἡ Δαιδάλου ἡ ἐκ τοῦ ξύλου
 πεποιημένη ταῦρον εἶλεν ἄγριον καὶ κατηνάγκασεν
 τὸ θηρίον ἡ τέχνη πλανήσασα ἐρώσης ἐπιβῆναι
 γυναικός. τοσοῦτον οἰστρον αἱ τέχναι κακοτεχ-

¹ σκιαγραφήταις περιστεραῖς Stählin. σκιαγραφίας περιστεραῖς MSS. ἐσκιαγραφημέναις περιστεραῖς Mayor.

^a Poseidippus, Fr. 1 *Frag. hist. Graec.* iv. p. 482.

^b Literally, "procureess." Compare Tennyson's "In Memoriam," 53.

Hold thou the good : define it well :
 For fear divine Philosophy
 Should push beyond her mark, and be
 Procureress to the Lords of Hell.

EXHORTATION TO THE GREEKS

love with this and has intercourse with the marble, CHAP.
as Poseidippus relates.^a The account of the first IV
author is in his book on Cyprus; that of the second
in his book on Cnidus. Such strength had art to
beguile that it became for amorous men a guide^b
to the pit of destruction. Now craftsmanship is The fascina-
powerful, but it cannot beguile a rational being, nor art for
yet those who have lived according to reason. It is foolish men
true that, through lifelike portraiture, pigeons have
been known to fly towards painted doves, and horses
to neigh at well-drawn mares. They say that a
maiden once fell in love with an image, and a
beautiful youth with a Cnidian statue^c; but it was
their sight that was beguiled by the art. For
no man in his senses would have embraced the
statue of a goddess, or have been buried with a
lifeless paramour, or have fallen in love with a daemon
and a stone. But in your case art has another illusion Worship of
with which to beguile; for it leads you on, though statues is
not to be in love with the statues and paintings, yet another
to honour and worship them. The painting, you
say, is lifelike. Let the art be praised, but let it
not beguile man by pretending to be truth. The
horse stands motionless; the dove flutters not; its
wings are at rest. Yet the cow of Daedalus, made
of wood, infatuated a wild bull; and the beast, led
astray by the art, was constrained to approach a love-
sick woman.^d Such insane passion did the arts, by
Clement had no fear of "divine Philosophy," but only
of art.

^a Compare Philostratus, *Apollonius of Tyana* vi. 40 (Loeb Classical Library ed. ii. pp. 134-9).

^b i.e. Pasiphaë. Daedalus had put her inside his wooden cow, that she might satisfy her passion for the bull. Apollodorus iii. 1. 3; Philo Judaeus, *De spec. leg.* 8.

CLEMENT OF ALEXANDRIA

CAP. νοῦσαι τοῖς ἀνοήτοις ἐνεποίησαν. ἀλλὰ τοὺς μὲν
IV πιθήκους οἱ τούτων τροφεῖς καὶ μελεδωνοὶ τεθαυ-
μάκασιν, ὅτι τῶν κηρίνων ἡ πηλίνων ὁμοιωμάτων
καὶ κοροκοσμίων ἀπατᾷ τούτους οὐδέν· ὑμεῖς δὲ
ἄρα καὶ πιθήκων χείρους γενήσεσθε λιθίνοις καὶ
ξυλίνοις καὶ χρυσέοις καὶ ἐλεφαντίνοις ἀγαλματίοις
καὶ γραφαῖς προσανέχοντες. τοιούτων ὑμῖν [οῖ] ¹
δημιουργοὶ ἀθυρμάτων ὀλεθρίων οἱ λιθοξόοι καὶ οἱ
52 P. ἀνδριαντοποιοὶ γραφεῖς τε αὖ καὶ τέκτονες καὶ
ποιηταί, πολύν τινα καὶ τοιοῦτον ὄχλον παρ-
εισάγοντες, κατ' ἄγροὺς μὲν Σατύρους καὶ Πάνας,
ἀνὰ δὲ τὰς ὄλες Νύμφας τὰς ὄρειάδας καὶ τὰς ἀμα-
δρυάδας, ναὶ μὴν ἀλλὰ καὶ περὶ τὰ ὕδατα καὶ
περὶ τοὺς ποταμοὺς καὶ τὰς πηγὰς τὰς Ναϊδας
καὶ περὶ τὴν θάλατταν τὰς Νηρεΐδας. μάγοι δὲ
ἥδη ἀσεβείας τῆς σφῶν αὐτῶν ὑπηρέτας δαιμονας
αὐχοῦσιν, οἰκέτας αὐτοὺς ἔαντοις καταγράψαντες,
τοὺς κατηναγκασμένους δούλους ταῖς ἐπαιδαῖς
πεποιηκότες.

Γάμοι τε οὖν ἔτι καὶ παιδοποίαι καὶ λοχεῖαι
θεῶν μητρονευόμεναι καὶ μοιχεῖαι ἀδόμεναι καὶ
εὐώχιαι κωμῳδούμεναι καὶ γέλωτες παρὰ πότον
εἰσαγόμενοι προτρέπουσι δή ² με ἀνακραγεῖν, καν
σιωπῆσαι θέλω, οἷμοι τῆς ἀθεότητος· σκηνὴν
πεποιήκατε τὸν οὐρανὸν καὶ τὸ θεῖον ὑμῖν δρᾶμα
γεγένηται καὶ τὸ ἄγιον προσωπείοις δαιμονίων
κεκωμῳδήκατε, τὴν ἀληθῆ θεοσέβειαν δεισιδαι-
μονίᾳ σατυρίσαντες.

αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,

¹ τοιούτων . . [οῖ] Wilamowitz. τοσούτων . . οἱ MSS.

² δή Höschel. δέ MSS.

EXHORTATION TO THE GREEKS

their vicious artifices, implant in creatures without CHAP.
sense. Even monkeys know better than this. They IV
astonish their rearers and keepers, because no manner Even
of waxen or clay figures or girls' toys can deceive them. monkeys
But you, strange to say, will prove yourselves inferior are not
even to monkeys through the heed you pay to statues deceived
of stone and wood, gold and ivory, and to paintings. by lifeless
Such are the pernicious playthings made for you toys
by marble-masons, sculptors, painters, carpenters and Statues are
poets, who introduce this great multitude of gods, made for
Satyrs and Pans in the fields, mountain and tree men by
Nymphs in the woods, as well as Naiads about the craftsmen
lakes, rivers and springs, and Nereids by the sea. and poets
Magicians go so far as to boast that daemons are assistants in their impious deeds; they have enrolled them as their own servants, having made them slaves perforce by means of their incantations.

Further, the marriages of gods, their acts of The gods
child-begetting and child-bearing which are on men's are guilty of
lips, their adulteries which are sung by bards, their adultery
feastings which are a theme of comedy, and the and drunken-
bursts of laughter which occur over their cups, these ness
exhort me to cry aloud, even if I would fain keep silence,—Alas for such atheism! You have turned heaven into a stage. You look upon the divine nature as a subject for drama. Under the masks of daemons you have made comedy of that which is holy. For the true worship of God you have substituted a travesty, the fear of daemons.

Then to the harp's sweet strains a beautiful song he opened ; ^a

^a Homer, *Odyssey* viii. 266.

CLEMENT OF ALEXANDRIA

CAP. IV. οἵσον ἡμῖν, "Ομηρε, τὴν φωνὴν τὴν καλήν,

ἀμφ' Ἀρεως φιλότητος ἐυστεφάνου τ' Ἀφροδίτης·
ώς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' γῆσχυνε καὶ εὐηήν
Ἡφαίστοιο ἄνακτος.

κατάπαυσον, "Ομηρε, τὴν ὡδήν· οὐκ ἔστι καλή,
μοιχείαν διδάσκει· πορνεύειν δὲ ἡμεῖς καὶ τὰ ὡτα
παρηγήμεθα· ἡμεῖς γάρ, ἡμεῖς ἐσμὲν οἱ τὴν εἰκόνα
τοῦ θεοῦ περιφέροντες ἐν τῷ ζῶντι καὶ κινουμένῳ
τούτῳ ἀγάλματι, τῷ ἀνθρώπῳ, σύνοικον εἰκόνα,
σύμβουλον, συνόμιλον, συνέστιον, συμπαθῆ, ὑπερ-
παθῆ· ἀνάθημα γεγόναμεν τῷ θεῷ ὑπὲρ Χριστοῦ·
"ἡμεῖς τὸ γένος τὸ ἐκλεκτόν, τὸ βασιλείον ἵερά-
τευμα, ἔθνος ἄγιον, λαὸς περιουσίος, οἱ ποτὲ οὐ
λαός, νῦν δὲ λαὸς τοῦ θεοῦ". οἱ κατὰ τὸν Ἰωάννην
οὐκ ὅντες "ἐκ τῶν κάτω," παρὰ δὲ τοῦ ἄνωθεν
ἔλθόντος τὸ πᾶν μεμαθηκότες, οἱ τὴν οἰκονομίαν
τοῦ θεοῦ κατανευοηκότες, οἱ "ἐν καινότητι ζωῆς
περιπατεῖν" μεμελετηκότες.

'Αλλ' οὐ ταῦτα φρονοῦσιν οἱ πολλοί· ἀπορρί-
ψαντες δὲ τὴν αἰδῶ καὶ τὸν φόβον οἴκοι τοὺς τῶν
δαιμόνων ἐγγράφονται πασχητιασμούς. πινακίοις
53 P. γοῦν | τισὶ καταγράφοις μετεωρότερον ἀνακειμένοις
προσεσχηκότες ἀσελγείᾳ τοὺς θαλάμους κεκοσμή-
κασι, τὴν ἀκολασίαν εὐσέβειαν νομίζοντες· καπὶ
τοῦ σκίμποδος κατακείμενοι παρ' αὐτὰς ἔτι τὰς
περιπλοκὰς ἀφορῶσιν εἰς τὴν Ἀφροδίτην ἐκείνην

^a *Odysssey* viii. 267–270.

^c St. John viii. 23.

^b 1 St. Peter ii. 9–10.

^d See St. John iii. 31.

^e Romans vi. 4.

EXHORTATION TO THE GREEKS

Sing us that beautiful strain, Homer,

CHAP.
IV

Telling the love of Ares and Aphrodite fair-girdled,
How at the first they met in the halls of Hephaestus in
secret;
Many the gifts he gave, and the bed and couch of
Hephaestus
Sullied with shame.^a

Homer's
witness
to the
adultery
of Ares

Cease the song, Homer. There is no beauty in that; it teaches adultery. We have declined to lend even our ears to fornication. For we, yes we, are they who, in this living and moving statue, man, bear about the image of God, an image which dwells with us, is our counsellor, companion, the sharer of our hearth, which feels with us, feels for us. We have been made a consecrated offering to God for Christ's sake. "We are the elect race, the royal priesthood, a holy nation, a people belonging to God, who in time past were not a people, but now are the people of God."^b We are they who, according to John, are not "from below,"^c but have learnt the whole truth from Him who came from above,^d who have apprehended the dispensation of God, who have studied "to walk in newness of life."^e

Christians
must not
listen to
such stories

But most men are not of this mind. Casting off shame and fear, they have their homes decorated with pictures representing the unnatural lust of the daemons. In the lewdness to which their thoughts are given, they adorn their chambers with painted tablets hung on high like votive offerings, regarding licentiousness as piety; and, when lying upon the bed, while still in the midst of their own embraces, they fix their gaze upon that naked Aphrodite, who

Indecent
pictures
are hung
in houses

CLEMENT OF ALEXANDRIA

CAP. τὴν γυμνήν, τὴν ἐπὶ τῇ συμπλοκῇ δεδεμένην, καὶ τῇ
IV Λῆδα περιποτώμενον τὸν ὄρνιν τὸν ἔρωτικόν, τῆς

θηλύτητος ἀποδεχόμενοι τὴν γραφήν, ἀποτυποῦσι ταῖς σφενδόναις, σφραγῖδι χρώμενοι καταλλήλω τῇ Διὸς ἀκολασίᾳ. ταῦτα ὑμῶν τῆς ἡδυπαθείας τὰ ἀρχέτυπα, αὗται τῆς ὕβρεως αἱ θεολογίαι, αὗται τῶν συμπορνευόντων ὑμῶν θεῶν αἱ διδασκαλίαι. “δ γὰρ βούλεται, τοῦθ’ ἔκαστος καὶ οἰεται” κατὰ τὸν Ἀθηναῖον ρήτορα. οἴαι δὲ αὖ καὶ ἄλλαι ὑμῶν εἰκόνες, πανίσκοι τινὲς καὶ γυμναὶ κόραι καὶ σάτυροι μεθύοντες καὶ μορίων ἐντάσσεις, ταῖς γραφαῖς ἀπογυμνούμεναι, ἀπὸ τῆς ἀκρασίας ἐλεγχόμεναι. ἥδη δὲ ἀναφανδὸν τῆς ἀκολασίας ὅλης τὰ σχῆματα ἀνάγραπτα πανδημεὶ θεώμενοι οὐκ αἰσχύνεοθε, φυλάττετε δὲ ἔτι μᾶλλον ἀνακείμενα, ὥσπερ ἀμέλει τῶν θεῶν ὑμῶν τὰς εἰκόνας, στήλας ἀναισχυντίας καθιερώσαντες οἴκοι, ἐπ’ ἵσης ἐγγραφόμενοι τὰ Φιλαυίδος σχῆματα ὡς τὰ Ἡρακλέους ἀθλήματα. τούτων οὐ μόνον τῆς χρήσεως, πρὸς δὲ καὶ τῆς ὄψεως καὶ τῆς ἀκοῆς αὐτῆς ἀμνηστίαν καταγγέλλομεν. ἡταίρηκεν ὑμῶν τὰ ὡτα, πεπορνεύκασιν οἱ ὀφθαλμοὶ καὶ τὸ καινότερον πρὸ τῆς συμπλοκῆς αἱ ὄψεις ὑμῶν μεμοιχεύκασιν. ὡς βιασάμενοι τὸν ἄνθρωπον καὶ τὸ ἔνθεον τοῦ πλάσματος ἐλέγχει ἀπαράξαντες, πάντα ἀπιστεῦτε, ἵνα ἐκπαθαίνησθε· καὶ πιστεύετε¹ μὲν τοῖς εἰδώλοις ζηλοῦντες

¹ πιστεύετε Arcerius. πιστεύητε MSS.

^a i.e. bound with the invisible chains which Hephaestus had made to entrap her. *Odysssey* viii. 270–299.

^b Demosthenes, *Olynthiacs* iii. 19.

^c i.e. in houses; see p. 137.

EXHORTATION TO THE GREEKS

lies bound in her adultery.^a Also, to show they CHAP.
approve the representation of effeminacy, they IV
engrave in the hoops of their rings the amorous bird Indecent
hovering over Leda, using a seal which reflects the symbols
licentiousness of Zeus. These are the patterns for on rings
your voluptuousness; these are the stories that give
divine sanction for wanton living; these are the
lessons taught by gods who are fornicators like
yourselves. "For what a man desires, that he also
imagines to be true," says the Athenian orator.^b
Look, too, at other of your images,—little figures Shameful
of Pan, naked girls, drunken satyrs; and obscene figures
emblems, plainly exhibited in pictures, and self- and lewd
condemned by their indecency. More than that, pictures
you behold without a blush the postures of the displayed
whole art of licentiousness openly pictured in public.
But when they are hung on high^c you treasure them And in
still more, just as if they were actually the images houses
of your gods; for you dedicate these monuments
of shamelessness in your homes, and are as eager to
procure paintings of the postures of Philaenis as
of the labours of Heracles. We declare that not
only the use, but also the sight and the very
hearing of these things should be forgotten. Your
ears have committed fornication; your eyes have
prostituted themselves;^d and, stranger still, before
the embrace you have committed adultery by your
looks.^e You who have done violence to man, and Unbelief
erased by dishonour the divine image in which due to love
he was created, you are utter unbelievers in order of what is
that you may give way to your passions. You believe base
in the idols because you crave after their incontinence;

^a Cp. 2 St. Peter ii. 14.

^e Cp. St. Matthew v. 28.

CLEMENT OF ALEXANDRIA

CAP. αὐτῶν τὴν ἀκρασίαν, ἀπιστεῖτε δὲ τῷ θεῷ σωφρο-
^{IV} σύνην μὴ φέροντες· καὶ τὰ μὲν κρείττω μεμισήκατε,
 τὰ δὲ ἡττώ τετιμήκατε, ἀρετῆς μὲν θεαταί, κακίας
 δὲ ἀγωνισταὶ γεγενημένοι.

54 P. ““Ολβιοι” | μόνοι τοίνυν, ὡς ἔπος εἰπεῖν, ὁμο-
 θυμαδὸν ἐκεῖνοι πάντες κατὰ τὴν Σίβυλλαν

οἱ ναοὺς <μὲν>¹ πάντας ἀπαρνήσονται ἴδοντες
 καὶ βωμούς, εἰκαῖα λίθων ἴδρυματα κωφῶν,
 καὶ λίθινα ξόανα καὶ ἀγάλματα χειροποίητα,²
 αἷματι ἐμψύχω μεμιασμένα καὶ θυσίαισι
 τετραπόδων, διπόδων, πτηνῶν θηρῶν τε φόνοισιν.

καὶ γὰρ δὴ καὶ ἀπηγόρευται ἡμῖν ἀναφανδὸν
 ἀπατηλὸν ἐργάζεσθαι τέχνην. “οὐ γὰρ ποιήσεις,”
 φησὶν ὁ προφήτης, “παντὸς ὁμοίωμα, ὅσα ἐν τῷ
 οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ κάτω.” ἢ πού γ' ἂν
 ἔτι τὴν Πραξιτέλους Δήμητρα καὶ Κόρην καὶ τὸν
 Ἱακχον τὸν μυστικὸν θεοὺς ὑπολάβοιμεν ἢ τὰς
 Λυσίππου τέχνας ἢ τὰς χεῖρας τὰς Ἀπελλικάς, αἱ
 δὴ τῆς θεοδοξίας τὸ σχῆμα τῇ ὅλῃ περιτεθείκασιν;
 ἀλλ' ὑμεῖς μὲν ὅπως ποτὲ ὁ ἀνδριὰς ὅτι μάλιστα
 ὥραιότατος τεκταίνηται, προσκαρτερεῖτε, ὅπως δὲ
 αὐτοὶ μὴ ὁμοιοι δι' ἀναισθησίαν τοῦς ἀνδριὰσιν
 ἀποτελεσθῆτε, οὐ φροντίζετε· πάνυ γοῦν ἐμφανῶς
 καὶ συντόμως ὁ προφητικὸς ἐλέγχει τὴν συνήθειαν
 λόγος ὅτι “πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμονίων
 εἰσὶν εἴδωλα· ὁ δὲ θεὸς τοὺς οὐρανοὺς ἐποίησεν”

¹ <μὲν> inserted from *Sibylline Oracles*.

² καὶ λίθινα . . . χειροποίητα. not in *Sibylline Oracles*.

^a *Sibylline Oracles* iv. 24, 27–30.

EXHORTATION TO THE GREEKS

you disbelieve in God because you cannot bear self- CHAP.
control. You have hated the better, and honoured IV
the worse. You have shown yourselves onlookers
with regard to virtue, but active champions of vice.

The only men, therefore, who can with one con- Christians
sent, so to speak, be called "blessed," are all those alone are
whom the Sibyl describes, blessed

Who, seeing the temples, will reject them all,
And altars, useless shrines of senseless stones ;
Stone idols too, and statues made by hand,
Defiled with blood yet warm, and sacrifice
Of quadruped and biped, bird and beast.^a

What is more, we are expressly forbidden to practise a deceitful art. For the prophet says, "Thou shalt not make a likeness of anything that is in heaven above or in the earth beneath."^b Is it possible that we can still suppose the Demeter and Persephone and the mystic Iacchus of Praxiteles to be gods? Or are we to regard as gods the masterpieces of Lysippus or the works of Apelles, since it is these which have bestowed upon matter the fashion of the divine glory? But as for you, while you take great pains to discover how a statue may be shaped to the highest possible pitch of beauty, you never give a thought to prevent yourselves turning out like statues owing to want of sense. Any way, with the utmost plainness and brevity the prophetic word refutes the custom of idolatry, when it says, "All the gods of the nations are images of daemons; but God made the heavens,"^c and the things in heaven.

They are
forbidden to
make images

^a Exodus xx. 4; Deuteronomy v. 8.

^b Psalm xcvi. 5.

CLEMENT OF ALEXANDRIA

CAP. καὶ τὰ ἐν τῷ οὐρανῷ. πλανώμενοι γοῦν τινες ἐν-
 IV τεῦθεν οὐκ οἶδ' ὅπως θείαν μὲν τέχνην, πλὴν ἀλλ' οὐ
 θεὸν προσκυνοῦσιν ἥλιόν τε καὶ σελήνην καὶ τὸν
 ἄλλον τῶν ἀστέρων χορόν, παραλόγως τούτους
 θεοὺς ὑπολαμβάνοντες, τὰ ὅργανα τοῦ χρόνου·
 “τῷ γὰρ λόγῳ αὐτοῦ ἐστερεώθησαν καὶ τῷ
 πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις
 αὐτῶν.” ἀλλ' ἡ μὲν ἀνθρωπεία τέχνη οἰκίας τε καὶ
 ναῦς καὶ πόλεις καὶ γραφὰς δημιουργεῖ, θεὸς δὲ
 πᾶς ἂν εἴποιμι ὅσα ποιεῖ; ὅλον ἵδε τὸν κόσμον,
 ἐκείνου ἔργον ἐστίν· καὶ οὐρανὸς καὶ ἥλιος καὶ ἄγ-
 55 P. γελοι καὶ ἀνθρωποι “ἔργα τῶν δακτύλων | αὐτοῦ.”
 ὅση γε ἡ δύναμις τοῦ θεοῦ. μόνον αὐτοῦ τὸ βού-
 λημα κοσμοπούα· μόνος γὰρ ὁ θεὸς ἐποίησεν, ἐπεὶ
 καὶ μόνος ὅντως ἐστὶ θεός· ψιλῷ τῷ βούλεσθαι
 δημιουργεῖ καὶ τῷ μόνον ἐθελῆσαι αὐτὸν ἐπεται
 τὸ γεγενῆσθαι. ἐνταῦθα φιλοσόφων παρατρέπεται
 χορὸς πρὸς μὲν τὴν οὐρανοῦ θέαν παγκάλως
 γεγονέναι τὸν ἀνθρωπὸν ὁμολογούντων, τὰ δὲ ἐν
 οὐρανῷ φαινόμενα καὶ ὅψει καταλαμβανόμενα προσ-
 κυνούντων. εἰ γὰρ καὶ μὴ ἀνθρώπινα τὰ ἔργα
 τὰ ἐν οὐρανῷ, ἀλλὰ γοῦν ἀνθρώποις δεδημιούρ-
 γηται. καὶ μὴ τὸν ἥλιον τις θύμῶν προσκυνείτω,
 ἀλλὰ τὸν ἥλιον ποιητὴν ἐπιποθείτω, μηδὲ τὸν
 κόσμον ἐκθειαζέτω, ἀλλὰ τὸν κόσμον δημιουργὸν
 ἐπιζητησάτω. μόνη ἄρα, ὡς ἔοικεν, καταφυγὴ τῷ
 μέλλοντι ἐπὶ τὰς σωτηρίους ἀφικνεῖσθαι θύρας
 ὑπολείπεται σοφίᾳ θεϊκῇ· ἐντεῦθεν ὕσπερ ἐξ ἱεροῦ
 τυνος ἀσύλου οὐδενὶ οὐκέτι ἀγώγιμος τῶν δαιμόνων
 ὁ ἀνθρωπὸς γίνεται σπεύδων εἰς σωτηρίαν.

^a See Genesis i. 14.

EXHORTATION TO THE GREEKS

Some, it is true, starting from this point, go astray,— CHAP.
I know not how,—and worship not God but His IV
handiwork, the sun, moon, and the host of stars Some men
besides, absurdly supposing these to be gods, though heavenly
they are but instruments for measuring time; ^a for bodies
“by His word were they firmly established; and all instead of
their power by the breath of His mouth.” ^b But God
while human handiwork fashions houses, ships, cities,
paintings, how can I speak of all that God creates?
See the whole universe; that is His work. Heaven, These are
the sun, angels and men are “the works of His but God’s
fingers.” ^c How great is the power of God! His handiwork
mere will is creation; for God alone created, since
He alone is truly God. By a bare wish His work is
done, and the world’s existence follows upon a single
act of His will. Here the host of philosophers turn
aside, when they admit that man is beautifully made
for the contemplation of heaven, ^d and yet worship the
things which appear in heaven and are apprehended
by sight. For although the heavenly bodies are not
the works of man, at least they have been created for
man. Let none of you worship the sun; rather let Seek after
him yearn for the maker of the sun. Let no one deify God and
the universe; rather let him seek after the creator not the
of the universe. It seems, then, that but one refuge works of
remains for the man who is to reach the gates of salvation.
From thence, as from a holy inviolate temple, no longer can any daemon God
carry him off, as he presses onward to salvation.

^b Psalm xxxiii. 6. ^c Psalm viii. 3.

^d Cp. Cicero, *De natura deorum* ii. 140 “Providence . . . made men upright and erect, that by contemplating the heavens they might gain a knowledge of the gods.” See also Ovid, *Metamorph.* i. 85–6.

CLEMENT OF ALEXANDRIA

V

Ἐπιδράμωμεν δέ, εἰ βούλει, καὶ τῶν φιλοσόφων τὰς δόξας, ὅσας αὐχοῦσι περὶ τῶν θεῶν, εἴ πως καὶ φιλοσοφίαν αὐτὴν κενοδοξίας ἔνεκεν ἀνειδωλοπιοῦσαν τὴν ὑλην ἐφεύρωμεν, ἦ¹ καὶ δαιμόνια ἄπτα ἐκθειάζουσαν κατὰ παραδρομὴν παραστῆσαι δυνηθῶμεν ὀνειρώττουσαν τὴν ἀλήθειαν. στοιχεῖα μὲν οὖν ἀρχὰς ἀπέλιπον² ἐξυμήσαντες Θαλῆς ὁ Μιλήσιος τὸ ὕδωρ καὶ Ἀναξιμένης ὁ καὶ αὐτὸς Μιλήσιος τὸν ἀέρα, ὡς Διογένης ὑστερον ὁ Ἀπολλωνιάτης κατηκολούθησεν. Παρμενίδης δὲ ὁ Ἐλεάτης θεοὺς εἰστηγήσατο πῦρ καὶ γῆν, θάτερον δὲ αὐτοῖν μόνον,³ τὸ πῦρ, θεὸν ὑπειλήφατον Ἰππασός τε ὁ Μεταποντῖνος καὶ ὁ Ἐφέσιος Ἡράκλειτος. Ἐμπεδοκλῆς γὰρ ὁ Ἀκραγαντῖνος εἰς πλῆθος 56 P. ἐμπεσὼν πρὸς τοὺς τέτταροι στοιχεῖοις τούτοις νεῦκος καὶ φιλίαν καταριθμεῖται.

Ἄθεοι μὲν δὴ καὶ οὗτοι, σοφίᾳ τινὶ ἀσόφῳ τὴν ὑλην προσκυνήσαντες καὶ λίθους μὲν ἦ ἔνδιλα οὐ τιμήσαντες, γῆν δὲ τὴν τούτων μητέρα ἐκθειάσαντες καὶ Ποσειδῶνα μὲν οὐκ ἀναπλάττοντες, ὕδωρ δὲ αὐτὸ προστρεπόμενοι. τί γάρ ἐστι ποτε ὁ⁴ Ποσειδῶν ἦ ὑγρά τις οὐσία ἐκ τῆς πόσεως ὀνοματοποιουμένη; ὥσπερ ἀμέλει ὁ πολέμιος Ἄρης ἀπὸ τῆς ἄρσεως

¹ ἦ Diels. εἰ MSS.

² ἀπέλιπον Cobet. ἀπέλειπον MSS.

³ μόνον Sylburg. μόνοιν MSS.

⁴ ποτε ὁ Wilamowitz. πρότερον MSS. ἔτερον Mayor.

^a i.e. gets a feeble grasp of it. Cp. Plutarch, *De Is. et Osir.* 382 f “The souls of men, while on earth and en-
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EXHORTATION TO THE GREEKS

V

Let us now, if you like, run through the opinions which the philosophers, on their part, assert confidently about the gods. Perchance we may find philosophy herself, through vanity, forming her conceptions of the godhead out of matter; or else we may be able to show in passing that, when deifying certain divine powers, she sees the truth in a dream.^a Some philosophers, then, left us the elements as first principles of all things. Water was selected for praise by Thales of Miletus; air by Anaximenes of the same city, who was followed afterwards by Diogenes of Apollonia. Fire and earth were introduced as gods by Parmenides of Elea; but only one of this pair, namely fire, is god according to the supposition of both Hippasus of Metapontum and Heracleitus of Ephesus. As to Empedocles of Acragas, he chooses plurality, and reckons "love" and "strife" in his list of gods, in addition to these four elements.

These men also were really atheists,^b since with a foolish show of wisdom they worshipped matter. They did not, it is true, honour stocks or stones, but they made a god out of earth, which is the mother of these. They do not fashion a Poseidon, but they adore water itself. For what in the world is Poseidon, except a kind of liquid substance named from *posis*, drink? Just as, without a doubt, warlike

cumbered by bodies and passions, can have no companionship with God, except in so far as they get a dim dream of Him through the aid of philosophy."

^a See p. 47 with note.

CLEMENT OF ALEXANDRIA

CAP. καὶ ἀναιρέσεως κεκλημένος, ἦ καὶ δοκοῦσί μοι
 V πολλοὶ μάλιστα τὸ ξίφος μόνον πήξαντες ἐπιθύειν
 ὡς "Ἄρει· ἔστι δὲ Σκυθῶν τὸ τοιοῦτον, καθάπερ
 Εὔδοξος ἐν δευτέρᾳ Γῆς¹ περιόδου λέγει, Σκυθῶν δὲ
 οἱ Σαυρομάται, ὡς φησιν Ἰκέσιος ἐν τῷ περὶ
 μυστηρίων, ἀκινάκην σέβουσιν. τοῦτό τοι καὶ οἱ
 ἀμφὶ τὸν Ἡράκλειτον τὸ πῦρ ὡς ἀρχέγονον
 σέβοντες πεπόνθασιν· τὸ γὰρ πῦρ τοῦτο ἔτεροι
 "Ἡφαιστον ὀνόμασαν. Περσῶν δὲ οἱ μάγοι τὸ
 πῦρ τετμήκασι καὶ τῶν τὴν Ἀσίαν κατοικούντων
 πολλοί, πρὸς δὲ καὶ Μακεδόνες, ὡς φησι Διογένης
 ἐν α' Περσικῶν. τί μοι Σαυρομάτας καταλέγειν,
 οὓς Νυμφόδωρος ἐν Νομίμοις βαρβαρικοῖς τὸ πῦρ
 σέβειν ἴστορεῖ, ἦ τοὺς Πέρσας καὶ τους Μῆδους καὶ
 τοὺς μάγους; θύειν ἐν ὑπαίθρῳ τούτους ὁ Δίνων
 λέγει, θεῶν ἀγάλματα μόνα τὸ πῦρ καὶ ὕδωρ νομίζον-
 τας. οὐκ ἀπεκριψάμην οὐδὲ τὴν τούτων ἄγνοιαν.
 εἰ γὰρ καὶ τὰ μάλιστα ἀποφεύγειν οἴονται τῆς
 57 R. πλάνης, ἀλλ' εἰς ἔτέραν κατολισθαίνοντιν | ἀπάτην·
 ἀγάλματα μὲν θεῶν οὐ ξύλα καὶ λίθους ὑπειλήφασιν
 ὥσπερ Ἐλληνες οὐδὲ μὴν ἰβίδας καὶ ἵχνεύμονας
 καθάπερ Αἰγύπτιοι, ἀλλὰ πῦρ τε καὶ ὕδωρ ὡς
 φιλόσοφοι. μετὰ πολλὰς μέντοι ὕστερον περιόδους
 ἐτῶν ἀνθρωποειδῆ ἀγάλματα σέβειν αὐτὸν Βήρωσ-

¹ Γῆς Diels. τῆς mss. (See p. 44, n. 3.)

"Cp. Plutarch, *Amatorius* 757 in "Chrysippus says that Ares is *anairesis*" (so Petersen: mss. have *anairein*=to destroy). The endeavour to find meanings in the names of the gods has its literary origin in Plato's *Cratylus* (esp. pp. 395-412). The Stoics found in this method a support for their doctrine that the gods of mythology were merely personified natural forces or processes. See Cicero, *De natura deorum* ii. 63-72.

EXHORTATION TO THE GREEKS

Ares is so called from *arsis* and *anairesis*,^a abolition CHAP.
and destruction ; which is the chief reason, I think,^V
why many tribes simply fix their sword in the ground
and then offer sacrifice to it as if to Ares. Such is
the custom of Scythians, as Eudoxus says in his
second book of *Geography*,^b while the Sauromatians,
a Scythian tribe, worship a dagger, according to
Hicesius in his book on *Mysteries*.^c This too is the
case with the followers of Heracleitus when they
worship fire as the source of all ; for this fire is what
others named Hephaestus. The Persian Magi and
many of the inhabitants of Asia have assigned
honour to fire ; so have the Macedonians, as Diogenes
says in the first volume of his *Persian History*.^d Why
need I instance Sauromatians, whom Nymphodorus
in *Barbarian Customs*^e reports as worshipping fire ;
or the Persians, Medes and Magi ? Dinon says that
these Magi sacrifice under the open sky, believing
that fire and water are the sole emblems of divinity.^f
Even their ignorance I do not conceal ; for although
they are quite convinced that they are escaping the
error of idolatry, yet they slip into another delusion.
They do not suppose, like Greeks, that stocks and
stones are emblems of divinity, nor ibises and ich-
neumons, after the manner of Egyptians ; but they
admit fire and water, as philosophers do. It was
not, however, till many ages had passed that they
began to worship statues in human form, as Berosus

Many
barbarians
worship fire ✓

Worship of
the elements
is much
older than
image-
worship ✓

^b Eudoxus, Fr. 16 Brandes (*Jahrb. class. Phil.* 1847, Suppl. 13, p. 223).

^c Hicesius, Fr. 1 *Frag. hist. Graec.* iv. p. 429.

^d Diogenes of Cyzicus, Fr. 4 *Frag. hist. Graec.* iv. p. 392.

^e Nymphodorus, Fr. 14 *Frag. hist. Graec.* ii. p. 379.

^f Dinon, Fr. 9 *Frag. hist. Graec.* ii. p. 91.

CLEMENT OF ALEXANDRIA

CAP. σος ἐν τρίτῃ Χαλδαϊκῶν παρίστησι, τοῦτο Ἀρταξέρξου τοῦ Δαρείου τοῦ "Ωχου εἰσηγησαμένου, ὃς πρῶτος τῆς Ἀφροδίτης Ἀναῖτιδος¹ τὸ ἄγαλμα ἀναστήσας ἐν Βαβυλῶνι καὶ Σουύσαις καὶ Ἐκβατάνοις Πέρσαις καὶ Βάκτροις καὶ Δαμασκῷ καὶ Σάρδεσιν ὑπέδειξε σέβειν. ὅμολογούντων τοίνυν οἱ φιλόσοφοι τοὺς διδασκάλους τοὺς σφῶν Πέρσας ἢ Σαυρομάτας ἢ μάγους, παρ' ᾧν τὴν ἀθεότητα τῶν σεβασμίων αὐτοῖς μεμαθήκασιν ἀρχῶν, ἀρχοντα τὸν πάντων ποιητὴν καὶ τῶν ἀρχῶν αὐτῶν δημιουργὸν ἀγνοοῦντες, τὸν ἀναρχὸν θεόν, τὰ δὲ "πτωχά" ταῦτα καὶ "ἀσθενῆ," ἢ φησιν ὁ ἀπόστολος, τὰ εἰς τὴν ἀνθρώπων ὑπηρεσίαν πεποιημένα "στοιχεῖα" προστρεπόμενοι.

Tῶν δὲ ἔτι οὐδὲν φιλοσόφων ὅσοι τὰ στοιχεῖα ὑπερβάντες ἐπολυπραγμόνησάν τι ὑψηλότερον καὶ περιττότερον, οἱ μὲν αὐτῶν τὸ ἄπειρον καθύμιησαν, ὡς Ἀναξίμανδρος (Μιλήσιος ἦν) καὶ Ἀναξαγόρας ὁ Κλαζομένιος καὶ ὁ Ἀθηναῖος Ἀρχέλαος. τούτω μέν γε ἄμφω τὸν νοῦν ἐπεστησάτην τῇ ἀπειρίᾳ, ὁ δὲ Μιλήσιος Λεύκιππος καὶ ὁ Χῖος Μητρόδωρος διττάς, ὡς ἔοικεν, καὶ αὐτῷ ἀρχὰς ἀπελιπέτην, τὸ πλῆρες καὶ τὸ κενόν· προσέθηκε δὲ λαβῶν τούτων τοῦν δυεῦν τὰ εἰδῶλα ὁ Ἀβδηρίτης Δημόκριτος. ὁ 58 P. γάρ τοι Κροτωνιάτης Ἀλκμαίων | θεοὺς ὥετο τοὺς ἀστέρας εἶναι ἐμψύχους ὄντας. οὐ σιωπήσομαι τὴν τούτων ἀναισχυντίαν. Ξενοκράτης (Καλχηδόνιος οὗτος) ἔπτὰ μὲν θεοὺς τοὺς πλανήτας, ὅγδοον δὲ

¹ Ἀναῖτιδος Bochart. ταναᾶδος mss.

^a Berossus, Fr. 16 *Frag. hist. Graec.* ii. p. 508.
^b Galatians iv. 9.

EXHORTATION TO THE GREEKS

shows in his third book of *Chaldaean History*; ^a for CHAP.
this custom was introduced by Artaxerxes the son of
Darius and father of Ochus, who was the first to set
up the statue of Aphrodite Anaitis in Babylon, Susa
and Ecbatana, and to enjoin this worship upon Persians
and Bactrians, upon Damascus and Sardis. Let the
philosophers therefore confess that Persians, Sauro-
matians, and Magi are their teachers, from whom
they have learnt the atheistic doctrine of their
venerated "first principles." The great original,
the maker of all things, and creator of the "first
principles" themselves, God without beginning,
they know not, but offer adoration to these "weak
and beggarly elements," ^b as the apostle calls them,
made for the service of men.

Philoso-
phers there-
fore get
this
doctrine
from
barbarians ✓

Other philosophers went beyond the elements and
sought diligently for a more sublime and excellent
principle. Some of them celebrated the praises of
the Infinite, as Anaximander of Miletus, Anaxagoras
of Clazomenae, and Archelaus of Athens. The two
latter agreed in placing Mind above the Infinite; Mind
while on the other hand Leucippus of Miletus and
Metrodorus of Chios also left, as it seems, a pair of
first principles, "fulness" and "void." Democritus Fulness
of Abdera took these two and added to them the and Void
"images." Nor was this all; Alcmaeon of Croton
thought that the stars were endowed with life, and
therefore gods. I will not refrain from mentioning
the audacity of these others. Xenocrates of Chalcedon
intimates that the planets are seven gods and that

The stars
and planets
as gods ✓

^a The theory of Democritus was that all natural objects
gave off small particles of themselves, which he called
"images." These came into contact with the organs of
sense and were the cause of perception.

CLEMENT OF ALEXANDRIA

CAP. τὸν ἐκ πάντων τῶν ἀπλανῶν¹ συνεστῶτα κόσμον
 αἰνίττεται. οὐδὲ μὴν τοὺς ἀπὸ τῆς Στοᾶς παρ-
 ελεύσομαι διὰ πάσης ὕλης, καὶ διὰ τῆς ἀτιμοτάτης,
 τὸ θεῖον διήκειν λέγοντας, οἱ καταισχύνουσιν
 ἀτεχνῶς τὴν φιλοσοφίαν. οὐδὲν δὲ οἶμαι χαλεπὸν
 ἐνταῦθα γενόμενος καὶ τῶν ἐκ τοῦ Περιπάτου
 μνησθῆναι· καὶ ὁ γε τῆς αἵρεσεως πατήρ, τῶν
 ὅλων οὐ νοήσας τὸν πατέρα, τὸν καλούμενον
 “ὑπατον” ψυχὴν εἶναι τοῦ παντὸς οἴεται· τουτ-
 ἔστι τοῦ κόσμου τὴν ψυχὴν θεὸν ὑπολαμβάνων
 αὐτὸς αὐτῷ περιπέρεται. ὁ γάρ τοι μέχρι τῆς
 σελήνης αὐτῆς διορίζων τὴν πρόνοιαν, ἐπειτα τὸν
 κόσμον θεὸν ἡγούμενος περιτρέπεται, τὸν ἄμοιρον
 τοῦ θεοῦ θεὸν δογματίζων. ὁ δὲ Ἐρέσιος ἐκεῖνος
 Θεόφραστος ὁ Ἀριστοτέλους γνώριμος πῆ μὲν
 οὐρανόν, πῆ δὲ πνεῦμα τὸν θεὸν ὑπονοεῖν. Ἐπικού-
 ρου μὲν γὰρ μόνου καὶ ἐκὼν ἐκλήσομαι, ὃς οὐδὲν²
 μέλειν οἴεται τῷ θεῷ, διὰ πάντων ἀσεβῶν. τί γὰρ
 Ἡρακλεῖδης ὁ Ποντικός; ἔσθ’ ὅπῃ οὐκ ἐπὶ τὰ
 Δημοκρίτου καὶ αὐτὸς κατασύρεται εἴδωλα;

VI

Kai πολύς μοι ἐπιρρεῖ τοιοῦτος ὄχλος, οίονεὶ^a
 μορμώ τινα, δαιμονίων παρεισάγων ξένων ἄτοπον

¹ τῶν ἀπλανῶν Davies. αὐτῶν MSS. Δστρων Diels.

² οὐδὲν Lowth. οὐδὲ MSS.

^a i.e. Aristotle.

^b Aristotle sharply divided the celestial spheres, which were the divine part of the universe, from the sublunar world, in which alone birth, death, and change take place. The laws governing the upper world are necessarily different from those of the lower. Zeller (*Aristotle*, i. 508, n. 3, Eng.

EXHORTATION TO THE GREEKS

the ordered arrangement of the fixed stars is an CHAP.
eighth. Nor will I omit the Stoics, who say that the
divine nature permeates all matter, even in its lowest
forms; these men simply cover philosophy with
shame. At this point there is, I think, nothing to
hinder me from mentioning the Peripatetics also. The father of this sect,^a because he did not perceive
the Father of all things, thinks that he who is called
the "Highest" is the soul of the universe; that is
to say, he supposes the soul of the world to be God,
and so is pierced with his own sword. For he first
declares that providence extends only as far as the
moon; then by holding the opinion that the universe
is God he contradicts himself, asserting that that
which has no share in God is God.^b Aristotle's
disciple, the celebrated Theophrastus of Eresus,
suspects in one place that God is heaven, and else-
where that God is spirit. Epicurus alone I will
banish from memory, and that willingly, for he,
pre-eminent in impiety, thinks that God has no care
for the world. What of Heracleides of Pontus?
Is there a single place where he too is not drawn
away to the "images" of Democritus?

V
The Stoic doctrine :
God im-
manent in
all things

The Peri-
patetic
doctrine :
God the
soul of the
universe

Epicurus :
God has no
care for the
world

VI

And a vast crowd of the same description swarms upon me, bringing in their train, like a nightmare, an trans.) says : "Both Christian and heathen opponents have distorted this to mean that the Divine Providence reaches only as far as the moon and does not extend to the earth. How far this representation agrees with the true Aristotelian doctrine may be gathered from what has been already said, at pp. 403, 410, and 421."

Many other
absurd
doctrines.
not worth
attention

CLEMENT OF ALEXANDRIA

CAP. σκιαγραφίαν, μυθολογῶν¹ ὅθλω γραϊκῷ· πολλοῦ
 VI γε δεῖ ἀνδράσιν ἐπιτρέπειν ἀκροᾶσθαι τοιούτων
 λόγων, οἵ μηδὲ τοὺς παῖδας τοὺς ἔαντῶν, τοῦτο
 δὴ τὸ λεγόμενον, κλαυθμυριζομένους ἐθίζομεν παρ-
 ηγορεῖσθαι μυθίζοντες, ὄρρωδοῦντες συνανατρέφειν
 αὐτοῖς ἀθεότητα τὴν πρὸς τῶν δοκησισόφων²
 δὴ τούτων καταγγελλομένην, μηδέν τι νηπίων
 μᾶλλον τάλληθες εἰδότων. τί γάρ, ὃ πρὸς τῆς
 ἀληθείας, τοὺς σοὶ πεπιστευκότας δεικνύεις ρύσει
 καὶ φορᾶ³ δίναις τε ἀτάκτοις⁴ ὑποβεβλημένους; τί
 δέ μοι εἰδώλων ἀναπίμπλης τὸν βίον, ἀνέμους τε
 ἥ ἀέρα ἥ πῦρ ἥ γῆν ἥ λίθους ἥ ξύλα ἥ σίδηρον,
 κόσμον τόνδε, θεοὺς ἀναπλάττουσα, θεοὺς δὲ καὶ
 τοὺς ἀστέρας τοὺς πλανήτας, τοῖς ὄντως πεπλα-
 νημένοις τῶν ἀνθρώπων διὰ τῆς πολυθρυλήτου
 ταύτης ἀστρολογίας, οὐκ ἀστρονομίας, μετεωρο-
 λογοῦσα καὶ ἀδολεσχοῦσα; | τὸν κύριον τῶν πνευ-
 μάτων ποθῶ, τὸν κύριον τοῦ πυρός, τὸν κόσμου
 δημιουργόν, τὸν ἡλίου φωταγωγόν· θεὸν ἐπιζητῶ,
 οὐ τὰ ἔργα τοῦ θεοῦ. τίνα δὴ λάβω παρὰ σοῦ
 συνεργὸν τῆς ζητήσεως; οὐ γάρ παντάπασιν
 ἀπεγνώκαμέν σε. εἰ βούλει, τὸν Πλάτωνα. πῇ
 δὴ οὖν ἐξιχνευτέον τὸν θεόν, ὃ Πλάτων; “τὸν
 γάρ πατέρα καὶ ποιητὴν τοῦδε τοῦ παντὸς εὑρεῖν

¹ μυθολογῶν Mayorg. μυθολόγων MSS.

² δοκησισόφων Potter. δοκησεισόφων MSS.

³ φορᾶ Münzl. φθορᾶ MSS.

⁴ δίναις τε ἀτάκτοις Heyse. δειναῖς τε καὶ ἀτάκτοις MSS.

“The doctrine of “flux” was taught by Heraclitus in his well-known phrase, “All things flow” (*πάντα ῥεῖ*). “Motion” and “irregular vortices” refer to Anaxagoras, who supposed the primitive elements to have been set in

EXHORTATION TO THE GREEKS

absurd picture of strange daemons, and romancing with all an old wife's extravagance. Far indeed are we from allowing grown men to listen to such tales. Even to our own children, when they are crying their heart out, as the saying goes, we are not in the habit of telling fabulous stories to soothe them; for we shrink from fostering in the children the atheism proclaimed by these men, who, though wise in their own conceit, have no more knowledge of the truth than infants. Why, in the name of truth, do you show those who have put their trust in you that they are under the dominion of "flux" and "motion" and "fortuitous vortices"?^a Why, pray, do you infect life with idols, imagining winds, air, fire, earth, stocks, stones, iron, this world itself to be gods? Why babble in high-flown language about the divinity of the wandering stars to those men who have become real wanderers through this much-vaunted,—I will not call it astronomy, but —astrology? I long for the Lord of the winds, the Lord of fire, the Creator of the world, He who gives light to the sun. I seek for God Himself, not for the works of God. Whom am I to take from you as fellow worker in the search? For we do not altogether despair of you. "Plato," if you like. How, then, Plato, must we trace out God? "It is a hard task to find the Father and Maker of this

Plato is a
better guide

rotatory motion by Mind (*νοῦς*). This theory is ridiculed by Aristophanes, *Clouds* 828 "Vortex has ousted Zeus, and reigns as king." Vortex motion was also a part of the "atomic theory" of Leucippus. Atoms of various size and shape constantly impinging upon one another in empty space would give rise to countless vortices, each of which might be the beginning of a world.

CLEMENT OF ALEXANDRIA

CAP. τε ἔργον καὶ εὑρόντα εἰς ἄπαντας ἐξειπεῖν ἀδύνατον.”
 VI διὰ τί δῆτα, ὡς πρὸς αὐτοῦ; “ρήτὸν¹ γάρ οὐδαμῶς
 ἐστίν.” εὖ γε, ὡς Πλάτων, ἐπαφᾶσαι τῆς ἀληθείας·
 ἀλλὰ μὴ ἀποκάμησ· ξύν μοι λαβοῦ τῆς ζητήσεως
 τάγαθοῦ πέρι· πᾶσιν γάρ ἀπαξαπλῶς ἀνθρώποις,
 μάλιστα δὲ τοῖς περὶ λόγους ἐνδιατρίβουσιν ἐνέστακ-
 ται τις ἀπόρροια θεϊκή· οὗ δὴ χάριν καὶ ἄκοντες
 μὲν ὅμολογούσιν ἔνα γε² εἶναι θεόν, ἀνώλεθρον καὶ
 ἀγένητον τοῦτον, ἄνω που περὶ τὰ νῦντα τοῦ
 οὐρανοῦ ἐν τῇ ἴδιᾳ καὶ οἰκείᾳ περιωπῇ ὅντως
 ὄντα ἀεί.

θεὸν δὲ ποῖον, εἰπέ μοι, νοητέον;
 τὸν πάνθ’ ὄρῶντα καύτὸν οὐχ ὄρώμενον,

Εὐριπίδης λέγει. πεπλανῆσθαι γοῦν ὁ Μένανδρος
 μοι δοκεῖ, ἔνθα φησίν

ἢλιε, σὲ γάρ δεῖ προσκυνεῖν πρῶτον θεῶν,
 δι’ ὃν θεωρεῖν ἔστι τοὺς ἄλλους θεούς.

οὐδὲ γάρ ἢλιος ἐπιδείξει ποτ’ ἂν τὸν θεὸν τὸν
 ἀληθῆ, ὁ δὲ λόγος ὁ ὑγιῆς, ὃς ἐστιν ἢλιος ψυχῆς,
 δι’ οὐ μόνου ἔνδον ἀνατείλαντος ἐν τῷ βάθει τοῦ
 νοῦ³ αὐτῆς⁴ κατανυγάζεται τὸ ὅμμα· ὅθεν οὐκ ἀπ-
 εικότως ὁ Δημόκριτος “τῶν λογίων ἀνθρώπων

¹ ρήτὸν from Plato. ρήτεον MSS.

² γε Schwartz. τε MSS.

³ τοῦ νοῦ Cobet. τοῦ νοῦ καὶ τοῦ νοός MSS.

⁴ αὐτῆς Kroll. αὐτοῦ MSS.

^a Plato, *Timaeus* 28 c.

^b Plato, *Epistles* vii. p. 341 c.

^c Literally “the back” of the heavens. The phrase comes from Plato, *Phaedrus* 247 c. Both Plato and Clement

EXHORTATION TO THE GREEKS

universe, and when you have found Him, it is im- CHAP.
possible to declare Him to all.”^a Why, pray, in VI
God’s name, why? “Because He can in no way be
described.”^b Well done, Plato, you have hit the
truth. But do not give up. Join me in the search for
the good. For there is a certain divine effluence
instilled into all men without exception, but
especially into those who spend their lives in
thought; wherefore they admit, even though against
their will, that God is One, that He is unbegotten
and indestructible, and that somewhere on high in
the outermost spaces^c of the heavens, in His own
private watch-tower, He truly exists for ever.

A divine
effluence
leads
thoughtful
men to
confess to
truth

What nature, say, must man ascribe to God?
He seeth all; yet ne’er Himself is seen,

Euripides
for instance

says Euripides.^d Certainly Menander seems to me
to be in error where he says,

O Sun, thee must we worship, first of gods,
Through whom our eyes can see the other gods.^e

For not even the sun could ever show us the true
God. The healthful Word or Reason, who is the
Sun of the soul, alone can do that; through Him
alone, when He has risen within in the depth of the
mind, the soul’s eye is illuminated. Whence
Democritus not unreasonably says that “a few men

Democritus
says that
some look
up to
heaven
for God

think of the heavens as a series of spheres revolving above
the earth. The dwelling-place of God (or Plato’s “real
existence”) is on the outer side of the topmost sphere. See
the whole passage, *Phaedrus* 246 d–249.

^a Euripides, Frag. 1129 Nauck.

^b Menander, Frag. 609 Kock, *Comic. Attic. Frag.* iii.
p. 184.

CLEMENT OF ALEXANDRIA

CAP. δὲ λίγους” φησίν “ἀνατείναντας τὰς χεῖρας ἐνταῦθα
 VI δὸν νῦν ἡέρα καλέομεν οἱ “Ελλῆνες, [πάντα] Δία μυ-
 θεῖσθαι¹· καὶ <γάρ> πάντα οὗτος οἶδεν καὶ διδοῖ
 <πάντα>² καὶ ἀφαιρεῖται, καὶ βασιλεὺς δύτος τῶν
 60 P. πάντων.” ταύτη πῃ καὶ Πλάτων | διανοούμενος
 τὸν θεὸν αἰνίττεται “περὶ τὸν πάντων βασιλέα
 πάντ’ ἔστι, κάκεῦνο αἴτιον ἀπάντων <τῶν>³ καλῶν.”
 τίς οὖν ὁ βασιλεὺς τῶν πάντων; θεὸς τῆς τῶν ὄντων
 ἀληθείας τὸ μέτρον. ὥσπερ οὖν τῷ μέτρῳ κατα-
 ληπτὰ τὰ μετρούμενα, οὐτωσὶ δὲ καὶ τῷ νοῆσαι
 τὸν θεόν μετρεῖται καὶ καταλαμβάνεται ἡ ἀληθεία.
 ὁ δὲ ἵερὸς ὄντως Μωυσῆς “οὐκ ἔσται,” φησίν,
 “ἐν τῷ μαρσίππῳ σου στάθμιον καὶ στάθμιον μέγα
 ἢ μικρόν, οὐδὲ ἔσται ἐν τῇ οἰκίᾳ σου μέτρον μέγα
 ἢ μικρόν, ἀλλ’ ἢ στάθμιον ἀληθινὸν καὶ δίκαιον
 ἔσται σοι,” στάθμιον καὶ μέτρον καὶ ἀριθμὸν τῶν
 ὅλων ὑπολαμβάνων τὸν θεόν· τὰ μὲν γάρ ἄδικα
 καὶ ἄνισα εἴδωλα οἴκοι ἐν τῷ μαρσίππῳ καὶ ἐν τῇ
 ὥστις ἐπειν ῥυπώσῃ ψυχὴν κατακέρυπται· τὸ
 δὲ μόνον δίκαιον μέτρον, ὁ μόνος ὄντως θεός, ἵσos
 ἀεὶ κατὰ τὰ αὐτὰ καὶ ὥσαύτως ἔχων, μετρεῖ τε⁴
 πάντα καὶ σταθμάται, οἷονεὶ τρυτάνη τῇ δικαιοσύνῃ
 τὴν τῶν ὅλων ἀρρεπῶς περιλαμβάνων καὶ ἀνέχων
 φύσιν. “ὁ μὲν δὴ θεός, ὥσπερ καὶ ὁ παλαιὸς
 λόγος, ἀρχήν <τε>⁵ καὶ τελευτὴν καὶ μέσα τῶν ὄντων
 ἀπάντων ἔχων, εὐθεῖαν περαίνει κατὰ φύσιν περι-

¹ Δία μυθεῖσθαι Heinsius. διαμυθεῖσθαι MSS.

² καὶ <γάρ> πάντα . . . καὶ διδοῖ <πάντα> (with omission of πάντα in previous line) Wilamowitz. καὶ πάντα . . . καὶ διδοῖ καὶ . . . MSS.

³ <τῶν> from Plato (but cp. Plotinus i. 8. 2).

⁴ μετρεῖ τε Wendland (cp. Plato, *Laws* 643c). μετρεῖται MSS.

⁵ <τε> from Plato, and Clement, ii. Strom. 132. 2.

EXHORTATION TO THE GREEKS

of reason^a stretch out their hands towards that CHAP.
which we Greeks now call air and speak of it in VI
legend as Zeus; for Zeus knows all, he gives and
takes away all, and he is king of all things.”^b Plato Plato speaks
also has a similar thought, when he says darkly of the king
about God: “All things are around the king of all of all things,
things, and that is the cause of everything good.”^c i.e. God
Who, then, is the king of all things? It is God,
the measure of the truth of all existence. As God is the
therefore things measured are comprehended by the measure of
measure, so also by the perception of God the truth all existence
is measured and comprehended. The truly sacred
Moses says, “There shall not be in thy bag divers Moses
weights, a great and a small, neither shall there be speaks
in thy house a great measure and a small, but thou against false
shalt have a weight true and just.”^d Here he is measures,
assuming God to be the weight and measure and i.e. false
number of the universe. For the unjust and unfair gods
idols find a home hidden in the depths of the bag,
or, as we may say, the polluted soul. But the one
true God, who is the only just measure, because He God, the
is always uniformly and unchangeably impartial,^e true
measures and weighs all things, encircling and sus- measure,
taining in equilibrium the nature of the universe by is ever
His justice as by a balance. “Now God, as the accom-
ancient saying has it, holding the beginning and end panied by
and middle of all existence, keeps an unswerving Right, as
Plato says

^a Λόγιος means *learned*, but here it seems to refer back to λόγος.

^b Democritus, Frag. 30 Diels, *Vorsokratiker* ii. pp. 70-1 (1912).

^c Plato, *Epistles* ii. p. 312 E.

^d Deut. xxv. 13-15.

^e See Plato, *Phaedo* 78 n.

CLEMENT OF ALEXANDRIA

CAP. πορευόμενος· τῷ¹ δ' ἀεὶ ξυνέπεται δίκη τῶν ἀπο-
 VI λειπομένων τοῦ θείου νόμου τιμωρός.” πόθεν, ὡς
 Πλάτων, ἀλήθειαν αἰνίττη; πόθεν ἡ τῶν λόγων
 ἀφθονος χορηγία τὴν θεοσέβειαν μαντεύεται; σοφώ-
 τερα, φησίν, τούτων βαρβάρων τὰ γένη. οἰδά σου
 τοὺς διδασκάλους, κανὸν ἀποκρύπτειν ἐθέλης· γεωμε-
 τρίαν παρ' Αἰγυπτίων μανθάνεις, ἀστρονομίαν παρὰ
 Βαβυλωνίων, ἐπωδὰς τὰς ὑγιεῖς παρὰ Θρακῶν
 λαμβάνεις, πολλά σε καὶ Ἀσσύριοι πεπαιδεύκασι,
 νόμους δὲ τοὺς ὅσοι ἀληθεῖς καὶ δόξαν τὴν τοῦ θεοῦ
 παρ' αὐτῶν ὡφέλησαι τῶν Ἑβραίων,

οἵτινες οὐκ ἀπάτησι κεναῖς, οὐδὲ ἔργυ' ἀνθρώπων
 χρύσεα καὶ χάλκεια καὶ ἀργύρους ἢδ' ἐλέφαντος
 καὶ ξυλίνων λιθίνων τε βροτῶν εἴδωλα θανόντων
 τιμῶσιν, ὅσα πέρ τε βροτοὶ κενέοφρονι βουλῇ·
 ἀλλὰ γάρ ἀείρουσι² πρὸς οὐρανὸν ὠλένας ἄγνας, |
 61 P. ὅρθριοι ἐξ εὐνῆς, ἀεὶ χρόα ἄγνιζοντες
 ὅδασι, καὶ τιμῶσι μόνον τὸν ἀεὶ μεδέοντα
 ἀθάνατον.

Καί μοι μὴ μόνον, ὡς φιλοσοφία, ἔνα τοῦτον
 Πλάτωνα, πολλοὺς δὲ καὶ ἄλλους παραστῆσαι
 σπουδασον, τὸν ἔνα ὄντως μόνον θεὸν ἀναφθεγ-
 γομένους θεὸν κατ' ἐπίπνοιαν αὐτοῦ, εἴ που τῆς
 ἀληθείας ἐπιδράξαιντο. Ἀντισθένης μὲν γὰρ οὐ
 Κυνικὸν δὴ τοῦτο ἐνενόησεν, Σωκράτους δὲ ἀτε
 γνώριμος “θεὸν οὐδενὶ ἐοικέναι” φησίν. “διόπερ
 αὐτὸν οὐδεὶς ἐκμαθεῦν ἐξ εἰκόνος δύναται.” Ξενο-

¹ τῷ from Plato and Clement, ii. Strom. 132. 2. τὴν MSS.

² ἀείρουσι Sibylline Oracles. αἴρουσι MSS.

EXHORTATION TO THE GREEKS

path, revolving according to nature ; but ever there follows along with him Right, to take vengeance on those who forsake the divine law." ^a " Whence, Plato, do you hint at the truth ? Whence comes it that this abundant supply of words proclaims as in an oracle the fear of God ? " " The barbarian races," he answers, " are wiser than the Greeks." ^b I know your teachers, even if you would fain conceal them. You learn geometry from the Egyptians, astronomy from the Babylonians, healing incantations you obtain from the Thracians, and the Assyrians have taught you much ; but as to your laws (in so far as they are true) and your belief about God, you have been helped by the Hebrews themselves :

Sources
of Plato's
wisdom

His good
laws come
from the
Hebrews

Who honour not with vain deceit man's works
Of gold and silver, bronze and ivory,
And dead men's statues carved from wood and stone,
Which mortals in their foolish hearts revere ;
But holy hands to heaven each morn they raise
From sleep arising, and their flesh they cleanse
With water pure ; and honour Him alone
Who guards them alway, the immortal God.^c

And now, O philosophy, hasten to set before me not only this one man Plato, but many others also, who declare the one only true God to be God, by His own inspiration, if so be they have laid hold of the truth. Antisthenes, for instance, had perceived this, not as a Cynic doctrine, but as a result of his intimacy with Socrates ; for he says, " God is like none else, wherefore none can know him thoroughly from a likeness." ^d, And Xenophon the Athenian

Other
philoso-
phers
proclaim
the true
God

Antisthenes

^a Plato, *Laws* 715 E, 716 A.

^b *Phaedo* 78 A.

^c *Sibylline Oracles* iii. 586-588, 590-594.

^d Antisthenes, *Frag.* 24 Mullach, *Frag. phil. Graec.* ii. p. 277.

CLEMENT OF ALEXANDRIA

CAP. φῶν δὲ ὁ Ἀθηναῖος διαρρήδην ἄν καὶ αὐτὸς περὶ
 VI τῆς ἀληθείας ἐγεγράφει¹ τι μαρτυρῶν ὡς Σωκράτης,
 εἰ μὴ τὸ Σωκράτους ἐδείει φάρμακον· οὐδὲν δὲ
 ἥττον αἰνίττεται. “ὅ” γοῦν “τὰ πάντα,” φησί,
 “σείων καὶ ἀτρεμίζων ὡς μὲν μέγας τις καὶ
 δυνατός, φανερός· ὅποιος δὲ τὴν² μορφήν, ἀφανής·
 οὐδὲ μὴν ὁ παμφαῆς δοκῶν εἶναι ἥλιος οὐδ’ αὐτὸς
 ἔοικεν ὄραν αὐτὸν ἐπιτρέπειν, ἀλλ’ ἦν τις ἀναιδῶς
 αὐτὸν θεάσηται, τὴν ὄψιν ἀφαιρεῖται.” πόθεν ἄρα
 ὁ τοῦ Γρύλλου σοφίζεται ἢ δηλαδὴ παρὰ τῆς
 προφήτιδος τῆς Ἐβραίων θεσπιζούσης ὅδε πως;
 τίς γὰρ σάρξ δύναται τὸν ἐπουράνιον καὶ ἀληθῆ
 ὄφθαλμοῖσιν ἵδεν θεὸν ἀμβροτον, δις πόλον οὔκει;
 ἀλλ’ οὐδ’ ἀκτίνων κατεναντίον ἡελίοιο
 ἄνθρωποι στῆναι δυνατοί, θνητοὶ γεγαώτες.

Κλεάνθης δὲ ὁ Πηδασεύς,³ ὁ ἀπὸ τῆς Στοᾶς φιλό-
 σοφος, οὐ θεογονίαν ποιητικήν, θεολογίαν δὲ ἀληθι-
 νὴν ἐνδείκνυται. οὐκ ἀπεκρύψατο τοῦ θεοῦ πέρι ὅτι
 περ εἶχεν φρονῶν.

62 P.

τάγαθὸν⁴ ἔρωτᾶς μ’ οἶνον ἔστ; ἄκουε δή·
 τεταγμένον, δίκαιον, ὅσιον, εὐσεβές,
 κρατοῦν ἑαυτοῦ, χρήσιμον, καλόν, δέον, |
 αὐντηρόν, αὐθέκαστον, ἀεὶ συμφέρον,
 ἄφοβον, ἄλυπον, λυσιτελές, ἀνώδυνον,
 ὡφέλιμον, εὐάρεστον, ἀσφαλές, φίλον,
 ἔντιμον, ὅμολογούμενον * * * * *

¹ ἐγεγράφει Dindorf. ἀναγράφει MSS.

² δὲ τὴν Stobaeus (*Eclog.* ii. 1). δέ τις MSS. δ' ἔστιν Clement, v. *Strom.* 108. 5.

³ Πηδασεύς Wilamowitz (see Strabo xiii. p. 611). πισαδεύς MSS.

⁴ τάγαθὸν Clement, v. *Strom.* 110. 3. εἰ τὸ ἀγαθὸν MSS.

EXHORTATION TO THE GREEKS

would himself have written explicitly concerning the CHAP.
truth, bearing his share of witness as Socrates did,
had he not feared the poison which Socrates re-
ceived ; none the less he hints at it. At least, he
says : " He who moves all things and brings them
to rest again is plainly some great and mighty One ;
but what His form is we cannot see. Even the
sun, which appears to shine upon all, even he seems
not to allow himself to be seen ; but if a man
impudently gazes at him, he is deprived of sight." ^a
From what source, pray, does the son of Gryllus
draw his wisdom ? Is it not clearly from the Hebrew prophetess, who utters her oracle in the following words ?

Xenophon's
wisdom
comes from
the Sibyl

What eyes of flesh can see immortal God,
Who dwells above the heavenly firmament ?
Not e'en against the sun's descending rays
Can men of mortal birth endure to stand.^b

Cleanthes of Pedasis,^c the Stoic philosopher, sets forth no genealogy of the gods, after the manner of poets, but a true theology. He did not conceal what thoughts he had about God.

Thou ask'st me what the good is like ? Then hear !
The good is ordered, holy, pious, just,
Self-ruling, useful, beautiful, and right,
Severe, without pretence, expedient ever,
Fearless and griefless, helpful, soothing pain,
Well-pleasing, advantageous, steadfast, loved,
Esteemed, consistent . . .

^a Xenophon, *Memorabilia* iv. 3. 13-14.

^b *Sibylline Oracles*, Preface 10-13. These pretended Hebrew prophecies were, of course, much later than the time of Xenophon, though plainly Clement believed in their antiquity. See p. 56, n. b.

^c See note on text. Cleanthes is generally said to be a native of Assos in the Troad. See Strabo xiii. pp. 610-11.

CLEMENT OF ALEXANDRIA

CAP.
VI

εύκλεές, ἄτυφον, ἐπιμελές, πρᾶον, σφοδρόν,
χρονιζόμενον, ἀμεμπτον, ἀεὶ διαμένον.

ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει,
ώς δὴ παρ' ἐκείνης τευχόμενος καλοῦ τινος.

ἐνταῦθα δὴ σαφῶς, οἶμαι, διδάσκει ὁποῖος ἔστιν ὁ
θεός, καὶ ὡς ἡ δόξα ἡ κοινὴ καὶ ἡ συνήθεια τοὺς
ἐπομένους αὐταῖν, ἀλλὰ μὴ τὸν θεὸν ἐπιζητοῦντας,
ἔξανδρα ποδιζέσθην. οὐκ ἀποκρυπτέον οὐδὲ τοὺς
ἄμφι τὸν Πυθαγόραν, οἱ φασιν “ὅ μὲν θεὸς εἴς,
οὗτος¹ δὲ οὐχ, ὡς τινες ὑπονοοῦσιν, ἐκτὸς τᾶς
διακοσμήσιος, ἀλλ’ ἐν αὐτᾷ, ὅλος ἐν ὅλῳ τῷ κύκλῳ,
ἐπίσκοπος πάσας γενέσιος, κράσις τῶν ὅλων αἰώνων²
καὶ ἐργάτας τῶν αὐτοῦ δυνάμιων καὶ ἐργων ἀπάντων
ἐν οὐρανῷ φωστήρ καὶ πάντων πατήρ, νοῦς καὶ
ψύχωσις τῷ ὅλῳ κύκλῳ,³ πάντων κίνασις.” ἀπόχρη
καὶ τάδε εἰς ἐπίγνωσιν θεοῦ ἐπιπνοίᾳ θεοῦ πρὸς
αὐτῶν μὲν ἀναγεγραμμένα, πρὸς δὲ ἡμῶν ἐξει-
λεγμένα τῷ γε καὶ σμικρὸν διαθρεῦν ἀλήθειαν
δυναμένω.

VII

“Ιτω δὲ ἡμῖν (οὐ γὰρ αὐταρκεῖ μόνον ἡ φιλοσοφία)
ἀλλὰ καὶ αὐτὴ <ἡ>⁴ ποιητικὴ ἡ περὶ τὸ ψεῦδος τὰ
πάντα ἡσχολημένη, μόλις ποτὲ ἥδη ἀλήθειαν μαρ-
τυρήσουσα, μᾶλλον δὲ ἐξομολογουμένη τῷ θεῷ τὴν
μυθώδη παρέκβασιν· παρίτω δὴ ὅστις καὶ βούλεται

¹ οὗτος Wilamowitz. χοῦτος MSS. αὐτὸς Justin (*Cohor. ad Graec.* 19).

² αἰώνων Justin. ἀεὶ ὡν MSS.

³ τῷ ὅλῳ κύκλῳ Stählin. τῷ ὅλῳ κύκλῳ MSS.

⁴ <ἡ> inserted by Markland.

EXHORTATION TO THE GREEKS

Renowned, not puffed up, careful, gentle, strong,
Enduring, blameless, lives from age to age.^a

CHAP.
VI

Slavish the man who vain opinion heeds,
In hope to light on any good from that.^b

In these passages he teaches clearly, I think, what is the nature of God, and how common opinion and custom make slaves of those who follow them instead of searching after God. Nor must we conceal the doctrine of the Pythagoreans, who say that "God is One; and He is not, as some suspect, outside the universal order, but within it, being wholly present in the whole circle, the supervisor of all creation, the blending of all the ages, the wielder of His own powers, the light of all His works in heaven and the Father of all things, mind and living principle of the whole circle, movement of all things." These sayings have been recorded by their authors through God's inspiration, and we have selected them. As a guide to the full knowledge of God they are sufficient for every man who is able, even in small measure, to investigate the truth.

The Pytha-
goreans

VII

But we will not rest content with philosophy alone. Let poetry also approach,—poetry, which is occupied entirely with what is false,—to bear witness now at last to truth, or rather to confess before God its deviation into legend. Let whichever poet

The witness
of poetry

^a Pearson, *Fragments of Zeno and Cleanthes*, p. 299 (Fr. 75). Pearson remarks: "Clement's mistake in referring these lines to Cleanthes' conception of the Deity, when they really refer to the ethical *summum bonum*, is obvious."

^b Pearson, p. 320 (Fr. 101).

CLEMENT OF ALEXANDRIA

CAP. ποιητὴς πρῶτος. "Αρατος μὲν οὖν διὰ πάντων τὴν
VII δύναμιν τοῦ θεοῦ διήκειν νοεῖ,

ὅφρ' ἔμπεδα πάντα φύωνται,
τῷ μιν ἀεὶ πρῶτόν τε καὶ ὕστατον ἵλασκονται·
χαῖρε, πάτερ, μέγα θαῦμα, μέγ' ἀνθρώποισιν
ὄνειαρ.

ταύτῃ τοι καὶ ὁ Ἀσκραῖος αἰνίττεται 'Ησίοδος τὸν
θεόν· |

63 P. αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανός ἐστιν,
ἀθανάτων τέο δ'¹ οὗτις ἐρήρισται κράτος ἄλλος.

ἥδη δὲ καὶ ἐπὶ τῆς σκηνῆς παραγυμνοῦσι τὴν
ἀλήθειαν· ὁ μὲν καὶ εἰς τὸν αἰθέρα καὶ εἰς τὸν
οὐρανὸν ἀναβλέψας "τόνδε ἥγονū θεόν," φησίν,
Εὐριπίδης· ὁ δὲ τοῦ Σοφίλλου Σοφοκλῆς,

εἴς ταῖς ἀληθείαισιν, εἴς ἐστὶν θεός,
ὅς οὐρανὸν τ' ἔτευξε καὶ γαῖαν μακρὴν
πόντου τε χαροπὸν οἶδμα κάνέμων βίας.
θηητοὶ δὲ πολλὰ² καρδίᾳ πλανώμενοι
ἱδρυσάμεσθα πημάτων παραψυχῆν
θεῶν ἀγάλματ' ἐκ λίθων, ἢ χαλκέων
ἢ χρυσοτεύκτων ἢ ἐλεφαντίνων τύπους·
θυσίας τε τούτοις καὶ κενὰς πανηγύρεις
νέμοντες, οὕτως εὐσεβεῖν νομίζομεν.

οὗτοσὶ μὲν ἥδη καὶ παρακεκινδυνευμένως ἐπὶ τῆς
σκηνῆς τὴν ἀλήθειαν τοῖς θεαταῖς παρεισήγαγεν.

¹ τέο δ' Stählin. σέο δ' Clement, v. Strom. 112. 3. τέ
οι Buttmann. τε ὁδ' MSS.

² πολλὰ Heyse. πολλοὶ MSS.

EXHORTATION TO THE GREEKS

wishes come forward first. Aratus, then, perceives CHAP.
that the power of God permeates the universe : VII
Aratus

Wherefore, that all things fresh and firm may grow,
To Him our vows both first and last shall rise :
Hail, Father, wonder great, great aid to men.^a

In the same spirit Hesiod of Ascra also speaks Hesiod
darkly about God :

For He is king and master over all ;
No other god hath vied with Thee in strength.^b

Further, even upon the stage they unveil the truth.
One of them, Euripides, after gazing at the upper Euripides
air and heaven, says, "Consider this to be God."^c
Another, Sophocles the son of Sophillus, says : Sophocles

One only, one in very truth is God,
Who made high heaven and the spreading earth,
The ocean's gleaming wave, the mighty winds.
But we, vain mortals, erring much in heart,
Seek solace for our woes by setting up
The images of gods made out of stones,
Or forms of bronze, or gold, or ivory.
Then sacrifice and empty festival
To these we pay, and think it piety.^d

This poet, in a most venturesome manner, introduced
the truth on the stage for his audience to hear.

^a Aratus, *Phaenomena* 13-15.

^b Hesiod, Frag. 195 Rzach.

^c Euripides, Frag. 941 Nauck.

^d [Sophocles] Frag. 1025 Nauck. These lines are also quoted by Justin Martyr, Athenagoras, Eusebius, and other Christian writers. They are of Jewish or Christian origin, as their teaching proves ; certainly not from Sophocles.

CLEMENT OF ALEXANDRIA

CAP. ὁ δὲ Θράκιος ἱεροφάντης καὶ ποιητὴς ὅμα, ὁ τοῦ
VII Οἰάγρου Ὁρφεύς, μετὰ τὴν τῶν ὄργίων ἱεροφαντίαν
καὶ τῶν εἰδώλων τὴν θεολογίαν, παλιωδίαν ἀληθείας
εἰσάγει, τὸν ἱερὸν ὄντως ὅψε ποτε, ὅμως δ' οὖν
ἄδων λόγου.

φθέγξομαι οἷς θέμις. ἐστι· θύρας δ' ἐπίθεσθε
βέβηλοι
πάντες ὅμως· σὺ δ' ἀκουε, φαεσφόρου ἔκγονε
Μήνης,
Μουσαῖ, ἔξερέω γὰρ ἀληθέα, μηδέ σε τὰ πρὸν
ἐν στήθεσσι φανέντα φίλης αἰῶνος ἀμέρση.
εἰς δὲ λόγον θεῖον βλέψας τούτῳ προσέδρευε,
ἰθύνων κραδίης νοερὸν κύτος· εὐδ' ἐπίβανε
ἀτραπιτοῦ, μοῦνον δ' ἐσόρα κόσμοιο ἄνακτα
ἀθάνατον.

εἶτα ὑποβὰς διαρρήδην ἐπιφέρει· |

64 P. εἴς ἔστ', αὐτογενῆς, ἐνὸς ἔκγονα πάντα τέτυκται·
ἐν δ' αὐτοῦς αὐτὸς περινίσσεται, οὐδέ τις αὐτὸν
εἰσοράᾳ θητῶν, αὐτὸς δέ γε πάντας ὄρᾶται.

οὗτως μὲν δὴ Ὁρφεύς· χρόνῳ γέ¹ ποτε συνῆκεν
πεπλανημένος.

ἀλλὰ σὺ μὴ μέλλων, βροτὲ ποικιλόμητι, βράδυνε,
ἀλλὰ παλίμπλαγκτος στρέψας θεὸν Ἰλάσκοιο.

εὶ γὰρ καὶ τὰ μάλιστα ἐναύσματά τινα τοῦ λόγου
τοῦ θείου λαβόντες Ἔλληνες ὀλίγα ἀπτα τῆς
ἀληθείας ἐφθέγξαντο, προσμαρτυροῦσι μὲν τὴν
δύναμιν αὐτῆς οὐκ ἀποκεκρυμμένην, σφᾶς δὲ αὐτοὺς
ἐλέγχουσιν ἀσθενεῖς, οὐκ ἐφικόμενοι τοῦ τέλους.
ἥδη γὰρ οἶμαι παντί τῷ δῆλον γεγονέναι ὡς τῶν

¹ γέ Stählin. τέ MSS.

EXHORTATION TO THE GREEKS

And the Thracian interpreter of the mysteries, who CHAP.
was a poet too, Orpheus the son of Oeagrus, after ^{VII} Orpheus
his exposition of the orgies and account of the idols,
brings in a recantation consisting of truth. Now at
the very last he sings of the really sacred Word :

My words shall reach the pure ; put bars to ears
All ye profane together. But hear thou,
Child of the Moon, Musaeus, words of truth ;
Nor let past errors rob thee now of life.
Behold the word divine, to this attend,
Directing mind and heart aright ; tread well
The narrow path of life, and gaze on Him,
The world's great ruler, our immortal king.^a

Then, lower down, he adds explicitly :

One, self-begotten, lives ; all things proceed
From One ; and in His works He ever moves :
No mortal sees Him, yet Himself sees all.^a

Thus wrote Orpheus ; in the end, at least, he understood that he had gone astray :

Inconstant mortal, make no more delay,
But turn again, and supplicate thy God.^b

It may be freely granted that the Greeks received some glimmerings of the divine word, and gave utterance to a few scraps of truth. Thus they bear their witness to its power, which has not been hidden. On the other hand, they convict themselves of weakness, since they failed to reach the end. For by this time, I think, it has become

^a *Orpheus, Frag. 5 Abel.*

^b *Sibylline Oracles iii. 624–625.*

CLEMENT OF ALEXANDRIA

CAP. χωρὶς τοῦ λόγου τῆς ἀληθείας ἐνεργούντων τι ἥ καὶ
 VII φθεγγομένων ὅμοιῶν ὄντων τοῖς χωρὶς βάσεως
 βαδίζειν βιαζομένοις.

Δυσωπούντων δέ σε εἰς σωτηρίαν καὶ οἱ περὶ¹
 τοὺς θεοὺς ὑμῶν ἔλεγχοι, οὓς διὰ τὴν ἀλήθειαν
 ἐκβιαζόμενοι κωμῳδοῦσι ποιηταί. Μένανδρος γοῦν
 ὁ κωμικὸς ἐν Ἡνιόχῳ [ἐν Ὑποβολαιώ]¹ τῷ
 δράματι

οὐδείς μ' ἀρέσκει (φησὶ) περιπατῶν ἔξω θεὸς
 μετὰ γραός, οὐδὲ εἰς οἰκίας παρεισιῶν
 ἐπὶ τοῦ σανιδίου·

[μητραγύρτης]² τοιοῦτοι γὰρ οἱ μητραγύρται. ὅθεν
 εἴκοτως ὁ Ἀντισθένης ἔλεγεν αὐτοῖς μεταιτοῦσι·
 “οὐ τρέφω τὴν μητέρα τῶν θεῶν, ἦν οἱ θεοὶ τρέφου-
 σιν.” πάλιν δὲ ὁ αὐτὸς κωμῳδιοποιὸς ἐν Ἱερείᾳ
 τῷ δράματι χαλεπαίνων πρὸς τὴν συνήθειαν δι-
 ελέγχειν πειρᾶται τὸν ἄθεον τῆς πλάνης τῦφον,
 ἐπιφθεγγόμενος ἐμφρόνως

εἰ γὰρ ἔλκει τὸν θεὸν
 τοῖς κυμβάλοις ἄνθρωπος εἰς ὃ βούλεται,
 ὁ τοῦτο ποιῶν ἔστι μείζων τοῦ θεοῦ.
 ἀλλ' ἔστι τόλμης καὶ βίσου³ ταῦτ' ὄργανα
 εὑρημέν' ἀνθρώποισιν. |

¹ [ἐν Ὑποβολαιώ] Clericus (missing from Justin, *De mon.* 5).
² [μητραγύρτης] Dindorf. ³ *βίας* Bentley : Stählin.

^a For the fragment see Kock, *Comic. Attic. Frag.* iii. p. 58. The priest would seem to have carried on a tray an image of Attis; and the “old dame” personated Cybele, the mother of the gods. But *ἐπὶ* may mean “in charge of,” “presiding over,” in which case the priest personates Attis,

EXHORTATION TO THE GREEKS

plain to everybody that those who do anything or CHAP.
utter anything without the word of truth are like VII
men struggling to walk without a foothold.

The comic poets also, owing to the compelling power of truth, bring into their plays convincing arguments against your gods. Let these shame you into salvation. For instance, the comic poet Menander, in his play *The Charioteer*, says : The comic poets bear witness against the gods Menander

No god for me is he who walks the streets
With some old dame, and into houses steals
Upon the sacred tray.^a

For this is what the priests of Cybele ^b do. It was a proper answer, then, that Antisthenes used to give them when they asked alms of him: "I do not support the mother of the gods; that is the gods' business."^c Again, the same writer of comedy, in his play *The Priestess*, being angry with prevailing custom, tries to expose the godless folly of idolatry by uttering these words of wisdom :

For if a man
By cymbals brings the God where'er he will,
Then is the man more powerful than God.
But these are shameless means of livelihood
Devised by men.^d

and $\mu\eta\tau\rho\gamma\omega\tau\eta s$ ought perhaps to be retained (see note on text). Grotius observes, however, that "the statement has to do with the god himself, whom the travelling priest carries, and not with the priest." The quotation occurs in Justin Martyr (*De mon.* 5) with this addition: "the god ought to stay at home and take care of his worshippers."

^b i.e. *Metragyrtae*. See p. 48, n. a.

^c Antisthenes, Frag. 70 Mullach, *Frag. phil. Graec.* ii. p. 287.

^d Menander, Frag. 245 Kock, *Comic. Attic. Frag.* iii. p. 70.

CLEMENT OF ALEXANDRIA

CAP. καὶ οὐχὶ μόνος ὁ Μένανδρος, ἀλλὰ καὶ Ὁμηρος καὶ
VII
65 P. Εὐριπίδης καὶ ἄλλοι συχνοὶ ποιηταὶ διελέγχουσιν
ὑμῶν τοὺς θεοὺς καὶ λοιδορεῖσθαι οὐ δεδίασιν οὐδὲ
καθ' ὅπόσον αὐτοῖς. αὐτίκα τὴν Ἀθηνᾶν “κυνά-
μυιαν” καὶ τὸν Ἡφαιστον “ἀμφιγύνην” καλοῦσιν,
τῇ δὲ Ἀφροδίτῃ ἡ Ἐλένη φησὶ

μηκέτι σοῦσι πόδεσσιν ὑποστρέψειας Ὄλυμπον.
ἐπὶ δὲ τοῦ Διονύσου ἀναφανδὸν Ὁμηρος γράφει

ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦ κατ' ἥγάθεον Νυσήιον· αἱ δὲ ἄμα πᾶσαι
θύσθλα χαμαὶ κατέχενταν ὑπ' ἀνδροφόνοιο Λυκ-
ούργου.

ἄξιος ὡς ἀληθῶς Σωκρατικῆς διατριβῆς ὁ Εὐριπίδης
εἰς τὴν ἀλήθειαν ἀπιδὼν καὶ τοὺς θεατὰς ὑπεριδῶν,
ποτὲ μὲν τὸν Ἀπόλλωνα,

ὅς μεσομφάλους ἔδρας
ναιέι βροτοῦσι στόμα νέμων σαφέστατα,
διελέγχων,

κείνῳ πιθόμενος¹ τὴν τεκοῦσαν ἔκτανον,
ἔκεῦνον ἥγεῖσθ’ ἀνόσιον καὶ κτείνετε.²
ἔκεῦνος ἥμαρτ’, οὐκ ἐγώ,
ἀμαθέστερος γ’ ὧν³ τοῦ καλοῦ καὶ τῆς δίκης,
τοτὲ δ’ ἐμμανῆ εἰσάγων Ἡρακλέα καὶ μεθύοντα
ἀλλαχόθι καὶ ἅπληστον· πῶς γὰρ οὐχί; ὃς ἔστιώ-
μενος τοῖς κρέασι

¹ τούτῳ πιθόμενος Euripides. κείνῳ πιθόμενος MSS.

² κτείνετε Euripides. κτείνατε MSS.

³ γ’ ὧν Euripides. ὧν MSS.

EXHORTATION TO THE GREEKS

And not only Menander, but also Homer, Euripides CHAP.
and many other poets expose your gods, and do not ^{VII} Homer
shrink from abusing them to any extent whatever.
For instance, they call Athena "dog-fly," ^a and
Hephaestus "lame in both feet" ^b; and to Aphrodite
Helen says :

Never again may thy feet turn back to the halls of
Olympus.^c

Of Dionysus Homer writes openly :

He, on a day, gave chase to the nurses of mad Dionysus
Over the sacred hill of Nysa ; but they, in a body,
Flung their torches to earth at the word of the savage
Lycurgus.^d

Euripides is indeed a worthy disciple of the Socratic ^{Euripides} school, in that he regarded only the truth and disregarded the audience. On one occasion, referring to Apollo,

Who, dwelling in the central spot of earth,
Deals out unerring oracles to men,^e

he thus exposes him :

His word it was I trusted when I slew
My mother ; him consider stained with crime,
Him slay ; the sin was his concern, not mine,
Since he knew less of good and right than I.^f

At another time he introduces Heracles in a state of madness,^g and elsewhere drunk and gluttonous.^h What else could be said of a god who, while being feasted with flesh,

^a Homer, *Iliad* xxi. 394, 421.

^b *Iliad* i. 607 etc.

^c *Iliad* iii. 407.

^d *Iliad* vi. 132-134.

^e Euripides, *Orestes* 591-592.

^f *Orestes* 594-596, 417.

^g i.e. in the *Hercules Furens*.

^h *Alcestis* 755-760.

CLEMENT OF ALEXANDRIA

CAP.
VII

χλωρὰ σῦκ’ ἐπήσθιεν
ἀμουσ’ ὑλακτῶν ὥστε βαρβάρω μαθεῖν.

ἢδη δὲ ἐν Ἱωνι τῷ δράματι γυμνῇ τῇ κεφαλῇ
ἐκκυκλεῖ τῷ θεάτρῳ τοὺς θεούς.

πῶς οὖν δίκαιον τοὺς νόμους ὑμᾶς βροτοῖς
γράψαντας αὐτοὺς ἀδικίας ὄφλισκάνειν;
εἰ δ’, οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρήσομαι,
δίκας βιαίων δώσετ’ ἀνθρώποις γάμων,
σὺ καὶ Ποσειδῶν Ζεύς θ’, ὃς οὐρανοῦ κρατεῖ,
ναοὺς τίνοντες ἀδικίας κενώσετε.

VIII

“Ωρα τοίνυν τῶν ἄλλων ἡμῶν τῇ τάξει προδιηνυ-
σμένων ἐπὶ τὰς προφητικὰς ἴέναι γραφάς· καὶ γὰρ
66 P. οἱ χρησμοὶ τὰς εἰς τὴν θεοσέβειαν ἡμῶν ἀφορμᾶς
ἐναργέστατα προτείνοντες θεμελιοῦσι τὴν ἀλήθειαν·
γραφαὶ δὲ αἱ θεῖαι καὶ¹ πολιτεῖαι σώφρονες, σύντομοι
σωτηρίας ὄδοι· γυμναὶ κομμωτικῆς καὶ τῆς ἐκτὸς
καλλιφωνίας καὶ στωμυλίας καὶ κολακείας ὑπάρ-
χουσαι ἀνιστῶσιν ἀγχόμενον ὑπὸ κακίας τὸν ἀνθρω-
πον, ὑπεριδοῦσαι τὸν δλισθον τὸν βιωτικόν, μιᾶς καὶ
τῇ αὐτῇ φωνῇ πολλὰ θεραπεύονται,² ἀποτρέπουσαι
μὲν ἡμᾶς τῆς ἐπιζημίου ἀπάτης, προτρέπουσαι δὲ
ἔμφανῶς εἰς προῦπτον σωτηρίαν. αὐτίκα γοῦν ἡ

¹ αἱ θεῖαι, *<el>* καὶ Schwartz: Stählin.

² θεραπεύονται Sylburg. θεραπεῦσαι mss.

^a Euripides, Frag. 907 Nauck.

^b Literally, “with head bare.” ^c Ion 442–447.

^d For other references to the “short road” to salvation see pp. 217, and 240, n. a. Clement means to say that

EXHORTATION TO THE GREEKS

Did eat green figs, and howl discordant songs,
Fit for barbarian ears to understand?^a

CHAP.
VII

And again, in his play the *Ion*, he displays the gods
to the spectators without any reserve^b:

How is it right that ye who made men's laws
Yourselves are authors of unrighteous deeds?
But if—I say it, though it shall not be—
Ye pay men penalties for violent rapes,
Phoebus, Poseidon, Zeus the king of heaven,
The price of crime shall strip your temples bare.^c

VIII

Now that we have dealt with the other matters in due order, it is time to turn to the writings of the prophets. For these are the oracles which, by exhibiting to us in the clearest light the grounds of piety, lay a firm foundation for the truth. The sacred writings are also models of virtuous living, and short roads to salvation.^d They are bare of embellishment, of outward beauty of language, of idle talk and flattery, yet they raise up man when fast bound in the grip of evil. Despising the snare of this life,^e with one and the same voice they provide a cure for many ills, turning us aside from delusion that works harm, and urging us onward with clear guidance to salvation set before our eyes.

Christian teaching puts truth in simple form so that the humblest may at once understand as much of it as is necessary to ensure his salvation. Some aspects of truth are reached through philosophy, but that is a long and difficult process, beyond the efforts of all but a few.

^e i.e. all the dangerous pleasures which this life offers. In the *Paedagogus* Clement uses the same word "snare" in reference to feasting (ii. 9. 4), wine (ii. 23. 1, 28. 2, 29. 2), and laughter (ii. 47. 3).

CLEMENT OF ALEXANDRIA

CAP. προφῆτις ἡμῶν ἀσάτω πρώτη Σίβυλλα τὸ ἄσμα τὸ
VIII σωτήριον.

οὗτος ἴδοὺ πάντεσσι¹ σαφῆς ἀπλάνητος ὑπάρχει·
ἔλθετε, μὴ σκοτίην δὲ διώκετε καὶ ζόφον αἰεῖ.
ἡελίου γλυκυδερκές, ἴδού, φάσι ἔξοχα λάμπει.
γνῶτε δὲ κατθέμενοι σοφίην ἐν στήθεσιν ὑμῶν.
εἰς θεός ἔστι, βροχάς, ἀνέμους, σεισμούς τ' ἐπι-
πέμπων,
ἀστεροπάς, λιμούς, λοιμούς καὶ κήδεα λυγρὰ
καὶ νιφετούς καὶ τάλλα,² τί δὴ καθ' ἐν ἔξ-
αγορεύω;

οὐρανοῦ ἥγεται, γαίης κρατεῖ αὐτὸς ἀπ' ἀρχῆς.³
ἐνθέως σφόδρα τὴν μὲν ἀπάτην ἀπεικάζουσα τῷ
σκότει, τὴν δὲ γνῶσιν ἡλίῳ καὶ φωτὶ τοῦ θεοῦ,
ἄμφω δὲ παραθεμένη τῇ συγκρίσει, τὴν ἐκλογὴν
διδάσκει· τὸ γὰρ ψεῦδος οὐ ψιλῇ τῇ παραθέσει
τάληθοῦς διασκεδάννυται, τῇ δὲ χρήσει τῆς ἀληθείας
ἐκβιαζόμενον φυγαδεύεται. ‘Ιερεμίας δὲ ὁ προφῆτης
ὅ πάνσοφος, μᾶλλον δὲ ἐν ‘Ιερεμίᾳ τὸ ἄγιον πνεῦμα
ἐπιδείκνυσι τὸν θεόν. “θεὸς ἐγγίζων ἐγώ εἰμι,”
φησί, “καὶ οὐχὶ θεὸς πόρρωθεν. εἰ ποιήσει τι ἄν-
θρωπος ἐν κρυφαίοις, καὶ ἐγὼ οὐκ ὅψομαι αὐτόν;
οὐχὶ τοὺς οὐρανοὺς καὶ τὴν γῆν ἐγὼ πληρῶ;
λέγει κύριος.” πάλιν δὲ αὖ διὰ ‘Ησαίου “τίς
μετρήσει,” φησί, “τὸν οὐρανὸν σπιθαμῇ καὶ πᾶσαν
τὴν γῆν δρακί;” ὅρα τὸ μέγεθος τοῦ θεοῦ καὶ
καταπλάγηθι. τοῦτον προσκυνήσωμεν, ἐφ' οὐ φησιν
ὅ προφῆτης “ἀπὸ προσώπου σου ὅρη τακήσονται,

¹ πάντεσσι Sib. Or. and Clement, v. Strom. 115. 6. πάντ'
ἔστι MSS.

² καὶ τάλλα Cobet. κρύσταλλα MSS.: Stählin.

³ ἀπ' ἀρχῆς Mayor. ὑπάρχει MSS.: Stählin.

EXHORTATION TO THE GREEKS

To begin with, let the prophetess, the Sibyl, first CHAP.
sing to us the song of salvation :

VIII
A prelude
from the
prophetic
Sibyl

Lo, plain to all, from error free He stands ;
Come, seek not gloom and darkness evermore ;
Behold, the sun's sweet light shines brightly forth.
But mark, and lay up wisdom in your hearts.
One God there is, from whom come rains and winds,
Earthquakes and lightnings, dearths, plagues, grievous
cares,
Snowstorms and all besides,—why name each one ?
He from of old rules heaven, He sways the earth.^a

With true inspiration she likens delusion to darkness, and the knowledge of God to the sun and light ; and by putting them side by side in her comparison she teaches what our choice should be. For the false is not dissipated by merely placing the true beside it ; it is driven out and banished by the practice of truth. Now Jeremiah, the all-wise Jeremiah prophet, or rather the Holy Spirit in Jeremiah, shows what God is. “I am,” he says, “a God who is near, and not a God afar off. Shall a man do anything in secret, and I not see him? Do not I fill the heavens and the earth, saith the Lord?” ^b Once again, the same Spirit says through Isaiah : Isaiah also speaks of God's greatness “Who shall measure the heaven with a span, and the whole earth with a hand-breadth?” ^c See the greatness of God and be amazed ! Him let us worship, about whom the prophet says: “The hills shall melt from before thy face, as wax melteth

^a *Sibylline Oracles*, Preface 28-35.

^b *Jeremiah* xxiii. 23-24.

^c *Isaiah* xl. 12.

CLEMENT OF ALEXANDRIA

CAP. ὡς ἀπὸ προσώπου πυρὸς τήκεται κηρός.” οὗτος,
 VIII φησίν, ἐστὶν ὁ θεός, “οὐθόνος μέν ἐστιν ὁ οὐρανός,
 ὑποπόδιον δὲ ἡ γῆ,” ὃς “ἐὰν ἀνοίξῃ τὸν οὐρανόν,
 τρόμος σε λήψεται.” βούλει καὶ περὶ τῶν εἰδώλων¹
 ἀκοῦσαι τί φησὶν <δ>² προφήτης οὗτος; “παραδειγ-
 ματισθήσονται ἔμπροσθεν τοῦ ἡλίου καὶ ἔσται τὰ
 67 p. θνητοῖμα αὐτῶν βρώματα τοῖς πετεινοῖς τοῦ
 οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ σαπήσεται
 ὑπὸ τοῦ ἡλίου καὶ τῆς σελήνης, ἢ αὐτοὶ ἡγάπησαν
 καὶ οἱ αὐτοὶ ἐδούλευσαν, καὶ ἔμπροσθήσεται ἡ
 πόλις αὐτῶν.” φθαρήσεσθαι δὲ καὶ τὰ στοιχεῖα
 καὶ τὸν κόσμον σὺν καὶ αὐτοῖς λέγει. “ἡ γῆ,”
 φησί, “παλαιωθήσεται καὶ ὁ οὐρανὸς παρελεύσε-
 ται,” “τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰώνα.”
 τί δὲ ὅταν πάλιν ἑαυτὸν δεικνύναι ὁ θεὸς βουληθῇ
 διὰ Μωυσέως; “ἴδετε ἴδετε ὅτι ἐγώ εἰμι καὶ οὐκ
 ἔστι θεὸς ἔτερος πλὴν ἐμοῦ. ἐγὼ ἀποκτενὼ καὶ
 ζῆν ποιήσω· πατάξω κάγῳ ἵάσομαι, καὶ οὐκ ἔστιν
 ὃς ἔξελεῖται ἐκ τῶν χειρῶν μου.”

’Αλλὰ καὶ ἔτέρου ἐπακοῦσαι θέλεις χρησμῷδοῦ;
 ἔχεις τὸν χορὸν πάντα τὸν προφητικόν, τοὺς συνθια-
 σώτας τοῦ Μωυσέως. τί φησὶν αὐτοῖς τὸ πνεῦμα
 τὸ ἄγιον διὰ Ὁσηέ; οὐκ ὀκνήσω λέγειν “ἴδού,
 ἐγὼ στερεῶν βροντὴν καὶ κτίζων πνεῦμα,” οὐδὲν
 χείρες τὴν στρατιὰν τοῦ οὐρανοῦ ἐθεμελίωσαν. ἔτι

¹ εἰδώλων: can this be a scribe's mistake for εἰδωλολατρῶν
 (cp. p. 178, l. 12)?

² <δ> inserted by Dindorf.

^a See Isaiah lxiv. 1–3.

^b Isaiah lxvi. 1.

^c See Isaiah lxiv. 1 (Septuagint).

^d The text gives “idols,” but the quotation refers to their worshippers. It is possible that there is a slight error in the text. See textual note.

EXHORTATION TO THE GREEKS

from before the face of the fire.”^a He is God, the prophet says again, “whose throne is heaven, and the earth His footstool”^b; before whom “if He open heaven, trembling shall seize thee.”^c Would you hear too, what this prophet says about idol-worshippers?^d “They shall be made a spectacle before the sun; and their dead bodies shall be meat for the fowls of the heaven and the beasts of the earth, and shall be rotted by the sun and the moon, things which they themselves loved and served; and their city shall be burnt up.”^e He says also that the elements and the world shall be destroyed with them. “The earth shall grow old, and the heaven shall pass away;” but “the word of the Lord abideth for ever.”^f What does God say when at another time He wishes to reveal Himself through Moses? “Behold, behold, I am He, and there is no other god beside Me. I will kill and I will make alive; I will smite and I will heal, and there is none that shall deliver out of my hands.”^g

Isaiah tells
of the
destruction
of idolaters

And also of
the whole
world

Moses
speaks of
God's power

But will you listen to yet another giver of oracles? You have the whole company of the prophets, who are joined with Moses in this sacred fellowship. What says the Holy Spirit to them through Hosea? I will not hesitate to tell you. “Behold, I am He that giveth might to the thunder, and createth the wind,”^h whose hands established the host of heaven.ⁱ

The witness
of Hosea

^a A collection of passages from Jeremiah, not Isaiah. See viii. 2; xxxiv. 20; iv. 26.

^b Isaiah li. 6; also compare St. Matthew xxiv. 35 and Isaiah xl. 8.

^c Deuteronomy xxxii. 39.

^d Amos iv. 13; not Hosea.

^e See Jeremiah xix. 13 and Psalm viii. 4 (Septuagint).

CLEMENT OF ALEXANDRIA

CAP. δὲ καὶ διὰ Ἡσαῖον (καὶ ταύτην ἀπομημονεύσω
 VIII σοι τὴν φωνήν) “έγώ εἰμι, έγώ εἰμι,” φησίν, “ὁ
 κύριος ὁ λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλή-
 θειαν· συνάχθητε καὶ ἥκετε· βουλεύσασθε ἄμα, οἱ
 σωζόμενοι ἀπὸ τῶν ἔθνῶν. οὐκ ἔγνωσαν οἱ αἰροῦτες
 τὸ ξύλον γλύμιμα αὐτῶν, καὶ προσευχόμενοι θεοῖς
 οἱ οὐ σώσουσιν αὐτούς.” εἴθ^o ὑποβάς “έγώ,”
 φησίν, “ὁ θεός, καὶ οὐκ ἔστι πλὴν ἐμοῦ δίκαιος,
 καὶ σωτὴρ οὐκ ἔστι πάρεξ ἐμοῦ· ἐπιστράφητε πρός
 με καὶ σωθήσεσθε οἱ ἀπ’ ἐσχάτου τῆς γῆς. έγώ
 εἰμι ὁ θεός καὶ οὐκ ἔστιν ἄλλος· κατ’ ἐμαυτοῦ
 δύμνύω.” τοῦς δὲ εἰδωλολάτραις δυσχεραίνει λέγων
 “τίνι ὡμοιώσατε κύριον; ἢ τίνι ὁμοιώματι ὡμοιώ-
 σατε αὐτόν; μὴ εἰκόνα ἐποίησεν τέκτων, ἢ χρυσο-
 χόος χωνεύσας χρυσίον περιεχρύσωσεν αὐτόν;”
 καὶ τὰ ἐπὶ τούτοις. μὴ οὖν ἔτι ὑμεῖς εἰδωλο-
 λάτραι; ἀλλὰ κανὸν νῦν φυλάξασθε τὰς ἀπειλάς·
 ὀλολύξει γάρ τὰ γλυπτὰ καὶ τὰ χειροποίητα, μᾶλ-
 λον δὲ οἱ ἐπ’ αὐτοῦς πεποιθότες, ἀναίσθητος γάρ
 ἡ ὥλη. ἔτι φησίν. “ὁ κύριος σείσει πόλεις κατ-
 οικουμένας καὶ τὴν οἰκουμένην ὅλην καταλήψεται
 τῇ χειρὶ ὡς νοσσιάν.” τί σοι σοφίας ἀναγγέλλω
 μυστήρια καὶ ρήσεις ἐκ παιδὸς Ἐβραίου σεσοφισμέ-
 νου; “κύριος ἔκτισέν με ἀρχὴν ὄδῶν αὐτοῦ εἰς
 ἔργα αὐτοῦ,” καὶ “κύριος δίδωσι σοφίαν καὶ ἀπὸ
 προσώπου αὐτοῦ γνῶσις καὶ σύνεσις.” “ἔως πότε,
 ὀκνηρέ, κατάκεισαι; πότε δὲ ἔξ ūπνου ἐγερθήσῃ;

^a Isaiah xlvi. 19–20.

^b Isaiah xlvi. 21–23.

^c Isaiah xl. 18–19.

^d Isaiah x. 10–11, 14 (Septuagint).

^e i.e. Solomon; see 1 Kings iii. 7; iii. 12.

^f Proverbs viii. 22. “Wisdom” is, of course, the speaker.

Clement’s quotation, here as everywhere else, is taken from
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EXHORTATION TO THE GREEKS

And again through Isaiah (this utterance too I will CHAP.
remind you of): "I, even I," he says, "am the Lord VIII
that speaketh righteousness and declareth truth. Further
Assemble yourselves and come. Take counsel witness
together, ye that are being saved out of the nations. from Isaiah

They have no knowledge, who set up their carved image of wood, and pray to gods who shall not save them."^a Then, lower down, he says: "I am God and there is none righteous except Me, there is no Saviour beside Me. Turn ye unto Me and ye shall be saved, ye who come from the end of the earth. I am God, and there is no other. By Myself do I swear."^b But He is displeased with idol-worshippers and says: "To whom did ye liken the Lord? Or to what likeness did ye liken Him? Did the carpenter make an image? Did the goldsmith smelt gold and gild it?"—and what follows.^c Are you then still idol-worshippers? Yet even now Isaiah pre-
beware of God's threats. For the carved images dict's God's judgment on
made by hand shall cry out,^d or rather they who idolatry

trust in them; for the material is incapable of feeling. Further he says: "The Lord shall shake the inhabited cities, and in His hand shall grasp the whole world as it were a nest."^d Why tell you of mysteries of wisdom, and of sayings that come from a Hebrew child who was endowed with wisdom?^e "The Lord created me in the beginning of His ways, for His works"^f: and, "the Lord giveth wisdom, and from His face are knowledge and understanding."^g "How long dost thou lie at rest, thou sluggard; when wilt thou awake from

the Septuagint. The Hebrew text of this verse gives a different meaning—"possessed" instead of "created"; but see R.V. margin.

^f Proverbs ii. 6.

The wise
Solomon
speaks of
God as the
source of
wisdom

CLEMENT OF ALEXANDRIA

CAP. έὰν δὲ ἄοκνος ἦσ, ηξει σοι ὥσπερ πηγὴ ὁ ἄμητός
 VIII σου," ὁ λόγος ὁ πατρικός, | ὁ ἀγαθὸς λύχνος, ὁ
 68 P. κύριος ἐπάγων τὸ φῶς, τὴν πίστιν πᾶσι καὶ σωτη-
 ρίαν. "κύριος" γὰρ "ὁ ποιήσας τὴν γῆν ἐν τῇ
 ἴσχύι αὐτοῦ," ὡς φησιν Ἰερεμίας, "ἀνώρθωσεν τὴν
 οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ." ἀποπεσόντας γὰρ
 ἡμᾶς ἐπὶ τὰ εἴδωλα ἡ σοφία, ἡ ἐστιν ὁ λόγος
 αὐτοῦ, ἀνορθοῖ ἐπὶ τὴν ἀλήθειαν. καὶ αὕτη ἡ¹
 πρώτη τοῦ παραπτώματος ἀνάστασις· δθειν ἀποτρέ-
 πων εἰδωλολατρείας ἀπάσης ὁ θεσπέσιος παγκάλως
 ἀνακέκραγε Μωυσῆς· "ἄκουε Ἰσραὴλ· κύριος ὁ
 θεός σου, κύριος εἰς ἔστι," καὶ "κύριον τὸν θεόν
 σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις."
 οὐν δὴ οὖν σύνετε, ὁ ἀνθρωποι, κατὰ τὸν μακάριον
 ψαλμῳδὸν ἐκεῖνον τὸν Δαβίδ· "δράξασθε παιδείας,
 μή ποτε ὅργισθῃ κύριος, καὶ ἀπολεῖσθε ἐξ ὅδοῦ
 δικαίας, ὅταν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ.
 μακάριοι πάντες οἱ πεποιθότες ἐπ' αὐτῷ." ἢδη
 δὲ ὑπεροικτείρων ἡμᾶς ὁ κύριος τὸ σωτήριον
 ἐνδίδωσι μέλος, οἷον ἐμβατήριον ρύθμον. "νίοι
 ἀνθρώπων, ἔως πότε βαρυκάρδιοι; ἵνα τί ἀγαπᾶτε
 ματαιότητα καὶ ζητεῖτε ψεῦδος;" τίς οὖν ἡ
 ματαιότης καὶ τί τὸ ψεῦδος; ὁ ἄγιος ἀπόστολος
 τοῦ κυρίου τοὺς "Ἐλληνας αἰτιώμενος ἐξηγήσεται
 σοι. "ὅτι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν
 ἡ ηὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς δια-
 λογισμοῖς αὐτῶν, καὶ ἥλλαξαν τὴν δόξαν τοῦ θεοῦ

¹ αὕτη ἡ Mayor. αὕτη MSS.

^a Proverbs vi. 9, 11^a. (The latter verse is found only in the Septuagint.)

^b Possibly from Proverbs xx. 27 (see the Septuagint reading as quoted by Clement, vii. Strom. 37. 6 and by

EXHORTATION TO THE GREEKS

sleep? If thou art diligent, there shall come to thee CHAP.
as a fountain thy harvest,"^a that is, the Word of the VIII
Father, the good lamp,^b the Lord who brings light,
faith and salvation to all. For "the Lord, who made the earth in His strength," as Jeremiah says, "restored the world in His wisdom,"^c since, when we have fallen away to idols, wisdom, which is His Word, restores us to the truth. This is the first resurrection,^d the resurrection from transgression; wherefore the inspired Moses, turning us away from all idolatry, utters this truly noble cry: "Hear O Israel, the Lord is thy God; the Lord is one"^e: and "thou shalt worship the Lord thy God and Him only shalt thou serve."^f Now therefore, learn, ye men, in the words of that blessed psalmist David: "Lay hold of instruction, lest at any time the Lord be angry; and ye shall perish from the right way, if ever His wrath be hastily kindled. Blessed are all they that trust in Him."^g And, in His exceeding great pity for us, the Lord raises high the strain of salvation, like a marching song. "Sons of men, how long will ye be heavy-hearted? Why do ye love vanity and seek after falsehood?"^h What, then, is this vanity, and this falsehood? The holy apostle of the Lord will explain to you, when he accuses the Greeks: "because, knowing God, they glorified Him not as God, neither gave thanks, but became vain in their reasonings, and changed the glory of God into the

Clement of Rome i. 21. 2). Cp. also Psalm cxix. 105, where, however, the Septuagint (cxviii. 105) has "Thy law" instead of "Thy word."

^c Jeremiah x. 12.

^a See Revelation xx. 5.

^e Deuteronomy vi. 4.

^f Deuteronomy vi. 13; x. 20; St. Matthew iv. 10; St. Luke iv. 8.

^s Psalm ii. 12 (Septuagint).

^h Psalm iv. 2.

And to forsake vanity and falsehood, that is, idolatry

Jeremiah bears witness that God

Moses bears witness that God

David warns us to listen to God's voice

CLEMENT OF ALEXANDRIA

CAP. ἐν διμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ
 VIII ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα.” καὶ
 μὴν ὅ γε θεὸς οὐτος, ὃς “ἐν ἀρχῇ ἐποίησε τὸν
 οὐρανὸν καὶ τὴν γῆν”. σὺ δὲ τὸν μὲν θεὸν οὐ νοεῖς,
 τὸν δὲ οὐρανὸν προσκυνεῖς, καὶ πῶς οὐκ ἀσεβεῖς;
 ἀκουε πάλιν προφήτου λέγοντος “ἐκλείψει μὲν ὁ
 ἥλιος καὶ ὁ οὐρανὸς σκοτισθήσεται, λάμψει δὲ ὁ
 παντοκράτωρ εἰς τὸν αἰῶνα, καὶ αἱ δυνάμεις τῶν
 οὐρανῶν σαλευθήσονται καὶ οἱ οὐρανοὶ εἰλιγήσονται
 ὡς δέρρις ἐκτεινόμενοι καὶ συστελλόμενοι” (αὗται
 γὰρ αἱ προφητικαὶ φωναί) “καὶ ἡ γῆ φεύξεται
 ἀπὸ προσώπου κυρίου.”

IX

Καὶ μυρίας ἄν ἔχοιμί σοι γραφὰς παραφέρειν,
 ὃν οὐδὲ “κεραία παρελεύσεται μία,” μὴ οὐχὶ^a
 ἐπιτελὴς γενομένη· τὸ γὰρ στόμα κυρίου, τὸ
 ἄγιον πνεῦμα, ἐλάλησεν ταῦτα. “μὴ τοίνυν μηκ-
 ἔτι,” φησίν, “νιέ μου, δλιγώρει παιδείας κυρίου,
 μηδ’ ἐκλύου νπ’ αὐτοῦ ἐλεγχόμενος.” Ὡς τῆς ὑπερ-
 βαλλούσης φιλανθρωπίας· οὐδ’ ὡς μαθηταῖς ὁ
 διδάσκαλος οὐδ’ ὡς οἰκέταις ὁ κύριος οὐδ’ ὡς
 69 P. θεὸς ἀνθρώποις, “πατήρ δὲ ὡς ἥπιος” οὐνθετεῖ
 νιούς. εἴτα Μωυσῆς μὲν διμολογεῖ “ἔμφοβος εἶναι
 καὶ ἔντρομος,” ἀκούων περὶ τοῦ λόγου, σὺ δὲ τοῦ

^a Romans i. 21, 23, 25.

^b Genesis i. 1.

^c A collection of passages from Scripture; see Isaiah xiii.
 10; Ezekiel xxxii. 7; St. Matthew xxiv. 29; Isaiah xxxiv. 4;
 Psalm civ. 2; Joel ii. 10. Stählin thinks that the whole may
 possibly be taken from the Apocalypse of Peter, with which

EXHORTATION TO THE GREEKS

likeness of an image of corruptible man, and served the creature rather than the creator.”^a Of a truth God is He who “in the beginning made the heaven and the earth.”^b Yet you do not perceive God, but worship the heaven. How can you escape the charge of impiety? Hear once more the words of a prophet: “The sun shall fail and the heaven be darkened, but the Almighty shall shine for ever; and the powers of the heavens shall be shaken, and the heavens shall be folded up, being spread out and drawn together like a curtain”—these are the prophetic utterances—“and the earth shall flee from the face of the Lord.”^c

CHAP.
VIII

Final
warnings
of judgment

IX

And I could bring before you ten thousand passagies of Scripture, of which not even “one tittle shall pass away” without being fulfilled^d; for the mouth of the Lord, that is, the Holy Spirit, hath spoken it. “No longer, then, my son,” it says, “regard lightly the chastening of the Lord, nor faint when thou art reproved of Him.”^e O surpassing love for man! He speaks not as a teacher to disciples, nor as a master to servants, nor as God to men, but as a “tender father”^f admonishing his sons. Again, Moses confesses that he “exceedingly fears and quakes,”^g when hearing about the Word; do you we know Clement to have been acquainted (Eusebius, *H.E.* vi. 14).

Many other like Scriptures could be quoted

God speaks as a Father to His children ✓

^a See St. Matthew v. 18; St. Luke xvi. 17.

^b Proverbs iii. 11.

^f Homer, *Odyssey* ii. 47.

^g Hebrews xii. 21.

CLEMENT OF ALEXANDRIA

CAP. λόγου ἀκροώμενος τοῦ θείου οὐ δέδιας; οὐκ ἀγωνιᾶς; οὐχὶ ἄμα τε εὐλαβῆ καὶ σπεύδεις ἐκμαθεῖν, τουτέστι σπεύδεις εἰς σωτηρίαν, φοβούμενος τὴν ὁργήν, ἀγαπήσας τὴν χάριν, ζηλώσας τὴν ἐλπίδα, ἵνα ἔκκλινῃς τὴν κρίσιν; ἥκετε ἥκετε, ὡς νεολαίᾳ ἦ ἐμή· “ἥν γὰρ μὴ αὐθις ὡς τὰ παιδία γένησθε καὶ ἀναγεννηθῆτε,” ὡς φησιν ἡ γραφή, τὸν ὅντα πατέρα οὐ μὴ ἀπολάβητε, “οὐδὲ οὐ μὴ εἰσελεύσεσθε ποτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.” πῶς γὰρ εἰσελθεῖν ἐπιτέτραπται τῷ ξένῳ; ἀλλ’ ὅταν, οἶμαι, ἔγγραφῇ καὶ πολιτευθῇ καὶ τὸν πατέρα ἀπολάβῃ, τότε “ἐν τοῖς τοῦ πατρὸς” γενήσεται, τότε κληρονομῆσαι καταξιωθήσεται, τότε τῆς βασιλείας τῆς πατρώας κοινωνήσει τῷ γνησίῳ, τῷ “ἡγαπημένῳ”: αὕτη γὰρ ἡ πρωτότοκος ἔκκλησία ἡ ἐκ πολλῶν ἀγαθῶν συγκειμένη παιδίων· ταῦτ’ ἔστι τὰ “πρωτότοκα τὰ ἐναπογεγραμμένα ἐν οὐρανοῖς” καὶ τοσαύταις “μυριάσιν ἀγγέλων” συμπανηγυρίζοντα· πρωτότοκοι δὲ παιδεῖς ἡμεῖς οἱ τρόφιμοι τοῦ θεοῦ, οἱ τοῦ “πρωτοτόκου” γνήσιοι φίλοι, οἱ πρῶτοι τῶν ἄλλων ἀνθρώπων τὸν θεὸν νενοηκότες, οἱ πρῶτοι τῶν ἀμαρτιῶν ἀπεσπασμένοι, οἱ πρῶτοι τοῦ διαβόλου κεχωρισμένοι.

Νυνὶ δὲ τοσούτῳ τινές εἰσιν ἀθεώτεροι, ὅσῳ φιλανθρωπότερος ὁ θεός· ὁ μὲν γὰρ ἐκ δούλων νίοὺς ἡμᾶς γενέσθαι βούλεται, οἱ δὲ καὶ νιὸι γενέσθαι ὑπερηφανήκασιν. ὡς τῆς ἀπονοίας τῆς πολλῆς· τὸν κύριον ἐπαισχύνεσθε. ἐλευθεράν ἐπαγγέλλεται,

^a St. Matthew xviii. 3; St. John iii. 3, 5.

^b St. Luke ii. 49. ^c St. Matthew iii. 17 etc.

^d See Hebrews xii. 22, 23.

EXHORTATION TO THE GREEKS

not fear when you listen to the divine Word Himself? CHAP.

IX

Are you not troubled? Are you not careful and at the same time eager to learn; that is to say, are you not eager for salvation, fearing God's wrath, loving His grace, striving after the hope, in order that you may escape the judgment? Come ye, come ye, my

little ones! For "except ye become once more as little children and be born again," as the Scripture says, ye shall not receive the true Father, "nor shall ye ever enter into the kingdom of heaven."^a For how is the stranger allowed to enter? Why, in this way, I think; when he is enrolled, and made a citizen, and receives the Father, then he will be found "in the Father's courts,"^b then he will be counted worthy to enter into the inheritance, then he will share the Father's kingdom with the true Son, "the beloved."^c For this is the "church of the first-born," which is composed of many good children. These are "the first-born that are enrolled in heaven," who join in solemn assembly with all those "innumerable hosts of angels."^d And we are these first-born sons, we who are God's nurslings, we who are the true friends of the "first-born,"^e who have been the first of all mankind to know God, the first to be torn away from our sins, the first to be separated from the devil.

Yet the truth is, that the more God loves them the more do some men depart from Him. For He wishes that we should become sons instead of slaves, but they have disdained even to become sons. What depth of folly! It is the Lord of whom you are ashamed. He promises freedom, but you run away

^a Colossians i. 15, 18; Hebrews i. 6.

CLEMENT OF ALEXANDRIA

CAP. ὑμεῖς δὲ εἰς δουλείαν ἀποδιδράσκετε. σωτηρίαν
 ΙX χαρίζεται, ὑμεῖς δὲ εἰς θάνατον¹ ὑποφέρεσθε. ζωὴν
 δωρεῖται αἰώνιον, ὑμεῖς δὲ τὴν κόλασιν ἀναμένετε·
 καὶ “τὸ πῦρ” δὲ προσκοπεῖτε, “ὅ ήτοί μασεν ὁ
 κύριος τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.” διὰ
 τοῦτο ὁ μακάριος ἀπόστολος “μαρτύρομαι ἐν
 κυρίῳ,” φησίν, “μηκέτι ὑμᾶς περιπατεῖν, καθὼς
 καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,
 ἐσκοτισμένοι τῇ διανοίᾳ ὅντες καὶ ἀπηλλοτριωμένοι
 τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν
 αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· οἵτινες
 70 P. ἔαυτοὺς παρέδωκαν | ἀπῆλγηκότες τῇ ἀσελγείᾳ εἰς
 ἐργασίαν ἀκαθαρσίας πάσης καὶ πλεονεξίας.” τοιούτου
 του μάρτυρος ἐλέγχοντος τὴν τῶν ἀνθρώπων ἄνοιαν
 καὶ θεὸν ἐπιβωμένου, τί δὴ ἔτερον ὑπολείπεται τοῖς
 ἀπίστοις ἡ κρίσις καὶ καταδίκη; οὐ κάμνει² δὲ ὁ
 κύριος παραινῶν, ἐκφοβῶν, προτρέπων, διεγείρων,
 νουθετῶν· ἀφυπνίζει γέ τοι καὶ τοῦ σκότους αὐτοῦ
 τοὺς πεπλανημένους διανύστησιν. “ἔγειρε,” φησίν,
 “ὅ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύ-
 σει σοι ὁ Χριστὸς κύριος,” ὁ τῆς ἀναστάσεως ἥλιος,
 ὁ “πρὸ ἔωσφόρου” γεννώμενος, ὁ ζωὴν χαρισάμενος
 ἀκτῖνιν ἴδιαις.

Μὴ οὖν περιφρονείτω τις τοῦ λόγου, μὴ λάθῃ
 καταφρονῶν ἔαυτοῦ. λέγει γάρ που ἡ γραφή·
 “σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ
 σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-
 πικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
 ἐρήμῳ, οὐ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκι-

¹ θάνατον Stählin. ἀπώλειαν Sylburg. ἀνθρωπον MSS.

² οὐ κάμνει Münzel. οὐκ ἀμελεῖ MSS.

EXHORTATION TO THE GREEKS

into—slavery! He bestows salvation, but you sink CHAP.
down into death. He offers eternal life, but you ^{IX} The punish-
await His punishment; and you prefer “the fire, ment that
which the Lord has prepared for the devil and his awaits them
angels”!^a Wherefore the blessed apostle says: “I testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding and alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart, who being past feeling gave themselves up to lasciviousness, to work all uncleanness and greediness.”^b When such a witness reproves the folly of men and calls upon God to hear, what else remains for unbelievers but judgment and condemnation? Yet the Lord does not weary of admonishing, of terrifying, of exhorting, of arousing, of warning; no indeed, He awakes men from sleep, and those that have gone astray He causes to rise from out the darkness itself. “Awake, thou that sleepest,” He cries, “and arise from the dead, and there shall shine upon thee Christ the Lord,”^c the sun of the resurrection, He that is begotten “before the morning star,”^d He that dispenses life by His own rays.

Let no one then think lightly of the Word, lest he be despising himself unawares. For the Scripture says somewhere,

To-day if ye shall hear His voice,
Harden not your hearts as in the provocation,
Like as in the day of the temptation in the wilderness,
Where your fathers tempted Me by proving Me.^e

He exhorts
us to hear
His voice
to-day ✓

^a St. Matthew xxv. 41.

^b Ephesians iv. 17–19.

^c Ephesians v. 14.

^d Psalm cix. 3 (Septuagint).

^e Hebrews iii. 7–11, from Psalm xcvi. 8–11.

CLEMENT OF ALEXANDRIA

CAP. μασίᾳ.” ἡ δὲ δοκιμασία τίς ἐστιν εἰ θέλεις μαθεῖν,
 IX τὸ ἄγιόν σοι πνεῦμα ἔξηγήσεται· “καὶ εἶδον τὰ
 ἔργα μου,” φησί, “τεσσαράκοντα ἔτη· δι’ ὃ προσ-
 ωχθισα τῇ γενεᾷ ταύτῃ καὶ εἴπον· ἀεὶ πλανῶνται
 τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου·
 ὡς ὅμοσα ἐν τῇ ὄργῃ μου, εἰ εἰσελεύσονται εἰς τὴν
 κατάπαυσίν μου.” ὄρâτε τὴν ἀπειλήν· ὄρâτε τὴν
 προτροπήν· ὄρâτε τὴν τιμῆν· τί δὴ οὖν ἔτι τὴν
 χάριν εἰς ὄργην μεταλλάσσομεν καὶ οὐχὶ ἀναπεπτα-
 μέναις ταῖς ἀκοαῖς καταδεχόμενοι τὸν λόγον ἐν
 ἀγναῖς ξενοδοχοῦμεν ταῖς ψυχαῖς τὸν θεόν; μεγάλη
 γάρ τῆς ἐπαγγελίας αὐτοῦ ἡ χάρις, “ἐὰν σήμερον
 τῆς φωνῆς αὐτοῦ ἀκούσωμεν”. τὸ δὲ σήμερον
 καθ’ ἔκάστην [αὐτοῦ]¹ αὐξέται τὴν ἡμέραν, ἐστ’ ἄν
 ἡ σήμερον ὄνομαζηται. μέχρι δὲ συντελείας καὶ ἡ
 σήμερον καὶ ἡ μάθησις διαμένει· καὶ τότε ἡ ὄντως
 σήμερον ἡ ἀνελλιπής τοῦ θεοῦ ἡμέρα τοῖς αἰώσι
 συνεκτείνεται.

’Αεὶ οὖν τῆς φωνῆς ὑπακούωμεν τοῦ θείου
 λόγου· ἡ σήμερον γάρ ἀιδίου αἰώνος² ἐστιν
 εἰκών, σύμβολον δὲ τοῦ φωτὸς ἡ ἡμέρα, φῶς δὲ ὁ
 λόγος ἀνθρώποις, δι’ οὐ κατανγαζόμεθα τὸν θεόν.
 εἰκότως ἀρα πιστεύσασι μὲν καὶ ὑπακούουσιν ἡ
 χάρις ὑπερπλεονάσει, ἀπειθήσασι δὲ καὶ πλανω-
 μένοις κατὰ καρδίαν ὁδούς τε τὰς κυριακὰς μὴ
 ἔγνωκόσιν, ἃς εὐθείας ποιεῖν καὶ εὐτρεπίζειν παρήγ-
 γειλεν Ἰωάννης, τούτοις δὲ προσώχθισεν ὁ θεὸς καὶ
 ἀπειλεῖ· καὶ δὴ καὶ τὸ τέλος τῆς ἀπειλῆς αἰνιγμα-
 71 R. τωδῶς ἀπειλήφασιν οἱ παλαιοὶ τῶν Ἐβραίων

¹ [αὐτοῦ] Stählin.

² ἀιδίου αἰώνος Arcerius. ἀιδίος αἰών MSS.

EXHORTATION TO THE GREEKS

If you wish to learn what this “proving” is, the CHAP.
Holy Spirit shall explain to you.

IX

And they saw My works forty years.
Wherefore I was displeased with this generation,
And said, They do always err in their heart :
But they did not know My ways ;
As I sware in My wrath,
They shall not enter into My rest.^a

See the threat! See the exhortation! See the penalty! Why then do we still exchange grace for wrath? Why do we not receive the Word with open ears and entertain God as guest in souls free from stain? For great is the grace of His promise, “if to-day we hear His voice”; and this “to-day” is extended day by day, so long as the word “to-day” exists.^b Both the “to-day” and the teaching continue until the consummation of all things; and then the true “to-day,” the unending day of God, reaches on throughout the ages.

Let us, then, ever listen to the voice of the divine Word. For “to-day” is an image of the everlasting age, and the day is a symbol of light, and the light of men is the Word, through whom we gaze upon God. Naturally, then, grace will abound exceedingly towards those who have believed and listen; but as for those who have disbelieved and are erring in heart, who know not the ways of the Lord, which John commanded us to make straight and prepare, with them God is displeased, and them He threatens. Moreover the ancient Hebrews received in a figure the fulfilment of the threat when they wandered in the desert. For,

Grace abounds towards those that hear; others God threatens with punishment

^a Hebrews iii. 7–11, from Psalm xcv. 8–11.

^b See Hebrews iii. 13.

CLEMENT OF ALEXANDRIA

CAP. πλαινῆται· οὐ γὰρ “εἰσελθεῖν εἰς τὴν κατάπαυσιν”
 IX λέγονται διὰ τὴν ἀπιστίαν, πρὶν ἡ σφᾶς αὐτοὺς
 κατακολουθήσαντας τῷ Μωυσέως διαδόχῳ ὁφέ
 ποτε ἔργῳ μαθεῖν οὐκ ἀν ἄλλως σωθῆναι μὴ
 οὐχὶ ὡς Ἰησοῦς πεπιστευκότας.

Φιλάνθρωπος δὲ ὧν ὁ κύριος πάντας ἀνθρώπους
 “εἰς ἐπίγνωσιν τῆς ἀληθείας” παρακαλεῖ, ὁ τὸν
 παράκλητον ἀποστέλλων. τίς οὖν ἡ ἐπίγνωσις;
 θεοσέβεια· “θεοσέβεια δὲ πρὸς πάντα ὠφέλιμος”
 κατὰ τὸν Παῦλον, “ἐπαγγελίαν ἔχουσα ζωῆς τῆς
 νῦν καὶ τῆς μελλούσης.” πόσου ὡμολογήσατε, ὡ
 ἀνθρωποι, εἰ ἐπιπράσκετο σωτηρία ἀίδιος, ὡνή-
 σασθαι ἄν; οὐδὲ εἰ τὸν Πακτωλὸν τις ὅλον, τοῦ
 χρυσίου τὸ βένημα τὸ μυθικόν, ἀπομετρήσαι, ἀντ-
 ἀξιον σωτηρίας μισθὸν ἀριθμήσει. μὴ οὖν ἀπο-
 κάμητε· ἔξεστιν ὑμῖν, ἣν ἐθέλητε, ἔξωνήσασθαι τὴν
 πολυτίμητον σωτηρίαν οἰκείων θησαυρῷ, ἀγάπῃ καὶ
 πίστει, ζωῆς ὃς ἔστιν ἀξιόλογος μισθός.¹ ταύτην
 ἥδεως τὴν τιμὴν ὁ θεὸς λαμβάνει. “ἡλπίκαμεν
 γὰρ ἐπὶ θεῶ ζῶντι, ὃς ἔστι σωτὴρ πάντων ἀν-
 θρώπων, μάλιστα πιστῶν.” οἱ δὲ ἄλλοι περι-
 πεφυκότες τῷ κόσμῳ, οἴα φυκία τινὰ ἐνάλοις
 πέτραις, ἀθανασίας ὀλιγωροῦσιν, καθάπερ ὁ Ἰθα-
 κήσιος γέρων οὐ τῆς ἀληθείας καὶ τῆς ἐν οὐρανῷ
 πατρίδος, πρὸς δὲ καὶ τοῦ ὄντως ὄντος ἴμειρόμενοι²
 φωτός, ἄλλὰ τοῦ καπνοῦ.

¹ ἀγάπῃ καὶ πίστει ζωῆς, ὃς . . . μισθός. Stählin. The punctuation given above is suggested by Mayor.

² ἴμειρόμενοι Markland. ἴμειρόμενος MSS.

- a 1 Timothy ii. 4.

^b St. John xv. 26. There is a play on words in the Greek which it is hard to reproduce in English. The word *para-*
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EXHORTATION TO THE GREEKS

owing to their unbelief, they are said not to have CHAP.
"entered into the rest," until they followed the IX
successor of Moses and learnt, though late, by ex-
perience, that they could not be saved in any other
way but by believing, as Joshua believed.

But the Lord, being a lover of man, encourages Truth and
all men to come "to a full knowledge of the truth" ^a; salvation
for to this end He sends the Comforter. ^b What come
then is this full knowledge? It is godliness; and through
"godliness," according to Paul, "is profitable for all
things, having promise of the life which now is, and
of that which is to come." ^c If eternal salvation were for sale, at what price would you, brother men,
have agreed to buy it? Not even if one were to measure out the whole of Pactolus, the legendary river of gold, would he count a price equivalent to salvation. But do not despair. It is in your power, if you will, to buy up this highly precious salvation with a treasure of your own, namely, love and faith, which is a fitting payment for eternal life. This price God is pleased to accept. For "we have our hope set on the living God, who is the Saviour of all men, especially of them that believe." ^d The rest, clinging to the world, as certain sea-weeds cling to the rocks of the sea, ^e hold immortality of little account. They are like the old man of Ithaca, yearning not for truth and their fatherland in heaven, nor yet for the Light that truly exists, but for the smoke from the hearth. ^f

kletos, translated Comforter in the New Testament, is formed from *parakalein*, a verb which combines the meanings of summon, comfort (*i.e.* strengthen), and encourage; or, to put it in another way, of invitation coupled with assistance.

^a 1 Timothy iv. 8.

^d 1 Timothy iv. 10.

^e See Plato, *Republic* 611 D.

^f Homer, *Odyssey* i. 57-58.

CLEMENT OF ALEXANDRIA

CAP. IX Θεοσέβεια δέ, ἔξομοιοῦσα τῷ θεῷ κατὰ τὸ δυνατὸν τὸν ἄνθρωπον, κατάλληλον ἐπιγράφεται διδάσκαλον θεὸν τὸν καὶ μόνον ἀπεικάσαι κατ' ἀξίαν δυνάμενον ἄνθρωπον θεῷ. ταύτην ὁ ἀπόστολος τὴν διδασκαλίαν θείαν ὅντως ἐπιστάμενος “σὺ δέ, ὡς Τιμόθεε,” φησίν, “ἀπὸ βρέφους ἵερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως ἐν Χριστῷ.” ἵερὰ γὰρ ὡς ἀληθῶς τὰ ἱεροποιοῦντα καὶ θεοποιοῦντα γράμματα, ἔξων γραμμάτων καὶ συλλαβῶν τῶν ἱερῶν τὰς συγκειμένας γραφάς, τὰ συντάγματα, ὁ αὐτὸς ἀκολούθως ἀπόστολος “θεοπνεύστους” καλεῖ, “ἀφελίμους οὖσας πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ἦν ὁ τοῦ θεοῦ ἄνθρωπος πρὸς πᾶν ἔργον ἀγαθὸν ἔξηρτημένος.” οὐκ ἄν τις οὕτως ἐκπλαγείη τῶν ἄλλων ἀγίων τὰς προτροπὰς ὡς αὐτὸν τὸν 72 P. κύριον τὸν φιλάνθρωπον· οὐδὲν γὰρ | ἀλλ’ ἦ τοῦτο ἔργον μόνον ἐστὶν αὐτῷ σώζεσθαι τὸν ἄνθρωπον. βοῳδὸν ἐπείγων εἰς σωτηρίαν αὐτὸς “ἥγγικεν ἥ βασιλεία τῶν οὐρανῶν”. ἐπιστρέφει τοὺς ἀνθρώπους πλησιάζοντας τῷ φόβῳ. ταύτη καὶ ὁ ἀπόστολος τοῦ κυρίου παρακαλῶν τοὺς Μακεδόνας ἔρμηνεὺς γίνεται τῆς θείας φωνῆς, “ὅς κύριος ἥγγικεν” λέγων, “εὐλαβεῖσθε μὴ καταληφθῶμεν κενοῖ.”

‘Γμεῖς δὲ ἔστι τοσοῦτον ἀδεεῖς, μᾶλλον δὲ ἄπιστοι, μήτε αὐτῷ πειθόμενοι τῷ κυρίῳ μήτε τῷ Παύλῳ, καὶ ταῦτα ὑπὲρ Χριστοῦ δεδεμένῳ.¹ “γεύσασθε

¹ δεομένω correction in P (cp. 2 Corinthians v. 20).

^a 2 Timothy iii. 15.

^b 2 Timothy iii. 16, 17.

EXHORTATION TO THE GREEKS

Now when godliness sets out to make man as far as possible resemble God, it claims God as a suitable teacher; for He alone has the power worthily to conform man to His own likeness. This teaching the apostle recognizes as truly divine, when he says, "And thou, Timothy, from a babe hast known the sacred letters, which have power to make thee wise unto salvation, through faith in Christ."^a For the letters which make us sacred and divine are indeed themselves sacred, and the writings composed from these sacred letters and syllables, namely, the collected Scriptures, are consequently called by the same apostle "inspired of God, being profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, thoroughly furnished unto every good work."^b No one could be so deeply moved at the exhortations of other holy men as at those of the Lord Himself, the lover of men; for this, and nothing else, is His only work, that man may be saved. In His own person He cries out, urging men on to salvation: "The kingdom of heaven is at hand."^c He converts men when they draw nigh to Him through fear. On this point the Lord's apostle becomes an interpreter of the divine voice when in appealing to the Macedonians he says, "The Lord is at hand; take care lest we be found empty."^d

But you have so little fear, or rather faith, that you obey neither the Lord Himself, nor Paul, though Paul was a prisoner for the sake of Christ. "O taste

^a St. Matthew iv. 17.

^b Philippians iv. 5; the latter half of the saying is not found in the New Testament.

CLEMENT OF ALEXANDRIA

CAP. καὶ ἰδετε ὅτι χρηστὸς ὁ θεός.” ἡ πίστις εἰσάξει,
 IX ἡ πεῖρα διδάξει, ἡ γραφὴ παιδαγωγήσει “δεῦτε,
 ὡς τέκνα,” λέγοντα, “ἀκούσατε μου, φόβον κυρίου
 διδάξω ὑμᾶς.” εἴτα ὡς ἥδη πεπιστευκόσι συν-
 τόμως ἐπιλέγει “τίς ἐστιν ἀνθρωπος ὁ θέλων
 ζωήν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς;” ἡμεῖς ἐσμεν,
 φήσομεν, οἱ τάγαθοῦ προσκυνηταί, οἱ τῶν ἀγαθῶν
 ζηλωταί. ἀκούσατε οὖν “οἱ μακράν,” ἀκούσατε
 “οἱ ἔγγυς”. οὐκ ἀπεκρύβη τινὰς ὁ λόγος· φῶς
 ἐστι κοινόν, ἐπιλάμπει πᾶσιν ἀνθρώποις· οὐδεὶς
 Κιμμέριος ἐν λόγῳ· σπεύσωμεν εἰς σωτηρίαν, ἐπὶ
 τὴν παλιγγενεσίαν· εἰς μίαν ἀγάπην¹ συναχθῆναι οἱ
 πολλοὶ κατὰ τὴν τῆς μοναδικῆς οὐσίας ἔνωσιν
 σπεύσωμεν. ἀγαθοεργούμενοι ἀναλόγως ἐνότητά
 διώκωμεν, τὴν ἀγαθὴν ἐκζητοῦντες μονάδα. ἡ δὲ
 ἐκ πολλῶν ἔνωσις ἐκ πολυφωνίας καὶ διασπορᾶς
 ἀρμονίαν λαβοῦσα θεϊκὴν μία γίνεται συμφωνία,
 ἐνὶ χορευτῇ καὶ διδασκάλῳ τῷ λόγῳ ἐπομένη,
 ἐπ’ αὐτὴν τὴν ἀλήθειαν ἀναπαυομένη, “Αββᾶ”
 λέγοντα “ὁ πατήρ”. ταύτην ὁ θεός τὴν φωνὴν
 τὴν ἀληθινὴν ἀσπάζεται παρὰ τῶν αὐτοῦ παίδων
 πρώτην καρπούμενος.

¹ Stählin suggests ἀγέλην.

^a Psalm xxxiv. 8.

^b Psalm xxxiv. 11.

^c Psalm xxxiv. 12.

^d Isaiah lvii. 19; Ephesians ii. 17.

^e See St. John i. 9.

^f The Cimmerians were a mythical people who dwelt beyond the Ocean in a land of mist and cloud and total darkness. See *Odyssey* xi. 13–16.

^g Or, if Stählin’s suggestion is accepted (see note on text), “into one herd,” or “flock.” The word ἀγέλη is used for the “flock” of men on p. 247 of this volume, and in i. *Strom.* 156. 3, and 169. 2. Cp. St. John x. 16.

EXHORTATION TO THE GREEKS

and see that God is good.”^a Faith shall lead you, CHAP.
experience shall teach you, the Scripture shall train ^{IX}
you. “Come, ye children,” it says, “hearken unto
me; I will teach you the fear of the Lord.”^b Then, All who
as if speaking to those who have already believed, it desire
adds briefly, “What man is there that desireth life,
and loveth to see good days?”^c We are they, we eternal life
shall answer, we, the worshippers of the good, we who may come
are zealous for good things. Hear then, “ye that
are afar off”; hear, “ye that are nigh.”^d The Word
was not hidden from any; He is a universal light;
He shines upon all men.^e No one is a Cimmerian^f
in respect of the Word. Let us hasten to salvation,
to the new birth. Let us, who are many, hasten to
be gathered together into one love^g corresponding to
the union of the One Being. Similarly, let us follow
after unity by the practice of good works, seeking
the good Monad.^h And the union of many into one,
bringing a divine harmony out of many scattered
sounds, becomes one symphony, following one leader
and teacher, the Word, and never ceasing till it
reaches the truth itself, with the cry, “Abba
Father.”ⁱ This is the true speech which God
welcomes from His children. This is the first-fruits
of God’s harvest.

Though
many, they
are made
into a unity
through
love and
good works

^a The Monad, or unit, was a term used by the Pythagoreans, who regarded all things as in some way constituted out of number. Odd numbers were more perfect than even, and the Monad, from which the rest were derived, was conceived as the perfect first principle of the universe. Clement here makes it a name for God, but in another place (*i. Paedagogus* 71. 1) he says that God is “above the Monad itself.”

^b See St. Mark xiv. 36; Romans viii. 15 and Galatians iv. 6.

CLEMENT OF ALEXANDRIA

X

’Αλλ’ ἐκ πατέρων, φατέ, παραδεδομένον ἡμῖν
 ἔθος ἀνατρέπειν οὐκ εὑλογον. καὶ τί δὴ οὐχὶ τῇ
 πρώτῃ τροφῇ, τῷ γάλακτι, χρώμεθα, ὡς δήπου θεν
 συνείθισαν ἡμᾶς ἐκ γενετῆς αἱ τίτθαι; τί δὲ
 78 P. αὐξάνομεν ἦ μειοῦμεν τὴν πατρώαν οὐσίαν, | καὶ
 οὐχὶ τὴν ἴσην, ὡς παρειλήφαμεν, διαφυλάττομεν; τί
 δὲ οὐκέτι τοῖς κόλποις τοῖς πατρώοις ἐναποβλύ-
 ζομεν, ἦ καὶ τὰ ἄλλα, ἀ νηπιάζοντες ὑπὸ μητράσιν
 τε ἐκτρεφόμενοι γέλωτα ὥφλομεν, ἐπιτελοῦμεν ἔτι,
 ἀλλὰ σφᾶς αὐτούς, καὶ εἰ μὴ παιδαγωγῶν ἐτύχομεν
 ἀγαθῶν, ἐπανωρθώσαμεν; εἴτα ἐπὶ τῶν πλόων¹ αἱ
 παρεκβάσεις καίτοι ἐπιζήμιοι καὶ ἐπισφαλεῖς οὖσαι,
 ὅμως γλυκεῖαι πως προσπίπτουσιν, ἐπὶ δὲ τοῦ βίου
 οὐχὶ τὸ ἔθος καταλιπόντες² τὸ πονηρὸν καὶ ἐμπαθὲς
 καὶ ἄθεον, κανοὶ οἱ πατέρες χαλεπαίνωσιν, ἐπὶ τὴν
 ἀλήθειαν ἐκκλινοῦμεν καὶ τὸν ὄντως ὄντα πατέρα
 ἐπιζητήσομεν,³ οἶνον δηλητήριον φάρμακον τὴν συν-
 ήθειαν ἀπωσάμενοι; τοῦτ’ αὐτὸ γάρ τοι τὸ κάλ-
 λιστον τῶν ἐγχειρουμένων ἐστίν, ὑποδεῖξαι ὑμῖν ὡς
 ἀπὸ μανίας καὶ τοῦ τρισαθλίου τούτου ἔθους ἐμισήθη
 ἡ θεοσέβεια· οὐ γάρ ἀν ἐμισήθη ποτὲ ἡ ἀπηγορεύθη
 ἀγαθὸν τοσοῦτον, οὐδὲ μεῖζον οὐδὲν ἐκ θεοῦ δεδώ-
 ρηταί πω τῇ τῶν ἀνθρώπων γενέσει, εἰ μὴ συν-
 αρπαζόμενοι τῷ ἔθει, εἴτα μέντοι ἀποβύσαντες τὰ
 ὕτα ἡμῖν, οἶνον ἵπποι σκληραύχενες ἀφηνιάζοντες,
 τοὺς χαλινοὺς ἐνδακόντες, ἀπεφεύγετε⁴ τοὺς λόγους,

¹ πλόων Cobet. ταῖδων Schwartz. παθῶν MSS.

² καταλιπόντες Cobet. καταλείποντες MSS.

³ ἐπιζητήσομεν Sylburg. ἐπιζητήσωμεν MSS.

⁴ ἀπεφεύγετε . . . ὑπελαμβάνετε Stählin. ἀποφεύγετε . . .
 ὑπολαμβάνετε MSS.

EXHORTATION TO THE GREEKS

X.

But, you say, it is not reasonable to overthrow a way of life handed down to us from our forefathers. Why then do we not continue to use our first food, milk, to which, as you will admit, our nurses accustomed us from birth? Why do we increase or diminish our family property, and not keep it for ever at the same value as when we received it? Why do we no longer sputter into our parents' bosoms, nor still behave in other respects as we did when infants in our mothers' arms, making ourselves objects of laughter? Did we not rather correct ourselves, even if we did not happen to have good attendants for this purpose? Again, in voyages by sea, deviations from the usual course may bring loss and danger, but yet they are attended by a certain charm. So, in life itself, shall we not abandon the old way, which is wicked, full of passion, and without God? And shall we not, even at the risk of displeasing our fathers, bend our course towards the truth and seek after Him who is our real Father, thrusting away custom as some deadly drug? This is assuredly the noblest of all the tasks we have in hand, namely, to prove to you that it was from madness and from this thrice miserable custom that hatred of godliness sprang. For such a boon, the greatest that God has ever bestowed upon the race of men, could never have been hated or rejected, had you not been clean carried away by custom, and so had stopped your ears against us. Like stubborn horses that refuse to obey the reins, and take the bit between their teeth, you fled from our arguments.

Custom is the real obstacle to godliness ✓

Custom refuses all guidance and argument ✓

Yet new ways are sometimes good

It is objected that men ought not to forsake ancestral customs

CLEMENT OF ALEXANDRIA

CAP. ἀποσείσασθαι μὲν τοὺς ἡμιόχους ὑμῶν τοῦ βίου
^X ημᾶς ἐπιποθοῦντες, ἐπὶ δὲ τοὺς κρημνοὺς τῆς
ἀπωλείας ὑπὸ τῆς ἀνοίας φερόμενοι ἐναγῇ τὸν
ἄγιον ὑπελαμβάνετε¹ τοῦ θεοῦ λόγον. ἐπεται τοι-
γαροῦν ὑμῖν κατὰ τὸν Σοφοκλέα τὰ ἐπίχειρα τῆς
ἐκλογῆς,

νοῦς φροῦδος, ὥτ’ ἀχρεῖα, φροντίδες κεναί,

καὶ οὐκ ἵστε ὡς παντὸς μᾶλλον τοῦτο ἀληθές, ὅτι
ἄρα οἱ μὲν ἀγαθοὶ καὶ θεοσεβεῖς ἀγαθῆς τῆς
ἀμοιβῆς τεύξονται τάγαθὸν τετμηκότες, οἱ δὲ ἐκ
τῶν ἐναντίων πονηροὶ τῆς καταλλήλου τιμωρίας,
καὶ τῷ γε ἄρχοντι τῆς κακίας ἐπήργηται κόλασις.
ἀπειλεῖ γοῦν αὐτῷ ὁ προφήτης Ζαχαρίας “ἐπι-
τιμήσαι ἐν σοὶ ὁ ἐκλεξάμενος τὴν Ἱερουσαλήμ·
οὐκ ἴδού τοῦτο δαλὸς ἔξεσπασμένος ἐκ πυρός;” τίς
οὖν ἔτι τοῖς ἀνθρώποις ὅρεξις ἔγκειται θανάτου
ἔκουσίον; τί δὲ τῷ δαλῷ τῷ θανατηφόρῳ τούτῳ
^{74 P.} προσπεφεύγασιν, μεθ’ οὐ καταφλεχθήσονται, ἔξօν
βιῶναι καλῶς κατὰ τὸν θεόν, οὐ κατὰ τὸ ἔθος;
θεὸς μὲν γὰρ ζωὴν χαρίζεται, ἔθος δὲ πονηρὸν μετὰ
τὴν ἐνθένδε ἀπαλλαγὴν μετάνοιαν κενὴν ἀμα τι-
μωρίᾳ προστρίβεται, “παθὼν δέ τε νήπιος ἔγνω,”
ὡς ἀπολλύει δεισιδαιμονία καὶ σώζει θεοσέβεια.

Ιδέτω τις ὑμῶν τοὺς παρὰ τοῖς εἰδώλοις λα-
τρεύοντας, κόμῃ ρυπῶντας, ἐσθῆτι πιναρῷ καὶ κατ-

¹ ἀπεφεύγετε . . . ὑπελαμβάνετε Stählin. ἀποφεύγετε . . .
ὑπολαμβάνετε MSS.

^a Clement plays upon the similarity between *hagios*, holy, and *enagēs*, accursed.

^b Sophocles, Frag. 863 Nauck.

^c Zechariah iii. 2.

EXHORTATION TO THE GREEKS

You yearned to shake yourselves free from us, the CHAP.
charioteers of your life; yet all the while you X
were being carried along by your folly towards the And leads
precipices of destruction, and supposed the holy finally to
Word of God to be accursed.^a Accordingly the destruction
recompense of your choice attends upon you, in the words of Sophocles,

Lost senses, useless ears, and fruitless thoughts;^b

and you do not know that this is true above all else, that the good and god-fearing, since they have honoured that which is good, shall meet with a reward that is good; while the wicked, on the other hand, shall meet with punishment corresponding to their deeds: and torment ever hangs over the head of the prince of evil. At least, the prophet Zechariah threatens him: "He that hath chosen Jerusalem take vengeance upon thee! Behold, is not this a brand plucked out of the fire?"^c What a strange longing, then, is this for a self-chosen death which still presses upon men? Why have they fled to this death-bearing brand, with which they shall be burnt up, when they might live a noble life according to God, not according to custom^d? For God grants life; but wicked custom inflicts unavailing repentance together with punishment after we depart from this world. And "by suffering even a fool will learn"^e that daemon-worship leads to destruction, and the fear of God to salvation.

Let any of you look at those who minister in the idol temples. He will find them ruffians with filthy Description
of priests in
the idol
temples

^a A play upon the words *theos* (God) and *ethos* (custom).

^b Hesiod, *Works and Days* 218.

CLEMENT OF ALEXANDRIA

CAP. ερρωγυίᾳ καθυβρισμένους, λουτρῶν μὲν παντάπασιν
X ἀπειράτους, ταῖς δὲ τῶν ὄνυχῶν ἀκμαῖς ἐκτεθηριώ-
μένους, πολλοὺς δὲ καὶ τῶν αἰδοίων ἀφηρημένους,
ἔργῳ δεικνύντας τῶν εἰδώλων τὰ τεμένη τάφους
τινὰς η̄ δεσμωτήρια· οὗτοί μοι δοκοῦσι πενθεῖν, οὐ
θρησκεύειν τοὺς θεούς, ἐλέουν μᾶλλον η̄ θεοσεβείας
ἄξια πεπονθότες. καὶ ταῦτα ὄρωντες ἔτι τυφλώτ-
τετε καὶ οὐχὶ πρὸς τὸν δεσπότην τῶν πάντων καὶ
κύριον τῶν ὅλων ἀναβλέψετε; οὐχὶ δὲ καταφεύ-
ξεσθε, ἐκ τῶν ἐνταῦθα δεσμωτηρίων ἐκφεύγοντες,
ἐπὶ τὸν ἔλεον τὸν ἐξ οὐρανῶν; ὁ γὰρ θεὸς ἐκ
πολλῆς τῆς φιλανθρωπίας ἀντέχεται τοῦ ἀνθρώπου,
ῶσπερ ἐκ καλιᾶς ἐκπίπτοντος νεοττοῦ η̄ μήτηρ
ὅρνις ἐφίπταται· εἰ δέ που καὶ θηρίον ἐρπηστικὸν
περιχάνοι τῷ νεοττῷ,

μήτηρ δ' ἀμφιποτάται ὁδυρομένη φίλα τέκνα.

ὁ δὲ θεὸς πατὴρ καὶ ζητεῖ τὸ πλάσμα καὶ ἴāται τὸ
παράπτωμα καὶ διώκει τὸ θηρίον καὶ τὸν νεοττὸν
αὖθις ἀναλαμβάνει ἐπὶ τὴν καλιὰν ἀναπτῆναι παρ-
ορμῶν. εἴτα κύνες μὲν η̄δη πεπλανημένοι ὁδμαῖς
ρίνηλατοῦντες ἔξιχνευσαν τὸν δεσπότην καὶ ἵπποι
τὸν ἀναβάτην ἀποσεισάμενοι ἐνὶ που συρίγματι
ὑπήκουσαν τῷ δεσπότῃ· “ἔγνω δέ,” φησί, “βοῦς
τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου
αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω.” τί οὖν ὁ κύριος;
οὐ μητσικακεῖ, ἔτι ἐλεεῖ, ἔτι τὴν μετάνοιαν ἀπαιτεῖ.
ἐρέσθαι δὲ ὑμᾶς βούλομαι, εἰ οὐκ ἄτοπον ὑμῖν
δοκεῖ πλάσμα ὑμᾶς τοὺς ἀνθρώπους ἐπιγεγονότας¹

¹ ἐπιγεγονότας mss. [ἐπι]γεγονότας Stählin.

EXHORTATION TO THE GREEKS

hair, in squalid and tattered garments, complete CHAP.
strangers to baths, with claws for nails like wild
beasts; many are also deprived of their virility.
They are an actual proof that the precincts of the
idols are so many tombs or prisons. These men
seem to me to mourn for the gods, not to worship
them, and their condition provokes pity rather
than piety. When you see sights like this, do you still remain blind and refuse to look up to the Master of all and Lord of the universe? Will you not fly from the prisons on earth, and escape to the pity which comes from heaven? For God of His great love still keeps hold of man; just as, when a nestling falls from the nest, the mother bird flutters above, and if perchance a serpent gapes for it,

The sight
of these
priests
should lead
us back
to God

Flitting around with cries, the mother mourns for her offspring.^a

Now God is a Father, and seeks His creature. He remedies the falling away, drives off the reptile, restores the nestling to strength again, and urges it to fly back to the nest. Once more, dogs who have lost their way discover their master's tracks by the sense of smell, and horses who have thrown their rider obey a single whistle from their own master; "the ox," it is written, "knoweth his owner, and the ass his master's crib, but Israel doth not know Me."^b What then does the Lord do? He bears no grudge; He still pities, still requires repentance of us. I would ask you, whether you do not think it absurd that you men who are God's last creation,

God is a
loving
Father,
though His
children
do not
know Him

How can we
serve the
devil
instead
of God?

^a Homer, *Iliad* ii. 315.

^b Isaiah i. 3.

CLEMENT OF ALEXANDRIA

CAP. τοῦ θεοῦ καὶ παρ' αὐτοῦ τὴν ψυχὴν εὐληφότας καὶ
 ὅντας ὅλως τοῦ θεοῦ ἔτέρῳ δουλεύειν δεσπότη,
 πρὸς δὲ καὶ θεραπεύειν ἀντὶ μὲν τοῦ βασιλέως τὸν
 τύραννον, ἀντὶ δὲ τοῦ ἀγαθοῦ τὸν πονηρόν. τίς
 γάρ, ὃ πρὸς τῆς ἀληθείας, σωφρονῶν γε τάγαθὸν
 καταλείπων κακίᾳ σύνεστιν; τίς δὲ ὅστις τὸν θεὸν
 ἀποφεύγων δαιμονίοις συμβιοῖ; τίς δὲ νιὸς εἶναι
 δυνάμενος τοῦ θεοῦ δουλεύειν ἦδεται; ἢ τίς οὐρανοῦ
 75 P. πολίτης εἶναι δυνάμενος ἔρεβος | διώκει, ἔξὸν παρά-
 δεισον γεωργεῖν καὶ οὐρανὸν περιπολεῖν καὶ τῆς
 ζωτικῆς καὶ ἀκηράτου μεταλαμβάνειν πηγῆς,
 κατ' ἵχνος ἐκείνης τῆς φωτεινῆς ἀεροβατοῦντα
 νεφέλης, ὥσπερ ὁ 'Ηλίας, θεωροῦντα τὸν ὑετὸν
 <τὸν>¹ σωτήριον; οἱ δὲ σκωλήκων δίκην περὶ¹
 τέλματα καὶ βορβόρους, τὰ ἡδονῆς ρεύματα, καλυ-
 δούμενοι ἀνονήτους καὶ ἀνοήτους ἐκβόσκονται
 τρυφάς, ὑώδεις τινὲς ἄνθρωποι. ὅτε γάρ, φησίν,
 "ἡδονται βορβόρῳ" μᾶλλον ἢ καθαρῷ ὕδατι καὶ
 "ἐπὶ φορτῷ μαργαίνουσιν" κατὰ Δημόκριτον. μὴ
 δῆτα οὖν, μὴ δῆτα ἐξανδραποδισθῶμεν μηδὲ ὑώ-
 δεις γενώμεθα, ἀλλ' "ώς τέκνα φωτὸς" γνήσια,
 ἀναθρήσωμεν καὶ ἀναβλέψωμεν εἰς τὸ φῶς, μὴ
 νόθους ἡμᾶς ἐξελέγξῃ ὁ κύριος ὥσπερ ὁ ἥλιος
 τοὺς ἀετούς.

Μετανοήσωμεν οὖν καὶ μεταστῶμεν ἐξ ἀμαθίας
 εἰς ἐπιστήμην, ἐξ ἀφροσύνης εἰς φρόνησιν, ἐξ
 ἀκρασίας εἰς ἐγκράτειαν, ἐξ ἀδικίας εἰς δικαιοσύνην,
 ἐξ ἀθεότητος εἰς θεόν. καλὸς ὁ κίνδυνος αὐτομολεῖν

¹ <τὸν> inserted by Sylburg.

^a Clement has drawn together the Elijah of the Transfiguration (St. Matthew xvii. 5) and the Elijah of Mount Carmel (1 Kings xviii. 44).

EXHORTATION TO THE GREEKS

who have received your soul from Him, and are CHAP.
entirely His, should serve another master; aye, and
more than that, should pay homage to the tyrant
instead of to the rightful king, to the wicked one
instead of to the good? For, in the name of truth,
what man in his senses forsakes that which is good
to keep company with evil? Who is there that flees
from God to live with daemons? Who is pleased
with slavery, when he might be a son of God? Or
who hastens to a region of darkness, when he might
be a citizen of heaven; when it is in his power to
till the fields of paradise, and traverse the spaces of
heaven, when he can partake of the pure and life-
giving spring, treading the air in the track of that
bright cloud, like Elijah, with his eyes fixed on the
rain that brings salvation?^a But there are some
who, after the manner of worms, wallow in marshes
and mud, which are the streams of pleasure, and
feed on profitless and senseless delights. These are
swinish men; for swine, says one, "take pleasure in
mud"^b more than in pure water; and they "are
greedy for offal," according to Democritus.^c Let us
not then, let us not be made slaves, nor become
swinish, but as true "children of the light,"^d direct
our gaze steadily upward towards the light, lest the
Lord prove us bastards as the sun does the eagles.

Let us therefore repent, and pass from ignorance to knowledge, from senselessness to sense, from intemperance to temperance, from unrighteousness to righteousness, from godlessness to God. It is a

Yet some
are like
worms and
swine,
loving what
is unclean

^b The words are from Heracleitus: Frag. 54 Bywater, 13 Diels.

Let us
repent, and
come over
to God's
side

^c Democritus, Frag. 23 Natorp, 147 Diels.

^d Ephesians v. 8.

CLEMENT OF ALEXANDRIA

CAP. πρὸς θεόν. πολλῶν δὲ καὶ ἄλλων ἔστιν ἀπολαῦσαι
 ἀγαθῶν τοὺς δικαιοσύνης ἔραστάς, οἱ τὴν ἀίδιον
 διώκομεν σωτηρίαν, ἀτὰρ δὴ καὶ ὡν αὐτὸς αἰνίτ-
 τεται ὁ θεός διὰ Ἡσαῖου λαλῶν “ἔστι κληρονομία
 τοῦ θεραπεύουσι κύριον”. καλή γε καὶ ἐρά-
 σμιος ἡ κληρονομία, οὐ χρυσίον, οὐκ ἄργυρος, οὐκ
 ἐσθής, τὰ τῆς γῆς,¹ ἔνθα που σῆς καὶ ληστής που
 καταδύεται περὶ τὸν χαμαίζηλον πλοῦτον ὄφθαλμιῶν,
 ἀλλ’ ἐκεῖνος ὁ θησαυρὸς τῆς σωτηρίας, πρὸς ὃν γε
 ἐπείγεσθαι χρὴ φιλολόγους γενομένους, συναπαίρει
 δὲ ἡμῖν ἐνθένδε τὰ ἔργα τὰ ἀστεῖα καὶ συνίπταται
 τῷ τῆς ἀληθείας πτερῷ.

Ταύτην ἡμῖν τὴν κληρονομίαν ἐγχειρίζει ἡ
 ἀίδιος διαθήκη τοῦ θεοῦ τὴν ἀίδιον δωρεὰν
 χορηγοῦσα· ὁ δὲ φιλόστοργος οὗτος ἡμῶν πατήρ,
 ὁ ὄντως πατήρ, οὐ παύεται προτρέπων, νουθετῶν,
 παιδεύων, φιλῶν· οὐδὲ γάρ σώζων παύεται, συμ-
 βουλεύει δὲ τὰ ἄριστα· “δίκαιοι γένεσθε, λέγει
 κύριος· οἱ διψῶντες πορεύεσθε ἐφ' ὑδωρ, καὶ ὅσοι
 μὴ ἔχετε ἄργυριον, βαδίσατε καὶ ἀγοράσατε καὶ
 πίετε ἄνευ ἄργυρίου.” ἐπὶ τὸ λουτρόν, ἐπὶ τὴν
 σωτηρίαν, ἐπὶ τὸν φωτισμὸν παρακαλεῖ μονον-
 76 P. ουχὶ | βιών καὶ λέγων· γῆν σοι δίδωμι καὶ
 θάλατταν, παιδίον, οὐρανόν τε καὶ τὰ ἐν αὐτοῖς
 πάντα ζῶά σοι χαρίζομαι· μόνον, ὡς παιδίον,
 δίψησον τοῦ πατρός, ἀμισθεῖ σοι δειχθήσεται ὁ
 θεός· οὐ καπηλεύεται ἡ ἀλήθεια, δίδωσί σοι καὶ τὰ
 πτηνὰ καὶ τὰ νηκτὰ καὶ τὰ ἐπὶ τῆς γῆς· ταῦτά σου

¹ τὰ τῆς γῆς after ἐσθής Markland : after σῆς καὶ mss. : καὶ [τὰ τῆς γῆς] Stählin.

^a Isaiah liv. 17 (Septuagint).

EXHORTATION TO THE GREEKS

glorious venture to desert to God's side. Many are CHAP.
the good things which we may enjoy who are lovers ^X of righteousness, who follow after eternal salvation ; but the best of all are those to which God Himself alludes when He says through Isaiah, "there is an inheritance to those who serve the Lord."^a Aye, and a glorious and lovely inheritance it is, not of gold, We shall then enjoy God's inheritance not of silver, not of raiment, things of earth, into which perchance moth and robber may find a way,^b casting longing eyes at the earthly riches ; but that treasure of salvation, towards which we must press forward by becoming lovers of the Word. Noble deeds set out from hence in our company, and are borne along with us on the wing of truth.

This inheritance is entrusted to us by the eternal covenant of God, which supplies the eternal gift. And this dearly loving Father, our true Father, never ceases to exhort, to warn, to chasten, to love ; for He never ceases to save, but counsels what is best. "Become righteous, saith the Lord. Ye that are thirsty, come to the water ; and as many as have no money, go ye, and buy and drink without money."^c It is to the font, to salvation, to enlightenment that He invites us, almost crying out and saying : Earth and sea I give thee, my child ; heaven too, and all things living in earth and heaven are freely thine. Only, my child, do thou thirst for the Father ; without cost shall God be revealed to thee. The truth is not sold as merchandise ; He gives thee the fowls of the air and the fishes of the sea and all that is upon the earth. These things

All things
are ours
without cost

^b See St. Matthew vi. 19, 20.
^c Isaiah liv. 17 (Septuagint) ; lv. 1.

CLEMENT OF ALEXANDRIA

CAP. ταῖς εὐχαρίστοις τρυφαῖς δεδημιούργηκεν ὁ πατήρ.
 X ἀργυρίῳ μὲν ὡνήσεται ὁ νόθος, διὸ ἀπωλείας ἐστὶ παιδίον, διὸ “μαμωνᾶ δουλεύειν” προήρηται, σοὶ δὲ τὰ σὰ ἐπιτρέπει, τῷ γνησίῳ λέγω,¹ τῷ φιλοῦντι τὸν πατέρα, δι’ ὃν ἔτι ἐργάζεται, ὃ μόνῳ καὶ ὑπισχνεῖται λέγων· “καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαιώσιν”. οὐ γάρ κυροῦται τῇ φθορᾷ· “ἔμὴ γάρ ἐστιν πᾶσα ἡ γῆ,” ἔστι δὲ καὶ σή, ἐὰν ἀπολάβῃς τὸν θεόν. ὅθεν ἡ γραφὴ εἰκότως εὐαγγελίζεται τοῖς πεπιστευκόσιν· “οἱ δὲ ἄγιοι κυρίου κληρονομήσουσι τὴν δόξαν τοῦ θεοῦ καὶ τὴν δύναμιν αὐτοῦ.” ποίαν, ὃ μακάριε, δόξαν, εἰπέ μοι· “ἡν δόθαλμὸς οὐκ εἶδεν οὐδὲ οὖς ἥκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη· καὶ χαρήσονται ἐπὶ τῇ βασιλείᾳ τοῦ κυρίου αὐτῶν εἰς τοὺς αἰῶνας, ἀμήν.” ἔχετε, ὃ ἀνθρωποι, τὴν θείαν τῆς χάριτος ἐπαγγελίαν, ἀκηκόατε καὶ τὴν ἀλλην τῆς κολάσεως ἀπειλήν, δι’ ὃν δο κύριος σωζει, φόβῳ καὶ χάριτι παιδαγωγῶν τὸν ἀνθρώπον· τί μέλλομεν; τί οὐκ ἐκκλίνομεν τὴν κόλασιν; τί οὐ καταδεχόμεθα τὴν δωρεάν; τί δὲ οὐχ αἴρούμεθα τὰ βελτίονα, θεὸν ἀντὶ τοῦ πονηροῦ, καὶ σοφίαν εἰδωλολατρείας προκρίνομεν καὶ ζωὴν ἀντικαταλλασσόμεθα² θανάτου³; “ἰδοὺ τέθεικα πρὸ

¹ λέγω Stählin. λέγει MSS.

² ἀντικαταλλασσόμεθα Heinsius. ἀντικαταλλασσόμενοι MSS.

³ θανάτου Mayor. θανάτῳ MSS.

^a St. Matthew vi. 24; St. Luke xvi. 13.

^b See St. John v. 17.

^c Leviticus xxv. 23.

^d Clement takes the Old Testament phrase in a spiritual sense. It is the “inheritance incorruptible . . . reserved in heaven” (1 St. Peter i. 4) which is not “delivered over to corruption.”

EXHORTATION TO THE GREEKS

the Father hath created for thy pleasant delights. CHAP.

X

The bastard, who is a child of destruction, who has

chosen to "serve mammon,"^a shall buy them with

money; but to thee, that is, to the true son, He

commits what is thine own,—to the true son, who

Because we
are God's
children

loves the Father, for whose sake the Father works

until now,^b and to whom alone He makes the

promise, "and the land shall not be sold in per-

petuity";^c for it is not delivered over to corruption.^d

"For the whole land is mine,"^e He says; and it

is thine also, if thou receive God. Whence the

Scripture rightly proclaims to believers this good

news: "The saints of the Lord shall inherit God's

glory and His power." What kind of glory, thou

Blessed One? Tell me. A glory "which eye hath

not seen, nor ear heard, nor hath it entered into

the heart of man. And they shall rejoice in the

kingdom of their Lord for ever, Amen."^f You

have, my fellow-men, the divine promise of grace;

you have heard, on the other hand, the threat of

punishment. Through these the Lord saves, train-

ing man by fear and grace. Why do we hesitate?

Why do we not shun the punishment? Why do

we not accept the gift? Why do we not choose

the better things, that is, God instead of the evil

one, and prefer wisdom to idolatry and take life in

exchange for death? "Behold, I have set before

Our choice
is between
grace and
punishment

^a Leviticus xxv. 23.

^f The first part of this passage is from 1 Cor. ii. 9, where it is introduced by St. Paul as a quotation. Origen tells us, in his *Commentary on St. Matthew* (see Migne, *Origen* vol. iii. p. 1769), that St. Paul took it from the *Apocalypse of Elijah*. Doubtless the rest of the passage, as given by Clement, comes from the same source.

CLEMENT OF ALEXANDRIA

CAP. προσώπου ὑμῶν,” φησί, “τὸν θάνατον καὶ τὴν ζωήν.” πειράζει σε ὁ κύριος ἐκλέξασθαι τὴν ζωήν, συμβουλεύει σοι ὡς πατὴρ πείθεσθαι¹ τῷ θεῷ. “ἐὰν γὰρ ἀκούσῃτε μου,” φησί, “καὶ θελήσῃτε, τὰ ἀγαθὰ τῆς γῆς φάγεσθε,” ὑπακοῆς ἡ χάρις· “ἐὰν δὲ μὴ ὑπακούσῃτε μου μηδὲ θελήσῃτε, μάχαιρα ὑμᾶς καὶ πῦρ κατέδεται,” παρακοῆς ἡ κρίσις. “τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα.” νόμος ἀληθείας λόγος κυρίου. |

77 P. Βούλεσθε ὑμῖν ἀγαθὸς γένωμαι σύμβουλος; ἀλλ’ ὑμεῖς μὲν ἀκούσατε· ἐγὼ δέ, εἰ δυνατόν, ἐνδείξομαι. ἔχρην μὲν ὑμᾶς, ὡς ἄνθρωποι, αὐτοῦ πέρι ἐννοούμενους τοῦ ἀγαθοῦ ἔμφυτον ἐπάγεσθαι πίστιν, μάρτυρα ἀξιόχρεων² αὐτόθεν οἴκοθεν, περιφανῶς αἱρουμένην τὸ βέλτιστον, μηδὲ [ζητεῖν]³ εἰ μεταδιωκτέον ἐκπονεῖν. καὶ γὰρ εἰ τῷ μεθυστέον, φέρε εἰπεῖν, ἀμφιβάλλειν χρῆ· ὑμεῖς δὲ πρὸν ἡ ἐπισκέψασθαι μεθύετε· καὶ εἰ ὑβριστέον, οὐ πολυπραγμονεῖτε, ἀλλ’ ἡ⁴ τάχος ὑβρίζετε. μόνον δ’ ἄρα εἰ θεοσεβητέον, ζητεῖτε, καὶ εἰ τῷ σοφῷ τούτῳ [δὴ]⁵ τῷ θεῷ καὶ τῷ Χριστῷ κατακολουθητέον, τοῦτο δὴ⁶ βουλῆς καὶ σκέψεως ἀξιοῦτε, οὐδ’ ὅ πρέπει θεῷ, ὅ τι ποτέ ἐστι, νενοηκότες. πιστεύσατε ὑμῖν κανὸς ὡς μέθη, ἵνα σωφρονήσῃτε· πιστεύσατε κανὸς ὡς ψύχρει, ἵνα ζήσῃτε. εἰ δὲ καὶ πείθεσθαι βούλεσθε τὴν ἐναργῆ

¹ πείθεσθαι Sylburg. πείθεσθε MSS.

² πίστιν, μάρτυρα ἀξιόχρεων Wilamowitz. μάρτυρα ἀξιόχρεων, πίστιν MSS.

³ [ζητεῖν] Mayor. Stählin retains ζητεῖν, and inserts τὸ δ’ ἀγαθὸν (Schwartz) before ἐκπονεῖν.

⁴ ἡ Sylburg. ἡ MSS.

⁵ [δὴ] Stählin.

⁶ δὴ Stählin. δὲ MSS.

^a Deuteronomy xxx. 15.

^b Isaiah i. 19, 20.

EXHORTATION TO THE GREEKS

your face," He says, "death and life." ^a The Lord CHAP.
solicits you to choose life; He counsels you, as a ^X father, to obey God. "For if ye hearken to Me," He says, "and are willing, ye shall eat the good of the land,"—the grace follows upon obedience. "But if ye hearken not to Me, and are unwilling, a sword and fire shall devour you,"—the judgment follows upon disobedience. "For the mouth of the Lord hath spoken it;" ^b and a word of the Lord is a law of truth.

Would you have me become a good counsellor to you? Then do you hearken; and I, if it be possible, will show myself one. When reflecting upon the good itself, you ought, my fellow-men, to have called to your aid faith, implanted in man, which is a trustworthy witness from within ourselves, with the utmost clearness choosing what is best.^c You ought not to have toiled to discover whether or no the best is to be followed. Let me give you an illustration: you ought to doubt whether it is right for a man to get drunk; but your practice is to get drunk before considering the question. Or in the case of riotous indulgence, you do not make careful examination, but indulge yourselves with all speed. Only, it would seem, when godliness is in question, do you first inquire; and when it is a question of following this wise God and the Christ, this you think calls for deliberation and reflection, when you have no idea what it is that befits God. Put faith in us, even as you do in drunkenness, that you may become sober. Put faith in us, even as you do in riotous indulgence, that you may live. And if, after having contemplated this clear faith

^c Cp. Aristotle, *Eth. Nicom.* 1169 a 17 (p. 192 Bywater).

CLEMENT OF ALEXANDRIA

CAP. τῶν ἀρετῶν ἐποπτεύσαντες¹ πίστιν, φέρε ὑμῖν ἐκ
 περιουσίας τὴν περὶ τοῦ λόγου παραθήσομαι πειθώ.
 ὑμεῖς δέ, οὐ γὰρ τὰ πάτρια ὑμᾶς ἔτι τῆς ἀληθείας
 ἀπασχολεῖ ἔθη προκατηχημένους, ἀκούοιτ’ ἄν ἦδη
 τὸ μετὰ τοῦτο ὅπως ἔχει· καὶ δὴ μή τις ὑμᾶς τοῦδε
 τοῦ ὄνόματος αἰσχύνῃ προκαταλαμβανέτω, “ἢτ’
 ἄνδρας μέγα σίνεται,” παρατρέπουσα σωτηρίας.

Αποδυσάμενοι δ’ οὖν περιφανῶς ἐν τῷ τῆς
 ἀληθείας σταδίῳ γνησίως ἀγωνιζώμεθα, βραβεύ-
 οντος μὲν τοῦ λόγου τοῦ ἀγίου, ἀγωνοθετοῦντος δὲ
 τοῦ δεσπότου τῶν ὅλων. οὐ γὰρ σμικρὸν ἡμῖν τὸ
 ἀθλὸν ἀθανασίᾳ πρόκειται. μὴ οὖν ἔτι φροντίζετε
 μηδὲ [εἰ]² ὀλίγον, τί ὑμᾶς ἀγορεύουσι σύρφακές
 τινες ἀγοραῖοι, δεισιδαιμονίας ἀθεοὶ χορευταί, ἀνοίᾳ
 καὶ παρανοίᾳ ἐς αὐτὸν ὠθούμενοι τὸ βάραθρον,
 εἰδῶλων ποιηταὶ καὶ λίθων προσκυνηταί· οἶδε γὰρ
 ἀνθρώπους ἀποθεοῦν τετολμήκασι, τρισκαιδέκατον
 ’Αλέξανδρον τὸν Μακεδόνα ἀναγράφοντες θεόν, “ὅν
 Βασιλὼν ἥλεγξε νεκρόν.” ἄγαμαι τοίνυν τὸν Χῖον³
 σοφιστήν, Θεόκριτος ὄνομα αὐτῷ· μετὰ τὴν ’Αλεξ-
 ἀνδρου τελευτὴν ἐπισκώπτων ὁ Θεόκριτος τὰς δόξας
 τὰς κενὰς τῶν ἀνθρώπων ὃς εἶχον περὶ θεῶν, πρὸς
 78 P. τοὺς πολίτας | “ἄνδρες,” εἶπεν, “θαρρεῦτε ἄχρις
 ἂν ὅράτε τοὺς θεοὺς πρότερον τῶν ἀνθρώπων ἀπο-

¹ ἐποπτεύσαντες Potter. ὑποπτεύσαντες MSS.

² [εἰ] Kontos.

³ Χῖον Cobet. θεῖον MSS.

^a This seems to refer to the “implanted faith” mentioned at the beginning of this paragraph. It may, perhaps, refer only to the preceding sentence; in which case we should translate, “this clear proof of the virtues,” i.e. the proof derived from studying the lives of Christians.

^b Homer, *Iliad* xxiv. 45; Hesiod, *Works and Days* 318.

^c *Sibylline Oracles* v. 6. Alexander was called the

EXHORTATION TO THE GREEKS

in the virtues,^a you desire to be obedient, come CHAP.
then, I will lay before you in abundance persuasive X
arguments concerning the Word. On your part But
(for it is no longer the case that the ancestral abundant
customs, in which you have formerly been in- arguments
structed, prevent you from attending to the truth), can be
listen now, I pray you, to the nature of the words provided for
that follow. Moreover, let no feeling of shame for him who
the name of Christian deter you; for shame "does desires to
great hurt to men,"^b when it turns them aside from learn
salvation.

Having then stripped before the eyes of all, let us join in the real contest in the arena of truth, where the holy Word is umpire, and the Master of the universe is president. For the prize set before us is no small one, immortality. Cease then to pay any further heed, even the slightest, to the speeches made to you by the rabble of the marketplace, godless devotees of daemon-worship, men who are on the very verge of the pit through their folly and insanity, makers of idols and worshippers of stones. For these are they who have dared to deify men, describing Alexander of Macedon as the thirteenth god, though "Babylon proved him mortal."^c Hence I admire the Chian sage, Theocritus by name, who in ridicule of the vain opinions which men held about gods, said to his fellow-citizens after the death of Alexander, "Keep a cheerful heart, comrades, so long as you see gods dying before men."^d But "thirteenth god" because his name was added to the twelve deities of Olympus, to whom Clement alludes on p. 53 of this volume.

^a For this and other witty remarks attributed to Theocritus of Chios (quite a different person from the poet Theocritus) see *Frag. hist. Graec.* ii. p. 86.

CLEMENT OF ALEXANDRIA

CAP. θυήσκοντας.” θεοὺς δὲ δὴ τοὺς ὄρατοὺς καὶ τὸν
^X σύγκλυδα τῶν γενητῶν τούτων ὅχλον ὁ προσκυνῶν
καὶ προσεταιριζόμενος, αὐτῶν ἐκείνων τῶν δαιμό-
νων ἀθλιώτερος μακρῷ. θεὸς γὰρ οὐδαμῇ οὐδαμῶς
ἄδικος ὥσπερ οἱ δαίμονες, ἀλλ' ὡς οἶόν τε δικαιό-
τατος, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον οὐδὲν ἢ ὃς
ἄν ήμῶν γένηται ὅτι δικαιότατος.

βάτ’ εἰς ὄδὸν δὴ πᾶς ὁ χειρῶναξ λεώς,
οἱ τὴν Διὸς γοργῶπιν Ἐργάνην¹ θεὸν
στατοῖσι λίκνοις προστρέπεσθε,²

ἡλίθιοι τῶν λίθων δημιουργοί τε καὶ προσκυνηταί.
ὁ Φειδίας ὑμῶν καὶ ὁ Πολύκλειτος ἡκόντων Πραξι-
τέλης τε αὖ καὶ Ἀπελλῆς καὶ ὅσοι τὰς βαναύσους
μετέρχονται τέχνας, γήνοι γῆς ὅντες ἐργάται. τότε
γὰρ φησί τις προφητεία δυστυχήσειν τὰ τῆδε
πράγματα, ὅταν ἀνδριᾶσι πιστεύσωσιν. ἡκόντων
οὖν αὐθὶς, οὐ γὰρ ἀνήσω καλῶν, οἱ μικροτέχναι.
οὐδείς που τούτων ἔμπνουν εἰκόνα δεδημιούργηκεν,
οὐδὲ μὴν ἐκ γῆς μαλθακὴν ἐμάλαξε σάρκα. τίς
ἔτηξε μυελὸν ἢ τίς ἔπηξεν ὀστέα; τίς νεῦρα δι-
έτεινεν³; τίς φλέβας ἐφύσησεν; τίς αἷμα ἐνέχεεν ἐν
αὐταῖς ἢ τίς δέρμα περιέτεινεν; ποῦ δ' ἂν τις
αὐτῶν ὀφθαλμὸν ποιήσαι βλέποντας; τίς ἐν-
εφύσησε ψυχὴν; τίς δικαιοσύνην ἐδωρήσατο; τίς
ἀθανασίαν ὑπέσχηται; μόνος ὁ τῶν ὅλων δημι-
ουργός, ὁ “ἀριστοτέχνας πατήρ,” τοιοῦτον ἄγαλμα
ἔμψυχον [ἡμᾶς]⁴ τὸν ἀνθρωπὸν ἔπλασεν· ὁ δὲ

¹ Ἐργάνην from Plutarch, *De Fortuna* 99 A. ἐργάπην MSS.

² προστρέπεσθε Plutarch. προτρέπεσθε MSS.

³ διέτεινεν ἢ Wilamowitz. ⁴ [ἡμᾶς] Mayor.

^a Cp. Plato, *Theaetetus* 176 B-C.

EXHORTATION TO THE GREEKS

indeed, as for gods that can be seen, and the motley CHAP.
multitude of these created things, the man who ^X
worships and consorts with them is far more wretched
than the very daemons themselves. For God is in
no way unrighteous as the daemons are, but righteous
in the highest possible degree, and there is nothing
more like Him than any one of us who becomes as
righteous as possible.^a

Go forth into the way, ye craftsmen all,
Who supplicate, with winnowing fans aloft,
The goddess Industry, stern child of Zeus,^b

—stupid fashioners and worshippers of stones! Let
your Pheidias and Polycleitus come hither, Praxiteles
too, and Apelles, and all the others who pursue the
mechanical arts, mere earthly workers in earth. For
a certain prophecy says that misfortune shall over-
take this world of ours, on the day when men put
their trust in statues.^c Let them come then, I say
again,—for I will not cease to call,—puny artists that
they are. Not one of them has ever fashioned a
breathing image, or made tender flesh out of earth.
Who gave its softness to the marrow? Who fixed
the bones? Who stretched out the sinews? Who
inflated the arteries? Who poured blood into them
and drew the skin around? How could any of these
men make eyes that see? Who breathed life into
man? Who gave him the sense of right? Who
has promised immortality? None but the Creator
of the universe, the “Father, the supreme artist,”^d
formed such a living statue as man; but your

^b Sophocles, Frag. 760 Nauck. The goddess “Industry,”
whom the craftsmen worshipped in their processions, is
Athena. See Plutarch, *De Fortuna* 99 A.

^c The source of this quotation is unknown.

^d See Pindar, Frag. 57 Schroeder.

A righteous
man is the
nearest
approach
to God

The crafts-
men's work
is paltry,
when com-
pared with
God's

CLEMENT OF ALEXANDRIA

CAP. Ὁλύμπιος ὑμῶν, εἰκόνος εἰκών, πολύ τι τῆς ἀλη-
 x θείας ἀπάδων, ἔργον ἐστὶ κωφὸν χειρῶν Ἀττικῶν.
 “εἰκὼν” μὲν γὰρ “τοῦ θεοῦ” ὁ λόγος αὐτοῦ (καὶ
 νέος τοῦ νοῦ γνήσιος ὁ θεῖος λόγος, φωτὸς ἀρχέ-
 79 P. τυπον φῶς), εἰκὼν δὲ τοῦ λόγου ὁ ἀνθρωπος <ὅ>¹
 ἀληθινός, ὁ νοῦς ὁ ἐν ἀνθρώπῳ, ὁ “κατ’ εἰκόνα”
 τοῦ θεοῦ καὶ “καθ’ ὅμοιώσιν” διὰ τοῦτο γεγενῆσθαι
 λεγόμενος, τῇ κατὰ καρδίαν φρονήσει τῷ θείῳ
 παρεικαζόμενος λόγω καὶ ταύτῃ λογικός. ἀνθρώπου
 δὲ τοῦ ὄρωμένου τοῦ γηγενοῦς γήινος εἰκὼν τὰ
 ἀγάλματα τὰ ἀνδρείκελα <καὶ>² πόρρω τῆς ἀληθείας
 ἐπίκαιρον ἐκμαγεῖον καταφαίνεται. οὐδὲν οὖν
 ἀλλ’ ἡ μανίας ἔμπλεως ὁ βίος ἔδοξέ μοι γεγονέναι,
 τοσαντῇ σπουδῇ περὶ τὴν ὕλην καταγινόμενος.

Ἐπιτέθραπται³ δὲ ὑπὸ κενῆς δόξης ἡ συνήθεια
 δουλείας μὲν γεύσασα ὑμᾶς καὶ ἀλόγου περι-
 εργασίας· νομίμων δὲ ἀνόμων καὶ ἀπατηλῶν ὑπο-
 κρίσεων ἄγνοια αἴτια, ἥ δὴ κατασκευὰς εἰσάγοντα
 εἰς⁴ τὸ τῶν ἀνθρώπων γένος κηρῶν ὀλεθρίων καὶ
 εἰδώλων ἐπιστυγῶν πολλὰς τῶν δαιμόνων ἐπινοή-
 σασα μορφάς, κηλῖδα τοῖς ἐπομένοις αὐτῇ ἐν-
 απεμάξατο θανάτου μακροῦ. λάβετε οὖν ὕδωρ
 λογικόν, λούσασθε οἱ μεμολυσμένοι, περιρράνατε
 αὐτοὺς ἀπὸ τῆς συνηθείας τὰς ἀληθινὰς σταγόσιν·
 καθαροὺς εἰς οὐρανοὺς ἀναβῆναι δεῖ. ἀνθρωπος εἰ,
 τὸ κοινότατον, ἐπιζήτησον τὸν δημιουργῆσαντά σε·

¹ <ὅ> inserted by Mayor. ² <καὶ> inserted by Wilamowitz.

³ ἐπιτέθραπται Mayor. ἐπιτέθραπται mss.

⁴ κατασκευὰς εἰσάγοντα els Schwartz. κατασκευθεῖσα mss.
 Stählin marks the passage as corrupt.

^a A reminiscence of the Platonic theory of ideas, in which there are three stages of reality: first, the archetypal idea; secondly, the object, which is a visible expression and a

EXHORTATION TO THE GREEKS

Olympian Zeus, an image of an image, far removed CHAP.
from the truth,^a is a dumb lifeless work of Attic X
hands. For “the image of God” is His Word (and The image
the divine Word, the light who is the archetype of of God is
light, is a genuine son of Mind^b); and an image of his Word
the Word is the true man, that is, the mind in man, The true
who on this account is said to have been created “in man, i.e.
the image” of God, and “in His likeness,”^c because man’s mind,
through his understanding heart he is made like The true
divine Word or Reason, and so reasonable. But man, i.e.
statues in human form, being an earthen image of man’s mind,
visible, earthborn man, and far away from the truth, is an image
plainly show themselves to be but a temporary impression of the Word
upon matter. In my opinion, then, nothing else but madness has taken possession of life, when it spends itself with so much earnestness upon matter.

Now custom, in having given you a taste of slavery and of irrational attention to trifles, has been fostered by idle opinion. But lawless rites and deceptive ceremonies have for their cause ignorance ; for it is ignorance that brought to mankind the apparatus of fateful destruction and detestable idolatry, when it devised many forms for the daemons, and stamped the mark of a lasting death upon those who followed its guidance. Receive then the water of reason. Be washed, ye that are defiled. Sprinkle yourselves from the stain of custom by the drops that truly cleanse. We must be pure to ascend to heaven. In common with others, thou art a man ; seek after Him who created thee. In thine own

particular instance of the idea ; thirdly, the picture, which is but a representation of the object, nothing more than the image of an image, three stages removed from reality.

^a i.e. the Father. Cp. v. *Strom.* 8. 7. ^c Genesis i. 26.

CLEMENT OF ALEXANDRIA

CAP. οὐδὸς εῖ, τὸ ἴδιαιτατον, ἀναγνώρισον τὸν πατέρα· σὺ
 X δὲ ἔτι ταῖς ἀμαρτίαις παραμένεις, προστετηκὼς
 ἡδοναῖς; τίνι λαλήσει κύριος “ ὑμῶν ἐστιν ἡ
 βασιλεία τῶν οὐρανῶν ”; ὑμῶν ἐστιν, ἐὰν θελήσῃς,
 τῶν πρὸς τὸν θεόν τὴν προαίρεσιν ἐσχηκότων· ὑμῶν,
 ἐὰν ἐθελήσῃς πιστεῦσαι μόνον καὶ τῇ συντομίᾳ τοῦ
 κηρύγματος ἐπεσθαι, ἃς ὑπακούσαντες οἱ Νιευῆται
 τῆς προσδοκηθείσης ἀλώσεως μετανοίᾳ γνησίῳ τὴν
 καλὴν ἀντικατηλλάξαντο σωτηρίαν.

Πῶς οὖν ἀνέλθω, φησίν, εἰς οὐρανούς; “ ὁδός ”
 ἐστιν ὁ κύριος, “ στενὴ ” μέν, ἀλλ’ “ ἐξ οὐρανῶν, ”
 στενὴ μέν, ἀλλ’ εἰς οὐρανοὺς ἀναπέμπουσα· στενὴ
 ἐπὶ γῆς ὑπερορωμένη, πλατεῖα ἐν οὐρανοῖς προσ-
 κυνουμένη. Εἴθ’ ὁ μὲν ἄπυστος τοῦ λόγου συγγνώμην
 τῆς πλάνης ἔχει τὴν ἄγνοιαν, ὁ δὲ εἰς ὡτα βαλλόμενος
 καὶ τῇ ψυχῇ παρὰ τῆς γνώμης φέρει τὴν ἀπείθειαν,
 καὶ ὅσῳ γε φρονιμώτερος εἶναι δόξει, πρὸς κακοῦ ἡ
 σύνεσις αὐτῷ, ὅτι τῇ φρονήσει κέχρηται κατηγόρω
 80 P. τὸ βέλτιστον | οὐχ ἐλόμενος· πέφυκε γὰρ ὡς¹ ἄνθρω-
 πος οἰκείως ἔχειν πρὸς θεόν. ὥσπερ οὖν τὸν ἵππον
 ἀροῦν οὐ βιαζόμεθα οὐδὲ τὸν ταῦρον κυνηγετεῖν,
 πρὸς ὃ πέφυκε δὲ ἔκαστον τῶν ζώων περιέλκομεν,
 οὗτως ἀμέλει καὶ τὸν ἄνθρωπον ἐπὶ τὴν οὐρανοῦ
 γενόμενον θέαν, φυτὸν οὐράνιον ὡς ἀληθῶς, ἐπὶ τὴν
 γηῶσιν παρακαλοῦμεν τοῦ θεοῦ, τὸ οἰκεῖον αὐτοῦ
 καὶ ἔξαιρετον καὶ ἴδιωματικὸν παρὰ τὰ ἄλλα ζῷα
 κατειλημένοι, αὕταρκες ἐφόδιον αἰώνων, θεοσέ-

¹ ὡς Schwartz. δλλως mss.

^a St. Matthew v. 3, 10; St. Luke vi. 20.

^b Compare p. 172, n. d.

^c Jonah iii. 5, 10.

^d St. Matthew vii. 13, 14; St. John iii. 13, 31.

^e St. John xiv. 6.

EXHORTATION TO THE GREEKS

self thou art a son; recognize thy Father. But CHAP.
thou, dost thou still abide by thy sins, engrossed in X
pleasures? To whom shall the Lord say, "Yours God and His
is the kingdom of heaven?"^a It is yours, if you kingdom
wish, for it belongs to those who have their are ours if
will set upon God. It is yours, if you are willing simply we will
to trust and to follow the short way of our preaching.^b This it is which the Ninevites obediently heard; and by sincere repentance they received, in place of the threatened destruction, that glorious salvation.^c

"How then," you may say, "am I to go up into heaven?" The Lord is "the Way"^d; a "narrow" way, but coming "from heaven"; a "narrow" way, but leading back to heaven.^e It is narrow, being despised upon earth; and yet broad, being adored in heaven. Accordingly he who has never heard the Word can plead ignorance as an excuse for his error; whereas he whose ears ring with the message deliberately nurses his disobedience in the soul itself; and, the wiser he may seem to be, his intelligence ever proves a source of evil, because he finds wisdom an accuser, once he has failed to choose what is best. For it is his nature, as man, to be in close fellowship with God. As, then, we do not force the horse to plough, nor the bull to hunt, but lead each animal to its natural work; for the very same reason we call upon man, who was made for the contemplation of heaven, and is in truth a heavenly plant, to come to the knowledge of God. Having laid hold of what is personal, special and peculiar in his nature, that wherein he surpasses the other animals, we counsel him to equip himself with godliness, as a sufficient provision for

God and His
kingdom
are ours if
we will

The Lord is
"the Way"

Ignorance
is an excuse
only for him
who has
not heard

Man is
made for
God

CLEMENT OF ALEXANDRIA

CAP. βειαν, παρασκευάζεσθαι συμβουλεύοντες. γεώργει,
χ φαμέν, εἰ γεωργὸς εἴ, ἀλλὰ γνῶθι τὸν θεὸν γεωρ-
γῶν, καὶ πλεῖθι¹ ὁ τῆς ναυτιλίας ἐρῶν, ἀλλὰ τὸν
οὐράνιον κυβερνήτην παρακαλῶν· στρατευόμενόν
σε κατεύληφεν ἡ γνῶσις· τοῦ δίκαια σημαίνοντος
ἄκουε στρατηγοῦ.

Καθάπερ οὖν κάρῳ καὶ μέθῃ βεβαρημένοι ἀνα-
νήψατε καὶ διαβλέψαντες ὀλίγον ἐννοήθητε, τί
θέλουσιν ὑμῖν οἱ προσκυνούμενοι λίθοι καὶ ἂ περὶ
τὴν ὅλην κενοσπούδως δαπανᾶτε· εἰς ἄγνοιαν καὶ
τὰ χρήματα καὶ τὸν βίον ὡς τὸ ζῆν ὑμῶν εἰς
θάνατον καταναλίσκετε, τοῦτο μόνον τῆς ματαίας
ὑμῶν ἐλπίδος εὐρόμενοι τὸ πέρας, οὐδὲ αὐτοὺς οἷοί
τε ὄντες οἰκτεῖραι, ἀλλ’ οὐδὲ τοῖς κατελεῶσιν ὑμᾶς
τῆς πλάνης ἐπιτήδειοι πείθεσθαι γίνεσθε, συνηθείᾳ
κακῇ δεδουλωμένοι, ἃς ἀπηρτημένοι αὐθαίρετοι
μέχρι τῆς ἐσχάτης ἀναπνοῆς εἰς ἀπώλειαν ὑπο-
φέρεσθε· “ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ
ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ
φῶς,” ἔξὸν ἀπομάξασθαι τὰ ἐμποδὼν τῇ σωτηρίᾳ
καὶ τὸν τῦφον καὶ τὸν πλούτον καὶ τὸν φόβον,
ἐπιφθεγγομένους τὸ ποιητικὸν δὴ τοῦτο

πῆ δὴ χρήματα πολλὰ φέρω τάδε; πῆ δὲ καὶ αὐτὸς
πλάζομαι;

οὐ βούλεσθε οὖν τὰς φαντασίας ταύτας τὰς κενὰς
ἀπορρίψαντες τῇ συνηθείᾳ αὐτῇ ἀποτάξασθαι, κενο-
δοξίᾳ ἐπιλέγοντες.

ψευδεῖς ὄνειροι χαίρετ', οὐδὲν ἥτ' ἄρα;

¹ πλεῖθι Sylburg. πλῆθι MSS.

^a St. John iii. 19.

^b Homer, *Odysssey* xiii. 203-4.

EXHORTATION TO THE GREEKS

his journey through eternity. Till the ground, we CHAP.
say, if you are a husbandman; but recognize God X
in your husbandry. Sail the sea, you who love
sea-faring; but ever call upon the heavenly pilot.
Were you a soldier on campaign when the knowledge
of God laid hold of you? Then listen to the com-
mander who signals righteousness.

Ye men that are weighed down as with torpor Money and
and drink, awake to soberness. Look about you and life are
consider a little what is the meaning of your worship wasted on
of stones, and of all that you squander with useless
zeal upon mere matter. You are wasting both
money and livelihood upon ignorance, just as you
are wasting your very life upon death. For nothing
but death have you gained as the end of your vain
hope. You cannot pity yourselves,—nay, you are
not even in a fit state to be persuaded by those who
have compassion upon you for your error. Enslaved
to pernicious custom, you cling to it of your own
free will until the latest breath, and sink down
into destruction. “For the light has come into
the world, and men loved the darkness rather than
the light,”^a though they might sweep away the
hindrances to salvation, absurd folly and riches and
fear, by repeating this verse of the poet:

Whither this wealth do I bear; my journey, where doth it
lead me?^b

Do you not then wish to fling away these vain
fancies, and bid good-bye to custom itself, saying
these last words to vain opinion?—

Farewell, deceitful dreams; for ye were nought.^c

^a Euripides, *Iphigeneia among the Taurians* 569.

CLEMENT OF ALEXANDRIA

CAP. Τί γὰρ ἡγεῖσθε, ὁ ἄνθρωποι, τὸν Τύχωνα¹ |
 X 81 P. Ἐρμῆν καὶ τὸν Ἀνδοκίδου² καὶ τὸν Ἀμύητον; ἢ
 παντὶ τῷ δῆλον ὅτι λίθους, ὕσπερ καὶ *< αὐτὸν >*³ τὸν
 Ἐρμῆν. ὡς δὲ οὐκ ἔστι θεὸς ἡ ἄλως καὶ ὡς οὐκ
 ἔστι θεὸς ἡ Ἱρις, ἀλλὰ πάθη ἀέρος⁴ καὶ νεφῶν, καὶ
 ὃν τρόπον οὐκ ἔστιν ἡμέρα θεός, οὐδὲ μὴν οὐδὲ
 ἐνιαυτὸς οὐδὲ χρόνος ὁ ἐκ τούτων συμπληρουμένος, οὗτος οὐδὲ ἥλιος οὐδὲ σελήνη, οἷς ἔκαστον
 τῶν προειρημένων διορίζεται. τίς ἀν οὖν τὴν
 εὑθυναν καὶ τὴν κόλασιν καὶ τὴν δίκην καὶ τὴν
 νέμεσιν εὐ φρονῶν ὑπολάβοι θεούς; οὐδὲ γάρ
 οὐδὲ ἐρινῦς οὐδὲ μοῖραι οὐδὲ εἰμαρμένη, ἐπεὶ μηδὲ
 πολιτεία μηδὲ δόξα μηδὲ πλοῦτος θεοί, ὃν καὶ
 ζωγράφοι τυφλὸν ἐπιδεικνύουσιν· εἰ δὲ αἰδῶ καὶ
 ἔρωτα καὶ ἀφροδίτην ἐκθειάζετε, ἀκολουθούντων
 αὐτοῖς αἰσχύνη καὶ ὄρμὴ καὶ κάλλος καὶ συνουσία.
 οὕκουν ἔτ' ἀν εἰκότως ὑπνος καὶ θάνατος θεώ
 διδυμάονε παρ' ὑμῖν νομίζοιντο, πάθη ταῦτα περὶ
 τὰ ζῶα συμβαίνοντα φυσικῶς· οὐδὲ μὴν κῆρα
 οὐδὲ εἰμαρμένην οὐδὲ μοίρας θεὰς ἐνδίκως ἐρεῖτε.
 εἰ δὲ ἔρις καὶ μάχη οὐ θεοί, οὐδὲ Ἄρης οὐδὲ
 Ἔνυώ. ἔτι τε *< εἰ >*⁵ αἱ ἀστραπαὶ καὶ οἱ κερανοὶ
 καὶ οἱ ὅμβροι οὐ θεοί, πῶς τὸ πῦρ καὶ τὸ ὑδωρ

¹ Τύχων Meurs (see Hesychius s.v.). τυφῶνα mss.

² Ἀνδοκίδου Heinsius. ἀνδοκίδην mss.

³ *< αὐτὸν >* inserted by Mayor.

⁴ ἀέρος Markland. ἀέρων mss. ⁵ *< εἰ >* inserted by Sylburg.

^a The Hermes was a stone pillar ending in a bust, which was set up in fields and roads as a landmark, and also before the doors of Athenian houses. An essential part of the figure was a phallus, which points to Hermes being originally a fertility god. He was, therefore, easily identified with Tycho, an Attic nature divinity of similar character to

EXHORTATION TO THE GREEKS

Why, my fellow-men, do you believe in Hermes CHAP.
Tycho and in the Hermes of Andocides and the one X
called Amyetus? ^a Surely it is plain to everyone
that they are stones, just as Hermes himself. And
as the halo is not a god, nor the rainbow either,
but conditions of the atmosphere and clouds; and
precisely as day is not a god, nor month, nor year,
nor time which is made up of these; so also neither
is the sun or moon, by which each of the before-
mentioned periods is marked off. Who then in his
right mind would imagine such things as audit, pun-
ishment, right and retribution to be gods? No, nor
even the Avengers, nor the Fates, nor destiny are
gods; for neither is the State, nor glory, nor wealth,
the last of which painters represent as blind. If
you deify modesty, desire and love, you must add to them shame, impulse, beauty and sexual intercourse. No longer, then, can sleep and death be reasonably held among you to be twin gods, since these are conditions which naturally affect all animals; nor indeed will you rightly say that doom, destiny, or the Fates are goddesses. And if strife and battle are not gods, neither are Ares and Enyo. Further, if flashes of lightning, thunderbolts and showers of rain are not gods, how can fire and water be such?

Priapus (Diodorus iv. 6; Strabo 588). For the identification see Hesychius *s.v.*, and A. B. Cook, *Zeus*, i. pp. 175-6. In 415 B.C., just before the sailing of the expedition to Sicily, all the Hermae in Athens were mutilated except one, which stood in front of the house of Andocides and was called the "Hermes of Andocides" (Plutarch, *Nicias* xiii.). The account of the excitement caused by this outrage, and the accusation made against Andocides, is found in Thucydides vi. 27, and in Andocides, *On the Mysteries*. The Hermes Amyetus was, according to Hesychius, on the Acropolis at Athens.

CLEMENT OF ALEXANDRIA

CAP. θεοί; πῶς δὲ καὶ οἱ διάστοντες καὶ οἱ κομῆται
^X διὰ πάθος ἀέρος γεγενημένοι; ὁ δὲ τὴν τύχην θεὸν λέγων καὶ τὴν πρᾶξιν λεγέτω θεόν. εἰ δὴ οὖν τούτων οὐδὲ ἐν θεὸς εἶναι νομίζεται οὐδὲ μὴν ἐκείνων τῶν χειροκμήτων καὶ ἀναισθήτων πλασμάτων, πρόνοια δέ τις περὶ ἡμᾶς καταφαίνεται δυνάμεως θεϊκῆς, λείπεται οὐδὲν ἄλλο ἢ τοῦτο ὅμολογενν, ὅτι ἄρα ὅντως μόνος ἔστι τε καὶ ὑφέστηκεν ὁ μόνος ὅντως ὑπάρχων θεός.

’Αλλὰ γὰρ μανδραγόραν ἢ τι ἄλλο φάρμακον πεπωκόσιν ἀνθρώπους ἔοικατε οἱ¹ ἀνόητοι, θεὸς δὲ ὑμῖν ἀνανήψαι δοίη ποτὲ τοῦτο τοῦ ὑπουροῦ καὶ συνιέναι θεὸν μηδὲ χρυσὸν ἢ λίθον ἢ δένδρον ἢ πρᾶξιν ἢ πάθος ἢ νόσον ἢ φόβον ἵνδαλλεσθαι ὡς θεόν. “τρὶς γὰρ μύριοι εἰσιν” ὡς ἀληθῶς “ἐπὶ χθονὶ πουλυβοτείρῃ δαίμονες” οὐκ “ἀθάνατοι” οὐδὲ μὴν θνητοί (οὐδὲ γὰρ αἰσθήσεως, ἵνα καὶ θανάτου, μετειλήφασιν), λίθινοι δὲ καὶ ξύλινοι δεσπόται ἀνθρώπων, ὑβρίζοντες καὶ παρασπονδοῦντες
^{82 P.} τὸν βίον διὰ τῆς | συνηθείας. “ἡ γῆ δὲ τοῦ κυρίου,” φησί, “καὶ τὸ πλήρωμα αὐτῆς.” εἴτα τί τολμᾶς ἐν τοῖς τοῦ κυρίου τρυφῶν ἀγνοεῖν τὸν δεσπότην; κατάλειπε τὴν γῆν τὴν ἐμήν, ἐρεῖ σοι ὁ κύριος, μὴ θίγῃς τοῦ ὕδατος δὲ ἐγὼ ἀναδίδωμι, τῶν καρπῶν ὃν ἐγὼ γεωργῶ μὴ μεταλάμβανε· ἀπόδος, ἀνθρωπε, τὰ τροφεῖα τῷ θεῷ. ἐπίγνωθί σου τὸν δεσπότην· ἴδιον εἴ πλάσμα τοῦ θεοῦ· τὸ δὲ οὐκεῖνον αὐτοῦ πῶς ἂν ἐνδίκως ἀλλότριον γένοιτο; τὸ γὰρ

¹ ἔοικατε οἱ Schwartz. ἔοικασιν MSS.

^a Hesiod: quoted above, p. 89.

EXHORTATION TO THE GREEKS

How, too, can shooting stars and comets, which come CHAP.
about owing to some condition of the atmosphere? X

Let him who calls fortune a god, call action a god also. If then we do not believe even one of these to be a god, nor yet one of those figures made by hand and devoid of feeling, but there is manifest round about us a certain providence of divine power, then nothing remains save to confess that, after all, the sole truly existing God is the only one who really is and subsists.

We must then confess that there is but one true God

But verily, you who do not understand are like men that have drunk of mandrake or some other drug. God grant that one day you may recover from this slumber and perceive God, and that neither gold nor stone nor tree nor action nor suffering nor disease nor fear may appear to you as God. For it is quite true that "there are thrice ten thousand daemons upon all-nourishing earth," but they are not "immortal" as the poet says.^a No, nor yet mortal,—for they do not partake of feeling, and therefore cannot partake of death,—but they are stone and wooden masters of mankind, who insult and violate human life through custom. It is written, "The earth is the Lord's, and the fulness thereof."^b Then how do you dare, while enjoying the delights of the Lord's possessions, to ignore their Master? Leave My earth, the Lord will say to you; touch not the water I send forth; partake not of the fruits My husbandry produces. Give back, O man, to God the recompense for your nurture. Acknowledge your Master. You are God's own handiwork; and how could that which is His peculiar possession rightly become another's? For that which is alienated,

They who think otherwise are in some deep sleep

Daemons are not immortal

They are not even mortal, but lifeless stones

Man belongs to God; how can he become another's?

^a Psalm xxiv. 1.

CLEMENT OF ALEXANDRIA

CAP. ἀπηλλοτριωμένον στερόμενον τῆς οἰκειότητος στέρεται τῆς ἀληθείας. ἡ γὰρ οὐχ ἡ Νιόβη τρόπον τινά, μᾶλλον δὲ ἵνα μυστικώτερον πρὸς ὑμᾶς ἀποφθέγξωμαι, γυναικὸς τῆς Ἐβραίας δίκην (Λῶτ ἐκάλουν αὐτὴν οἱ παλαιοὶ) εἰς ἄναισθησίαν μετατρέπεσθε; λελιθωμένην ταύτην παρειλήφαμεν τὴν γυναικα διὰ τὸ Σοδόμων ἔρâν· Σοδομίται δὲ οἱ ἄθεοι καὶ οἱ πρὸς τὴν ἀσέβειαν ἐπιστρεφόμενοι σκληροκάρδιοι τε καὶ ἡλίθιοι. ταύτας οὖν θεόθεν ἐπιλέγεσθαι σοι τὰς φωνάς· μὴ γὰρ οὗν λίθους μὲν εἶναι ἴερὰ καὶ ἔνδια καὶ ὅρνεα καὶ ὄφεις, ἀνθρώπους δὲ μή· πολὺ δὲ τούναντίον ἴεροὺς μὲν ὅντας τοὺς ἀνθρώπους ὑπολάμβανε,¹ τὰ δὲ θηρία καὶ τοὺς λίθους ὅπερ εἰσίν. οἱ γάρ τοι δείλαιοι τῶν ἀνθρώπων καὶ ἄθλιοι διὰ μὲν κόρακος καὶ κολοιοῦ νομίζουσι τὸν θεὸν ἐμβοᾶν, διὰ δὲ ἀνθρώπου σιωπᾶν, καὶ τὸν μὲν κόρακα τετιμήκασιν ὡς ἄγγελον θεοῦ, τὸν δὲ ἀνθρωπὸν τοῦ θεοῦ διώκουσιν, οὐ κράζοντα, οὐ κλώζοντα, φθειγγόμενον δέ· οἵμοι, λογικῶς καὶ φιλανθρώπως κατηχοῦντα ἀποσφάττειν ἀπανθρώπως ἐπιχειροῦσιν, ἐπὶ τὴν δικαιοσύνην καλοῦντα, οὕτε τὴν χάριν τὴν ἀνωθεν ἀπεκδεχόμενοι οὕτε τὴν κόλασιν ἐκτρεπόμενοι. οὐ γὰρ πιστεύουσι τῷ θεῷ οὐδὲ ἐκμανθάνουσι τὴν δύναμιν αὐτοῦ.

Οὐ δὲ ἄρρητος ἡ φιλανθρωπία, τούτου ἀχώρητος ἡ μισοπονηρία. τρέφει δὲ ὁ μὲν θυμὸς τὴν κόλασιν ἐπὶ ἀμαρτίᾳ, εὑ ποιεῖ δὲ ἐπὶ μετανοίᾳ ἡ φιλανθρωπία. οἰκτρότατον δὲ τὸ στέρεσθαι τῆς παρὰ τοῦ θεοῦ ἐπικουρίας. δύμάτων μὲν οὖν ἡ πήρωσις καὶ τῆς

¹ ὑπολάμβανε Markland. ὑπολαμβάνετε mss.

“ Genesis xix. 26.

^b Or, an angel.

EXHORTATION TO THE GREEKS

being deprived of its connexion with Him, is deprived CHAP.
of the truth. Are you not turned into a state of
insensibility after the manner of Niobe, or rather—
to address you in more mystical language—like the
Hebrew woman whom the ancient people called
Lot's wife? This woman, tradition tells us, was
turned into stone on account of her love of Sodom;^a
and by Sodomites we understand the atheists and
those who are devoted to impiety, who are both hard
of heart and without sense. Believe that these
utterances are being spoken to you from heaven.
Do not believe that stones and stocks and birds
and snakes are sacred things, while men are not.
Far rather regard men as really sacred, and take
beasts and stones for what they are. For indeed
the timid and wretched among men believe that
God cries out through a raven or a jackdaw, but
is silent through man; and they have given honour
to the raven as a messenger^b of God, while they
persecute the man of God, who neither caws, nor
croaks, but speaks. Yes, alas! they set to work
with inhuman hatred to slaughter him when he
instructs them with reason and human love, and
calls them to righteousness, while they neither look
for the grace that comes from above, nor do they
seek to avoid the punishment. For they do not trust
in God, nor do they fully understand His power.

But He whose love for man is unspeakably great,
has also an unbounded hatred for sin. His wrath
breeds the punishment to follow upon sin; on the it
other hand, His love for man brings blessings upon
repentance. It is a most pitiable thing to be deprived
of the help that comes from God. Now the blinding
of the eyes and deafening of the ears are more

X
Men who
worship
stones
become like
stones

The really
sacred
things
are men

God's
messages
come
through
men, not
through
birds

God hates
sin, and
will punish

CLEMENT OF ALEXANDRIA

CAP. ἀκοῆς ἡ κώφωσις ἀλγεινοτέρα παρὰ τὰς λοιπὰς
^x τοῦ πονηροῦ πλεονεξίας· ἡ μὲν γάρ αὐτῶν ἀφήρηται
 τῆς οὐρανίου προσόψεως, ἡ δὲ τῆς θείας μαθήσεως
 ἐστέρηται. ὑμεῖς δὲ πρὸς τὴν ἀλήθειαν ἀνάπτηροι
 καὶ τυφλοὶ μὲν τὸν νοῦν, κωφοὶ δὲ τὴν σύνεσιν
 ὅντες οὐκ ἀλγεῖτε, οὐκ ἀγανακτεῖτε, οὐ τὸν οὐρανὸν
 88 P. ἴδειν καὶ τὸν οὐρανοῦ ποιητὴν | ἐπεθυμήσατε,
 οὐδὲ τὸν τῶν πάντων δημιουργὸν καὶ πατέρα
 ἀκοῦσαι καὶ μαθεῖν ἔξεζητήσατε, τὴν προάρεσιν
 τῆς σωτηρίας συνάψαντες· ἐμποδὼν γάρ ἵσταται
 οὐδὲν τῷ σπεύδοντι πρὸς γνῶσιν θεοῦ, οὐκ ἀπαι-
 δευσίᾳ,¹ οὐ πενίᾳ, οὐκ ἀδοξίᾳ, οὐκ ἀκτημοσύνῃ:
 οὐδέ τις τὴν ὅντως ἀληθῆ σοφίαν “χαλκῷ δηώσας”
 μεταλλάξαι εὑχεται οὐδὲ σιδήρῳ· εὖ γάρ τοι παντὸς
 μᾶλλον τοῦτο εἴρηται.

ὅ χρηστός ² ἐστι πανταχοῦ σωτήριος.

ὅ γάρ τοῦ δικαίου ζηλωτής, ὡς ἂν τοῦ ἀνενδεοῦς
 ἐραστής, ὀλιγοδεής, οὐκ ἐν ἄλλῳ τινὶ ἢ ἐν αὐτῷ
 [καὶ]³ τῷ θεῷ τὸ μακάριον θησαυρίσας, ἔνθα οὐ σής,
 οὐ ληστής, οὐ πειρατής, ἀλλ' ὁ τῶν ἀγαθῶν ἀίδιος
 δοτήρ. ἄρα οὖν εἰκότως ὡμοίωσθε τοῖς ὄφεσιν
 ἐκείνοις, οἷς τὰ ὡτα πρὸς τοὺς κατεπάδοντας ἀπο-
 κέκλεισται. “θυμὸς γάρ αὐτοῖς,” φησὶν ἡ γραφή,
 “κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, ὡσεὶ ἀσπίδος
 κωφῆς καὶ βυούσης τὰ ὡτα αὐτῆς, ἥτις οὐκ εἰσ-

¹ ἀπαιδευσίᾳ Hopfenmüller. ἀπαιδίᾳ MSS.

² χρηστός Blass (from Stobaeus, *Flor.* 87. 6). χριστός MSS.

³ [καὶ] Barnard. ἐν αὐτῷ καὶ Dindorf.

^a Homer, *Iliad* viii. 534. The phrase, well known, no doubt, to Clement's first readers, is used metaphorically. Cp. the "sword of the Spirit" in Ephesians vi. 17. The 226

EXHORTATION TO THE GREEKS

grievous than all the other encroachments of the CHAP.
evil one; for by the first of these we are robbed of ^X To be blind
the sight of heaven, and by the second we are and deaf to
deprived of the divine teaching. But you, though truth is the
maimed in respect of the truth, darkened in mind worst of
and deaf in understanding, still are not grieved, are all evils
not pained, have felt no longing to see heaven and
its maker, nor have you sought diligently to hear
and to know the Creator and Father of the universe,
by fixing your choice on salvation. For nothing stands in the way of him who earnestly desires to come to the knowledge of God, not want of instruction, not penury, not obscurity, not poverty. And when a man has "conquered by brass," ^a or by iron either, the really true wisdom, he does not seek to change it. Indeed no finer word has ever been said than this:

In every act the good man seeks to save.^b

For he who is zealous for the right, as one would expect from a lover of Him who is in need of nothing, is himself in need of but little, because he has stored up his blessedness with none other than God Himself, where is no moth, no robber, no pirate,^c but only the eternal giver of good things. With good reason, therefore, have you been likened to those serpents whose ears are closed to the enchanters. "For their heart," the Scripture says, "is after the likeness of the serpent, even like an adder that is deaf and stoppeth her ears, who will not give heed to the earthly warrior is ever bent on fresh conquests and spoils: the spiritual warrior finds "the true wisdom" a sufficient prize, and seeks to save others rather than to destroy.

But some
are like
deaf adders,
who listen
to no
persuasion

^a Menander, *Frag.* 786 Kock, *Comic. Att. Frag.* iii. p. 217.

^c See St. Matthew vi. 19, 20.

CLEMENT OF ALEXANDRIA

CAP. ακούσεται φωνῆς ἐπαδόντων.” ἀλλ’ ὑμεῖς γε
^X κατεπάσθητε τὴν ἀγριότητα¹ καὶ παραδέξασθε τὸν
 ἡμερον καὶ ἡμέτερον λόγον καὶ τὸν ἵὸν ἀποπτύ-
 σατε τὸν δηλητήριον, ὅπως ὅτι μάλιστα ὑμῶν τὴν
 φθοράν, ὡς ἔκείνοις τὸ γῆρας, ἀποδύσασθαι δοθῇ.

‘Ακούσατέ μου καὶ μὴ τὰ ὡτα ἀποβύσσητε μηδὲ
 τὰς ἀκοὰς ἀποφράξητε, ἀλλ’ εἰς νοῦν βάλεσθε τὰ
 λεγόμενα. καλόν ἐστι τὸ φάρμακον τῆς ἀθανασίας·
 στήσατέ ποτε τοὺς ὄλκους τοὺς ἔρπηστικούς. “οἱ
 γὰρ ἔχθροὶ κυρίου χοῦν λείξουσι,” φησίν [ἢ γραφὴ
 λέγει]². ἀνανεύσατε τῆς γῆς εἰς αἰθέρα, ἀναβλέψατε
 εἰς οὐρανόν, θαυμάσατε, παύσασθε καραδοκοῦντες
 τῶν δικαίων τὴν πτέρναν καὶ “τὴν ὁδὸν τῆς
 ἀληθείας” ἐμποδίζοντες· φρόνιμοι γένεσθε καὶ
 ἀβλαβεῖς· τάχα που ὁ κύριος ἀπλότητος ὑμῶν
 δωρήσεται πτερόν (πτερῶσαι προήρηται τοὺς γηγε-
 νεῖς), ἵνα δὴ τοὺς χηραμοὺς καταλείποντες οἰκήσητε
 τοὺς οὐρανούς. μόνον ἔξ ὄλης καρδίας μετανοή-
 σωμεν, ὡς ὄλῃ καρδίᾳ δυνηθῆναι χωρῆσαι τὸν θεόν.
 “ἐλπίσατε ἐπ’ αὐτὸν,” φησί, “πᾶσα συναγωγὴ
 λαοῦ, ἐκχέετε ἐνώπιον αὐτοῦ πάσας τὰς καρδίας
 ὑμῶν.” πρὸς τοὺς κενοὺς τῆς πονηρίας λέγει· ἐλεεῖ
^{84 P.} καὶ δικαιοσύνης πληροῦ· | πίστευσον, ἀνθρωπε, ἀν-
 θρώπῳ καὶ θεῷ· πίστευσον, ἀνθρωπε, τῷ παθόντι
 καὶ προσκυνουμένῳ. θεῷ ζῶντι πιστεύσατε οἱ
 δοῦλοι τῷ νεκρῷ· πάντες ἀνθρωποι πιστεύσατε
 μόνω τῷ πάντων ἀνθρώπων θεῷ· πιστεύσατε καὶ
 μισθὸν λάβετε σωτηρίαν· “ἐκζητήσατε τὸν θεόν,

¹ ἀγριότητα Heyse. ἀγιότητα mss.

² [ἢ γραφὴ λέγει] Mayor.

^a Psalm lviii. 4, 5.

^b Psalm lxxii. 9.

EXHORTATION TO THE GREEKS

voice of charmers.”^a But as for you, let your wild- CHAP.
ness be charmed away, and receive the gentle Word ^X
we preach, and spit out the deadly poison, in order
that as fully as possible it may be given you to cast
off corruption, as serpents cast their old skin.

Listen to me, and do not stop up your ears or shut off your hearing, but consider my words. Splendid Cease to
is the medicine of immortality; stay at length your serpent-like windings. For it is written: “the behave like
enemies of the Lord shall lick the dust.”^b Lift up your head from earth to the sky, look up to heaven and wonder, cease watching for the heel^c of the just and hindering “the way of truth.”^d Become wise and yet harmless;^e perchance the Lord will grant you wings of simplicity (for it is His purpose to supply earth-born creatures with wings)^f in order that, forsaking the holes of the earth, you may dwell in the heavens. Only let us repent with our whole heart, that with our whole heart we may be able to receive God. “Hope in Him,” the Scripture says, “all ye congregations of people; pour out all your hearts before Him.”^g He speaks to those who are empty of wickedness; He pities them and fills them with righteousness. Trust, O man, in Him who is man and God; trust, O man, in Him who suffered and is adored. Trust, ye slaves, in the living God who was dead. Trust, all men, in Him who alone is God of all men. Trust, and take salvation for reward. “Seek after God, and your soul shall

Become empty of wickedness,
and be filled with righteousness

Life is the reward for finding God

^a Genesis iii. 15 : Psalm lv. 7 (Septuagint).

^b 2 St. Peter ii. 2.

^c See St. Matthew x. 16.

^d See Plato, *Phaedrus* 248 c, and elsewhere.

^e Psalm lxii. 8.

CLEMENT OF ALEXANDRIA

^{ΧΑΡ.} καὶ ζήσεται ἡ ψυχὴ ὑμῶν.” ὁ ἐκζητῶν τὸν θεὸν τὴν ὕδιαν πολυπραγμονεῖ σωτηρίαν· εὑρες τὸν θεόν, ἔχεις τὴν ζωήν. ζητήσωμεν οὖν, ἵνα καὶ ζήσωμεν. ὁ μισθὸς τῆς εὐρέσεως ζωὴ παρὰ θεῷ. “ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε καὶ λεγέτωσαν διὰ παντός, μεγαλύθήτω ὁ θεός.” καλὸς ὅμνος τοῦ θεοῦ ἀθάνατος ἀνθρωπος, δικαιοσύνη οἰκοδομούμενος, ἐν ᾧ τὰ λόγια τῆς ἀληθείας ἐγκεχάρακται. ποῦ γάρ ἀλλαχόθι ἡ ἐν σώφρονι ψυχῇ δικαιοσύνην ἐγγραπτέον; ποῦ ἀγάπην; αἰδῶ δὲ ποῦ; πραότητα δὲ ποῦ; ταύτας, οἶμαι, τὰς θείας γραφὰς ἐναποσφραγισαμένους χρὴ τῇ ψυχῇ καλὸν ἀφετήριον σοφίαν ἥγεισθαι τοῖς ἐφ’ ὅτιον τοῦ βίου τραπεῖσι μέρος, ὅρμον τε τὴν αὐτὴν¹ ἀκύμονα σωτηρίας σοφίαν νομίζειν. δι’ ἣν ἀγαθοὶ μὲν πατέρες τέκνων οἱ τῷ πατρὶ προσδεδραμηκότες, ἀγαθοὶ δὲ γονεῦσιν υἱοὶ² οἱ τὸν υἱὸν νενοηκότες, ἀγαθοὶ δὲ ἀνδρες γυναικῶν οἱ μεμνημένοι τοῦ νυμφίου, ἀγαθοὶ δὲ οἰκετῶν δεσπόται οἱ τῆς ἐσχάτης δουλείας λελυτρωμένοι.

“Ω μακαριώτερα τῆς ἐν ἀνθρώποις πλάνης τὰ θηρία· ἐπινέμεται τὴν ἄγνοιαν, ὡς ὑμεῖς, οὐχ ὑποκρίνεται δὲ τὴν ἀλήθειαν· οὐκ ἔστι παρ’ αὐτοῖς κολάκων γένη, οὐ δεισιδαιμονοῦσιν ἵχθυες, οὐκ εἴδωλολατρεῖ τὰ ὅρνεα, ἔνα μόνον ἐκπλήττεται τὸν οὐρανόν, ἐπεὶ θεὸν νοῆσαι μὴ δύναται ἀπηξιωμένα τοῦ λόγου. εἰτ’ οὐκ αἰσχύνεσθε καὶ τῶν ἀλόγων σφᾶς αὐτοὺς ἀλογωτέρους πεποιηκότες, οἱ διὰ τοσούτων ἡλικιῶν ἐν ἀθεότητι κατατέτριφθε; παῦδες

¹ τὴν αὐτὴν Mayor. τὸν αὐτὸν MSS.
² γονεῦσιν υἱοὶ Potter. γονεῖς νιάσιν MSS.

^a Psalm lxix. 32.

^b Psalm lxx. iv.

EXHORTATION TO THE GREEKS

live." ^a He who seeks after God is busy about his own salvation. Have you found God? you have life. Let us seek then, that we may also live. The reward of finding is life with God. "Let all who seek Thee be joyful and glad in Thee, and let them say always, God be exalted." ^b A beautiful hymn to God is an immortal man who is being built up in righteousness, and upon whom the oracles of truth have been engraved. For where else but in a temperate soul should righteousness be inscribed? or love, or modesty, or gentleness? We ought, I think, by having these divine writings stamped deeply into the soul, to regard wisdom as a noble starting-point, to whatever lot in life men turn, and to believe that the same wisdom is a calm haven of salvation. For it is because of wisdom that they whose course has led them to the Father are good fathers of their children; that they who have come to know the Son are good sons to their parents; that they who have been mindful of the Bridegroom are good husbands of their wives; that they who have been ransomed from the deepest slavery are good masters of their servants.

The best hymn to God is a man who has found Life and Truth

Divine wisdom helps him faithfully to perform all duties

Surely the beasts are happier than men who live in error! They dwell in ignorance, like you, but they do not falsely pretend to truth. Among them are no tribes of flatterers. Fishes do not fear daemons; birds do not worship idols. One heaven alone they marvel at, since God they cannot come to know, having been deemed unworthy of reason. When you think of this, are you not ashamed to have made yourselves less reasonable than even the creatures without reason, you who have wasted so many stages of life in atheism? You have

Beasts are in happier state than idolaters

CLEMENT OF ALEXANDRIA

CAP. γεγόνατε, εἴτα μειράκια, εἴτα ἔφηβοι, εἴτα ἄνδρες,
 χρηστοὶ δὲ οὐδέποτε. καν τὸ γῆρας αἰδέσθητε, ἐπὶ^x
 δυσμαῖς τοῦ βίου γενόμενοι σωφρονήσατε, καν ἐπὶ
 τέλει τοῦ βίου τὸν θεὸν ἐπίγνωτε, ὡς δὴ τὸ τέλος
 ὑμῶν τοῦ βίου ἀρχὴν ἀναλάβοι σωτηρίας. γηράσατε¹
 πρὸς δεισιδαιμονίαν, νέοι ἀφίκεσθε πρὸς θεοσέβειαν·
 παιᾶς ἀκάκους ἐγκρινεῖ θεός. ὁ μὲν οὖν Ἀθηναῖος
 τοῖς Σόλωνος ἐπέσθω νόμοις καὶ ὁ Ἀργεῖος τοῖς
 Φορωνέως καὶ ὁ Σπαρτιάτης τοῖς Λυκούργου, εἰ
 85 P. δὲ σεαυτὸν ἀναγράφεις τοῦ θεοῦ, οὐρανὸς | μέν σοι
 ἡ πατρίς, δὲ θεός νομοθέτης. τίνες δὲ καὶ οἱ
 νόμοι; “οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδο-
 φθορήσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, ἀγα-
 πήσεις κύριον τὸν θεόν σου.” εἰσὶ δὲ καὶ τούτων
 τὰ παραπληρώματα, λόγιοι νόμοι καὶ ἄγιοι λόγοι ἐν
 αὐταῖς ἐγγραφόμενοι ταῖς καρδίαις. “ἀγαπήσεις
 τὸν πλησίον σου ὡς σεαυτόν,” καὶ “τῷ τύπτοντί²
 σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἀλλην,” καὶ
 “οὐκ ἐπιθυμήσεις, ἐπιθυμίᾳ γὰρ μόνῃ μεμοίχευκας.”
 πόσῳ γοῦν ἀμεινον τοῖς ἀνθρώποις τοῦ τυγχάνειν
 τῶν ἐπιθυμιῶν ἀρχὴν μηδὲ ἐπιθυμεῖν ἐθέλειν ὥν
 μὴ δεῖ.

‘Αλλ’ ὑμεῖς μὲν τὸ αὐστηρὸν τῆς σωτηρίας ὑπο-
 μένειν οὐ καρτερεῖτε, καθάπερ δὲ τῶν σιτίων τοῖς
 γλυκέσιν ἡδόμεθα διὰ τὴν λειότητα τῆς ἡδονῆς
 προτιμῶντες, ιᾶται δὲ ἡμᾶς καὶ ὑγιάζει τὰ πικρὰ

¹ ἐγηράσατε Wilamowitz : Stählin.

^a See Exodus xx. 13–16 ; Deuteronomy vi. 5. For the added commandment “Thou shalt not corrupt a boy” see the *Teaching of the Twelve Apostles* ii. 2 ; *Epistle of Barnabas* xix. 4. The prevalence of this vice in the early centuries of Christianity doubtless led to the insertion of the precept.

EXHORTATION TO THE GREEKS

been boys, then lads, then youths, then men, but good you have never been. Have respect to your old age; become sober now you have reached the sunset of life; even at the end of life acknowledge God, so that the end of your life may regain a beginning of salvation. Grow old to daemon-worship; return as young men to the fear of God; God will enroll you as guileless children. Let the Athenian, then, follow the laws of Solon, the Argive those of Phoroneus, and the Spartan those of Lycurgus, but if you record yourself among God's people, then heaven is your fatherland and God your lawgiver. And what are His laws? "Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt a boy; thou shalt not steal; thou shalt not bear false witness; thou shalt love the Lord thy God."^a There are also the complements of these, wise laws and holy sayings inscribed in the very hearts of men; "Thou shalt love thy neighbour as thyself,"^b and, "to him that smiteth thee on the one cheek, offer also the other,"^c and, "thou shalt not lust, for lust by itself is an act of adultery."^d How much better is it for men not to have the least wish to lust after forbidden things, rather than to obtain the object of their lusts?

God's
children
must follow
God's laws

But you do not patiently endure the severity of the way of salvation. Nevertheless, just as we take delight in sweet foods, preferring them because they are smooth and pleasant, and yet it is the bitter medicines, rough to the taste, which cure and restore

The way of
salvation
is severe,
but good
for us

^b Leviticus xix. 18, and often in New Testament.

^c St. Luke vi. 29.

^d See St. Matthew v. 28.

CLEMENT OF ALEXANDRIA

CAP. τραχύνοντα τὴν αἰσθησιν, ἀλλὰ τοὺς ἀσθενεῖς τὸν
 X στόμαχον ρώννυσιν ἡ τῶν φαρμάκων αὐστηρία,
 οὗτως ἥδει μὲν καὶ γαργαλίζει ἡ συνήθεια, ἀλλ᾽ ἡ
 μὲν εἰς τὸ βάραθρον ὥθεῖ, ἡ συνήθεια, ἡ δὲ εἰς
 οὐρανὸν ἀνάγει, ἡ ἀλήθεια, “τραχεῖα” μὲν τὸ
 πρῶτον, “ἀλλ᾽ ἀγαθὴ κουροτρόφος”· καὶ σεμνὴ μὲν
 ἡ γυναικωνῖτις αὕτη, σώφρων δὲ ἡ γερουσία· οὐδέ
 ἔστι δυσπρόσιτος οὐδὲ ἀδύνατος λαβεῖν, ἀλλ᾽ ἔστιν
 ἐγγυτάτῳ ἔνοικος¹ ἡμῶν, ἡ φησιν αἰνιττόμενος
 ὁ πάνσοφος Μωυσῆς, τρισὶ τοῖς καθ' ἡμᾶς ἐν-
 διαιτωμένῃ μέρεσι, “χεροὶ καὶ στόματι καὶ
 καρδίᾳ.” σύμβολον τοῦτο γνήσιον τρισὶ τοῖς πᾶσι
 συμπληρουμένης τῆς ἀληθείας, βουλῇ καὶ πράξει
 καὶ λόγῳ· μηδὲ γὰρ τόδε δείμαινε, μή σε τὰ
 πολλὰ καὶ ἐπιτερπῆ φανταζόμενα² ἀφέληται σοφίας·
 αὐτὸς ἐκὼν ὑπερβήσῃ τὸν λῆρον τῆς συνηθείας,
 καθάπερ καὶ οἱ παῖδες τὰ ἀθύρματα ἄνδρες γενόμενοι
 ἀπέρριψαν. τάχει μὲν δὴ ἀνυπερβλήτῳ εύνοιᾳ τε
 εὐπροσίτῳ ἡ δύναμις ἡ θεϊκὴ ἐπιλάμψασα τὴν γῆν
 86 P. σωτηρίου σπέρματος ἐνέπλησε | τὸ πᾶν. οὐ γὰρ
 ἀν οὔτως ἐν δλίγῳ χρόνῳ τοσοῦτον ἔργον ἄνευ θείας
 κομιδῆς ἔξήνυσεν ὁ κύριος, ὅψει καταφρονούμενος,
 ἔργῳ προσκυνούμενος, ὁ καθάρσιος καὶ σωτήριος
 καὶ μειλίχιος, ὁ θεῖος λόγος, ὁ φανερώτατος ὄντως
 θεός, ὁ τῷ δεσπότῃ τῶν ὅλων ἔξισωθείς, ὅτι ἦν
 νίος αὐτοῦ καὶ “ὁ λόγος ἦν ἐν τῷ θεῷ,” οὐθ' ὅτε

¹ ἔνοικος Markland. ἐν οἴκοις MSS.

² φανταζόμενα Stählin. φανταζόμενον MSS.

^a The epithets are applied by Homer to Ithaca. See *Odyssey* ix. 27.

^b Having compared truth to Ithaca, the home of Odysseus, Clement goes on to divide it into two parts, sanctity and prudence, one being represented by the women's

EXHORTATION TO THE GREEKS

us to health, the severity of the remedies strengthening those whose stomachs are weak; so custom pleases and tickles us, but thrusts us into the pit, whereas truth, which is "rough" at first, but a "goodly rearer of youth,"^a leads us up to heaven. And in this home of truth, the chamber of the women is the abode of sanctity; while the assembly of the old men is prudent.^b Nor is truth hard of approach, nor impossible to grasp, but it is our innermost neighbour, dwelling, as the all-wise Moses darkly says, in the three parts of our being, "hands and mouth and heart."^c This is a genuine symbol of truth, which is made complete by three things in all, by purpose and action and speech. And be not afraid of this, that the many delights of the imagination may draw you away from wisdom; of your own accord you will willingly pass beyond the childishness of custom, just as boys throw away their playthings on reaching manhood. With a swiftness beyond parallel and a goodwill that is easy of approach, the divine power has shone forth upon the earth and filled the whole world with the seed of salvation. For not without divine care could so great a work have been accomplished, as it has been in so short a time by the Lord, who to outward seeming is despised,^d but in very deed is adored; who is the real Purifier, Saviour and Gracious One,^e the Divine Word, the truly most manifest God, who is made equal to the Master of the universe, because He was His Son and "the Word was in God."^f chamber, the other by the council of old men. Perhaps, too, there is an allusion to the chastity of Penelope and the prudence of Odysseus.

Once found
we shall not
forsake it
for custom

The whole
world is
now filled
with this
divine
power

Greatness of
the Word

^a Deuteronomy xxx. 14.

^d See Isaiah liii. 3.

^e Titles of Zeus.

^f St. John i. 1.

CLEMENT OF ALEXANDRIA

CAP. τὸ πρῶτον προεκηρύχθη, ἀπιστηθείς, οὕθ' ὅτε τὸ
X ἀνθρώπου προσωπεῖον ἀναλαβὼν καὶ σαρκὶ ἀνα-
πλασάμενος τὸ σωτήριον δρᾶμα τῆς ἀνθρωπότητος
ὑπεκρίνετο, ἀγνοηθείς· γνήσιος γὰρ ἦν ἀγωνιστὴς
καὶ τοῦ πλάσματος συναγωνιστὴς, τάχιστα δὲ εἰς
πάντας ἀνθρώπους διαδοθείς θάττον ἡλίου ἐξ αὐτῆς
ἀνατείλας τῆς πατρικῆς βουλήσεως, ράστα ἡμῖν
ἐπέλαμψε τὸν θεόν, ὅθεν τε ἦν αὐτὸς καὶ ὃς ἦν,
δι’ ὧν ἐδίδαξεν καὶ ἐνεδείξατο, παραστησάμενος,
ὁ σπονδοφόρος καὶ διαλλακτὴς καὶ σωτὴρ ἡμῶν
λόγος, πηγὴ ζωοποιός, εἰρηνική, ἐπὶ πᾶν τὸ
πρόσωπον τῆς γῆς χεόμενος, δι’ ὃν ὡς ἔπος
εἴπειν τὰ πάντα ἥδη πέλαγος γέγονεν ἀγαθῶν.

XI

Μικρὸν δέ, εἰ βούλει, ἄνωθεν ἄθρει τὴν θείαν
εὐεργεσίαν. ὁ πρῶτος [ὅτε]¹ ἐν παραδείσῳ ἔπαιζε
λελυμένος, ἐπεὶ παιδίον ἦν τοῦ θεοῦ. ὅτε δὲ
ὑποπίπτων² ἥδονῇ (օφις ἀλληγορεῖται ἥδονὴ ἐπὶ³
γαστέρᾳ ἔρπουσα, κακία γηῆ, εἰς ὑλας τρε-
φομένη³) παρήγετο ἐπιθυμίαις, ὁ παῖς ἀνδριζόμενος
ἀπειθείᾳ καὶ παρακούσας τοῦ πατρὸς ἥσχύνετο τὸν
θεόν. οἶνον ἵσχυσεν ἥδονή· ὁ δι’ ἀπλότητα λελυ-
μένος ἄνθρωπος ἀμαρτίαις εύρεθη δεδεμένος. τῶν
δεσμῶν λῦσαι τοῦτον δὲ κύριος αὐθὶς ἥθελησεν, καὶ
σαρκὶ ἐνδεθείς (μυστήριον θεῖον τοῦτο) τὸν ὄφιν
ἔχειρώσατο καὶ τὸν τύραννον ἐδουλώσατο, τὸν

¹ [ὅτε] Stählin. ὅτε μὲν Dindorf. ὅτε ἦν Markland.

² ὑποπίπτων Schwartz. ὑπέπιπτεν mss.

³ στρεφομένη Heyse: Stählin.

EXHORTATION TO THE GREEKS

When at the first His coming was proclaimed the CHAP.
message was not disbelieved ; nor was He unrecognized when, having assumed the mask of manhood
and received fleshly form, He began to act the drama
of salvation for humanity. For He was a true champion, and a fellow-champion with His creatures ; and, having been most speedily published abroad to all men,—for swifter than the sun He rose from the very will of the Father—He readily lighted up God for us. Through His teachings and signs He showed whence He came and who He was, namely, the Word our herald, mediator and Saviour, a spring of life and peace flooding the whole face of the earth, thanks to whom the universe has now become, so to speak, a sea of blessings.

He is the true champion of humanity

He has brought untold blessings

XI

Now consider briefly, if you will, the beneficence of God from the beginning. The first man played in Paradise with childlike freedom, since he was a child of God. But when he fell a victim to pleasure (for the serpent, that creeps upon the belly, an earthly^a evil, reared to return to matter, is an allegory for pleasure), and was led astray by lusts, the child, coming to manhood through disobedience and refusing to listen to the Father, was ashamed to meet God. See how pleasure prevailed ! The man who by reason of innocence had been free was discovered to be bound by sins. The Lord purposed once again to loose him from his bonds. Clothing Himself with bonds of flesh (which is a divine mystery), He subdued the serpent and enslaved the tyrant death ;

Man was created innocent and free

But he fell through pleasure

The Lord took flesh and died to set man free from sin

^a Because it feeds on earth ; cp. Genesis iii. 14.

CLEMENT OF ALEXANDRIA

CAP. θάνατον, καί, τὸ παραδοξότατον, ἐκεῖνον τὸν ἄνθρωπον τὸν ἡδονῆ πεπλανημένον, τὸν τῇ φθορᾷ δεδεμένον, χερσὶν ἡπλωμέναις ἔδειξε λελυμένον. ὃ θαύματος μυστικοῦ· κέκλιται μὲν ὁ κύριος, ἀνέστη δὲ ἄνθρωπος καὶ ὁ ἐκ τοῦ παραδείσου πεσὼν μεῖζον ὑπακοῆς ἀθλον, οὐρανούς, ἀπολαμβάνει. διό μοι δοκεῖ, ἐπεὶ αὐτὸς ἥκεν ὡς ἡμᾶς οὐρανόθεν ὁ λόγος, ἡμᾶς ἐπ' ἄνθρωπίνην ἴέναι μὴ χρῆναι διδασκαλίαν ἔτι, Ἀθήνας καὶ τὴν ἄλλην Ἑλλάδα, πρὸς δὲ καὶ Ἰωνίαν πολυπραγμούντας. εἰ γὰρ ἡμῖν [ὅ]¹ διδάσκαλος ὁ πληρώσας τὰ πάντα δυνάμεσιν ἀγίας,

87 P. δημιουργίᾳ σωτηρίᾳ εὐεργεσίᾳ νομοθεσίᾳ προφητείᾳ διδασκαλίᾳ, πάντα νῦν ὁ διδάσκαλος κατηχεῖ καὶ τὸ πᾶν ἦδη Ἀθῆναι καὶ Ἑλλὰς γέγονεν τῷ λόγῳ. οὐ γὰρ δὴ μύθῳ μὲν ἐπιστεύετε ποιητικῷ τὸν Μίνω τὸν Κρῆτα τοῦ Διὸς ὀαριστὴν ἀναγράφοντι, ἡμᾶς δὲ ἀπιστήσετε μαθητὰς θεοῦ γεγονότας, τὴν ὄντως ἀληθῆ σοφίαν ἐπανηρημένους, ἣν φιλοσοφίας ἄκροι μόνον ἤνιξαντο, οἱ δὲ τοῦ Χριστοῦ μαθηταὶ καὶ κατειλήφασι καὶ ἀνεκήρυξαν. καὶ δὴ καὶ πᾶς, ὡς ἔπος εἰπεῖν,² ὁ Χριστὸς οὐ μερίζεται· οὔτε βάρβαρος ἐστιν οὔτε Ἰουδαῖος οὔτε Ἑλλην, οὐκ ἄρρεν, οὐ θῆλυ· καὶνὸς δὲ ἄνθρωπος θεοῦ πνεύματι ἀγίῳ μεταπεπλασμένος.

Εἴθ' αἱ μὲν ἄλλαι συμβουλαί τε καὶ ὑποθῆκαι

¹ [ὅ] Heyse.

² Stählin, following Schwartz, suspects an omission between εἰπεῖν and ὁ Χριστὸς.

^a It is possible that the Greek means only "with hands unloosened." But the outstretching of Christ's hands upon the cross was a familiar thought to the Christian Fathers,

EXHORTATION TO THE GREEKS

and, most wonderful of all, the very man who had CHAP.
erred through pleasure, and was bound by corruption, XI
was shown to be free again, through His outstretched
hands.^a O amazing mystery ! The Lord has sunk Man gains
down, but man rose up ; and he who was driven from more than
Paradise gains a greater prize, heaven, on becoming he lost
obedient. Wherefore it seems to me, that since the The Word
Word Himself came to us from heaven, we ought no from heaven
longer to go to human teaching, to Athens and the rest is our true
of Greece, or to Ionia, in our curiosity. If our teacher teacher
is He who has filled the universe with holy powers,
creation, salvation, beneficence, lawgiving, prophecy,
teaching, this teacher now instructs us in all things, and
the whole world has by this time become an Athens
and a Greece through the Word. For surely, after
believing in a poetic legend which records that
Minos the Cretan was "a familiar friend of Zeus,"^b you
will not disbelieve that we, who have become disciples Christians
of God, have entered into the really true wisdom are His
which leaders of philosophy only hinted at, but which
the disciples of the Christ have both comprehended
and proclaimed abroad. Moreover, the whole Christ,
so to speak, is not divided ; there is neither barbarian
nor Jew nor Greek, neither male nor female, but a
new man transformed by the Holy Spirit of God.^c

Further, all other counsels and precepts, as, for

and is alluded to by Justin (I. *Apol.* 35) and by Irenaeus (v. 17. 4), though the word used in each of these passages is ἐκτείνω and not ἀπλάσω. Basil uses ἀπλάσω in this connexion ; cp. *In Psalm. xlvi.* p. 272, "having his hands outstretched (*ἵητλωμένας*) in the manner of the cross." Perhaps Clement wishes to suggest both meanings.

^a Homer, *Odyssey* xix. 179.

^b See 1 Corinthians i. 13; Galatians iii. 28; Ephesians iv. 24; Colossians iii. 9-11.

CLEMENT OF ALEXANDRIA

CAP. λυπραὶ καὶ περὶ τῶν ἐπὶ μέρους εἰσίν, εἰ γαμητέον,
 XI εἰ πολιτευτέον, εἰ παιδοποιητέον· καθολικὴ δὲ ἄρα
 προτροπὴ μόνη καὶ πρὸς ὅλον δηλαδὴ τὸν βίον, ἐν
 παντὶ καιρῷ, ἐν πάσῃ περιστάσει πρὸς τὸ κυριώ-
 τατον τέλος, τὴν ζωήν, συντείνουσα ἡ θεοσέβεια·
 καθ' ὃ καὶ μόνον ἐπάναγκές ἔστι ζῆν, ἵνα ζήσω-
 μεν ἀεί· φιλοσοφία δέ, ἢ φασιν οἱ πρεσβύτεροι,
 πολυχρόνιος ἔστι συμβουλή, σοφίας ἀίδιον μνη-
 στευομένη ἔρωτα· “ἐντολὴ δὲ κυρίου τηλαυγής,
 φωτίζουσα ὁρθαλμούς.” ἀπόλαβε τὸν Χριστόν,
 ἀπόλαβε τὸ βλέπειν, ἀπόλαβε σου τὸ φῶς,

ὅφρ' εὖ γινώσκοις ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.

“ποθεινὸς”¹ ὁ λόγος ὁ φωτίσας ἡμᾶς “ὑπὲρ
 χρυσίον καὶ λίθον τίμιον· γλυκύς¹ ἔστιν ὑπὲρ μέλι
 καὶ κηρίον.” πῶς γὰρ οὐ ποθεινὸς ὁ τὸν ἐν σκότει
 κατορωρυγμένον νοῦν ἐναργῆ ποιησάμενος καὶ τὰ
 “φωσφόρα” τῆς ψυχῆς ἀποξύνας “δύματα”; καὶ
 γὰρ ὥσπερ “ἡλίου μὴ ὄντος ἔνεκα τῶν ἄλλων
 ἀστρων νῦξ ἀν ἦν τὰ πάντα,” οὗτως εἰ μὴ τὸν λόγον
 ἔγνωμεν καὶ τούτῳ κατηγάσθημεν, οὐδὲν ἀν τῶν
 σιτευομένων ὀρνίθων ἐλειπόμεθα, ἐν σκότει πιαινό-
 μενοι καὶ θανάτῳ τρεφόμενοι. χωρήσωμεν τὸ φῶς,
 88 P. ἵνα χωρήσωμεν τὸν θεόν· χωρήσωμεν τὸ φῶς καὶ
 μαθητεύσωμεν τῷ κυρίῳ. τοῦτο τοι καὶ ἐπίγγελται

¹ ποθεινὸς—γλυκύς Mayor (see Psalm xviii. 11 Sept.).
 γλυκύς—ποθεινὸς MSS.

^a Compare this with what Clement says about the “short way” of the gospel preaching, pp. 173 and 217.

^b Psalm xix. 8.

^c Homer, *Iliad* v. 128.

^d Psalm xix. 10.

^e Compare Plato, *Timaeus* 45 B.

^f Heraclitus, Frag. 31 (Bywater), 99 (Diels).

EXHORTATION TO THE GREEKS

instance, whether a man should marry, or take part CHAP.
in politics, or beget children, are of small account XI
and of special application. The exhortation that
alone would seem to be universal, and concerned
plainly with the whole of existence, reaching out in precept
every season and every circumstance towards the
supreme end, life, is piety towards God. And it is A life of
only necessary to live according to piety, in order to piety en-
obtain eternal life; whereas philosophy, as the elders life
say, is a lengthy deliberation, that pursues wisdom
with a never-ending love.^a But "the commandment
of the Lord shines afar, giving light to the eyes."^b
Receive the Christ; receive power to see; receive The Word
thy light;
The Word
brings us
light

Thus shalt thou well discern who is God and who is but
mortal.^c

The Word who has given us light is "to be desired above gold and precious stone; He is sweet above honey and the honeycomb."^d How can we help desiring Him who has made clear the mind that lay buried in darkness, and sharpened the "light-bearing eyes"^e of the soul? For just as "if the sun were not, the world would have been in perpetual night, for all the other heavenly bodies could do"^f; so unless we had come to know the Word, and had been enlightened by His rays, we should have been in no way different from birds who are being crammed with food, fattening in darkness^g and reared for death. Let us admit the light, that we may admit God. Let us admit the light, and become disciples of the Lord. This is the promise
Without
Him we
should have
been in
darkness

^a The same simile occurs in Philostratus, *Life of Apollonius* iv. 3.

CLEMENT OF ALEXANDRIA

CAP. τῷ πατρὶ “διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς
 XI μου· ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.” ὑμνησον
 καὶ διηγησαὶ μοι τὸν πατέρα σου τὸν θεόν· σώσει
 σου τὰ διηγήματα, παιδεύσει με ἡ ὥδη· ὡς μέχρι
 νῦν ἐπλανώμην ζητῶν τὸν θεόν, ἐπεὶ δέ με φωτ-
 αγωγεῖς, κύριε, καὶ τὸν θεόν εὑρίσκω διὰ σοῦ καὶ
 τὸν πατέρα ἀπολαμβάνω παρὰ σοῦ, γίνομαι σου
 συγκλητονόμος, ἐπεὶ τὸν ἀδελφὸν οὐκ ἐπησχύνθης.

Αφέλωμεν οὖν, ἀφέλωμεν τὴν λήθην τῆς ἀληθείας·
 τὴν ἄγνοιαν καὶ τὸ σκότος τὸ ἐμποδὼν ὡς ἀχλὺν
 ὄφεως καταγαγόντες τὸν ὄντως ὄντα θεὸν ἐποπτεύ-
 σωμεν, ταῦτην αὐτῷ πρῶτον ἀνυμνήσαντες τὴν
 φωνήν “χαῖρε φῶς”¹. φῶς ἡμῖν ἐξ οὐρανοῦ τοῖς
 ἐν σκότει κατορωρυγμένοις καὶ ἐν σκιᾷ θανάτου
 κατακεκλεισμένοις ἐξέλαμψεν ἡλίου καθαρώτερον,
 ζωῆς τῆς ἐνταῦθα γλυκύτερον. τὸ φῶς ἐκεῦνο ζωή
 ἐστιν ἀΐδιος, καὶ ὅσα μετείληφεν αὐτοῦ, ζῆ, ἡ νῦν
 δὲ εὐλαβεῖται τὸ φῶς καὶ δύνοντα διὰ τὸν φόβον
 παραχωρεῖ τῇ ἡμέρᾳ κυρίου· τὰ πάντα φῶς ἀκοίμη-
 τον γέγονεν καὶ ἡ δύσις εἰς ἀνατολὴν περιέστηκεν.¹
 τοῦτο ἡ κτίσις ἡ καινὴ βεβούληται· ὁ γάρ τὰ
 πάντα καθιππεύων “δικαιοσύνης ἥλιος” ἐπ’ ἵσης
 περιπολεῖ τὴν ἀνθρωπότητα, τὸν πατέρα μιμούμε-
 νος, ὃς “ἐπὶ πάντας ἀνθρώπους ἀνατέλλει τὸν ἥλιον
 αὐτοῦ,” καὶ καταψεκάζει τὴν δρόσον τῆς ἀληθείας.
 οὗτος τὴν δύσιν εἰς ἀνατολὴν μετήγαγεν καὶ τὸν
 θάνατον εἰς ζωὴν ἀνεσταύρωσεν, ἐξαρπάσας δὲ τῆς
 ἀπωλείας τὸν ἀνθρωπὸν προσεκρέμασεν αἰθέρι,

¹ εἰς ἀνατολὴν περιέστηκεν Wilamowitz. ἀνατολὴ πεπίστευκεν
 MSS.

^a Psalm xxii. 22.

^b See Romans viii. 17.

^c See Hebrews ii. 11.

EXHORTATION TO THE GREEKS

He has made to the Father ; “ I will declare Thy name to my brethren ; in the midst of the congregation will I sing praises to Thee.”^a Sing praises, and declare unto me God Thy Father. Thy story shall save, Thy song shall instruct me. Until now I was erring in my search for God, but since Thou, Lord, dost become my guiding light I find God through Thee, I receive the Father at Thy hands, I become joint-heir^b with Thee, since Thou wert not ashamed of Thy brother.^c

XI
The Word's
light reveals
God

Away then, away with our forgetfulness of the truth ! Let us remove the ignorance and darkness that spreads like a mist over our sight ; and let us get a vision of the true God, first raising to Him this voice of praise, “ Hail, O Light.” Upon us who lay buried in darkness and shut up in the shadow of death^d a light shone forth from heaven, purer than the sun and sweeter than the life of earth. That light is life eternal, and whatsoever things partake of it, live. But night shrinks back from the light, and setting through fear, gives place to the day of the Lord. The universe has become sleepless light and the setting has turned into a rising. This is what was meant by “ the new creation.”^e For He who rides over the universe, “ the sun of righteousness,”^f visits mankind impartially, imitating His Father, who “ causes His sun to rise upon all men,”^g and sprinkles them all with the dew of truth. He it was who changed the setting into a rising, and crucified death into life ; who having snatched man out of the jaws of destruction raised him to the sky, transplanting

Let us then
banish
ignorance
and dark-
ness

The night of
earth gives
place to the
day of the
Lord

This is the
new creation
coming to
all men
alike

Man is
raised from
earth to
heaven

^a See Isaiah ix. 2 (St. Matthew iv. 16 and St. Luke i. 79).

^b Galatians vi. 15. (Revised Version margin.)

^c Malachi iv. 2.

^d St. Matthew v. 45.

CLEMENT OF ALEXANDRIA

CAP. μεταφυτεύων τὴν φθορὰν εἰς ἀφθαρσίαν καὶ γῆν
 XI μεταβάλλων εἰς οὐρανούς, ὁ τοῦ θεοῦ γεωργός,
 “δεξιὰ σημαίνων, λαοὺς δ’ ἐπὶ ἔργον” ἀγαθὸν
 “ἐγείρων, μιμνήσκων βιότοιο” ἀληθινοῦ, καὶ τὸν
 μέγαν ὄντως καὶ θεῖον καὶ ἀναφαίρετον τοῦ πατρὸς
 κλῆρον χαριζόμενος ἡμῖν, οὐρανίῳ διδασκαλίᾳ θεο-

89 P. |ποιῶν τὸν ἄνθρωπον, “διδοὺς νόμους εἰς τὴν
 διάνοιαν αὐτῶν καὶ ἐπὶ καρδίαν γράφων αὐτούς.”
 τίνας ὑπογράφει νόμους; “ὅτι πάντες εἴσονται τὸν
 θεὸν ἀπὸ μικροῦ ἔως μεγάλου, καὶ ἥλεως,” φησὶν ὁ
 θεός, “ἔσομαι αὐτοῖς καὶ τῶν ἀμαρτιῶν αὐτῶν οὐ
 μὴ μητσθῶ.” δεξώμεθα τοὺς νόμους τῆς ζωῆς,
 πεισθῶμεν προτρεπομένω θεῷ, μάθωμεν αὐτόν, ἵνα
 ἥλεως ἦ, ἀποδῶμεν καὶ μὴ δεομένῳ μισθὸν εὐ-
 χάριστον εὐπαθείας,¹ οἶόν τι ἐνοίκιον [τὴν εὐ-
 σέβειαν]² τῷ θεῷ τῆς ἐνταῦθα ἐνοικήσεως.

χρύσεα χαλκείων, ἔκατόμβοι’ ἐννεαβοίων.

οὐλίγης πίστεως γῆν σοι δίδωσι τὴν τοσαῦτην
 γεωργεῖν, ὅδωρ πίνειν καὶ ἄλλο πλεῖν, ἀέρα ἀνα-
 πνεῖν, πῦρ ὑπουργεῖν, κόσμον οἰκεῖν. ἐντεῦθεν εἰς
 οὐρανούς ἀποικίαν στείλασθαι σοι συγκεχώρηκεν
 τὰ μεγάλα ταῦτα καὶ τοσαῦτά σοι δημιουργήματα
 καὶ χαρίσματα οὐλίγης πίστεως μεμισθωκεν. εἴθ’
 οἱ μὲν τοῖς γόησι πεπιστευκότες τὰ περίαπτα καὶ
 τὰς ἐπαοιδὰς ὡς σωτηρίους δῆθεν ἀποδέχονται,
 ὑμεῖς δὲ οὐ βούλεσθε τὸν οὐράνιον αὐτὸν περιάμ-
 σθαι, τὸν σωτῆρα λόγον, καὶ τῇ ἐπωδῇ τοῦ θεοῦ

¹ εὐπαθείας Mayor. εὐπάθειαν MSS. εὐπειθείαν Heyse.

² [τὴν εὐσέβειαν] Heyse.

EXHORTATION TO THE GREEKS

corruption to the soil of incorruption, and transforming earth into heaven. He is God's husbandman, "who gives favourable omens, and rouses the people to a work" that is good, "reminding us of the true livelihood,"^a and granting to us the Father's truly great, divine and inalienable portion, making men divine by heavenly doctrine, "putting laws into their minds and writing them upon the heart."^b To what laws does He allude? "That all shall know God from the small to the great; and," God says, "I will be gracious to them and not remember their sins."^b Let us receive the laws of life; let us obey God when He exhorts us; let us learn about Him, that He may be gracious; let us render Him (though He is in need of nothing) a recompense of gratitude for His blessings, as a kind of rent paid to God for our dwelling here below.

Gold in exchange for brass, a hundred oxen for nine's worth.^c

At the price of a little faith He gives thee this great earth to till, water to drink, other water to sail on, air to breathe, fire to do service, and a world to dwell in. From hence He has granted thee power to send forth a colony into heaven. All these great works of creation and gracious gifts He has let out to thee in return for a little faith. Again, men who believe in wizards receive amulets and charms which are supposed to bring safety. Do you not rather desire to put on the heavenly amulet,^d the Word who truly saves, and, by trusting to God's enchant-

Knowledge
of God is
possible
for all

God's gifts
are ours for
a little faith

The Word
is the only
amulet that
can save
from sin

^a These words are quoted from Aratus, *Phaenomena*, 6-7.

^b Jeremiah xxxi. 33, 34 (quoted Hebrews viii. 10-12).

^c Homer, *Iliad* vi. 236.

^d See Plato, *Charmides* 157 A.

CLEMENT OF ALEXANDRIA

CAP. XI πιστεύσαντες ἀπαλλαγῆναι μὲν παθῶν, ἃ δὴ ψυχῆς νόσοι, ἀποσπασθῆναι δὲ ἀμαρτίας; θάνατος γὰρ ἀΐδιος ἀμαρτία. ἡ τέλεον νωδοὶ καὶ τυφλοὶ καθάπερ οἱ σπάλακες οὐδὲν ἄλλο ἡ ἐσθίοντες ἐν σκότῳ διαιτᾶσθε, περικαταρρέοντες τῇ φθορᾷ. ἀλλ' ἔστιν, ἔστιν ἡ ἀλήθεια ἡ κεκραγυῖα “ἐκ σκότους φῶς λάμψει.” λαμψάτω οὖν ἐν τῷ ἀποκεκρυμμένῳ τοῦ ἀνθρώπου, ἐν τῇ καρδίᾳ, τὸ φῶς, καὶ τῆς γνώσεως αἱ ἀκτῖνες ἀνατειλάτωσαν τὸν ἐγκεκρυμμένον ἔνδον ἐκφαίνουσαι καὶ ἀποστίλθουσαι ἀνθρωπον, τὸν μαθητὴν τοῦ φωτός, τὸν Χριστοῦ γνώριμόν τε καὶ συγκληρονόμον, μάλιστα ἐπειδὰν τὸ τιμιώτατον καὶ σεβασμιώτατον εὔσεβεῖ τε καὶ ἀγαθῷ παιδὶ ἀγαθοῦ πατρὸς ὄνομα εἰς γνῶσιν ἀφίκηται, προστάττοντος ἦπια καὶ τῷ παιδὶ ἐγκελευομένου τὰ σωτήρια. ὁ δὲ πειθόμενος αὐτῷ κατὰ πάντα δὴ πλεονεκτεῖ· ἔπειται τῷ θεῷ, πείθεται τῷ πατρί, ἔγνω πλανώμενος αὐτόν, ἡγάπησε τὸν θεόν, ἡγάπησε τὸν πλησίον, ἐπλήρωσε τὴν ἐντολήν, τὸ ἀθλον ἐπιζητεῖ, τὴν ἐπαγγελίαν ἀπαιτεῖ.

Πρόκειται δὲ ἀεὶ τῷ θεῷ τὴν ἀνθρώπων ἀγέλην σώζειν. ταύτη καὶ τὸν ἀγαθὸν ποιμένα ὁ ἀγαθὸς ἀπέστειλεν θεός· ἀπλώσας δὲ ὁ λόγος τὴν ἀλήθειαν ἔδειξε τοῖς ἀνθρώποις τὸ ὑψος τῆς σωτηρίας, ὅπως 90 P. ἡ | μετανοήσαντες σωθῶσιν ἡ μὴ ὑπακούσαντες κριθῶσιν. τοῦτο τῆς δικαιοσύνης τὸ κήρυγμα, ὑπακούουσιν εὐαγγέλιον, παρακούσασιν κριτήριον. ἀλλὰ σάλπιγξ μὲν ἡ μεγαλόκλονος ἥχησασα στρατιώτας συνήγαγεν καὶ πόλεμον κατήγγειλεν,

EXHORTATION TO THE GREEKS

ment, to be freed from passions, which are dis- CHAP.
eases of the soul, and to be torn away from sin? XI
For sin is eternal death. Surely you are altogether bereft of sense^a and sight, spending your lives, like moles, in darkness, doing nothing but eat, and falling to pieces through corruption. But it is the truth, I say, which cries, "Light shall shine out of darkness."^b Let the light then shine in the hidden part of man, in his heart; and let the rays of knowledge rise, revealing and illuminating the hidden man within, the disciple of the light, friend of Christ and joint-heir with Him; more especially since there has come to our knowledge the name, worthy of all honour and reverence, of one who is a good Father to a good and dutiful child, whose precepts are kindly, and whose commands are for His child's salvation. He who obeys Him gains in all things. He follows God, he obeys the Father; when erring he came to know Him; he loved God; he loved his neighbour; he fulfilled God's commandment; he seeks after the prize; he claims the promise.

It is ever God's purpose to save the flock of mankind. For this cause also the good God sent the good Shepherd.^c And the Word, having spread abroad the truth, showed to men the grandeur of salvation, in order that they may either be saved if they repent, or be judged if they neglect to obey. This is the preaching of righteousness; to those who obey, good news; to those who disobey, a means of judgment. But when the shrilling trumpet blows, it assembles the soldiers and proclaims war; It is pro- claimed to all by Christ's bloodless army

God's pur-
pose is ever
to save men

^a Νωδοι means literally "toothless," as applied to the aged. Clement seems to use it metaphorically for senile decay.

^b 2 Corinthians iv. 6.

^c See St. John x. 11.

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CAP. Χριστὸς δὲ εἰρηνικὸν ἐπὶ τὰ πέρατα τῆς γῆς ἐπι-
 XI πνεύσας μέλος οὐ συνάξει ἄρα τοὺς εἰρηνικοὺς
 στρατιώτας τοὺς ἑαυτοῦ; συνήγαγε μὲν οὖν, ὡ
 ἀνθρωπε, τὸ στρατιωτικὸν τὸ ἀναίμακτον αἷματι
 καὶ λόγῳ, καὶ τὴν βασιλείαν τῶν οὐρανῶν αὐτοῖς
 ἐνεχείρισεν. σάλπιγξ ἐστὶ Χριστοῦ τὸ εὐαγγέλιον
 αὐτοῦ· ὁ μὲν ἐσάλπισεν, ἡμεῖς δὲ ἡκουύσαμεν.
 ἔξοπλισώμεθα εἰρηνικῶς, “ἐνδυσάμενοι τὸν θώρακα
 τῆς δικαιοσύνης” καὶ τὴν ἀσπίδα τῆς πίστεως
 ἀναλαβόντες καὶ τὴν κόρυν τοῦ σωτηρίου περιθέμε-
 νοι καὶ “τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστι ρῆμα
 θεοῦ,” ἀκονήσωμεν. οὕτως ἡμᾶς ὃ ἀπόστολος
 εἰρηνικῶς ἐκτάττει· ταῦτα ἡμῶν τὰ ὅπλα τὰ
 ἄτρωτα· τούτοις ἔξοπλισάμενοι παραταξώμεθα τῷ
 πονηρῷ· τὰ πεπυρακτωμένα τοῦ πονηροῦ ἀπο-
 σβέσωμεν βέλη ταῖς ὑδατίναις ἀκμαῖς ταῖς ὑπὸ τοῦ
 λόγου βεβαμμέναις, εὐχαρίστοις ἀμειβόμενοι τὰς
 εὐποιías εὐλογίαις καὶ τὸν θεὸν τῷ θείᾳ γεράροντες
 λόγῳ. “ἔτι γὰρ λαλοῦντός σου ἐρεῖ,” φησίν, “ἴδου
 πάρειμι.”

“Ω τῆς ἀγίας καὶ μακαρίας ταύτης δυνάμεως,
 δι’ ἣς ἀνθρώποις συμπολιτεύεται θεός. λῶν οὖν
 καὶ ἀμεινον τῆς ἀρίστης τῶν ὄντων οὐσίας μιμητὴν
 ὅμοι καὶ θεραπευτὴν γενέσθαι· οὐ γὰρ μιμεῖσθαι
 τις δυνήσεται τὸν θεὸν ἢ δι’ ὧν δούσις θεραπεύει¹
 οὐδ’ αὖ θεραπεύειν καὶ σέβειν ἢ μιμούμενος. ὃ γέ
 τοι οὐράνιος καὶ θεῖος ὄντως ἔρως ταύτῃ προσγίνεται
 τοῖς ἀνθρώποις, ὅταν ἐν αὐτῇ που τῇ ψυχῇ τὸ
 ὄντως καλὸν ὑπὸ τοῦ θείου λόγου ἀναζωπυρούμενον
 ἐκλάμπειν δυνηθῇ· καὶ τὸ μέγιστον, ἄμα τῷ

¹ θεραπεύει Schwartz. θεραπεύσει MSS.

EXHORTATION TO THE GREEKS

and shall not Christ, think you, having breathed CHAP.
to the ends of the earth a song of peace, assemble XI
the soldiers of peace that are His? Yes, and He did
assemble, O man, by blood and by word His bloodless
army, and to them He entrusted the kingdom of
heaven. The trumpet of Christ is His gospel. He
sounded it, and we heard. Let us gird ourselves
with the armour of peace, "putting on the breast-
plate of righteousness," and taking up the shield of The armour
of Christ's
"soldiers of
faith, and placing on our head the helmet of salva- peace"
tion; and let us sharpen "the sword of the spirit,
which is the word of God."^a Thus does the apostle
marshal us in the ranks of peace. These are our
invulnerable arms; equipped with these let us
stand in array against the evil one. Let us quench
the fiery darts of the evil one^b with the moistened
sword-points, those that have been dipped in water
by the Word,^c returning thankful praises to God for
His benefits and honouring Him through the divine
Word. "For while thou art yet speaking," it says,
"He will answer, behold, I am with thee."^d

O sacred and blessed power, through which God We must
becomes a fellow-citizen with men! It is then both serve
better and more profitable for man to become at the and imitate
same time both imitator and servant of the highest
of all beings; for he will not be able to imitate
God except by serving Him holily, nor yet to serve
and worship except by imitating Him. Now the
heavenly and truly divine love comes to men in this
way, whenever somewhere in the soul itself the spark
of true nobility, kindled afresh by the divine Word,
is able to shine out; and, greatest thing of all, salva-

^a See Eph. vi. 14-17; 1 Thess. v. 8.

^b Eph. vi. 16.

^c The allusion is to Baptism.

^d Isa. lviii. 9.

CLEMENT OF ALEXANDRIA

CAP. βουληθῆναι γνησίως τὸ σωθῆναι συντρέχει, ὁμο-
^{XI} ζυγούντων, ὡς ἔπος εἰπεῖν, προαιρέσεως καὶ ζωῆς.
τοιγάρτοι μόνη αὕτη ἡ τῆς ἀληθείας προτροπὴ τοῦ
πιστοτάτοις ἀπείκασται τῶν φίλων μέχρι τῆς ἐσχά-
της ἀναπνοῆς παραμένουσα καὶ παραπομπὸς ἀγαθὴ
ὅλως καὶ τελείω τῷ τῆς ψυχῆς πνεύματι τοῦ εἰς
οὐρανὸν ἀπαίρουσι γενομένη. τί δή σε προτρέπω;
σωθῆναι σε ἐπείγομαι. τοῦτο Χριστὸς βούλεται·
ἐνὶ λόγῳ ζωῆν σοι χαρίζεται. καὶ τίς ἐστιν οὗτος;
μάθε συντόμως· λόγος ἀληθείας, λόγος ἀφθαρσίας,
ὅ ἀναγεννῶν τὸν ἀνθρωπὸν, εἰς ἀλήθειαν αὐτὸν
ἀναφέρων, τὸ κέντρον τῆς σωτηρίας, ὃ ἔξελαύνων
τὴν φθοράν, ὃ ἐκδιώκων τὸν θάνατον, ὃ ἐν ἀνθρώποις
οἰκοδομήσας νεών, ἵνα ἐν ἀνθρώποις ἰδρύσῃ τὸν
θεόν. ἄγνισον τὸν νεών, καὶ τὰς ἡδονὰς καὶ τὰς
ράθυμίας ὥσπερ ἄνθος ἐφήμερον καταλίμπανε ἀνέμῳ
καὶ πυρί, σωφροσύνης δὲ τοὺς καρποὺς γεώργησον
91 P. ἐμφρόνως, καὶ σεαυτὸν ἀκροθίνιον | ἀνάστησον τῷ
θεῷ, ὅπως οὐκ ἔργον μόνον, ἀλλὰ καὶ χάρις ἦς¹ τοῦ
θεοῦ· πρέπει δὲ ἄμφω τῷ Χριστοῦ² γνωρίμῳ, καὶ
βασιλείας ἄξιον φανῆναι καὶ βασιλείας κατηξιώσθαι.

XII

Φύγωμεν οὖν τὴν συνήθειαν, φύγωμεν οἶον ἄκραν
χαλεπὴν ἡ Χαρύβδεως ἀπειλὴν ἡ Σειρῆνας μυθικάς·
ἄγχει τὸν ἄνθρωπον, τῆς ἀληθείας ἀποτρέπει,
ἀπάγει τῆς ζωῆς, παγίς ἐστιν, βάραθρόν ἐστιν,
βόθρος ἐστί, λίχνον³ ἐστὶν κακὸν ἡ συνήθεια·

¹ ἦς Wilamowitz. ἦ MSS.

² Χριστοῦ Mayor. Χριστῷ MSS.

³ λίχνον Mayor. λίχνος MSS.

EXHORTATION TO THE GREEKS

tion itself runs side by side with the sincere desire for CHAP.
it, will and life being, as we may say, yoked together. XI

Wherefore this exhortation to the truth, and this alone, is like the most faithful of our friends ; for it remains with us until our latest breath, and proves a good escort for the whole and perfect spirit of the soul to those who are setting out for heaven.

What then is my exhortation ? I urge thee to be saved. This is the wish of Christ ; in one word, He freely grants thee life. And who is He ? Understand briefly : the Word of truth ; the Word of incorruption ; He who regenerates man by bringing him back to the truth ; the goad of salvation ; He who banishes corruption and expels death ; He who has built His temple in men, that in men He may set up the shrine of God. Purify the temple, and abandon your pleasures and careless ways, like the flower of a day, to the wind and fire ; but labour in wisdom for the harvest of self-control, and present yourself as first-fruits to God, in order that you may be not only His work, but also His delight. Both things are necessary for the friend of Christ : he must show himself worthy of a kingdom, and be counted worthy of a kingdom.

This exhortation is a faithful friend, in life and at death

Christ wishes us to be saved

Let us for sake sin, and become God's delight as well as His work

XII

Let us then shun custom ; let us shun it as some dangerous headland, or threatening Charybdis, or the Sirens of legend. Custom strangles man ; it turns him away from truth ; it leads him away from life ; it is a snare, an abyss, a pit, a devouring evil.

Custom is like the Sirens ; it allures only to destroy

CLEMENT OF ALEXANDRIA

CAP. XII. κείνου μὲν καπνοῦ καὶ κύματος ἔκτὸς ἔεργε νῆα.

φεύγωμεν, ὡς συνναῦται, φεύγωμεν τὸ κῦμα τοῦτο, πῦρ ἐρεύγεται, νῆσος ἔστι πονηρὰ ὅστοῖς καὶ νεκροῖς σεσωρευμένη, ἃδει δὲ ἐν αὐτῇ πορνίδιον ὄρανον, ἡδονή, πανδήμῳ τερπόμενον μουσικῇ.

δεῦρ' ἄγ' ἵών, πολύαιν' Ὁδυσεῦ, μέγα κῦδος
 Ἀχαιῶν,
 νῆα κατάστησον, ἵνα θειοτέρην ὅπ' ἀκούσῃς.

ἐπαινεῖ σε, ὡς ναῦτα, καὶ πολυύμνητον λέγει, καὶ τὸ κῦδος τῶν Ἑλλήνων ἡ πόρνη σφετερίζεται· ἔασον αὐτὴν ἐπινέμεσθαι τοὺς νεκρούς, πνεῦμά σοι¹ οὐράνιον βοηθεῖ· πάριθι τὴν ἡδονήν, βουκολεῖ·

μηδὲ γυνή σε νόον πυγοστόλος ἔξαπατάτω,
 αἰμύλα κωτίλλουσα, τεὴν διφῶσα καλιήν.

παράπλει τὴν ὥδην, θάνατον ἐργάζεται· ἐάν ἐθέλῃς μόνον, νενίκηκας τὴν ἀπώλειαν καὶ τῷ ἔνδιλῳ προσδεδεμένος ἀπάστης ἔσῃ τῆς φθορᾶς λελυμένος, κυβερνήσει σε ὁ λόγος ὁ τοῦ θεοῦ, κανὸς² τοὺς λιμέσι ταθορμίσει τῶν οὐρανῶν τὸ πνεῦμα τὸ ἄγιον· τότε μου κατοπτεύσεις τὸν θεὸν καὶ τοὺς ἀγίους ἐκείνους τελεσθήσῃ μυστηρίοις καὶ τῶν ἐν οὐρανοῖς ἀπολαύσεις ἀποκεκρυμμένων, τῶν ἐμοὶ τετηρημένων, “ἄ οὗτε οὖς ἦκουσεν οὕτε ἐπὶ καρδίαν ἀνέβη” τινός.

¹ σοι Höschel. σε MSS.

² καν Mayor. καὶ MSS.

^a Homer, *Odyssey* xii. 219–20.

^b See *Odyssey* xii. 45–46.

^c *Odyssey* xii. 184–5.

EXHORTATION TO THE GREEKS

Wide of that smoke and wave direct, O helmsman, thy vessel.^a CHAP.
XII

Let us flee, comrades, let us flee from this wave. It belches forth fire; it is an island of wickedness heaped with bones and corpses,^b and she who sings therein is pleasure, a harlot in the bloom of youth, delighting in her vulgar music.

Hither, renowned Odysseus, great glory of all the Achaeans : See the example of Bring thy ship to the land, that a song divine may entrance Odysseus thee.^c

She praises thee, sailor, she calls thee renowned in song; the harlot would make the glory of the Greeks her own. Leave her to roam among the corpses; a heavenly wind comes to thine aid. Pass by pleasure; she beguiles.

Let not thy heart be deceived by a woman with trailing garment, Coaxing with wily words to find the place of thy dwelling.^d

Sail past the song; it works death. Only resolve, and thou hast vanquished destruction; bound to the wood of the cross^e thou shalt live freed from all corruption. The Word of God shall be thy pilot and the Holy Spirit shall bring thee to anchor in the harbours of heaven. Then thou shalt have the vision of my God, and shalt be initiated in those holy mysteries, and shalt taste the joys that are hidden away in heaven, preserved for me, "which neither ear hath heard nor have they entered into the heart"^f of any man.

^a Hesiod, *Works and Days* 373-4.

^b An allusion to Odysseus being bound to the mast of his vessel as it passed the land of the Sirens. *Odyssey* xii. 178.

^c 1 Corinthians ii. 9.

CLEMENT OF ALEXANDRIA

CAP. XII καὶ μὴν ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ,
δισσὰς δὲ Θήβας |

92 P. βακχεύων ἔλεγέν τις εἰδώλοις, ἀγνοίᾳ μεθύων ἀ-
κράτῳ· ἐγὼ δὲ ¹ αὐτὸν οἰκτείραιμι παροινοῦντα
καὶ τὸν οὕτω παρανοοῦντα ἐπὶ σωτηρίαν πα-
καλέσαιμι σωφρονοῦσαν, ὅτι καὶ κύριος μετάνοιαν
ἀμαρτωλοῦ καὶ οὐχὶ θάνατον ἀσπάζεται. ἦκε, ὡς
παραπλήξ, μὴ θύρσω σκηριπτόμενος, μὴ κιττῷ
ἀναδούμενος, ρῦψον τὴν μίτραν, ρῦψον τὴν νεφρίδα,
σωφρόνησον· δεῖξω σοι τὸν λόγον καὶ τοῦ λόγου
τὰ μυστήρια, κατὰ τὴν σὴν διηγούμενος εἰκόνα.
ὅρος ἐστὶ τοῦτο θεῷ πεφιλημένον, οὐ τραγῳδίας ὡς
Κιθαιρῶν ὑποκείμενον, ἀλλὰ τοῦ ἀληθείας ἀνα-
κείμενον δράμασιν, ὅρος νηφάλιον, ἀγναῖς ὕλαις
σύσκιον· βακχεύοντι δὲ ἐν αὐτῷ οὐχ αἱ Σεμέλης
“τῆς κεραυνίας” ἀδελφαί, αἱ μαινάδες, αἱ δύσαγνον
κρεανομίαν μνούμεναι, ἀλλ’ αἱ τοῦ θεοῦ θυγατέρες,
αἱ ἀμνάδες αἱ καλαί, τὰ σεμνὰ τοῦ λόγου θεοπί-
ζουσαι ὅργια, χορὸν ἀγείρουσαι σωφρονα. ὁ χορὸς οἱ
δίκαιοι, τὸ ἄσμα ὅμνος ἐστὶ τοῦ πάντων βασιλέως·
ψάλλουσιν αἱ κόραι, δοξάζουσιν ἄγγελοι, προφῆται
λαλοῦσιν, ἥχος στέλλεται μουσικῆς, δρόμῳ τὸν

¹ *<ἄν>* inserted by Stählin.

^a Euripides, *Bacchants* 918–9. The speaker is Pentheus, king of Thebes, who was stricken with madness for refusing to worship the god Dionysus. The legend, which tells how Dionysus took vengeance by visiting the Theban women with his frenzy and driving them out into the hills, and how the mad king, in trying to spy out their revels, was torn to pieces by his own mother and her companions, is the subject of Euripides' play, the *Bacchants*. In the paragraph following this quotation, Clement has the *Bacchants* constantly in

EXHORTATION TO THE GREEKS

And lo ! methinks I see a pair of suns
And a double Thebes,^a

CHAP.
XII

A warning
from the
mad
Pentheus

said one who was revelling in frenzy through idols, drunk with sheer ignorance. I would pity him in his drunkenness, and would appeal to him to return from this madness to sober salvation, seeing that the Lord also welcomes the repentance, and not the death, of a sinner. Come, thou frenzy-stricken one, not resting on thy wand, not wreathed with ivy ! Cast off thy headdress ; cast off thy fawnskin ;^b return to soberness ! I will show thee the Word, and the Word's mysteries, describing them according to thine own semblance of them. This is the mountain beloved of God, not a subject for tragedies, like Cithaeron, but one devoted to the dramas of truth, a wineless mountain, shaded by hallowed groves. Therein revel no Maenads, sisters of "thundersmitten"^c Semele, who are initiated in the loathsome distribution of raw flesh, but the daughters of God, the beautiful lambs,^d who declare the solemn rites of the Word, assembling a sober company. The righteous form this company, and their song is a hymn in praise of the King of all. The maidens play the harp, angels give glory, prophets speak, a noise of music rises ; swiftly they pursue the sacred band,^e mind, and his allusions can only be understood by reading the play.

Description
of the
Word's sober
mysteries

^b For the description see Euripides, *Bacchants* 833, 835.

^c Euripides, *Bacchants* 6, 26.

^d The Greek *amnades*, lambs, is meant as a play upon *Mainades* (Maenads, or women worshippers of Dionysus).

^e Gr. *thiasos*, or band of Dionysus' followers (cp. *Bacchants* 56). The word is here used of the company of maidens, angels and prophets, whom the Christian must follow to reach, not Dionysus, but the Father.

CLEMENT OF ALEXANDRIA

CAP. θίασον διώκουσιν, σπεύδουσιν οἱ κεκλημένοι πατέρα
 XII ποθοῦντες ἀπολαβεῖν. ἥκε μοι, ὡς πρέσβυ, καὶ σύ,
 τὰς Θήβας λιπῶν καὶ τὴν μαντικὴν καὶ τὴν βακχείαν¹
 ἀπορρίφας πρὸς ἀλήθειαν χειραγωγοῦ· ἵδού σοι
 τὸ ξύλον ἐπερείδεσθαι δίδωμι· σπεῦσον, Τειρεσία,
 πίστευσον· ὅψει· Χριστὸς ἐπιλάμπει φαιδρότερον
 ἥλιον, δι' ὃν ὁφθαλμοὶ τυφλῶν ἀναβλέπουσιν· νῦν
 σε φεύξεται, πῦρ φοβηθήσεται, θάνατος οἰχήσεται·
 ὅψει τοὺς οὐρανούς, ὡς γέρον, ὁ Θήβας μὴ βλέπων.

"Ω τῶν ἄγίων ὡς ἀληθῶς μυστηρίων, ὡς φωτὸς
 ἀκηράτου. δαδουχοῦμαι τοὺς οὐρανοὺς καὶ τὸν
 θεὸν ἐποπτεῦσαι,² ἄγιος γίνομαι μυούμενος, Ἱερο-
 φαντεῖ δὲ ὁ κύριος καὶ τὸν μύστην σφραγίζεται
 φωταγωγῶν, καὶ παρατίθεται τῷ πατρὶ τὸν πεπι-
 στευκότα αἰώσι τηρούμενον. ταῦτα τῶν ἐμῶν
 μυστηρίων τὰ βακχεύματα· εἰς βούλει, καὶ σὺ μυοῦ,
 καὶ χορεύσεις μετ' ἀγγέλων ἀμφὶ τὸν ἀγένητον καὶ
 ἀνώλεθρον καὶ μόνον ὄντως θεόν, συνυμνοῦντος
 93 P. ημῖν τοῦ θεοῦ λόγου. ἀΐδιος | οὗτος Ἰησοῦς, εἰς [ὅ]³
 μέγας ἀρχιερεὺς θεοῦ τε ἐνὸς τοῦ αὐτοῦ καὶ πατρός,
 ὑπὲρ ἀνθρώπων εὑχεται καὶ ἀνθρώποις ἐγκελεύεται
 "κέκλυτε, μυρία φῦλα," μᾶλλον δὲ ὅσοι τῶν
 ἀνθρώπων λογικοί, καὶ βάρβαροι καὶ Ἑλληνες· τὸ
 πᾶν ἀνθρώπων γένος καλῶ, ὃν ἐγὼ δημιουργὸς
 θελήματι πατρός. ἥκετε ὡς ἐμέ, ὑφ' ἔνα ταχθησό-
 μενοι θεὸν καὶ τὸν ἔνα λόγον τοῦ θεοῦ, καὶ μὴ μόνον
 τῶν ἀλόγων ζώων πλεονεκτεῖτε τῷ λόγῳ, ἐκ δὲ
 τῶν θηητῶν ἀπάντων ὑμῖν ἀθανασίαν μόνοις καρ-

¹ βακχείαν Wilamowitz. βακχικὴν MSS.

² ἐποπτεῦσαι Schwartz. ἐποπτεύσας MSS.

³ [ὅ] Wilamowitz.

^a i.e. instead of Teiresias' staff; cp. *Bacchants* 363-4.

EXHORTATION TO THE GREEKS

those who have been called hastening with eager longing to receive the Father. Come to me, old man, come thou too ! Quit Thebes ; fling away thy prophecy and Bacchic revelry and be led by the hand to truth. Behold, I give thee the wood of the cross to lean upon.^a Hasten, Teiresias, believe ! Thou shalt have sight. Christ, by whom the eyes of the blind see again, shineth upon thee more brightly than the sun. Night shall flee from thee ; fire shall fear thee ; death shall depart from thee. Thou shalt see heaven, old man, though thou canst not see Thebes.

O truly sacred mysteries ! O pure light ! In the blaze of the torches I have a vision of heaven and of God. I become holy by initiation. The Lord reveals the mysteries ; He marks the worshipper with His seal, gives light to guide his way, and commends him, when he has believed, to the Father's care, where he is guarded for ages to come. These are the revels of my mysteries ! If thou wilt, be thyself also initiated, and thou shalt dance with angels around the unbegotten and imperishable and only true God, the Word of God joining with us in our hymn of praise. This Jesus being eternal, one great high priest of one God who is also Father, prays for men and encourages men : “Give ear, ye myriad peoples,”^b or rather, so many of mankind as are governed by reason, both barbarians and Greeks ; the whole race of men I call, I who was their Creator by the Father's will. Come to me, that ye may be marshalled under one God and the one Word of God ; and do not surpass the irrational creatures in reason only, for to you alone of all mortal beings I offer the fruit

CHAP.
XII

Even the
blind shall
see God and
heaven

These are
the true
mysteries

Exhortation
to be
initiated

The Word
Himself
calls men to
come

He offers
immortality

^a Homer, *Iliad* xvii. 220.

CLEMENT OF ALEXANDRIA

CAP. πώσασθαι δίδωμι. ἐθέλω γάρ, ἐθέλω καὶ ταύτης
 XII ὑμῶν μεταδοῦναι τῆς χάριτος, ὀλόκληρον χορηγῶν
 τὴν εὐεργεσίαν, ἀφθαρσίαν· καὶ λόγον χαρίζομαι
 ὑμῖν, τὴν γνῶσιν τοῦ θεοῦ τέλειον ἐμαυτὸν χαρί-
 ζομαι. τοῦτο εἴμι ἔγώ, τοῦτο βούλεται ὁ θεός,
 τοῦτο συμφωνία ἔστι, τοῦτο ἀρμονία πατρός, τοῦτο
 νίός, τοῦτο Χριστός, τοῦτο ὁ λόγος τοῦ θεοῦ,
 βραχίων κυρίου, δύναμις τῶν ὅλων, τὸ θέλημα τοῦ
 πατρός. ὡς¹ πάλαι μὲν εἰκόνες, οὐ πᾶσαι δὲ ἐμφε-
 ρεῖς, διορθώσασθαι ὑμᾶς πρὸς τὸ ἀρχέτυπον βούλο-
 μαι, ἵνα μοι καὶ ὅμοιοι γένησθε. χρίσω ὑμᾶς τῷ
 πίστεως ἀλείμματι, δι’ οὗ τὴν φθορὰν ἀποβάλλετε,
 καὶ γυμνὸν δικαιοσύνης ἐπιδείξω τὸ σχῆμα, δι’ οὗ
 πρὸς τὸν θεὸν ἀναβαίνετε. “δεῦτε πρὸς με πάντες
 οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω
 ὑμᾶς· ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς καὶ μάθετε
 ἀπ’ ἐμοῦ, ὅτι πρᾶντος εἴμι καὶ ταπεινὸς τῇ καρδίᾳ,
 καὶ εὑρήσετε ἀνάπαυσιν τὰς ψυχαῖς ὑμῶν· ὁ γάρ
 ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν
 ἔστιν.” σπεύσωμεν, δράμωμεν, ὡς θεοφιλῆ καὶ
 θεοείκελα τοῦ λόγου [ἄνθρωποι]² ἀγάλματα· σπεύ-
 σωμεν, δράμωμεν, ἄρωμεν τὸν ζυγὸν αὐτοῦ, ὑπο-
 λάβωμεν ἀφθαρσίαν,³ καλὸν ἡμίοχον ἀνθρώπων τὸν
 Χριστὸν ἀγαπήσωμεν· τὸν πῶλον ὑποζύγιον ἥγαγε
 σὺν τῷ παλαιῷ· καὶ τῶν ἀνθρώπων τὴν συνωρίδα
 καταζεύξας, εἰς ἀθανασίαν κατιθύνει τὸ ἄρμα, σπεύ-
 δων πρὸς τὸν θεὸν πληρῶσαι ἐναργῶς ὃ γένιξατο,
 πρότερον μὲν εἰς Ἱερουσαλήμ, νῦν δὲ εἰσελαύνων

¹ ὡς Wilamowitz. ὡν MSS.

² [ἄνθρωποι] Heyse.

³ ὑπολάβωμεν ἀφθαρσίαν Mayor. ὑποβάλωμεν ἀφθαρσία MSS.
 ἐπιβάλωμεν ἀφθαρσίᾳ Wilamowitz (whom Stählin follows).

EXHORTATION TO THE GREEKS

of immortality. I desire, yea, I desire to impart CHAP.
to you even this gracious favour, supplying in its XII
fulness the good gift of incorruption. And I freely
give you divine reason, the knowledge of God ; I give
you Myself in perfection. For this is Myself, this is
God's desire, this is the concord, this the harmony
of the Father : this is the Son, this is Christ, this
is the Word of God, the arm of the Lord, the might
of the universe, the Father's will. O ye who of old He will
were images, but do not all resemble your model, I make men
desire to conform you to the archetype, that you true images
may become even as I am. I will anoint you with
the ointment of faith, whereby you cast away cor-
ruption ; and I will display unveiled the figure of
righteousness, whereby you ascend to God. 'Come
unto Me, all ye that labour and are heavy laden, He will
and I will give you rest. Take My yoke upon give rest
you and learn of Me ; for I am meek and lowly in
heart, and ye shall find rest unto your souls. For
My yoke is easy and My burden is light.'"^a Let us
hasten, let us run, we who are images of the Word,
beloved of God and made in His likeness. Let us
hasten, let us run ; let us take up His yoke ; let us
take upon ourselves incorruption ; let us love Christ,
the noble charioteer of men. He led the foal and its He drives
parent under the same yoke,^b and now having yoked the team of
together the team of mankind, He shapes the course mankind
of His chariot for the goal of immortality. He
hastens to God that He may fulfil clearly what before
He darkly hinted at ; for He drove at the first
into Jerusalem, but now into heaven, a most noble
into heaven

^a St. Matthew xi. 28-30.

^b See St. Matthew xxi. 1-7.

CLEMENT OF ALEXANDRIA

CAP. οὐρανούς, κάλλιστον θέαμα τῷ πατρὶ νίὸς ἀίδιος
 XII νικηφόρος. φιλότιμοι τοίνυν πρὸς τὰ καλὰ καὶ
 θεοφιλεῖς ἄνθρωποι γενώμεθα, καὶ τῶν ἀγαθῶν¹ τὰ
 μέγιστα, θεὸν καὶ ζωήν, κτησώμεθα. ἀρωγὸς δὲ ὁ
 λόγος· θαρρῶμεν αὐτῷ καὶ μὴ ποτε ἡμᾶς τοσοῦτος
 94 P. ἀργύρου καὶ χρυσοῦ, μὴ δόξης ἐπέλθῃ πόθος,
 δοσος αὐτοῦ τοῦ τῆς ἀληθείας λόγου. οὐδὲ γὰρ
 οὐδὲ τῷ θεῷ αὐτῷ ἀρεστόν, εἰ ἡμεῖς τὰ μὲν πλείστου
 ἄξια περὶ² ἐλαχίστου ποιούμεθα, ἀγνοίας³ δὲ καὶ
 ἀμαθίας καὶ ράθυμίας καὶ εἰδωλολατρείας ὕβρεις
 περιφανεῖς καὶ τὴν ἐσχάτην δυσσέβειαν περὶ πλείο-
 νος αἴρούμεθα.⁴

Οὐ γὰρ ἀπὸ τρόπου φιλοσόφων παῖδες πάντα
 ὅσα πράττουσιν οἱ ἀνόητοι, ἀνοσιουργεῖν καὶ
 ἀσεβεῖν νομίζουσιν καὶ αὐτήν γε [ἔτι]⁵ τὴν ἀγνοιαν
 μανίας ἑδος ὑπογράφοντες οὐδὲν ἄλλο ἢ μεμηνέναι
 τοὺς πολλοὺς ὁμολογοῦσιν. οὐ δὴ οὖν ἀμφιβάλλειν
 αἵρει⁶ ὁ λόγος, ὅπότερον αὐτοῦ ἄμεινον, σωφρονεῖν
 ἢ μεμηνέναι· ἔχομένος δὲ ἀπρὶξ τῆς ἀληθείας
 παντὶ σθένει ἔπειθαι χρὴ τῷ θεῷ σωφρονοῦντας
 καὶ πάντα αὐτοῦ νομίζειν, ὥσπερ ἔστι, πρὸς δὲ
 καὶ ἡμᾶς τὸ κάλλιστον τῶν κτημάτων μεμαθηκό-
 τας ὅντας αὐτοῦ, σφᾶς αὐτοὺς ἐπιτρέπειν τῷ θεῷ,
 ἀγαπῶντας κύριον τὸν θεὸν καὶ τοῦτο παρ'⁷ δῆλον
 τὸν βίον ἔργον ἡγουμένους. εἰ δὲ "κοινὰ τὰ
 φίλων," θεοφιλὴς δὲ ὁ ἄνθρωπος (καὶ γὰρ οὖν φίλος
 τῷ θεῷ,⁷ μεσιτεύοντος τοῦ λόγου), γίνεται δὴ οὖν

¹ ἀγαθῶν Stählin. ἀπαθῶν MSS. ² περὶ Cobet. ὑπὲρ MSS.

³ ἀγνοίας Markland. ἀνοίας MSS.

⁴ αἴρούμεθα Stählin. αἰρώμεθα MSS.

⁵ [ἔτι] Wilamowitz. ⁶ αἱρεῖ Cobet. ἔρει MSS.

⁷ τῷ θεῷ after φίλος Wilamowitz, after ἄνθρωπος MSS. [τῷ
 θεῷ] Cobet.

EXHORTATION TO THE GREEKS

spectacle for the Father, the eternal Son bringing CHAP.
victory! Let us be zealous, therefore, for what is XII
noble, and become men beloved of God; and let us
get possession of the greatest of good things, God
and life. The Word is our helper; let us have con-
fidence in Him, and let no longing after silver and
gold, or after glory, ever come upon us so strongly
as the longing after the Word of truth Himself.
For surely it cannot be pleasing to God Himself
if we hold in least esteem those things which are
of the greatest moment, while we choose as of
higher worth the manifest excesses and the utter
impiety of ignorance, stupidity, indifference and
idolatry.

The sons of the philosophers not inaptly consider that all the works of foolish men are unholy and impious, and by describing ignorance itself as a form of madness they acknowledge that the mass of men are nothing else but mad.^a Now reason does not allow us to doubt which of the two is better, to be sane or to be mad. Holding fast the truth with all our might we must follow God in soundness of mind, and consider all things to be His, as indeed they are; and further we must recognize that we are the noblest of His possessions and entrust ourselves to Him, loving the Lord God, and looking upon that as our work throughout the whole of life. And if "the goods of friends are common,"^b and man is beloved of God (for he is indeed dear to God through the mediation of the Word), then all things become man's, because

Philoso-
phers think
ignorance
a sort of
madness

But we
must hold
fast the
truth, and
not be mad

If we
become
friends of
God, all
things
are ours

^a The philosophers referred to are the Stoics; cp. Cicero, *Paradoxon* iv. and *Tusc. disp.* iii. 5.

^b Greek proverb. See Plato, *Phaedrus* 279 c.

CLEMENT OF ALEXANDRIA

CAP. τὰ πάντα τοῦ ἀνθρώπου, ὅτι τὰ πάντα τοῦ θεοῦ,
XII καὶ κοινὰ ἀμφοῦ τοῦ φίλοιν τὰ πάντα, τοῦ θεοῦ
καὶ ἀνθρώπου. ὡρα οὖν ἡμῖν μόνον τὸν θεοσεβῆ
[Χριστιανὸν]¹ εἰπεῖν πλούσιόν τε καὶ σώφρονα καὶ
εὐγενή καὶ ταύτη εἰκόνα τοῦ θεοῦ μεθ' ὅμοιώσεως,
καὶ λέγειν καὶ πιστεύειν “δίκαιον καὶ ὄστιν μετὰ
φρονήσεως” γενόμενον ὑπὸ Χριστοῦ Ἰησοῦ καὶ εἰς
τοσοῦτον ὅμοιον ἥδη καὶ θεῶ. οὐκ ἀποκρύπτεται
γοῦν ὁ προφήτης τὴν χάριν λέγων, “ἐγὼ εἶπον
ὅτι θεοί ἔστε καὶ νιὸι ὑψίστου πάντες.” ἡμᾶς γάρ,
ἡμᾶς εἰσπεποίηται καὶ ἡμῶν ἐθέλει μόνων κεκλήσθαι
95 P. | πατήρ, οὐ τῶν ἀπειθούντων. καὶ γὰρ οὖν ὅδε
πως ἔχει τὰ ἡμέτερα τῶν Χριστοῦ ὅπαδῶν· οἷαι
μὲν αἱ βουλαί, τοῖοι καὶ οἱ λόγοι, ὅποιοι δὲ οἱ
λόγοι, τοιαίδε καὶ αἱ πράξεις, καὶ ὅποια τὰ ἔργα,
τοιοῦτος ὁ βίος· χρηστὸς ὁ σύμπας ἀνθρώπων βίος
τῶν Χριστὸν ἐγνωκότων.

“Ἄλις οἶμαι τῶν λόγων, εἰ καὶ μακροτέρω προ-
ηλθον ὑπὸ φιλανθρωπίας ὃ τι περ εἶχον ἐκ θεοῦ
ἔκχέων, ὡς ἂν ἐπὶ τὸ μέγιστον τῶν ἀγαθῶν, τὴν
σωτηρίαν, παρακαλῶν· περὶ γάρ τοι τῆς παῦλαν
οὐδαμῇ οὐδαμῶς ἔχούσης ζωῆς οὐκ ἐθέλουσιν
οὐδ' οἱ λόγοι παύσασθαι ποτε ἱεροφαντοῦντες.
ἡμῖν δὲ ἔτι τοῦτο περιλείπεται πέρας τὸ λυσιτε-
λοῦν ἐλέσθαι, ἢ κρίσιν ἢ χάριν· ὡς ἔγωγε οὐδὲ ἀμφι-
βάλλειν ἀξιῶ, πότερον ἀμεινον αὐτοῦ· οὐδὲ μὴν
συγκρίνεσθαι θέμις ζωὴν ἀπωλείᾳ.

¹ [Χριστιανὸν] Wilamowitz.

“The Stoics said all this of their “wise man,” as Clement tells us elsewhere (ii. *Strom.* 19. 4): “The Stoic philosophers hold this doctrine, that kingship, priesthood, prophecy, legislation, wealth, true beauty, noble birth and freedom

EXHORTATION TO THE GREEKS

all things belong to God and are common to both friends, God and man. It is time then for us to affirm that only the God-fearing man is rich and of sound mind and well-born,^a and therefore the image, together with the likeness,^b of God ; and to say and believe that when he has been made by Christ Jesus "just and holy with understanding,"^c he also becomes in the same degree already like to God. So the prophet openly reveals this gracious favour when he says, "I said, ye are gods, and ye are all sons of the Most High."^d Now we, I say, we are they whom God has adopted, and of us alone He is willing to be called Father, not of the disobedient. For indeed this is the position of us who are Christ's attendants^e: as are the counsels, so are the words ; as are the words, so are the actions ; and as are the deeds, such is the life. The entire life of men who have come to know Christ is good.

Enough, I think, of words. It may be that, moved by love of man, I have run on too long in pouring out what I have received from God, as is natural when one is inviting men to the greatest of good things—salvation. For of a truth, the very words are unwilling ever to cease revealing the mysteries of that life which knows no manner of ending. But with you still rests the final act, namely this, to choose which is the more profitable, judgment or grace. For my own part, I claim that there is no shadow of doubt which of the two is better; nay, it is sinful even to compare life with destruction.

belong to the wise man alone. But even they admit that he is exceedingly hard to find." ^b See Genesis i. 26.

^c Plato, *Theaetetus* 176 b.

^d Psalm lxxxii. 6.

^e This phrase is an allusion to Plato, *Phaedrus* 252 c : "the attendants of Zeus" ($\tauῶν Διὸς διαδῶν$).

He whom
Christ
makes holy
becomes
God's son

The
Christian
rule of life

The reader
is exhorted
to make
his choice
between
death and
life

THE RICH MAN'S SALVATION

INTRODUCTION

THE Rich Man's Salvation, or, to give the work its literal title, "Who is the rich man that is being saved?" is the only complete example left us of Clement's popular teaching. Although composed in the form of a sermon, it would seem too long to have been delivered orally on any single occasion. Possibly it may be the expansion and elaboration of an actual sermon; but, whether this is so or not, we may be sure that the teaching it contains formed the subject of many a discourse addressed by Clement to the rich Christians of Alexandria. In all probability the Church came into close touch with the cultured and well-to-do classes earlier at Alexandria than elsewhere. Consequently, the problem of reconciling Christianity with the possession of worldly wealth would be likely to have become acute there in the second century. It was not an easy problem to solve. The rich man who was well-disposed towards the new religion had to consider many things which, as Clement in this treatise admits, often drove him to the conclusion that the Church had no place for him. There was

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the poor and simple life of Christ Himself and of His apostles ; there were the numerous gospel warnings about the dangers of wealth ; there was the severe command to the rich man to sell all that he had ; there was the communism of the first Christians ; there was the undoubted fact that the Church had spread among poor people and had always been chiefly composed of them. All these considerations, augmented and strengthened by the conviction that a gospel of the eternal life had but little to do with comfort in this world, made it difficult both for the rich to enter the Church and for the poor to receive them there without jealousy or suspicion. Clement's extensive learning, for the acquisition of which money and leisure were certainly necessary, and his familiarity with the customs of refined society, show that he was himself a man of at least some wealth and position. He was therefore personally interested in the question which he sets out to answer in the work now before us.

He takes as a basis for his inquiry the passage about the rich man in St. Mark x. 17-31. Here was the hardest stumbling-block of all to the rich who wanted to become Christians, and Clement removes it in characteristic fashion by denying that Christ's words mean what they seem to say. Apparently it never occurred to him that, on the theory of "diversities of gifts," one man might be ordered to give up his wealth and another to keep it for wise and generous use. He knew that even in pre-Christian days some men had felt that their highest work could only be done at the cost of sacrificing their possessions ; but he was unwilling to allow that Anaxagoras, Democritus and Crates had, to the

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best of their ability, fulfilled the very ideal that Christ had placed before the rich man. It must be something fundamentally different from this that Christ meant, so Clement says. What then was His meaning? The wealth He bade His questioner renounce must be taken in a spiritual sense; it was a wealth of passions, a brood of sins in the soul; not money itself, but the love of money. The rich man might have kept his wealth, and by following Jesus have learned to use it rightly. All that rich men in general have to do, therefore, is to eradicate selfishness and to spend their money liberally for the relief of their poorer brethren, who by interceding with God for such benefactors will return an abundant recompense.

As a result of this exegesis we are robbed of one of the most striking appeals to a man's heroism and contempt of consequences that even the gospels contain. There can be no question that the Christian Church has suffered much, and is still suffering, from that avoidance of the plain meaning of historical records which is characteristic of the Alexandrine system of spiritual or allegorical interpretation. It would, however, be unfair, as well as ungracious, to lay the whole blame of this upon Clement. He was but the exponent of a system for which the age in which he lived was responsible. Nor must we forget the positive advantages that were gained by this interpretation. The mission of Clement and the Alexandrine Church was to give Christianity a firm footing in the world, and to allow it to assimilate all that was good of human thought and culture. In Clement's day the belief in a speedy return of Christ was passing away, and consciously or unconsciously

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the Church was preparing for its own continuance as a permanent institution in human society ; a citizenship on earth was being claimed alongside of St. Paul's "citizenship in heaven." When once this is admitted, neither philosophy, nor science, nor art, nor even the leisure and refinement that are associated with wealth, can be utterly excluded from the Church. In the *Stromateis* we see Clement boldly claiming for Greek philosophy a place in the life of Christian people ; in the "Rich Man's Salvation" we see him making the same bold claim on behalf of wealth. There is no virtue, he says, in beggary ; there are certain good things which wealth alone can bring ; and if the rich man will but learn to spend his riches in the alleviation of suffering and the brightening and comforting of other lives, he need not despair of a place among the followers of Christ.

The present translation of "The Rich Man," like that of the "Exhortation to the Greeks," has been made from Stählin's edition of Clement, and the text printed here is in the main Stählin's text. Any deviations of importance from the reading of the chief manuscript are noted at the foot of each page. This manuscript is the one in the Escorial library, known as S. A page is missing from the end of S, and also from the Vatican manuscript which was copied from it. This page, however, consisting of the story of St. John and the robber, is almost completely recoverable from Eusebius who quotes it (*H.E.* iii. 23), and from the Scholia of Maximus Confessor on Dionysius the Areopagite. About twenty lines are still lost. A few words that are missing from the first three

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paragraphs have been inserted in the following text according to what seemed the best conjectures available. Before Stählin's edition was issued the text of S had been carefully edited and the manuscript described by P. M. Barnard (*Texts and Studies*, edited by J. Armitage Robinson, D.D., vol. v. No. 2), who has also published a separate translation (S.P.C.K.).

ΤΙΣ Ο ΣΩΙΖΟΜΕΝΟΣ ΠΛΟΤΣΙΟΣ

935 P. 1. Οἱ μὲν τοὺς ἐγκωμιαστικοὺς λόγους τοῖς πλουσίοις δωροφοροῦντες οὐ μόνον κόλακες καὶ ἀνεύθεροι δικαίως ἀν ἔμοιγε κρίνεσθαι δοκοῦν, ὡς ἐπὶ πολλῷ προσποιούμενοι χαρίσασθαι τὰ ἀχάριστα, ἀλλὰ καὶ ἀσεβεῖς καὶ ἐπίβουλοι· ἀσεβεῖς μέν, ὅτι παρέντες αἰνεῖν καὶ δοξάζειν τὸν μόνον τέλειον καὶ ἀγαθὸν θεόν, ἐξ οὗ τὰ πάντα καὶ δι' οὗ τὰ πάντα καὶ εἰς ὃν τὰ πάντα, περιάπτουσι το<ύτου>¹ τὸ γέρας ἀνθρώποις ἐν ἀσ<ώτῳ καὶ βορβορώδει>² βίῳ κυλινδουμένοις <καὶ>³ τὸ κεφάλαιον ὑποκειμένοις⁴ τῇ κρίσει τοῦ θεοῦ· ἐπίβουλοι δέ, ὅτι καὶ αὐτῆς τῆς περιουσίας καθ' αὐτὴν ἵκανῆς οὕσης χαυνῶσαι τὰς ψυχὰς τῶν κεκτημένων καὶ διαφθεῖραι καὶ ἀποστῆσαι τῆς ὁδοῦ, δι' ἧς ἐπιτυχεῖν ἔστι σωτηρίας, οἵδε προσεκπλήσσουσι τὰς γνώμας τῶν πλουσίων ταῖς ἥδουναῖς τῶν ἀμέτρων ἐπαίνων ἐπαίροντες καὶ καθάπαξ τῶν ὅλων πραγμάτων πλὴν τοῦ πλούτου,
936 P. δι' ὃν θαυμάζονται, | παρασκευάζοντες ὑπερφρονεῖν, τὸ δὴ τοῦ λόγου πῦρ ἐπὶ πῦρ μετοχετεύοντες, τύφῳ

¹ το<ύτου> Lindner : Stählin. (The bracketed words and letters are to fill blank spaces in the ms.)

² ἀσ<ώτῳ καὶ βορβορώδει> Lindner : Stählin.

³ <καὶ> Segar.

⁴ ὑποκειμένοις Combefis. ὑποκείμενον ms.

* Romans xi. 36.

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1. MEN who offer laudatory speeches as presents to the rich may rightly be classed, in my opinion, not only as flatterers and servile, since in the hope of a large return they make a show of granting favours that are really no favours, but also as impious and insidious. They are impious, because, while neglecting to praise and glorify the only perfect and good God, from whom are all things and through whom are all things and to whom are all things,^a they invest with His prerogative men who are wallowing in a riotous and filthy life and, in short, are lying under the judgment of God. They are insidious, because, although mere abundance is by itself quite enough to puff up the souls of its possessors, and to corrupt them, and to turn them aside from the way by which salvation can be reached, these men bring fresh delusion to the minds of the rich by exciting them with the pleasures that come from their immoderate praises, and by rendering them contemptuous of absolutely everything in the world except the wealth which is the cause of their being admired. In the words of the proverb, they carry fire to fire,^b when

^a A common Greek proverb, equivalent to our "Carrying coals to Newcastle." See Plato, *Laws* 666 A. The verb translated "carry" means literally "to conduct water through pipes."

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τῦφον ἐπαντλοῦντες καὶ ὅγκον πλούτῳ προσανατιθέντες βαρεῖ φύσει φορτίον βαρύτερον, οὐ μᾶλλον ἔχρην ἀφαιρεῖν καὶ περικόπτειν, ὡς σφαλεροῦ νοσήματος καὶ θανατηφόρου· τῷ γὰρ ὑψουμένῳ καὶ μεγαλυνομένῳ παραπέπηγεν¹ ἀντίστροφος ἡ πρὸς τὸ ταπεινὸν μεταβολὴ καὶ πτῶσις, ὡς ὁ θεῖος διδάσκει λόγος. ἐμοὶ δὲ φαίνεται μακρῷ φιλανθρωπότερον εἶναι τοῦ θεραπεύειν <ἀνελευθέρως>² τοὺς πλουτοῦντας <καὶ ἐπαινεῖν>³ ἐπὶ κακῷ τὸ συναίρεσθαι <τὴν ζωὴν καὶ>⁴ τὴν σωτηρίαν αὐτοῖς <κατεργάζεσθαι>⁵ ἄπαντα τὸν δυνατὸν τρόπον, τοῦτο μὲν ἔξαιτουμένους παρὰ θεοῦ τοῦ βεβαίως καὶ ἡδέως τοῖς ἑαυτοῦ τέκνοις τὰ τοιαῦτα προϊεμένου, τοῦτο δὲ λόγῳ⁶ διὰ τῆς χάριτος τοῦ σωτῆρος ἰωμένους τὰς ψυχὰς αὐτῶν, φωτίζοντας καὶ προσάγοντας ἐπὶ τὴν τῆς ἀληθείας κτήσιν, ἃς ὁ τυχὼν καὶ ἔργοις ἀγαθοῖς ἐλλαμπρυνόμενος μόνος τὸ⁷ βραβεῖον τῆς αἰώνιου ζωῆς ἀναιρήσεται. δεῖται δὲ καὶ ἡ εὐχὴ ψυχῆς εὐρώστου καὶ λιπαροῦ ἄχρι τῆς ἐσχάτης ἡμέρας τοῦ βίου συμμετετρημένης καὶ <ἡ>⁸ πολιτεία διαθέσεως χρηστῆς καὶ μονίμου καὶ πάσαις ταῖς ἐντολαῖς τοῦ σωτῆρος ἐπεκτεινομένης.

2. Κινδυνεύει δὲ οὐχ ἀπλοῦν τι εἶναι τὸ αἴτιον τοῦ τὴν σωτηρίαν χαλεπωτέραν τοῖς πλουτοῦσι δοκεῖν ἡ τοῖς ἀχρημάτοις τῶν ἀνθρώπων, ἀλλὰ ποικίλον. οἱ μὲν γὰρ αὐτόθεν καὶ προχείρως ἀκούσαντες τῆς τοῦ κυρίου φωνῆς, ὅτι ῥάον κάμηλος διὰ τρήματος ῥαφίδος διεκδύσεται ἡ πλούσιος εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀπογνόντες ἑαυτοὺς ὡς οὐ βιωσόμενοι,

¹ παραπέπηγεν from Antonii Melissa: missing from ms.

² <ἀνελευθέρως> Fell.

³ <καὶ ἐπαινεῖν> Barnard.

⁴ <τὴν ζωὴν καὶ> Stählin.

⁵ <κατεργάζεσθαι> Fell.

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they shower pride upon pride, and heap on wealth, heavy by its own nature, the heavier burden of arrogance. Rather they ought to have diminished and curtailed wealth, as a perilous and deadly disease; for the man who exalts and magnifies himself is in danger of a complete reversal of fortune, namely, the change and fall into low estate, as the divine word teaches.^a It seems to me an act far kinder than servile attention to the rich and praise that does them harm, if we share the burden of their life and work out salvation for them by every possible means; first by begging them from God, who unfailingly and gladly accords such gifts to His own children, and then by healing their souls with reason, through the Saviour's grace, enlightening them and leading them on to the possession of the truth. For only he who has reached the truth and is distinguished in good works shall carry off the prize of eternal life. But prayer requires a soul that runs its course strong and persevering until the last day of life, and the Christian citizenship requires a disposition that is good and steadfast and that strains to fulfil^b all the Saviour's commandments.

The
Christian's
duty is
rather to
pray for
the rich

2. Now the reason why salvation seems to be more difficult for the rich than for men without wealth is probably not a simple one, but complex. For some, after merely listening in an off-hand way to the Lord's saying, that a camel shall more easily creep through a needle's eye than a rich man into the kingdom of heaven,^c despair of themselves,

Reasons
why
salvation
seems diffi-
cult for
rich men

^a i.e. St. Matthew xxiii. 12.

^b Literally, "stretches out towards." The same word is used by St. Paul in Philippians iii. 13. ^c St. Mark x. 25.

⁶ λόγῳ Segaa. λέγω ms. ⁷ τὸ Stählin. οὗτος ms.

⁸ <ἢ> inserted by Barnard.

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τῷ κόσμῳ πάντα χαριζόμενοι καὶ τῆς ἐνταῦθα ζωῆς
ώς μόνης ἑαυτοῖς ὑπολειπομένης ἐκκρεμασθέντες
ἀπέστησαν πλέον τῆς ἐκεῖ ὁδοῦ, μηκέτι πολυπραγ-
μονήσαντες μήτε τίνας τοὺς πλουσίους ὃ δεσπότης
καὶ διδάσκαλος προσαγορεύει μήτε ὅπως τὸ ἀδύνα-
τον ἐν ἀνθρώποις¹ δυνατὸν γίνεται. ἄλλοι δὲ τοῦτο
μὲν συνῆκαν ὄρθως καὶ προσηκόντως, τῶν δὲ ἔργων
τῶν εἰς τὴν σωτηρίαν ἀναφερόντων ὀλιγωρήσαντες
οὐ παρεσκευάσαντο τὴν δέουσαν παρασκευὴν εἰς τὸ
τῶν ἐλπιζομένων τυχεῖν. λέγω² δὲ ταῦτα ἐκάτερα
περὶ³ τῶν πλουσίων τῶν καὶ τῆς δυνάμεως τοῦ
σωτῆρος καὶ τῆς ἐπιφανοῦς σωτηρίας ἡσθημένων,
τῶν δὲ ἀμυήτων τῆς ἀληθείας ὀλίγον μοι μέλει.

3. Χρὴ τοίνυν τοὺς φιλαλήθως καὶ φιλαδέλφως
«διακειμένους»⁴ καὶ μήτε καταθρασυνομένους αὐ-
θάδως τῶν πλουσίων κλητῶν μήτε αὖ πάλιν ὑπο-
πίπτοντας αὐτοῖς διὰ οἰκείαν φιλοκέρδειαν, πρῶτον
μὲν αὐτῶν ἔξαιρεῖν τῷ λόγῳ τὴν κενὴν⁵ ἀπόγνωσιν
καὶ δηλοῦν μετὰ τῆς δεούστης ἔξηγήσεως τῶν λογίων

⁹³⁷ P. τοῦ κυρίου | διότι οὐκ ἀποκέκοπται τέλεον αὐτοῖς ἡ
κληρονομία τῆς βασιλείας τῶν οὐρανῶν ἐὰν ὑπ-
ακούσωσι ταῖς ἐντολαῖς· εἴθ' ὅπόταν μάθωσιν ὡς
ἀδεὲς δεδίασι δέος καὶ ὅτι βουλομένους αὐτοὺς ὁ
σωτήρ ἀσμένως δέχεται, τότε καὶ προδεικνύαι καὶ
μυσταγωγεῖν ὅπως ἀν καὶ δι' οἵων ἔργων τε καὶ
διαθέσεων ἐπαύραιντο τῆς ἐλπίδος, ὡς οὗτ' ἀμη-
χάνου καθεστώσης αὐτοῖς οὕτε τούναντίον εἰκῇ

¹ ἀνθρώποις Barnard. ἀνθρώπῳ ms.

² λέγω Ghisler. λέγων ms. ³ περὶ Barnard. ἀπερ ἐπὶ ms.

⁴ «διακειμένους» Fell. ⁵ κενὴν Combefis. καὶνὴν ms.

^a Literally, “the rich who are called”; cp. 1 Corinthians i. 24, and Jude ver. 1.

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feeling that they are not destined to obtain life. So, complying with the world in everything, and clinging to this present life as the only one left to them, they depart further from the heavenward way, taking no more trouble to ask who are the rich men that the Master and Teacher is addressing nor how that which is impossible with men becomes possible. Others however understand the saying rightly and properly, but, because they make light of the works which bear upon salvation, do not provide the necessary preparation for the satisfaction of their hopes. In both cases I am speaking of the rich who have learnt of the Saviour's power and His splendid salvation; with those who are uninitiated in the truth I have little concern.

3. It is the duty, therefore, of those whose minds are set on love of truth and love of the brethren, and who neither behave with insolent rudeness towards the rich members of the church,^a nor yet cringe to them through personal love of gain, first, by means of the word of scripture,^b to banish from them their unfounded despair and to show, with the necessary exposition of the Lord's oracles, that the inheritance of the kingdom of heaven is not completely cut off from them, if they obey the commandments; and afterwards, when they have learnt that their fears are groundless, and that the Saviour gladly receives them if they desire, to point out and instruct them how and through what kind of works and resolves they can enjoy the object of their hope, which is neither beyond their reach nor, on the contrary, to be obtained without settled purpose.

Christians must show them that salvation is not impossible

^a Or perhaps, "by means of reason." See p. 20, n. a.

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περιγινομένης. ἀλλ' ὅνπερ τρόπον ἔχει τὸ τῶν ἀθλητῶν, ὡνα μικρὰ καὶ ἐπίκηρα μεγάλοις καὶ ἀφθάρτοις παραβάλωμεν, τουτὶ καὶ ἐφ' ἑαυτοῦ¹ ὁ κατὰ κόσμον πλουτῶν λογιζέσθω. καὶ γὰρ ἐκείνων ὁ μὲν ὅτι δυνήσεται νικᾶν καὶ στεφάνων τυγχάνειν ἀπελπίσας οὐδ' ὅλως ἐπὶ τὴν ἄθλησιν ἀπεγράφατο, ὁ δὲ ταύτην μὲν ἐμβαλόμενος τῇ γνώμῃ τὴν ἐλπίδα, πόνους δὲ καὶ γυμνάσια καὶ τροφὰς μὴ προσιέμενος προσφόρους, ἀστεφάνωτος διεγένετο καὶ διήμαρτε τῶν ἐλπίδων. οὕτως τις καὶ τὴν ἐπίγειον ταύτην περιβεβλημένος περιβολὴν μήτε τὴν ἀρχὴν ἑαυτὸν τῶν ἄθλων τοῦ σωτῆρος ἐκκηρυσσέτω, πιστός γε ὃν καὶ τὸ μεγαλεῖον συνορῶν τῆς τοῦ θεοῦ φιλανθρωπίας, μήτε μὴν αὖθις ἀνάσκητος καὶ ἀναγώνιστος μείνας ἀκονιτὶ κάνιδρωτὶ² τῶν στεφάνων τῆς ἀφθαρσίας ἐλπιζέτω μεταλαβεῖν· ἀλλ' αὐτὸν ὑποβαλέτω φέρων γυμναστῇ μὲν τῷ λόγῳ, ἀγωνοθέτη δὲ τῷ Χριστῷ· τροφὴ δὲ αὐτῷ καὶ ποτὸν γενέσθω τεταγμένον ἡ καινὴ διαθήκη τοῦ κυρίου, γυμνάσια δὲ αἱ ἐντολαί, εὐσχημοσύνη δὲ καὶ κόσμος αἱ καλαὶ διαθέσεις, ἀγάπη, πίστις, ἐλπίς, γνῶσις ἀληθείας, *ἐπιείκεια*,³ πραότης, εὐσπλαγχνία, σεμνότης, ὦν⁴, ὅταν *ἢ*⁵ ἐσχάτη σάλπιγξ ὑποσημήνη *τὸ τέλος*⁶ τοῦ δρόμου καὶ τὴν ἐντεῦθεν ἔξοδον⁶ καθάπερ ἐκ σταδίου τοῦ βίου, μετ' ἀγαθοῦ τοῦ συνειδότος τῷ ἀθλοθέτῃ παραστῇ νικηφόρος, ὀμολογημένος τῆς ἀνω πατρίδος ἄξιος, εἰς ἣν

¹ ἑαυτοῦ Mayor. ἑαυτῷ ms.

² ἀκονιτὶ κάνιδρωτὶ Ghisler. ἀκωνεῖται κανὶς ἰδρωτὶ ms.

³ *ἐπιείκεια* Fell (lacuna in ms.).

⁴ *ἢ* inserted by Schwartz.

⁵ *τὸ τέλος* inserted by Stählin (cp. 2 Timothy iv. 7).

⁶ τὴν . . . ἔξοδον Stählin. τῆς . . . ἔξοδον ms.

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Well then, as is the case with athletes—if we may compare things small and perishable with things great and incorruptible—so let him who is rich in this world consider it to be with himself. For the athlete who has no hope of being able to win and to obtain crowns does not even enrol himself for the contest; while the one who at heart entertains this hope, but does not submit to hard training and exercises and suitable food, comes out uncrowned and entirely misses the fulfilment of his hopes. In the same way let not one who is clothed with this earthly covering^a proclaim himself barred at the start from the Saviour's prizes, if, that is, he is faithful and surveys the magnificence of God's love to men; nor, once again, let him hope, by remaining undisciplined and unused to conflict, to partake of the crowns of incorruption without dust and sweat. But let him come and subject himself to reason^b as trainer and to Christ as master of the contests. Let his appointed food and drink be the Lord's new covenant,^c his exercise the commandments, his grace and adornment the fair virtues of love, faith, hope,^d knowledge of the truth, goodness, gentleness, compassion, gravity; in order that, when the last trumpet^e signals the end of the race and his departure from the present life as from a course, he may with a good conscience stand before the judge a victor, admitted to be worthy of the fatherland above, into

^a i.e. riches.

^b Again we have the comprehensiveness in the meaning of *logos*. See p. 20, n. a. In Clement's thought the different meanings tend to mingle with one another.

^c See 1 Corinthians xi. 25.

^d See 1 Corinthians xiii. 13.

^e See 1 Corinthians xv. 52.

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μετὰ στεφάνων καὶ κηρυγμάτων ἀγγελικῶν ἐπανέρχεται.

4. Δοίη τοίνυν ἡμῖν ὁ σωτήρ ἐντεῦθεν ἀρξαμένοις τοῦ λόγου τάληθῆ καὶ τὰ πρέποντα. καὶ τὰ σωτήρια συμβαλέσθαι τοῖς ἀδελφοῖς πρὸς τε τὴν ἐλπίδα πρῶτον αὐτὴν καὶ δεύτερον πρὸς τὴν τῆς ἐλπίδος προσαγωγήν. ὁ δὲ χαρίζεται δεομένοις καὶ αἰτοῦντας διδάσκει καὶ λύει τὴν ἄγνοιαν καὶ τὴν ἀπόγνωσιν ἀποσείεται, τοὺς αὐτοὺς πάλιν εἰσάγων λόγους περὶ τῶν πλουσίων, ἔαυτῶν ἔρμηνέας γινομένους καὶ ἔξηγητὰς ἀσφαλεῖς. οὐδὲν γὰρ οἶον αὐτῶν αὐθις ἀκοῦσαι τῶν ῥητῶν, ἅπερ ἡμᾶς ἐν τοῖς εὐαγγελίοις ἄχρι νῦν διετάρασσεν ἀβασανίστως καὶ διημαρτημένως ὑπὸ νηπιότητος ἀκροωμένους.

“Ἐκπορευομένου αὐτοῦ¹ εἰς ὁδὸν προσελθών τις ἔγονυπέτει λέγων· διδάσκαλε ἀγαθέ, τί ποιήσω,
988 P. ἵνα | ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς λέγει· τί με ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· πάντα ταῦτα ἐφύλαξα <ἐκ νεότητός μου>². ὁ δὲ Ἰησοῦς ἐμβλέψας ἡγάπησεν αὐτὸν καὶ εἶπεν· ἐν σοι ὑστερεῖ· εἰ θέλεις τέλειος εἶναι, πώλησον ὅσα ἔχεις καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων χρήματα πολλὰ καὶ ἀγρούς. περιβλεψά-

¹ αὐτοῦ Barnard. αὐτῷ ms.

² <ἐκ νεότητός μου> inserted by Segar ; see pp. 286, 290.

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which with angelic crowns and proclamations he now ascends.^a

4. May the Saviour grant us power, then, as we begin our address at this point, to impart to the brethren true and fitting and salutary thoughts, first with regard to the hope itself, and secondly with regard to the means of reaching it. He gives freely to those who need, and teaches them when they ask, and disperses their ignorance, and shakes off their despair, by bringing up again the self-same words about the rich and showing them to be their own sure interpreters and expositors. For there is nothing like hearing once more the actual sayings which, because in our childishness we listened to them uncritically and mistakenly, have continued until now to trouble us in the gospels.

As He was going forth into the way, one came and kneeled before Him, saying, Good Master, what shall I do that I may inherit eternal life. And Jesus says, Why callest thou me good? None is good save one, even God. Thou knowest the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and mother. And he answering says to Him, All these things have I observed from my youth. And Jesus looking upon him loved him, and said, One thing thou lackest. If thou wilt be perfect, sell whatsoever thou hast and distribute to the poor, and thou shalt have treasure in heaven; and come, follow Me. But his countenance fell at the saying, and he went away sorrowful; for he was one that had great riches and lands.

^a The imagery in this fine passage is taken from the Greek games, which St. Paul also had used as an illustration of the spiritual conflict. See 1 Corinthians ix. 25.

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μενος δὲ ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοὺς λόγους αὐτοῦ. πάλιν δὲ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· εὐκόλως διὰ τῆς τρυμαλιᾶς τῆς βελόνης κάμηλος εἰσελεύσεται ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ θεοῦ. οἱ δὲ περισσώς ἔξεπλήσσοντο καὶ ἔλεγον· τίς οὖν δύναται σωθῆναι; ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· ὅ τι παρὰ ἀνθρώποις ἀδύνατον, παρὰ θεῷ δυνατόν. ἥρξατο δὲ Πέτρος λέγειν αὐτῷ· ίδε ἡμεῖς ἀφήκαμεν πάντα καὶ ἡκολουθήσαμέν σοι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· ἀμὴν ὑμῖν λέγω, ὃς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα. νῦν ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ἔχειν μετὰ διωγμῶν εἰς ποῦ;¹ ἐν δὲ τῷ ἐρχομένῳ ζωή² ἐστιν αἰώνιος· [ἐν δὲ]³ ἔσονται οἱ πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.”

5. Ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γέγραπται· καὶ ἐν τοῖς ἄλλοις δὲ πᾶσιν <τοῖς>⁴ ἀνωμολογημένοις ὀλίγον μὲν ἵσως ἔκασταχοῦ τῶν ῥημάτων ἐναλλάσσει, πάντα δὲ τὴν αὐτὴν τῆς γνώμης συμφωνίαν ἐπιδείκνυται. δεῖ δὲ σαφῶς εἰδότας ὡς οὐδὲν ἀνθρωπίνως ὁ σωτήρ, ἀλλὰ πάντα θείᾳ σοφίᾳ καὶ μυστικῇ διδάσκει τοὺς ἑαυτοῦ, μὴ σαρκίνως ἀκροάσθαι τῶν λεγομένων, ἀλλὰ τὸν ἐν

¹ εἰς ποῦ; Stählin. εἰς ποῦ ms. εἰργον Barnard.

² ζωή Ghisler. ζωή ms. ³ [ἐν δὲ] Ghisler.

⁴ <τοῖς> inserted by Wilamowitz.

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And Jesus looked round about, and says to His disciples, How hardly shall they that have riches enter into the kingdom of God ! And the disciples were amazed at His words. But Jesus answering again says to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! A camel shall more easily enter through the eye of the needle, than a rich man into the kingdom of God. And they were exceedingly astonished and said, Who then can be saved ? But He looking upon them said, That which is impossible with men is possible with God. Peter began to say to him, Lo, we have left all and followed thee. And Jesus answering says, Verily I say to you, whoever leaves his home and parents and brothers and riches for My sake and for the gospel's sake, shall receive back a hundredfold. To what end is it that in this present time we have lands and riches and houses and brothers with persecutions ? But in the time to come is life eternal. The first shall be last and the last first.^a

5. This is written in the gospel according to Mark, and in all the other accepted^b gospels the passage as a whole shows the same general sense, though perhaps here and there a little of the wording changes. And as we are clearly aware that the Saviour teaches His people nothing in a merely human way, but everything by a divine and mystical wisdom, we must not understand His words literally,^c

The passage
must not be
interpreted
in a merely
literal sense

^a St. Mark x. 17-31. It will be noticed that the text of St. Mark's gospel used by Clement differed in a number of small points from that with which we are familiar.

^b Clement distinguishes the four gospels from others which he knew, and occasionally uses, but to which he did not attribute the same authority.

^c The Greek word is "fleshly" or "carnally"; the fleshly meaning was the one that lay on the surface, as contrasted with the hidden or spiritual meaning. "Literally" seems the nearest equivalent in modern English.

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αύτοῖς κεκρυμμένον νοῦν μετὰ τῆς ἀξίας ζητήσεως
καὶ συνέσεως ἐρευνᾶν καὶ καταμανθάνειν. καὶ γὰρ
τὰ ὑπ’ αὐτοῦ τοῦ κυρίου δοκοῦντα ἡ πλῶσθαι πρὸς
τοὺς μαθητὰς τῶν ἡνιγμένων ὑπειρημένων οὐδὲν
ἥττονος ἀλλὰ πλείονος ἔτι καὶ νῦν τῆς ἐπιστάσεως
εὑρίσκεται δεόμενα διὰ τὴν ὑπερβάλλουσαν τῆς
φρονήσεως ἐν αὐτοῖς ὑπερβολήν. ὅπου δὲ καὶ τὰ
νομιζόμενα ὑπ’ αὐτοῦ διοιχθαι τοῖς ἔσω καὶ αὐτοῖς
τοῖς τῆς βασιλείας τέκνοις ὑπ’ αὐτοῦ καλουμένοις
ἔτι χρῆζει φροντίδος πλείονος, ἥ πού γε τὰ δόξαντα
μὲν ἀπλῶς ἔξενηνέχθαι καὶ διὰ τοῦτο μηδὲ διηρω-

939 P. τημένα πρὸς τῶν ἀκουσάντων, | εἰς ὅλον δὲ τὸ
τέλος αὐτὸ τῆς σωτηρίας διαφέροντα, ἐσκεπασμένα¹
δὲ θαυμαστῷ καὶ ὑπερουρανίῳ διανοίᾳ βάθει, οὐκ
ἐπιπολαίως δέχεσθαι ταῦς ἀκοαῖς προσῆκεν, ἀλλὰ
καθιέντας τὸν νοῦν ἐπ’ αὐτὸ τὸ πνεῦμα τοῦ σωτῆρος
καὶ τὸ τῆς γνώμης ἀπόρρητον.

6. Ὡρώτηται μὲν γὰρ ἡδέως ὁ κύριος ἡμῶν καὶ
σωτὴρ ἐρώτημα καταλληλότατον αὐτῷ, ἡ ζωὴ περὶ
ζωῆς, ὁ σωτὴρ περὶ σωτηρίας, ὁ διδάσκαλος περὶ
κεφαλαίου τῶν διδασκομένων δογμάτων, <ἢ>²
ἀλήθεια περὶ τῆς ἀληθινῆς ἀθανασίας, ὁ λόγος περὶ
τοῦ πατρώου λόγου, ὁ τέλειος περὶ τῆς τελείας ἀνα-
παύσεως, ὁ ἄφθαρτος περὶ τῆς βέβαιας ἄφθαρσίας.
Ωρώτηται περὶ τούτων ὑπὲρ ὧν καὶ κατελήλυθεν,
ἄ παιδεύει, ἄ διδάσκει, ἄ παρέχει, ἵνα δείξῃ τὴν
τοῦ εὐαγγελίου ὑπόθεσιν, ὅτι δόσις ἐστὶν αἰώνιου
ζωῆς. πρόοιδε δὲ ὡς θεὸς καὶ ἄ μέλλει διερω-
τηθῆσεσθαι καὶ ἄ μέλλει τις αὐτῷ ἀποκρίνεσθαι.

¹ διαφέροντα, ἐσκεπασμένα Stählin. διαφερόντων, ἐσκεπασμέ-
νων MS.

² <ἢ> inserted by Barnard.

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but with due inquiry and intelligence we must search out and master their hidden meaning. For the sayings which appear to have been simplified by the Lord Himself to His disciples are found even now, on account of the extraordinary degree of wisdom in them, to need not less but more attention than His dark and suggestive utterances. And when the sayings which are thought to have been fully explained by Him to the inner circle of disciples, to the very men who are called by Him the children of the kingdom,^a still require further reflexion, surely those that had the appearance of being delivered in simple form and for that reason were not questioned by the hearers, but which are of importance for the whole end of salvation, and are enveloped in a wonderful and super-celestial depth of thought, should not be taken as they strike the careless ear, but with an effort of mind to reach the very spirit of the Saviour and His secret meaning.

6. For our Lord and Saviour is pleased to be asked a question most appropriate to Him ; the Life is asked about life, the Saviour about salvation, the Teacher about the chief of the doctrines He was teaching, the Truth about the true immortality, the Word about the Father's word, the perfect one about the perfect rest, the incorruptible about the sure incorruption. He is asked about the things for which He has even come to earth, and which are the objects of His training, His teaching, His bounty ; in order that He may reveal the purpose of the gospel, that it is a gift of eternal life. As God He knows beforehand both what questions He will be asked and

The rich
man's ques-
tion was
appropriate
to our Lord

^a St. Matt. xiii. 38.

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τίς γὰρ καὶ μᾶλλον ἦ δὲ προφήτης προφητῶν καὶ κύριος παντὸς προφητικοῦ πνεύματος; κληθεὶς δὲ ἀγαθός, ἀπὸ αὐτοῦ πρώτου τοῦ ρήματος τούτου τὸ ἐνδόσιμον λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων τὸν μαθητὴν ἐπὶ τὸν θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον ζωῆς αἰώνιου ταμίαν, ἦν δὲ υἱὸς δίδωσιν ἡμῖν παρ’ ἐκείνου λαβών.

7. Οὐκοῦν τὸ μέγιστον καὶ κορυφαιότατον τῶν πρὸς τὴν ζωὴν μαθημάτων ἀπὸ τῆς ἀρχῆς εὐθὺς ἐγκαταθέσθαι τῇ ψυχῇ δεῖ, γνῶναι τὸν θεὸν τὸν αἰώνιον καὶ δοτῆρα αἰώνιων καὶ πρῶτον καὶ ὑπέρτατον καὶ ἕνα καὶ ἀγαθὸν θεόν. <δν>¹ ἔστι κτήσασθαι διὰ γνώσεως καὶ καταλήψεως· αὕτη γὰρ ἀτρεπτος καὶ ἀσάλευτος ἀρχὴ καὶ κρηπὶς ζωῆς, ἐπιστήμη θεοῦ τοῦ ὄντως ὄντος καὶ τὰ ὄντα, τουτέστι τὰ αἰώνια, δωρουμένου, ἐξ οὗ καὶ τὸ εἶναι τοῖς ἄλλοις ὑπάρχει καὶ τὸ μεῖναι λαβεῖν. ἡ μὲν γὰρ τούτου ἄγνοια θάνατός ἔστιν, ἡ δὲ ἐπίγνωσις αὐτοῦ καὶ οἰκείωσις καὶ ἡ πρὸς αὐτὸν ἀγάπη καὶ ἔξομοίωσις μόνη ζωῆ.

8. Τοῦτον οὖν πρῶτον ἐπιγνῶναι τῷ ζησομένῳ τὴν ὄντως ζωὴν παρακελεύεται, δν “οὐδεὶς ἐπιγνώσκει εἰ μὴ ὁ υἱὸς καὶ φῶς ὁ υἱὸς ἀποκαλύψῃ”. ἐπειτα τὸ μέγεθος τοῦ σωτῆρος μετ’ ἐκεῖνον καὶ τὴν καινότητα τῆς χάριτος μαθεῖν, ὅτι δὴ κατὰ τὸν

¹ <δν> inserted by Wilamowitz.

^a The word used here (*tamias*) is applied in Homer (*Iliad* iv. 84) and Plato (*Rep.* 379 E) to Zeus, and Clement is doubtless alluding to these passages.

^b See St. John v. 26; xvii. 2.

^c See St. John xvii. 3.

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what answers will be given Him. For who should know this more than the prophet of prophets and the Lord of every prophetic spirit? And when He is called good, He takes His key-note from this very first word and makes it the starting-point of His teaching, turning the disciple to God who is good, and first of all, and alone dispenser^a of eternal life, which the Son gives to us after receiving it from Him.^b

7. We must therefore store up in the soul right from the beginning the greatest and chiefest of the doctrines that refer to life, namely, to know the eternal God as both giver of eternal gifts and first and supreme and one and a good God.^c And we can get possession of God through knowledge and apprehension; for this is a firm and unshakable beginning and foundation of life,—the knowledge of God who truly exists and who is the bestower of things that exist, that is, of eternal things, from whom it is that the rest of things take both their existence and their continuance. Ignorance of Him is death, but full knowledge of Him, and close friendship, and love to Him, and growth in His likeness,^d is alone life.

8. He therefore that aims at living the true life is bidden first to know Him whom “no man knows except the Son, and he to whomsoever the Son reveals Him”^e: and then to understand the Saviour’s greatness, next to Him, and the newness of His grace; because, according to the apostle, “the law

^a The thought of “becoming like God” is taken from Plato, *Theaeletus* 176 *b*, a passage to which Clement often refers.

* St. Matthew xi. 27.

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ἀπόστολον “ὅς νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ”· καὶ οὐκ ἵστα τὰ διὰ δούλου πιστοῦ διδόμενα τοῖς ὑπὸ [τοῦ]¹ υἱοῦ γησίου δωρουμένοις. εἰ γοῦν ἴκανὸς ἦν ὁ Μωσέως νόμος ζωὴν αἰώνιον παρασχεῖν, μάτην μὲν ὁ σωτῆρ αὐτὸς παραγίνεται καὶ πάσχει δι’ ἡμᾶς ἀπὸ γενέσεως μέχρι τοῦ σημείου τὴν ἀνθρωπότητα διατρέχων, μάτην δὲ ὁ πάσας πεποιηκὼς “ἐκ νεότητος” τὰς
 940 P. νομίμους | ἐντολὰς παρὰ ἄλλου αἰτεῖ² γονυπετῶν ἀθανασίαν. οὐδὲ γάρ πεπλήρωκε μόνον τὸν νόμον, ἀλλὰ καὶ εὐθὺς ἀπὸ πρώτης ἡλικίας ἀρξάμενος· ἐπεὶ καὶ τί μέγα ἡ ὑπέρλαμπρον γῆρας ἄγονον ἀδικημάτων ὃν ἐπιθυμίᾳ τίκτουσι νεανικαὶ ἡ ὀργὴ ζέουσα ἡ ἔρως χρημάτων; ἀλλ’ εἴ τις ἐν σκιρτήματι νεοτησίᾳ καὶ τῷ καύσωνι τῆς ἡλικίας παρέσχηται φρόνημα πεπανὸν καὶ πρεσβύτερον τοῦ χρόνου, θαυμαστὸς οὗτος ἀγωνιστὴς καὶ διαπρεπῆς καὶ τὴν γνώμην πολιός³. ἀλλ’ ὅμως οὗτος ὁ τοιοῦτος ἀκριβῶς πέπεισται, διότι αὐτῷ πρὸς μὲν δικαιοσύνην οὐδὲν ἔνδει, ζωῆς δὲ ὅλως προσδεῖ· διὸ αὐτὴν αἰτεῖ παρὰ τοῦ δοῦναι μόνου δυναμένου· καὶ πρὸς μὲν τὸν νόμον ἄγει παρρησίαν, τοῦ θεοῦ δὲ τὸν υἱὸν ἱκετεύει. “ἐκ πίστεως εἰς πίστιν” μετατάσσεται· ὡς σφαλερῶς ἐν νόμῳ σαλεύων καὶ ἐπικινδύνως ναυλοχῶν εἰς τὸν σωτῆρα μεθορμίζεται.

9. ‘Ο γοῦν Ἰησοῦς οὐκ ἐλέγχει μὲν αὐτὸν ὡς πάντα τὰ ἐκ νόμου μὴ πεπληρωκότα, ἀλλὰ καὶ ἀγαπᾷ καὶ

¹ [τοῦ] Stählin.

² αἰτεῖ J. A. Robinson. ἔτι ms.

³ πολιός Stählin. πολιώτερος ms.

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was given through Moses, grace and truth through Jesus Christ,"^a and gifts given through a faithful slave^b are not equal to those bestowed by a true son. At any rate, if the law of Moses was able to supply eternal life, it is in vain that the Saviour comes Himself to us and suffers on our account,^c running His human course from birth to the cross^d; Moses' law could not give life in vain, too, that he who has kept "from youth" all the commandments of Moses' law kneels and asks immortality from another. For not only has he fulfilled the law, but he began to do so right from his earliest years. For what is there great or especially distinguished about an old age free from the brood of sins that are born of youthful lusts or boiling anger or passion for riches? But if a man in the heyday and heat of youth displays a ripe spirit older than his years, he is a wonderful and illustrious champion and hoary in judgment. Nevertheless the young man in question is positively convinced that while, as regards righteousness, nothing is lacking to him, life is lacking altogether. So he asks it from Him who alone is able to give it. As regards the law, too, he speaks with boldness, but to the Son of God he makes supplication. He passes over "from faith to faith."^e As he tosses perilously in the dangerous roadstead of the law he is brought to a safe anchorage with the Saviour.

9. Certainly Jesus does not convict him of not having fulfilled all the demands of the law. No, He

^b The reference is to Moses in Hebrews iii. 5.

^c See Galatians ii. 21.

^d Literally, the "sign," a term often used to denote the cross; cp. *Ep. Barnabas* xii. 5.

^e Romans i. 17.

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ὑπερασπάζεται τῆς ἐν οἷς ἔμαθεν εὐπειθείας, ἀτελῆ δὲ εἶναι φησιν ὡς πρὸς τὴν αἰώνιον ζωήν, ὡς οὐ τέλεια πεπληρωκότα, καὶ νόμου μὲν ἐργάτην, ἀργὸν δὲ ζωῆς ἀληθινῆς. καλὰ μὲν οὖν κάκεῦνα (τίς δ' οὐ φησιν; ἡ γὰρ “ἐντολὴ ἀγία”) ἄχρι παιδαγωγίας τινὸς μετὰ φόβου καὶ προπαιδείας ἐπὶ τὴν τοῦ Ἰησοῦ νομοθεσίαν τὴν ἄκραν καὶ χάριν προχωροῦντα, πλήρωμα δὲ “νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι,” οὐχὶ δὲ δούλους ποιῶν ὡς δοῦλος, ἀλλὰ καὶ υἱὸνς καὶ ἀδελφοὺς καὶ συγκληρονόμους τοὺς ἐπιτελοῦντας τὸ θέλημα τοῦ πατρός.

10. “Εἰ θέλεις τέλειος γενέσθαι.” οὐκ ἄρα πω τέλειος ἦν· οὐδὲν γὰρ τελείου τελειότερον. καὶ θείως τὸ “εἰ θέλεις” τὸ αὐτεξούσιον τῆς προσδιαλεγομένης αὐτῷ ψυχῆς ἐδήλωσεν. ἐπὶ τῷ ἀνθρώπῳ γὰρ ἦν ἡ αἵρεσις ὡς ἐλευθέρῳ, ἐπὶ θεῷ δὲ ἡ δόσις ὡς κυρίῳ. δίδωσι δὲ βουλομένοις καὶ ὑπερεσπουδακόσι καὶ δεομένοις, ἵν’ οὕτως ἴδιον αὐτῶν ἡ σωτηρία γένηται. οὐ γὰρ ἀναγκάζει ὁ θεός, βίᾳ γὰρ ἔχθρὸν θεῷ, ἀλλὰ τοῖς ζητοῦσι πορίζει καὶ τοῖς αἴτουσι παρέχει καὶ τοῖς κρούουσιν ἀνοίγει. εἰ θέλεις οὖν, εἰ ὅντως θέλεις καὶ μὴ ἔαυτὸν ἔξαπατᾶς, κτῆσαι τὸ ἐνδέον. “Ἐν σοι λείπει,” τὸ ἔν, τὸ ἐμόν, τὸ ἀγαθόν, τὸ ἥδη ὑπὲρ νόμον, ὅπερ νόμος οὐ δίδωσιν, ὅπερ νόμος οὐ

^a Romans vii. 12.

^b See Galatians iii. 24.

^c Romans x. 4, and xiii. 10.

^d i.e. Moses; cp. Hebrews iii. 5-6.

^e See St. Matthew xii. 50, and Romans viii. 14-17.

^f St. Matthew xix. 21.

^g See St. Matthew vii. 7, and St. Luke xi. 9.

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loves him and warmly welcomes him for his ready obedience in what he has learnt. Yet He calls him imperfect as regards eternal life, on the ground that he has fulfilled deeds that are not perfect, and that though he is a worker of the law, he is idle in respect of true life. Now the works of the law are good—
The rich man was therefore still imperfect
who will deny it? for “the commandment is holy,”^a—but only to the extent of being a kind of training, accompanied by fear and preparatory instruction, leading on to the supreme law-giving and grace of Jesus.^b On the other hand “Christ is the fulfilment of the law unto righteousness to every one that believes,”^c and those who perfectly observe the Father’s will He makes not slaves, in the manner of a slave,^d but sons and brothers and joint-heirs.^e

10. “If thou wilt become perfect.”^f So he was not yet perfect; for there are no degrees of perfection. And the “if thou wilt” was a divine declaration of the free-will of the soul that was talking with Him. For the choice lay with the man as a free being, though the gift was with God as Lord. And He gives to those who desire and are in deep earnest and beg, that in this way salvation may become their very own. For God does not compel, since force is hateful to God, but He provides for those who seek, He supplies to those who ask, and He opens to those who knock.^g If thou wilt, then, if thou really wilt and art not deceiving thyself, get possession of that which is wanting. “One thing thou lackest,”^h the one thing, that which is Mine, the good, that which is already above law, which law does not give, which law does not contain, which

The rich man was free to choose life

^a St. Mark x. 21; St. Luke xviii. 22.

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χωρεῖ, ὃ τῶν ζώντων ἔδιόν ἐστιν. ἀμέλει ὃ πάντα τὰ τοῦ νόμου πληρώσας “ἐκ νεότητος” καὶ τὰ ὑπέρογκα φρυαξάμενος τὸ ἐν τούτῳ προσθεῖναι τοὺς ὄλοις οὐ δεδύνηται, τὸ τοῦ σωτῆρος ἔξαίρετον, ἵνα
941 P. λάβῃ ζωὴν αἰώνιον, ἥν ποθεῖ· | ἀλλὰ δυσχεράνας ἀπῆλθεν, ἀχθεσθεὶς τῷ παραγγέλματι τῆς ζωῆς, ὑπὲρ ἣς ἱκέτευεν. οὐ γάρ ἀληθῶς ζωὴν ἥθελεν, ὡς ἔφασκεν, ἀλλὰ δόξαν προαιρέσεως ἀγαθῆς μόνην περιεβάλλετο, καὶ περὶ πολλὰ μὲν οἶστε τὴν ἀσχολεῖσθαι, τὸ δὲ ἔν, τὸ τῆς ζωῆς ἔργον, ἀδύνατος καὶ ἀπρόθυμος καὶ ἀσθενῆς ἐκτελεῖν· ὅποιόν τι καὶ πρὸς τὴν Μάρθαν εἴπεν ὁ σωτήρ ἀσχολουμένην *<περὶ>*¹ πολλὰ καὶ περιελκομένην καὶ ταρασσομένην² διακονικῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην, ὅτι τὸ ὑπηρετεῖν ἀπολιποῦσα τοὺς ποσὶν αὐτοῦ παρακάθηται μαθητικὴν ἄγουσα σχολήν· “σὺ περὶ πολλὰ ταράσσῃ, Μαρία δὲ τὴν ἀγαθὴν μερίδα ἔξελέξατο, καὶ οὐκ ἀφαιρεθήσεται αὐτῆς.” οὕτως καὶ τοῦτον ἐκέλευε τῆς πολυπραγμοσύνης ἀφέμενον ἐνὶ προστετηκέναι καὶ προσκαθέζεσθαι, τῇ χάριτι τοῦ ζωῆς αἰώνιον προστιθέντος.

11. Τί τοίνυν ἦν τὸ προτρεψάμενον αὐτὸν εἰς φυγὴν καὶ ποιῆσαν ἀπαυτομολῆσαι τοῦ διδασκάλου, τῆς ἱκετείας, τῆς ἐλπίδος, τῆς ζωῆς, τῶν προπεπονημένων; “πώλησον τὰ ὑπάρχοντά σου.” τί δὲ τοῦτο ἐστιν; οὐχ ὃ προχείρως δέχονται τινες, τὴν ὑπάρχουσαν οὐσίαν ἀπορρήψαι προστάσσει καὶ ἀποστῆναι τῶν χρημάτων, ἀλλὰ τὰ δόγματα τὰ περὶ χρημάτων ἔξορίσαι τῆς ψυχῆς, τὴν πρὸς αὐτὰ

¹ *<περὶ>* inserted by Segaaar.

² ταρασσομένην Ghisler. παρατασσομένην ms. παραταρασσομένην Barnard.

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is peculiar to those who live. Yet indeed he who has fulfilled every demand of the law "from youth" and has made extravagant boasts, is unable to add to the tale this one thing singled out by the Saviour, in order to obtain the eternal life which he longs for. He went away displeased, being annoyed at the precept concerning the life for which he was making supplication. For he did not truly wish for life, as he said, but aimed solely at a reputation for good intentions. He could be busy about many things, but the one thing, the work that brings life, he was neither able nor eager nor strong enough to accomplish. And just as the Saviour said to Martha when she was busy about many things, distracted and troubled by serving, and chiding her sister because she had left the household work and was seated at His feet spending her time in learning : "Thou art troubled about many things, but Mary hath chosen the good part, and it shall not be taken away from her," ^a—so also He bade this man cease from his manifold activities and cling to and sit beside one thing, the grace of Him who adds eternal life.

But he
could not
do the
one thing
needful

11. What then was it that impelled him to flight, and made him desert his teacher, his supplication, his hope, his life, his previous labours? "Sell what belongs to thee." ^b And what is this? It is not what some hastily take it to be, a command to fling away the substance that belongs to him and to part with his riches, but to banish from the soul its opinions about riches, its attachment to them, its

The mean-
ing of the
command—
"Sell what
belongs to
thee"

^a See St. Luke x. 38-42.

^b St. Matthew xix. 21; St. Mark x. 21.

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συμπάθειαν, τὴν ὑπεράγαν ἐπιθυμίαν, τὴν περὶ αὐτὰ πτοίαν καὶ νόσον, τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ σπέρμα τῆς ζωῆς συμπνίγουσιν. οὕτε γὰρ μέγα καὶ ζηλωτὸν τὸ τηνάλλως ἀπορεῦν χρημάτων μὴ οὐκ ἐπὶ λόγῳ ζωῆς (οὗτῳ μὲν γ' ἄν ήσαν οἱ μηδὲν ἔχοντες μηδαμῆ, ἀλλὰ ἔρημοι καὶ μεταῖται τῶν ἐφ' ἡμέραν, οἱ κατὰ τὰς ὁδοὺς ἐρριμμένοι πτωχοί, "ἀγνοοῦντες" δὲ θεὸν καὶ "δικαιοσύνην θεοῦ," κατ' αὐτὸν μόνον τὸ ἄκρως ἀπορεῦν καὶ ἀμηχανεῦν βίου καὶ τῶν ἐλαχίστων σπανίζειν μακαριώτατοι καὶ θεοφιλέστατοι καὶ μόνοι ζωὴν ἔχοντες αἰώνιον) οὕτε καινὸν τὸ ἀπείπασθαι πλοῦτον καὶ χαρίσασθαι πτωχοῖς ἡ πατρίσιν, ὃ πολλοὶ πρὸ τῆς τοῦ σωτῆρος καθόδου πεποιήκασιν, οἱ μὲν τῆς εἰς λόγους σχολῆς καὶ νεκρᾶς σοφίας ἔνεκεν, οἱ δὲ φήμης κενῆς καὶ κενοδοξίας, Ἀναξαγόραι καὶ Δημόκριτοι καὶ Κράτητες.

12. Τί οὖν ὡς καινὸν καὶ ἴδιον θεοῦ παραγγέλλει καὶ μόνον ζωοποιοῦν, ὃ τοὺς προτέρους οὐκ ἔσωσεν; εἰ δὲ ἔξαίρετόν τι ἡ "καινὴ κτίσις," ὃ υἱὸς τοῦ θεοῦ, μηνύει καὶ διδάσκει, οὐ τὸ φαινόμενον, ὅπερ ἄλλοι

^a The allusion is to the parable of the Sower. See St. Mark iv. 19 and parallel passages.

^b Romans x. 3.

^c Anaxagoras of Clazomenae, 500–428 B.C., gave up his property in order to have more leisure for philosophy. Democritus of Abdera (about 460–361 B.C.) is said to have spent a large fortune on travels undertaken in search of knowledge. Crates, the Cynic philosopher (about 320 B.C.) gave his wealth to his native city Thebes.

^d When Clement speaks of the "new creation" (the phrase comes from Galatians vi. 15 and 2 Corinthians v. 17), he is thinking in the first place of the great transformation

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excessive desire, its morbid excitement over them, its anxious cares, the thorns of our earthly existence which choke the seed of the true life.^a For it is no great or enviable thing to be simply without riches, apart from the purpose of obtaining life. Why, if this were so, those men who have nothing at all, but are destitute and beg for their daily bread, who lie along the roads in abject poverty, would, though "ignorant" of God and "God's righteousness,"^b be most blessed and beloved of God and the only possessors of eternal life, by the sole fact of their being utterly without ways and means of livelihood and in want of the smallest necessities. Nor again is it a new thing to renounce wealth and give it freely to the poor, or to one's fatherland, which many have done before the Saviour's coming, some to obtain leisure for letters and for dead wisdom, others for empty fame and vainglory—such men as Anaxagoras, Democritus and Crates.^c

12. What then is it that He enjoins as new and peculiar to God and alone life-giving, which did not save men of former days? If the "new creation,"^d the Son of God, reveals and teaches something unique, then His command does not refer to the

which has resulted from the presence and work of Jesus Christ on earth: the fear of death has given place to an assurance of union with God and immortality. The life thus opened out to man is eloquently described in the *Exhortation to the Greeks*, 88–89 P. (see pp. 243–7 of this volume). But Clement can also apply the term "new creation" to Christ Himself, the result of Christ's work being gathered up, as it were, into the person of its author. This is what he seems to do here. Yet the main thought is still that the old world has been so entirely left behind that Christ's teaching must in every detail go far beyond anything taught or practised before.

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πεποιήκασι, παρεγγυᾶ, ἀλλ' ἔτερόν τι διὰ τούτου σημαινόμενον μεῖζον καὶ θειότερον καὶ τελεώτερον, τὸ τὴν ψυχὴν αὐτὴν καὶ τὴν διάθεσιν γυμνῶσαι τῶν ὑπόντων παθῶν καὶ πρόρριζα τὰ ἀλλότρια τῆς γνώμης ἐκτεμένην καὶ ἐκβαλεῖν. τοῦτο γάρ ἵδιον μὲν τοῦ πιστοῦ τὸ μάθημα, ἄξιον δὲ τοῦ σωτῆρος τὸ δίδαγμα. οἱ γάρ τοι πρότεροι, καταφρονήσαντες

942 P. τῶν ἔκτος, τὰ μὲν κτήματα | ἀφῆκαν καὶ παραπώλεσαν, τὰ δὲ πάθη τῶν ψυχῶν οἷμαι ὅτι καὶ προσεπέτειναν· ἐν ὑπεροψίᾳ γάρ ἐγένοντο καὶ ἀλαζονείᾳ καὶ κενοδοξίᾳ καὶ περιφρονήσει τῶν ἀλλων ἀνθρώπων, ὡς αὐτοί τι ὑπὲρ ἀνθρωπον ἐργασάμενοι. πῶς ἂν οὖν ὁ σωτὴρ παρήνει τοῖς εἰς ἀεὶ βιωσομένοις τὰ βλάψοντα καὶ λυμανούμενα πρὸς τὴν ζωήν, ἦν ἐπαγγέλλεται; καὶ γάρ αὐτὸν κάκεινό ἐστι· δύναται τις ἀποφορτισάμενος τὴν κτῆσιν οὐδὲν ἥττον ἔτι τὴν ἐπιθυμίαν καὶ τὴν ὅρεξιν τῶν χρημάτων ἔχειν ἐντετηκύιαν καὶ συζώσαν καὶ τὴν μὲν χρῆσιν ἀποβεβληκέναι, ἀπορῶν δὲ ἄμα καὶ ποθῶν ἀπερ ἐσπάθησε διπλῇ λυπεῖσθαι, καὶ τῇ τῆς ὑπηρεσίας ἀπουσίᾳ καὶ τῇ τῆς μετανοίας συνουσίᾳ. ἀνέφικτον γάρ καὶ ἀμήχανον δεόμενον τῶν πρὸς τὸ βιοτεύειν ἀναγκαίων μὴ οὐ κατακλάσθαι τὴν γνώμην καὶ ἀσχολίαν ἄγειν ἀπὸ τῶν κρειττόνων, ὅπωσοῦν καὶ θίενοῦν ταῦτα πειρώμενον ἐκπορίζειν.

13. Καὶ πόσῳ χρησιμώτερον τὸ ἐναντίον, ἵκανὰ κεκτημένον αὐτὸν τε περὶ τὴν κτῆσιν μὴ κακοπαθεῖν καὶ οἷς καθῆκεν ἐπικουρεῖν; τίς γάρ ἂν κοινωνία καταλείποιτο παρὰ ἀνθρώποις, εἰ μηδεὶς ἔχοι μηδέν;

" Strictly, service rendered by rowers on a ship, in relation to the work of sailors and pilot; hence, services rendered by wealth, etc., for the support and comfort of life.

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visible act, the very thing that others have done, but to something else greater, more divine and more perfect, which is signified through this; namely, to strip the soul itself and the will of their lurking passions and utterly to root out and cast away all alien thoughts from the mind. For this is a lesson peculiar to the believer and a doctrine worthy of the Saviour. The men of former days, indeed, in their contempt for outward things, parted with and sacrificed their possessions, but as for the passions of the soul, I think they even intensified them. For they became supercilious, boastful, conceited and disdainful of the rest of mankind, as if they themselves had wrought something superhuman. How then could the Saviour have recommended to those who were to live for ever things that would be harmful and injurious for the life He promises? And there is this other point. It is possible for a man, after having unburdened himself of his property, to be none the less continually absorbed and occupied in the desire and longing for it. He has given up the use of wealth, but now being in difficulties and at the same time yearning after what he threw away, he endures a double annoyance, the absence of means of support^a and the presence of regret. For when a man lacks the necessities of life he cannot possibly fail to be broken in spirit and to neglect the higher things, as he strives to procure these necessities by any means and from any source.

13. And how much more useful is the opposite condition, when by possessing a sufficiency a man is himself in no distress about money-making and also helps those he ought? For what sharing would be left among men, if nobody had anything? And how

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πῶς δ' ἂν τοῦτο τὸ δόγμα πολλοῖς ἄλλοις καὶ καλοῖς τοῦ κυρίου δόγμασιν οὐχὶ φανερῶς ἐναντιούμενον εὑρίσκοιτο καὶ μαχόμενον; “ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵν' ὅταν ἐκλίπη, δέξωνται υἱῶν εἰς τὰς αἰώνιους σκηνάς.” “κτήσασθε θησαυροὺς ἐν οὐρανῷ, ὅπου μήτε σῆς μήτε βρῶσις ἀφανίζει μήτε κλέπται διορύσσουσι.” πῶς ἂν τις πεινῶντα τρέφοι καὶ διψῶντα ποτίζοι καὶ γυμνὸν σκεπάζοι καὶ ἀστεγον συνάγοι, ἢ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἔξωτερον, εἰ πάντων αὐτὸς ἔκαστος φθάνοι τούτων ὑστερῶν; ἀλλὰ μὴν αὐτὸς τε ἐπιξενοῦται Ζακχαίῳ καὶ Λευεὶ¹ καὶ Ματθαίῳ τοῖς πλουσίοις καὶ τελώναις, καὶ τὰ μὲν χρήματα αὐτοὺς οὐ κελεύει μεθεῖναι, τὴν δὲ δικαιίαν χρῆσιν² ἐπιθεὶς καὶ τὴν ἀδικον ἀφελῶν καταγγέλλει. “σήμερον σωτηρία τῷ οἴκῳ τούτῳ.” οὗτοι τὴν χρείαν αὐτῶν ἐπανεῖ, ὥστε καὶ μετὰ τῆς προσθήκης ταύτης τὴν κοινωνίαν ἐπιτάσσει, ποτίζειν τὸν διψῶντα, ἄρτον διδόναι τῷ πεινῶντι, ὑποδέχεσθαι τὸν ἀστεγον, ἀμφιενύναι τὸν γυμνόν. εἰ δὲ τὰς χρείας οὐχ οἶδόν τε ἐκπληροῦν ταύτας μὴ ἀπὸ χρημάτων, τῶν δὲ χρημάτων ἀφίστασθαι κελεύει, τί ἂν ἔτερον εἴη ποιῶν ὁ κύριος <ἢ>³ τὰ αὐτὰ διδόναι τε καὶ μὴ διδόναι παραιῶν, τρέφειν καὶ μὴ τρέφειν, ὑποδέχεσθαι καὶ ἀποκλείειν, κοινωνεῖν καὶ μὴ κοινωνεῖν, ὅπερ ἀπάντων ἀλογώτατον;

¹ καὶ Λευεὶ J. A. Robinson. κελεύει ms.

² χρῆσιν Olshausen. κρίσιν ms.

³ <ἢ> inserted by Ghisler.

^a St. Luke xvi. 9.

^b St. Matthew vi. 20.

^c See St. Matthew xxv. 41-43.

^d See St. Luke xix. 5.

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could this doctrine be found other than plainly contradictory to and at war with many other noble doctrines of the Lord? "Make to yourselves friends from the mammon of unrighteousness, that when it shall fail they may receive you into the eternal habitations."^a "Acquire treasures in heaven, where neither moth nor rust doth consume, nor thieves break through."^b How could we feed the hungry and give drink to the thirsty, cover the naked and entertain the homeless, with regard to which deeds He threatens fire and the outer darkness to those who have not done them,^c if each of us were himself already in want of all these things? But further, the Lord Himself is a guest with Zacchaeus^d and Levi and Matthew,^e wealthy men and tax-gatherers, and He does not bid them give up their riches. On the contrary, having enjoined the just and set aside the unjust employment of them, He proclaims, "To-day is salvation come to this house."^f It is on this condition that He praises their use, and with this stipulation,—that He commands them to be shared, to give drink to the thirsty and bread to the hungry, to receive the homeless, to clothe the naked. And if it is not possible to satisfy these needs except with riches, and He were bidding us stand aloof from riches, what else would the Lord be doing than exhorting us to give and also not to give the same things, to feed and not to feed, to receive and to shut out, to share and not to share? But this would be the height of unreason.

^a See St. Mark ii. 15 and parallel passages. The reading "Levi" is obtained by a slight change in the ms. Clement regards Levi and Matthew as two different persons.

^b St. Luke xix. 9.

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14. Οὐκ ἄρα ἀπορριπτέον τὰ καὶ τοὺς πέλας ὡφελοῦντα χρήματα· κτήματα γάρ ἔστι κτητὰ ὅντα,
 943 P. καὶ χρήματα χρήσιμα ὅντα καὶ εἰς | χρῆσιν ἀνθρώπων
 ὑπὸ τοῦ θεοῦ παρεσκευασμένα, ἃ δὴ παράκειται καὶ
 ὑποβέβληται καθάπερ ὑλὴ τις καὶ ὅργανα πρὸς
 χρῆσιν ἀγαθὴν τοῖς εἰδόσι. τὸ ὅργανον, ἐὰν χρῆται
 τεχνικῶς, τεχνικόν ἔστιν· ἐὰν ὑστερῆται τῆς τέχνης,
 ἀπολαύει τῆς σῆς ἀμουσίας,¹ ὃν ἀναίτιον. τοιοῦτον
 καὶ ὁ πλοῦτος ὅργανόν ἔστι. δύνασαι χρῆσθαι
 δικαίως αὐτῷ· πρὸς δικαιοσύνην καθυπηρετεῖ·
 ἀδίκως τις αὐτῷ χρῆται· πάλιν ὑπηρέτης ἀδικίας
 εὑρίσκεται· πέφυκε γὰρ ὑπηρετεῖν, ἀλλ' οὐκ ἄρχειν.
 οὐ χρὴ τοίνυν τὸ ἔξ ἑαυτοῦ μὴ ἔχον μήτε τὸ ἀγαθὸν
 μήτε τὸ κακόν, ἀναίτιον ὃν, αἰτιᾶσθαι, ἀλλὰ τὸ
 δυνάμενον καὶ καλῶς τούτοις χρῆσθαι καὶ κακῶς,
 ἀφ' ὧν ἀν ἔληται, κατ' αὐτὸν <τοῦτο αἴτιον ὃν>².
 τοῦτο δ' ἔστι νοῦς ἀνθρώπου, καὶ κριτήριον ἐλεύθερον
 ἔχων ἐν ἑαυτῷ καὶ τὸ αὐτεξούσιον τῆς μεταχειρίσεως τῶν δοθέντων· ὥστε μὴ τὰ κτήματά τις
 ἀφανιζέτω μᾶλλον ἢ τὰ πάθη τῆς ψυχῆς, τὰ μὴ
 συγχωροῦντα τὴν ἀμείνω χρῆσιν τῶν ὑπαρχόντων,
 ἵνα καλὸς καὶ ἀγαθὸς γενόμενος καὶ τούτοις τοῖς
 κτήμασι χρῆσθαι δυνηθῇ καλῶς. τὸ οὖν ἀποτάξασθαι
 πᾶσι τοῖς ὑπάρχουσι καὶ πωλῆσαι πάντα τὰ
 ὑπάρχοντα τοῦτον τὸν τρόπον ἐκδεκτέον ὡς ἐπὶ³
 τῶν ψυχικῶν παθῶν διειρημένον.

15. Ἐγὼ γοῦν κάκεῖνο φήσαιμ' ἄν· ἐπειδὴ τὰ μὲν

¹ ἀμουσία Segaaar. ἀπουσία ms.

² <τοῦτο αἴτιον δν> inserted by Stählin.

^a An attempt is here made to reproduce Clement's play upon the words χρήματα . . . χρήσιμα . . . χρῆσιν.

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14. We must not then fling away the riches that are of benefit to our neighbours as well as ourselves. For they are called possessions because they are things possessed, and wealth ^a because they are to be welcomed and because they have been prepared by God for the welfare of men. Indeed, they lie at hand and are put at our disposal as a sort of material and as instruments to be well used by those who know. An instrument, if you use it with artistic skill, is a thing of art; but if you are lacking in skill, it reaps the benefit of your unmusical nature, though not itself responsible. Wealth too is an instrument of the same kind. You can use it rightly; it ministers to righteousness. But if one use it wrongly, it is found to be a minister of wrong. For its nature is to minister, not to rule. We must not therefore put the responsibility on that which, having in itself neither good nor evil, is not responsible, but on that which has the power of using things either well or badly, as a result of choice; for this is responsible just for that reason. And this is the mind of man, which has in itself both free judgment and full liberty to deal with what is given to it. So let a man do away, not with his possessions, but rather with the passions of his soul, which do not consent to the better use of what he has; in order that, by becoming noble and good, he may be able to use these possessions also in a noble manner. "Saying good-bye to all we have," ^b and "selling all we have," ^c must therefore be understood in this way, as spoken with reference to the soul's passions.

15. I for my part would put the matter thus.

^b See St. Luke xiv. 33.

^c See St. Matthew xix. 21.

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ἐντός ἔστι τῆς ψυχῆς, τὰ δὲ ἐκτός, κανὸν μὲν ἡ ψυχὴ χρῆται καλῶς, καλὰ καὶ ταῦτα δοκεῖ, ἐὰν δέ πονηρῶς, πονηρά, ὁ κελεύων ἀπαλλοτριοῦν τὰ ὑπάρχοντα πότερον ταῦτα παραιτεῖται ὥν ἀναιρεθέντων ἔτι τὰ πάθη μένει, ἡ ἐκεῖνα μᾶλλον ὥν ἀναιρεθέντων καὶ τὰ κτήματα χρήσιμα γίνεται; ὁ τοίνυν ἀποβαλὼν τὴν κοσμικὴν περιουσίαν ἔτι δύναται πλουτεῖν τῶν παθῶν, καὶ τῆς ὕλης μὴ παρούσης· ἡ γάρ τοι διάθεσις τὸ αὐτῆς ἐνεργεῖ καὶ τὸν λογισμὸν ἄγχει καὶ πιέζει καὶ φλεγμαίνει ταῖς συντρόφοις ἐπιθυμίαις· οὐδὲν οὖν προὔργου γέγονεν αὐτῷ πτωχεύειν χρημάτων πλουτοῦντι τῶν παθῶν. οὐ γάρ τὰ ἀπόβλητα ἀπέβαλεν, ἀλλὰ τὰ ἀδιάφορα, καὶ τῶν μὲν ὑπηρετικῶν ἔαυτὸν περιέκοψεν, ἔξεκανσε δὲ τὴν ὕλην τῆς κακίας τὴν ἔμφυτον τῇ τῶν ἐκτὸς ἀπορίᾳ. ἀποτακτέον οὖν τοῖς ὑπάρχουσι τοῖς βλαβεροῖς, οὐχὶ τοῖς ἐὰν ἐπίστηται τις τὴν ὄρθὴν χρῆσιν καὶ συνωφελεῖν δυναμένοις· ὡφελεῖ δὲ τὰ μετὰ φρονήσεως καὶ σωφροσύνης καὶ εὐσεβείας οἰκονομούμενα. ἀπωτέα δὲ τὰ ἐπιζήμια, τὰ δὲ ἐκτὸς οὐ βλάπτει.

Οὕτως οὖν ὁ κύριος καὶ τὴν τῶν ἐκτὸς χρείαν
944 P. εἰσάγει, κελεύων ἀποθέσθαι | οὐ τὰ βιωτικά, ἀλλὰ τὰ τούτοις κακῶς χρώμενα· ταῦτα δὲ ἦν τὰ τῆς ψυχῆς ἀρρωστήματα καὶ πάθη. 16. ὁ τούτων πλούτος παρὼν μὲν ἅπασι θανατηφόρος, ἀπολόμενος δὲ σωτήριος· οὐ δεῖ¹ καθαρεύουσαν, τουτέστι πτωχεύουσαν καὶ γυμνὴν τὴν ψυχὴν παρασχόμενον

¹ δεῖ Ghisler. δη ms.

^a A Stoic term denoting things that are in themselves neither good nor evil. Clement's reasoning in this passage is strongly influenced by Stoicism.

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Since possessions of one kind are within the soul, ^{Outward things are indifferent} and those of another kind outside it, and these latter appear to be good if the soul uses them well, but bad if they are badly used, which of the two is it that He, who orders us to get rid of what we have, asks us to renounce? Is it those after whose removal the passions still remain, or rather those after whose removal even outward possessions become useful? He who has cast away his worldly abundance can still be rich in passions even though his substance is gone. For his disposition continues its own activity, choking and stifling the power of reasoning and inflaming him with its inbred desires. It has proved no great gain then for him to be poor in possessions when he is rich in passions. For he has cast away not the worthless things but the indifferent,^a and while depriving himself of what is serviceable he has set on fire the innate material of evil by the lack of outward things. A man must say good-bye, then, to the injurious things he has, not to those that can actually contribute to his advantage if he knows the right use of them; and advantage comes from those that are managed with wisdom, moderation and piety. We must reject what is hurtful; but outward things are not injurious.

In this way then the Lord admits the use of outward things, bidding us put away, not the means of living, but the things that use these badly; and these are, as we have seen, the infirmities and passions of the soul. 16. Wealth of these brings death whenever it is present, but salvation when it is destroyed. Of this wealth a man must render his soul pure, that is, poor and bare, and then only must he listen

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οὗτως ἥδη τοῦ σωτῆρος ἀκοῦσαι λέγοντος· “δεῦρο ἀκολουθεῖ μοι.” ὅδὸς γὰρ αὐτὸς ἥδη τῷ καθαρῷ τὴν καρδίαν γίνεται, εἰς δὲ ἀκάθαρτον ψυχὴν θεοῦ χάρις οὐ παραδύεται· ἀκάθαρτος δὲ ἡ πλουτοῦσα τῶν ἐπιθυμιῶν καὶ ὧδίνουσα πολλοῖς ἔρωσι καὶ κοσμικοῖς. ὁ μὲν γὰρ ἔχων κτήματα καὶ χρυσὸν καὶ ἄργυρον καὶ οἰκίας ὡς θεοῦ δωρεάς, [καὶ]¹ τῷ τε διδόντι θεῷ λειτουργῶν ἀπ’ αὐτῶν εἰς ἀνθρώπων σωτηρίαν, καὶ εἰδὼς ὅτι ταῦτα κέκτηται διὰ τοὺς ἀδελφοὺς μᾶλλον ἢ ἑαυτόν, καὶ κρείττων ὑπάρχων τῆς κτήσεως αὐτῶν, μὴ δοῦλος <ἄν>² ὃν κέκτηται, μηδὲ ἐν τῇ ψυχῇ ταῦτα περιφέρων, μηδὲ ἐν τούτοις ὅρίζων καὶ περιγράφων τὴν ἑαυτοῦ ζωήν, ἀλλά τι καὶ καλὸν ἔργον καὶ θεῖον ἀεὶ διαπονῶν, κανὸν ἀποστερηθῆναι δέῃ ποτὲ τούτων, δυνάμενος ἔλεω τῇ γνώμῃ καὶ τὴν ἀπαλλαγὴν αὐτῶν ἐνεγκεῖν ἐξ ἵσου καθάπερ καὶ τὴν περιουσίαν, οὐτός ἐστιν ὁ μακαριζόμενος ὑπὸ τοῦ κυρίου καὶ πτωχὸς τῷ πνεύματι καλούμενος, κληρονόμος ἔτοιμος οὐρανοῦ βασιλείας, οὐ πλούσιος ζῆσαι μὴ δυνάμενος· 17. ὁ δὲ ἐν τῇ ψυχῇ τὸν πλοῦτον φέρων, καὶ ἀντὶ θεοῦ πνεύματος ἐν τῇ καρδίᾳ χρυσὸν φέρων ἢ ἀγρόν, καὶ τὴν κτῆσιν ἀμετρον ἀεὶ ποιῶν, καὶ ἐκάστοτε τὸ πλεῖον βλέπων, κάτω νενευκώς καὶ τοῖς τοῦ κόσμου θηράτροις πεπεδημένος, γῆ ὡν καὶ εἰς γῆν ἀπελευσόμενος, πόθεν δύναται βασιλείας οὐρανῶν ἐπιθυμῆσαι καὶ φροντίσαι, ἀνθρωπὸς οὐ καρδίαν ἀλλὰ ἀγρὸν ἢ μέταλλον φορῶν, ἐν τούτοις εὑρεθησόμενος ἐπ-

¹ [καὶ] Schwartz.

² <ἄν> inserted by Mayor.

^a St. Mark x. 21.

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to the Saviour when He says, “Come, follow Me.”^a For He Himself now becomes a way to the pure in heart; ^b but into an impure soul God’s grace does not steal. An impure soul is that which is rich in lusts and in travail with many worldly affections. For he who holds possessions and gold and silver and houses as gifts of God, and from them ministers to the salvation of men for God the giver, and knows that he possesses them for his brothers’ sakes rather than his own, and lives superior to the possession of them; who is not the slave of his possessions, and does not carry them about in his soul, nor limit and circumscribe his own life in them, but is ever striving to do some noble and divine deed; and who, if he is fated ever to be deprived of them, is able to bear their loss with a cheerful mind exactly as he bore their abundance—this is the man who is blessed by the Lord and called poor in spirit,^c a ready inheritor of the kingdom of heaven, not a rich man who cannot obtain life. 17. But he who carries his wealth in his soul, and in place of God’s spirit carries in his heart gold or an estate, who is always extending his possession without limit, and is continually on the lookout for more, whose eyes are turned downwards and who is fettered by the snares of the world, who is earth and destined to return to earth^d—how can he desire and meditate on the kingdom of heaven? A man that bears about not a heart, but an estate or a mine, will he not perforce be found among these things on which he fixed his choice?

Wealth
rightly used
makes a
man blessed

Wealth in
the soul
shuts out
from heaven

^b See St. John xiv. 6; St. Matthew v. 8.

^c St. Matthew v. 3.

^d See Genesis iii. 19.

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άναγκες¹ [ἐν]² οἷς εἴλετο; “ ὅπου γὰρ ὁ νοῦς τοῦ ἀνθρώπου, ἐκεῖ καὶ ὁ θησαυρὸς αὐτοῦ.”

Θησαυροὺς δέ γε ὁ κύριος οἶδε διττούς, τὸν μὲν ἀγαθόν, “ ὁ ” γὰρ “ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν,” τὸν δὲ πονηρόν, “ ὁ ” γὰρ “ κακὸς ἐκ τοῦ κακοῦ θησαυροῦ προφέρει τὸ κακόν, ὅτι ἐκ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.” ὥσπερ οὖν θησαυρὸς οὐχ εἰς παρ' αὐτῷ καθὸ καὶ παρ' ἡμῖν, ὁ τὸ αἴφνιδιον μέγα κέρδος ἐν εὑρήσει διδούς, ἀλλὰ καὶ δεύτερος, ὁ ἀκερδῆς καὶ ἄζηλος καὶ δύσκτητος καὶ ἐπιζήμιος, οὕτως καὶ πλοῦτος ὁ μέν τις ἀγαθῶν, ὁ δὲ κακῶν, εἴ γε τὸν πλοῦτον καὶ τὸν θησαυρὸν οὐκ ἀπηρτημένους ἴσμεν ἀλλήλων τῇ φύσει. καὶ ὁ μέν τις πλοῦτος κτητὸς ἢν εἴη καὶ περίβλητος, ὁ δὲ ἄκτητος καὶ 945 P. ἀπόβλητος· τὸν αὐτὸν | δὲ τρόπον καὶ πτωχεία μακαριστὴ μὲν ἡ πνευματική. διὸ καὶ προσέθηκεν ὁ Ματθαῖος· “ μακάριοι οἱ πτωχοί ” πῶς; “ τῷ πνεύματι.” καὶ πάλιν· “ μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην τοῦ θεοῦ.” οὐκοῦν ἄθλιοι οἱ ἑναντίοι πτωχοί, θεοῦ μὲν ἄμοιροι, ἀμοιρότεροι δὲ τῆς ἀνθρωπίνης κτήσεως, ἄγευστοι δὲ δικαιοσύνης θεοῦ.

18. “Ωστε τοὺς πλουσίους μαθηματικῶς ἀκου-

¹ ἐπάναγκες Stählin. ἐπ' ἀνάγκαις ms.

² [ἐν] Stählin.

“ See St. Matthew vi. 21; St. Luke xii. 34. Clement quotes this saying elsewhere in the same form (vii. *Stromateis* 77. 6).

^b St. Luke vi. 45.

^c St. Matthew v. 3. In this and the following quotation, the qualifying words “in spirit” and “after righteousness” are omitted from St. Luke’s account. St. Matthew’s form

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"For where the mind of a man is, there is his treasure also."^a

Now as for treasures, the Lord knows them to be Christ
of two kinds, one good, for "the good man out of speaks of
the good treasure of the heart brings forth that two kinds
which is good"; and the other bad, for "the evil of treasure
man out of his evil treasure brings forth that which
is evil, because out of the abundance of the heart
the mouth speaks."^b As therefore treasure is, with
Him as with us, not single only, there being that
kind which brings great and immediate gain in the
finding, but a second kind also that is without gain,
unenviable, undesirable and harmful, so also there
is one wealth of good things, another of evil; since
we know that wealth and treasure are not by nature
separate from each other. And the one kind of Two kinds
wealth would be desirable and worth getting; the
other undesirable and worthless. In the same manner
also poverty is blessed, that is, the spiritual kind.
Therefore Matthew added to "Blessed are the
poor"; how? "in spirit."^c And again, "Blessed
are they that hunger and thirst after God's righteousness."^d Those then who are poor in the opposite
sense^e are miserable, being destitute of God, more
destitute still of human possessions, and unac-
quainted with God's righteousness.

18. So with regard to the rich, who shall hardly

probably represents the meaning of the original sayings. The word "poor" was applied in an ethical sense among the Jews to those humble souls who waited in patient trust for the coming of the Kingdom.

^a St. Matthew v. 6.

^b i.e. those who possess no money, and do not hunger after righteousness.

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στέον, τοὺς δυσκόλως εἰσελευσομένους εἰς τὴν βασιλείαν, μὴ σκαιῶς μηδὲ ἀγροίκως μηδὲ σαρκίνως· οὐ γὰρ οὕτως λέλεκται. οὐδὲ ἐπὶ τοῦς ἔκτὸς ἡ σωτηρία, οὕτε εἰ πολλὰ οὕτε εἰ ὀλίγα ταῦτα ἡ μικρὰ ἡ μεγάλα ἡ ἔνδοξα ἡ ἄδοξα ἡ εὐδόκιμα ἡ ἀδόκιμα, ἀλλ' ἐπὶ τῇ τῆς ψυχῆς ἀρετῇ, πίστει καὶ ἐλπίδι καὶ ἀγάπῃ καὶ φιλαδελφίᾳ καὶ γνώσει καὶ πραότητι καὶ ἀτυφίᾳ καὶ ἀληθείᾳ, ὃν δῆλον ἡ σωτηρία. οὐδὲ γὰρ διὰ κάλλος σώματος ζήσεται τις ἡ τούναντίον ἀπολεῖται· ἀλλ' ὁ μὲν τῷ δοθέντι σώματι ἀγνῶς καὶ κατὰ θεὸν χρώμενος ζήσεται, ὁ δὲ φθείρων τὸν ναὸν θεοῦ φθαρήσεται. δύναται δέ τις καὶ αἰσχρὸς ἀσελγαίνειν καὶ κατὰ κάλλος σωφρονεῖν· οὐδὲ τῶν μελῶν οὐδενία ἀπολλύει, ἀλλ' ἡ τούτοις ψυχὴ χρωμένη τὴν αἵτιαν ἐφ' ἕκατερα παρέχεται. ὑπόφερε γοῦν, φησί, παιόμενος τὸ πρόσωπον, ὅπερ δύναται καὶ ἴσχυρός τις ὢν καὶ εὐέκτων ὑπακοῦσαι καὶ πάλιν ἀσθενικός τις ὢν ἀκρασίᾳ γνώμης παραβῆναι. οὕτως καὶ ἄπορος τις ὢν καὶ ἄβιος εὑρεθείη ποτ' ἂν μεθύων ταῖς ἐπιθυμίαις, καὶ χρήμασι πλούσιος νήφων καὶ πτωχεύων ἥδονῶν, πεπεισμένος, συνετός, καθαρός, κεκολασμένος. εἰ τοίνυν ἔστι τὸ ζησόμενον μάλιστα καὶ πρῶτον ἡ ψυχή, καὶ περὶ ταύτην ἀρετὴ μὲν φυομένη σώζει, κακία δὲ θανατοῦ, δῆλον ἥδη σαφῶς ὅτι αὕτη καὶ πτωχεύουσα ὡν ἄν τις ὑπὸ πλούτου¹ διαφθείρηται² σώζεται, καὶ πλουτοῦσα τούτων ὡν

¹ πλούτου Combebis. τούτου ms.
² διαφθείρηται Segara. διαφθείρει ms.

^a See p. 281, n. c.

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enter into the kingdom, we must understand the word ^{Spiritual} meanings in the spirit of disciples, and not clumsily, rudely, or ^{of "rich"} literally; ^a for it is not spoken thus. Salvation does and "poor" not depend upon outward things, whether they are many or few, small or great, splendid or lowly, glorious or mean, but upon the soul's virtue, upon faith, hope, love, brotherliness, knowledge, gentleness, humility and truth, of which salvation is the prize. For a man will not obtain life on account of bodily beauty, nor perish for want of it; but he who uses holily and according to God's will the body that was given him shall obtain life, and he who destroys the temple of God shall be destroyed.^b It is possible for a man, though ugly, to be licentious, and in beauty to be chaste. Strength and greatness of body do not give life, nor does insignificance of the limbs destroy, but the soul by its use of these provides the cause that leads to either result. Accordingly the scripture says, "When thou art struck, offer thy face,"^c which a man can obey even though he is strong and in good health; whereas one who is weakly can transgress through an uncontrolled temper. Thus a man without means of livelihood might perchance be found drunk with lusts, and one rich in possessions sober and poor as regards pleasures, believing, prudent, pure, disciplined. If then it is first and foremost the soul which is destined to live, and virtue growing in the soul saves it while evil kills, it is at once abundantly clear that the soul is being saved when it is poor in those things by wealth of which a man is destroyed, and that it is being killed when it is rich in those things a wealth

^b See 1 Corinthians iii. 17.

^c See St. Matthew v. 39; St. Luke vi. 29.

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ἐπιτρίβει πλοῦτος θανατοῦται¹. καὶ μηκέτι ζητῶμεν ἀλλαχοῦ τὴν αἰτίαν τοῦ τέλους πλὴν ἐν τῇ τῆς ψυχῆς καταστάσει καὶ διαθέσει πρός τε ὑπακοὴν θεοῦ καὶ καθαρότητα πρός τε παράβασιν ἐντολῶν καὶ κακίας συλλογήν.

19. ‘Ο μὲν ἄρα ἀληθῶς καὶ καλῶς <πλούσιός>² ἔστιν ὁ τῶν ἀρετῶν πλούσιος καὶ πάσῃ τύχῃ χρῆσθαι δόσις καὶ πιστῶς δυνάμενος, ὁ δὲ νόθος πλούσιος ὁ κατὰ σάρκα πλουτῶν καὶ τὴν ζωὴν εἰς <τὴν>³ ἔξω κτῆσιν μετενηροχώς τὴν παρερχομένην καὶ φθειρομένην καὶ ἄλλοτε ἄλλου γνωμένην καὶ ἐν τῷ τέλει 946 P. μηδενὸς μηδαμῆ. | πάλιν αὖ κατὰ τὸν αὐτὸν τρόπον καὶ γνήσιος πτωχὸς καὶ νόθος ἄλλος πτωχὸς καὶ ψευδώνυμος, ὁ μὲν κατὰ πνεῦμα πτωχός, τὸ ἴδιον, ὁ δὲ κατὰ κόσμον, τὸ ἀλλότριον. τῷ δὴ κατὰ κόσμον <οὐ>⁴ πτωχῷ καὶ πλουσίῳ κατὰ τὰ πάθη ὁ κατὰ πνεῦμα [οὐ]⁵ πτωχὸς καὶ κατὰ θεὸν πλούσιος “ἀπόστηθι,” <φησί>⁶, “τῶν ὑπαρχόντων ἐν τῇ ψυχῇ σου κτημάτων ἀλλοτρίων, ἵνα καθαρὸς τῇ καρδίᾳ γενόμενος ἴδης τὸν θεόν, ὅπερ καὶ δι’ ἐτέρας φωνῆς ἔστιν εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. καὶ πῶς αὐτῶν ἀποστῆς; πωλήσας. τί οὖν;

¹ θανατοῦται Dindorf. θανοῦται ms.

² <πλούσιός> inserted by Wendland.

³ <τὴν> inserted by Ghisler.

⁴ <οὐ> inserted by Jülicher.

⁵ [οὐ] Segaa. Stählin retains this.

⁶ <φησι> inserted by Ghisler.

^a Clement's involved antitheses are often difficult to follow, and this passage has given much trouble to commentators. I take his meaning to be this: there is a truly rich man and a truly poor man in the spiritual sense, *independently of outward possessions*. On the other hand there is a spurious

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of which brings ruin. So let us no longer seek for the cause of our end anywhere else except in the character and disposition of the soul with regard to its obedience to God and its purity, to its transgression of commandments and accumulation of evil.

19. The man who is truly and nobly rich, then, is he who is rich in virtues and able to use every fortune in a holy and faithful manner; but the spurious rich man is he who is rich according to the flesh, and has changed his life into outward possessions which are passing away and perishing, belonging now to one, now to another, and in the end to no one at all. Again, in the same way there is a genuine poor man and also a spurious and falsely-named poor man, the one poor in spirit, the inner personal poverty, and the other poor in worldly goods, the outward alien poverty. Now to him who is not poor in worldly goods and is rich in passions the man who is poor in spirit and is rich towards God says,^a “Detach yourself from the alien possessions that dwell in your soul, in order that you may become pure in heart and may see God,^b which in other words means to enter into the kingdom of heaven. And how are you to detach yourself from them? By selling them. What

How the
rich man
must sell
his pos-
sessions

rich (*i.e.* a moneyed man), and a spurious poor man (*i.e.* a beggar). The appeal that follows is addressed by the one who has the right sort of poverty and the right sort of riches to him who has neither of these, *i.e.* a rich man who lives for his riches. These riches which occupy his soul must be exchanged, not for money, but for the true spiritual wealth. That the “alien possessions” dwelling in the soul are outward wealth and not mere covetous desires is shown by iv. *Strom.* 29. 1, where Clement points out that these latter could hardly be “given to the poor.” See notes on text.

^a St. Matthew v. 8.

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χρήματα ἀντὶ κτημάτων λάβης; ἀντίδοσιν πλούτου πρὸς πλοῦτον ποιησάμενος, ἔξαργυρίσας τὴν φανερὰν οὐσίαν; οὐδαμῶς· ἀλλὰ ἀντὶ τῶν πρότερον ἐνυπαρχόντων τῇ ψυχῇ, ἣν σῶσαι ποθεῖς, ἀντεισαγόμενος ἔτερον πλοῦτον θεοποιὸν καὶ ζωῆς χορηγὸν αἰώνιον, τὰς κατὰ τὴν ἐντολὴν τοῦ θεοῦ διαθέσεις, ἀνθ' ὧν σοι περιέσται μισθὸς καὶ τιμή, διηγεκής σωτηρία καὶ αἰώνιος ἀφθαρσία. οὕτως καλῶς πωλεῖς τὰ ὑπάρχοντα, τὰ πολλὰ καὶ περισσὰ καὶ ἀποκλείοντά σοι τοὺς οὐρανούς, ἀντικαταλλασσόμενος αὐτῶν τὰ σῶσαι δυνάμενα. ἐκεῖνα ἔχέτωσαν οἱ σάρκινοι πτωχοὶ καὶ τούτων δεόμενοι, σὺ δὲ τὸν πνευματικὸν πλοῦτον ἀντιλαβὼν ἔχοις ἀν ἥδη θησαυρὸν ἐν οὐρανοῖς.”

20. Ταῦτα μὴ συνιεῖς κατὰ τρόπον ὁ πολυχρήματος καὶ ἔννομος ἄνθρωπος, μηδὲ ὅπως ὁ αὐτὸς καὶ πτωχὸς δύναται εἶναι καὶ πλούσιος καὶ ἔχειν τε χρήματα καὶ μὴ ἔχειν καὶ χρῆσθαι τῷ κόσμῳ καὶ μὴ χρῆσθαι, ἀπῆλθε στυγνὸς καὶ κατηφής, λιπῶν τὴν τάξιν τῆς ζωῆς, ἃς ἐπιθυμεῖν μόνον, ἀλλ' οὐχὶ καὶ τυχεῖν ἡδύνατο, τὸ δύσκολον ποιῆσας ἀδύνατον αὐτὸς ἔαυτῷ. δύσκολον γάρ ἦν μὴ περιάγεσθαι μηδὲ καταστράπτεσθαι τὴν ψυχὴν ὑπὸ τῶν προσόντων ἀβρῶν τῷ προδήλῳ πλούτῳ καὶ ἀνθηρῶν γοητευμάτων, οὐκ ἀδύνατον δὲ τὸ καὶ ἐν τούτῳ λαβέσθαι σωτηρίας, εἴ τις ἔαυτὸν ἀπὸ τοῦ αἰσθητοῦ πλούτου ἐπὶ τὸν νοητὸν καὶ θεοδίδακτον μεταγάγγοι καὶ μάθοι τοῖς ἀδιαφόροις¹ χρῆσθαι καλῶς καὶ ἴδιως καὶ ὡς ἂν εἰς ζωὴν αἰώνιον ὀρμήσαι². καὶ οἱ μαθηταὶ δὲ τὸ πρώτον μὲν καὶ αὐτοὶ περιδεεῖς καὶ

¹ ἀδιαφόροις Ghisler. διαφῆρως MS.

² ὀρμήσαι Wilamowitz. ὀρμᾶσαι MS.

“ St. Mark x. 21.

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then? Are you to take riches for possessions, to make an exchange of one wealth for another by turning real estate into money? Not at all. But in place of that which formerly dwelt in the soul you long to save, bring in another kind of wealth that makes you divine and provides eternal life, namely, resolves that are fixed in accord with God's commandment; and in return for these you shall have abundant reward and honour, perpetual salvation and eternal incorruption. In this way you make a good sale of what you have, of the many things that are superfluous and that shut heaven against you, while you receive in exchange for them the things that have power to save. As for the first, let the fleshly poor who need them have them; but you, having received in their stead the spiritual wealth, will now have treasure in heaven." ^a

20. The very rich and law-abiding man, not understanding these things aright, nor how the same man can be both poor and wealthy, can have riches and not have them, can use the world and not use it, went away gloomy and downcast. He abandoned the rank of that life which he could desire indeed, but could not attain to; since what was hard he himself had made impossible. For it was hard to prevent the soul being led away and dazzled by the luxuries and splendid allurements that are associated with visible wealth, yet it was not impossible even amid this to lay hold of salvation, if one would but transfer himself from the sensible wealth to that which belongs to the mind and is taught by God, and would learn to make good and proper use of things indifferent and how to set out for eternal life. Even the disciples themselves are at first filled with fear

The rich
man mis-
understood
Christ's
command

CLEMENT OF ALEXANDRIA

καταπλήγες γεγόνασιν. ἀκούσαντες τί δήποτε; ὅρα
 γε ὅτι χρήματα καὶ αὐτὸὶ ἐκέκτηντο πολλά; ἀλλὰ
 καὶ αὐτὰ ταῦτα τὰ δικτύφια καὶ ἄγκιστρα καὶ τὰ
 ὑπηρετικὰ σκαφίδια ἀφῆκαν πάλαι, ἅπερ ἦν αὐτοῖς
 μόνα. τί οὖν φοβηθέντες λέγουσι· “τίς δύναται
 σωθῆναι;” καλῶς ἥκουσαν καὶ ὡς μαθηταὶ τοῦ
 παραβολικῶς καὶ ἀσαφῶς¹ λεχθέντος ὑπὸ τοῦ
 κυρίου καὶ ἥσθοντο τοῦ βάθους τῶν λόγων. ἔνεκα
 947 P. μὲν οὖν χρημάτων ἀκτημοσύνης εὐέλπιδες ἦσαν
 πρὸς σωτηρίαν. ἐπειδὴ δὲ συνήδεσαν ἕαυτοῖς
 μήπω τὰ πάθη τέλεον ἀποτεθειμένοις² (ἀρτιμαθεῖς
 γὰρ ἦσαν καὶ νεωστὶ πρὸς τοῦ σωτῆρος ἡνδρο-
 λογημένοι), “περισσῶς ἐξεπλήσσοντο” καὶ ἀπ-
 εγίνωσκον ἕαυτοὺς οὐδέν τι ἥττον ἐκείνου τοῦ
 πολυχρημάτου καὶ δεινῶς τῆς κτήσεως περιεχο-
 μένου, ἦν γε προέκρινεν ζωῆς αἰώνιου. ἄξιον οὖν ἦν
 τοῖς μαθηταῖς φόβου πάντως,³ εἰ καὶ ὁ χρήματα
 κεκτημένος καὶ ὁ τῶν παθῶν ἔγκυος, ὃν⁴ ἐπλούτουν
 καὶ αὐτοὶ, παραπλησίως ἀπελασθήσονται οὐρανῶν.
 ἀπαθῶν γὰρ καὶ καθαρῶν ψυχῶν ἔστιν ἡ σωτηρία.

21. ‘Ο δὲ κύριος ἀποκρίνεται διότι “τὸ ἐν ἀνθρώ-
 ποις ἀδύνατον δυνατὸν θεῷ.” πάλιν καὶ τοῦτο μεγά-
 λης σοφίας μεστόν ἔστιν, ὅτι καθ’ αὐτὸν μὲν ἀσκῶν
 καὶ διαπονούμενος ἀπάθειαν <ὅ>⁵ ἀνθρωπος οὐδὲν
 ἀνύει, ἐὰν δὲ γένηται δῆλος ὑπερεπιθυμῶν τούτου
 καὶ διεσπουδακώς, τῇ προσθήκῃ τῆς παρὰ θεοῦ
 δυνάμεως περιγίνεται· βουλομέναις μὲν γὰρ ταῖς
 ψυχαῖς ὁ θεὸς συνεπιπνεῖ, εἰ δὲ ἀποσταῖεν τῆς πρ-

¹ ἀσαφῶς Ghisler. σαφῶς ms.

² ἀποτεθειμένοις Mayor. ἀποτιθεμένοις ms.

³ πάντως Wilamowitz. παντὸς ms.

⁴ ὃν Stählin. ὃν ms.

⁵ <ὅ> inserted by Wilamowitz.

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and amazement. For what reason think you? Was it because they too possessed great riches? Why, their very nets and hooks and fishing-boats they had left long ago, and these were all they had. Why then do they say in fear, "Who can be saved?" ^a It was because they understood well and as disciples should that which was spoken in dark parables by the Lord, and perceived the depth of His words. As far as lack of riches and possessions went they had good hopes for salvation, but since they were conscious that they had not yet completely put away their passions—for they were fresh disciples and but lately enlisted by the Saviour—"they were exceedingly amazed," ^a and began to despair of themselves no less than did that very rich man who clung desperately to his possession, which indeed he preferred to eternal life. It was then for the disciples an altogether fit occasion for fear, if both the possessor of outward wealth and also he who carries a brood of passions—in which even they were rich—are equally to be banished from heaven. For salvation belongs to pure and passionless souls.

21. But the Lord answers: "that which is impossible with men is possible for God." ^b This again is full of great wisdom, because when practising and striving after the passionless state by himself man achieves nothing, but if he makes it clear that he is eagerly pursuing this aim and is in deep earnest, he prevails by the addition of the power that comes from God. For God breathes His own power into souls when they desire, but if ever they desist from their

But God
helps those
who
earnestly
desire life

^a St. Mark x. 26.

^b St. Mark x. 27.

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θυμίας, καὶ τὸ δοθὲν ἐκ θεοῦ πνεῦμα συνεστάλη· τὸ μὲν γὰρ ἄκοντας σώζειν ἐστὶ βιαζομένου, τὸ δὲ αἴρουμένους χαριζομένου. οὐδὲ τῶν καθευδόντων καὶ βλακευόντων ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἀλλ’ “οἱ βιασταὶ ἀρπάζουσιν αὐτήν”. αὕτη γὰρ μόνη¹ βία καλή, θεὸν βιάσασθαι καὶ παρὰ θεοῦ ζωὴν ἀρπάσαι, ὃ δὲ γνοὺς τοὺς βιαίως, μᾶλλον δὲ βεβαίως² ἀντεχομένους [συνεχώρησεν]³ εἶξεν· χαίρει γὰρ ὁ θεὸς τὰ τοιαῦτα ἡττώμενος. τοιγάρτοι τούτων ἄκοντας ὁ μακάριος Πέτρος, ὁ ἐκλεκτός, ὁ ἔξαιρετος, ὁ πρῶτος τῶν μαθητῶν, ὑπὲρ οὐδὲ μόνου καὶ ἔαυτοῦ τὸν φόρον ὁ σωτῆρ ἐκτελεῖ, ταχέως ἥρπασε καὶ συνέβαλε τὸν λόγον. καὶ τί φησιν; “ ἵδε ἡμεῖς ἀφήκαμεν πάντα καὶ ἤκολουθήσαμέν σοι.” τὰ δὲ “ πάντα ” εἰ μὲν τὰ κτήματα τὰ ἔαυτοῦ λέγει, τέσσαρας ὄβολοὺς ἵσως, <τὸ>⁴ τοῦ λόγου, καταλιπὼν μεγαλύνεται καὶ τούτων ἀνταξίαν ἀποφαίνων ἄν λάθοι τὴν βασιλείαν τῶν οὐρανῶν· εἰ δέ, ἀπερ ἄρτι⁵ νῦν λέγομεν, τὰ παλαιὰ νοητὰ κτήματα καὶ ψυχικὰ νοσήματα ἀπορρίψαντες ἔπονται κατ’ ἵχνος τοῦ διδασκάλου, τοῦτο⁶ ἄν ἀνάπτοιτο⁶ ἡδη τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις. τοῦτο⁷ γὰρ ἀκολουθεῖν ὅντως τῷ σωτῆρι, ἀναμαρτησίαν καὶ τελειότητα τὴν ἐκείνου μετερχόμενον καὶ πρὸς ἐκείνουν ὕσπερ κάτοπτρον κοσμοῦντα καὶ ρύθμίζοντα τὴν ψυχὴν καὶ πάντα διὰ πάντων ὁμοίως διατιθέντα. |

¹ μόνη Stählin (from *Sacra Parallelia* of John of Damascus). μόνον MS.

² βιαλως . . . βεβαλως Stählin (from *Sac. Par.*). βεβαλως . . . βιαλως MS.

³ [συνεχώρησεν] Stählin.

⁴ <τὸ> inserted by Seghaar.

⁵ ἀρτι Schwartz. ἀχρι ms.

⁶ ἀνάπτοιτο Mayor. ἀπτοιτο ms.

⁷ τοῦτο Wilamowitz. οὔτως ms.

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eagerness, then too the spirit given from God is withdrawn ; for to save men against their will is an act of force, but to save them when they choose is an act of grace. Nor does the kingdom of God belong to sleepers and sluggards, but "the men of force seize it."^a This is the only good force, to force God and to seize life from God ; and He, knowing those who forcibly, or rather persistently, cling to Him, yields ; for God welcomes being worsted in such contests. Therefore on hearing these things the blessed Peter, the chosen, the pre-eminent, the first of the disciples, on behalf of whom alone and Himself the Saviour pays the tribute,^b quickly seized upon and understood the saying. And what does he say ? "Lo, we have left all and followed Thee."^c What
St. Peter
had left

If by "all" he means his own possessions, he is bragging of having forsaken four obols or so,^d as the saying goes, and he would be unconsciously declaring the kingdom of heaven a suitable equivalent to these. But if, as we are just now saying, it is by flinging away the old possessions of the mind and diseases of the soul that they are following in the track of their teacher, Peter's words would at once apply to those who are to be enrolled in heaven.^e For this is the true following of the Saviour, when we seek after His sinlessness and perfection, adorning and regulating the soul before Him as before a mirror and arranging it in every detail after His likeness.

^a St. Matthew xi. 12.

^b See St. Matthew xvii. 27.

^c St. Mark x. 28.

^d As we should say, "a few pence." The obol was a small Athenian coin.

^e See St. Luke x. 20 ; Hebrews xii. 23.

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948 P. 22. “'Αποκριθεὶς δὲ Ἰησοῦς· ἀμὴν ὑμῖν λέγω,
 ὃς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρή-
 ματα ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπο-
 λήψεται ἑκατονταπλασίονα.” ἀλλὰ μηδὲ τοῦθ' ἡμᾶς
 ἐπιταρασσέτω, μηδὲ τὸ ἔτι τούτου σκληρότερον
 ἀλλαχοῦ ταῖς φωναῖς ἔξενηνεγμένον. “ὅς οὐ μισεῖ
 πατέρα καὶ μητέρα καὶ παῖδας, προσέτι δὲ καὶ τὴν
 ἑαυτοῦ φυχῆν, ἐμὸς μαθητὴς εἶναι οὐ δύναται.”
 οὐ γὰρ εἰσιγγεῖται μῖσος καὶ διάλυσιν ἀπὸ τῶν
 φιλτάτων ὁ τῆς εἰρήνης θεός, ὅ γε καὶ τοὺς ἔχθροὺς
 ἀγαπᾶν παραινῶν. εἰ δὲ τοὺς ἔχθροὺς ἀγαπητέον,
 ἀνάλογον ἀπ' ἐκείνων ἀνιόντι καὶ τοὺς ἐγγυτάτω
 γένους· ἦ εἰ μισητέον τοὺς πρὸς αἷματος, πολὺ
 μᾶλλον τοὺς ἔχθροὺς προβάλλεσθαι κατιὼν ὁ λόγος
 διδάσκει, ὥστ' ἀλλήλους ἀναιροῦντες ἐλέγχοιντ' ἄν
 οἱ λόγοι. ἀλλ' οὐδ' ἀναιροῦσιν οὐδὲ ἐγγύς, ἀπὸ γὰρ
 τῆς αὐτῆς γνώμης καὶ διαθέσεως καὶ ἐπὶ τῷ αὐτῷ
 ὅρῳ πατέρα μισοίτη τις ἂν <καὶ> ἐχθρὸν ἀγαπῶ¹ ὁ
 μήτε ἐχθρὸν ἀμυνόμενος μήτε πατέρα Χριστοῦ
 πλέον αἰδούμενος. ἐν ἐκείνῳ μὲν γὰρ τῷ λόγῳ
 μῖσος ἐκκόπτει καὶ κακοποιάν, ἐν τούτῳ δὲ τὴν
 πρὸς τὰ σύντροφα δυσωπίαν, εἰ βλάπτοι πρὸς
 σωτηρίαν. εἰ γοῦν ἄθεος εἴη τινὶ πατήρ ἦ υἱὸς ἦ
 ἀδελφὸς καὶ κώλυμα τῆς πίστεως γένοιτο καὶ
 ἐμπόδιον τῆς ἀνω ζωῆς, τούτῳ μὴ συμφερέσθω
 μηδὲ ὄμονοείτω, ἀλλὰ τὴν σαρκικὴν οἰκειότητα διὰ
 τὴν πνευματικὴν ἔχθραν διαλυσάτω.

23. Νόμισον εἶναι τὸ πρᾶγμα διαδικασίαν. ὁ μὲν
 πατήρ σοι δοκείτω παρεστὼς λέγειν “ἐγώ σε
 ἔσπειρα καὶ ἔθρεψα, ἀκολούθει μοι καὶ συναδίκει

¹ <καὶ> . . . ἀγαπῶ Stählin. ἀγαπῶν ms.

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22. And Jesus answered, "Verily I say to you, The meaning of Christ's command to leave parents and kinsfolk
whoever leaves his home and parents and brothers and riches for My sake and for the gospel's sake shall receive back a hundredfold."^a Let not this saying however disturb us, nor yet the still harder one uttered elsewhere in the words, "He that hates not father and mother and children, yes and his own life also, cannot be My disciple."^b For the God of peace, who exhorts us to love even our enemies, does not propose that we should hate and part from our dearest ones. If a man must love his enemies, he must also by the same rule, reasoning upward from them, love his nearest of kin. Or if he must hate his blood relations, much more does reason, by a downward process, teach him to abhor his enemies; so that the sayings would be proved to cancel one another. But they do not cancel one another, nor anything like it; for from the same mind and disposition, and with the same end in view, a man may hate a father and love an enemy, if he neither takes vengeance on his enemy nor honours his father more than Christ. For in the one saying Christ cuts at the root of hatred and evil-doing, in the other of false respect for our kindred, if they do us harm as regards salvation. If, for instance, a man had a godless father or son or brother, who became a hindrance to his faith and an obstacle to the life above, let him not live in fellowship or agreement with him, but let him dissolve the fleshly relationship on account of the spiritual antagonism.

23. Think of the matter as a lawsuit. Imagine your father standing by you and saying, "I begat you and brought you up, follow me, take part in my

^a St. Mark x. 29.

^b St. Luke xiv. 26.

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καὶ μὴ πείθου τῷ Χριστοῦ νόμῳ” καὶ ὅπόσα ἀνεῖποι βλάσφημος ἄνθρωπος καὶ νεκρὸς τῇ φύσει. ἐτέρωθεν δὲ ἄκουε τοῦ σωτῆρος· “ἐγώ σε ἀνεγέννησα, κακῶς ὑπὸ κόσμου πρὸς θάνατον γεγενημένον, ἡλευθέρωσα, ἵασάμην, ἐλυτρωσάμην· ἐγώ σοι παρέξω ζωὴν ἅπαντον, αἰώνιον, ὑπερκόσμιον· ἐγώ σοι δείξω θεοῦ πατρὸς ἀγαθοῦ πρόσωπον· μὴ κάλει σεαυτῷ πατέρα ἐπὶ γῆς· οἱ νεκροὶ τοὺς νεκροὺς θαπτέωσαν, σὺ δέ μοι ἀκολούθει· ἀνάξω γάρ σε εἰς ἀνάπαισιν <καὶ ἀπόλαυσιν>¹ ἀρρήτων καὶ ἀλέκτων ἀγαθῶν, ἃ μήτε ὄφθαλμὸς εἶδε μήτε οὖς ἥκουσε μήτε ἐπὶ καρδίαν ἀνθρώπων ἀνέβη, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι καὶ ἰδεῖν ἀπερήτοιμασεν ὁ θεὸς τοῖς ἀγίοις ἀγαθὰ καὶ τοῖς φιλοῦσιν αὐτὸν τέκνοις. ἐγώ σου τροφεὺς ἄρτον ἐμαυτὸν διδούς, οὐδὲ γενσάμενος οὐδεὶς ἔτι πεῖραν θανάτου λαμβάνει, καὶ πόμα καθ’ ἡμέραν ἐνδιδοὺς ἀθανασίας· ἐγὼ διδάσκαλος ὑπερουρανίων παιδευμάτων· ὑπὲρ σοῦ πρὸς τὸν θάνατον διηγωνισάμην καὶ τὸν σὸν ἔξετισα θάνατον, ὃν ὥφειλες ἐπὶ τοῖς προημαρτημένοις καὶ τῇ πρὸς θεὸν ἀπιστίᾳ.” τούτων τῶν λόγων ἐκατέρωθεν διακούσας ὑπὲρ σεαυτοῦ δίκασον καὶ τὴν ψῆφον ἀνένεγκε τῇ σαυτοῦ σωτηρίᾳ· κἄν ἀδελφὸς ὅμοια λέγῃ κἄν τέκνον κἄν γυνὴ κἄν ὁστισοῦν, πρὸ | πάντων ἐν σοὶ Χριστὸς ὁ νικῶν ἔστω· ὑπὲρ σοῦ γὰρ ἀγωνίζεται.

949 P. 24. Δύνασαι καὶ τῶν χρημάτων ἐπίπροσθεν εἶναι; φράσον καὶ οὐκ ἀπάγει σε Χριστὸς τῆς κτήσεως, ὁ

¹ <καὶ ἀπόλαυσιν> Stählin.

^a See 1 St. Peter i. 3.
^c St. Matthew xxiii. 9.

^b See St. John xiv. 8-9.
^d St. Matthew viii. 22.

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wrong-doing and do not obey the law of Christ," and whatever else a man who was a blasphemer and in nature dead might say. But from the other side ^{The appeal of Christ} hear the Saviour ; " I gave you new birth,^a when by the world you were evilly born for death ; I set you free, I healed you, I redeemed you. I will provide you with a life unending, eternal, above the world. I will show you the face of God the good Father.^b ' Call no man your father upon earth.' ^c ' Let the dead bury their dead, but do you follow Me.' ^d For I will lead you up to a rest and to an enjoyment of unspeakable and indescribable good things ' which eye has not seen nor ear heard, nor have they entered into the heart of man, which angels desire to look into and to see what good things God has prepared for His saints and for His children that love Him.'^e I am your nurse, giving Myself for bread, which none who taste have any longer trial of death,^f and giving day by day drink of immortality.^g I am a teacher of heavenly instructions. On your behalf I wrestled with death and paid your penalty of death, which you owed for your former sins and your faithlessness towards God." When you have listened to these appeals from each side pass judgment on your own behalf and cast the vote for your own salvation. Even though a brother says the like, or a child or wife or any one else, before all let it be Christ that conquers in you ; since it is on your behalf He struggles.

24. Can you also rise superior to your riches ? Say so, and Christ does not draw you away from the

Salvation
must come
before all
else

^a See 1 Corinthians ii. 9 ; 1 St. Peter i. 12.

^b See St. John vi. 50-51 ; Hebrews xi. 36.

^c See St. John iv. 14.

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κύριος οὐ φθονεῖ. ἀλλ' ὅρᾶς σεαυτὸν ἡττώμενον ὑπ' αὐτῶν καὶ ἀνατρεπόμενον; ἄφει, ρῦψον, μίσησον, ἀπόταξαι, φύγε· “κανὸς δεξιός σου ὁφθαλμὸς σκανδαλίζῃ σε, ταχέως ἔκκοψον αὐτόν.” αἱρετώτερον ἐτεροφθάλμῳ βασιλείᾳ θεοῦ ἡ ὀλοκλήρω τὸ πῦρ· κανὸς χεὶρ κανὸς ποὺς κανὸς ἡ ψυχή, μίσησον αὐτήν· ἂν γὰρ ἐνταῦθα ἀπόληται ὑπὲρ Χριστοῦ, <έκεῖ σωθήσεται>¹.

25. Ταύτης δὲ ὁμοίως ἔχεται τῆς γνώμης καὶ τὸ ἐπόμενον· “νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρῆματα καὶ οἰκίας καὶ ἀδελφοὺς ἔχειν μετὰ διωγμῶν εἰς ποὺ;²” οὕτε γὰρ ἀχρημάτους οὕτε ἀνεστίους οὕτε ἀναδέλφους ἐπὶ τὴν ζωὴν καλεῖν, ἐπεὶ καὶ πλουσίους κέκληκεν, ἀλλ' ὅν τρόπον προειρήκαμεν, καὶ ἀδελφοὺς κατὰ ταύτὸν³ ὥσπερ Πέτρον μετὰ Ἀνδρέου καὶ Ἰάκωβον μετὰ Ἰωάννου, τοὺς Ζεβεδαίους παῖδας, ἀλλ' ὁμονοοῦντας ἀλλήλοις τε καὶ Χριστῷ. τὸ δὲ “μετὰ διωγμῶν” ταῦτα ἔκαστα ἔχειν ἀποδοκιμάζει· διωγμὸς δὲ ὁ μέν τις ἔξωθεν περιγίνεται τῶν ἀνθρώπων ἡ δι’ ἔχθραν ἡ διὰ φθόνον ἡ διὰ φιλοκέρδειαν ἡ κατ’ ἐνέργειαν διαβολικὴν τοὺς πιστοὺς ἐλαυνόντων· ὁ δὲ χαλεπώτατος ἔνδοθέν ἔστι διωγμός, ἐξ αὐτῆς ἔκάστω τῆς ψυχῆς προπεμπόμενος λυμανομένης ὑπὸ ἐπιθυμιῶν ἀθέων καὶ ἡδονῶν ποικίλων καὶ φαύλων ἐλπίδων καὶ φθαρτικῶν⁴ ὀνειροπολημάτων, ὅταν, ἀεὶ τῶν πλειόνων ὀρεγομένη καὶ λυσσώσα ὑπὸ ἀγρίων ἔρωτων καὶ φλεγομένη, καθάπερ κέντροις ἡ μύωψι

¹ <έκεῖ σωθήσεται> Seghaar.

² εἰς ποὺ; Stählin. εἰς ποὺ ms. See p. 280, n. 1.

³ κατὰ ταύτην Seghaar. κατ’ αὐτὸν ms.

⁴ φθαρτικῶν Mayor. φθαρτῶν ms.

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possession of them ; the Lord does not grudge. But do you see yourself being worsted and overthrown by them ? Leave them, cast them off, hate them, say good-bye to them, flee from them. " And if thy right eye cause thee to stumble, quickly cut it out." Better the kingdom of God with one eye, than the fire with both. And if it be a hand or a foot or thy life, hate it. For if here it perishes for Christ's sake, there it shall be saved.^a

25. This meaning attaches likewise to the passage which follows. " To what end is it that in this present time we have lands and riches and houses and brothers with persecutions ? " ^b For it is not simply men without riches or homes or brothers that He calls to life, since He has also called rich men (though in the sense we have before stated); and brothers likewise, as Peter with Andrew, and James with John, the sons of Zebedee, though these were brothers of one mind with each other and with Christ. But He disapproves of our having each of these things " with persecutions." Now one kind of persecution comes from without, when men, whether through hatred, or envy, or love of gain, or by the prompting of the devil,^c harry the faithful. But the hardest persecution is that from within, proceeding from each man's soul that is defiled by godless lusts and manifold pleasures, by low hopes and corrupting imaginations ; when, ever coveting more, and maddened and inflamed by fierce loves,^d it is stung by

^a See St. Matthew v. 29-30 ; xviii. 8 ; and St. Mark ix. 43-47.

^b St. Mark x. 30.

^c Or perhaps, " by slanderous activity."

^d The phrase comes from Plato, *Phaedrus* 81 A ; cp. *Republic* 329 c.

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τοῖς προσκειμένοις¹ αὐτῇ πάθεσιν ἔξαιμάσσηται πρὸς σπουδὰς μανιώδεις καὶ ζωῆς ἀπόγνωσιν καὶ θεοῦ καταφρόνησιν. οὗτος ὁ διῶγμὸς βαρύτερος καὶ χαλεπώτερος, ἐνδοθεν ὄρμώμενος, ἀεὶ συνών, ὃν οὐδὲ ἐκφυγεῖν ὁ διωκόμενος δύναται· τὸν γὰρ ἔχθρὸν ἐν ἑαυτῷ περιάγει πανταχοῦ. οὕτω καὶ πύρωσις ἡ μὲν ἔξωθεν προσπίπτουσα δοκιμασίαν κατεργάζεται, ἡ δὲ ἐνδοθεν θάνατον διαπράσσεται². καὶ πόλεμος ὁ μὲν ἐπακτὸς ρἀδίως καταλύεται, ὁ δὲ ἐν τῇ ψυχῇ μέχρι θανάτου παραμετρεῖται. μετὰ διωγμοῦ τοιούτου πλοῦτον ἔὰν ἔχῃς τὸν αἰσθητὸν κἄν ἀδελφὸν τοὺς πρὸς αἴματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ, εἰρήνην σεαυτῷ παράσχει, ἐλευθερώθητι διωγμοῦ μακροῦ, ἀποστράφηθι πρὸς τὸ εὐαγγέλιον ἀπ' ἐκείνων, ἐλοῦ τὸν σωτῆρα πρὸ πάντων, τὸν τῆς σῆς συνήγορον καὶ παράκλητον ψυχῆς, τὸν τῆς ἀπείρου πρύτανιν ζωῆς. “τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.” καὶ 950 P. ἐν μὲν τῷ παρόντι | χρόνῳ ὡκύμορα καὶ ἀβέβαια, “ἐν δὲ τῷ ἐρχομένῳ ζωῇ³ ἔστιν αἰώνιος.”

26. “Ἐσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.” τοῦτο πολύχονν μέν ἔστι κατὰ τὴν ὑπόνοιαν καὶ τὸν σαφηνισμόν, οὐ μὴν ἐν γε τῷ παρόντι τὴν ζήτησιν ἀπαιτεῖ· οὐ γὰρ μόνον ῥέπει

¹ προσκειμένοις Segar. προκειμένοις MS.

² διαπράσσεται Barnard. διαταράσσεται MS.

³ ζωὴ Ghisler. ζωὴν MS.

^a Clement seems to have in mind Romans v. 4 (“worketh probation”) and 1 Corinthians iii. 13 (“the fire shall prove each man's work”). The “inward burning which works death” may be a reminiscence of 1 Corinthians vii. 9.

THE RICH MAN'S SALVATION

its attendant passions, as by goads or a gad-fly, into states of frenzied excitement, into despair of life and contempt of God. This persecution is heavier and harder, because it arises from within and is ever with us ; nor can the victim escape from it, for he carries his enemy about within himself everywhere. So too with regard to burning ; that which falls on us from without effects a testing, but that from within works death.^a And war also ; that which is brought against us is easily ended, but war in the soul accompanies us till death. If joined with such persecution you have visible wealth and brothers by blood and all the other separable possessions,^b abandon your sole enjoyment of these which leads to evil, grant to yourself peace, become free from a persecution that lasts, turn away from them to the gospel, choose before all the Saviour, the advocate and counsel^c for your soul, the president of the infinite life. "For the things that are seen are temporal, but the things that are not seen are eternal ;"^d and in the present time things are fleeting and uncertain, but "in the world to come is life eternal."^e

26. "The first shall be last and the last first."^f This saying, though fruitful in its deeper meaning and interpretation, does not call for examination at the present time, for it applies not merely to those who

^b Or "pledges," a term used in Attic law to denote movable property that could be offered as security for debt. In this passage it may mean "dear ones," like the Latin *pignora*.

^c Literally, "paraclete." But the connexion with "advocate" shows that Clement is thinking of the word in its legal meaning.

^e St. Mark x. 30.

^d 2 Corinthians iv. 18.

^f St. Mark x. 31.

CLEMENT OF ALEXANDRIA

πρὸς τοὺς πολυκτήμονας, ἀλλ’ ἀπλῶς πρὸς ἄπαντας ἀνθρώπους τοὺς πίστει καθάπαξ ἑαυτοὺς ἐπιδιδόντας. ὥστε τοῦτο μὲν ἀνακείσθω τὰ νῦν. τὸ δέ γε προκείμενον ἡμῖν οἶμαι μηδέν τι ἐνδεέστερον¹ τῆς ἐπαγγελίας δεδεῖχθαι, ὅτι τοὺς πλουσίους οὐδένα τρόπον ὁ σωτὴρ κατ’ αὐτόν γε τὸν πλούτον καὶ τὴν περιβολὴν τῆς κτήσεως ἀποκέκλεικεν οὐδ’ αὐτοῖς ἀποτετάφρευκεν τὴν σωτηρίαν, εἴ γε δύναιτο καὶ βούλοιτο ὑποκύπτειν τοῦ θεοῦ ταῖς ἐντολαῖς καὶ τῶν προσκαίρων προτιμῶν τὴν ἑαυτῶν ζωὴν καὶ βλέποιεν πρὸς τὸν κύριον ἀτενεῖ τῷ βλέμματι, καθάπερ εἰς ἀγαθοῦ κυβερνήτου νεῦμα δεδορκότες, τί βούλεται, τί προστάσσει, τί σημαίνει, τί δίδωσι τοῖς αὐτοῦ ναύταις [τὸ]² σύνθημα, ποῦ καὶ πόθεν τὸν ὄρμον ἐπαγγέλλεται. τί γὰρ ἀδικεῖ τις, εἰ προσέχων τὴν γνώμην καὶ φειδόμενος πρὸ τῆς πίστεως βίον ἵκανὸν συνελέξατο; ἢ καὶ <τὸ>³ τούτου μᾶλλον ἀνέγκλητον, εἰ εὐθὺς ὑπὸ τοῦ θεοῦ τοῦ τὴν τύχην⁴ νέμοντος εἰς οἶκον τοιούτων ἀνθρώπων εἰσώκισθη καὶ γένος ἀμφιλαφὲς τοῖς χρήμασιν [ἰσχῦν]⁵ καὶ τῷ πλούτῳ κρατοῦν; εἰ γὰρ διὰ τὴν ἀκούσιον ἐν πλούτῳ γένεσιν ἀπελήλαται ζωῆς, ἀδικεῖται μᾶλλον ὑπὸ τοῦ γειναμένου⁶ θεοῦ, προσκαίρου μὲν ἡδυπαθείας κατηξιωμένος, ἀιδίου δὲ ζωῆς ἀπεστερημένος. τί δ’ ὅλως πλούτον ἔχρην ἐκ γῆς ἀνατεῖλαι ποτε, εἰ χορηγὸς καὶ πρόξενός ἐστι θανάτου;

¹ ἐνδεέστερον Ghisler. ἀδεέστερον ms.

² [τὸ] Stählin. ³ <τὸ> inserted by Ghisler.

⁴ τύχην Segar. ψυχὴν ms. ⁵ [ἰσχῦν] Wilamowitz.

⁶ γειναμένου Ghisler. γινομένου ms.

^a i.e. the gospel promise of salvation for all men.

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have great possessions, but generally to all men who once devote themselves to faith. So for the time being let it be reserved. But as to the question before us, I think it has been shown that the promise ^a does not fall short in any respect, because the Saviour has by no means shut out the rich, at any rate so far as their actual riches and investments ^b of property are concerned, nor has He trenched off salvation from them, provided they are able and willing to stoop beneath God's commandments and that they value their own life above temporal things and look to the Lord with steadfast gaze, like sailors on the watch for the nod of a good pilot to see what are his wishes, his commands, his signals, what watchword he gives them, where and whence he proclaims the harbour. For what wrong does a man do, if by careful thought and frugality he has before his conversion gathered enough to live on; or, what is still less open to censure, if from the very first he was placed by God, the distributor of fortune, in a household of such men, in a family abounding in riches and powerful in wealth? For if he has been banished from life for being born, through no choice of his own, in wealth, it is rather he who is wronged by God who brought him into existence, seeing that he has been counted worthy of temporal comfort, but deprived of eternal life. Why need wealth ever have arisen at all out of earth, if it is the provider and agent ^c of death? But if a man

Salvation is possible for rich men if they will obey God

It is not wrong to save money

Nor to be born in a rich family

^a Literally, "clothing" or "covering," as on p. 277, n. a.

^b The word is used in Greek politics of a man who was appointed to represent the citizens of another State than his own, and to act as their friend and protector when they visited his city. Hence it has the meaning of our Consul, or Agent.

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ἀλλ' εἰ δύναται τις ἐνδοτέρω τῶν ὑπαρχόντων κάμπτειν τῆς ἔξουσίας καὶ μέτρια φρονεῖν καὶ σωφρονεῖν καὶ θεὸν μόνον ζητεῖν καὶ θεὸν ἀναπνεῖν καὶ θεῷ συμπολιτεύεσθαι, πτωχὸς οὗτος παρέστηκε ταῖς ἐντολαῖς, ἐλεύθερος, ἀγήτητος, ἄνοσος, ἄτρωτος ὑπὸ χρημάτων· εἰ δὲ μή, θâττον κάμηλος διὰ βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος ἐπὶ τὴν βασιλείαν τοῦ θεοῦ παρελεύσεται. σημαινέτω μὲν οὖν τι καὶ ὑψηλότερον ἡ κάμηλος διὰ στενῆς ὁδοῦ καὶ τεθλιμμένης φθάνουσα τὸν πλούσιον, ὅπερ ἐν τῇ περὶ ἀρχῶν καὶ θεολογίας ἔξηγήσει μυστήριον τοῦ σωτῆρος ὑπάρχει μαθεῖν· 27. οὐ μήν ἀλλὰ τό γε φαινόμενον πρῶτον καὶ δι' ὃ λέλεκται τῆς παραβολῆς παρεχέσθω. διδασκέτω τοὺς εὐποροῦντας ὡς οὐκ ἀμελητέον τῆς ἑαυτῶν σωτηρίας ὡς ἥδη προκατεγνωσμένους οὐδὲ καταποντιστέον αὐτὸν πάλιν

951 P. τὸν πλούτον οὐδὲ καταδικαστέον ὡς | τῆς ζωῆς ἐπί-
βουλον καὶ πολέμιον, ἀλλὰ μαθητέον τίνα τρόπον
καὶ πῶς πλούτῳ χρηστέον καὶ τὴν ζωὴν κτητέον.
ἐπειδὴ γάρ οὔτε ἐκ παντὸς ἀπόλλυται τις, ὅτι
πλουτεῖ δεδιώς, οὔτε ἐκ παντὸς σώζεται θαρρῶν
καὶ πιστεύων ὡς σωθήσεται, φέρε σκεπτέον ἥντινα
τὴν ἐλπίδα αὐτοῖς ὁ σωτὴρ ὑπογράφει, καὶ πῶς ἂν
τὸ μὲν ἀνέλπιστον ἔχεγγυον γένοιτο, τὸ δὲ ἐλπισθὲν
εἰς κτῆσιν ἀφίκοιτο.

“ Literally, “can bend within the power of his possessions,” probably a metaphor from the chariot-race, in which the driver was required to pass close to the turning-post, yet not to touch it. The rich man must not let his wealth run away with him. With Clement’s remark about the power of possessions Stählin compares Thucydides i. 38—“the insolence and power of wealth.”

^b St. Mark x. 25.

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can keep within bounds the power that possessions bring,^a and can be modest in thought and self-controlled, seeking God alone, living in an atmosphere of God and as a fellow-citizen with God, here is one who approaches the commandments as a poor man, as free, unconquered, untouched by the diseases or wounds of riches. If not, a camel shall more quickly enter through a needle than shall such a rich man reach the kingdom of God.^b Now the camel, that passes through a strait and narrow way^c sooner than the rich man, must be understood to have some higher meaning, which, as a mystery of the Saviour, can be learnt in my *Exposition concerning First Principles and Theology*.^d 27. Here, however, let me set forth the first and obvious meaning of the illustration,^e and the reason why it was used. Let it teach the well-to-do that their salvation must not be neglected on the ground that they are already condemned beforehand, nor on the contrary must they throw their wealth overboard or give judgment against it as insidious and inimical to life, but they must learn how and in what manner wealth is to be used and life acquired. For since a man is neither absolutely being lost if he is rich but fearful, nor absolutely being saved because he is bold and confident that he will be saved, let us now go on to inquire what hope it is that the Saviour outlines for the rich, and how the un hoped for may become secure, and the hoped for pass into possession.

The rich
must then
take pains
about their
salvation

^a St. Matthew vii. 14.

^b In iii. *Stromateis* 13. 1 and 21. 2, Clement mentions a projected work on "First Principles"; but it has not come down to us.

^c Literally, "parable"; but it is hardly a parable in our sense of the word.

CLEMENT OF ALEXANDRIA

Φησὶν οὖν διδάσκαλος, τίς ἡ μεγίστη τῶν ἐντολῶν ἡρωτημένος· “ἀγαπήσεις κύριον τὸν θεόν σου ἔξ ὅλης τῆς ψυχῆς σου καὶ ἔξ ὅλης τῆς δυνάμεώς σου,” ταῦτης μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως. καὶ γὰρ καὶ περὶ τοῦ πρώτου καὶ περὶ τοῦ μεγίστου παρήγγελται, αὐτοῦ τοῦ θεοῦ πατρὸς ἡμῶν, δι’ οὗ καὶ γέγονε καὶ ἔστι τὰ πάντα καὶ εἰς ὃν τὰ σωζόμενα πάλιν ἐπανέρχεται. ὑπὸ τούτου τοίνυν προαγαπηθέντας καὶ τοῦ γενέσθαι τυχόντας οὐχ ὅσιον ἄλλο τι πρεσβύτερον ἄγειν καὶ τιμιώτερον, ἐκτίνοντας μόνην τὴν χάριν ταῦτην μικρὰν ἐπὶ μεγίστοις, ἄλλο δὲ μηδοτιοῦν ἔχοντας ἀνενδεεῖ καὶ τελείω θεῷ πρὸς ἀμοιβὴν ἐπινοῆσαι, αὐτῷ δὲ τῷ¹ ἀγαπᾶν τὸν πατέρα εἰς οἰκείαν ἵσχυν καὶ δύναμιν ἀφθαρσίαν² κομιζομένους. ὅσον γὰρ ἀγαπᾷ τις θεόν, τοσούτῳ καὶ πλέον ἐνδοτέρῳ τοῦ θεοῦ παραδύεται.

28. Δευτέραν δὲ τάξει καὶ οὐδέν τι μικροτέραν ταῦτης εἶναι λέγει τό· “ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” οὐκοῦν τὸν θεὸν ὑπὲρ σεαυτόν. πυνθανομένου δὲ τοῦ προσδιαλεγομένου “τίς ἔστιν πλησίον;” οὐ τὸν αὐτὸν τρόπον Ἰουδαίοις πρωρίσατο τὸν πρὸς αἷματος οὐδὲ τὸν πολίτην οὐδὲ τὸν προσήλυτον οὐδὲ τὸν δόμοίως περιτετμημένον οὐδὲ τὸν ἐνὶ καὶ ταῦτῳ νόμῳ χρώμενον· ἀλλὰ ἀνωθεν καταβαίνοντα³ ἀπὸ Ἱερουσαλὴμ ἄγει τῷ λόγῳ τινὰ εἰς Ἱεριχὼ καὶ τοῦτον δείκνυσιν ὑπὸ ληστῶν συγκεκεντημένον, ἐρριμμένον ἡμιθνῆτα ἐπὶ

¹ αὐτῷ δὲ τῷ Ghisler. αὐτὸ δὲ τὸ ms.

² ἀφθαρσίαν Wilamowitz. ἀφθαρσίας ms.

³ καταβαίνοντα Ghisler. καταβαίνων ms.

“ St. Mark xii. 30-31.

THE RICH MAN'S SALVATION

When asked which is the greatest of the commandments the Teacher says, "Thou shalt love the Lord thy God with all thy soul and with all thy power," and that there is no commandment greater than this^a—and quite naturally. For indeed it is a precept concerning the first and the greatest existence, God Himself our Father, through whom all things have come into being and exist, and to whom the things that are being saved return again.^b As therefore we were first loved by Him^c and took our beginning from Him, it is not reverent to consider any other thing as more venerable or more honourable. This is the only thanks we pay Him, a small return for the greatest blessings; and we are not able to think of the slightest thing else to serve as recompense for a God who is perfect and in need of nothing. But by the very act of loving the Father to the limit of our personal strength and power we gain incorruption. For in proportion as a man loves God, he enters more closely into God.

The first
and greatest
command-
ment

28. Second in order, and in no way less important than this, is, He says, the commandment, "Thou shalt love thy neighbour as thyself"^d—God therefore you must love more than yourself. And when His questioner inquires, "Who is a neighbour?"^e He did not point, in the same way as the Jews did, to their blood-relation, or fellow-citizen, or proselyte, or to the man who like them was circumcised, or to a keeper of one and the same law, but He describes a man going down from Jerusalem to Jericho, showing him stabbed by robbers and flung half dead upon

The second
great com-
mandment

^b See Romans xi. 36.

^o See 1 St. John iv. 19.

^a St. Luke x. 27.

^o St. Luke x. 29.

^f See St. Luke x. 30-37.

CLEMENT OF ALEXANDRIA

τῆς ὁδοῦ, ὑπὸ ἵερέως παροδευόμενον, ὑπὸ Λευίτου παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ ἔξωνειδισμένου καὶ ἀφωρισμένου κατελεούμενον, ὃς οὐχὶ κατὰ τύχην ὡς ἐκεῦνοι παρῆλθεν, ἀλλ’ ἦκε συνεσκευασμένος ὡν¹ ὁ κινδυνεύων ἐδεῖτο, οἶνον, ἔλαιον, ἐπιδέσμους, κτῆνος, μισθὸν τῷ πανδοχεῖ, τὸν μὲν ἥδη διδόμενον, τὸν δὲ προσυπισχνούμενον. “τίς,” ἔφη, “τούτων γέγονε πλησίον τῷ τὰ δεινὰ παθόντι;” τοῦ δὲ ἀποκριναμένου ὅτι “ὁ τὸν ἔλεον πρὸς αὐτὸν ἐπιδειξάμενος· καὶ σὺ τοίνυν πορευθεὶς οὗτῳ ποίει,” ὡς τῆς ἀγάπης βλαστανούστης εὐποιίαν.

29. ’Εν ἀμφοτέραις μὲν οὖν ταῖς ἐντολαῖς ἀγάπην εἰσηγεῖται, τάξει δ’ αὐτὴν διήρηκε, καὶ ὅπου μὲν τὰ πρωτεῖα τῆς ἀγάπης ἀνάπτει τῷ θεῷ, ὅπου δὲ τὰ δευτερεῖα νέμει τῷ πλησίον. τίς δ’ ἂν ἄλλος οὗτος εἴη πλὴν αὐτὸς ὁ σωτήρ; ἢ τίς μᾶλλον ἡμᾶς 952 P. ἐλεήσας | ἐκείνου, τοὺς ὑπὸ τῶν κοσμοκρατόρων τοῦ σκότους ὀλίγου τεθανατωμένους τοὺς πολλοὺς τραύμασι, φόβοις, ἐπιθυμίαις, ὀργαῖς, λύπαις, ἀπάταις, ἥδοναις; τούτων δὲ τῶν τραυμάτων μόνος ἴατρὸς Ἰησοῦς, ἐκκόπτων ἄρδην τὰ πάθη πρόρριζα, οὐχ ὕσπερ ὁ νόμος ψιλὰ τὰ ἀποτελέσματα, τοὺς καρποὺς τῶν πονηρῶν φυτῶν, ἀλλὰ τὴν ἀξίνην τὴν ἔαυτοῦ πρὸς τὰς ρίζας τῆς κακίας προσαγαγών. οὗτος ὁ² τὸν οἶνον, τὸ αἷμα τῆς ἀμπέλου τῆς Δαβίδ, ἐκχέας ἡμῶν ἐπὶ τὰς τετρωμένας ψυχάς, οὗτος ὁ τὸ ἔλαιον,³ τὸν ἐκ σπλάγχνων πατρὸς ἐλεον, προσενεγκὼν καὶ ἐπιδαιψιλευόμενος, οὗτος ὁ τοὺς

¹ ὡν Ghisler. ὡν ms. ² ὁ inserted by Ghisler.

³ οὗτος inserted by Wilamowitz: ὁ τὸ ἔλαιον by Lindner.

^a See St. Luke x. 31.

^b Ephesians vi. 12.

^c See St. Matthew iii. 10; St. Luke iii. 9.

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the road. A priest passes him by ; a Levite disregards him ; but he is pitied by the scorned and outcast Samaritan, who did not pass along by chance ^a as the others, but had come fully equipped with what the man in danger needed, wine, oil, bandages, a beast, and payment for the innkeeper, some being given there and then and a further amount promised. "Which of these," He said, "proved neighbour to him who endured this outrage?" And when he answered, "He that shewed pity towards him," the Lord added, "Go thou therefore and do likewise." For love bursts forth into good works.

29. In both commandments therefore He introduces love, but He makes a distinction of order, in one place attaching to God the highest exercise of love and in the other allotting its secondary exercise to our neighbour. And who else can this be but the Saviour himself? Or who more than He has pitied us, who have been almost done to death by the world-rulers of the darkness ^b with these many wounds—with fears, lusts, wraths, griefs, deceits and pleasures? Of these wounds Jesus is the only healer, by cutting out the passions absolutely and from the very root. He does not deal with the bare results, the fruits of bad plants, as the law did, but brings His axe to the roots of evil.^c This is He who poured over our wounded souls the wine, the blood of David's vine;^d this is He who has brought and is lavishing on us the oil, the oil of pity

Jesus
Christ is
our nearest
neighbour

^a Cp. *Teaching of the Twelve Apostles* ix. 1-2, "with regard to the giving of thanks (i.e. the Eucharist), in this way give thanks : first with regard to the cup ; 'We give thanks to Thee, our Father, for the holy vine of David Thy Son, which Thou hast made known to us through Jesus Thy Son.'"

CLEMENT OF ALEXANDRIA

τῆς ὑγείας καὶ σωτηρίας δεσμοὺς ἀλύτους ἐπιδείξας,
ἀγάπην, πίστιν, ἐλπίδα, οὗτος ὁ διακονεὺς ἀγγέλους
καὶ ἀρχὰς καὶ ἔξουσίας ἡμῶν ἐπιτάξας ἐπὶ μεγάλῳ
μισθῷ, διότι καὶ αὐτὸὶ ἐλευθερωθήσονται ἀπὸ τῆς
ματαιότητος τοῦ κόσμου παρὰ τὴν ἀποκάλυψιν
τῆς δόξης τῶν υἱῶν τοῦ θεοῦ. τοῦτον οὖν ἀγαπᾶν
ἴσα χρὴ τῷ θεῷ. ἀγαπᾷ δὲ Χριστὸν Ἰησοῦν
ὅ τὸ θέλημα αὐτοῦ ποιῶν καὶ φυλάσσον αὐτοῦ
τὰς ἐντολάς. “οὐ γὰρ πᾶς ὁ λέγων μοι κύριε
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἄλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου.”
καὶ· “τί με λέγετε κύριε κύριε καὶ οὐ ποιεῖτε ἀ
λέγω;” καὶ· “ὑμεῖς μακάριοι οἱ ὀρῶντες καὶ
ἀκούοντες ἀ μήτε δίκαιοι μήτε προφῆται,” ἐὰν
ποιῆτε ἀ λέγω.

30. Πρῶτος μὲν οὖν οὗτός ἐστιν ὁ Χριστὸν
ἀγαπῶν, δεύτερος δὲ ὁ τοὺς ἐκείνω πεπιστευκότας
τιμῶν καὶ περιέπων. ὁ γὰρ ἄν τις εἰς μαθητὴν
ἐργάσηται, τοῦτο εἰς ἑαυτὸν ὁ κύριος ἐκδέχεται καὶ
πᾶν ἑαυτοῦ ποιεῖται. “δεῦτε, οἱ εὐλογημένοι τοῦ
πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῶν
βασιλείαν ἀπὸ καταβολῆς κόσμου. ἐπείνασα γὰρ
καὶ ἐδώκατέ μοι φαγεῖν, καὶ ἐδύνησα καὶ ἐδώκατέ
μοι πιεῖν, καὶ ξένος ἦμην καὶ συνηγάγετέ με, γυμνὸς
ἦμην καὶ ἐνεδύσατέ με, ἡσθένησα καὶ ἐπεσκέψασθέ
με, ἐν φυλακῇ ἦμην καὶ ἤλθετε πρός με. τότε
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε,

^a 1 Corinthians xiii. 13.

^b See Hebrews i. 14; Ephesians iii. 10.

^c See Romans viii. 19-21. St. Paul speaks of “the whole creation” being freed from corruption. The special
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THE RICH MAN'S SALVATION

from the Father's heart; this is He who has shown us the unbreakable bands of health and salvation, love, faith and hope;^a this is He who has ordered angels and principalities and powers^b to serve us for great reward, because they too shall be freed from the vanity of the world at the revelation of the glory of the sons of God.^c Him therefore we must love equally with God. And he loves Christ Jesus who does His will and keeps His commandments.^d "For not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father."^e And, "Why call ye Me, Lord, Lord, and do not the things that I say?"^f And "Blessed are ye that see and hear what neither righteous men nor prophets saw and heard," if ye do what I say.^g

30. He then is first who loves Christ, and the second is he who honours and respects those who believe on Christ. For whatever service a man does for a disciple the Lord accepts for Himself, and reckons it all His own. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave Me to eat, and I was thirsty and ye gave Me to drink, and I was a stranger and ye took Me in, I was naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me. Then shall the righteous answer Him saying, Lord, thought of the angelic powers as destined to share in this deliverance seems to be Clement's own, though possibly it was in St. Paul's mind when he wrote.

We must
love Him
equally
with God

Next we
must love
Christ's
brethren

^a See St. John xiv. 15.

^b St. Matthew vii. 21.

^c St. Luke vi. 46.

^d See St. Matthew xiii. 16-17; St. John xiii. 17.

CLEMENT OF ALEXANDRIA

πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἴδομέν σε ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἴδομεν ἀσθενοῦντα καὶ ἐπεσκεψάμεθα; ἢ ἐν φυλακῇ καὶ ἥλθομεν πρὸς σέ; ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὃσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.” πάλιν ἐκ τῶν ἐναντίων τοὺς ταῦτα μὴ παρασχόντας αὐτοῖς εἰς τὸ πῦρ ἐμβάλλει τὸ αἰώνιον, ὡς αὐτῷ μὴ παρεσχηκότας. καὶ ἀλλαχοῦ· “ὅ νῦν δεχόμενος ἐμὲ δέχεται, ὅ νῦν μὴ δεχόμενος ἐμὲ ἀθετεῖ.”

31. Τούτους καὶ τέκνα καὶ παιδία καὶ νήπια καὶ φίλους ὀνομάζει καὶ μικροὺς ἐνθάδε ὡς πρὸς τὸ μέλλον ἄνω μέγεθος αὐτῶν, “μὴ καταφρονήσῃτε,”

953 P. λέγων, “ἐνὸς | τῶν μικρῶν τούτων· τούτων γὰρ οἱ ἄγγελοι διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.” καὶ ἐτέρωθι· “μὴ φοβεῖσθε, τὸ μικρὸν ποίμνιον· ὑμῖν γὰρ ηὔδοκησεν ὁ πατὴρ παραδοῦναι τὴν βασιλείαν” τῶν οὐρανῶν. κατὰ τὰ αὐτὰ καὶ τοῦ μεγίστου ἐν γεννητοῖς γυναικῶν Ἰωάννου τὸν ἐλάχιστον ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, τουτέστι τὸν ἔαυτοῦ μαθητὴν, εἶναι μείζω λέγει. καὶ πάλιν· “ὅ δεχόμενος δίκαιον ἢ προφήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν λήψεται, ὅ δὲ μαθητὴν ποτίσας εἰς ὄνομα μαθητοῦ ποτήριον ψυχροῦ ὕδατος τὸν μισθὸν οὐκ ἀπολέσει.” οὐκοῦν οὗτος μόνος ὁ μισθὸς οὐκ

^a St. Matthew xxv. 34–40.

^b See St. Matthew x. 40; St. Luke x. 16.

^c See St. Mark x. 24; St. John xxi. 5; St. Matthew xi. 25; St. John xv. 15; St. Luke xii. 4.

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when saw we Thee hungry and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in, or naked and clothed Thee? Or when saw we Thee sick and visited Thee? Or in prison and came unto Thee? The King shall answer and say unto them; Verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me.”^a Again, on the other hand, those who did not provide these things for them He casts into the eternal fire, on the ground that they have not provided them for Him. And in another place: “He that receiveth you receiveth Me; he that receiveth you not rejecteth Me.”^b

31. These who believe on Him He calls children and young children and babes and friends;^c also little ones here,^d in comparison with their future greatness above. “Despise not,” He says, “one of these little ones, for their angels always behold the face of My Father who is in heaven.”^e And elsewhere; “Fear not, little flock, for it is the Father’s good pleasure to give you the kingdom”^f of heaven. After the same manner He says that the least in the kingdom of heaven, that is, His own disciple, is greater than the greatest among them that are born of women, namely John.^g And again, “He that receiveth a righteous man or a prophet shall obtain the reward meet for these, and he that hath given a cup of cold water to a disciple in the name of a disciple shall not lose his reward.”^h This then is

Names of
love and
honour for
Christ's
disciples

^a See St. Matthew x. 42.

^c St. Matthew xviii. 10.

^f St. Luke xii. 32.

^g See St. Matthew xi. 11; St. Luke vii. 28.

^h St. Matthew x. 41-42.

CLEMENT OF ALEXANDRIA

ἀπολλύμενός ἔστι. καὶ αὖθις· “ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ,¹ δέξωνται ὑμᾶς εἰς τὰς αἰώνιους σκηνάς.” φύσει μὲν ἄπασαν κτῆσιν, ἦν αὐτός τις ἐφ’ ἑαυτοῦ κέκτηται ὡς ἴδιαν οὖσαν καὶ οὐκ εἰς κοινὸν τοῖς δεομένοις κατατίθησιν, ἀδικον οὖσαν ἀποφαίνων, ἐκ δὲ ταύτης τῆς ἀδικίας ἐνὸν καὶ πρᾶγμα δίκαιον ἐργάσασθαι καὶ σωτήριον, ἀναπαῦσαι τινα τῶν ἔχόντων αἰώνιον σκηνὴν παρὰ τῷ πατρί.

Ὄρα πρῶτον μὲν ὡς οὐκ ἄπαιτεῖσθαι σε κεκέλευκεν οὐδὲ ἐνοχλεῦσθαι περιμένειν, ἀλλὰ αὐτὸν ζητεῖν τοὺς εὑ πεισομένους ἀξίους τε ὅντας τοῦ σωτῆρος μαθητάς. καλὸς μὲν οὖν καὶ ὁ τοῦ ἀποστόλου λόγος· “ἱλαρὸν γάρ δότην ἀγαπᾶ ὁ θεός,” χαίροντα τῷ διδόναι καὶ μὴ φειδομένως² σπείροντα, ἵνα μὴ οὗτως καὶ θερίσῃ, δίχα γογγυσμῶν καὶ διακρίσεως καὶ λύπης [καὶ]³ κοινωνοῦντα, ὅπερ ἔστιν εὐεργεσία καθαρά.⁴ κρείττων δ’ ἔστι τούτου ὁ τοῦ κυρίου λελεγμένος ἐν ἄλλῳ χωρίῳ· “παντὶ τῷ αἰτοῦντι σε δίδου·” θεοῦ γάρ ὅντως ἡ τοιαύτη φιλοδωρία. οὗτοσὶ δὲ ὁ λόγος ὑπὲρ ἄπασάν ἔστι θεότητα, μηδὲ αἰτεῖσθαι περιμένειν, ἀλλ’ αὐτὸν ἀναζητεῖν ὅστις ἀξιος εὑ παθεῖν, ἔπειτα τηλικοῦτον μισθὸν δρίσαι τῆς κοινωνίας, αἰώνιον σκηνὴν. 32. ὡς καλῆς ἐμπορίας, ὡς θείας ἀγορᾶς· ὥνεῖται χρημάτων τις ἀφθαρσίαν,

¹ ἐκλίπῃ Stählin. ἐκλίπητε ms.

² φειδομένως (from 2 Cor. ix. 6) Seghaar. φειδόμενον ms.

³ [καὶ] Seghaar.

⁴ καθαρά Seghaar. καθά ms.

^a St. Luke xvi. 9.

^b The phrase comes from Acts iv. 32.

^c 2 Corinthians ix. 7.

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the only reward that cannot be lost. And once more : " Make to yourselves friends from the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal habitations."^a Thus He declares that all possessions are by nature unrighteous, when a man possesses them for personal advantage as being entirely his own,^b and does not bring them into the common stock for those in need ; but that from this unrighteousness it is possible to perform a deed that is righteous and saving, namely, to give relief to one of those who have an eternal habitation with the Father.

See, first, how His command is not that you should yield to a request or wait to be pestered, but that you should personally seek out men whom you may benefit, men who are worthy disciples of the Saviour. Now the Apostle's saying also is good, " God loveth a cheerful giver,"^c one who takes pleasure in giving and sows not sparingly, for fear he should reap sparingly,^d but shares his goods without murmurings or dispute or annoyance. This is sincere kindness. Better than this is that which is said by the Lord in another place ; " Give to everyone that asketh thee ;"^e for such generosity is truly of God. But more divine than all is this saying, that we should not even wait to be asked,^f but should personally seek after whoever is worthy of help, and then fix the exceedingly great reward of our sharing, an eternal habitation. 32. What splendid trading ! What divine business ! You buy incorruption with

The great
reward of
service to
Christ's
disciples

^a See 2 Corinthians ix. 6.

^c St. Luke vi. 30.

^f Clement interprets the saying, " Make to yourselves friends . . . , " as a command to the rich man to give without being asked.

CLEMENT OF ALEXANDRIA

καὶ δοὺς τὰ διολλύμενα τοῦ κόσμου μονὴν τούτων αἰώνιον ἐν οὐρανοῖς ἀντιλαμβάνει. πλεῦσον ἐπὶ ταύτην, ἀν σωφρονῆς, τὴν πανήγυριν, ὡς πλούσιε, καν δέη, περίελθε γῆν¹ δλην, μὴ φείσῃ κινδύνων καὶ πόνων, ἵν' ἐνταῦθα βασιλείαν οὐράνιον ἀγοράσῃς. τί σε λίθοι διαφανεῖς καὶ σμάραγδοι τοσοῦτον εὐφραι-
νουσι καὶ οἰκία,² τροφὴ πυρὸς ἡ χρόνου παίγνιον ἢ σεισμοῦ πάρεργον ἡ ὑβρισμα τυράννου; ἐπι-
θύμησον ἐν οὐρανοῖς οἰκῆσαι καὶ βασιλεύσαι μετὰ θεοῦ· ταύτην σοι τὴν βασιλείαν ἄνθρωπος δώσει θεὸν ἀπομιμούμενος· ἐνταῦθα μικρὰ λαβὼν ἐκεῖ δι' ὅλων αἰώνων σύνοικόν σε ποιήσεται. ἵκέτευσον
954 P. ἵνα λάβῃ· σπεῦσον, ἀγωνίασον, φοβήθητι μή σε ἀτιμάσῃ· οὐ γάρ κεκέλευσται λαβεῖν, ἀλλὰ σὺ παρασχεῖν. οὐ μὴν οὐδὲ εἶπεν ὁ κύριος δός, ἡ παράσχεις, ἡ εὐεργέτησον, ἡ βοήθησον, φίλον δὲ ποίησαι· ὁ δὲ φίλος οὐκ ἐκ μιᾶς δόσεως γίνεται, ἀλλ' ἔξι ὅλης ἀναπαύσεως καὶ συνουσίας μακρᾶς· οὔτε γάρ ἡ πίστις οὔτε ἡ ἀγάπη οὔτε³ ἡ καρτερία μιᾶς ἡμέρας, ἀλλ' “ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.”

33. Πῶς οὖν ὁ ἄνθρωπος ταῦτα δίδωσιν; ὅτι διὰ τὴν ἐκείνου τιμὴν καὶ εὔνοιαν καὶ οἰκείωσιν ὁ κύριος δίδωσι· “δώσω γάρ οὐ μόνον τοῖς φίλοις, ἀλλὰ καὶ τοῖς φίλοις τῶν φίλων.” καὶ τίς οὐτός ἐστιν ὁ φίλος τοῦ θεοῦ; σὺ μὲν μὴ κρῖνε, τίς ἄξιος καὶ τίς

¹ γῆν Combefis. τὴν MS.

² οἰκία Combefis. οἰκεία MS.

³ οὔτε . . . οὔτε . . . οὔτε Stählin. οὐδὲ . . . οὔτε . . . οὔτε MS.

^a The word means “assembly” and was applied to the great national and religious festivals of the Greeks at
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money. You give the perishing things of the world and receive in exchange for them an eternal abode in heaven. Set sail, rich man, for this market,^a if you are wise. Compass the whole earth if need be. Spare not dangers or toils, that here you may buy a heavenly kingdom. Why so delighted with glittering stones and emeralds, with a house that is fuel for fire or a plaything for time or sport for an earthquake or the object of a tyrant's insolence? Desire to live and reign in heaven with God. This kingdom a man, imitating God, shall give you. Having taken little from you here, he will make you through all the ages a fellow-inhabitant there. Beg him to take it. Hasten, strive earnestly, fear lest he reject you. For he has not been commanded to take, but you to provide. Furthermore, the Lord did not say, "give," or "provide," or "benefit," or "help," but "make a friend"^b; and a friend is made not from one gift, but from complete relief and long companionship. For neither faith nor love nor patience is the work of one day, but "he that endureth to the end, the same shall be saved."^c

33. How then does a man give these things? Why, the Lord gives them, on account of your esteem and favour and relationship with this man. "For I will give not only to my friends, but also to the friends of my friends."^d And who is this friend of God? Do not yourself decide who is worthy and Olympia and elsewhere. It is used of the Christian church in Hebrews xii. 23. As we should expect, these gatherings were made the occasion of fairs and markets (Strabo 486). It is this aspect of them which Clement seems to have most in mind here.

^b St. Luke xvi. 9.

^c St. Matthew x. 22.

^d This saying is not found in the gospels.

CLEMENT OF ALEXANDRIA

ἀνάξιος· ἐνδέχεται γάρ σε διαμαρτεῖν περὶ τὴν δόξαν· ὡς ἐν ἀμφιβόλῳ δὲ τῆς ἀγνοίας ἀμεινον καὶ τοὺς ἀναξίους εὐ^ν ποιεῖν διὰ τοὺς ἀξίους ἢ φυλασ- σόμενον τοὺς ήσσον ἀγαθοὺς μηδὲ τοῖς σπουδαίοις περιπεσεῖν. ἐκ μὲν γάρ τοῦ φείδεσθαι καὶ προσ- ποιεῖσθαι δοκιμάζειν τοὺς εὐλόγως ἢ μὴ τευξο- μένους ἐνδέχεται σε καὶ θεοφιλῶν ἀμελῆσαι τινῶν, οὐδὲ τὸ ἐπιτίμιον κόλασις ἔμπυρος αἰώνιος· ἐκ δὲ τοῦ προΐεσθαι πᾶσιν ἔξῆς τοῖς χρήζουσιν ἀνάγκη πάντως εὑρεῖν τινα καὶ τῶν σῶσαι παρὰ θεῷ δυναμένων. “μὴ κρῦνε” τοίνυν, “ἴνα μὴ κριθῆς· φῶ μέτρῳ μετρεῖς, τούτῳ καὶ ἀντιμετρηθήσεται σοι· μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον, ὑπερεκχυνόμενον, ἀποδοθήσεται σοι.” πᾶσιν ἄν- οιξον τὰ σπλάγχνα τοῖς τοῦ θεοῦ μαθηταῖς ἀπο- γεγραμμένοις, μὴ πρὸς σῶμα ἀπιδῶν ὑπερόπτως, μὴ πρὸς ἡλικίαν ἀμελῶς διατεθείς, μηδ’ εἰ τις ἀκτή- μων ἢ δυσείμων ἢ δυσειδῆς ἢ ἀσθενῆς φαίνεται, πρὸς τοῦτο τῇ ψυχῇ δυσχεράνης καὶ ἀποστραφῆς. σχῆμα τοῦτ’ ἔστιν ἔξωθεν ἡμῖν περιβεβλημένον τῆς εἰς κόσμον παρόδου προφάσει,¹ ὃν εἰς τὸ κοινὸν τοῦτο παιδευτήριον εἰσελθεῖν δυνηθῶμεν· ἀλλ’ ἔνδον κρυπτὸς ἐνοικεῖ ὁ² πατὴρ καὶ ὁ τούτου παῖς ὁ ὑπὲρ ἡμῶν ἀποθανὼν καὶ μεθ’ ἡμῶν ἀναστάς.

34. Τοῦτο τὸ σχῆμα τὸ βλεπόμενον ἔξαπατὰ τὸν θάνατον καὶ τὸν διάβολον· ὁ γὰρ ἐντὸς πλοῦτος καὶ τὸ κάλλος αὐτοῖς ἀθέατος ἔστι· καὶ μαίνονται περὶ τὸ σαρκίον, οὐ καταφρονοῦσιν ὡς ἀσθενοῦς, τῶν ἔνδον ὅντες τυφλοὶ κτημάτων, οὐκ ἐπιστάμενοι

¹ προφάσει Wilamowitz. πρόφασις ms.

² ὁ before πατὴρ Stählin : before κρυπτὸς ms.

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who unworthy, for you may happen to be quite mis-
taken in your opinion ; so that when in doubt through
ignorance it is better to do good even to the un-
worthy for the sake of the worthy than by being on
your guard against the less good not to light upon
the virtuous at all. For by being niggardly and by
pretending to test who will deserve the benefit and
who will not, you may possibly neglect some who
are beloved of God, the penalty for which is eternal
punishment by fire. But by giving freely to all in
turn who need, you are absolutely certain to find
one of those men who have power to save you
with God. Therefore, "judge not, that you may
not be judged ; with what measure you mete, it
shall be measured to you again. Good measure,
pressed down and shaken together, running over,
shall be given back to you."^a Open your heart to
all who are enrolled as God's disciples, not gazing
scornfully on their body, nor being led to indifference
by their age. And if one appear needy or ill-clad
or ungainly or weak, do not in your soul take offence
at this and turn away. This is a form thrown round
us from without for the purpose of our entrance into
the world, that we may be able to take our place in
this universal school ; but hidden within dwells the
Father, and His Son^b who died for us and rose
with us.

34. This form that is seen deceives death and the devil ; for the inward wealth and beauty are invisible to them. And they rage round the bit of flesh, which they despise as weak, while they are blind to the inner possessions, not knowing how great a

^a See St. Matthew vii. 1 ; St. Luke vi. 38.

^b See St. John xiv. 23.

Do not
distinguish
between the
"worthy"
and the "un-
worthy"

Outward
appearance
is unim-
portant

The real
wealth and
beauty are
within

CLEMENT OF ALEXANDRIA

πηλίκον τινὰ “θησαυρὸν ἐν δστρακίνῳ σκεύει”
βαστάζομεν, δυνάμει θεοῦ πατρὸς καὶ αἷματι θεοῦ
παιδὸς καὶ δρόσῳ πνεύματος ἀγίου περιτετειχισ-
μένον. ἀλλὰ σύ γε μὴ ἔξαπατηθῆς, ὁ γεγευμένος
ἀληθείας καὶ κατηξιωμένος τῆς μεγάλης λυτρώσεως,
ἀλλὰ τὸ ἐναντίον τοῦ ἀλλοις ἀνθρώποις σεαυτῷ
κατάλεξον στρατὸν ἀσπλον, ἀπόλεμον, ἀναίμακτον,
955 P. ἀόρυγητον, ἀμίαντον, γέροντας | θεοσεβεῖς, ὄρφανοὺς
θεοφιλεῖς, χήρας πραότητι ὥπλισμένας, ἄνδρας
ἀγάπῃ κεκοσμημένους. τοιούτους κτῆσαι τῷ σῷ
πλούτῳ καὶ τῷ σώματι καὶ τῇ ψυχῇ δορυφόρους,
ῶν στρατηγεῖ θεός, δι’ οὓς καὶ ναῦς βαπτιζομένη
κουφίζεται μόναις ἀγίων εὐχαῖς κυβερνωμένη, καὶ
νόσος ἀκμάζουσα δαμάζεται χειρῶν ἐπιβολαῖς
διωκομένη, καὶ προσβολὴ ληστῶν ἀφοπλίζεται
εὐχαῖς εὐσεβέσι σκυλευομένη, καὶ δαιμόνων βίᾳ
θραύεται προστάγμασι συντόνοις ἐλεγχομένη.

35. Ἐνεργοὶ¹ οὗτοι πάντες [οἱ]² στρατιῶται καὶ
φύλακες βέβαιοι, οὐδεὶς ἀργός, οὐδεὶς ἀχρεῖος. ὁ
μὲν ἔξαιτήσασθαι σε δύναται παρὰ θεοῦ, ὁ δὲ παρα-
μυθήσασθαι κάμινοντα, ὁ δὲ δακρῦσαι καὶ στενάξαι
συμπαθῶς ὑπὲρ σοῦ πρὸς τὸν κύριον τῶν δλων, ὁ
δὲ διδάξαι τι τῶν πρὸς τὴν σωτηρίαν χρησίμων, ὁ
δὲ νουθετῆσαι μετὰ παρρησίας, ὁ δὲ συμβουλεῦσαι
μετ’ εὐνοίας, πάντες δὲ φιλεῦν ἀληθῶς, ἀδόλως,
ἀφόβως, ἀνυποκρίτως, ἀκολακεύτως, ἀπλάστως. ὡ
γλυκεῖαι θεραπεῖαι φιλούντων, ὡ μακάριοι δια-
κονίαι θαρρούντων, ὡ πίστις εἰλικρινῆς θεὸν μόνον
δεδιότων, ὡ λόγων ἀλήθεια παρὰ τοῖς φεύσασθαι
μὴ δυναμένοις, ὡ κάλλος ἔργων παρὰ τοῖς θεῷ

¹ ἐνεργοὶ Stählin. ἐν ἔργοις ms.

² [οἱ] Schwartz.

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"treasure" we carry "in an earthen vessel,"^a fortified by the power of God the Father and the blood of God the Son and the dew of the Holy Spirit. Do not you be deceived, however, who have tasted of truth, and have been deemed worthy of the great redemption; but, contrary to the rest of men, enlist on your behalf an army without weapons, without war, without bloodshed, without anger, without stain, an army of God-fearing old men, of God-beloved orphans, of widows armed with gentleness, of men adorned with love. Obtain with your wealth, as guards for your body and your soul, such men as these, whose commander is God. Through them the sinking ship rises, steered by the prayers of saints alone; and sickness at its height is subdued, put to flight by the laying on of hands; the attack of robbers is made harmless, being stripped of its weapons by pious prayers; and the violence of daemons is shattered, reduced to impotence by confident commands.

The great army of Christian saints

35. Effective soldiers are all these, and steadfast guardians, not one idle, not one useless. One is able to beg your life from God, another to hearten you when sick, another to weep and lament in sympathy on your behalf before the Lord of all, another to teach some part of what is useful for salvation, another to give outspoken warning, another friendly counsel, and all to love you truly, without guile, fear, hypocrisy, flattery or pretence. What sweet services of loving friends! What blessed ministries of men of good cheer! What pure faith of those who fear God alone! What truth of speech among those who cannot lie! What beauty of deeds among those who are resolved

The many services they can render

^a 2 Corinthians iv. 7.

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διακονεῦν πεπεισμένοις, πείθειν θεόν, ἀρέσκειν θεῷ· οὐ σαρκὸς τῆς σῆς ἅπτεσθαι δοκοῦσιν, ἀλλὰ τῆς ἑαυτοῦ ψυχῆς ἔκαστος, οὐκ ἀδελφῷ λαλεῖν, ἀλλὰ τῷ βασιλεῖ τῶν αἰώνων ἐν σοὶ κατοικοῦντι.

36. Πάντες οὖν οἱ πιστοὶ καλοὶ καὶ θεοπρεπεῖς καὶ τῆς προσηγορίας ἄξιοι, ἦν ὥσπερ διάδημα περίκεινται. οὐ μὴν ἀλλ' εἰσὶν ἡδη τινὲς καὶ τῶν ἐκλεκτῶν ἐκλεκτότεροι, καὶ τοσούτῳ μᾶλλον <ἢ>¹ ἡττον ἐπίσημοι, τρόπον τινὰ ἐκ τοῦ κλύδωνος τοῦ κόσμου νεωλόκουντες ἑαυτοὺς καὶ ἐπανάγοντες ἐπ' ἀσφαλές, οὐ βουλόμενοι δοκεῖν ἄγιοι, κανεὶς εἴπη τις, αἰσχυνόμενοι, ἐν βάθει γνώμης ἀποκρύπτοντες τὰ ἀνεκλάλητα μυστήρια, καὶ τὴν αὐτῶν εὐγένειαν ὑπερηφανοῦντες ἐν κόσμῳ βλέπεσθαι, οὓς ὁ λόγος “φῶς τοῦ κόσμου” καὶ “ἄλας τῆς γῆς” καλεῖ. τοῦτ' ἔστι τὸ σπέρμα, εἰκὼν καὶ ὁμοίωσις θεοῦ, καὶ τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον, ὥσπερ ἐπὶ τινα ἔνταῦθα πεμπόμενον ὑπὸ μεγάλης οἰκονομίας καὶ ἀναλογίας τοῦ πατρός· δι' ὃ² καὶ τὰ φανερὰ καὶ τὰ ἀφανῆ τοῦ κόσμου δεδημιούργηται, τὰ μὲν εἰς δουλείαν, τὰ δὲ εἰς ἀσκησιν, τὰ δὲ εἰς μάθησιν αὐτῷ, καὶ πάντα, μέχρις ἂν ἔνταῦθα τὸ σπέρμα μένη, συνέχεται, καὶ συναχθέντος αὐτοῦ πάντα³ τάχιστα λυθήσεται. |

¹ <ἢ> inserted by Seghaar.

² δι' ὃ Schwartz. δι' οὖν ms.

³ πάντα Schwartz. ταῦτα ms.

^a 1 Timothy i. 17.

^b St. Matthew v. 13-14.

^c See Genesis i. 26; Romans viii. 17; 1 Timothy i. 2; Titus i. 4.

^d The “seed” is a gnostic term for those higher souls who contain within themselves in a special degree the spark of divine life. They walk by knowledge, or direct intuition,

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to minister to God, to persuade God, to please God ! They seem to touch not your flesh but each his own soul, not to be talking with a brother but with the King of the ages ^a who dwells in you.

36. All the faithful then are noble and godlike, and worthy of their title, which they wear as a diadem. Not but that there are already some who are even more elect than the elect, and more elect in proportion as they are less conspicuous. These are they who in a manner haul themselves up out of the surf of the world and retire to a place of safety, who do not wish to appear holy, and are ashamed if one calls them so, who hide in the depth of their mind the unutterable mysteries, and scorn to let their nobility of nature be seen in the world. These the Word calls "light of the world" and "salt of the earth."^b This is the seed, God's image and likeness, and His true child and heir,^c sent here, as it were, on a kind of foreign service by the Father's high dispensation and suitable choice. For his sake both the visible and invisible things of the world have been created, some for his service, others for his training, others for his instruction ; and all are held together so long as the seed remains on earth, and when it has been gathered in all will speedily be dissolved.^d

The highest
grade of
the elect

rather than by faith. Justin Martyr (*2 Apology* ch. 7) makes the same statement as Clement, viz. that the world is preserved solely on account of the "seed"; but he means by this term the whole body of Christians. Clement however seems plainly to restrict it to those who are "more elect than the elect." For the "gathering in" of the elect see St. Matthew iii. 12 and xxiv. 31; *Teaching of the Twelve Apostles* ix. 4 and x. 5; Clement's *Extracts from Theodotus xxvi. 3.*

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956 P. 37. Τί γὰρ ἔτι δεῖ; θεῶ τὰ τῆς ἀγάπης μυστήρια,
 καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρός, ὃν
 ὁ μονογενὴς θεὸς μόνος ἔξηγήσατο. ἔστι δὲ καὶ
 αὐτὸς ὁ θεὸς ἀγάπη καὶ δι' ἀγάπην ἡμῖν ἐθεάθη.¹
 καὶ τὸ μὲν ἄρρητον αὐτοῦ πατήρ, τὸ δὲ εἰς ἡμᾶς
 συμπαθὲς γέγονε μήτηρ. ἀγαπήσας δὲ πατήρ
 ἐθηλύνθη, καὶ τούτου μέγα σημεῖον ὃν αὐτὸς
 ἐγέννησεν ἔξ αὐτοῦ· καὶ ὁ τεχθεὶς ἔξ ἀγάπης
 καρπὸς ἀγάπη. διὰ τοῦτο καὶ αὐτὸς κατῆλθε, διὰ
 τοῦτο ἀνθρωπὸν ἐνέδυ, διὰ τοῦτο τὰ ἀνθρώπων
 ἔκὼν ἔπαθεν, ἵνα πρὸς τὴν ἡμετέραν ἀσθένειαν οὖς
 ἡγάπησε μετρηθεὶς ἡμᾶς πρὸς τὴν ἑαυτοῦ δύναμιν
 ἀντιμετρήσῃ. καὶ μέλλων σπένδεσθαι καὶ λύτρον
 ἑαυτὸν ἐπιδιδοὺς καινὴν ἡμῖν διαθήκην καταλιμ-
 πάνει· “ἀγάπην ὑμῖν δίδωμι τὴν ἐμήν.” τίς δέ
 ἔστιν αὕτη καὶ πόση; ὑπὲρ ἡμῶν ἐκάστου κατέ-
 θηκε² τὴν ψυχὴν τὴν ἀνταξίαν τῶν ὅλων· ταύτην
 ἡμᾶς ὑπὲρ ἀλλήλων ἀνταπαιτεῖ. εἰ δὲ τὰς ψυχὰς
 ὄφείλομεν τοῖς ἀδελφοῖς, καὶ τοιαύτην τὴν συνθήκην
 πρὸς τὸν σωτῆρα ἀνθωμολογήμεθα, ἔτι τὰ τοῦ
 κόσμου, τὰ πτωχὰ καὶ ἀλλότρια καὶ παραρρέοντα,
 καθείρξομεν ταμιευόμενοι; ἀλλήλων ἀποκλείσομεν,
 ἢ μετὰ μικρὸν ἔξει τὸ πῦρ; θείως γε καὶ ἐπιπνόως³

¹ ἐθεάθη (cp. v. *Stromateis* 16. 5) Lindner. ἐθηράθη ms.

² κατέθηκε Seghaar. καθῆκε ms.

³ ἐπιπνῶς Lindner. ἐπιπνώς ms.

^a St. John i. 18. This passage strongly supports the reading noted in the margin of the Revised Version.

^b See 1 St. John iv. 8, 16.

^c This thought of the Motherhood of God has a parallel in Synesius (Bishop of Ptolemais in Libya early in the fifth century), *Hymn II.* 63–4:

Thou art Father, thou art Mother,
 Thou art male, and thou art female.

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37. What else is necessary? Behold the mysteries God is love of love, and then you will have a vision of the bosom of the Father, whom the only-begotten God alone declared.^a God in His very self is love,^b and for love's sake He became visible to us. And while the unspeakable part of Him is Father, the part that has sympathy with us is Mother.^c By His loving the Father became of woman's nature, a great proof of which is He whom He begat from Himself; and the fruit that is born of love is love. This is why the Son Himself came to earth, this is why He put on manhood, this is why He willingly endured man's lot, that, having been measured to the weakness of us whom He loved, He might in return measure us to His own power. And when He is about to be offered^d and is giving Himself up as a ransom He leaves us a new testament: "I give you my love."^e What love is this, and how great? On behalf of each of us He laid down the life that is equal in value to the whole world. In return He demands this sacrifice from us on behalf of one another. But if we owe our lives to the brethren, and admit such a reciprocal compact with the Saviour, shall we still husband and hoard up the things of the world, which are beggarly and alien to us and ever slipping away? Shall we shut out from one another that which in a short time the fire will have? Divine indeed and

God expects
us to show
love one
to another

Gnostic speculation introduced a Mother as the cause of Creation (cp. Irenaeus i. 4), but the present passage would seem to have no connexion at all with this. Clement is simply trying to account, in a mystical way, for the love of God as shown in the Incarnation.

^a i.e. as a drink-offering—the same word that St. Paul uses of himself in 2 Timothy iv. 6.

^c See St. John xiii. 34; xiv. 27.

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οἱ Ἰωάννης “οἱ μὴ φιλῶν” φησὶ “τὸν ἀδελφὸν ἀνθρωποκτόνος ἐστί,” σπέρμα τοῦ Κάιν, θρέμμα τοῦ διαβόλου· θεοῦ σπλάγχνον οὐκ ἔχει, ἐλπίδα κρειττόνων οὐκ ἔχει, ἄσπορός ἐστιν, ἄγονός ἐστιν, οὐκ ἔστι κλῆμα τῆς ἀεὶ ζώσης ὑπερουρανίας ἀμπέλου, ἐκκόπτεται, τὸ πῦρ ἄθρουν ἀναμένει.

38. Σὺ δὲ μάθε τὴν “*<καθ’>*¹ ὑπερβολὴν ὁδόν,” ἦν δείκνυσι Παῦλος, ἐπὶ σωτηρίᾳν· “ἡ ἀγάπη τὰ ἔαυτῆς οὐ ζητεῖ,” ἀλλ’ ἐπὶ τὸν ἀδελφὸν ἐκκέχυται· περὶ τοῦτον ἐπτόηται, περὶ τοῦτον σωφρόνως μαίνεται. “ἀγάπη καλύπτει πλῆθος ἀμαρτιῶν· ἡ τελεία ἀγάπη ἐκβάλλει τὸν φόβον· οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἐπιχαίρει τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ἡ ἀγάπη οὐδέποτε ἐκπίπτει· προφητεῖαι καταργοῦνται, γλῶσσαι παύονται, ίάσεις ἐπὶ γῆς καταλείπονται. μένει δὲ τὰ τρία ταῦτα, πίστις, ἐλπίς, ἀγάπη· μείζων δὲ ἐν τούτοις ἡ ἀγάπη.” καὶ δικαίως. πίστις μὲν γὰρ ἀπέρχεται, ὅταν αὐτοφίᾳ πεισθῶμεν ἰδόντες θεόν, καὶ ἐλπὶς ἀφανίζεται τῶν ἐλπισθέντων ἀποδοθέντων, ἀγάπη δὲ εἰς πλήρωμα συνέρχεται καὶ μᾶλλον αὔξεται τῶν τελείων παραδοθέντων. ἐὰν ταύτην ἐμβάληται τις τῇ ψυχῇ, δύναται, κανὸν ἐν ἀμαρτήμασιν ἥ γεγεννημένος, κανὸν πολλὰ τῶν κεκωλυμένων εἰργασμένος, αὐξήσας τὴν ἀγάπην καὶ μετάνοιαν καθαρὰν λαβὼν ἀναμαχέσασθαι τὰ ἐπταισμένα.]

¹ *<καθ’>* inserted by Combebis from 1 Corinthians xii. 31.

^a 1 St. John iii. 15.
^b See St. John xv. 5-6.

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inspired is the saying of John : " He that loveth not his brother is a murderer," ^a a seed of Cain, a nursling of the devil. He has no tender heart of God, no hope of better things. He is without seed and without offspring. He is no branch of the ever-living heavenly vine. He is cut off; he awaits the fire at once.^b

38. But do you learn the "more excellent way" ^c The greatness of love to salvation, which Paul shows. " Love seeketh not its own," ^d but is lavished upon the brother. For him love flutters with excitement, for him it is chastely wild. " Love covereth a multitude of sins. Perfect love casteth out fear. Love vaunteth not itself, is not puffed up, rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth ; prophecies are done away, tongues cease, healings are left behind on earth ; but these three remain, faith, hope, love ; and the greatest among these is love." ^e And rightly ; for faith departs, when we believe through having seen God with our own eyes ; and hope vanishes away when what we hoped for has been granted ; but love goes with us into the fulness of God's presence and increases the more when that which is perfect has been bestowed. Even though a man be born in sins, and have done many of the deeds that are forbidden, if he but implant love in his soul he is able, by increasing the love and by accepting pure repentance, to retrieve his failures.

Love with
true repen-
tance gains
God's for-
giveness

^c 1 Corinthians xii. 31.

^d 1 Corinthians xiii. 5.

^e See 1 St. Peter iv. 8 ; 1 St. John iv. 18 ; 1 Corinthians xiii. 4-13.

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957 P. μηδὲ¹ γὰρ τοῦτο εἰς ἀπόγνωσίν σοι καὶ ἀπόνοιαν καταλελείφθω, εὶς καὶ τὸν πλούσιον μάθοις ὅστις ἔστιν ὁ χῶραν ἐν οὐρανοῖς οὐκ ἔχων καὶ τίνα τρόπον τοῖς οὖσι χρώμενος (39) ἄν τις τό τε ἐπίρρητον² τοῦ πλούτου καὶ χαλεπὸν εἰς ζωὴν διαφύγοι καὶ δύναιτο τῶν αἰωνίων [τῶν]³ ἀγαθῶν ἐπαύρασθαι, εἴη δὲ τετυχηκὼς ἢ δι⁴ ἄγνοιαν ἢ δι⁴ ἀσθένειαν ἢ περίστασιν ἀκούσιον μετὰ τὴν σφραγίδα καὶ τὴν λύτρωσιν περιπετής τισιν ἀμαρτήμασιν ἢ παραπτώμασιν, ὡς ὑπενηνέχθαι τέλεον, <ὅτι>⁴ οὗτος κατεψήφισται παντάπασιν ὑπὸ τοῦ θεοῦ. παντὶ γὰρ τῷ μετ' ἀληθείας ἐξ ὅλης τῆς καρδίας ἐπιστρέψαντι πρὸς τὸν θεὸν ἀνεψγασιν αἱ θύραι καὶ δέχεται τρισάσμενος πατήρ νιὸν ἀληθῶς μετανοοῦντα· ἡ δ' ἀληθινὴ μετάνοια τὸ μηκέτι τοὺς αὐτοὺς ἔνοχον εἶναι, ἀλλὰ ἄρδην ἐκριζῶσαι τῆς ψυχῆς ἐφ' οὓς ἔαυτοῦ κατέγνω θάνατον ἀμαρτήμασιν· τούτων γὰρ ἀναιρεθέντων αὐθὶς εἰς σὲ θεὸς εἰσοικισθήσεται. μεγάλην γάρ φησι καὶ ἀνυπέρβλητον εἶναι χαρὰν καὶ ἔορτὴν ἐν οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς ἀμαρτωλοῦ ἐπιστρέψαντος καὶ μετανοήσαντος. διὸ καὶ κέραγεν· “ἔλεον θέλω καὶ οὐ θυσίαν· οὐ βούλομαι τὸν θάνατον τοῦ ἀμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν· κανῶσιν αἱ ἀμαρτίαι ὑμῶν ὡς φοινικοῦν ἔριον, ὡς χιόνα λευκανῶ, κανῶ μελάντερον τοῦ σκότους, ὡς ἔριον λευκὸν ἐκνίψας ποιήσω.” θεῷ γὰρ μόνῳ δυνατὸν ἀφεσιν ἀμαρτιῶν παρασχέσθαι καὶ μὴ λογίσασθαι παραπτώματα, ὅπου γε καὶ ἡμῖν παρα-

¹ μηδὲ Dindorf. μήτε ms. ² ἐπίρρητον Segaaar. ἐπιρρεῖ τὸν ms.

³ αἰωνίων [τῶν] Ghisler. αἰώνων τῶν ms.

⁴ <ὅτι> inserted by Stählin.

“ See St. Luke xv. 7, 10.

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For if you understand who is the rich man that has no place in heaven, and also in what manner a man may so use his substance (39) as to win his way to life through the censure and difficulties caused by wealth, and to be able to enjoy the eternal good things,—yes, even though he has happened either because of ignorance or of weakness or of circumstances not of his own choice to fall after the baptismal seal and redemption into certain sins or transgressions so as to have become completely subject to them,—let not this thought remain with you to lead to despair and despondency, namely, that such an one has been condemned outright by God. For to every one who turns to God in truth with his whole heart the doors are opened and a thrice-glad Father receives a truly penitent son. And genuine repentance is to be no longer guilty of the same offences, but utterly to root out of the soul the sins for which a man condemned himself to death; because when these have been destroyed God will once again enter in and dwell with you. For He says that there is great and unsurpassable joy and feasting in heaven for the Father and the angels when one sinner has turned and repented.^a Accordingly He cries, “I wish for mercy and not sacrifice, I desire not the death of the sinner, but his repentance. Though your sins be as scarlet wool, I will whiten them as snow; though blacker than the darkness, I will wash them and make them as white wool.”^b For God alone can grant remission of sins and not reckon trespasses,^c though even we

^a See St. Matthew ix. 13; xii. 7 (from Hosea vi. 6); Ezekiel xviii. 23; Isaiah i. 18.

^b See St. Mark ii. 7; St. Luke v. 21; 2 Corinthians v. 19.

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κελεύεται τῆς ἡμέρας ἐκάστης ὁ κύριος ἀφιέναι τοῖς ἀδελφοῖς μετανοοῦσιν. εἰ δὲ ἡμεῖς πονηροὶ ὄντες ἵσμεν ἀγαθὰ δόματα διδόναι, πόσῳ μᾶλλον “ὁ πατὴρ τῶν οἰκτιρμῶν.” ὁ ἀγαθὸς πατὴρ “πάσης παρακλήσεως,” ὁ πολύσπλαγχνος καὶ πολυέλεος πέφυκε μακροθυμεῖν· τοὺς ἐπιστρέψαντας περιμένει. ἐπιστρέψαι δέ ἐστιν ὄντως ἀπὸ τῶν ἀμαρτημάτων τὸ παύσασθαι καὶ μηκέτι βλέπειν εἰς τὰ ὄπίσω.

40. Τῶν μὲν οὖν προγεγενημένων θεὸς δίδωσιν ἄφεσιν, τῶν δὲ ἐπιόντων αὐτὸς ἔκαστος ἔαυτῷ· καὶ τοῦτ’ ἔστι μεταγνῶναι, τὸ καταγνῶναι τῶν παρωχημένων καὶ αἰτήσασθαι τούτων ἀμνηστίαν παρὰ πατρός, ὃς μόνος τῶν ἀπάντων οἶστος τέ ἐστιν ἄπρακτα ποιῆσαι τὰ πεπραγμένα ἐλέω τῷ παρ’ αὐτοῦ καὶ δρόσῳ πνεύματος ἀπαλεύψας τὰ προημαρτημένα. “ἔφ’ οἶς γὰρ ἂν εὔρω ὑμᾶς,” φησίν, “ἐπὶ τούτοις καὶ κρινῶ·” καὶ παρ’ ἔκαστα βοᾷ τὸ τέλος πάντων· ὥστε καὶ τῷ τὰ μέγιστα εὐ πεποιηκότι <κατὰ¹ τὸν βίον, ἐπὶ δὲ τοῦ τέλους ἔξοκείλαντι πρὸς κακίαν, ἀνόνητοι² πάντες οἱ πρόσθεν πόνοι, ἐπὶ τῆς καταστροφῆς τοῦ δράματος ἔξαθλῷ γενομένῳ, τῷ τε

958 P. χείρον | καὶ ἐπισευρμένως βιώσαντι πρότερον ἔστιν ὕστερον μετανοήσαντι πολλοῦ χρόνου πολιτείαν

¹ <κατὰ> inserted by Segar (from *Sac. Par.*).

² ἀνόνητοι Ghisler (from *Sac. Par.*). ἀνόητοι ms.

^a See St. Luke xvii. 3-4.

^b St. Matthew vii. 11; St. Luke xi. 13.

^c 2 Corinthians i. 3.

^d St. James v. 11.

^e St. Luke ix. 62.

^f This saying, not found in our gospels, is mentioned in slightly different form by Justin Martyr (*Dialogue with Trypho* 47) who expressly attributes it to our Lord. It has some

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are exhorted by the Lord each day to forgive our brothers when they repent.^a And if we, being evil, know how to give good gifts,^b how much more does "the Father of mercies."^c The good Father "of all comfort,"^c full of pity^d and full of mercy, is by nature long-suffering. He waits for those who turn to Him. And to turn to Him truly is to cease from sins and no more to look back.^e

40. Of sins already committed, then, God gives remission, but of those that are to come each man procures his own remission. And this is Repentance means a complete change of liferepentance, to condemn the deeds that are past and to ask forgetfulness of them from the Father, who alone of all is able to make undone what has been done, by wiping out former sins with the mercy that comes from Him and with the dew of the Spirit. "For in whatever things I find you," He says, "in these will I also judge you;"^f and at each step He proclaims the end of all things.^g So that even when a man has done the greatest works faithfully through life, but at the end has run on the rocks of evil, all his former labours bring him no profit, since at the turning-point^h of the drama he has retired from the contest; whereas he who has at first led an indifferent and slipshod life may, if afterwards he repents, utterly wipe out a wicked course of long continuance with the time

resemblance to Ezekiel xxxiii. 20 (Sept.)—"I will judge you each one in his ways"—and in both Clement and Justin it occurs in connexion with teaching drawn from Ezekiel xxxiii. 10-20.

^g See 1 St. Peter iv. 7.

^h The "catastrophe" or turning-point towards the end of a play when the issue stands definitely revealed. Used here, as elsewhere in Greek literature, for the conclusion of life, when a man might be expected to have settled down to a course either good or evil.

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πονηρὰν ἐκνικῆσαι τῷ μετὰ τὴν μετάνοιαν χρόνῳ· ἀκριβείας δὲ δεῖ πολλῆς, ὥσπερ τοῖς μακρῷ νόσῳ πεπονηκόσι σώμασι διαιτης χρεία καὶ προσοχῆς πλείονος. ὁ κλέπτης, ἄφεσιν βούλει λαβεῖν; μηκέτι κλέπτε· ὁ μοιχεύσας, μηκέτι πυρούσθω· ὁ πορνεύσας, λοιπὸν ἀγνευέτω· ὁ ἀρπάσας, ἀποδίδου καὶ προσαποδίδου· ὁ φευδομάρτυς, ἀλήθειαν ἀσκησον· ὁ ἐπίορκος, μηκέτι ὅμινε· καὶ τὰ ἄλλα πάθη σύντεμε, ὀργήν, ἐπιθυμίαν, λύπην, φόβον, ἵνα εὑρεθῆσθαι ἐπὶ τῆς ἔξοδου πρὸς τὸν ἀντίδικον ἐνταῦθα διαλελύσθαι φθάνων. ἔστιν μὲν οὖν ἀδύνατον ἵσως ἀθρόως ἀποκόψαι πάθη σύντροφα, ἀλλὰ μετὰ θεοῦ δυνάμεως καὶ ἀνθρωπείας ἰκεσίας καὶ ἀδελφῶν βοηθείας καὶ εἰλικρινοῦς μετανοίας καὶ συνεχοῦς μελέτης κατορθοῦται.

41. Διὸ δεῖ πάντως σε τὸν σοβαρὸν καὶ δυνατὸν καὶ πλούσιον ἐπιστήσασθαι ἑαυτῷ τινὰ ἀνθρωπον θεοῦ καθάπερ ἀλείπτην καὶ κυβερνήτην. αἰδοῦ κἄν ἔνα, φοβοῦ κἄν ἔνα, μελέτησον ἀκούειν κἄν ἐνὸς παρησιαζομένου καὶ στύφοντος ἄμα καὶ θεραπεύοντος. οὐδὲ γάρ τοῖς ὀφθαλμοῖς συμφέρει τὸν ἀεὶ χρόνον ἀκολάστοις μένειν, ἀλλὰ καὶ δακρῦσαι καὶ δηχθῆναι ποτε ὑπὲρ τῆς ὑγείας τῆς πλείονος. οὕτω καὶ ψυχῇ διηνεκοῦς ἡδονῆς οὐδὲν ὀλεθριώτερον· ἀποτυφλοῦται γάρ ἀπὸ τῆς τήξεως, ἐὰν ἀκύνητος τῷ παρησιαζομένῳ διαμείνῃ λόγω. τοῦτον καὶ ὀργισθέντα φοβήθητι, καὶ στενάξαντα λυπήθητι,¹ καὶ ὀργὴν παύοντα αἰδέσθητι, καὶ κόλασιν παραιτούμενον²

¹ στενάξαντος λυπήθητι Mayor. στενάξαντα εὐλαβήθητι Segar. δυσωπήθητι Schwartz. Stählin and Barnard mark the passage as corrupt.

² παραιτούμενον Segar. παραιτουμένω ms.

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left after his repentance. But great care is needed, just as bodies that are labouring under a long disease require treatment and special attention. Thief, do you wish to receive forgiveness? steal no more.^a Adulterer, no longer burn.^b Fornicator, keep pure in future. Extortioner, repay with interest. False witness, practise truth. Oath-breaker, swear no more. And repress the rest of the passions, anger, lust, grief, fear, in order that at your departure you may be found to have already become reconciled here on earth with your adversary.^c Now it is perhaps impossible all at once to cut away passions that have grown with us, but with God's power, human supplication, the help of brethren, sincere repentance and constant practice success is achieved.

41. It is therefore an absolute necessity that you who are haughty and powerful and rich should appoint for yourself some man of God as trainer and pilot. Let there be at all events one whom you respect, one whom you fear, one whom you accustom yourself to listen to when he is outspoken and severe, though all the while at your service. Why, it is not good for the eyes to remain all our life-time undisciplined; they should sometimes weep and smart for the sake of better health. So, too, nothing is more destructive to the soul than incessant pleasure, the softening influence of which blinds it, if it continues obstinate against the outspoken word. Fear this man when he is angry, and be grieved when he groans; respect him when he stays his anger, and be before him in begging release from punishment.

The rich
need out-
spoken
advice and
warning

^a See Ephesians iv. 28.

^b See 1 Corinthians vii. 9.

^c See St. Matthew v. 25; St. Luke xii. 58.

CLEMENT OF ALEXANDRIA

φθάσον. οὗτος ὑπὲρ σοῦ πολλὰς νύκτας ἀγρυπνη-
σάτω, πρεσβεύων ὑπὲρ σοῦ πρὸς θεὸν καὶ λιτανείας
συνήθεσι μαγεύων τὸν πατέρα· οὐ γὰρ ἀντέχει
τοῖς τέκνοις αὐτοῦ τὰ σπλάγχνα δεομένοις. δεήσεται
δὲ καθαρῶς ὑπὸ σοῦ προτιμώμενος ὡς ἄγγελος τοῦ
θεοῦ καὶ μηδὲν ὑπὸ σοῦ λυπούμενος, ἀλλ' ὑπὲρ σοῦ·
τοῦτό ἔστι μετάνοια ἀνυπόκριτος. "θεὸς οὐ μυκτη-
ρίζεται" οὐδὲ προσέχει κενοῖς ρήμασι· μόνος γὰρ
ἀνακρίνει μυελοὺς καὶ νεφροὺς καρδίας καὶ τῶν ἐν
πυρὶ κατακούνει καὶ τῶν ἐν κοιλίᾳ κήτους ἰκετευόν-
των ἔξακούει καὶ πᾶσιν ἐγγύς ἔστι τοῖς πιστεύοντις
καὶ πόρρω τοῖς ἀθέοις, ἃν μὴ μετανοήσωσιν.

42. "Ινα δὲ ἐπιθαρρήσῃς,¹ οὕτω μετανοήσας
ἀληθῶς, ὅτι σοὶ μένει σωτηρίας ἐλπὶς ἀξιόχρεως,
ἄκουσον μῦθον οὐ μῦθον, ἀλλὰ ὄντα λόγον περὶ^{959 P.} Ἰωάννου τοῦ ἀποστόλου παραδεδομένον καὶ μνήμη
πεφυλαγμένον. ἐπειδὴ γὰρ τοῦ τυράννου τελευτῆ-
σαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν ἐπὶ²
τὴν "Ἐφεσον, ἀπήει παρακαλούμενος καὶ ἐπὶ τὰ
πλησιόχωρα τῶν ἔθνῶν, ὅπου μὲν ἐπισκόπους κατα-
στήσων, ὅπου δὲ ὅλας ἐκκλησίας ἀρμόσων, ὅπου
δὲ κλῆρον ἔνα γέ² τινα κληρώσων τῶν ὑπὸ τοῦ
πνεύματος σημαινομένων. ἐλθὼν οὖν καὶ ἐπὶ τινα

¹ ἐπιθαρρήσῃς Barnard and Stählin (from Maximus Confessor). ἔτι θαρρῆς ms.

² γέ Stählin (from Eusebius and Maximus Confessor). τε ms.

^a Galatians vi. 7.

^b For this sentence see Hebrews iv. 12; Jeremiah xvii. 10; Psalm vii. 9; Daniel iii.; Jonah ii.; Revelation ii. 23.

^c Domitian, by whom St. John is said to have been exiled, is generally thought to be referred to here. But he died in A.D. 96, and it is practically certain that St. John the apostle's active ministry must have ended before this date.

THE RICH MAN'S SALVATION

Let him spend many wakeful nights on your behalf, acting as your ambassador with God and moving the Father by the spell of constant supplications ; for He does not withstand His children when they beg His mercies. And this man will beg them, if he is sincerely honoured by you as an angel of God and is in nothing grieved by you, but only for you. This is unfeigned repentance. “God is not mocked,”^a nor does He attend to empty phrases. For He alone discerns the marrow and reins of the heart ; and hears those who are in the fire ; and listens to those who in the whale’s belly entreat Him ; and is near to all believers and far from the godless unless they repent.^b

42. And to give you confidence, when you have thus truly repented, that there remains for you a trustworthy hope of salvation, hear a story that is no mere story, but a true account of John the apostle that has been handed down and preserved in memory. When after the death of the tyrant^c he removed from the island of Patmos to Ephesus, he used to journey by request to the neighbouring districts of the Gentiles, in some places to appoint bishops, in others to regulate whole churches, in others to set among the clergy some one man, it may be, of those indicated by the Spirit.^d He came then to one of the cities Either his exile was earlier, i.e. in Nero’s reign, or else there has been a confusion between the apostle and John the presbyter of Ephesus.

^a The phrase *κληρώσων κλῆρον* means literally “to allot a lot.” *Κλῆρος* was used to designate a “lot” or “share” in the Christian ministry (cp. Acts i. 17) and its use was afterwards extended to the ministers themselves or “clergy.” In this passage both meanings are suggested. Those “indicated by the Spirit” would be men whose spiritual gifts, such for instance as pastoral authority or teaching, marked them out as fit candidates for office in the Church.

CLEMENT OF ALEXANDRIA

τῶν οὐ μακρὰν πόλεων, ἃς καὶ τοῦνομα λέγουσιν
ἔνιοι, καὶ τὰ ἄλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ²
πᾶσι τῷ καθεστώτι προσβλέψας ἐπισκόπῳ, νεανί-
σκον ἵκανὸν τῷ σώματι καὶ τὴν ὅψιν ἀστεῖον καὶ
θερμὸν τὴν ψυχὴν ἴδων, “τοῦτον” ἔφη “σοὶ
παρακατατίθεμαι¹ μετὰ πάσης σπουδῆς ἐπὶ τῆς
ἐκκλησίας καὶ τοῦ Χριστοῦ μάρτυρος.” τοῦ δὲ
δεχομένου καὶ πάνθ’ ὑπισχνούμενου καὶ πάλιν τὰ
αὐτὰ διετείνατο καὶ διεμαρτύρατο. εἴτα ὁ μὲν
ἀπῆρεν ἐπὶ τὴν Ἐφεσον, ὁ δὲ πρεσβύτερος ἀνα-
λαβὼν οἴκαδε τὸν παραδοθέντα νεανίσκον ἔτρεφε,
συνεῖχεν, ἔθαλπε, τὸ τελευταῖον ἐφώτισε· καὶ μετὰ
τοῦτο ὑφῆκε τῆς πλείονος ἐπιμελείας καὶ παρα-
φυλακῆς, ὡς τὸ τέλειον αὐτῷ φυλακτήριον ἐπι-
στήσας τὴν σφραγίδα τοῦ κυρίου. τῷ δὲ ἀνέσεως
πρὸ ὥρας λαβομένῳ προσφθείρονται τινες ἥλικες
ἄργοι καὶ ἀπερρωγότες, ἔθάδες κακῶν· καὶ πρῶτον
μὲν δι’ ἐστιάσεων πολυτελῶν αὐτὸν ὑπάγονται, εἴτα
που καὶ νύκτωρ ἐπὶ λωποδυσίαν ἔξιόντες συνεπάγον-
ται, εἴτα τι καὶ μεῖζον συμπράττειν ἡξίουν. ὁ δὲ
κατ’ ὀλίγον προσειθίζετο καὶ διὰ μέγεθος φύσεως
ἐκστὰς ὥσπερ ἄστομος καὶ εὔρωστος ἵππος ὄρθης

¹ παρακατατίθεμαι Stählin (from Eus. and Max. Conf.).
παρατίθεμαι ms.

“ It will be noticed that Clement here applies the terms “bishop” and “presbyter” to the same person. This may be due to the fact that in this story he followed a written authority coming down from a time when the two terms were synonymous, as they are in the New Testament. On the other hand, it is possible that the sharp distinction between “bishop” and “presbyter,” though well-known elsewhere, was not yet recognized at Alexandria. Jerome

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not far distant, the very name of which is told by some. After he had set the brethren at rest on other matters, last of all he looked at him who held the office of bishop, and, having noticed a strongly built youth of refined appearance and ardent spirit, he said : "This man I entrust to your care with all earnestness in the presence of the church and of Christ as witness." When the bishop accepted the trust and made every promise, the apostle once again solemnly charged and adjured him in the same words. After that he departed to Ephesus ; but the presbyter^a took home the youth who had been handed over to him, and brought him up, made a companion of him, cherished him, and finally enlightened him by baptism. After this he relaxed his special care and guardianship, thinking that he had set over him the perfect guard, the seal of the Lord. But the youth had obtained liberty too soon. Certain idle and dissolute fellows, accustomed to evil deeds, form a ruinous companionship with him. At first they lead him on by means of costly banquets ; then perhaps on their nightly expeditions for robbery they take him with them ; then they urge him to join in some even greater deed. He on his part gradually became used to their life ; and, like a restive and powerful horse which starts aside from the right path and takes the bit between its teeth, he rushed all the

(*Epistle cxlv.*) says that until the times of Heraclas and Dionysius (A.D. 233) the presbyters at Alexandria always elected a bishop from among their own number. Clement in other places sometimes mentions two orders of the ministry, sometimes three ; and it is not easy to discover his actual belief. For a short summary of Clement's references to this subject see Tollinton, *Clement of Alexandria*, ii. 111-114.

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όδοῦ καὶ τὸν χαλινὸν ἐνδακῶν μειζόνως κατὰ τῶν βαράθρων ἐφέρετο. ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ σωτηρίαν οὐδὲν ἔτι μικρὸν διενοεῖτο, ἀλλὰ μέγα τι πράξας, ἐπειδήπερ ἅπαξ ἀπολώλει, ἵσα τοῦς ἄλλους παθεῖν ἡξίου. αὐτοὺς δὴ τούτους ἀναλαβὼν καὶ ληστήριον συγκροτήσας, ἔτοιμος λῆσταρχος ἦν, βιαιότατος, μιαιφονώτατος, χαλεπώτατος. χρόνος ἐν μέσῳ, καὶ τινος ἐπιπεσούσης χρείας ἀνακαλοῦσι τὸν Ἰωάννην. ὁ δέ, ἐπεὶ τὰ ἄλλα ὡν χάριν ἤκεν κατεστήσατο, “ἄγε δή,” ἔφη, “ὦ ἐπίσκοπε, τὴν παραθήκην ἀπόδος ἡμῖν, ἦν ἐγώ τε καὶ ὁ Χριστός¹ σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας, ἃς προκαθέζῃ, μάρτυρος.” ὁ δὲ τὸ μὲν πρῶτον ἐξεπλάγη, χρήματα οἰόμενος, ἀπέρ οὐκ ἔλαβε, συκοφαντεῖσθαι, καὶ οὕτε πιστεύειν εἶχεν ὑπὲρ ὡν
960 R. οὐκ εἶχεν οὕτε ἀπιστεῖν Ἰωάννην. ὡς δὲ “τὸν νεανίσκον” εἶπεν “ἀπαιτῶ καὶ τὴν ψυχὴν τοῦ ἀδελφοῦ,” στενάξας κάτωθεν ὁ πρεσβύτης καὶ τι καὶ ἐπιδακρύσας, “ἐκεῖνος” ἔφη “τέθνηκε.” “πῶς καὶ τίνα θάνατον;” “θεῷ τέθνηκεν” εἶπεν. “ἀπέβη γὰρ πονηρὸς καὶ ἔξωλης καὶ τὸ κεφάλαιον ληστής, καὶ νῦν ἀντὶ τῆς ἐκκλησίας τὸ ὄρος κατεῖληφε μεθ' ὅμοίου στρατιωτικοῦ. καταρρηξάμενος τὴν ἐσθῆτα ὁ ἀπόστολος καὶ μετὰ μεγάλης οἰμωγῆς πληξάμενος τὴν κεφαλήν, “καλόν γε” ἔφη “φύλακα τῆς τάδελφοῦ ψυχῆς κατέλιπον· ἀλλ' ἵππος ἥδη μοι παρέστω καὶ ἡγεμῶν γενέσθω μοί τις τῆς ὁδοῦ.” ἥλαυνεν, ὕσπερ εἶχεν, αὐτόθεν ἀπὸ τῆς ἐκκλησίας. ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς

¹ Χριστός Eusebius. σωτήρ ms.

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more violently because of his great nature down towards the pit. Having quite given up hope of salvation in God he no longer meditated any slight offence, but, seeing he was lost once and for all, decided to do something great and to suffer the same penalty as the rest. So he took these very men, and organized a robber band, of which he was a ready chieftain, the most violent, the most blood-thirsty, the most cruel. Time went by, and some need having arisen the church again appeals to John, who, when he had set in order the matters for the sake of which he had come, said : "Now, bishop, return us the deposit which Christ and I together entrusted to your care in the presence and with the witness of the church over which you preside." The bishop was at first amazed, thinking he was being falsely accused about money which he had not received; and he could neither believe a charge that concerned what he did not possess nor could he disbelieve John. But when he said, "It is the youth and the soul of our brother that I demand back," the old man groaned deeply and even shed tears. "That man," he said "is dead." "How and by what manner of death?" "He is dead to God" he replied ; "for he turned out a wicked and depraved man, in short a robber, and now deserting the church he has taken to the hills in company with a troop of men like himself." The apostle, rending his clothes and with a loud groan striking his head, said : "A fine guardian of our brother's soul it was that I left! But let a horse be brought me at once, and let me have someone as a guide for the way." Just as he was he rode right from the very church ; and when he came to the

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προφυλακῆς τῶν ληστῶν ἀλίσκεται, μήτε φεύγων
μήτε παραιτούμενος, ἀλλὰ βοῶν· “ἐπὶ τοῦτ’ ἐλή-
λυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν ἀγάγετέ με.” ὃς
τέως, ὥσπερ ὅπλιστο, ἀνέμενεν· ὡς δὲ προσιόντα
ἔγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεὶς ἐτρά-
πετο. ὁ δὲ ἐδίωκεν ἀνὰ κράτος, ἐπιλαθόμενος τῆς
ἡλικίας τῆς ἑαυτοῦ, κεκραγώς· “τί με φεύγεις,
τέκνον, τὸν σαυτοῦ πατέρα, τὸν γυμνόν, τὸν
γέροντα; ἐλέησόν με, τέκνον, μὴ φοβοῦ· ἔχεις ἔτι
ζωῆς ἐλπίδας· ἐγὼ Χριστῷ λόγον δώσω ὑπὲρ σου·
ἄν δέη, τὸν σὸν θάνατον ἔκὼν ὑπομενῶ, ὡς ὁ κύριος
τὸν ὑπὲρ ἡμῶν· ὑπὲρ σοῦ τὴν ψυχὴν ἀντιδώσω τὴν
ἔμήν. στῆθι, πίστευσον, Χριστός με ἀπέστειλεν.”
ὁ δὲ ἀκούσας πρῶτον ἔστη μὲν κάτω βλέπων, εἴτα
ἔριψε τὰ ὅπλα, εἴτα τρέμων ἔκλαιε πικρῶς. προσ-
ελθόντα δὲ τὸν γέροντα περιέλαβεν, ἀπολογούμενος
ταῖς οἰμωγαῖς ὡς ἐδύνατο καὶ τοῖς δάκρυσι
βαπτιζόμενος ἐκ δευτέρου, μόνην ἀποκρύπτων
τὴν δεξιάν. ὁ δὲ ἐγγυώμενος, ἐπομνύμενος ὡς
ἀφεσιν αὐτῷ παρὰ τοῦ σωτῆρος εὑρηται, δεόμενος,
γονυπετῶν, αὐτὴν τὴν δεξιὰν ὡς ὑπὸ τῆς μετα-
νοίας κεκαθαρμένην καταφιλῶν, ἐπὶ τὴν ἐκκλησίαν
ἐπανήγαγε, καὶ δαψιλέσι μὲν εὐχαῖς ἔξαιτούμε-
νος, συνεχέσι δὲ νηστείαις συναγωνιζόμενος, ποι-
κίλαις δέ σειρῆσι λόγων κατεπάδων αὐτοῦ τὴν
γνώμην, οὐ πρότερον ἀπῆλθεν, ὡς φασι, πρὶν αὐτὸν

^a See Hebrews xiii. 17.

^b See St. Matthew xxvi. 75; St. Luke xxii. 62.

^c In the illustration which forms the frontispiece of the present volume, the artist has represented this scene as a baptism in the literal sense.

^d If we read ἀποκατέστησε (with Barnard) or some
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place he is captured by the robbers' sentry, not attempting to fly or to expostulate, but shouting, "I have come for this purpose; bring me to your leader." For a time the leader, armed as he was, awaited them; but when he recognized John approaching he turned to flight, smitten with shame. Forgetful of his years John followed after him with all his strength, crying out: "Why do you fly from me, child, from your own father, from this old, unarmed man? Have pity on me, child, do not fear. You have still hopes of life, I myself will give account^a to Christ for you. If need be, I will willingly undergo your penalty of death, as the Lord did for us. I will give my own life in payment for yours. Stand; believe; Christ has sent me." On hearing this he at first stood still, looking down; then threw away his weapons; then trembling began to weep bitterly.^b When the old man had come near the robber embraced him, making excuse as best he could by his groans, and being baptized a second time with his tears,^c hiding his right hand alone. But the apostle gave his pledge and solemn assurance that he had found pardon for him from the Saviour. Kneeling down and praying, and tenderly kissing the right hand itself as having been purified by his repentance, he then brought him back to the church. There he interceded for him with abundant prayers, helped his struggles by continual fasting, and by manifold siren-like words laid a soothing spell upon his mind. Nor did he depart, as they say, before he had set him over^d the church,

similar word, the translation will be "restored him to the church." But *ἐπιστῆσαι* is almost certainly right. See note on text, p. 364.

CLEMENT OF ALEXANDRIA

ἐπιστῆσαι¹ τῇ ἐκκλησίᾳ, διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς καὶ μέγα γνώρισμα παλιγγενεσίας, τρόπαιον ἀναστάσεως βλεπομένης.

. . . φαιδροῖς γεγηθότες, ὑμνοῦντες, ἀνοιγνύντες τὸν οὐρανόν. πρὸ δὲ πάντων αὐτὸς ὁ σωτὴρ 961 P. προαπαντῷ δεξιούμενος, φῶς | ὁρέγων ἄσκιον, ἅπαυστον, ὁδηγῶν εἰς τὸν κόλπους τοῦ πατρός, εἰς τὴν αἰώνιον ζωήν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. πιστεύετα ταῦτα τις καὶ θεοῦ μαθηταῖς καὶ ἐγγυητῇ θεῷ, προφητείαις, εὐαγγελίοις, λόγοις ἀποστολικοῖς· τούτοις συζῶν καὶ τὰ ὡτα ὑπέχων καὶ τὰ ἔργα ἀσκῶν ἐπ’ αὐτῆς τῆς ἔξοδου τὸ τέλος καὶ τὴν ἐπίδειξιν τῶν δογμάτων ὄφεται. ὁ γὰρ ἐνταῦθα τὸν ἄγγελον τῆς μετανοίας προσιέμενος οὐ μετανοήσει τότε, ἥνικα ἀν καταλίπῃ τὸ σῶμα, οὐδὲ καταισχυνθήσεται, τὸν σωτῆρα προσιόντα μετὰ τῆς αὐτοῦ δόξης καὶ στρατιᾶς ἴδων· οὐ δέδιε τὸ πῦρ· εἰ δέ τις αἴρεῖται μένειν ἐπεξαμαρτάνων ἐκάστοτε ἐπὶ ταῖς ἥδοναῖς καὶ τὴν ἐνταῦθα τρυφὴν τῆς αἰώνιον ζωῆς προτιμᾷ καὶ διδόντος τοῦ σωτῆρος ἀφεσιν ἀποστρέφεται, μήτε τὸν θεὸν ἔτι μήτε τὸν πλοῦτον μήτε τὸ προπεσεῖν αἰτιάσθω, τὴν δὲ ἑαυτοῦ ψυχὴν ἔκουσίως ἀπολουμένην. τῷ δὲ ἐπιβλέποντι τὴν σωτηρίαν καὶ ποθοῦντι καὶ μετὰ ἀναιδείας καὶ βίᾳς αἰτοῦντι παρέξει τὴν ἀληθινὴν κάθαρσιν καὶ τὴν ἀτρεπτὸν ζωὴν ὁ πατὴρ ὁ ἀγαθὸς ὁ ἐν τοῖς οὐρανοῖς. Ὡ διὰ τοῦ παιδὸς Ἰησοῦ

¹ ἐπιστῆσαι Stählin, from some mss. of Eusebius. Other mss. give ἀπεστήριξεν, κατέστησε, ἀποκατέστησεν, etc. Rufinus translates: "Nec prius abstitit, quam eum in omnibus emendatum etiam ecclesiae praeficeret."

THE RICH MAN'S SALVATION

thus affording a great example of sincere repentance and a great token of regeneration, a trophy of a resurrection that can be seen ^a

. . . with bright faces rejoicing, singing praises, opening the heavens. And before them all the Saviour Himself comes to meet him, greeting him with His right hand, offering shadowless, unceasing light, leading the way to the Father's bosom, to the eternal life, to the kingdom of heaven. In this let a man trust to the authority of God's disciples and of God their surety, to the authority of the prophecies, gospels and words of the apostles. If he dwells with these, giving ear to them and practising their works, he will see at the very moment of his departure hence the end and proof of the doctrines. For he who here on earth admits the angel of repentance will not then repent when he leaves the body; nor will he be put to shame when he sees the Saviour approaching with His own glory and heavenly host. He does not dread the fire. If, however, a man chooses to remain in his pleasures, sinning time after time, and values earthly luxury above eternal life, and turns away from the Saviour when He offers forgiveness, let him no longer blame either God or wealth or his previous fall, but his own soul that will perish voluntarily. But he who looks for salvation and earnestly desires it and asks for it with importunity and violence ^b shall receive the true purification and the unchanging life from the good Father who is in heaven, to whom through His Son Jesus

^a About twenty lines here are lost. See Introduction, p. 268.

^b See St. Luke xi. 8; St. Matthew xi. 12.

CLEMENT OF ALEXANDRIA

Χριστοῦ, τοῦ κυρίου ζώντων καὶ νεκρῶν, καὶ διὰ
τοῦ ἀγίου πνεύματος εἴη δόξα, τιμή, κράτος,
αιώνιος μεγαλειότης καὶ νῦν καὶ εἰς γενεὰς γενεῶν
καὶ εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν.

^a See Romans xiv. 9.

THE RICH MAN'S SALVATION

Christ, the Lord of living and dead,^a and through
the Holy Spirit be glory, honour, might, and eternal
majesty both now and for all generations and ages
to come. Amen.^b

^b With this doxology compare 1 Clement of Rome lxi.
and lxv. (Loeb Classical Library, *Apostolic Fathers*, vol. i.
pp. 117 and 121).

EXHORTATION TO ENDURANCE OR TO THE NEWLY BAPTIZED

INTRODUCTION

THE following fragment was discovered by Barnard in the Escurial Library with the heading "Precepts of Clement," and was issued by him as an appendix to his edition of "The Rich Man" (*Texts and Studies*, edited by J. Armitage Robinson D.D., vol. v. No. 2). He conjectured that it might be part of a work mentioned by Eusebius (*H.E.* vi. 13) as being written by Clement of Alexandria and entitled "Exhortation to Endurance, or, To the Newly Baptized." Stählin has accordingly printed it in his edition of Clement under this title. There can be little doubt but that Barnard's conjecture was right, as the style and thoughts are quite suitable both to Clement and to the subject. If this is so, we have a notable addition to our knowledge of Clement as teacher. Small though the fragment is, it is enough

EXHORTATION TO ENDURANCE

to present a clear and beautiful picture of the ideal of Christian conduct as he understood it ; indeed, it would be hard to find another work which, in the same short compass, could give advice that so perfectly described the good manners, the self-control, the purity of heart, the strenuous activity, the hopeful courage and the wide sympathy of the true Christian gentleman.

The fragment has been translated in full by J. Patrick in his *Clement of Alexandria*, pp. 183-185.

Ο ΠΡΟΤΡΕΠΤΙΚΟΣ ΕΙΣ ΥΠΟΜΟΝΗΝ
Η
ΠΡΟΣ ΤΟΥΣ ΝΕΩΣΤΙ ΒΕΒΑΠΤΙΣΜΕΝΟΥΣ

ΚΛΗΜΕΝΤΟΣ ΠΑΡΑΓΓΕΛΜΑΤΑ

Stählin
vol. iii.
p. 221

‘Ησυχίαν μὲν λόγοις ἐπιτήδευε, ήσυχίαν δὲ ἔργοις,
ώσαντως δὲ ἐν γλώττῃ καὶ βαδίσματι· σφοδρότητα
δὲ ἀπόφευγε προπετῆ· οὐτως γὰρ ὁ νοῦς διαμενεῖ
βέβαιος, καὶ οὐχ ὑπὸ τῆς σφοδρότητος ταραχώδης
γενόμενος ἀσθενῆς ἔσται καὶ βραχὺς περὶ φρόνησιν
καὶ σκοτεινὸν ὄρῶν¹. οὐδὲ ἡττηθήσεται μὲν γαστρι-
μαργίας, ἡττηθήσεται δὲ ἐπιζέοντος θυμοῦ, ἡττη-
θήσεται δὲ τῶν ἄλλων παθῶν, ἔτοιμον αὐτοῖς
ἄρπαγμα προκείμενος. τὸν γὰρ νοῦν δεῖ τῶν
παθῶν ἐπικρατεῖν ύψηλὸν ἐπὶ ήσυχου θρόνου²
καθήμενον ἀφορῶντα πρὸς θεόν. μηδὲν ὀξυχολίας
ἀνάπλεος ἔσο περὶ ὄργας, μηδὲ νωθρὸς³ ἐν λόγοις,
μηδὲ ἐν βαδίσμασιν ὅκνου πεπληρωμένος, ἵνα σοι
ρύθμὸς ἀγαθὸς τὴν ήσυχίαν κοσμῇ καὶ θειώδες τι

¹ σκοτεινὸν ὄρῶν J. A. Robinson. σκοτεινῶν δρῶν ms.

² θρόνου Barnard. θρόνον ms.

³ μηδὲ νωθρὸς Barnard. μὴ δὲν ωθὸς ms.

**EXHORTATION TO
ENDURANCE**
OR
TO THE NEWLY BAPTIZED
PRECEPTS OF CLEMENT

CULTIVATE quietness in word, quietness in deed, likewise in speech and gait; and avoid impetuous eagerness. For then the mind will remain steady, and will not be agitated by your eagerness and so become weak and of narrow discernment and see darkly; nor will it be worsted by gluttony, worsted by boiling rage, worsted by the other passions, lying a ready prey to them. For the mind, seated on high on a quiet throne looking intently towards God, must control the passions. By no means be swept away by temper in bursts of anger, nor be sluggish in speaking, nor all nervousness in movement; so that your quietness may be adorned by good proportion and your bearing may appear something divine

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καὶ ἱερὸν τὸ σχῆμα φαίνηται. φυλάττου δὲ καὶ τῆς ὑπερηφανίας τὰ σύμβολα, σχῆμα ὑψαυχενοῦν καὶ κεφαλὴν ἐξηρμένην καὶ βῆμα ποδῶν ἄβρὸν καὶ μετέωρον.

"*Ηπιά σοι πρὸς τοὺς ἀπαντῶντας ἔστω τὰ ρήματα,*
καὶ προσηγορίαι γλυκεῖαι· αἰδὼς δὲ πρὸς γυναῖκας
καὶ βλέμμα τετραμμένον εἰς γῆν. λάλει δὲ περι-
εσκευμμένως ἀπαντα, καὶ τῇ φωνῇ τὸ χρήσιμον
p. 222 ἀποδίδου, τῇ χρείᾳ τῶν ἀκούοντων τὸ φθέγμα
μετρῶν,¹ ἄχρι ἀν² καὶ ἐξάκουοντον ἥ,³ καὶ μήτε
διαφεῦγον⁴ τὴν ἀκοὴν τῶν παρόντων ὑπὸ σμικρό-
τητος, μήτε ὑπερβάλλον⁵ μείζονι τῇ κραυγῇ.
φυλάττου δὲ ὅπως μηδέν ποτε λαλήσῃς διὰ μὴ
προεσκέψω καὶ προενόησας· μηδὲ προχείρως καὶ
μεταξὺ <τῶν>⁶ τοῦ ἐτέρου λόγων ὑπόβαλλε τοὺς
σαυτοῦ⁷. δεῖ γὰρ ἀνὰ⁸ μέρος ἀκούειν καὶ δια-
λέγεσθαι, χρόνῳ μερίζοντα λόγον καὶ σιωπήν.
μάνθανε δὲ ἀσμένως, καὶ ἀφθόνως δίδασκε, μηδὲ
ὑπὸ φθόνου ποτὲ σοφίαν ἀποκρύπτουν πρὸς τοὺς
ἐτέρους, μηδὲ μαθήσεως ἀφίστασο δι' αἰδῶ. ὕπεικε
πρεσβυτέροις ἵσα πατράσιν· τίμα θεράποντας θεοῦ·
κάταρχε σοφίας καὶ ἀρετῆς. μηδὲ ἐριστικὸς ἔσο
πρὸς τοὺς φίλους, μηδὲ χλευαστῆς κατ' αὐτῶν καὶ
γελωτοποιός· ψεῦδος δὲ καὶ δόλον καὶ ὕβριν
ἰσχυρῶς παραίτου· σὺν εὐφημίᾳ δὲ φέρε καὶ τὸν
ὑπερήφανον καὶ ὑβριστὴν <ώς>⁹ πρᾶός τε καὶ
μεγαλόψυχος ἀνήρ.

Κείσθω δέ σοι πάντα εἰς θεὸν καὶ ἔργα καὶ λόγοι,

¹ μετρῶν J. A. Robinson. μέτρον ms.

² ἀν Wilamowitz. δὴ ms. ³ ἥ Wilamowitz. εἴη ms.

⁴ διαφεῦγον Wilamowitz. διαφεύγων ms.

⁵ ὑπερβάλλον Wilamowitz. ὑποβάλλων ms.

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and sacred. Guard also against the signs of arrogance, a haughty bearing, a lofty head, a dainty and high-treading footstep.

Let your speech be gentle towards those you meet, and your greetings kind ; be modest towards women, and let your glance be turned to the ground. Be thoughtful in all your talk, and give back a useful answer, adapting the utterance to the hearers' need, just so loud that it may be distinctly audible, neither escaping the ears of the company by reason of feebleness nor going to excess with too much noise. Take care never to speak what you have not weighed and pondered beforehand ; nor interject your own words on the spur of the moment and in the midst of another's ; for you must listen and converse in turn, with set times for speech and for silence. Learn gladly, and teach ungrudgingly ;^a never hide wisdom from others by reason of a grudging spirit, nor through false modesty stand aloof from instruction. Submit to elders just as to fathers.^b Honour God's servants. Be first to practise wisdom and virtue. Do not wrangle with your friends, nor mock at them and play the buffoon. Firmly renounce falsehood, guile and insolence. Endure in silence, as a gentle and high-minded man, the arrogant and insolent.

Let everything you do be done for God, both deeds

^a This generous precept finds an echo in Chaucer's
And gladly wolde he lerne, and gladly teche.

(*Canterbury Tales*, Prologue l. 308.)

^b Cp. 1 Timothy v. 1. In several places this fragment reminds us of the *Pastoral Epistles*.

⁶ <*τῶν*> inserted by Barnard.

⁷ σαυτοῦ Stählin. αὐτοῦ ms.

⁸ ἀνὰ Barnard. ἐνα ms. ⁹ <*ώς*> inserted by Schwartz.

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καὶ πάντα ἀνάφερε Χριστῷ τὰ σαυτοῦ, καὶ πυκνῶς ἐπὶ θεὸν τρέπε τὴν ψυχήν, καὶ τὸ νόημα ἐπέρειδε τῇ Χριστοῦ δυνάμει ὥσπερ ἐν λιμένι τινὶ τῷ θείῳ φωτὶ τοῦ σωτῆρος ἀναπαυόμενον ἀπὸ πάσης λαλίας τε καὶ πράξεως. καὶ μεθ' ἡμέραν πολλάκις [μὲν]¹ μὲν ἀνθρώποις κοίνου τὴν σεαυτοῦ φρόνησιν, θεῷ δὲ ἐπὶ πλεῖστον ἐν νυκτὶ ὁμοίως καὶ ἐν ἡμέρᾳ· μὴ γὰρ ὅπνος σε ἐπικρατείτω πολὺς τῶν πρὸς θεὸν εὐχῶν τε καὶ ὅμινων· θανάτῳ γὰρ ὁ μακρὸς ὅπνος ἐφάμιλλος. μέτοχος Χριστοῦ ἀεὶ καθίστασο <τοῦ>² τὴν θείαν αὐγὴν καταλάμποντος ἐξ οὐρανοῦ· εὐφροσύνη γὰρ ἔστω σοι διηνεκῆς καὶ ἄπαντος ὁ Χριστός.

Μηδὲ λῦε τὸν τῆς ψυχῆς τόνον ἐν εὐωχίᾳ καὶ ποτῶν ἀνέσει, ἵκανὸν δὲ ἥγον τῷ σώματι τὸ χρειώδες. καὶ μὴ πρόσθεν ἐπείγου πρὸς τροφὰς πρὶν ἦ καὶ δείπνου παρῇ καιρός· ἄρτος δὲ ἔστω σοι τὸ δεῖπνον, καὶ πόαι γῆς προσέστωσαν καὶ τὰ ἐκ δένδρων ὄρανα· ἵθι³ δὲ ἐπὶ τὴν τροφὴν εὐσταθῶς⁴ καὶ μὴ λυσσώδη γαστριμαργίαν ἐπιφαίνων· μηδὲ σαρκοβόρος μηδὲ φίλοινος ἔσο, δόποτε μὴ νόσος⁵ τις ἴασιν ἐπὶ ταύτην ἄγοι. ἀλλ' ἀντὶ τῶν ἐν τούτοις ἥδουντων τὰς ἐν λόγοις θείοις καὶ ὅμινοις εὐφροσύνας αἴροι τῇ παρὰ θεοῦ σοι χορηγουμένας⁶ σοφίᾳ, οὐράνιός τε ἀεὶ σε φροντὶς ἀναγέτω πρὸς οὐρανόν.

Καὶ τὰς πολλὰς περὶ σώματος ἀνίει μερίμνας τεθαρσηκὰς ἐλπίσι ταῖς πρὸς θεόν, ὅτι σοὶ γε τὰ |

¹ πολλάκις [μὲν] after ἡμέραν Stählin: after θεῷ δὲ ms.

² <τοῦ> inserted by Barnard. ³ ἵθι Mayor. ⁴ ἰσθι ms.

⁴ εὐσταθῶς Wilamowitz. ἀσταθῶς ms.

⁵ νόσος Barnard. νόσου ms.

⁶ χορηγουμένας Stählin. χορηγουμένη ms.

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and words ; and refer all that is yours to Christ ; and constantly turn your soul to God ; and lean your thought on the power of Christ, as if in some harbour by the divine light of the Saviour it were resting from all talk and action. And often by day communicate your thoughts to men, but most of all to God at night as well as by day ;^a for let not much sleep prevail to keep you from your prayers and hymns to God, since long sleep is a rival of death. Show yourself always a partner of Christ who makes the divine ray shine from heaven ;^b let Christ be to you continual and unceasing joy.

Relax not the tension of your soul with feasting and indulgence in drink, but consider what is needful to be enough for the body. And do not hasten early to meals before the time for dinner comes ; but let your dinner be bread, and let earth's grasses and the ripe fruits of trees be set before you ; and go to your meal with composure, showing no sign of raging gluttony. Be not a flesh-eater nor a lover of wine, when no sickness leads you to this as a cure.^c But in place of the pleasures that are in these, choose the joys that are in divine words and hymns,^d joys supplied to you by wisdom from God ; and let heavenly meditation ever lead you upward to heaven.

And give up the many anxious cares about the body by taking comfort in hopes towards God ; because for you He will provide all necessary things

^a Cp. 1 Timothy v. 5.

^b This and the previous sentence may allude to Ephesians v. 14.

^c Is there an allusion to 1 Timothy v. 23?

^d Cp. Ephesians v. 18, 19.

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p. 228 ἀναγκαῖα παρέξει διαρκῆ τροφήν τε τὴν εἰς ζωὴν καὶ κάλυμμα σώματος καὶ χειμερινοῦ ψύχους ἀλεξητήρια. τοῦ γάρ δὴ σοῦ βασιλέως γῆ τε ἄπασα καὶ ὅσα ἐκφύεται· ὡς μέλη δὲ αὐτοῦ¹ τῶν αὐτοῦ θεραπόντων ὑπερβαλλόντως περιέπει καθάπερ ἴερὰ καὶ ναοὺς αὐτοῦ. διὰ δὴ τοῦτο μηδὲ νόσους ὑπερβαλλούσας δέδιθι μηδὲ γήρως ἔφοδον χρόνῳ προσδοκωμένου· παύσεται γάρ καὶ νόσος, ὅταν ὅλοψύχῳ προθέσει ποιῶμεν τὰς αὐτοῦ ἐντολάς.

Ταῦτα εἰδὼς καὶ πρὸς νόσους ἰσχυρὰν κατασκεύαζε τὴν ψυχήν, εὐθάρσησον ὥσπερ τις ἀνὴρ ἐν σταδίοις ἄριστος ἀτρέπτῳ τῇ δυνάμει τοὺς πόνους ὑφίστασθαι. μηδὲ ὑπὸ λύπης πάνυ πιέζου τὴν ψυχήν, εἴτε νόσος ἐπικειμένη βαρύνει εἴτε ἄλλο τι συμπίπτει δυσχερές, ἀλλὰ γενναίως ἀνθίστα τοῖς πόνοις τὸ νόημα, χάριτας ἀνάγων θεῷ καὶ ἐν μέσοις τοῖς ἐπιπόνοις πράγμασι ἄτε δὴ σοφώτερά τε ἀνθρώπων φρονοῦντι καὶ ἄπερ οὐδὲν δυνατὸν οὐδὲ ῥάδιον ἀνθρώποις εὑρεῖν. ἐλέει δὲ κακουμένους,² καὶ τὴν παρὰ τοῦ θεοῦ βοήθειαν ἐπ’ ἀνθρώποις αἰτοῦ· ἐπινεύσει γάρ αἰτοῦντι τῷ φίλῳ τὴν χάριν, καὶ τοῖς κακουμένοις³ ἐπικουρίαν παρέξει, τὴν αὐτοῦ δύναμιν γνώριμον ἀνθρώποις καθιστάναι βουλόμενος, ὡς ἂν εἰς ἐπίγνωσιν ἐλθόντες ἐπὶ θεὸν ἀνίστην καὶ τῆς αἰώνιου μακαριότητος ἀπολαύσωσιν, ἐπειδὰν ὁ τοῦ θεοῦ νίὸς παραγένηται ἀγαθὰ τοῖς ἴδιοις ἀποκαθιστῶν.

¹ Barnard and Stählin insert τὰ σώματα after αὐτοῦ.

² κακουμένους Stählin. καλουμένοις MS.

³ κακουμένοις Stählin. καλουμένοις MS.

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in sufficiency, food to support life, covering for the body, and protection against winter cold. For to your King belongs the whole earth and all that is produced from it;^a and God treats the bodily parts of His servants with exceeding care, as if they were His, like His own shrines and temples.^b On this account do not dread severe diseases, nor the approach of old age, which must be expected in time; for even disease will come to an end, when with whole-hearted purpose we do His commandments.

Knowing this, make your soul strong even in face of diseases; be of good courage, like a man in the arena, bravest to submit to his toils with strength unmoved. Be not utterly crushed in soul by grief, whether disease lies heavily upon you, or any other hardship befalls, but nobly confront toils with your understanding, even in the midst of your struggles rendering thanks to God; since His thoughts are wiser than men's, and such as it is not easy nor possible for men to find out. Pity those who are in distress, and ask for men the help that comes from God; for God will grant grace to His friend when he asks, and will provide succour for those in distress, wishing to make His power known to men,^c in the hope that, when they have come to full knowledge, they may return to God, and may enjoy eternal blessedness when the Son of God shall appear and restore good things to His own.

^a Cp. Psalm xxiv. 1.

^b Cp. 1 Corinthians vi. 15 and 19.

^c Cp. Romans ix. 22.

APPENDIX ON THE GREEK MYSTERIES

Meaning of the Term “Mysteries.”—The term is applied to certain religious rites, the details and meaning of which are kept secret from all except those who have been formally initiated. *Μνωτήριον* is derived from *μύειν*, to close the lips (cp. mute, mutter), and thus the idea of secrecy is contained in the word itself. Clement suggests three derivations different from this,¹ but they are plainly no more than random guesses. Rites analogous to the Greek Mysteries are found among primitive peoples all over the world. In Greece, however, the Mysteries reached a high degree of development, and proved themselves able for many centuries to provide some satisfaction to the cravings of men for communion with the divine.

Origin of the Mysteries.—The Mysteries are generally connected with the gods called *chthonic*; i.e. earth divinities, whose worship goes back to a time before the arrival of the anthropomorphic gods of Greece. M. Foucart holds that the Eleusinian Mysteries were

¹ See p. 31.

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imported from Egypt,¹ and that Demeter is the same as the Egyptian Isis. But while it is possible, we may even say probable, that the intercourse which existed between Egypt and Greece from the earliest times helped to shape the ideas of the Mysteries, most authorities believe that at Eleusis, as elsewhere, an ancient nature-worship, with magical rites designed to secure the fertility of the soil, was the source from which later developments sprang. When Greece was overrun by warlike tribes from the north, the inhabitants of the plain of Eleusis kept secret, we may suppose, these rites upon which so much depended, entrusting the performance of them to certain priestly families² who were careful to preserve the old ceremonies unaltered. By degrees, as the prestige of these Mysteries grew, other ceremonies were added, and legends, symbolic explanations, and religious teaching about the future life gradually gathered round the primitive institution.

The Mysteries in Classical Times.—The Mysteries of Eleusis overshadowed all others in importance during the classical period, a fact partly due, no

¹ P. Foucart, *Les Mystères d'Éleusis*, chs. i.-v. Clement mentions the tradition that Melampus brought the Mysteries of Demeter from Egypt (p. 33).

² These families, the Eumolpidae and the Heralds, are mentioned on p. 41. It is sometimes thought that the Heralds were an Athenian family who were given a share in the management of the Mysteries when Eleusis became part of the Athenian state. On the other hand, they are often closely coupled with the Eumolpidae, and Clement (p. 40) seems to include both when he speaks of *τὸν ιεροφαντικὸν . . . γένος*. This use of the singular noun also occurs in a phrase (*τὸν γένος τὸν Κηρύκων καὶ Εύμολπιδῶν*) quoted from an inscription by Farnell, *Cults of the Greek States*, vol. iii. p. 163.

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doubt, to the connexion of Eleusis with Athens. The chief deities concerned in them were Demeter, her daughter Core (*i.e.* the Maiden) or Persephone, and Pluto or Hades. The first two are an older and a younger form of the earth-mother, the great goddess who under various names and titles (Rhea, Cybele, etc.) was worshipped from very early days in all the lands bordering on the eastern Mediterranean.¹ Pluto is the god of the underworld, the giver of wealth (in the form of fruits of the earth), as his name, connected with *ploutos*, wealth, implies. By the seventh century B.C. the ancient ritual had given rise, under the influence of the Greek spirit, to the legend embodied in the *Homeric Hymn to Demeter*. Persephone, while gathering flowers, is seized by Pluto and carried down to the underworld. Demeter is in deep distress at the loss of her daughter, and wanders everywhere to seek her.² Failing to find her, she refuses to help the corn to grow, and mankind is in danger of perishing, when Zeus prevails upon Pluto to restore the maiden to the upper world for eight months of each year. The growth of the corn, so plainly pictured here, seems to have been the chief original concern of the rites, though there were doubtless other elements in them with which the poet did not deal.

About the sixth century B.C. another deity was introduced into the Mysteries, viz. Iacchus,³ who is a form of Dionysus. Under yet another form, that

¹ Thus Demeter is the mother of Zeus (p. 35; cp. Arnobius, *Adv. Nationes* v. 20), instead of his sister as in the later Greek mythology.

² The legend is alluded to by Clement; see pp. 31 and 37.

³ See p. 47.

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of Zagreus, Dionysus was worshipped by the Orphics, whose teaching dealt with the soul's destiny in the future life. Though we know little of the actual course of events, it is likely that the deepening of religious thought in Greece in the sixth century, of which Orphism was one sign, had its effect at Eleusis. The legend of the rending of Dionysus is told by Clement,¹ who omits, however, to say that from the head, preserved by Athena, a fresh Dionysus was born. The story is, in fact, one of death and resurrection, akin to those of Osiris in Egypt and Attis in Phrygia;² and in spite of its details, repulsive as they are to us, it probably served as a basis for teaching on the subject of human immortality.

The events of the Eleusinian festivals were briefly as follows:—

A ceremony called the *Lesser Mysteries* was celebrated at Agra³ on the Ilissus, close to Athens, in February each year. This was regarded as a preparation for the more important rites of Eleusis. A late author says that the Agra festival consisted of “a representation of the things that happened to Dionysus.”⁴

The *Greater Mysteries* began on the 13th day of the month Boedromion (corresponding to our September), when Athenian youths went in procession to Eleusis and brought back the “sacred objects” (*τὰ ἱερά*). These *ἱερά* were perhaps the

¹ See pp. 37–39.

² Clement mentions (p. 41) that some identified Dionysus with Attis.

³ See p. 71.

⁴ Stephanus Byz., quoted in A. B. Cook, *Zeus*, i. 692, and in Farnell, *op. cit.* vol. iii. p. 352. The Mysteries held at Halimus in Attica (p. 71) were also concerned with Dionysus; see Arnobius, *Adv. Nationes* v. 28.

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playthings of Dionysus mentioned by Clement.¹ They were enclosed in chests² and carefully guarded from sight. Their resting-place while in Athens was the temple of Demeter and Core, called the Eleusinium.³ On the 15th a gathering was held of candidates for initiation, at which a herald proclaimed the conditions—that no criminal or barbarian could be admitted. Certain instruction was then given by officials called *mystagogues* (*i.e.* introducers or guides) as to the various acts and formulas,⁴ a knowledge of which was necessary in the course of the initiation; and to this may have been added a symbolic explanation of the *ἱερά* and of the dramatic scenes represented in the Mysteries. There were also some fasts and abstinences to be observed. Strict secrecy was enjoined on all. On the following day the cry “To the sea, *mystae*” (*ἄλαδε μύσται*) was raised, and the candidates underwent a ceremonial purification by bathing in the sea at Phalerum, and by offering a pig to the goddesses.

The return journey to Eleusis took place on the 19th. Besides the *ἱερά* there was carried a statue of Iacchus, to whom hymns were sung along the road.⁵ The next four days were occupied with the Mysteries proper. The site of the Hall of Initiation (*τελεστήριον*) has been found and examined. The

¹ Pp. 37-39. Foucart (*op. cit.* pp. 408-12) denies that Clement is here speaking of the Eleusinian Mysteries. He thinks that the most important of the *ἱερά* was an archaic wooden image of Demeter.

² These “mystic chests” are mentioned on pp. 41, 43 and 45.

³ Clement (p. 99) describes this temple as being “under the Acropolis.”

⁴ See p. 43.

⁵ Aristophanes, *Frogs* 325 ff.

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Hall was large and capable of seating about three thousand people. There is no trace of secret passages, or of any arrangement for producing startling scenic effects. The roof, or perhaps a second story,¹ was supported by many columns; and there was a lantern (*όπαιον*) above the shrine (*ἀνάκτορον*) of Demeter.

There are many references to the Mysteries in ancient writers, but they are for the most part vague and general. Only the Christian Fathers profess to give details, and even they do not attempt a complete description, but select those parts which will help their attack on the old religion. The following list will give some idea of the ceremonies, though we cannot be sure of the order in which they took place.

- (i.) Solemn sacrifice to Demeter and Core.
- (ii.) Ritual acts to be performed and a formula to be said.² Included in the acts was the drinking of a draught similar to that which Demeter had drunk when wandering in search of Core.³
- (iii.) A journey representing the progress of the soul after death through the lower regions to the abode of the blessed. After much wandering in darkness amid scenes of terror

¹ Plutarch (*Pericles* 13) speaks of the "upper columns" as distinct from those on the ground.

² See p. 43.

³ There may also have been the sacramental eating of a cake from the chest, if the emendation *έγγενσάμενος* (p. 42, n. b) is right. But this is by no means certain. Arnobius (*Adv. Nationes* v. 26), who seems to follow Clement in this passage, leaves out the expression, which may mean that he read *έπγασάμενος* and could not understand it. Probably some ritual action with the contents, whatever they were, of the chest is purposely concealed under a vague word.

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the initiate was suddenly introduced into brilliant light.¹

- (iv.) An exposition of the *iερά*, or sacred objects, by the hierophant, who derives his name (*ὁ iερὰ φαίνων*) from this office.
- (v.) Dramatic representations of the Rape of Core, the sorrowful wandering of Demeter, and the finding of Core.²
- (vi.) The exposition of an ear of corn, a symbol of Demeter.³
- (vii.) Representation of a marriage between Zeus and Demeter,⁴ and the announcement that Demeter (under her name Brimo) has borne a son Brimos.⁵
- (viii.) Magical cries uttered by the initiates, e.g. *ῦε, κύε* (rain! conceive!),⁶ and a ceremony consisting of the pouring of water from two jars on to the earth.⁷ This was evidently an ancient fertility charm.

It is probable that a pilgrimage was also made to the sacred places round Eleusis visited by Demeter in her wanderings. It may have been on this journey, when the well called *Callichorus*⁸ was reached, that

¹ Clement's language on p. 257 alludes to this.

² See p. 31. There seems also to have been a torchlight search for Core, in which the initiates joined.

³ Hippolytus, *Ref. om. haer.* v. 8.

⁴ The complete evidence for this can be found in Foucart, *op. cit.* pp. 475 ff. Not all authorities admit, however, that this ceremony formed part of the Eleusinian Mysteries. But there must have been something to account for the language of Clement on pp. 45–47, and the sacred marriage, of which other Christian writers speak in definite terms, would account for it.

⁵ Hippolytus, *op. cit.* v. 8.

⁷ Athenaeus, p. 496 A.

⁶ *Ib.* v. 7.

⁸ Pausanias i. 38. 6.

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the initiates were forbidden to make any signs of grief.¹ As a rule they were required to imitate the goddess, and this prohibition is singular.

There were two grades of initiates at Eleusis. The story of Zeus and Demeter, together with the exposition of the ear of corn, seems to have been revealed only to the highest grade, the *epoptae* (*i.e.* those admitted to a *vision* of the sacred things; from *ἐποπτεύειν*).

The Eleusinian Mysteries were held in high repute for many centuries, and ancient writers (if we exclude the Christian Fathers) speak frequently of the good effect they produced on those who were initiated.² The annual death and rebirth of nature, expressed in various mythological forms such as the rape of Core and the rending and rebirth of Dionysus, was made to point to a future life for man. By the actual initiation, a bond was created between the two goddesses and their worshippers, which assured the latter of divine protection on earth and beyond the grave. If the child of the sacred marriage was Plutus (wealth),³ then the union of the deities would symbolize the blessings they together brought to mankind. But we need not suppose that the ancients inquired so curiously as we do into the exact meaning of their holy rites. They were for the most part content to observe in all simplicity old customs that came to them with divine sanction, and upon the due performance of which they believed so much depended, both of social well-being and of the soul's future destiny.

It should be noticed that, so far as Eleusis is con-

¹ See p. 41.

² e.g. Cicero, *De legibus* ii. 36.

³ Foucart, *op. cit.* p. 479.

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cerned, Clement, in spite of his vehement language, makes no charge of immoral practices. He considers the legends to be absurd and repulsive ; while the sacred objects and the marriage of Zeus and Demeter seem to him indecent. But what he attacks is chiefly the interpretation he puts upon these things, an interpretation, we must admit, that is not altogether unreasonable. The worst item in his indictment—the story of Baubo—comes, as he frankly says, from the Orphic poems.¹ The *Hymn to Demeter* gives a different account of Demeter drinking the draught—she is persuaded to do so by the harmless pleasantry of a servant maid.² This was no doubt the official account at Eleusis.

Many other mysteries existed in classical times, notably the Phrygian, the Samothracian, and those that were celebrated at Andania in Messenia. None of them enjoyed such widespread fame as those of Eleusis. There was, of course, a certain broad resemblance between all mysteries, and the Eleusinian may be taken as the highest instance of this type of religious worship.

Mysteries in the Hellenistic Age.—After the conquests of Alexander, the popularity of mystery cults increased, reaching its height towards the end of the second century A.D. Thus Clement was making his attack upon them at a critical time, when they were in full vigour and serious rivals of Christianity. Most, if not all, of those he mentions were doubtless of ancient origin, but there had been much cross influence at work. Clement speaks of mysteries associated with Aphrodite, Deo or Demeter, Attis

¹ See p. 43.

² *Hymn to Demeter* 202 ff.

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and Cybele, the Corybantes, the Cabeiri, Dionysus, Zeus Sabazius and Ge Themis. He also tells us that the mysteries of Attis and Cybele were similar to those of Zeus Sabazius and Demeter.¹ Both of these had their home in Phrygia. The legend of Zeus consorting with Demeter under the form of a bull, and then again with Persephone under the form of a snake, is common to Phrygia and Eleusis.² But the cult seems to have been differently worked out, if we may judge by the two formulas that Clement has left us. In Phrygia the worshipper underwent a mystical marriage with the god, who was represented by his proper symbol, a serpent.³ At Eleusis the marriage was between the two deities. We may suspect that the omission of repulsive elements, and the general refinement and idealization of the legends, was carried further at Eleusis than elsewhere.

The Mysteries and Christianity.—Two questions may be asked, and briefly answered, here. (i.) Was Clement's attack on the Mysteries justified? (ii.) What influence did the Mysteries have on Christianity?

(i.) Rites which were held in respect by men like Sophocles and Cicero cannot have been merely the mass of stupidity and immorality that Clement might at first sight lead us to suppose. He makes no

¹ See p. 35.

² This seems to be Clement's meaning; see pp. 35-37.

³ See the sign on p. 35, "the god over the breast." According to this, the worshipper must have assumed the character of a feminine consort of the god. But the formula "I stole into the bridal chamber" suggests a mystical union with the goddess, in which the worshipper must have been considered as masculine. The difficulty is dealt with by A. B. Cook, *Zeus*, i. 392 ff.

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attempt to describe the Mysteries fully, nor does he give them credit for any good they contained. Yet it can hardly be doubted that he was on the whole right. What angers him is not so much the general ideas and teaching of the Mysteries (with much of which he certainly must have been in sympathy) as the symbols displayed in them—the childish playthings, the *phalloi*, the representation of sacred marriages, etc. These things had their origin in a rude society, where they were natural enough. But a time comes when a civilized people ought no longer to be content with the relics, however venerable, of a past age, when in fact such relics suggest quite different thoughts from those associated with them in the beginning, and when they have as a consequence to be continually explained afresh in order to meet moral or intellectual objections. The Greeks of the second century A.D. were no longer an unsophisticated people, and the ritual of the Mysteries was not an adequate expression of their highest religious ideas.

(ii.) Much has been written on this question and widely different views are held. Christianity was preached by St. Paul to people who were well acquainted with the terminology of the Mysteries, and probably in many cases with the rites themselves. St. Paul uses words like *τέλειος* and *μυστήριον*,¹ adapting them without difficulty to Christian teaching. Clement goes so far as to describe the whole Christian scheme of salvation in mystery language.² The bitter hostility of the Church towards the Mysteries would forbid any direct or conscious borrowing; but

¹ e.g. 1 Corinthians ii. 6, 7; xv. 51.

² See pp. 255-57.

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when words are taken, ideas are apt to come with them. It is not without significance that the word "mysteries" was afterwards used to describe the Christian sacraments, and above all the rite of Holy Communion. Moreover, both Christianity and the mystery religions were aiming at the same end: both promised "salvation" to their adherents. Christianity had a far truer idea than the Mysteries of what salvation meant, and this is one reason why it survived while the Mysteries died. But since both had to deal with the same human hopes and fears, the same problems of sin, purification, death and immortality, it would be surprising if the one owed nothing at all to the other. A comparison of the Synoptic Gospels with the developed theology of the fourth and fifth centuries will make it plain that, while Christianity had from the first its own distinctive character, which it never lost, it did not refuse the help of any elements in current thought and practice by means of which its message could be presented in a clearer or more acceptable form.

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