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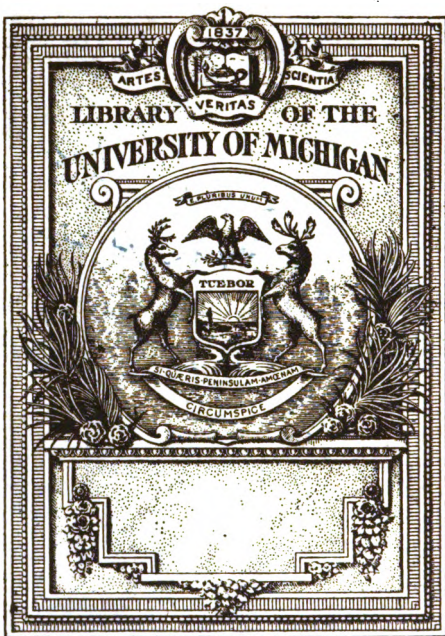
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Clement of Alexandria

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



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E. CAPPS, PH.D., LL.D. T. E. PAGE, LITT.D. W. H. D. ROUSE, LITT.D.

CLEMENT OF ALEXANDRIA



ST. 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 Apocalypse¹ 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 mediæval 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
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MCMXIX

20

CONTENTS

INTRODUCTION	PAGE xi
BIBLIOGRAPHY	xix

THE EXHORTATION TO THE GREEKS

INTRODUCTION	3-27
------------------------	------

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
--------------------------------------	-------

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.

v

364711

CONTENTS

	PAGE
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, <i>e.g.</i> Solon than Apollo. The gods' temples are really tombs.	

THE WORSHIP OF STATUES . . . 101-143

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

CONTENTS

PAGE

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.

vii

CONTENTS

	PAGE
THE WITNESS OF POETRY . . .	163-173

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
----------------------------------	---------

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
----------------------------	---------

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

CONTENTS

PAGE

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.

ix

CONTENTS

	PAGE
FINAL EXHORTATION	251-263
<p>—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 madness 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 remain 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.</p>	
— THE RICH MAN'S SALVATION	265-367
— TO THE NEWLY BAPTIZED	368-377
APPENDIX ON THE GREEK MYSTERIES	379-390
INDICES	391-409

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

INTRODUCTION

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.

INTRODUCTION

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
xiii

INTRODUCTION

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.

INTRODUCTION

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

INTRODUCTION

before this, Plato censured the immoralities 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

xvi

INTRODUCTION

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

xvii

INTRODUCTION

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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WILLIAM DINDORF. 4 vols. Issued at Oxford in 1869.

OTTO STÄHLIN. 3 vols. Issued at Leipzig 1905–1909.

This supersedes all previous editions.

Out of the very large literature that has grown up around Clement's works the following books in English may be mentioned :—

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The Seventh Book of the *Stromateis* is translated by the Rev. J. B. Mayor in Hort and Mayor's edition of that book. Cambridge, 1902.

The *Rich Man's Salvation* has been translated by P. M. Barnard (*Who is the Rich Man that is being saved?* Early Church Classics series. S.P.C.K. 1901).

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.

67

CLEMENT
OF ALEXANDRIA

B

ΚΛΗΜΕΝΤΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

ΠΡΟΤΡΕΠΤΙΚΟΣ ΠΡΟΣ ΕΛΛΗΝΑΣ

I

Ἀμφίων ὁ Θηβαῖος καὶ Ἀρίων ὁ Μηθυμναῖος
ἄμφω μὲν ἦσθην ᾠδίκῳ, μῦθος δὲ ἄμφω· καὶ τὸ
ῥῆμα εἰσέτι τοῦτο Ἑλλήνων ἄδεται | χορῶ, τέχνη
^{2 P.} τῇ μουσικῇ ὁ μὲν ἰχθὺν δελεάσας, ὁ δὲ Θήβας
τειχίσας. Θράκιος δὲ ἄλλος σοφιστῆς (ἄλλος οὗτος
μῦθος Ἑλληνικός) ἐτιθάσεν τὰ θηρία γυμνῇ τῇ
ᾠδῇ καὶ δὴ τὰ δένδρα, τὰς φηγούς, μετεφύτευε τῇ
μουσικῇ. ἔχοιμ' ἂν σοι καὶ ἄλλον τούτοις ἀδελφὸν
διηγῆσασθαι μῦθον καὶ ᾠδόν, Εὐνομον τὸν Λοκρὸν
καὶ τέττιγα τὸν Πυθικόν. πανήγυρις Ἑλληνικὴ
ἐπὶ νεκρῷ δράκοντι συνεκροτεῖτο Πυθοῖ, ἐπιτάφιον
έρπετος ἄδοντας Εὐνόμου· ὕμνος ἢ θρήνος ὄφως

^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, δεινὴ σοφιστὴ Ἰσθητὶ.

^d Strictly cicada, here and elsewhere.

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

CLEMENT OF ALEXANDRIA

CAP. I ἦν ἡ ᾠδή, οὐκ ἔχω λέγειν· ἀγὼν δὲ ἦν καὶ ἐκιδά-
ριζεν ὥρα καύματος Εὐνόμος, ὅπηνίκα οἱ τέττιγες
ὑπὸ τοῖς πετάλοις ἦδον ἀνὰ τὰ ὄρη θερόμενοι ἡλίῳ.
ἦδον δὲ ἄρα οὐ τῷ δράκοντι τῷ νεκρῷ, τῷ Πυ-
θικῷ, ἀλλὰ τῷ θεῷ τῷ πανσόφῳ αὐτόνομον ᾠδὴν,
τῶν Εὐνόμου βελτίονα νόμων· ῥήγνυται χορδὴ τῷ
Λοκρῷ· ἐφίπταται ὁ τέττιξ τῷ ζυγῷ· ἑτερέτιζεν ὡς
ἐπὶ κλάδῳ τῷ ὀργάνῳ· καὶ τοῦ τέττιγος τῷ ἄσματι
ἄρμουςάμενος ὁ ᾠδὸς τὴν λείπουσαν ἀνεπλήρωσε
χορδὴν. οὐκ οὖν ᾠδὴ τῇ Εὐνόμου ἄγεται ὁ τέττιξ,
ὡς ὁ μῦθος βούλεται, χαλκοῦν ἀναστήσας Πυθοῖ
τὸν Εὐνόμον αὐτῇ τῇ κιθάρᾳ καὶ τὸν συναγωνιστὴν
τοῦ Λοκροῦ· ὁ δὲ ἐκὼν ἐφίπταται καὶ ᾄδει ἐκὼν,
Ἐλλῃσι δὲ ἐδόκει¹ ὑποκριτῆς γεγονέναι μουσικῆς.

Πῇ δὲ οὖν μύθοις κενοῖς 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 Ἑλικῶν
καὶ τὰ Ὀδρυσῶν ὄρη καὶ Θρακῶν, τελεστήρια τῆς
πλάνης, διὰ τὰ μυστήρια² τεθείασται καὶ καθύμνηται.
ἐγὼ μὲν, εἰ καὶ μῦθός εἰσι, δυσανασχέτῳ τοσαύταις
ἐκτραγωδουμέναις 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.

^a 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
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 spontaneous 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 grasshopper 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 credence to worthless legends, imagining brute beasts to be enchanted by music, while the bright face of truth seems alone to strike you as deceptive, and is regarded with unbelieving eyes? Cithaeron, and Helicon, and the mountains of Odrysians and Thracians,^a temples of initiation into error, are held sacred on account of the attendant mysteries, and are celebrated in hymns. For my own part, mere 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 become dramas, and the actors of the dramas are a sight that gladdens your heart. But as for the

Why believe such legends and yet disbelieve the truth?

Mountains are held sacred

Dramas are made from stories of misfortune and wickedness

CLEMENT OF ALEXANDRIA

CAP. I. γὰρ τὰ μὲν δράματα καὶ τοὺς ληναῖζοντας ποιητάς, τέλεον ἤδη παροινούντας, κιττῷ που ἀναδήσαντες, ἀφραίνοντας ἐκτόπως τελετῇ βακχικῇ, αὐτοῖς σατύροις καὶ θιάσῳ μαινόλῃ, σὺν καὶ τῷ ἄλλῳ δαιμόνων χορῷ, <έν>¹ Ἑλικῶνι καὶ Κιθαιρῶνι κατακλείσωμεν γεγηρακόσιν, κατάγωμεν δὲ ἄνωθεν ἐξ οὐρανῶν ἀλήθειαν ἅμα φανοτάτῃ φρονήσει εἰς ὄρος ἅγιον θεοῦ καὶ χορὸν τὸν ἅγιον τὸν προφητικόν. ἡ δὲ ὡς ὅτι μάλιστα τηλαυγὲς ἀποστίλβουσα φῶς καταυγαζέτω πάντα τοὺς ἐν σκότει κυλινδουμένους καὶ τῆς πλάνης τοὺς ἀνθρώπους ἀπαλλαττέτω, τὴν ὑπερτάτην ὀρέγουσα δεξιάν, τὴν σύνεσιν, εἰς σωτηρίαν. οἱ δὲ ἀνανεύσαντες καὶ ἀνακύψαντες Ἑλικῶνα 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 Εὐνομος ὁ ἐμὸς οὐ τὸν Τερπάνδρου νόμον οὐδὲ τὸν Καπίωνος, οὐδὲ μὴν Φρύγιον ἢ Λύδιον ἢ Δώριον, ἀλλὰ τῆς καινῆς ἀρμονίας τὸν αἰίδιον νόμον, τὸν φερώνυμον τοῦ θεοῦ, τὸ ἄσμα τὸ καινόν, τὸ Λευιτικόν, “νηπενθές τ’ ἄχολόν τε, κακῶν ἐπίληθες ἀπάντων.” γλυκύ τι καὶ ἀληθινὸν φάρμακον πειθοῦς² ἐγκέκραται τῷ ἄσματι.

¹ <έν> inserted by Mayor. ² πένθους 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 (ἁρμονίαι, 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 Lenaeon 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,

CHAP.
I

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.

^c 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 Ὀρφεὺς ¹
καὶ ὁ Θηβαῖος καὶ ὁ Μηθυμναῖος, ἄνδρες τινὲς οὐκ
4 P. ἄνδρες, ἀπα|τῆλοι γεγονέναι, προσχήματί <τε> ²
μουσικῆς λυμηνάμενοι τὸν βίον, ἐντέχνῳ τινὶ γοη-
τεία δαιμονῶντες εἰς διαφθοράς, ὕβρεις ὀργιάζοντες,
πένθη ἐκθειάζοντες, τοὺς ἀνθρώπους ἐπὶ τὰ εἰδῶλα
χειραγωγῆσαι πρῶτοι, ναὶ μὴν λίθοις καὶ ξύλοις,
τουτέστιν ἀγάλμασι καὶ σκιαγραφίαις, ἀνοικοδο-
μῆσαι τὴν σκαϊότητα τοῦ ἔθους, τὴν καλὴν ὄντως
ἐκείνην ἐλευθερίαν τῶν ὑπ' οὐρανὸν πεπολιτευμένων
ᾧδαῖς καὶ ἐπωδαῖς ἐσχάτῃ δουλείᾳ καταζεύξαντες.
'Ἄλλ' οὐ τοιόσδε ὁ ᾧδὸς ὁ ἐμὸς οὐδ' εἰς μακρὰν
καταλύσων ἀφίικται τὴν δουλείαν τὴν πικρὰν τῶν
τυραννούντων δαιμόνων, ὥς δὲ τὸν πρᾶον καὶ
φιλόανθρωπον τῆς θεοσεβείας μετάγων ἡμᾶς ζυγὸν
αὐθις εἰς οὐρανοὺς ἀνακαλεῖται τοὺς εἰς γῆν ἐρριμ-
μένους. μόνος γοῦν τῶν πώποτε τὰ ἀργαλεώτατα
θηρία, τοὺς ἀνθρώπους, ἐτιθάσεν, πτηνὰ μὲν τοὺς
κούφους αὐτῶν, ἐρπετὰ δὲ τοὺς ἀπατεῶνας, καὶ
λέοντας μὲν τοὺς θυμικούς, σῦας δὲ τοὺς ἡδονικούς,
λύκους δὲ τοὺς ἀρπακτικούς. λίθοι δὲ καὶ ξύλα οἱ
ἄφρονες· πρὸς δὲ καὶ λίθων ἀναισθητότερος ἄνθρω-
πος ἀγνοία βεβαπτισμένος. μάρτυς ἡμῖν προφητικὴ
παρίτω φωνή, συνῳδὸς ἀληθείας, τοὺς ἐν ἀγνοίᾳ
καὶ ἀνοίᾳ κατατετριμμένους οἰκτεῖρουσα· "δυνατὸς
γὰρ ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ
'Αβραάμ." ὃς κατελεήσας τὴν ἀμαθίαν τὴν πολλὴν

¹ [Ὀρφεὺς] 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, and the Theban and the Methymnian too, are not worthy of the name of man, since they were deceivers. 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 with stocks and stones, that is to say, statues 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 freedom which belongs to those who are citizens under heaven.

CHAP.
I

Orpheus,
Amphion
and Arion
were
deceivers

And
originators
of idolatry

But far different is my minstrel, for He has come 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 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 understanding 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 pity for those who waste away their lives in ignorance and folly,—“for God is able of these stones to raise up children unto Abraham.”^b And God, in compassion for the great dulness and the hardness of those

The
heavenly
minstrel

He tames
savage men

He changes
stones, i.e.
men without
understand-
ing, into
virtuous
men

CLEMENT OF ALEXANDRIA

CAP. καὶ τὴν σκληροκαρδίαν τῶν εἰς τὴν ἀλήθειαν λελι-
¹ θωμένων ἡγειρεν θεοσεβείας σπέρμα ἀρετῆς αἰσθό-
 μενον ἐκ λίθων ἐκείνων, τῶν λίθοις πεπιστευκότων
 ἐθνῶν. αὖθις οὖν ἰοβόλους τινὰς καὶ παλιμβόλους
 ὑποκριτὰς ἐφοδεύοντας δικαιοσύνη “γεννήματα
 ἐχιδνῶν” κέκληκέ που· ἀλλὰ καὶ τούτων εἴ τις
 τῶν ὄψεων μετανοήσαι ἐκὼν, ἐπόμενος δὴ τῷ λόγῳ
 “ἄνθρωπος” γίνεται “θεοῦ.” “λύκους” δὲ ἄλλους
 ἀλληγορεῖ προβάτων κωδίοις ἡμφιεσμένους, τοὺς
 ἐν ἀνθρώπων μορφαῖς ἀρπακτικούς αἰνιττόμενος.
 καὶ πάντα ἄρα ταῦτα τὰ ἀγριώτατα θηρία καὶ τοὺς
 τοιούτους λίθους ἢ οὐράνιος ὥδῃ αὐτὴ μετεμόρ-
 φωσεν εἰς ἀνθρώπους ἡμέρους. “ἦμεν γάρ, ἡμέν
 ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι,
 δουλεύοντες ἡδοναῖς καὶ ἐπιθυμίαις ποικίλαις, ἐν
 κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες
 5 P. ἀλλήλους,” ἢ φησιν ἡ ἀποστολικὴ γραφή·|“ ὅτε
 δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπέφάνη τοῦ
 σωτῆρος ἡμῶν θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ,
 ἀ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος
 ἔσωσεν ἡμᾶς.”

“Ορα τὸ ἄσμα τὸ καινὸν ὅσον ἰσχυσεν· ἀνθρώπους
 ἐκ λίθων καὶ ἀνθρώπους ἐκ θηρίων πεποίηκεν. οἱ
 δὲ τηνάλλως νεκροί, οἱ 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 ἀνῆκεν λε-
 λυμένην, γῆς δὲ ἐπιβαίνειν κεκώλυκεν αὐτήν, γῆν
 δ’ ἐμπαλιν ἐστερέωσεν φερομένην καὶ ὄρον αὐτὴν¹

¹ αὐτὴν Stählin. αὐτῇ MSS.

EXHORTATION TO THE GREEKS

whose hearts are petrified against the truth, did raise ^{CHAP.}
up out of those stones, that is, the Gentiles who trust ^I
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 encroach-
ing 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. I. ἔπηξεν θαλάττης· ναὶ μὴν καὶ πυρὸς ὀρμὴν ἐμάλαξεν
 ἄερι, οἶονεὶ Δώριον ἁρμονίαν κεράσας Λυδίῳ· καὶ
 τὴν ἄερος ἀπηνῇ ψυχρότητα τῇ παραπλοκῇ τοῦ
 πυρὸς ἐτιθάσσειεν, τοὺς νεάτους τῶν ὄλων φθόγγους
 τούτους κινᾶς ἐμμελῶς. καὶ δὴ τὸ ἄσμα τὸ ἀκή-
 ρατον, ἔρεισμα τῶν ὄλων καὶ ἁρμονία τῶν πάντων,
 ἀπὸ τῶν μέσων ἐπὶ τὰ πέρατα καὶ ἀπὸ τῶν ἄκρων
 ἐπὶ τὰ μέσα διαταθέν, ἡρμόσατο τόδε τὸ πᾶν, οὐ
 κατὰ τὴν Θράκιον μουσικὴν, τὴν παραπλήσιον Ἰου-
 βάλ, κατὰ δὲ τὴν πάτριον τοῦ θεοῦ βούλησιν, ἣν
 ἐζήλωσε Δαυίδ. ὁ δὲ ἐκ Δαυίδ καὶ πρὸ αὐτοῦ, ὁ
 τοῦ θεοῦ λόγος, λύραν μὲν καὶ κιθάραν, τὰ αἴψυχα
 ὄργανα, ὑπεριδὼν, κόσμον δὲ τόνδε καὶ δὴ καὶ τὸν
 σμικρὸν κόσμον, τὸν ἄνθρωπον, ψυχὴν τε καὶ σῶμα
 αὐτοῦ, ἀγίῳ πνεύματι ἁρμολογούμενος, 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 ἁρμονίαν, αὐλὸς
 διὰ τὸ πνεῦμα, ναὸς διὰ τὸν λόγον, ἢ ἡ μὲν
 κρέκη, τὸ δὲ ἐμπνέη, ὁ δὲ χωρήσῃ τὸν κύριον. ναὶ
 μὴν ὁ Δαυίδ ὁ βασιλεὺς, ὁ κιθαριστής, οὗ μικρῷ
 6 P. πρόσθεν ἐμνήσθημεν, προὔτρεπεν ὡς τὴν ἀλήθειαν,
 ἀπέτρεπε δὲ εἰδώλων, πολλοῦ γε ἔδει ὑμνεῖν αὐτὸν
 τοὺς δαίμονας ἀληθεῖ πρὸς αὐτοῦ διωκομένους
 μουσικῇ, ἣ τοῦ Σαοὺλ ἐνεργουμένου¹ ἐκεῖνος² ἄδων
 μόνον αὐτὸν ἰάσατο. καλὸν ὁ κύριος ὄργανον ἔμ-

¹ τοῦ Σαοὺλ ἐνεργουμένου Mayor. τῷ Σαοὺλ ἐνεργουμένῳ M.
 τῷ ἔναυλος ὁ ἐνεργούμενος P.

² ἐκεῖνοis 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 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 accordance 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 instrument. "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 playing the harp.^d The Lord fashioned man a beautiful,

CHAP.
I

The New
Song is the
Word of God

Who makes
music to
God through
the universe
and through
man

suggested by such passages as Psalm lvii. 8; 1 Corinthians vi. 19.

^d See 1 Samuel xvi. 23.

CLEMENT OF ALEXANDRIA

ΟΑΡ.
I πνουν τὸν ἄνθρωπον ἐξεργάσατο κατ' εἰκόνα τὴν
ἑαυτοῦ· ἀμέλει καὶ αὐτὸς ὄργανόν ἐστι τοῦ θεοῦ
παναρμόνιον, ἑμμελές καὶ ἅγιον, σοφία ὑπερκόσμιος,
οὐράνιος λόγος.

Τί δὴ οὖν τὸ ὄργανον, ὁ τοῦ θεοῦ λόγος, ὁ κύριος,
καὶ τὸ ἄσμα τὸ καινὸν βούλεται; ὀφθαλμοὺς
ἀναπετάσαι τυφλῶν καὶ ὦτα ἀνοῖξαι κωφῶν καὶ
σκάζοντας τῷ πόδε ἢ πλανωμένους εἰς δικαιοσύνην
χειραγωγῆσαι, θεὸν ἀνθρώποις ἀφραίνουσιν ἐπι-
δείξαι, παῦσαι φθοράν, νικῆσαι θάνατον, υἱοὺς
ἀπειθεῖς διαλλάξαι πατρί. φιλάνθρωπον τὸ ὄργανον
τοῦ θεοῦ· ὁ κύριος ἐλεεῖ, παιδεύει, προτρέπει,
νουθετεῖ, σώζει, φυλάττει καὶ μισθὸν ἡμῖν τῆς
μαθήσεως ἐκ περιουσίας βασιλείαν οὐρανῶν ἐπα-
γγέλλεται, τοῦτο μόνον ἀπολαύων ἡμῶν, ὃ σωζό-
μεθα. κακία μὲν γὰρ τὴν ἀνθρώπων ἐπιβόσκειται
φθοράν, ἡ δὲ ἀλήθεια ὥσπερ ἡ μέλιττα, λυμαιομένη
τῶν ὄντων οὐδέν, ἐπὶ μόνης τῆς ἀνθρώπων ἀγάλ-
λεται σωτηρίας. ἔχεις οὖν τὴν ἐπαγγελίαν, ἔχεις
τὴν φιλανθρωπίαν· τῆς χάριτος μεταλάμβανε.

Καί μου τὸ ἄσμα τὸ σωτήριον μὴ καινὸν οὕτως
ὑπολάβης ὥς σκεῦος ἢ ὥς οἰκίαν· “ πρὸ ἑωσφό-
ρου ” γὰρ 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 τοὺς Φρύγας διδάσκουσιν αἶγες μυθικαί,
εἴτε αὐ τοὺς 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. CHAP. I

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 unstop 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. The Word's
beneficent
purpose
toward men

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 The Word is
called a
New Song;
yet He was
"in the
beginning"

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. I. ποιηταί, εἴτε μὴν αὐ τοὺς Αἰγυπτίους οἱ καὶ πρῶ-
την ταύτην ἀναφῆναι τὴν γῆν θεοὺς τε καὶ ἀνθρώ-
πους ὀνειρώσσοντες· ἀλλ' οὐ πρό γε τοῦ κόσμου
τοῦδε τούτων οὐδὲ εἷς, πρὸ δὲ τῆς τοῦ κόσμου
καταβολῆς ἡμεῖς, οἱ τῷ δεῖν ἔσσεσθαι ἐν αὐτῷ
πρότερον γεγεννημένοι 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
ὄνομα ἔλαβεν τὸ πάλαι καθωσιωμένον, δυνάμεις
ἄξιον, ὁ Χριστός, καινὸν ἄσμα μοι κέκληται.

7 P. Αἴτιος¹ γοῦν ὁ λόγος, | ὁ Χριστός, καὶ τοῦ εἶναι
πάλαι ἡμᾶς (ἦν γὰρ ἐν θεῷ), καὶ τοῦ εἶναι· νῦν
δὴ ἐπεφάνη ἀνθρώποις αὐτὸς οὗτος ὁ λόγος, ὁ
μόνος ἄμφω, θεός τε καὶ ἄνθρωπος, ἀπάντων ἡμῶν
αἴτιος ἀγαθῶν· παρ' οὗ τὸ εἶ ζῆν ἐκδιδασκόμενοι
εἰς αἰδίδιον ζωὴν παραπεμπόμεθα. κατὰ γὰρ τὸν
θεσπέσιον ἐκείνον τοῦ κυρίου ἀπόστολον “ ἡ χάρις
ἡ τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις ἐπεφάνη, παι-
δεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ
τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ
εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμενοι
τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ
μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.”
τοῦτό ἐστι τὸ ἄσμα τὸ καινόν, ἡ ἐπιφάνεια ἡ νῦν
ἐκλάμψασα ἐν ἡμῖν τοῦ ἐν ἀρχῇ ὄντος καὶ προόντος
λόγου· ἐπεφάνη δὲ ἑναγχος ὁ προὖν σωτήρ, ἐ-
πεφάνη ὁ ἐν τῷ ὄντι ὢν, ὅτι “ ὁ λόγος² ἦν πρὸς

¹ αἴτιος Stählin. οὗτος mss.

² λόγος ds 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.} the Egyptians by those who dream that this land ^I 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 ^L 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 ^{The Word recently appeared on earth} 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

CLEMENT OF ALEXANDRIA

ΟΑΡ. τὸν θεόν," διδάσκαλος, ἐπεφάνη ὧ τὰ πάντα
^I δεδημιούργηται λόγος, καὶ τὸ ζῆν ἐν ἀρχῇ μετὰ
 τοῦ πλάσαι παρασχών ὡς δημιουργός, τὸ εὖ ζῆν
 ἐδίδαξεν ἐπιφανείς ὡς διδάσκαλος, ἵνα τὸ ἀεὶ ζῆν
 ὕστερον ὡς θεὸς χορηγήσῃ.

Ὁ δὲ οὐ νῦν γε πρῶτον ὥκτειρεν ἡμᾶς τῆς
 πλάνης, ἀλλ' ἄνωθεν ἀρχῆθεν, νῦν δὲ ἤδη ἀπολ-
 λυμένους ἐπιφανείς περισέσωκεν. τὸ γὰρ πονηρὸν
 καὶ ἐρπηστικὸν θηρίον γοητεῦον καταδουλοῦται καὶ
 αἰκίζεται εἰσέτι νῦν τοὺς ἀνθρώπους, ἐμοὶ δοκεῖν,
 βαρβαρικῶς τιμωρούμενον, οἱ νεκροὶς τοὺς αἰχμα-
 λώτους συνδεῖν λέγονται σώμασιν, ἔστ' ἂν αὐτοῖς
 καὶ συσσωπῶσιν. ὁ γοῦν πονηρὸς οὐτοσὶ τύραννος
 καὶ δράκων, οὗς ἂν οἷός τε ἦ¹ ἐκ γενετῆς σφετε-
 ρίσασθαι, λίθοις καὶ ξύλοις καὶ ἀγάλμασιν καὶ
 τοιούτοις τισὶν εἰδώλοις προσσφίγξας τῷ δεισι-
 δαιμονίας ἀθλίῳ δεσμῷ, τοῦτο δὴ τὸ λεγόμενον,
 ζῶντας ἐπιφέρων συνέθαιπεν αὐτούς, ἔστ' ἂν καὶ
 συμφθαρῶσιν. οὐ δὴ χάριν (εἰς γὰρ ὁ ἀπατεῶν
 ἄνωθεν μὲν τὴν Εὐαν, νῦν δὲ ἤδη καὶ τοὺς ἄλλους
 ἀνθρώπους εἰς θάνατον ὑποφέρων) εἰς καὶ αὐτὸς <ὁ>²
 ἐπίκουρος καὶ βοηθὸς ἡμῖν ὁ κύριος, προμηνύων
 ἀρχῆθεν προφητικῶς, νῦν δὲ ἤδη καὶ ἐναργῶς εἰς
 σωτηρίαν παρακαλῶν.

Φύγωμεν οὖν ἀποστολικῇ πειθόμενοι παραγγελία
 " τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύ-
 ματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπει-
 θείας," καὶ τῷ σωτῆρι τῷ κυρίῳ προσδράμωμεν,
 ὃς καὶ νῦν καὶ ἀεὶ προὔτρεπεν εἰς σωτηρίαν, διὰ

¹ ἦ Mayor. εἴη mss.

² <ὁ> 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 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.

CHAP.
I

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.

He has
rescued us
when,
through
the serpent's
wiles, we
were about
to perish

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. I
8 P. τεράτων καὶ σημείων ἐν Αἰγύπτῳ, ἐν ἐρήμῳ < δὲ >¹ διὰ
 τῆς βάτου καὶ τῆς ἀκολουθοῦσης χάριτι φιλαν-
 θρωπίας θεραπαίνης δίκην Ἑβραίοις νεφέλης. τού-
 των μὲν δὴ τῷ φόβῳ τοὺς σκληροκαρδίους προὔ-
 τρεπεν· ἤδη δὲ καὶ διὰ Μωσέως τοῦ πανσόφου
 καὶ τοῦ φιλαλήθους Ἡσαΐα καὶ παντὸς τοῦ προ-
 φητικοῦ χοροῦ λογικώτερον ἐπὶ τὸν λόγον ἐπι-
 στρέφει τοὺς ὦτα² κεκτημένους· καὶ ἔσθ' ὅπη μὲν
 λoidoreῖται, ἔστιν δ' οὐ καὶ ἀπειλεῖ· τοὺς δὲ καὶ
 θρηνεῖ τῶν ἀνθρώπων· ἄδει δὲ ἄλλοις, καθάπερ
 ἱατρὸς ἀγαθὸς τῶν νοσούντων σωμάτων τὰ μὲν
 καταπλάττων, τὰ δὲ καταλαΐνων, τὰ δὲ καταντλῶν,
 τὰ δὲ καὶ σιδήρῳ διαιρῶν, ἐπικαίων δὲ ἄλλα, ἔστι
 δ' οὐ καὶ ἀποπρίων, εἴ πως οἶόν τε κἂν παρὰ μέρος
 ἢ μέλος τὸν ἄνθρωπον ὑγιᾶναι. πολύφωνός γε ὁ
 σωτήρ καὶ πολύτροπος εἰς ἀνθρώπων σωτηρίαν·
 ἀπειλῶν νουθετεῖ, λoidορῶν ἐπιστρέφει, θρηνῶν
 ἐλεεῖ, ψάλλων παρακαλεῖ, διὰ βάτου λαλεῖ (σημείων
 ἐκεῖνοι καὶ τεράτων ἔχρηζον) καὶ τῷ πυρὶ δεδίττεται
 τοὺς ἀνθρώπους, ἀνάπτων ἐκ κίονος τὴν φλόγα,
 δεῖγμα ὁμοῦ χάριτος καὶ φόβου· ἐὰν ὑπακούσης, τὸ
 φῶς, ἐὰν παρακούσης, τὸ πῦρ. ἐπειδὴ δὲ καὶ
 κίονος καὶ βάτου ἢ σὰρξ τιμιωτέρα, προφήται
 μετ' ἐκεῖνα φθέγγονται, αὐτὸς ἐν Ἡσαΐα ὁ κύριος
 λαλῶν, αὐτὸς ἐν Ἠλίᾳ, ἐν στόματι προφητῶν
 αὐτός· σὺ δὲ ἄλλ' εἰ προφήταις μὴ πιστεύεις,
 μῦθον δ' ὑπολαμβάνεις καὶ τοὺς ἀνδρας καὶ τὸ

¹ <δὲ> inserted by Stählin.

² τοὺς ὦτα Mayor. τοὺς τὰ ὦτα MSS.

^a Or, "to reason." The Greek *Logos* means either "Word" (personal), or "rational word," "reason" (impersonal). All through his writings Clement plays upon
 20

EXHORTATION TO THE GREEKS

did, by wonders and signs in Egypt, and in the 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 afterwards, 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 Himself 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

CHAP. I
Of old the Lord exhorted men to salvation by signs
Then through the mouth of prophets
Finally the Lord Himself speaks, having become man

this double meaning of *Logos*. Other instances occur on pp. 27, 275, 277.

CLEMENT OF ALEXANDRIA

CAP. I. πῦρ, αὐτός σοι λαλήσει ὁ κύριος, “ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ· ἐκένωσεν δὲ ἑαυτόν” ὁ φιλοικτίρμων θεός, σῶσαι τὸν ἄνθρωπον γλιχόμενος· καὶ αὐτὸς ἦδη σοὶ ἐναργῶς ὁ λόγος λαλεῖ, δυσωπῶν τὴν ἀπιστίαν, ναί φημι, ὁ λόγος ὁ τοῦ θεοῦ ἄνθρωπος γενόμενος, ἵνα δὴ καὶ σὺ παρὰ ἀνθρώπου μάθῃς, πῇ ποτε ἄρα ἄνθρωπος γένηται θεός.

Εἰτ’ οὐκ ἄτοπον, ὦ φίλοι, τὸν μὲν θεὸν αἰεὶ προτρέπειν ἡμᾶς ἐπ’ ἀρετὴν, ἡμᾶς δὲ ἀναδύεσθαι τὴν ὠφέλειαν καὶ ἀναβάλλεσθαι τὴν σωτηρίαν; ἢ γὰρ οὐχὶ καὶ Ἰωάννης ἐπὶ σωτηρίαν παρακαλεῖ καὶ τὸ πᾶν γίνεται φωνὴ προτρεπτική; πυθώμεθα τοίνυν αὐτοῦ· “τίς πόθεν εἰς ἀνδρῶν;” Ἡλίας μὲν οὐκ ἐρεῖ, Χριστὸς δὲ εἶναι ἀρνήσεται· φωνὴ δὲ ὁμολογήσει ἐν ἐρήμῳ βοῶσα. τίς οὖν ἔστιν Ἰωάννης; ὡς τύπῳ λαβεῖν, ἐξέστω εἰπεῖν, φωνὴ τοῦ λόγου προτρεπτικὴ ἐν ἐρήμῳ βοῶσα. τί βοᾷς, ὦ φωνή; “εἰπὲ καὶ ἡμῖν.” “εὐθείας ποιεῖτε τὰς ὁδοὺς κυρίου.” πρόδρομος Ἰωάννης καὶ ἡ φωνὴ πρόδρομος τοῦ λόγου, φωνὴ παρακλητική, προ-ετοιμάζουσα εἰς σωτηρίαν, φωνὴ προτρέπουσα εἰς κληρονομίαν οὐρανῶν· δι’ ἣν ἡ στείρα καὶ ἔρημος

9 P. | ἄγονος οὐκέτι.

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

^a Philippians ii. 6-7.

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

^c See St. John i. 20-23.

^a *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 ^I 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 exhortation? 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 exhorts 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. I. 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 αἰδίου. ἄμφω γοῦν ἐς ταῦτὸν ἀγαγοῦσα τὰ φωνὰ ἡ γραφὴ σαφηνίζει τὸ πᾶν· “ἀκουσάτω ἡ οὐ τίκτουσα· ῥηξάτω φωνὴν ἡ οὐκ ὠδίνουσα, ὅτι πλείονα τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.” ἡμῶν εὐηγγελίζετο ἄγγελος, ἡμᾶς προὔτρεπεν Ἰωάννης νοῆσαι τὸν γεωργόν, ζητῆσαι τὸν ἄνδρα. εἰς γὰρ καὶ ὁ αὐτὸς οὗτος, ὁ τῆς στεύρας ἀνὴρ, ὁ τῆς ἐρήμου γεωργός, ὁ τῆς θείας ἐμπλήσας δυνάμεως καὶ τὴν στεῖραν καὶ τὴν ἔρημον. ἐπεὶ γὰρ πολλὰ τὰ τέκνα τῆς εὐγενοῦς, ἅπαις δὲ ἦν διὰ ἀπειθειαν ἢ πολύταις ἀνέκαθεν Ἑβραία γυνή, ἡ στεῖρα τὸν ἄνδρα λαμβάνει καὶ ἡ ἔρημος τὸν γεωργόν· εἰτα ἡ μὲν καρπῶν, ἡ δὲ πιστῶν, ἄμφω δὲ μητέρες διὰ τὸν λόγον· ἀπίστοις δὲ εἰσέτι νῦν καὶ στεῖρα καὶ ἔρημος περιλείπεται.

Ὁ μὲν Ἰωάννης, ὁ κῆρυξ τοῦ λόγου, ταύτῃ πῃ παρεκάλει ἐτοίμους γίνεσθαι εἰς θεοῦ, τοῦ Χριστοῦ, παρουσίαν, καὶ τοῦτο ἦν ὃ ἠνίσσετο ἡ Ζαχαρίου σιωπῇ, ἀναμένουσα τὸν πρόδρομον τοῦ Χριστοῦ καρπὸν, ἵνα τῆς ἀληθείας τὸ φῶς, ὁ λόγος, τῶν προφητικῶν αἰνιγμάτων τὴν μυστικὴν ἀπολύσηται σιωπῇ, 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 The meaning of the two voices
to me to speak darkly of the salvation laid up in
store for us, namely that, after the manifestation of
this Word, we should reap the fruit of productiveness,
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
Word, summoned men to prepare for the presence
of God, that is, of the Christ. And this was the
hidden meaning of the dumbness of Zacharias, which
lasted until the coming of the fruit which was fore-
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

John called men to prepare for God's coming

CLEMENT OF ALEXANDRIA

- CAP. ἰδεῖν ὡς ἀληθῶς τὸν θεόν, καθαρσίῳν μεταλάμβανε
¹ θεοπρεπῶν, οὐ δάφνης πετάλων καὶ ταινιῶν τινῶν
ἐρίῳ καὶ πορφύρᾳ πεποικιλμένων, δικαιοσύνην δὲ
ἀναδησάμενος καὶ τῆς ἐγκρατείας τὰ πέταλα περι-
θέμενος πολυπραγμόνει Χριστόν. “ ἐγὼ γάρ εἰμι ἡ
θύρα,” φησί πού· ἦν ἐκμαθεῖν δεῖ νοῆσαι θελήσασαι
τὸν θεόν, ὅπως ἡμῖν ἀθρόας τῶν οὐρανῶν ἀνα-
πετάσῃ τὰς πύλας· λογικαὶ γὰρ αἱ τοῦ λόγου πύλαι,
10 P. πίστεως | ἀνοιγνύμεναι κλειδί. “ θεὸν οὐδεὶς ἔγνω,
εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν ὁ υἱὸς ἀποκαλύψῃ.” θύραν
δὲ εὖ οἶδ’ ὅτι τὴν ἀποκεκλεισμένην τέως ὁ ἀνοιγνὺς
ὑστερον ἀποκαλύπτει τᾶνδον καὶ δείκνυσιν ἃ μὴδὲ
γνῶναι οἷόν τε ἦν πρότερον, εἰ μὴ διὰ Χριστοῦ
πεπορευμένοις, δι’ οὗ μόνου θεὸς ἐποπτεύεται.

II

* Ἄδυστα τοίνυν ἄθεα μὴ πολυπραγμονεῖτε μὴδὲ
βαράθρων στόματα τερατείας ἔμπλεα ἢ λέβη-
τα Θεσπρώτιον ἢ τρίποδα Κιρραῖον ἢ Δωδω-
ναῖον χαλκεῖον· γεράνδρον δὲ ψάμμοις ἐρήμiais
τετιμημένον καὶ τὸ αὐτόθι μαντεῖον αὐτῇ δρυὶ
μεμαρασμένον μύθοις γεγηρακόσι καταλείψατε.
σεσίγηται γοῦν ἡ Κασταλίας πηγὴ καὶ Κολοφῶνος
ἄλλη πηγὴ, καὶ τὰ ἄλλα ὁμοίως τέθηγκε 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.

* 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

EXHORTATION TO THE GREEKS

as for you, if you long to see God truly, take part CHAP. I
in purifications meet for Him, not of laurel leaves
and fillets embellished with wool and purple, but Purifications necessary for the vision of God
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. ✓

II.

Do not therefore seek diligently after godless
sanctuaries, nor after mouths of caverns full of
jugglery,^d nor the Thesprotian caldron, nor the Cir-
rhæan 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.

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. II. μαντικά καὶ δὴ τοῦ τύφου κενὰ ὀψὲ μὲν, ὅμως δ' οὖν διελήλεκται τοῖς ἰδίοις συνεκρέυσαντα 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· στήσον δὲ ὁμοῦ παρὰ τὸν Πύθιον τοὺς ἀλευρομάντεις ἄγων | καὶ κριθομάντεις καὶ τοὺς εἰσέτι παρὰ τοῖς πολλοῖς τετιμημένους ἐγγαστριμύθους· ναὶ μὴν ἄδυτα Αἰγυπτίων καὶ Τυρρηνῶν νεκρομαντεῖαι σκότῳ παραδιδόσθων. μανικὰ ταῦτα ὡς ἀληθῶς ἀνθρώπων ἀπίστων σοφιστήρια καὶ πλάνης ἀκράτου κυβευτήρια· συνέμποροι τῆσδε τῆς γοητείας αἶγες αἱ ἐπὶ μαντικὴν ἡσκημένοι καὶ κόρακες ἀνθρώποις χρᾶν ὑπὸ ἀνθρώπων διδασκόμενοι.

Τί δ' εἴ σοι καταλέγοιμι τὰ μυστήρια; οὐκ ἐξορχήσομαι μὲν, ὥσπερ Ἀλκιβιάδην λέγουσιν, ἀπογυμνώσω δὲ εὖ μάλα ἀνὰ τὸν τῆς ἀληθείας λόγον τὴν γοητείαν τὴν ἐγκεκρυμμένην αὐτοῖς καὶ αὐτοὺς γε τοὺς καλουμένους ὑμῶν θεούς, ὧν αἱ τελεταὶ <αἱ>² μυστικάί, 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. δ), 199 (n. α), 255 (n. δ), 299 (n. α).

EXHORTATION TO THE GREEKS

CHAP.
II

Stripped of their absurd pretensions, though none too soon, they are at last thoroughly exposed; the 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 Amphiaraus and Amphilochus; 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 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

The gods
of the
mysteries

^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. II τῆς ἀληθείας ἐκκυκλήσω θεαταῖς. Διόνυσον μαι-
νόλην ὀργιάζουσι Βάκχοι ὤμοφαγία τὴν ἱερομανίαν
ἄγοντες καὶ τελίσκουσι τὰς κρεονομίας τῶν φόνων
ἀνεστεμμένοι τοῖς ὄφεσιν, ἐπολολύζοντες Εὐάν,
Εὐάν ἐκείνην, δι' ἣν ἡ πλάνη παρηκολούθησεν· καὶ
σημεῖον ὀργίων βακχικῶν ὄφης ἐστὶ τετελεσμένος.
αὐτίκα γοῦν κατὰ τὴν ἀκριβῆ τῶν Ἑβραίων φωνὴν
τὸ ὄνομα τὸ Ἑνια δασυνόμενον ἐρμηνεύεται ὄφης
12 P. ἡ | θήλεια· Διὶ δὲ καὶ Κόρη δράμα ἤδη ἐγενέσθην
μυστικόν, καὶ τὴν πλάνην καὶ τὴν ἀρπαγὴν καὶ τὸ
πένθος αὐταῖν Ἑλευσίς δαδουχεῖ.

Καί μοι δοκεῖ τὰ ὄργια καὶ τὰ μυστήρια δεῖν
ἐτυμολογεῖν, τὰ μὲν ἀπὸ τῆς ὀργῆς τῆς Διουῆς τῆς
πρὸς Δία γεγεννημένης, τὰ δὲ ἀπὸ τοῦ μύσου
τοῦ συμβεβηκότος περὶ τὸν Διόνυσον· εἰ δὲ καὶ
ἀπὸ Μυοῦντός τινος Ἀττικοῦ, ὃν ἐν κυνηγίᾳ δια-
φθαρῆναι Ἀπολλόδωρος λέγει, οὐ φθόνος· ὑμῶν
δεδοξασται τὰ μυστήρια ἐπιτυμβίῳ τιμῇ. πάρεστι
δὲ καὶ ἄλλως μυθήριά σοι νοεῖν ἀντιστοιχοῦντων
τῶν γραμμάτων τὰ μυστήρια· θηρεύουσι γὰρ εἰ
καὶ ἄλλοι τινές, ἀτὰρ δὴ καὶ οἱ μῦθοι οἱ τοιοῖδε
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 "evae" (εὐοί, εὐαί) 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 (*Stroma*-30

EXHORTATION TO THE GREEKS

of truth. The raving Dionysus is worshipped by CHAP. II Bacchants with orgies, in which they celebrate their 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. Demeter and Persephone

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 (*mýsos*) 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 Derivation of terms "orgy" and "mystery" 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 The alleged originators of mysteries

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

Ἦδη δέ, καὶ γὰρ καιρός, αὐτὰ ὑμῶν τὰ ὄργια ἐξελέγξω ἀπάτης καὶ τερατείας ἔμπλεα. καὶ εἰ μεμύησθε, ἐπιγελάσεσθε μᾶλλον τοῖς μύθοις ὑμῶν τούτοις τοῖς τιμωμένοις. ἀγορεύσω δὲ ἀναφανδὸν τὰ κεκρυμμένα, οὐκ αἰδούμενος λέγειν ἃ προσκυνεῖν οὐκ αἰσχύνεσθε. ἡ μὲν οὖν “ἀφρογενής” τε καὶ “κυπρογενής,” ἡ Κινύρα φίλη (τὴν Ἀφροδίτην λέγω, τὴν “φιλομηδέα, ὅτι μηδέων ἐξεφαάνθη,” μηδέων ἐκείνων τῶν ἀποκεκομμένων Οὐρανοῦ, τῶν λάγνων, τῶν μετὰ τὴν τομὴν τὸ κῦμα βεβιασμένων), ὡς ἀσελγῶν ὑμῖν μορίων ἄξιος [Ἀφροδίτη]¹ γίνεται καρπός, ἐν ταῖς τελεταῖς ταύτης τῆς πελαγίας ἡδονῆς τεκμήριον τῆς γονῆς ἀλῶν χόνδρος καὶ φαλλὸς τοῖς μνουμένοις τὴν τέχνην τὴν μοιχικὴν ἐπιδίδοται· νόμισμα δὲ εἰσφέρουσιν αὐτῇ οἱ μνουμένοι, ὡς ἑταῖρα ἐρασταί.

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. II from Odrysus and then passed it on to his subjects. 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 orgies themselves of being full of deception and 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 name Philomēdes because she was born from the *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.

Description
of the
mysteries

(i.) of
Aphrodite

CLEMENT OF ALEXANDRIA

CAP. II. Δηοὺς δὲ μυστήρια αἱ¹ Διὸς πρὸς μητέρα Διμήτηρα ἀφροδίσιοι συμπλοκαὶ καὶ μῆνις (οὐκ οἶδ' ὅ τι φῶ λοιπόν, μητρός ἢ γυναικός) τῆς Δηοῦς, ἣς δὴ χάριν Βριμῶ προσαγορευθῆναι λέγεται, < καὶ >² ἱκετηρίαὶ Διὸς καὶ πόμα χολῆς καὶ καρδιουλκίαὶ καὶ ἀρρητουργίαι· ταῦτ' αἱ Φρύγες τελίσκουσιν Ἀττιδι καὶ Κυβέλῃ καὶ Κορύβασιν· τεθρυλήκασιν δὲ ὡς ἄρα ἀποσπάσας ὁ Ζεὺς τοῦ κριοῦ τοὺς διδύμους φέρων ἐν μέσοις ἔρριψε τοῖς κόλποις τῆς Δηοῦς, τιμωρίαν ψευδῇ τῆς βιαίας συμπλοκῆς ἐκτινύνων, ὡς ἑαυτὸν δῆθεν ἐκτεμών. τὰ σύμβολα τῆς μνήσεως ταύτης ἐκ περιουσίας παρατεθέντα οἶδ' ὅτι κινήσει γέλωτα καὶ μὴ γελασείουσιν ὑμῖν διὰ 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' αὖθις ὁ γεννήσας οὗτοσι Ζεὺς τῇ Φερεφάττῃ, τῇ ἰδίᾳ θυγατρὶ, μετὰ τὴν μητέρα τὴν Δηώ, ἐκλαθόμενος τοῦ προτέρου μύσου (πατὴρ καὶ φθορεὺς κόρης ὁ Ζεὺς³) καὶ μίγνυται δράκων γενόμενος, ὃς ἦν, ἐλεγχθεὶς. Σαβαζίων γοῦν μυστηρίων σύμβολον τοῖς μνουμένοις ὁ διὰ κόλπου θεός· δράκων δὲ ἐστὶν οὗτος, διελκόμενος τοῦ κόλπου τῶν τελουμένων, ἔλεγχος ἀκρασίας

¹ al Lobeck. καὶ mss. ² <καὶ> inserted by Schwartz.
³ πατὴρ . . . Ζεὺς. 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 CHAP. II amorous embraces of Zeus with his mother Demeter, (ii.) of 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 per- (iii.) of Attis, Cybele and the Corybantes; which are the same as those of Demeter formed 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 story of Persephone 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

CLEMENT OF ALEXANDRIA

CAP. Διός. κνεῖ καὶ ἡ Φερέφαττα παῖδα ταυρόμορφον·
II ἄμέλει, φησί τις ποιητῆς εἰδωλικός,

ταῦρος δράκοντος καὶ πατήρ ταύρου δράκων,
ἐν ὄρει τὸ κρύφιον, βουκόλος, τὸ κεντρίον,¹

βουκολικόν, οἶμαι,² κέντρον τὸν νάρθηκα ἐπικαλῶν,
ὃν δὴ ἀναστέφουσιν οἱ βάκχοι. βούλει καὶ τὰ
Φερεφάττης ἀνθολόγια διηγῆσωμαί³ σοι καὶ τὸν
κάλαθον καὶ τὴν ἀρπαγὴν τὴν ὑπὸ Ἀιδωνέως καὶ
τὸ χάσμα⁴ τῆς γῆς καὶ τὰς ὕς τὰς Εὐβουλέως
τὰς συγκαταποθείσας ταῖν θεαῖν,⁵ δι' ἣν αἰτίαν ἐν
τοῖς Θεσμοφορίοις μεγαρίζοντες χοίρους ἐμβάλ-
λουσιν; ταύτην τὴν μυθολογίαν αἱ γυναῖκες ποι-
κίλως κατὰ πόλιν ἐορτάζουσι, Θεσμοφόρια, Σκιρο-
15 P. φόρια, Ἀρρητοφόρια, πολυτρόπως τὴν Φερεφάττης
ἐκτραγωδοῦσαι ἀρπαγὴν.

Τὰ γὰρ Διονύσου μυστήρια τέλεον ἀπάνθρωπα·
ὃν εἰσέτι παῖδα ὄντα ἐνόπλῳ κινήσει περιχο-
ρευόντων Κουρήτων, δόλῳ δὲ ὑποδύντων Τιτάνων,
ἀπατήσαντες παιδαριώδεσιν ἀθύρμασιν, οὗτοι δὴ
οἱ Τιτᾶνες διέσπασαν, ἔτι νηπίαχον ὄντα, ὡς ὁ τῆς
Τελετῆς ποιητῆς Ὀρφεύς φησιν ὁ Θράκιος·

κῶνος καὶ ῥόμβος καὶ παίγνια καμπεσίγυια,
μῆλά τε χρύσεα καλὰ παρ' Ἑσπερίδων λιγυ-
φώνων.

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

¹ κεντρίον Dindorf. κέντρον MSS.

² ἐν . . . οἶμαι] ὃν ὄρεσι κρύφιον βουκολῶ κέντρον φέρων
[τὸ—οἶμαι] Tournier.

³ διηγῆσωμαι Dindorf. διηγῆσομαι MSS.

⁴ χάσμα from Eusebius. σχίσμα MSS.

⁵ τοῖν θεοῖν Wilamowitz. τῇ θεᾷ 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 The rape of Persephone
have me also tell you the story 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 The mysteries of Dionysus
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. II. σφαῖρα, στρόβιλος, μῆλα, ῥόμβος, ἔσοπτρον, πόκος. Ἀθηνᾶ μὲν οὖν τὴν καρδίαν τοῦ Διονύσου ὑφελόμενῃ Παλλὰς ἐκ τοῦ πάλλειν τὴν καρδίαν προσηγορεύθη· οἱ δὲ Τιτᾶνες, οἱ καὶ διασπᾶσαντες αὐτόν, λέβητά τινα τρίποδι ἐπιθέντες καὶ τοῦ Διονύσου ἐμβαλόντες τὰ μέλη, καθήψουν πρότερον· ἔπειτα ὀβελίσκοις περιπεύραντες “ὑπείρεχον Ἡφαίστοιο.” Ζεὺς δὲ ὕστερον ἐπιφανείς (εἰ θεὸς ἦν, τάχα πού τῃς κνίσσης τῶν ὀπτωμένων κρεῶν μεταλαβὼν, ἥς δὴ τὸ “ γέρας λαχεῖν ” ὁμολογοῦσιν ὑμῶν οἱ θεοί) κεραυνῶ τοὺς Τιτᾶνας αἰκίζεται καὶ τὰ μέλη τοῦ Διονύσου Ἀπόλλωνι τῷ παιδὶ παρακατατίθεται καταθάψαι. ὁ δέ, οὐ γὰρ ἠπείθησε Δίί, εἰς τὸν Παρνασσὸν φέρων κατατίθεται διεσπασμένον τὸν νεκρόν.

Εἰ θέλεις δ’ ἐποπτεῦσαι καὶ Κορυβάντων ὄργια, 18 P. τὸν τρίτον | ἀδελφὸν ἀποκτείναντες οὗτοι τὴν κεφαλὴν τοῦ νεκροῦ φοινικίδι ἐπεκαλυψάτην καὶ καταστέψαντε ἐθαψάτην, φέροντες ἐπὶ χαλκῆς ἀσπίδος ὑπὸ τὰς ὑπωρείας τοῦ Ὀλύμπου. καὶ ταῦτ’ ἐστὶ τὰ μυστήρια, συνελόντι φάναι, φόνοι καὶ τάφοι· οἱ δὲ ἱερεῖς οἱ τῶνδε, οὓς Ἀνακτοτελεστὰς οἷς μέλον καλεῖν καλοῦσι, προσεπιτερατεύονται τῇ συμφορᾷ, ὁλόριζον ἀπαγορεύοντες σέλινον ἐπὶ τραπέζης τιθέναι· οἶονται γὰρ δὴ ἐκ τοῦ αἵματος τοῦ ἀπορρυέντος τοῦ Κορυβαντικοῦ τὸ σέλινον ἐκπεφυκέναι· ὥσπερ ἀμέλει καὶ αἱ θεσμοφοριάζουσai τῆς ῥοιᾶς τοὺς κόκκους παραφυλάττουσιν 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, wheel, mirror, fleece! Now Athena made off with 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.

The
Corybantic
orgies

CLEMENT OF ALEXANDRIA

CAP. II. πεπτωκότας χαμαὶ, ἐκ τῶν τοῦ Διονύσου αἵματος σταγόνων βεβλαστηκέναι νομίζουσαι¹ τὰς ροιάς. Καβείρους δὲ τοὺς Κορύβαντας καλοῦντες καὶ τελετὴν Καβειρικὴν καταγγέλλουσιν· αὐτῷ γὰρ δὴ τούτῳ τῷ ἀδελφοκτόνῳ τὴν κίστην ἀνελομένῳ, ἐν ᾗ τὸ τοῦ Διονύσου αἰδοῖον ἀπέκειτο, εἰς Τυρρηνίαν κατήγαγον, εὐκλεοῦς ἔμποροι φορτίου· κἀνταῦθα διετριβέτην, φυγάδε ὄντε, τὴν πολυτίμητον εὐσεβείας διδασκαλίαν, αἰδοῖα καὶ κίστην, θρησκεύειν παραθεμένῳ Τυρρηνοῖς. δι' ἣν αἰτίαν οὐκ ἀπεικότως τὸν Διόνυσόν τινες Ἄττιν 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, αἰσχύνῃς ἔμπλεως ἢ περὶ τὴν Δηῶ μυθολογία; ἀλωμένη γὰρ ἡ Δηῶ κατὰ ζήτησιν τῆς θυγατρὸς τῆς Κόρης περὶ τὴν Ἑλευσῖνα (τῆς Ἀττικῆς δέ ἐστι τοῦτο τὸ χωρίον) ἀποκάμνει καὶ φρέατι ἐπικαθίζει λυπουμενή. τοῦτο τοῖς μνουμένοις ἀπαγορεύεται εἰσέτι νῦν, ἵνα μὴ δοκοῖεν οἱ τετελεσμένοι μιμεῖσθαι τὴν ὀδυρομένην. ὥκουν | δὲ τηνικάδε τὴν Ἑλευσῖνα οἱ γηγενεῖς· ὀνόματα αὐτοῖς Βαυβῶ καὶ Δυσαύλης καὶ Τριπτόλεμος, ἔτι δὲ Εὐμόλπος τε καὶ Εὐβουλεύς· βουκόλος ὁ Τριπτόλεμος ἦν, ποιμὴν δὲ ὁ Εὐμόλπος, συβώτης δὲ ὁ Εὐβουλεύς· ἀφ' ὧν τὸ Εὐμολπιδῶν καὶ τὸ Κηρύκων τὸ ἱεροφαντικὸν δὴ τοῦτο Ἀθήνησι γένος ἤνθησεν. καὶ δὴ (οὐ γὰρ ἀνήσω μὴ οὐχὶ εἰπεῖν) ξενίσασα ἡ Βαυβὼ τὴν Δηῶν

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 pomegranates spring from the drops of Dionysus' blood. The Corybantes are also called by the name Cabeiri, which proclaims 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.

CHAP.
II
The rite
of the
Cabeiri

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,

The tale
of Demeter
and 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. II. ὁρέγει κυκεῶνα αὐτῇ· τῆς δὲ ἀναινομένης λαβεῖν καὶ πιεῖν οὐκ ἔθελούσης (πενθήρης γὰρ ἦν) περι- αλγῆς ἢ Βαυβῶ γενομένη, ὡς ὑπεροραθεῖσα δῆθεν, ἀναστέλλεται τὰ αἰδοῖα καὶ ἐπιδεικνύει τῇ θεῷ· ἡ δὲ τέρπεται τῇ ὄψει ἢ Δηῷ καὶ μόλις ποτὲ δέχεται τὸ ποτόν, ἡσθεῖσα τῷ θεάματι. ταῦτ' ἔστι τὰ κρύφια τῶν Ἀθηναίων μυστήρια. ταῦτά τοι καὶ Ὀρφεὺς ἀναγράφει. παραθήσομαι δέ σοι αὐτὰ τοῦ Ὀρφέως τὰ ἔπη, ἧς ἔχῃς μάρτυρα τῆς ἀναισχυντίας τὸν μυσταγωγόν·

ὥς εἰπούσα πέπλους ἀνεσύρετο, δεῖξε δὲ πάντα |
18 P. σώματος οὐδὲ πρόποντα τύπον· παῖς δ' ἦεν Ἰακχος, χειρὶ τέ μιν ῥίπτασκε γελῶν Βαυβοῦς ὑπὸ κόλποις· ἡ δ' ἐπεὶ οὖν μείδησε θεά, μείδησ' ἐνὶ θυμῷ, δέξατο δ' αἰόλον ἄγγος, ἐν ᾧ κυκεὼν ἐνέκειτο.

καῶσι τὸ σύνθημα Ἐλευσινίων μυστηρίων· “ ἐνή- στευσα, ἔπιον τὸν κυκεῶνα, ἔλαβον ἐκ κίστης, ἐργασάμενος¹ ἀπεθέμην εἰς κάλαθον καὶ ἐκ καλάθου εἰς κίστην.” καλὰ γε τὰ θεάματα καὶ θεᾷ πρόποντα. ἄξια μὲν οὖν νυκτός τὰ τελέσματα καὶ πυρὸς καὶ τοῦ “ μεγαλήτορος,” μᾶλλον δὲ ματαιόφρονος Ἐρεχθιδῶν δήμου, πρὸς δὲ καὶ τῶν ἄλλων Ἑλλήνων, οὐστinas “ 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.

^b 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 draught of wine and meal.^a She declines to take 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

The
Eleusinian
formula

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.

^c 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 Ἡράκλειτος
 II
 19 P. ὁ Ἐφέσιος; “νυκτιπόλοις, μάγοις, βάκχοις, λήναις,
 μύσταις,” τούτοις ἀπειλεῖ τὰ μετὰ θάνατον, τούτοις
 μαντεύεται τὸ πῦρ. “τὰ γὰρ νομιζόμενα κατὰ ἀν-
 θρώπους μυστήρια ἀνιερωστὶ μνοῦνται.”

Νόμος οὖν καὶ ὑπόληψις κενὴ τὰ μυστήρια¹ καὶ
 τοῦ δράκοντος ἀπάτη τίς ἐστὶν θρησκευομένη, τὰς
 ἀμνήτους ὄντως μνήσεις καὶ τὰς ἀνοργιάστους
 τελετὰς εὐσεβείᾳ νόθῳ προστρεπομένων. οἶαι δὲ
 καὶ αἱ κίσται αἱ μυστικάι· δεῖ γὰρ ἀπογυμνῶσαι
 τὰ ἅγια αὐτῶν καὶ τὰ ἄρρητα ἐξειπεῖν. οὐ σησάμαί
 ταῦτα καὶ πυραμίδες καὶ τολύπαι καὶ πόπανα
 πολυόμφαλα χόνδροι τε ἁλῶν καὶ δράκων, ὄργιον
 Διονύσου Βασσάρου; οὐχὶ δὲ ροιαί πρὸς τοῖσδε καὶ
 κράδαι² νάρθηκές τε καὶ κιττοί, πρὸς δὲ καὶ φθοῖς καὶ
 μήκωνες; ταῦτ’ ἐστὶν αὐτῶν τὰ ἅγια. καὶ προσ-
 ἔτι Γῆς³ Θέμιδος τὰ ἀπόρρητα σύμβολα ὀρίγανον,
 λύχνος, ξίφος, κτεῖς γυναικεῖος, ὅς ἐστιν, εὐφήμους
 καὶ μυστικῶς εἰπεῖν, μόριον γυναικεῖον. ὥ τῆς
 ἐμφανοῦς ἀναισχυντίας. πάλαι μὲν ἀνθρώποις
 σωφρονοῦσιν ἐπικάλυμμα ἡδονῆς νύξ ἦν σιωπωμένη·
 νυνὶ δὲ τοῖς μνουμένοις πείρα⁴ τῆς ἀκρασίας νύξ
 ἐστὶ λαλουμένη, καὶ τὸ πῦρ ἐλέγχει τὰ πάθη
 δαδουχόμενον. ἀπόσβεσον, ὦ ἱεροφάντα, τὸ πῦρ.

¹ τὰ μυστήρια after κενὴ Mayor : after δράκοντος mss.

² κράδαι Morellus. καρδίαι mss.

³ Γῆς Wilamowitz. τῆς mss.

⁴ πείρα Wilamowitz. ἡ ἱερὰ 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

EXHORTATION TO THE GREEKS

await such things as they little expect." Against whom does Heracleitus of Ephesus utter this prophecy? Against "night-roamers, magicians, Bacchants, Lenaeon 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."

CHAP.
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. II. αἰδέσθητι, δαδοῦχε, τὰς λαμπάδας· ἐλέγχει σου τὸν Ἰακχὸν τὸ φῶς· ἐπίτρεψον ἀποκρύψαι τῇ νυκτὶ τὰ μυστήρια· σκότει τετιμήσθω τὰ ὄργια· τὸ πῦρ οὐχ ὑποκρίνεται· ἐλέγχειν καὶ κολάζειν κελεύεται.

Ταῦτα τῶν ἀθέων τὰ μυστήρια· ἀθέους δὲ εἰκότως ἀποκαλῶ τούτους, οἱ τὸν μὲν ὄντως ὄντα θεὸν ἡγνοήκασιν, παιδίον δὲ ὑπὸ Τιτάνων διασπώμενον καὶ γύναιον πενθοῦν καὶ μόρια ἄρρητα ὡς ἀληθῶς ὑπ' αἰσχύνης ἀναισχύντως σέβουσιν, διττῇ
20 P. ἐνεσχημένοι τῇ | ἀθεότητι, προτέρα μὲν, καθ' ἣν ἀγνοοῦσι τὸν θεόν, τὸν ὄντως ὄντα μὴ γνωρίζοντες θεόν, ἑτέρα δὲ καὶ δευτέρα δὴ ταύτῃ τῇ πλάνῃ τοὺς οὐκ ὄντας ὡς ὄντας νομίζοντες καὶ θεοὺς τούτους ὀνομάζοντες τοὺς οὐκ ὄντως ὄντας, μᾶλλον δὲ οὐδὲ ὄντας, μόνου δὲ τοῦ ὀνόματος τετυχηκότας. διὰ τοῦτό τοι καὶ ὁ ἀπόστολος διελέγχει ἡμᾶς "καὶ ἦτε ξένοι" λέγων "τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ."

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

¹ [Ἀνάχαρσις] 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 *atheos* 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 your Iacchus. Suffer night to hide the mysteries. Let the orgies be honoured by darkness. The fire is not acting a part; to convict and to punish is its duty.^a

CHAP.
II

Greeks are
the real
atheists

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

Noble
example
of a
Scythian
king

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.

CLEMENT OF ALEXANDRIA

- CAP. II. ἐπικτυποῦντα καὶ κύμβαλον ἐπηχοῦντα καὶ τοῦ τραχήλου τινὰ μηναγύρτην ἐξηρητημένον, κατετόξευσεν, ὡς ἀνάνδρον αὐτόν τε παρ' Ἑλλησι γεγενημένον καὶ τῆς θηλείας τοῖς ἄλλοις Σκυθῶν διδάσκαλον νόσου. ὦν δὴ χάριν (οὐ γὰρ οὐδαμῶς ἀποκρυπτέον) θαυμάζειν ἔπεισί μοι ὅτῳ τρόπῳ Εὐήμερον τὸν Ἀκραγαντῖνον καὶ Νικάνορα τὸν Κύπριον καὶ Διαγόραν καὶ Ἰππωνά τῷ Μηλίῳ ¹ τόν τε Κυρηναῖον ἐπὶ τούτοις ἐκείνον ([ὁ] ² Θεόδωρος ὄνομα αὐτῷ)
- 21 P. καὶ τινας ἄλλους συχνούς, σωφρόνως βεβιωκότας καὶ καθεωρακότας ὀξύτερόν 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 ἀλήθειαν ³ φρονήσεως ζώπυρον ἀναφύεται σπέρμα· ὦν ὁ μὲν τις παρεγγυᾷ τοῖς Αἰγυπτίοις, “εἰ θεοὺς νομίζετε, μὴ θρηνεῖτε αὐτοὺς μηδὲ κόπτεσθε· εἰ δὲ πενθεῖτε αὐτούς, μηκέτι τούτους ἡγεῖσθε εἶναι θεοὺς,” ὁ δ' Ἡρακλέα ἐκ ξύλου λαβὼν κατεσκευασμένον (ἔτυχε δὲ ἔψων τι οἴκοι, οἷα εἰκός) “εἶα δὴ, ὦ Ἡράκλεις,” εἶπεν· “νῦν σοι ἤδη καιρός, ὥσπερ Εὐρυσθεῖ, ἀτὰρ δὴ καὶ ἡμῖν ὑπουργῆσαι τὸν τρισκαιδέκατον τοῦτον ἄθλον καὶ Διαγόρα τοῦτον ⁴ παρασκευάσαι.” κατ' αὐτὸν εἰς τὸ πῦρ ἐνέθηκεν ὡς ξύλον.

¹ τῷ Μηλίῳ Münzel. τὸν μήλιον MSS.

² [ὁ] Dindorf.

³ ἀλήθειαν Sylburg. ἀληθείας MSS.

⁴ τοῦτον Cobet. τοῦτον MSS.

^a Literally a “menagyrtes” or “metragyrtes,” 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 goddess suspended from his neck after the manner 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.

CHAP. II
The term "atheist" wrongly applied by Greeks

^c 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.

CLEMENT OF ALEXANDRIA

CAP.
II

Ἀκρότῃτες ἄρα ἀμαθίας ἀθεότης καὶ δεισιδαιμονία, ὧν ἐκτὸς μένειν σπουδαστέον. οὐχ ὁρᾷς τὸν ἱεροφάντην τῆς ἀληθείας Μωσέα προστάττοντα θλαδίαν καὶ ἀποκεκομμένον μὴ ἐκκλησιάζειν, καὶ προσέτι τὸν ἐκ πόρνῃς; αἰνίττεται δὲ διὰ μὲν τῶν προτέρων τὸν ἄθεον 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 πόρνῃς τοὺς πολλοὺς ἐπιγράφεται πατέρας ἀγνοίᾳ τοῦ πρὸς ἀλήθειαν πατρός. ἦν δέ τις ἔμφυτος ἀρχαία πρὸς οὐρανὸν ἀνθρώποις κοινωνία, ἀγνοίᾳ μὲν ἐσκοτισμένη, ἄφνω δὲ πού διεκθρώσκουσα τοῦ σκότους καὶ ἀναλάμπουσα, οἷον δὴ ἐκείνο λέλεκται τινι τὸ

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

καὶ τὸ

ὦ γῆς ὄχημα καπὶ γῆς ἔχων ἔδραν,
ὅστις ποτ' εἶ σύ, δυστόπαστος εἰσιδεῖν, |

22 P. καὶ ὅσα ἄλλα τοιαῦτα ποιητῶν ᾄδουσι παῖδες.

Ἔννοιαι δὲ ἡμαρτημένοι καὶ παρηγμένοι τῆς εὐθείας, ὀλέθρῃαι ὡς ἀληθῶς, τὸ οὐράνιον φυτόν, τὸν ἄνθρωπον, οὐρανίου ἐξέτρεψαν διαίτης καὶ ἐξετάνυσαν ἐπὶ γῆς, γηϊνοῖς προσανέχειν ἀναπίσασαι 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.

EXHORTATION TO THE GREEKS

It appears then that atheism and daemon-worship are the extreme points of stupidity, from which we must earnestly endeavour to keep ourselves apart. Do you not see Moses, the sacred interpreter ^a of the truth, ordering that no eunuch or mutilated man shall enter the assembly, nor the son of a harlot? ^b 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.

CHAP.
II
Atheism
and daemon-
worship
due to
stupidity

Man has
an innate
fellowship
with heaven

False
opinion
has led
man to
idolatry

CLEMENT OF ALEXANDRIA

CAP. II. οὐρανοῦ θέαν ἀπατῶμενοι καὶ ὄψει μόνῃ πεπιστευ-
 κότες τῶν ἀστέρων τὰς κινήσεις ἐπιθεώμενοι
 ἐθαύμασαν τε καὶ ἐξεθείασαν, θεοὺς ἐκ τοῦ θεῖν
 ὀνομάσαντες τοὺς ἀστέρας, καὶ προσεκύνησαν ἥλιον,
 ὡς Ἰνδοί, καὶ σελήνην, ὡς Φρύγες· οἱ δὲ τῶν ἐκ
 γῆς φυομένων τοὺς ἡμέρους δρεπόμενοι καρποὺς
 Δηῶ τὸν σῖτον, ὡς Ἀθηναῖοι, καὶ Διόνυσον τὴν
 ἄμπελον, ὡς Θηβαῖοι, προσηγόρευσαν. ἄλλοι τὰς
 ἀμοιβὰς τῆς κακίας ἐπισκοπήσαντες θεοποιουσι τὰς
 ἀντιδόσεις προσκυνοῦντες καὶ τὰς συμφοράς. ἐντεῦ-
 θεν τὰς Ἑρινύας καὶ τὰς Εὐμενίδας Παλαμναίους
 τε καὶ Προστροπαίους, ἔτι δὲ Ἀλάστορας ἀναπε-
 πλάκασιν οἱ ἀμφὶ τὴν σκηνὴν ποιηταί. φιλοσόφων
 δὲ ἤδη τινὲς καὶ αὐτοὶ μετὰ τοὺς ποιητικούς τῶν
 ἐν ὑμῖν παθῶν ἀνειδωλοποιουσι τύπους τὸν Φόβον
 καὶ τὸν Ἑρωτα καὶ τὴν Χαρὰν καὶ τὴν Ἑλπίδα,
 ὥσπερ ἀμέλει καὶ Ἐπιμενίδης ὁ παλαιὸς Ὑβρεως
 καὶ Ἀναιδείας Ἀθήνησιν ἀναστήσας βωμούς· οἱ
 δὲ ἐξ αὐτῶν ὀρμώμενοι τῶν πραγμάτων ἐκθεοῦνται
 τοῖς ἀνθρώποις καὶ σωματικῶς ἀναπλάττονται,
 Δίκη τις καὶ Κλωθὴ καὶ Λάχεσις καὶ Ἄτροπος
 καὶ Εἵμαρμένη, Αὐξὼ τε καὶ Θαλλώ, αἱ Ἀττικάι.
 ἔκτος ἐστὶν εἰσηγητικὸς τρόπος ἀπάτης θεῶν
 περιποιητικός, καθ' ὃν ἀριθμοῦσι θεοὺς τοὺς δώδεκα·
 ὧν καὶ θεογονίαν Ἡσίοδος ᾄδει τὴν αὐτοῦ, καὶ
 ὅσα θεολογεῖ Ὅμηρος. τελευταῖος δὲ ὑπολείπεται
 (ἐπτα γὰρ οἱ ἅπαντες 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

EXHORTATION TO THE GREEKS

about the spectacle of the heavens. Trusting solely to sight, they gazed at the movements of the heavenly bodies, and in wonder deified them, giving them the name of gods from their running motion.^a Hence they worshipped the sun, as Indians do, and the moon, as Phrygians do. Others, when gathering the cultivated fruits of plants that spring from the earth, called the corn Demeter, as the Athenians, and the vine Dionysus, as the Thebans. Others, after reflecting upon the punishments of evil-doing, make gods out of their experiences of retribution, worshipping the very calamities. This is the source from which the Erinyes and Eumenides, goddesses of expiation and vengeance, as well as the Alastors,^b have been fashioned by the poets of the stage. Even certain of the philosophers themselves, following the men of poetry, came to represent as deities the types of your emotions, such as Fear, Love, Joy, Hope; just as, of course, Epimenides did of old, when he set up altars in Athens to Insolence and Shamelessness. Some gods arise from the mere circumstances of life deified in men's eyes and fashioned in bodily form; such are the Athenian deities, Right, the Spinner, the Giver of lots, the Inflexible One, Destiny, Growth and Abundance. There is a sixth way of introducing deception and of procuring gods, according to which men reckon them to be twelve 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), there remains that which arises from the divine them gods (*theoi*). On learning about other gods they extended the name to them.

^b *i.e.* avenging deities.

CHAP.

II

Causes of idolatry (i.) deification of heavenly bodies

(ii.) deification of the fruits of the earth

(iii.) gods invented to account for calamities

(iv.) gods who are types of human emotions

(v.) gods who arise from human affairs

(vi.) the Homeric pantheon

(vii.) deified heroes

CLEMENT OF ALEXANDRIA

ΟΑΡ.
II. θείας εὐεργεσίας τῆς εἰς τοὺς ἀνθρώπους κατα-
γνομένης ὀρμώμενος. τὸν γὰρ εὐεργετοῦντα μὴ
συνιέντες θεὸν ἀνέπλασάν τινας σωτῆρας Διοσκού-
ρους καὶ Ἑρακλέα ἀλεξίκακον καὶ Ἀσκληπιὸν |
23 P. ἱατρόν.

Αὗται μὲν αἱ ὀλισθηραί τε καὶ ἐπιβλαβεῖς παρ-
εκβάσεις τῆς ἀληθείας, καθέλκουσαι οὐρανόθεν τὸν
ἄνθρωπον καὶ εἰς βάραθρον περιτρέπουσαι. ἐθέλω
δὲ ὑμῖν ἐν χρῶ τοὺς θεοὺς αὐτοὺς ἐπιδείξαι ὁποῖοί
τινες καὶ εἰ τινες, ἢ ἤδη ποτὲ τῆς πλάνης λήξητε,
αὐθις δὲ παλινδρομήσητε εἰς οὐρανόν. “ἦμεν γάρ
που καὶ ἡμεῖς τέκνα ὀργῆς, ὡς καὶ οἱ λοιποί· ὁ δὲ
θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην
αὐτοῦ, ἣν ἡγάπησεν ἡμᾶς, ὄντας ἤδη νεκροὺς τοῖς
παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ.” ζῶν
γὰρ ὁ λόγος καὶ <ὁ>¹ συνταφεῖς Χριστῷ συννυφούται
θεῷ. οἱ δὲ ἔτι ἄπιστοι “τέκνα ὀργῆς” ὀνομάζον-
ται, τρεφόμενα ὀργῇ· ἡμεῖς δὲ οὐκ ὀργῆς θρέμματα
ἔτι, οἱ τῆς πλάνης ἀπεσπασμένοι, ἄσسونτες δὲ ἐπὶ
τὴν ἀλήθειαν. ταύτη τοι ἡμεῖς οἱ τῆς ἀνομίας υἱοὶ
ποτε διὰ τὴν φιλανθρωπίαν τοῦ λόγου νῦν υἱοὶ
γεγόναμεν τοῦ θεοῦ· ὑμῖν δὲ καὶ ὁ ὑμέτερος
ὑποδύεται ποιητῆς ὁ Ἀκραγαντῖνος Ἐμπεδοκλῆς·

τοιγάρτοι χαλεπήσιν ἀλύοντες κακότησιν
οὐ ποτε δειλαίων ἀχέων λωφήσετε θυμόν.

τὰ μὲν δὴ πλείστα μεμύθευται καὶ πέπλασται περὶ
θεῶν ὑμῖν· τὰ δὲ ὅσα καὶ ² γεγενῆσθαι ὑπέιληπται,
ταῦτα δὲ περὶ ἀνθρώπων αἰσchrῶν καὶ ἀσελγῶς
βεβιωκότων ἀναγέγραπται·

¹ <ὁ> inserted by Schwartz.

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

EXHORTATION TO THE GREEKS

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

CHAP.
II

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 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, Empedocles of Acragas, points to in these lines :

Exhortation
to abandon
idolatry
for the
truth

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.

CLEMENT OF ALEXANDRIA

CAP.
II

τύφῳ καὶ μανίῃ δὲ βαδίζετε καὶ τρίβον ὁρθὴν
εὐθεΐαν προλιπόντες ἀπήλθετε τὴν δι' ἀκανθῶν
καὶ σκολόπων. τί πλανᾶσθε, βροτοί; παύσασθε,
μάταιοι,
καλλίπετε σκοτίνην νυκτός, φωτὸς δὲ λάβεσθε. |

24 P. ταῦτα ἡμῖν ἡ προφητικὴ παρεγγυᾶ καὶ ποιητικὴ
Σίβυλλα· παρεγγυᾶ δὲ καὶ ἡ ἀλήθεια, γυμνοῦσα
τῶν καταπληκτικῶν τουτωνὶ καὶ ἐκπληκτικῶν
προσωπείων τὸν ὄχλον τῶν θεῶν, συνωνυμίαις τισὶ
τὰς δοξοποιίας διελέγχουσα.

Αὐτίκα γοῦν εἰσὶν οἱ τρεῖς τοὺς Ζῆνας ἀναγρά-
φουσιν, τὸν μὲν Αἰθέρος ἐν Ἀρκαδίᾳ, τὴν δὲ λοιπὴν
τοῦ Κρόνου παῖδε, τούτοις τὸν μὲν ἐν Κρήτῃ, θάτερον
δὲ ἐν Ἀρκαδίᾳ πάλιν. εἰσὶ δὲ οἱ πέντε Ἀθηναῖς
ὑποτιθενται, τὴν μὲν Ἥφαίστου, τὴν Ἀθηναίαν·
τὴν δὲ Νείλου, τὴν Αἰγυπτίαν· τρίτην <τὴν>¹ τοῦ
Κρόνου, τὴν πολέμου εὐρέτιν· τετάρτην τὴν Διός,
ἣν Μεσσηνιοὶ Κορυφασίαν ἀπὸ τῆς μητρὸς ἐπι-
κεκληκασιν· ἐπὶ πᾶσι τὴν Πάλλαντος καὶ Τιτανίδος
τῆς Ὠκεανοῦ, ἣ τὸν πατέρα δυσσεβῶς καταθύσασα
τῷ πατρὶ ῥω κεκόσμηται δέρματι ὥσπερ 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-
56

EXHORTATION TO THE GREEKS

But ye in pride and madness walk ; ye left
 The true, straight path, and chose the way through CHAP. II
 thorns
 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

Many
different
gods bear
the same
name

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.

CLEMENT OF ALEXANDRIA

CAP. II. ναὶ μὲν Ἀπόλλωνα ὁ μὲν Ἀριστοτέλης πρῶτον Ἡφαίστου καὶ Ἀθηνᾶς (ἐνταῦθα δὲ οὐκέτι παρθένος ἢ Ἀθηνᾶ), δεύτερον ἐν Κρήτῃ τὸν Κύρβαντος, τρίτον τὸν Διὸς καὶ τέταρτον τὸν Ἀρκάδα τὸν Σιληνοῦ. Νόμιμος οὗτος κέκληται παρὰ Ἀρκάσιν· ἐπὶ τούτοις τὸν Λίβυν καταλέγει τὸν Ἀμμωνος· ὁ δὲ Δίδυμος ὁ γραμματικὸς τούτοις ἕκτον ἐπιφέρει τὸν Μάγνητος. πόσοι δὲ καὶ νῦν Ἀπόλλωνες, ἀναρίθμητοι θνητοὶ καὶ ἐπίκηροί¹ τινες ἄνθρωποι, εἰσὶν, οἱ παραπλησίως τοῖς προειρημένοις ἐκείνοις κεκλημένοι; τί δ' εἴ σοι τοὺς πολλοὺς εἴποιμι Ἀσκληπιοὺς ἢ τοὺς Ἑρμᾶς τοὺς ἀριθμουμένους ἢ τοὺς 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 ἀνθρώπους γεγονότας διελέγχουσιν.

Ἄρης γοῦν ὁ καὶ παρὰ τοῖς ποιηταῖς, ὡς οἶόν τε, τετιμημένος,

Ἄρες, Ἄρες, βροτολογέ, μαιφόνε, τειχεσιπλήτα,|

25 P. ὁ ἄλλοπρόσαλλος οὗτος καὶ ἀνάρσιος, ὡς μὲν Ἐπίχαρμος φησι, Σπαρτιάτης ἦν. Σοφοκλῆς δὲ Θρᾶκα οἶδεν αὐτόν· ἄλλοι δὲ Ἀρκάδα. τοῦτον δὲ Ὅμηρος δεδέσθαι φησὶν ἐπὶ μῆνας τρισκαίδεκα·

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 II (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

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

Examples in proof: Ares

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. II. τλῇ μὲν Ἀρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ· χαλκῶ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.

πολλὰ καγαθὰ Κᾶρες σχοῖεν, οἱ καταθύουσιν αὐτῶ τοὺς κύνας. Σκύθαι δὲ τοὺς ὄνους ἱερεύοντες μὴ πανέσθων, ὥς Ἀπολλόδωρός φησι καὶ Καλλίμαχος,

Φοῖβος Ὑπερβορείοισιν ὄνων ἐπιτέλλεται ἱροῖς.

ὁ αὐτὸς δὲ ἄλλαχού

τέρπουσιν λιπαραὶ Φοῖβον ὀνοσφαγίαι.

Ἡφαιστος δέ, ὃν ἔρριψεν ἐξ Ὀλύμπου Ζεὺς “ βηλοῦ ἀπὸ θεσπεσίου,” ἐν Λήμνῳ καταπεσὼν ἐχάλκευε, πηρωθεὶς τῷ πόδε, “ ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.” ἔχεις καὶ ἱατρόν, οὐχὶ χαλκέα μόνον ἐν θεοῖς· ὁ δὲ ἱατρὸς φιλάργυρος ἦν, Ἀσκληπιὸς ὄνομα αὐτῷ. καὶ σοὶ τὸν σὸν παραθήσομαι ποιητήν, τὸν Βοιώτιον Πίνδαρον·

ἔτραπε κακῆϊνον ἀγάνορι μισθῷ χρυσὸς ἐν χερσὶ φανείς·

26 P. χερσὶ δ' ἄρα Κρονίων | ῥίψας δι' ἀμφοῖν ἀμπνοᾶν¹
στέρνων καθεῖλεν

ὠκέως, αἴθων δὲ κεραυνὸς ἐνέσκηψε² μόρον,

καὶ Εὐριπίδης

Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἴτιος
Ἀσκληπιόν, στέρνοισιν ἐμβαλὼν φλόγα.

¹ ἀμπνοᾶν 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. II
Sons of Aloeus, seized him, and chained his limbs in strong
fettters ;

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.

^e *Iliad* xviii. 411.

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

^g Euripides, *Alcestis* 3–4.

CLEMENT OF ALEXANDRIA

οὗτος μὲν οὖν κείται κεραυνωθείς ἐν τοῖς Κυνοσ-
 ουρίδος ὀρίοις. Φιλόχορος δὲ ἐν Τήνῳ Ποσειδῶνά
 φησι τιμᾶσθαι ἱατρόν, Κρόνῳ δὲ ἐπικεῖσθαι Σικε-
 λίαν καὶ ἐνταῦθα αὐτὸν τεθάψθαι. Πατροκλῆς τε
 ὁ Θούριος καὶ Σοφοκλῆς ὁ νεώτερος ἐν τισὶ ¹ τρα-
 γωδίαις ἱστορεῖτον ² τοῖν Διοσκούροις ³ πέρι· ἀνθρώ-
 πῳ τινὲ τούτῳ τῷ Διοσκούρῳ ἐπικήρῳ ἐγενέσθην, ⁴
 εἴ τῳ ἱκανὸς πιστώσασθαι Ὅμηρος τὸ λελεγμένον

τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

προσίτῳ δὲ καὶ ὁ τὰ Κυπριακὰ ποιήματα γράψας

Κάστῳρ μὲν θνητός, θανάτου δέ οἱ αἶσα πέπρωται·
 αὐτὰρ ὃ γ' ἀθάνατος Πολυδεύκης, ὄζος Ἄρης.

τοῦτο μὲν ποιητικῶς ἐψεύσατο· Ὅμηρος δὲ ἀξιο-
 πιστότερος αὐτοῦ εἰπὼν περὶ ἀμφοῖν τοῖν Διοσ-
 κούροις, πρὸς δὲ καὶ τὸν Ἡρακλέα εἰδῶλον ἐλέγξας·
 “φῶτα” γὰρ “Ἡρακλῆα, μεγάλων ἐπίστορα
 ἔργων.” Ἡρακλέα οὖν καὶ αὐτὸς Ὅμηρος θνητὸν
 οἶδεν ἄνθρωπον, Ἱερώνυμος δὲ ὁ φιλόσοφος καὶ
 τὴν σχέσιν αὐτοῦ ὑφηγεῖται τοῦ σώματος, μικρόν,
 φριξότριχα, ῥωστικόν· Δικαίαρχος δὲ σχιζίαν,
 νευρώδη, μέλανα, γρυπὸν, ὑποχαροπὸν, τετανό-
 τριχα. οὗτος οὖν ὁ Ἡρακλῆς δύο πρὸς τοῖς
 πεντήκοντα ἔτη βεβιωκὼς κατέστρεψε τὸν βίον διὰ
 27 P. τῆς ἐν Οἴτῃ πυρᾶς | κεκηδευμένους.

¹ ἐν τισὶ Welcker. ἐν τρισὶ MSS.

² ἱστορεῖτον Sylburg. ἱστορεῖτων MSS.

³ τοῖν Διοσκούροις Sylburg. τῷ Διοσκούρῳ MSS.

⁴ ἐγενέσθην Dindorf. γενέσθην MSS.

^a Homer, *Iliad* iii. 243–244.

EXHORTATION TO THE GREEKS

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

CHAP.
II
Poseidon

Cronus

The Twin
Brothers

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, 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.

Heracles

^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 Μνημοσύνης γενεαλογεῖ καὶ οἱ λοιποὶ ποιηταὶ καὶ συγγραφεῖς ἐκθειάζουσιν καὶ σέβουσιν, ἥδη δὲ καὶ ὅλαι πόλεις μουσεῖα τεμενίζουσιν² αὐταῖς, Μυσὰς³ οὔσας θεραπευαίνοντας ταύτας ἐώνηται Μεγακλῶ ἢ θυγάτηρ ἢ Μάκαρος. ὁ δὲ Μάκαρ Λεσβίων μὲν ἐβασίλευεν, δι-
εφέρετο δὲ αἰεὶ πρὸς τὴν γυναῖκα, ἡγανάκτει δὲ ἢ Μεγακλῶ ὑπὲρ τῆς μητρός· τί δ' οὐκ ἔμελλε; καὶ Μυσὰς θεραπευαίνοντας ταύτας τοσαύτας τὸν ἀριθμὸν ὠνεῖται καὶ καλεῖ Μοῖσας⁴ κατὰ τὴν διάλεκτον τὴν Αἰολέων. ταύτας ἐδιδάξατο ᾄδειν καὶ κιθα-
ρίζειν τὰς πράξεις τὰς παλαιὰς ἐμμελῶς. αἱ δὲ συνεχῶς κιθαρίζουσαι καὶ καλῶς κατεπάρχουσαι τὸν Μάκαρα ἔθελγον καὶ κατέπαυον τῆς ὀργῆς. οὗ δὲ χάριν ἢ Μεγακλῶ χαριστήριον αὐτὰς⁵ ὑπὲρ τῆς μητρός ἀνέθηκε χαλκᾶς καὶ ἀνὰ πάντα ἐκέλευσε τιμᾶσθαι τὰ ἱερά. καὶ αἱ μὲν Μοῦσαι τοιαίδε· ἡ δὲ ἱστορία παρὰ Μυρσίλῳ τῷ Λεσβίῳ.

Ἀκούετε 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 ἡδονάς. κάλει μοι τὸν Ποσειδῶ καὶ τὸν χορὸν τῶν διεφθαρ-
μένων ὑπ' αὐτοῦ, τὴν Ἀμφιτρίτην, τὴν Ἀμυμώνην, τὴν Ἀλόπην, τὴν Μελανίππην, τὴν Ἀλκυόνην, τὴν Ἴπποθόην, τὴν Χιόνην, τὰς ἄλλας τὰς μυρίας· ἐν αἷς δὴ καὶ τοσαύταις οὔσαις ἔτι τοῦ Ποσειδῶνος ὑμῶν ἐστενοχωρεῖτο τὰ πάθη· κάλει μοι καὶ τὸν

¹ Ἀλκμάν Bergk. ἀλκμανδρος MSS.

² τεμενίζουσιν Sylburg. μὲν ἔξουσιν MSS.

³ Μυσὰς 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 the Muses
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 *Molras Müller.* *μύσας* MSS.

⁵ *avrais Stählin.* *αὔραις* MSS.

CLEMENT OF ALEXANDRIA

CAP. II. Ἀπόλλω· Φοῖβός ἐστιν οὗτος καὶ μάντις ἀγνός καὶ σύμβουλος ἀγαθός· ἀλλ' οὐ ταῦτα ἡ Στερόπη λέγει οὐδὲ ἡ Αἴθουσα οὐδὲ ἡ Ἀρσινόη οὐδὲ ἡ Ζευξίππη οὐδὲ ἡ Προβόη οὐδὲ ἡ Μάρπησσα οὐδὲ ἡ Ὑψιπύλη· Δάφνη γὰρ ἐξέφυγε μόνη καὶ τὸν μάντιν καὶ τὴν φθοράν. αὐτός τε ὁ Ζεὺς ἐπὶ πᾶσιν ἡκέτω, ὁ "πατὴρ" καθ' ὑμᾶς "ἀνδρῶν τε θεῶν τε." τοσοῦτος περὶ τὰ ἀφροδίσια ἐξεχύθη, ὡς ἐπιθυμεῖν μὲν πασῶν, ἐκπληροῦν δὲ εἰς πάσας τὴν ἐπιθυμίαν. ἐνεπίμπλατο γοῦν γυναικῶν οὐχ ἥττον ἢ αἰγῶν ὁ Θμουιτῶν τράγος. καὶ σοῦ, ὦ Ὁμηρε, τεθαύμακα τὰ ποιήματα· |

28 P. ἦ, καὶ κυανέησιν ἐπ' ὄφρυσιν νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

σεμνὸν ἀναπλάττεις, Ὁμηρε, τὸν Δία καὶ νεῦμα περιάπτεις αὐτῷ τετιμημένον. ἀλλ' εἰς ἐπιδείξις μόνον, ἄνθρωπε, τὸν κεστόν, ἐξελέγχεται καὶ ὁ Ζεὺς καὶ ἡ κόμη καταισχύνεται. εἰς ὅσον δ' ἐλήλακεν¹ ἀσελγείας ὁ Ζεὺς ἐκείνος ὁ μετ' Ἀλκμήνης τοσαύτας ἡδυπαθήσας νύκτας· οὐδὲ γὰρ αἱ νύκτες αἱ ἐννέα τῷ ἀκολάστῳ μακραί (ἅπας 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. II} prophet and good counsellor! But this is not the opinion of Sterope, or Aethusa, or Arsinoë, or Zeuxippe, or Prothoë, or Marpessa, or Hypsipyle. For Daphne was the only one who escaped the prophet 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 licentiousness did this great Zeus reach when he spent so many nights in pleasure with Alcmene ! 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 *τρίσπερος* (Justin Martyr, *Oratio ad Græcos* 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. II. ὁ βίος ἀκρασία βραχὺς ἦν), ἵνα δὴ ἡμῖν τὸν ἀλεξί-
κακον σπείρῃ θεόν. Διὸς υἱὸς Ἡρακλῆς, Διὸς ὡς
ἀληθῶς, ὁ ἐκ μακρᾶς γεννώμενος νυκτός, τοὺς μὲν
ἄθλους τοὺς δώδεκα πολλῶ ταλαιπωρησάμενος
χρόνῳ, τὰς δὲ πεντήκοντα Θεοστίου θυγατέρας
νυκτὶ διαφθείρας μιᾷ, μοιχὸς ὁμοῦ καὶ νυμφίος
τοσούτων γενόμενος παρθένων. οὐκοῦν ἀπεικότως
οἱ ποιηταὶ “σχέςλιον” τοῦτον καὶ “αἰσυλοεργὸν”
ἀποκαλοῦσιν. μακρὸν δ’ ἂν εἴη μοιχείας αὐτοῦ
παντοδαπὰς καὶ παίδων διηγεῖσθαι φθοράς. οὐδὲ
γὰρ οὐδὲ παίδων ἀπέσχοντο οἱ παρ’ ὑμῖν θεοί, ὁ
μὲν τις Ὑλα, ὁ δὲ Ὑακίνθου, ὁ δὲ Πέλοπος, ὁ δὲ
Χρυσίππου, ὁ δὲ Γανυμήδους ἐρῶντες. τούτους
ὑμῶν αἱ γυναῖκες προσκυνούντων τοὺς θεούς,
τοιούτους δὲ εὐχέσθων εἶναι τοὺς ἄνδρας τοὺς
ἐαυτῶν, οὕτω σώφρονας, ἢ ὥσιν ὅμοιοι τοῖς θεοῖς
τὰ ἴσα ἐζήλωκότες· τούτους ἐθιζόντων οἱ παῖδες
ὑμῶν σέβειν, ἵνα καὶ ἄνδρες γένωνται εἰκόνα πορ-
νείας ἐναργῆ¹ τοὺς θεοὺς παραλαμβάνοντες.

Ἄλλ’ οἱ μὲν ἄρρενες αὐτοῖς τῶν θεῶν ἴσως μόνοι
ἄττουσι περὶ τὰ ἀφροδίσια·

θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη,

φησὶν Ὅμηρος, αἰδούμεναι αἱ θεαὶ² διὰ σεμνότητα
Ἀφροδίτην ἰδεῖν μεμοιχευμένην. αἱ δὲ ἀκολα-
σταίνουσιν ἐμπαθέστερον ἐν τῇ μοιχείᾳ δεδεμέναι,
Ἡὼς ἐπὶ Τιθωνῶ, Σελήνῃ <δ’ ἐπὶ>³ Ἐνδυμίωνι,

¹ ἐναργῆ Markland. ἐναγῆ mss.

² [αἱ θεαὶ] Valckenaer : Stählin.

³ <δ’ ἐπὶ> inserted by Wilamowitz.

EXHORTATION TO THE GREEKS

indeed, a whole lifetime was short for his incontinence, CHAP. II
 —especially when the purpose was that he might
 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 corrup-
 tions 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 The goddesses are equally guilty
 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 licentious-
 ness, 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. Νηρηΐς ἐπὶ Αἰακῷ καὶ ἐπὶ Πηλεΐ Θέτις, ἐπὶ δὲ
 II. Ἰασίῳ¹ | Δημήτρῃ καὶ ἐπὶ Ἀδώνιδι Φερέφαττα.
 29 P. Ἀφροδίτῃ δὲ ἐπ' Ἄρει κατησχυμένη μετῆλθεν
 ἐπὶ Κινύραν καὶ Ἀγχίσην ἔγημεν καὶ Φαέθοντα
 ἑλόχα καὶ ἦρα Ἀδώνιδος, ἐφιλονεῖκει δὲ τῇ βοώπιδι
 καὶ ἀποδυσάμεναι διὰ μῆλον αἰ θεαὶ γυμναὶ προσ-
 εἶχον τῷ ποιμένι, εἴ τις αὐτῶν δόξει καλῇ.

Ἰθὶ δὴ καὶ τοὺς ἀγῶνας ἐν βραχεὶ περιοδεύσωμεν
 καὶ τὰς ἐπιτυμβίους ταυτασί πανηγύρεις κατα-
 λύσωμεν, Ἰσθμιά τε καὶ Νέμεα καὶ Πύθια καὶ τὰ
 ἐπὶ τούτοις Ὀλύμπια. Πυθοὶ μὲν οὖν ὁ δράκων ὁ
 Πύθιος θρησκεύεται καὶ τοῦ ὄφεως ἡ πανήγυρις
 καταγγέλλεται Πύθια. Ἰσθμοῖ δὲ σκύβαλον προσ-
 ἔπτυσεν ἑλεεινὸν ἢ θάλαττα καὶ Μελικέρτην ὀδύρε-
 ται τὰ Ἰσθμια. Νεμέασι δὲ ἄλλο παιδίον Ἀρχέ-
 μορος κεκήδευται καὶ τοῦ παιδίου ὁ ἐπιτάφιος
 προσαγορεύεται Νέμεα. Πῖσα δὲ ὑμῖν τάφος ἐστίν,
 ὦ Πανέλληνες, ἡνιόχου Φρυγός, καὶ τοῦ Πέλοπος
 τὰς χοάς, τὰ Ὀλύμπια, ὁ Φειδίου σφετερίζεται
 Ζεὺς. μυστήρια ἦσαν ἄρα, ὥς ἔοικεν, οἱ ἀγῶνες
 ἐπὶ νεκροῖς διαθλούμενοι, ὥσπερ καὶ τὰ λόγια, καὶ
 δεδήμευνται ἄμφω. ἀλλὰ τὰ μὲν ἐπὶ Ἄγρᾳ² μυσ-
 τήρια καὶ τὰ ἐν Ἀλιμοῦντι τῆς Ἀττικῆς Ἀθήνησι
 περιώρισται· αἰσχος δὲ ἤδη κοσμικὸν οἷ τε ἀγῶνες

¹ Ἰασίῳ Sylburg. ἰάσῳ mss.

² Ἄγρᾳ 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 CHAP.
 Iasion and Persephone with Adonis. Aphrodite, II
 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, Review of
the games
 and let us put an end to these solemn assemblages
 at tombs, the Isthmian, Nemean, Pythian, and, above They are
held in
honour of
the dead
 all, the Olympian games. At Pytho worship is paid Pythian
games
 to the Pythian serpent,^c and the assembly held in Isthmian
 honour of this snake is entitled Pythian. At the Nemean
 Isthmus the sea cast up a miserable carcass, and the Olympian
 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-

^c See p. 3, n. e.

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

CLEMENT OF ALEXANDRIA

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

Διόνυσος γὰρ κατελθεῖν εἰς Ἄιδου γλιχόμενος ἡγνῶει τὴν ὁδόν, ὑπισχνεῖται δ' αὐτῷ φράσειν <τις>,¹
 30 P. Πρόσυμνος τοῦνομα, οὐκ ἄμισθί· ὁ δὲ μισθὸς οὐ καλός, ἀλλὰ Διονύσω καλός· καὶ ἀφροδίσιος ἦν ἡ χάρις, ὁ μισθὸς ὃν ἡτέτετο Διόνυσος· βουλομένῳ δὲ τῷ θεῷ γέγονεν ἡ αἵτησις, καὶ δὴ ὑπισχνεῖται παρέξειν αὐτῷ, εἰ ἀναζεύξοι, ὅρκῳ πιστωσάμενος τὴν ὑπόσχεσιν. μαθὼν ἀπήρεν· ἐπανήλθεν αὐθις· οὐ καταλαμβάνει τὸν Πρόσυμνον (ἐτεθνήκει γάρ)· ἀφοσιούμενος τῷ ἐραστῇ ὁ Διόνυσος ἐπὶ τὸ μνημεῖον ὁρμᾷ καὶ πασχητιᾷ. κλάδον οὖν συκῆς, ὡς ἔτυχεν, ἐκτεμὼν ἀνδρείου μορίου σκευάζεται τρόπον ἐφέξεταί τε τῷ κλάδῳ, τὴν ὑπόσχεσιν ἐκτελὼν τῷ νεκρῷ. ὑπόμνημα τοῦ πάθους τούτου μυστικὸν φαλλοὶ κατὰ πόλεις ἀνίστανται Διονύσω· “εἰ μὴ γὰρ Διονύσω πομπὴν ἐποιοῦντο καὶ ὕμνεον ᾄσμα² αἰδοίοισιν, ἀναιδέστατα εἴργαστ’ ἄν,³” φησὶν Ἡράκλειτος, “ὡντὸς δὲ Ἄιδης 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 τοιοῦδε ὕμνων θεοὶ <δοῦλοι>,⁴ δοῦλοι παθῶν γεγονότες, ἀλλὰ καὶ πρὸ⁵ τῶν Εἰλώτων

¹ <τις> inserted by Dindorf.

² ᾄσματα Heinsius : Stählin. ἔσματα, & Dindorf.

³ εἴργαστ’ ἄν Schleiermacher. εἴργασται MSS.

⁴ <δοῦλοι> inserted by Schwartz.

⁵ πρὸ Münzel. πρὸς MSS.

^a Heracleitus, *Frag.* 127 Bywater, 15 Diels. Dionysus 72

EXHORTATION TO THE GREEKS

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

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 seemingly 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 Lenaeon feast," ^a not so much, I think, for the sake of bodily intoxication as for the shameful display of licentiousness.

Origin of the phalloi

Heracleitus bears witness to the shame of Dionysus' worship

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

The gods have even been slaves Examples

is originally a vegetation god, and is thus but another form of Hades or Pluto, the "wealth-giver."

CLEMENT OF ALEXANDRIA

CAP. II. καλουμένων τῶν παρὰ Λακεδαιμονίοις δούλειον
 ὑπεισῆλθεν ζυγὸν Ἀπόλλων Ἀδμήτῳ ἐν Φεραῖς,
 Ἡρακλῆς ἐν Σάρδεσιν Ὀμφάλλῃ, Λάομέδοντι δ' ἐθή-
 τευε Ποσειδῶν καὶ Ἀπόλλων, καθάπερ ἀχρεῖος
 οἰκέτης, μηδὲ ἐλευθερίας δῆπουθεν δυνηθεὶς τυχεῖν
 παρὰ τοῦ προτέρου δεσπότου· τότε καὶ τὰ Ἰλίου
 τεῖχη ἀνωκοδομησάτην τῷ Φρυγί. Ὅμηρος δὲ
 τὴν Ἀθηνᾶν οὐκ αἰσχύνεται παραφαίνειν λέγων
 τῷ Ὀδυσσεὶ “χρῦσεον λύχνον ἔχουσιν” ἐν χεροῖν·
 τὴν δὲ Ἀφροδίτην ἀνέγνωμεν, οἷον ἀκόλαστόν τι
 θεραπαινίδιον, παραθεῖναι φέρουσιν τῇ Ἑλένῃ τὸν
 δίφρον τοῦ μοιχοῦ κατὰ πρόσωπον, ὅπως αὐτὸν εἰς
 συνουσίαν ὑπαγάγῃται. Πανύασσις γὰρ πρὸς τού-
 τοις καὶ ἄλλους παμπόλλους ἀνθρώποις λατρεῦσαι
 θεοὺς ἱστορεῖ ὧδέ πως γράφων·

τλῇ μὲν Δημήτρῃ, τλῇ δὲ κλυτὸς Ἀμφιγυήεις,
 τλῇ δὲ Ποσειδάων, τλῇ δ' ἀργυρότοξος Ἀπόλλων
 ἀνδρὶ παρὰ θνητῷ θητευέμεν¹ εἰς ἐνιαυτόν·
 τλῇ δὲ καὶ² ὄβριμόθυμος Ἄρης ὑπὸ πατρὸς ἀνάγκης,
 καὶ τὰ ἐπὶ τούτοις.

Τούτοις οὖν εἰκότως ἔπεται τοὺς ἐρωτικούς ὕμνων
 81 P. καὶ παθητικούς τούτους θεοὺς ἀνθρωποπαθεῖς ἐκ
 παντὸς εἰσάγειν τρόπον. “καὶ γὰρ θην κείνοις
 θνητὸς χρώς.” τεκμηριοῖ δὲ Ὅμηρος, μάλα ἀκρι-
 βῶς Ἀφροδίτην ἐπὶ τῷ τραύματι παρεισάγων ὀξύ
 καὶ μέγα ἰάχουσιν αὐτόν τε τὸν πολεμικώτατον
 Ἄρη 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, *Odyssey* xix. 34.

EXHORTATION TO THE GREEKS

the time of the Helots, as they were called, among the Lacedaemonians, Apollo bowed beneath the yoke of slavery to Admetus in Pherae, and Heracles to Omphale in Sardis. Poseidon and Apollo were 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 lighting the way for Odysseus, "holding a golden lamp"^a in her hands. We read of Aphrodite, 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 instances of gods becoming servants to men. He writes in this way :—

CHAP.
II
Apollo
Heracles
Poseidon

Athena
and
Aphrodite
act as
slaves

Panyasis
speaks of
many other
similar
cases

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

The gods
have
human
feelings
Examples
Aphrodite
Ares

^b See *Iliad* iii. 424 and following lines. The paramour was Paris, whose abduction of Helen from Sparta brought about the Trojan war.

^a *Iliad* xxi. 568.

^c Panyasis, *Heracleia*, Frag. 16 Kinkel.

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

CLEMENT OF ALEXANDRIA

CAP. II. ὑπὸ Ὀρνύτου τρωθῆναι λέγει· ναὶ μὴν καὶ τὸν Ἀιδωνέα ὑπὸ Ἡρακλέους τοξευθῆναι Ὀμηρος λέγει καὶ τὸν Ἥλιον [Αὐγέαν] ¹ Πανύασσις ἱστορεῖ. ἤδη δὲ καὶ τὴν Ἥραν τὴν ζυγίαν ἱστορεῖ ὑπὸ τοῦ αὐτοῦ Ἡρακλέους ὁ αὐτὸς οὗτος Πανύασσις “ἐν Πύλῳ ἡμαθόεντι.” Σωσίβιος δὲ καὶ τὸν Ἡρακλέα πρὸς τῶν Ἱπποκοωντιδῶν κατὰ τῆς χειρὸς οὐτασθῆναι λέγει. εἰ δὲ ² τραύματα, καὶ αἵματα· οἱ γὰρ ἰχώρες οἱ ποιητικοὶ εἰδεχθέστεροι καὶ τῶν αἱμάτων, σῆψις γὰρ αἵματος ἰχώρ νοεῖται. ἀνάγκη τοίνυν θεραπείας καὶ τροφὰς παρεισάγειν αὐτοῖς, ὧν εἰσιν ἐνδεεῖς. διὸ τράπεζαι καὶ μέθαι καὶ γέλωτες καὶ συνουσίαι, οὐκ ἂν ἀφροdisίοις χρωμένων ἀνθρωπίνους ³ οὐδὲ παιδοποιουμένων οὐδὲ μὴν ὑπνωσσόντων, εἰ ἀθάνατοι καὶ ἀνενδεεῖς καὶ ἀγήρω ⁴ ὑπῆρχον. μετέλαβεν δὲ καὶ τραπέζης ἀνθρωπίνης παρὰ τοῖς Αἰθίοσιν, ἀπανθρώπου δὲ καὶ ἀθέσμου αὐτὸς ὁ Ζεὺς παρὰ Λυκάονι τῷ Ἀρκάδι ἐστιώμενος· ἀνθρωπείων γοῦν ἐνεφορεῖτο σαρκῶν οὐχ ἐκῶν. ἡγνόει γὰρ ὁ θεὸς ὡς ἄρα Λυκάων ὁ Ἀρκὰς ὁ ἐστιάτωρ αὐτοῦ τὸν παῖδα κατασφάξας τὸν αὐτοῦ (Νύκτιμος ὄνομα αὐτῷ) παραθείη ὄψον τῷ Δί. καλὸς γε ὁ Ζεὺς ὁ μαντικός, ὁ ξένιος, ὁ ἐκέσιος, ὁ

¹ τὸν Ἥλιον [Αὐγέαν] Schwartz. τὸν ἡλείον αὐγέαν MSS.

² δὲ Mayor. δὴ MSS.

³ ἀνθρωπίνους Reinkens. ἀνθρώπους 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, 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 Hippocoön.^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, 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.^f What a fine Zeus he is, the diviner, the protector of guests, the hearer of suppliants, the

CHAP.
II

Athena
Hades

Helius

Hera

Heracles

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.*

^f *Iliad* i. 423-424.

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

CLEMENT OF ALEXANDRIA

ΟΔΡ. μειλίχιος, ὁ πανομφαῖος, ὁ προστροπαῖος· μᾶλλον
 II δὲ <ὁ>¹ ἄδικος, ὁ ἄθεσμος, ὁ ἄνομος, ὁ ἀνόσιος, ὁ
 ἀπάνθρωπος, ὁ βίαιος, ὁ φθορεὺς, ὁ μοιχός, ὁ
 ἐρωτικός. ἀλλὰ τότε μὲν ἦν, ὅτε τοιοῦτος ἦν, ὅτε
 ἄνθρωπος ἦν, νῦν δὲ ἤδη μοι δοκοῦσι καὶ οἱ μῦθοι
 ὑμῖν γεγηρακέναι. δράκων ὁ Ζεὺς οὐκέτι, οὐ
 κύκνος ἐστίν, οὐκ αἰτός, οὐκ ἄνθρωπος ἐρωτικός·
 οὐχ ἵπταται θεός, οὐ παιδεραστεῖ, οὐ φιλεῖ, οὐ
 βιάζεται, καίτοι πολλαὶ καὶ καλαὶ καὶ νῦν ἔτι
 γυναικες καὶ Λήδας εὐπρεπέστεραι καὶ Σεμέλης
 ἀγκμαϊότεραι, μεϊράκια δὲ ὠραιότερα καὶ πολιτι-
 κώτερα τοῦ Φρυγίου βουκόλου. ποῦ νῦν ἐκεῖνος ὁ
 82 P. αἰτός; ποῦ δὲ ὁ κύκνος; ποῦ δὲ αὐτός | ὁ Ζεὺς;
 γεγήρακε μετὰ τοῦ πτεροῦ· οὐ γὰρ δήπου μετανοεῖ
 τοῖς ἐρωτικοῖς οὐδὲ παιδεύεται σωφρονεῖν. γυμ-
 νοῦνται δὲ ὑμῖν ὁ μῦθος· ἀπέθανεν ἡ Λήδα, ἀπέθανεν
 ὁ κύκνος, ἀπέθανεν ὁ αἰτός. ζῆτει σου τὸν Δία·
 μὴ τὸν οὐρανόν, ἀλλὰ τὴν γῆν πολυπραγμόνει. ὁ
 Κρῆς σοι διηγῆσεται, παρ' ᾧ καὶ τέθαιπται, Καλλί-
 μαχος ἐν ὕμνοις

καὶ γὰρ τάφον, ὧ ἄνα, σεῖο
 Κρηῆτες ἐτεκτήναντο.

τέθνηκε γὰρ ὁ Ζεὺς (μὴ δυσφόρει) ὥς Λήδα, ὥς
 κύκνος, ὥς αἰτός, ὥς ἄνθρωπος ἐρωτικός, ὥς
 δράκων.

¹ <ὁ> 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 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 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.

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. Ἦδη δὲ καὶ αὐτοὶ φαίνονται οἱ δεισιδαίμονες ἄκοντες μὲν, ὅμως δ' οὖν συνιέντες τὴν πλάνην τὴν περὶ τοὺς θεοὺς·

οὐ γὰρ ἀπὸ δρυός εἰσι παλαιφάτου οὐδ' ἀπὸ πέτρης,

ἀλλ' ἀνδρῶν γένος εἰσί, μικρὸν δὲ ὕστερον καὶ δρύες ὄντες εὐρεθήσονται καὶ πέτραι. Ἀγαμέμνονα γοῦν τινα Δία ἐν Σπάρτῃ τιμᾶσθαι Στάφυλος ἱστορεῖ. Φανοκλῆς δὲ ἐν Ἑρωσιν ἢ ¹ Καλοῖς Ἀγαμέμνονα τὸν Ἑλλήνων βασιλέα Ἀργύννου νεῶν Ἀφροδίτης ἵστασθαι ἐπ' Ἀργύννῳ τῷ ἐρωμένῳ. Ἄρτεμιν δὲ Ἀρκάδες Ἀπαγχομένην καλουμένην προστρέπονται, ὥς φησι Καλλίμαχος ἐν Αἰτίοις. καὶ Κονδυλίτις ἐν Μηθύμνῃ ἑτέρα τετίμηται Ἄρτεμις. ἔστι δὲ καὶ Ποδάγρας ἄλλης Ἀρτέμιδος ἐν τῇ Λακωνικῇ ἱερὸν, ὥς φησι Σωσίβιος. Πολέμων δὲ Κεχηνότος Ἀπόλλωνος οἶδεν ἄγαλμα, καὶ Ὀψοφάγου | πάλιν Ἀπόλλωνος ἄλλο ἐν Ἡλιδι τιμώμενον. ἐνταῦθα Ἀπομυῖω Διὶ θύουσιν Ἡλεῖοι. Ῥωμαῖοι δὲ Ἀπομυῖω Ἡρακλεῖ καὶ Πυρετῷ δὲ

33 P.

¹ ἢ Leopardus. τοῖς Sylburg. τίε 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 Argynnus, in honour of Argynnus 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 "avertter of flies,"^k and the Romans to Heracles of the same title,

^f 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.

^g *Condylitis* may mean "striking," from *κονδύλιζεν*. But possibly this is another form of "Artemis of Condylea," called *Artemis Condyleatis* in Pausanias viii. 23. 6.

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

ⁱ Polemon, *Frag.* 71 *Frag. hist. Graec.* iii. p. 135. See Athenaeus, p. 346.

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

CLEMENT OF ALEXANDRIA

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

Οἷε ποθὲν παρέγγραπτα² ταῦτά σοι κομίζεσθαι τὰ ὑφ' ἡμῶν παρατιθέμενα; οὐδὲ τοὺς σοὺς γνωρίζειν ἔοικας συγγραφεῖς, οὓς ἐγὼ μάρτυρας ἐπὶ τὴν σὴν ἀπιστίαν καλῶ, ἀθέου χλεύης, ὧ δαίλαιοι, τὸν πάντα ὑμῶν ἀβίωτον ὄντως βίον ἐμπεπληκότας.³ οὐχὶ μέντοι Ζεὺς φαλακρὸς ἐν Ἀργεῖ, τιμωρὸς δὲ ἄλλος ἐν Κύπρῳ τετίμησθον⁴; οὐχὶ δὲ Ἀφροδίτη περιβασοῖ⁵ μὲν Ἀργεῖοι, ἐταῖρα δὲ Ἀθηναῖοι καὶ καλλιπύγῃ⁶ θύουσιν Συρακούσσιοι, ἦν Νίκανδρος ὁ ποιητῆς “καλλίγλουτόν” που κέκληκεν; Διόνυσον δὲ ἤδη σιωπῶ τὸν χοιροψάλαν· Σικυνῶνιοι τοῦτον προσκυνοῦσιν ἐπὶ τῶν γυναικείων τάξαντες τὸν Διόνυσον μορίων, ἔφορον αἰσχους τὸν ὕβρεως σεβάζοντες ἀρχηγόν. τοιοῖδε μὲν αὐτοῖς οἱ θεοί, τοιοῖδε καὶ αὐτοί, παίζοντες ἐν θεοῖς, μᾶλλον δὲ ἐμπαίζοντες καὶ ἐνυβρίζοντες σφίσιν αὐτοῖς. καὶ πόσω βελτίους Αἰγύπτιοι κωμηδὸν καὶ κατὰ πόλεις τὰ ἄλογα τῶν ζώων ἐκτετιμηκότες ἤπερ Ἕλληνες τοιούτους προσκυνοῦντες θεοὺς; τὰ μὲν γὰρ εἰ καὶ θηρία, ἀλλ' οὐ μοιχικά, ἀλλ' οὐ μάχλα, παρὰ φύσιν δὲ θηρεύει ἡδονὴν οὐδὲ ἔν. οἱ δὲ ὅποιοι,

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

² ποθὲν παρέγγραπτα Stählin. ποθὲν παραέγραπται MSS.

³ ἐμπεπληκότας Stählin. ἐμπεπληκότες MSS.

⁴ τετίμησθον Sylburg. τετιμήσθων MSS.

⁵ περιβασοῖ Dindorf. περιβασίῃ MSS.

⁶ καλλιπύγῃ Sylburg. καλλιπύργῃ MSS.

^a Nicander, *Frag.* 23 Schneider.

EXHORTATION TO THE GREEKS

as well as to "Fever" and "Fear" which they even enroll among the companions of Heracles. I pass 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 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 cities and villages they hold in great honour the irrational animals, than Greeks who worship such 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

CHAP.
II

Further
examples
from Greek
writers

Even
Egyptian
animal gods
are better
than these

CLEMENT OF ALEXANDRIA

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

34 P. Ἀλλ' οὖν γε Αἰγύπτιοι, ὧν νῦν δὴ ἐμνήσθην,
κατὰ τὰς θρησκείας | τὰς σφῶν ἐσκέδανται· σέβουσι
δὲ αὐτῶν Συνηῖται¹ φάγρον τὸν ἰχθύν, μαιώτην δὲ
(ἄλλος² οὗτος ἰχθύς) οἱ τὴν Ἑλεφαντίνην οἰκοῦντες,
Ὁξυρυγχῖται τὸν φερώνυμον τῆς χώρας αὐτῶν
ὁμοίως ἰχθύν, ἔτι γε μὴν Ἡρακλεοπολῖται ἰχνεύ-
μονα, Σαῖται δὲ καὶ Θηβαῖοι πρόβατον, Λυκο-
πολῖται δὲ λύκον, Κυνοπολῖται δὲ κύνα, τὸν Ἄπιν
Μεμφῖται, Μενδήσιοι τὸν τράγον. ὑμεῖς δὲ οἱ
πάντ' ἀμείνους Αἰγυπτίων (ὁκνῶ δὲ εἰπεῖν χείρους),
οἱ τοὺς Αἰγυπτίους ὁσημέραι γελῶντες οὐ παύεσθε,³
ποιοί⁴ τινες καὶ περὶ τὰ ἄλογα ζῶα; Θεσσαλοὶ μὲν
ὑμῶν τοὺς πελαργοὺς τετιμήκασιν διὰ τὴν συνήθειαν,
Θηβαῖοι δὲ τὰς γαλαῖς διὰ τὴν Ἡρακλέους γένεσιν.
τί δὲ πάλιν Θετταλοὶ; μύρμηκας ἱστοροῦνται
σέβειν, ἐπεὶ τὸν Δία μεμαθήκασιν ὁμοιωθέντα
μύρμηκι τῇ Κλήτορος θυγατρὶ Εὐρυμεδούσῃ μιγῆναι
καὶ Μυρμιδόνα γεννῆσαι· Πολέμων δὲ τοὺς ἀμφὶ
τὴν Τρωάδα κατοικοῦντας ἱστορεῖ τοὺς ἐπιχωρίους
μῦς <σέβειν>,⁵ οὓς σμίνθους καλοῦσιν, ὅτι τὰς νευρὰς

¹ Συνηῖται Ortellius and Canter (in Sylburg). εὐνηῖται MSS.

² ἄλλος Potter. ὁς ἄλλος MSS.

³ παύεσθε Heinsius. παύσεσθε MSS.

⁴ ποῖοι Wilamowitz. ὁποῖοι 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

Examples of
Egyptian
animal-
worship

But Greeks
also worship
animals;
examples
given

birth of Heracles was retarded by the Fates to please Hera. But Alcmene's companion Galinthias (cp. *galē*, 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 Σμίνθιον
 II Ἀπόλλωνα ἀπὸ τῶν μυῶν ἐκείνων ἐπεφήμισαν.
 Ἡρακλείδης δὲ ἐν Κτίσεσιν ἱερῶν περὶ τὴν Ἀκαρ-
 ναίαν φησίν, ἔνθα τὸ Ἄκτιόν ἐστιν ἀκρωτήριον
 καὶ τοῦ Ἀπόλλωνος τοῦ Ἀκτίου τὸ ἱερόν, ταῖς
 μυῖαις προθύεσθαι βοῦν. οὐδὲ μὴν Σαμίων ἐκ-
 λήσομαι (πρόβατον, ὥς φησιν Εὐφορίων, σέβουσι
 85 P. Σάμιοι) οὐδέ γε τῶν τὴν Φοινίκην Σύρων | κατ-
 οικούντων, ὧν οἱ μὲν τὰς περιστεράς, οἱ δὲ τοὺς
 ἰχθῦς οὕτω σέβουσι περιττῶς ὥς Ἡλεῖοι τὸν Δία.

Εἶεν δὴ· ἐπειδὴ οὐ θεοί, οὓς θρησκεύετε, αὐθις
 ἐπισκέπασθαί μοι δοκεῖ εἰ ὄντως εἶεν δαίμονες,
 δευτέρᾳ ταύτῃ, ὥς ὑμεῖς φατέ, ἐγκαταλεγόμενοι
 τάξει. εἰ γὰρ οὖν δαίμονες, λίχνοι τε καὶ μισροί.
 ἔστι μὲν ἐφευρεῖν καὶ ἀναφανδὸν οὕτω κατὰ πόλεις
 δαίμονας ἐπιχωρίους τιμὴν ἐπιδρεπομένους, παρὰ
 Κυθνίοις Μενέδημον, παρὰ Τηνίοις Καλλισταγόραν,
 παρὰ Δηλίοις Ἄνιον, παρὰ Λάκωσιν Ἀστράβακον.
 τιμᾶται δέ τις καὶ Φαληροῖ κατὰ πρύμναν ἥρωος·
 καὶ ἡ Πυθία συνέταξε θύειν Πλαταιεῦσιν Ἀνδρο-
 κράτει καὶ Δημοκράτει καὶ Κυκλαίῳ καὶ Λεύκωνι
 τῶν Μηδικῶν ἀκμαζόντων ἀγώνων. ἔστι καὶ

^a Compare the story in Herodotus ii. 141, where Sen-
 nacherib'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 Euphoriion, *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 Apollo 'Smintheus' after these mice.^b Heracleides, 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 extravagantly 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

CHAP. II.
Perhaps the Greek gods are secondary deities or daemons

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

Examples of such daemons or heroes

^g 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.

^h See Plutarch, *Aristeides* xi.

CLEMENT OF ALEXANDRIA

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

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

τίνες εἰσὶν οἱ φύλακες, ὧ Βοιώτιε, μὴ φθονέσης
λέγειν. ἡ δὴλον ὡς οὗτοι καὶ οἱ τούτων ἐπιτιμότε-
ροι, οἱ μεγάλοι δαίμονες, ὁ Ἀπόλλων, ἡ Ἄρτεμις,
ἡ Λητώ, ἡ Δημήτηρ, ἡ Κόρη, ὁ Πλούτων, ὁ
Ἡρακλῆς, αὐτὸς ὁ Ζεὺς. ἀλλ' οὐκ ἀποδρᾶναι
ἡμᾶς φυλάττουσιν, Ἀσκραῖε, μὴ ἀμαρτάνειν δὲ
ἴσως, οἱ ἀμαρτιῶν δῆτα οὐ πεπειραμένοι. ἐνταῦθα
δὴ τὸ παροιμιῶδες ἐπιφθέγγασθαι ἀρμόττει

“πατὴρ ἀνουθέτητα¹ παῖδα νουθετεῖ.”

εἰ δ' ἄρα καὶ εἰσὶ φύλακες οὗτοι, οὐκ εὐνοία τῇ
πρὸς ἡμᾶς περιπαθεῖς, τῆς δὲ ὑμεδαπῆς ἀπωλείας
ἐχόμενοι, κολάκων δίκην, ἐγχρίμπτονται τῷ βίῳ,
δελεαζόμενοι καπνῷ. αὐτοὶ που ἐξομολογοῦνται οἱ
δαίμονες τὴν γαστριμαργίαν τὴν αὐτῶν,

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

86 P. λέγοντες. τίνα δ' ἂν φωνὴν ἄλλην, εἰ φωνὴν
λάβοιεν Αἰγυπτίων θεοί, οἷα αἵλουροι καὶ γαλαῖ,
προήσονται ἢ τὴν Ὀμηρικὴν τε καὶ ποιητικὴν, τῆς
κνίσσης τε καὶ ὀψαρτυτικῆς φίλην; τοιοῖδε 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 Ascra 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, Heracles, and Zeus himself? But it is not to prevent us from running away that they guard us, poet of Ascrea! 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,

Daemons,
great or
small, are
all one

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. II. ἡμίθεοι ὥσπερ ἡμίονοι κέκληνται· οὐδὲ γὰρ οὐδὲ ὀνομάτων ὑμῖν πενία πρὸς τὰς τῆς ἀσεβείας συνθέσεις.

III

Φέρε δὴ οὖν καὶ τοῦτο προσθῶμεν, ὡς ἀπ-
άνθρωποι καὶ μισάνθρωποι δαίμονες εἶεν 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· ἥδη δὲ κατὰ πόλεις καὶ ἔθνη,
οἷονεὶ λοιμοὶ ἐπισκήψαντες, σπονδὰς ἀπήτησαν
ἀνημέρους. Ἀριστομένης γοῦν ὁ Μεσσήνιος τῷ
Ἰθωμήτῃ Δὺ τριακοσίου ἀπέσφαξεν, τοσαύτας
ὁμοῦ καὶ τοιαύτας καλλιερεῖν οἰόμενος ἑκατόμβας· ἐν
οἷς καὶ Θεόπομπος ἦν <ὁ>¹ Λακεδαιμονίων βασιλεύς,
ἱερεῖον εὐγενές. Ταῦροι δὲ τὸ ἔθνος, οἱ περὶ τὴν
Ταυρικὴν χερρόνησον κατοικοῦντες, οὓς ἂν τῶν

¹ <ὁ> 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
90

EXHORTATION TO THE GREEKS

daemons and gods you worship, and of the demigods too, if you have any called by this name, on the 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

CHAP.
II

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 Theopompus, 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. III ξένων παρ' αὐτοῖς ἔλωσι, τούτων δὲ τῶν κατὰ θάλατταν ἐπταικότων, αὐτίκα μάλα τῇ Ταυρικῇ καταθύουσιν Ἀρτέμιδι· ταύτας σου τὰς θυσίας Εὐριπίδης ἐπὶ σκηνῆς τραγωδεῖ. Μόνιμος δ' ἱστορεῖ ἐν τῇ τῶν θαυμασιῶν συναγωγῇ ἐν Πέλλῃ τῆς Θετταλίας Ἀχαιὸν ἄνθρωπον Πηλεῖ καὶ Χείρωνι καταθύεσθαι· Λυκτίους¹ γὰρ (Κρητῶν δὲ ἔθνος εἰσὶν οὗτοι²) Ἀντικλείδης ἐν Νόστοις ἀποφαίνεται ἀνθρώπους ἀποσφάττειν τῷ Δίῳ, καὶ Λεσβίους Διονύσῳ τὴν ὁμοίαν προσάγειν θυσίαν Δωσίδας λέγει· Φωκαεῖς δέ (οὐδὲ γὰρ αὐτοὺς παραπέμφομαι)—τούτους Πυθοκλῆς ἐν τρίτῳ Περὶ ὁμονοιᾶς τῇ Ταυροπόλῳ Ἀρτέμιδι ἄνθρωπον ὀλοκαυτεῖν³ ἱστορεῖ. Ἐρεχθεὺς δὲ ὁ Ἀττικὸς καὶ Μάριος ὁ Ῥωμαῖος τὰς αὐτῶν ἐθυσάτην θυγατέρας· ὧν ὁ μὲν τῇ Φερεφάττῃ, ὡς Δημάρατος ἐν πρώτῃ Τραγωδουμένων, ὁ δὲ τοῖς Ἀποτροπαίοις, ὁ Μάριος, ὡς Δωρόθεος ἐν τῇ τετάρτῃ Ἰταλικῶν ἱστορεῖ.

Φιλάνθρωποι γε ἐκ τούτων καταφαίνονται οἱ δαίμονες· πῶς δὲ οὐχ ὅσοι ἀναλόγως οἱ δεισιδαίμονες; οἱ μὲν σωτῆρες εὐφημούμενοι, οἱ δὲ σωτηρίαν αἰτούμενοι παρὰ τῶν ἐπιβούλων σωτηρίας. καλλιερεῖν γοῦν τοπάζοντες αὐτοῖς σφᾶς

¹ Λυκτίους from Eusebius. λυκίους MSS.

² οὗτοι from Eusebius. οὕτως MSS.

³ ὀλοκαυτεῖν from Eusebius. ὀλοκαεῖν 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 have been shipwrecked, sacrifice them on the spot 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 Peleus and Cheiron, the victim being an Achæan.^b Thus too, Anticleides in his *Homecomings*, declares that the Lyctians, a race of Cretans, slaughter men to Zeus;^c and Dosidas says that Lesbians offer a similar sacrifice to Dionysus.^d As for Phocæans,—for I shall not pass them over either—these people are reported by Pythocles in his third book *On Concord* to offer a burnt sacrifice of a man to Taurian Artemis.^e Erechtheus the Athenian and Marius the Roman sacrificed their own daughters, the former to Persephone, as Demaratus relates in the first book of his *Subjects of Tragedy*;^f the latter, Marius, to the “Averters of evil,” as Dorotheus relates in the fourth book of his *Italian History*.^g

CHAP.
III

also
at Pella

Human
sacrifices
offered by
Lyctians,
Lesbians,
Phocæans

by
Erechtheus
and Marius

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

So daemon-
worshippers
become as
cruel as the
daemons

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

^e Pythocles, Frag. 4 *Frag. hist. Græc.* iv. p. 489.

^f Demaratus, Frag. 4 *Frag. hist. Græc.* iv. p. 379.

^g 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.
III αὐτοὺς λελήθασιν ἀποσφάττοντες ἀνθρώπους. οὐ γὰρ οὖν παρὰ τὸν τόπον ἱερεῖον γίνεται ὁ φόνος, οὐδ' εἰ Ἀρτέμιδί τις καὶ Διὶ ἐν ἱερῷ δῆθεν χωρίῳ μᾶλλον ἢ ὀργῇ καὶ φιλαργυρία, ἄλλοις ὁμοίοις δαίμοσιν, ἐπὶ βωμοῖς ἢ ἐν ὁδοῖς ἀποσφάττοι τὸν ἄνθρωπον, [ιερὸν]¹ ἱερεῖον ἐπιφημίσας, ἀλλὰ φόνος ἐστὶ καὶ ἀνδροκτασία ἢ τοιαύτη θυσία. τί δὴ οὖν, ὦ σοφώτατοι τῶν ἄλλων ζώων ἄνθρωποι, τὰ μὲν θηρία περιφεύγομεν τὰ ἀνήμερα, κἄν που περιτύχωμεν ἄρκῳ ἢ λέοντι, ἐκτρεπόμεθα,

ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα, αἶψ' ἄνεχώρησεν·

δαίμονας δὲ ὀλεθρίους καὶ ἀλιτηρίους ἐπιβούλους τε καὶ μισανθρώπους καὶ λυμεῶνας ὄντας προαισθό-
88 P. μενοι καὶ συνιέντες οὐκ ἐκτρέπεσθε οὐδὲ ἀποστρέψετε; τί δ' ἂν καὶ ἀληθεύσαιεν οἱ κακοί, ἢ τίνα ἂν ὠφελήσαιεν; αὐτίκα γοῦν ἔχω σοι βελτίονα τῶν ὑμεδαπῶν τούτων θεῶν, τῶν δαιμόνων, ἐπιδεῖξαι τὸν ἄνθρωπον, τοῦ Ἀπόλλωνος τοῦ μαντικοῦ τὸν Κῦρον καὶ τὸν Σόλωνα. φιλόδωρος ὑμῶν ὁ Φοῖβος, ἀλλ' οὐ φιλάνθρωπος. προὔδωκε τὸν Κροῖσον τὸν φίλον καὶ τοῦ μισθοῦ ἐκλαθόμενος (οὕτω φιλόδοξος ἦν) ἀνήγαγε τὸν Κροῖσον διὰ τοῦ Ἄλνυος ἐπὶ τὴν πυράν. οὕτω φιλοῦντες οἱ δαίμονες ὁδηγοῦσιν εἰς τὸ πῦρ. ἀλλ', ὦ φιλάνθρωπότερε καὶ ἀληθέστερε τοῦ Ἀπόλλωνος ἄνθρωπε, τὸν ἐπὶ τῆς πυρᾶς οἴκτειρον δεδεμένον, καὶ σὺ μὲν, ὦ

¹ [ιερὸν] Wilamowitz. [ιερῆον] Potter.

^a Homer, *Iliad* iii. 33–35.

EXHORTATION TO THE GREEKS

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

CHAP.
III

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 ;"

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. III. Σόλων, μάντευσαι τὴν ἀλήθειαν, σὺ δέ, ὦ Κῦρε, κέλευσον ἀποσβεσθῆναι τὴν πυράν. σωφρόνησον ὕστατον γοῦν, ὦ Κροῖσε, τῷ πάθει μεταμαθῶν· 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 εὐρήσεις¹ ἀληθῆ μόνον, ὦ βάρβαρε, τὸν χρησμόν· τοῦτον ἐπὶ τῆς πυρᾶς δοκιμάσεις.

Ὅθεν ἔπεισί μοι θαυμάζειν τίσι ποτὲ φαντασίαις ἀπαχθέντες οἱ πρῶτοι πεπλανημένοι δεισιδαιμονίαν ἀνθρώποις κατήγγειλαν, δαίμονας ἀλιτηρίους νομοθετοῦντες σέβειν, εἴτε Φορωνεὺς ἐκείνος ἦν εἴτε Μέροψ εἴτε ἄλλος τις, οἱ νεῶς καὶ βωμοὺς ἀνέστησαν αὐτοῖς, πρὸς δὲ καὶ θυσίας παραστήσαι πρῶτοι μεμύθευνται. καὶ γὰρ δὴ καὶ κατὰ χρόνους ὕστερον ἀνέπλαττον θεούς, οἷς προσκυνοῖεν. ἀμέλει τὸν Ἑρωτα τοῦτον <τὸν>² ἐν τοῖς πρεσβυτάτοις τῶν θεῶν εἶναι λεγόμενον ἐτίμα πρότερον οὐδὲ εἰς πρὶν ἢ Χάρμον μειράκιόν τι ἐλεῖν καὶ βωμὸν ιδρύσασθαι ἐν Ἀκαδημίᾳ χαριστήριον³ ἐπιτελοῦς γενομένης ἐπιθυμίας· καὶ τῆς νόσου τὴν ἀσέλγειαν Ἑρωτα κεκλήκασι, θεοποιούντες ἀκόλαστον ἐπιθυμίαν.

39 P. Ἀθηναῖοι δὲ οὐδὲ τὸν Πᾶνα ᾗδεσαν ὅστις ἦν, | πρὶν ἢ Φιλιππίδην εἰπεῖν αὐτοῖς.

¹ εὐρήσεις Canter. εὐ 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. III
Cyrus, bid the flaming pyre be quenched. Come to
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 Philippiades 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.

^c Herodotus vi. 105.

CLEMENT OF ALEXANDRIA

CAP.
III

Εἰκότως ἄρα ἀρχὴν ποθεν ἡ δεισιδαιμονία λαβοῦσα κακίας ἀνοήτου γέγονε πηγή· εἴτα δὲ μὴ ἀνακοπεῖσα, ἀλλ' εἰς ἐπίδοσιν ἔλθοῦσα καὶ πολλή δὴ ῥυεῖσα, δημιουργὸς πολλῶν καθίσταται δαιμόνων, ἑκατόμβας θύουσα καὶ πανηγύρεις ἐπιτελοῦσα καὶ ἀγάλματα ἀνιστᾶσα καὶ νεῶς ἀνοικοδομοῦσα, τοὺς¹ δὴ—οὐδὲ γὰρ οὐδὲ τούτους σιωπήσομαι, πρὸς δὲ καὶ αὐτοὺς ἐξελέγξω—νεῶς μὲν εὐφήμεως ὀνομαζομένους, τάφους δὲ γενομένους [τουτέστι τοὺς τάφους νεῶς ἐπικεκλημένους].² ὑμεῖς δὲ ἀλλὰ κἄν νῦν δεισιδαιμονίας ἐκλάβησθε, τοὺς τάφους τιμᾶν αἰσχυρόμενοι. ἐν τῷ νεῷ τῆς Ἀθηνᾶς ἐν Λαρίσῃ ἐν τῇ ἀκροπόλει τάφος ἐστὶν Ἀκρισίου, Ἀθήνησιν δὲ ἐν ἀκροπόλει Κέκροπος, ὡς φησιν Ἀντίοχος ἐν τῷ ἐνάτῳ τῶν Ἱστοριῶν. τί δὲ Ἐριχθόνιος; οὐχὶ ἐν τῷ νεῷ τῆς Πολιάδος κεκήδευται; Ἴμμάραδος³ δὲ ὁ Εὐμόλπου καὶ Δαείρας οὐχὶ ἐν τῷ περιβόλῳ τοῦ Ἐλευσινίου τοῦ ὑπὸ τῇ ἀκροπόλει; αἱ δὲ Κελεοῦ θυγατέρες οὐχὶ ἐν Ἐλευσίνι τετάφатаι; τί σοι καταλέγω τὰς <ἐξ>⁴ Ὑπερβορέων γυναικας; Ὑπερόχη καὶ Λαοδίκη κέκλησθον, ἐν τῷ Ἀρτεμισίῳ ἐν Δήλῳ κεκήδευσθον, τὸ δὲ ἐν τῷ Ἀπόλλωνος τοῦ Δηλίου ἐστὶν ἱερῷ. Λεάνδριος δὲ Κλέοχον⁵ ἐν Μιλήτῳ τεθάφθαι ἐν τῷ Διδυμαίῳ φησίν. ἐνταῦθα τῆς Λευκοφρύνης τὸ μνημεῖον οὐκ ἄξιον παρελθεῖν ἐπομένους Ζήνωνι τῷ Μυνδίῳ, ἡ ἐν τῷ ἱερῷ τῆς

40 P. Ἀρτέμιδος ἐν | Μαγνησίᾳ κεκήδευται, οὐδὲ μὴν

¹ τοὺς Schwartz. οὗς MSS.

² [τουτέστι . . ἐπικεκλημένους] Markland.

³ Ἴμμάραδος from Pausanias i. 5. 2, etc. Ἴμμαρος MSS.

⁴ <ἐξ> 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
 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
 Eleusinium 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

CHAP.

III

Thus
 daemon-
 worship
 grew to its
 present
 extent

But the
 temples are
 really
 tombs, as
 examples
 prove ✓

^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.
III τὸν ἐν Τελμησσῷ¹ βωμὸν τοῦ Ἀπόλλωνος· μνήμα
εἶναι καὶ τοῦτον Τελμησσοῦ² τοῦ μάντεως ἱστοροῦ-
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
προσκυνουμένους ὑμῖν τάφους

ἐμοὶ μὲν οὐδ' ὁ πᾶς ἂν ἀρκέσαι³ χρόνος·

ὑμᾶς δὲ εἰ μὴ ὑπαισέρχεταιί τις αἰσχύνῃ τῶν
τολμωμένων, νεκροὶ ἄρα τέλεον ὄντες νεκροῖς
[όντως]⁴ πεπιστευκότες περιέρχεσθε·

ἂ δειλοί, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν
ὑμῶν
εἰλύεται κεφαλαί.

IV

Εἰ δ' ἔτι πρὸς τούτοις φέρων ὑμῖν τὰ ἀγάλ-
ματα αὐτὰ ἐπισκοπεῖν παραθεῖην, ἐπιόντες ὡς ἀλη-
θῶς λῆρον εὐρήσετε τὴν συνήθειαν, “ ἔργα χειρῶν
ἀνθρώπων ” ἀναίσθητα προστρεπόμενοι.⁵ πάλαι μὲν
οὖν οἱ Σκύθαι τὸν ἀκινάκην, οἱ Ἀραβες τὸν λίθον,
οἱ Πέρσαι τὸν ποταμὸν προσεκύνουν, καὶ τῶν

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

² Τελμησσοῦ Stählin. *τελμισσοῦ* mss.

³ ἀρκέσαι from Eusebius. *ἀρκέση* mss.

⁴ [όντως] Heyse.

⁵ προστρεπόμενοι Potter. *προτρεπόμενοι* mss.

^α 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. III
to the prophet Telmessus. Ptolemaeus the son of
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-
selves and place them by your side for inspection,
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 Arabians their sacred stone,^f the Persians their
river. Other peoples still more ancient erected

The images
of the gods

The first
images were
unwrought
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. IV ἄλλων ἀνθρώπων οἱ ἔτι παλαιότεροι ξύλα ἰδρύοντο περιφανῇ καὶ κίονας ἴστων ἐκ λίθων· ἃ δὴ καὶ ξόανα προσηγορεύετο διὰ τὸ ἀπεξέσθαι τῆς ὕλης. ἀμέλει ἐν Ἰκάρῳ τῆς Ἀρτέμιδος τὸ ἄγαλμα ξύλον ἦν οὐκ εἰργασμένον, καὶ τῆς Κιθαιρωνίας Ἦρας ἐν Θεσπείᾳ πρέμνον ἐκκεκομμένον· καὶ τὸ τῆς Σαμίας Ἦρας, ὥς φησιν Ἀέθλιος, πρότερον μὲν ἦν σανίς, ὕστερον δὲ ἐπὶ Προκλέους ἀρχοντος 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 Ἄρεως τὸ ξόανον Οὐάρρων ὁ συγγραφεύς, οὐδέπω τῶν τεχνιτῶν ἐπὶ τὴν εὐπρόσωπον ταύτην κακοτεχνίαν ὠρμηκότων. ἐπειδὴ δὲ ἦνθησεν ἡ τέχνη, ηὔξησεν ἡ πλάνη.

Ὡς μὲν οὖν τοὺς λίθους καὶ τὰ ξύλα καὶ συνελόντι φάναι τὴν ὕλην ἀγάλματα ἀνδρείκελα ἐποίησαντο, οἷς ἐπιμορφάζετε εὐσέβειαν συκοφαντοῦντες τὴν ἀλήθειαν, ἥδη μὲν αὐτόθεν δῆλον· οὐ μὴν ἀλλὰ καὶ ἀποδείξεως ποσῆς ἐπιδεομένου τοῦ τόπου οὐ παραιτητέον. τὸν μὲν οὖν Ὀλυμπίασι Δία καὶ τὴν Ἀθήνησι Πολιάδα ἐκ χρυσοῦ καὶ ἐλέφαντος κατασκευάσαι Φειδίαν παντὶ που σαφές· τὸ δὲ ἐν Σάμῳ τῆς Ἦρας ξόανον Σμίλιδι τῷ¹ Εὐκλείδου πεποιῆσθαι Ὀλύμπιχος ἐν Σαμιακοῖς ἱστορεῖ. μὴ οὖν ἀμφιβάλλετε, εἰ τῶν Σεμνῶν Ἀθήνησι καλουμέ-

¹ Σμίλιδι τῷ Cobet. σμιλῇ 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 stones, to which they gave the name *xoana*, meaning 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 Thespieae 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.

CHAP.
IV

Afterwards
made into
human form

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

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

^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.

CLEMENT OF ALEXANDRIA

- CAP. IV. νων θεῶν τὰς μὲν δύο Σκόπας ἐποίησεν ἐκ τοῦ καλου-
 μένου λυχνέως λίθου, Κάλως δὲ τὴν μέσσην αὐταῖν·
 ἱστοροῦντα 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 εἵργασται· εἰ δέ,
 ὥς φασί τινες, Βρυνάξιος ἡ⁵ τέχνη, οὐ διαφέρομαι·
 ἔχεις καὶ τοῦτον ἀγαλματοργόν· ὁπότερον αὐτοῖν
 βούλει ἐπίγραφει. καὶ μὴν Τελεσίου τοῦ Ἀθηναίου,
 ὥς φησι Φιλόχορος, ἔργον εἰσὶν ἀγάλματα ἐννεα-
 πῆχη Ποσειδῶνος καὶ Ἀμφιτρίτης ἐν Τήνῳ προσ-
 κυνούμενα. Δημήτριος γὰρ ἐν δευτέρῳ τῶν Ἀρ-
 γολικῶν τοῦ ἐν Τίρυνθι τῆς Ἡρας ξοάνου καὶ τὴν
 ὕλην ὄγχην καὶ τὸν ποιητὴν Ἀργον ἀναγράφει.
 πολλοὶ δ' ἂν τάχα πού θαυμάσειαν, εἰ μάθοιεν τὸ
 42 P. Παλλάδιον τὸ διοπετὲς καλούμενον, | ὃ Διομήδης
 καὶ Ὀδυσσεὺς ἱστοροῦνται μὲν ὑφελέσθαι ἀπὸ
 Ἰλίου, παρακαταθέσθαι δὲ Δημοφῶντι, ἐκ τῶν
 Πέλοπος ὁστῶν κατεσκευάσθαι, καθάπερ τὸν
 Ὀλύμπιον ἐξ ἄλλων ὁστῶν Ἰνδικοῦ θηρίου. καὶ
 δὴ τὸν ἱστοροῦντα Διονύσιον ἐν τῷ πέμπτῳ μέρει
 τοῦ Κύκλου παρίστημι. Ἀπελλᾶς δὲ ἐν τοῖς

¹ τὴν μέσσην . . σοι Jahn. ἦν μέσσην αὐταῖν ἱστοροῦνται
 ἔχουσαι MSS.

² μηδ' εἰ Münzel. μηδὲ MSS.

³ ἐκεῖνος Wilamowitz. ἐκεῖνα MSS.

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

⁵ ἡ Wilamowitz. ἦν MSS.

^a *Lychnus* 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
 104

EXHORTATION TO THE GREEKS

made by Scopas out of the stone called *lychneus*,^a 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.

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

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

^d 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. IV. Δελφικοῖς δύο φησὶ γεγονέναι τὰ Παλλάδια, ἄμφω δ' ὑπ' ἀνθρώπων δεδημιουργῆσθαι. ἀλλ' ὅπως μηδεὶς ὑπολάβῃ καὶ ταῦτά με ἀγνοίᾳ παρεικέναι,¹ παραθήσομαι τοῦ Μορύχου Διονύσου τὸ ἄγαλμα Ἀθήνησι γεγονέναι μὲν ἐκ τοῦ φελλάτα καλουμένου λίθου, ἔργον δὲ εἶναι Σίκωνος τοῦ Εὐπαλάμου, ὥς φησι Πολέμων ἐν τινι ἐπιστολῇ. ἐγενέσθην² δὲ καὶ ἄλλω τινὲ δύο Κρητικῶ οἶμαι ἀνδριαντοποιῶν (Σκύλλης³ καὶ Δίπποιος ὠνομαζέσθην). τούτῳ δὲ τὰ ἐν Ἀργεὶ τοῖν Διοσκούροις ἀγάλματα κατεσκευασάτην καὶ τὸν ἐν Τίρυνθι Ἡρακλέους ἀνδριάντα καὶ τὸ τῆς Μουνυχίας Ἀρτέμιδος ξόανον ἐν Σικυῶνι.

Καὶ τί περὶ ταῦτα διατρίβω, ἐξὸν αὐτὸν τὸν μεγαλοδαίμονα ὑμῖν ἐπιδείξαι ὅστις ἦν, ὃν δὴ κατ' ἐξοχὴν πρὸς πάντων σεβασμοῦ κατηξιωμένον ἀκούομεν, τοῦτον <ὄν>⁴ ἀχειροποιήτον εἰπεῖν τετολμήκασιν, τὸν Αἰγύπτιον Σάραπιν; οἱ μὲν γὰρ αὐτὸν ἱστοροῦσιν χαριστήριον ὑπὸ Σινωπέων Πτολεμαίῳ τῷ Φιλαδέλφῳ τῷ Αἰγυπτίων πεμφθῆναι βασιλεῖ, ὃς λιμῷ τρυχομένους αὐτοὺς ἀπ' Αἰγύπτου μεταπεμψαμένους⁵ σῖτον [ὁ Πτολεμαῖος]⁶ ἀνεκτήσατο, εἶναι δὲ τὸ ξόανον τοῦτο ἄγαλμα Πλούτωνος· ὁ δὲ⁷ δεξάμενος τὸν ἀνδριάντα καθίδρυσεν ἐπὶ τῆς

¹ παρεικέναι Sylburg. παρηκέναι MSS.

² ἐγενέσθην Sylburg. γενέσθην MSS.

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

⁴ <ὄν> inserted by Markland.

⁵ μεταπεμψαμένους Sylburg. μεταπεμψάμενος MSS.

⁶ [ὁ Πτολεμαῖος] Arcerius.

⁷ ὁ δὲ Heyse. ὃς MSS.

EXHORTATION TO THE GREEKS

in his *Delphic History* says that there are two such images of Pallas, and that both are of human workmanship.^a I will also mention the statue of Morychian 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

CHAP.
IV

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. IV. ἄκρας, ἣν νῦν Ῥακῶτιν καλοῦσιν, ἔνθα καὶ τὸ ἱερὸν τετίμηται τοῦ Σαράπιδος, γειτνιά δὲ τοῖς τόποις¹ τὸ χωρίον. Βλιστίχην² δὲ τὴν παλλακίδα τελευτήσασαν ἐν Κανώβῳ μεταγαγὼν ὁ Πτολεμαῖος ἔθαψεν ὑπὸ τὸν προδεδηλωμένον σηκόν. ἄλλοι δὲ φασὶ Ποντικὸν εἶναι βρέτας τὸν Σάραπιν, μετήχθαι δὲ εἰς Ἀλεξάνδρειαν μετὰ τιμῆς πανηγυρικῆς. Ἰσίδωρος μόνος παρὰ Σελευκέων τῶν πρὸς Ἀντιοχείᾳ³ τὸ ἄγαλμα μεταχθῆναι λέγει, ἐν σιτοδείᾳ καὶ αὐτῶν γενομένων καὶ ὑπὸ Πτολεμαίου διατραφέντων. ἀλλ' ὁ γε Ἀθηνόδωρος | ὁ τοῦ Σάνδωνος ἀρχαΐζειν τὸν Σάραπιν βουλευθεὶς οὐκ οἶδ' ὅπως⁴ περιέπεσεν, ἐλέγξας αὐτὸν ἄγαλμα εἶναι γενητόν· Σέσωστρίν φησι τὸν Αἰγύπτιον βασιλέα, τὰ πλείστα τῶν παρ' Ἑλλήσι παραστησάμενον ἐθνῶν, ἐπανελθόντα εἰς Αἴγυπτον ἐπαγαγέσθαι τεχνίτας ἱκανούς· τὸν οὖν Ὅσιριν τὸν προπάτορα τὸν αὐτοῦ δαιδαλθῆναι ἐκέλευσεν αὐτὸς⁵ πολυτελῶς, κατασκευάζει δὲ αὐτὸν Βρύαξις ὁ δημιουργός, οὐχ ὁ Ἀθηναῖος, ἄλλος δὲ τις ὁμώνυμος ἐκείνῳ τῷ Βρυάξιδι· ὃς ὕλη κατακέχρηται εἰς δημιουργίαν μικτῇ καὶ ποικίλῃ. ρίνημα γὰρ χρυσοῦ ἦν αὐτῷ καὶ ἀργύρου χαλκοῦ τε καὶ σιδήρου καὶ μολίβδου, πρὸς δὲ καὶ κασσιτέρου, λίθων δὲ Αἰγυπτίων ἐνέδει οὐδὲ εἰς, σαπφείρου καὶ αἱματίτου θραύσματα σμαράγδου τε, ἀλλὰ καὶ τοπαζίου. λεάνας οὖν τὰ πάντα καὶ ἀναμίξας ἔχρωσε κυάνῳ, οὗ 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. ἀντιόχειαν mss.

⁴ ὅτῳ 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 χρῶμα τοῦ ἀγάλματος, καὶ τῷ ἐκ τῆς Ὀσίριδος καὶ τοῦ Ἄπιος κηδείας ὑπολελειμμένῳ φαρμάκῳ φυράσας τὰ πάντα διέπλασεν τὸν Σάραπιν· οὐ καὶ τοῦνομα αἰνίττεται τὴν κοινωνίαν τῆς κηδείας καὶ τὴν ἐκ τῆς ταφῆς δημιουργίαν, σύνθετον ἀπὸ τε Ὀσίριδος καὶ Ἄπιος γενόμενον Ὀσίραπισ.

Καινὸν δὲ ἄλλον ἐν Αἰγύπτῳ, ὀλίγου δεῖν καὶ παρ' Ἑλλήσι, σεβασμίως τεθείακεν θεὸν ὁ βασιλεὺς ὁ Ῥωμαίων τὸν ἐρώμενον ὠραιότατον¹ σφόδρα γενόμενον· Ἀντίνοον [ὄν]² ἀνιέρωσεν οὕτως ὡς Γανυμήδην ὁ Ζεὺς· οὐ γὰρ κωλύεται ῥαδίως ἐπιθυμία φόβον οὐκ ἔχουσα· καὶ νύκτας ἱεράς τὰς Ἀντινόου προσκυνοῦσιν ἄνθρωποι νῦν, ἃς αἰσχροῦς ἠπίστατο ὁ συναγρυπνήσας ἐραστής. τί μοι θεὸν καταλέγεις τὸν πορνείᾳ τετιμημένον; τί δὲ καὶ ὡς υἱὸν θρηνεῖσθαι προσέταξας; τί δὲ καὶ τὸ κάλλος αὐτοῦ διηγῇ; αἰσχρόν ἐστι τὸ κάλλος ὕβρει μεμαραμμένον. μὴ τυραννήσης, ἄνθρωπε, τοῦ κάλλους μηδὲ ἐνυβρίσης ἀνθούντι τῷ νέῳ· τήρησον αὐτὸ καθαρὸν, ἵνα ᾗ καλόν. βασιλεὺς τοῦ κάλλους γενοῦ, μὴ τύραννος· ἐλεύθερον³ μεινάτω· τότε σου γνωρίσω τὸ κάλλος, ὅτε⁴ καθαρὰν τετήρηκας τὴν εἰκόνα· τότε προσκυνήσω τὸ κάλλος, ὅτε⁵ ἀληθινὸν ἀρχέτυπὸν ἐστι | τῶν καλῶν. ἤδη δὲ τάφος ἐστὶ τοῦ ἐρωμένου, νεὼς ἐστὶν Ἀντινόου καὶ πόλις· καθάπερ

44 P. ἀρχέτυπὸν ἐστι | τῶν καλῶν. ἤδη δὲ τάφος ἐστὶ τοῦ ἐρωμένου, νεὼς ἐστὶν Ἀντινόου καὶ πόλις· καθάπερ

¹ ὠραιότατον from Eusebius, *Praep. Ev.* ii. 6. ὠραῖον τῶν MSS.

² [ὄν] 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 rites of Osiris and Apis,^a he moulded Sarapis; whose 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.

CHAP.
IV

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. IV. δέ, οἶμαι, οἱ ναοί, οὕτω δὲ καὶ οἱ τάφοι θαυμάζονται, πυραμίδες καὶ μανσώλεια καὶ λαβύρινθοι, ἄλλοι ναοὶ τῶν νεκρῶν, ὥς ἐκεῖνοι τάφοι τῶν θεῶν. διδάσκαλον δὲ ὑμῖν παραθήσομαι τὴν προφήτην Σίβυλλαν

οὐ ψευδοῦς Φοίβου χρησμηγόρον, ὃν τε μάταιοι ἄνθρωποι θεὸν εἶπον, ἐπεψεύσαντο δὲ μάντιν, ἀλλὰ θεοῦ μέγαλοιο, τὸν οὐ χέρες ἔπλασαν ἀνδρῶν εἰδώλοισι ἀλάλοισι λιθοξέστοισιν ὁμοιον.

αὕτη μέντοι ἐρείπια τοὺς νεῶς προσαγορεύει, τὸν μὲν τῆς Ἐφεσίας Ἀρτέμιδος “ χάσμασι καὶ σειμοῖς ” καταποθήσεσθαι προμηνύουσα οὕτως,

ὑπτια δ’ οἰμώξει Ἐφεσος κλαίονσα παρ’ ὄχθαις καὶ νηὸν ζητοῦσα τὸν οὐκέτι ναιετάοντα·

τὸν δὲ Ἰσιδος καὶ Σαράπιδος ἐν Αἰγύπτῳ κατενεχθήσεσθαι φησι καὶ ἐμπρησθήσεσθαι·

Ἴσι, θεὰ τριτάλαινα, μένεις ἐπὶ χεύμασι¹ Νείλου μούνη, μαινὰς ἄναυδος ἐπὶ ψαμάθοις Ἀχέροντος, εἴτα ὑποβᾶσα·

καὶ σύ, Σάραπι λίθους ἀργοὺς ἐπικείμενε πολλοὺς, κεῖσαι πτώμα μέγιστον ἐν Αἰγύπτῳ τριταλαίνῃ.

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

¹ χεύμασι Sibylline Oracles. χεύματα Stählin : mss.

EXHORTATION TO THE GREEKS

seems to me that tombs are objects of reverence in CHAP. IV
just the same way as temples are ; in fact, pyramids,
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 predicts the ruin of temples
Ephesian Artemis she predicts will be swallowed up
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 praying to statues
hear at least your own philosopher, Heracleitus of
Ephesus, when he taunts the statues for their want
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. IV. <τοῖς>¹ δόμοις λεσχηνεύοιτο.” ἡ γὰρ οὐχὶ τερατώ-
 δεις οἱ λίθους προστρεπόμενοι,² εἴτα μέντοι καὶ πρὸ
 τῶν πυλῶν ἱστάντες αὐτοὺς ὡς ἐνεργεῖς, Ἑρμῆν
 προσκυνοῦντες³ ὡς θεὸν καὶ τὸν Ἀγνιέα θυρωρὸν
 ἱστάντες; εἰ γὰρ ὡς ἀναισθήτους ὑβρίζουσιν, τί
 προσκυνοῦσιν ὡς θεούς; εἰ δὲ αἰσθήσεως αὐτοὺς
 μετέχειν οἶονται, τί τούτους ἱστᾶσι θυρωρούς;
 Ῥωμαῖοι δὲ τὰ μέγιστα κατορθώματα τῇ Τύχῃ
 ἀνατιθέντες καὶ ταύτην μεγίστην οἰόμενοι θεόν,
 45 P. φέροντες εἰς τὸν κοίτην ἀνέθηκαν αὐτήν, ἄξιον
 νεῶν τὸν ἀφεδρῶνα νείμαντες τῇ θεῷ.

Ἀλλὰ γὰρ ἀναισθήτω λίθῳ καὶ ξύλῳ καὶ χρυσίῳ
 πλουσίῳ οὐδ’ ὅτιοῦν μέλει, οὐ κνίσσης, οὐχ αἵματος,
 οὐ καπνοῦ, ᾧ δὴ τιμώμενοι καὶ τυφόμενοι ἐκμε-
 λαίνονται· ἀλλ’ οὐδὲ τιμῆς, οὐχ ὕβρεως· τὰ δὲ καὶ
 παντός ἐστιν ἀτιμότερα ζῶον, τὰ ἀγάλματα. καὶ
 ὅπως γε τεθείασται τὰ ἀναισθητα, ἀπορεῖν ἔπεισί
 μοι καὶ κατελεεῖν τοὺς πλανωμένους τῆς ἀνοίας
 ὡς δευλαίους· εἰ γὰρ καὶ τινα τῶν ζῶων οὐχὶ
 πάσας ἔχει τὰς αἰσθήσεις, ὥσπερ εὐλαὶ καὶ κάμπαι
 καὶ ὅσα διὰ τῆς πρώτης γενέσεως εὐθύς ἀνάπηρα
 φαίνεται, καθάπερ οἱ σπάλακες καὶ ἡ μυγαλὴ, ἣν
 φησιν ὁ Νίκανδρος “τυφλὴν τε σμερδνὴν τε”·
 ἀλλὰ 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 not amazing, these men who make supplication to 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

CHAP.
IV

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 σμερδῆν τε βροτοῖς ἐπὶ λοιγὸν ἀγούσαν | μυγαλέην.

CLEMENT OF ALEXANDRIA

CAP. IV. ἀγαλμάτων τέλεον ὄντων κωφῶν· ἔχουσιν γὰρ αἴσθησιν μίαν γέ τινα, φέρε εἰπεῖν ἀκουστικὴν ἢ ἀπτικήν ἢ τὴν ἀναλογοῦσαν τῇ ὁσφρήσει ἢ τῇ γεύσει· τὰ δὲ οὐδὲ μιᾶς αἰσθήσεως μετέχει, τὰ ἀγάλματα. πολλὰ δὲ ἐστὶ τῶν ζώων, ὅσα οὔτε¹ ὄρασιν ἔχει οὔτε ἀκοὴν οὐδὲ² μὴν φωνήν, οἷον καὶ τὸ τῶν ὁστρέων γένος, ἀλλὰ ζῇ γε καὶ αὖξεται, πρὸς δὲ καὶ τῇ σελήνῃ συμπάσχει· τὰ δὲ ἀγάλματα ἀργά, ἄπρακτα, ἀναίσθητα, προσδεῖται καὶ προσκαθηλοῦται καὶ προσπήγνυται, χωνεύεται, ῥινᾶται, πρίεται, περιξέεται, γλύφεται. κωφὴν μὲν δὴ γαίαν ἀεικίζουσιν οἱ ἀγαλματοποιοί, τῆς οἰκείας ἐξιστάντες φύσεως, ὑπὸ τῆς τέχνης προσκυνεῖν ἀναπειθόντες· προσκυνοῦσιν δὲ οἱ θεοποιοὶ οὐ θεοὺς καὶ δαίμονας κατὰ γε αἴσθησιν τὴν ἐμήν, γῆν δὲ καὶ τέχνην, τὰ ἀγάλματα ὅπερ ἐστίν. ἔστιν γὰρ ὡς ἀληθῶς τὸ ἄγαλμα ὕλη νεκρὰ τεχνίτου χειρὶ μεμορφωμένη· ἡμῖν δὲ οὐχ ὕλης αἰσθητῆς αἰσθητόν, νοητόν δὲ τὸ ἄγαλμά ἐστιν. νοητόν, οὐκ αἰσθητόν ἐστι [τὸ ἄγαλμα]³ ὁ θεός, ὁ μόνος ὄντως θεός.

Καὶ δὴ ἔμπαλιν ἐν αὐταῖς που ταῖς περιστάσεσιν οἱ δεισιδαίμονες, οἱ τῶν λίθων προσκυνηταί, ἔργω
46 P. μαθόντες ἀναίσθητον ὕλην μὴ σέβειν, αὐτῆς ἡττώμενοι τῆς χρείας ἀπόλλυνται ὑπὸ δεισιδαιμονίας· καταφρονοῦντες δ' ὅμως τῶν ἀγαλμάτων, φαίνεσθαι δὲ μὴ βουλόμενοι αὐτῶν ὅλως⁴ περιφρονοῦντες, ἐλέγχονται ὑπ' αὐτῶν τῶν θεῶν, οἷς δὴ τὰ ἀγάλματα ἐπιπεφήμεσται. Διονύσιος μὲν γὰρ ὁ

¹ οὔτε Mayor. οὐδὲ MSS.

² οὐδὲ Mayor. οὔτε MSS.

³ [τὸ ἄγαλμα] Wilamowitz.

⁴ ὅλως Sylburg. ὅλων MSS.

^a Cicero (*De divinatione* ii. 33) says of oysters and shellfish that they "grow bigger and smaller with the moon."

EXHORTATION TO THE GREEKS

statues which are entirely dumb. For they have at 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 worship 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

CHAP.
IV

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

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

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

CLEMENT OF ALEXANDRIA

CAP. IV. τύραννος ὁ νεώτερος θοιμάτιον τὸ χρύσεον περι-
 ελόμενος τοῦ Διὸς ἐν Σικελίᾳ προσέταξεν αὐτῷ
 ἔρεοῦν περιτεθῆναι, χαριέντως φήσας τοῦτο ἄμεινον
 εἶναι τοῦ χρυσοῦ,¹ καὶ θέρους κουφότερον καὶ
 κρύους ἀλεεινότερον. Ἀντίοχος δὲ ὁ Κυζικηνὸς
 ἀπορούμενος χρημάτων τοῦ Διὸς τὸ ἄγαλμα τὸ
 χρυσοῦν, πεντεκαίδεκα πηχῶν τὸ μέγεθος ὄν,
 προσέταξε χωνεῦσαι καὶ τῆς ἄλλης τῆς ἀτιμοτέρας
 ὕλης ἄγαλμα παραπλήσιον ἐκείνῳ πετάλοις κε-
 χρυσωμένον ἀναθεῖναι πάλιν. αἱ δὲ χελιδόνες καὶ
 τῶν ὀρνέων τὰ πλείστα κατεξερώσιν² αὐτῶν τῶν
 ἀγαλμάτων εἰσπετόμενα, οὐδὲν φροντίσαντα οὔτε
 Ὀλυμπίου Διὸς οὔτε Ἐπιδαυρίου Ἀσκληπιοῦ οὐδὲ
 μὴν Ἀθηνᾶς Πολιάδος ἢ Σαράπιδος Αἰγυπτίου·
 παρ' ὧν οὐδὲ αὐτῶν τὴν ἀναισθησίαν τῶν ἀγαλ-
 μάτων ἐκμανθάνετε. ἀλλ' εἰσὶ μὲν κακοῦργοί τινες
 ἢ πολέμιοι ἐπιθέμενοι, οἳ δι' αἰσχροκέρδειαν ἐδήω-
 σαν τὰ ἱερὰ καὶ τὰ ἀναθήματα ἐσύλησαν ἢ καὶ
 αὐτὰ ἐχώνευσαν τὰ ἀγάλματα. καὶ εἰ Καμβύσης
 τις ἢ Δαρεῖος ἢ ἄλλος μαινόμενος τοιαῦτα ἅττα
 ἐπεχείρησεν καὶ εἰ τὸν Αἰγύπτιον τις ἀπέκτεινεν
 Ἄπιν, γελῶ μὲν ὅτι τὸν θεὸν ἀπέκτεινεν αὐτῶν,
 ἀγανακτῶ δὲ εἰ κέρδους χάριν ἐπλημμέλει. ἐκὼν
 οὖν ἐκλήσομαι τῆσδε τῆς κακουργίας, πλεονεξίας
 ἔργα, οὐχὶ δὲ ἀδρανείας τῶν εἰδώλων ἔλεγχον
 νομίζων. ἀλλ' οὔτι γε τὸ πῦρ καὶ οἱ σεισμοὶ
 κερδαλέοι, οὐδὲ μὴν φοβοῦνται ἢ δυσωποῦνται οὐ
 τοὺς δαίμονας, οὐ τὰ ἀγάλματα, οὐ μᾶλλον ἢ τὰς
 ψηφίδας τὰς παρὰ τοῖς αἰγιαλοῖς σεσωρευμένας
 τὰ κύματα. οἶδα ἐγὼ πῦρ ἐλεγκτικὸν καὶ δεισι-

¹ χρυσοῦ Cobet. χρυσοῦ MSS.

² κατεξερώσιν Sylburg. κατεξαίρουσιν MSS.

EXHORTATION TO THE GREEKS

of Zeus in Sicily of its golden cloak and ordered it to be clothed with a woollen one, with the witty 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, ordered the golden statue of Zeus, fifteen cubits high, to be melted down, and a similar statue of cheaper material covered with gold leaf to be set up in its place. Swallows also and most other birds settle on these very statues and defile them, paying no heed to Olympian Zeus or Epidaurian Asclepius, no, nor yet 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 evil-doers or enemies at war who from base love of gain ravaged the temples, plundering the votive 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 earthquakes are in no way intent on gain; yet they are not frightened or awed either by the daemons or by their statues, any more than are the waves by the pebbles strewn in heaps along the seashore. I know that fire can expose and cure your fear of daemons;

CHAP.
IV

Antiochus
of Cyzicus
melted one
down

Birds heed
them not

Thieves and
warriors
steal them

Fire and
earthquakes
destroy
them

^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 ἱατικόν· εἰ βούλει παύσασθαι τῆς ἀνοίας,
 IV φωταγωγῇσει σε τὸ πῦρ. τοῦτο τὸ πῦρ καὶ τὸν ἐν
 47 P. Ἀργεὶ νεῶν σὺν καὶ τῇ ἱερείᾳ | κατέφλεξεν Χρυσίδι,
 καὶ τὸν ἐν Ἑφέσῳ τῆς Ἀρτέμιδος δεύτερον μετὰ
 Ἀμαζόνας καὶ τὸ ἐν Ῥώμῃ Καπιτώλιον ἐπι-
 νενέμηται πολλάκις· οὐκ ἀπέσχετο δὲ οὐδὲ τοῦ
 ἐν Ἀλεξανδρέων πόλει Σαράπιδος ἱεροῦ. Ἀθήνησι
 γὰρ τοῦ Διονύσου τοῦ Ἐλευθερέως κατήρειψε τὸν
 νεῶν, καὶ τὸν ἐν Δελφοῖς τοῦ Ἀπόλλωνος πρότερον
 ἤρπασεν θύελλα, ἔπειτα ἠφάνισε πῦρ σωφρονοῦν.
 τοῦτό σοι προοίμιον ἐπιδείκνυται ὧν ὑπισχνεῖται
 τὸ πῦρ.

Οἱ δὲ τῶν ἀγαλμάτων δημιουργοὶ οὐ δυσωποῦσιν
 ὑμῶν τοὺς ἔμφρονας τῆς ὕλης καταφρονεῖν; ὁ μὲν
 Ἀθηναῖος Φειδίας ἐπὶ τῷ δακτύλῳ τοῦ Διὸς τοῦ
 Ὀλυμπίου ἐπιγράψας “Παντάρκης καλός”. οὐ
 γὰρ καλὸς αὐτῷ ὁ Ζεὺς, ἀλλ’ ὁ ἐρώμενος ἦν· ὁ
 Πραξιτέλης δέ, ὡς Ποσειδίππος ἐν τῷ περὶ Κνίδου¹
 διασαφεῖ, τὸ τῆς Ἀφροδίτης ἀγαλμα τῆς Κνιδίας
 κατασκευάζων τῷ Κρατίνης τῆς ἐρωμένης εἶδει
 παραπλήσιον πεποίηκεν αὐτήν, ἥ ἔχοιεν οἱ δειλαιοὶ

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, 120

EXHORTATION TO THE GREEKS

if you wish to cease from folly, the fire shall be your CHAP. IV
guiding light. This fire it was that burnt up the 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 Cnidus,^e when fashioning the statue of Cnidian Aphrodite,^f made the goddess resemble the form of his mistress Callina, that the miserable people might

Sculptors
make gods
resemble
their
favourites

De nat. deor. ii. 41), and the Stoics applied to it various epithets, such as *τεχνικόν*, "skilful," and *φρόνιμος*, "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. IV. τὴν Πραξιτέλους ἐρωμένην προσκυνεῖν. Φρύνη δὲ ὀπηνίκα ἦνθει ἢ ἑταῖρα ἢ Θεσπιακὴ, οἱ ζωγράφοι πάντες <τὰς>¹ τῆς Ἀφροδίτης εἰκόνας πρὸς τὸ κάλλος ἀπεμιμοῦντο Φρύνης, ὥσπερ αὖ καὶ οἱ λιθοξόοι τοὺς Ἑρμᾶς Ἀθήνησι πρὸς Ἀλκιβιάδην ἀπείκαζον. ὑπολείπεται τῆς σῆς κρίσεως τὸ ἔργον ἐπάξαι, εἰ βούλει καὶ τὰς ἑταῖρας προσκυνεῖν.

Ἐντεῦθεν, οἶμαι, κινηθέντες οἱ βασιλεῖς οἱ παλαιοί, καταφρονοῦντες τῶν μύθων τούτων, ἀνέδην διὰ τὸ ἐξ ἀνθρώπων ἀκίνδυνον σφᾶς αὐτοὺς θεοὺς ἀνηγόρευον, ταύτῃ κακείνους διὰ τὴν δόξαν ἀπηθανατίσθαι² διδάσκοντες. Κῆρυξ μὲν ὁ Αἰόλου Ζεὺς ὑπὸ τῆς Ἀλκυόνης τῆς γυναικός, Ἀλκυόνη δὲ αὖθις ὑπὸ τοῦ ἀνδρὸς Ἥρα προσαγορευομένη. Πτολεμαῖος δὲ ὁ τέταρτος Διόνυσος ἐκαλεῖτο. 48 P. καὶ | Μιθριδάτης ὁ Ποντικὸς Διόνυσος καὶ αὐτὸς ἐβούλετο δὲ καὶ Ἀλέξανδρος Ἀμμωνος υἱὸς εἶναι δοκεῖν καὶ κερασφόρος ἀναπλάττεσθαι πρὸς τῶν ἀγαλματοποιῶν, τὸ καλὸν ἀνθρώπου πρόσωπον ὑβρίσαι σπεύδων κέρατι. καὶ οὐτι γε βασιλεῖς μόνον, ἀλλὰ καὶ ἰδιῶται θείαις προσηγορίαις σφᾶς αὐτοὺς ἐσέμνυνον, ὡς Μενεκράτης ὁ ἰατρός, Ζεὺς οὗτος ἐπικεκλημένος. τί με δεῖ καταλέγειν Ἀλέξανχον (γραμματικὸς οὗτος τὴν ἐπιστήμην γεγωνῶς, ὡς ἱστορεῖ Ἀριστοῦ ὁ Σαλαμίνιος, αὐτὸν κατεσχημάτιζεν εἰς Ἥλιον); τί δεῖ καὶ Νικαγόρου μεμνηθῆναι (Ζελεΐτης τὸ γένος ἦν κατὰ τοὺς Ἀλεξάνδρου

¹ <τὰς> inserted by Schäfer.

² ἀπηθανατίσθαι Sylburg. ἀπηθανατήσθαι mss.

“ Ammon was the Egyptian ram-headed god whom the

EXHORTATION TO THE GREEKS

have the sculptor's mistress to worship. When Phryne 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.

CHAP.
IV

Such were the facts, I think, that moved the 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 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 Greece 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.

Kings of old
proclaimed
themselves
gods

And private
persons also

^b 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. γεγονὼς χρόνους· Ἑρμῆς προσηγορεύετο ὁ Νικαγόρας καὶ τῇ στολῇ τοῦ Ἑρμοῦ ἐκέχρητο, ὡς αὐτὸς μαρτυρεῖ; ὅπου γε καὶ ὅλα ἔθνη καὶ πόλεις αὐτάνδρῳ, κολακείαν ὑποδύμεναι, ἐξευτελίζουσιν τοὺς μύθους τοὺς περὶ τῶν θεῶν, ἰσοθέους ἄνθρωποι κατασχηματίζοντες ἑαυτοὺς, ὑπὸ δόξης πεφυσχημένοι, ἐπιψηφίζόμενοι 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 ἐξεκόπη τὸν ὀφθαλμόν· αὐθις δὲ τὸν Δημήτριον θεὸν καὶ αὐτὸν ἀναγορεύοντες· καὶ ἔνθα μὲν ἀπέβη τοῦ ἵππου Ἀθήναζε εἰσιῶν, Καταιβάτου ἱερόν ἐστι Δημητρίου, βωμοὶ δὲ πανταχοῦ· καὶ γάμος ὑπὸ Ἀθηναίων αὐτῷ ὁ τῆς Ἀθηνᾶς ἡντρεπίζετο· ὁ δὲ τὴν μὲν θεὸν ὑπερηφάνει, τὸ ἄγαλμα γῆμαι μὴ δυνάμενος· Λάμιαν δὲ τὴν ἑταίραν ἔχων εἰς ἀκρόπολιν ἀνήει κὰν τῷ τῆς Ἀθηνᾶς συνεφύρετο παστῷ,² τῇ παλαιᾷ παρθένῳ τὰ τῆς νέας ἐπιδεικνὺς ἑταίρας σχήματα· οὐ νέμεσις τοίνυν οὐδὲ Ἴππωνι ἀπαθανατίζοντι τὸν θάνατον τὸν ἑαυτοῦ· ὁ Ἴππων οὗτος ἐπιγραφῆναι ἐκέλευσεν τῷ μνήματι τῷ ἑαυτοῦ τόδε τὸ ἐλεγεῖον·

Ἴππωνος τόδε σῆμα, τὸν ἀθανάτοισι θεοῖσιν
ἶσον ἐποίησεν Μοῖρα καταφθίμενον.

¹ Ἀμύντου Cobet. ἀμύντορος MSS.

² κὰν 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 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:

CHAP. 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.

^d Cp. Plutarch, *Demetrius* 26.

^e 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. IV. εὖ γε, Ἰππων, ἐπιδεικνύεις ἡμῖν τὴν ἀνθρωπίνην πλάνην. εἰ γὰρ καὶ λαλοῦντί σοι μὴ πεπιστεύκασι, νεκροῦ γενέσθωσαν μαθηταί. χρησμὸς οὗτός ἐστιν Ἰππωνος· νοήσωμεν αὐτόν. οἱ προσκυνούμενοι

49 P. παρ' ὑμῖν, | ἄνθρωποι γενόμενοι ποτε, εἴτα μέντοι τεθνᾶσιν· τετίμηκεν δὲ αὐτοὺς ὁ μῦθος καὶ ὁ χρόνος. φιλεῖ γὰρ πως τὰ μὲν παρόντα συνηθεία καταφρονεῖσθαι, τὰ δὲ παρωχηκότα τοῦ παραντίκα ἐλέγχου κεχωρισμένα χρόνων ἀδηλία τετιμῆσθαι 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 δακρύνοντες θεοί·

ὦ μοι ἐγώ, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.

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

Εἶδωλα γοῦν εἰκότως αὐτοὺς καὶ δαίμονας ὑμεῖς αὐτοὶ κεκλήκατε, ἐπεὶ καὶ τὴν Ἀθηνᾶν αὐτὴν καὶ τοὺς ἄλλους θεοὺς κακία τιμήσας Ὀμηρος δαίμονας προσηγόρευσεν·

ἢ δ' Οὐλυμπόνδε βεβήκει
δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας 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
126

EXHORTATION TO THE GREEKS

Well done, Hippo, you point out for us the error of men! For though they have not believed you when 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 themselves, in the solemn festivals, in fetters, wounds and weeping gods:

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

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 are 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

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

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.

CLEMENT OF ALEXANDRIA

CAP. IV. πῶς οὖν ἔτι θεοὶ τὰ εἶδωλα καὶ οἱ δαίμονες, βδελυρὰ ὄντως καὶ πνεύματα ἀκάθαρτα, πρὸς πάντων ὁμολογούμενα γήινα καὶ δεισαλέα, κάτω βρίθοντα, “περὶ τοὺς τάφους καὶ τὰ μνημεῖα καλινδούμενα,” περὶ αἷ δὴ καὶ ὑποφαίνονται ἀμυδρῶς “σκιοειδῆ φαντάσματα”; ταῦθ’ ὑμῶν οἱ θεοὶ τὰ εἶδωλα, αἱ σκιαὶ καὶ πρὸς τούτοις <αἷ>¹ “χωλαὶ” ἐκείναι καὶ “ῥυσαί, παραβλῶπες ὀφθαλμῶ,²” αἱ Λιταὶ αἱ Θερσίτου μᾶλλον ἢ Διὸς θυγατέρες, ὥστε μοι δοκεῖν χαριέντως φάναι τὸν Βίωνα, πῶς ἂν ἐνδίκως 50 P. οἱ ἄνθρωποι παρὰ τοῦ Διὸς αἰτήσονται³ τὴν εὐτεκνίαν, ἣν οὐδ’ αὐτῷ παρασχεῖν ἴσχυσεν; οἷμοι τῆς ἀθεότητος· τὴν ἀκήρατον οὐσίαν, τὸ ὅσον ἐφ’ ὑμῖν, κατορύττετε καὶ τὸ ἄχραντον ἐκείνο καὶ τὸ ἅγιον 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 ἕκγονα, τῆς γῆς, τὰ πάντα ταῦτα ὅσα ὄρᾳς; τί δὴ οὖν, ὦ μάταιοι καὶ κενόφρονες (πάλιν γὰρ δὴ ἐπαναλήψομαι), τὸν ὑπερουράνιον βλασφημήσαντες τόπον εἰς τοῦδαφος κατεσύρατε τὴν εὐσέβειαν, χθονίους ὑμῖν ἀναπλάττοντες θεοὺς καὶ τὰ γενητὰ ταῦτα πρὸ τοῦ ἀγενήτου μετιόντες θεοῦ βαθυτέρῳ περιπεπτώκατε ζόφῳ;

¹ <αἷ> inserted by Kroll.

² ὀφθαλμῶ Homer. ὀφθαλμῶν 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 be gods, when they are in reality unclean and loathsome 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

CHAP.

IV

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

The statues of the daemons are nothing but earth

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.

^c See Plato, *Phaedrus* 247 c.

K

129

CLEMENT OF ALEXANDRIA

CAP. IV. καλὸς ὁ Πάριος λίθος, ἀλλ' οὐδέπω Ποσειδῶν· καλὸς ὁ ἐλέφας, ἀλλ' οὐδέπω Ὀλύμπιος· ἐνδεὴς αἰεὶ ποτε ἢ ὕλη τῆς τέχνης, ὁ θεὸς δὲ ἀνενδεὴς. προήλθεν ἢ τέχνη, περιβέβληται τὸ σχῆμα ἢ ὕλη, καὶ τὸ πλούσιον τῆς οὐσίας πρὸς μὲν τὸ κέρδος ἀγώγιμον, μόνῳ δὲ τῷ σχήματι γίνεται σεβάσμιον. χρυσὸς ἐστὶ τὸ ἄγαλμά σου, ξύλον ἐστίν, λίθος ἐστίν, γῆ ἐστίν, ἐὰν ἀνωθεν νοήσης, μορφὴν παρὰ τοῦ τεχνίτου προσλαβοῦσα. γῆν δὲ ἐγὼ πατεῖν, οὐ προσκυνεῖν μεμελέτηκα· οὐ γάρ μοι θέμις ἐμπιστεῦσαί ποτε τοῖς ἀψύχοις τὰς τῆς ψυχῆς ἐλπίδας.

Ἰτέον οὖν ὡς ἔνι μάλιστα ἐγγυτάτῳ τῶν ἀγαλμάτων, ὡς οἰκεία ἢ πλάνη καὶ τῆς προσόψεως ἐλέγχηται.¹ ἐναπομέμακται γὰρ πάντῃ δὴ σαφῶς τὰ εἶδη τῶν ἀγαλμάτων τὴν διάθεσιν τῶν δαιμόνων. εἰ γοῦν τις τὰς γραφὰς καὶ τὰ ἀγάλματα περιωστῶν θεῶτο, γνωριεῖ ὑμῶν παραντίκα τοὺς θεοὺς ἐκ τῶν ἐπονειδίστων σχημάτων, τὸν Διόνυσον ἀπὸ τῆς στολῆς, τὸν Ἡφαιστον ἀπὸ τῆς τέχνης, τὴν Διὸς ἀπὸ τῆς συμφορᾶς, ἀπὸ τοῦ κρηδέμνου τὴν Ἰνῶ, ἀπὸ τῆς τριαίνης τὸν Ποσειδῶ, ἀπὸ τοῦ κύκνου τὸν Δία· τὸν δὲ Ἡρακλέα δείκνυσιν ἢ πυρά, καὶ γυμνὴν ἴδῃ τις ἀνάγραπτον γυναῖκα, τὴν “χρυσὴν”

Ἀφροδίτην νοεῖ. οὕτως ὁ Κύπριος ὁ Πυγμαλίων
51 P. ἐκεῖνος ἐλεφαντίνου ἡράσθη ἀγάλματος· τὸ ἄγαλμα Ἀφροδίτης ἦν καὶ γυμνὴ ἦν· νικᾶται ὁ Κύπριος τῷ σχήματι καὶ συνέρχεται τῷ ἀγάλματι, καὶ τοῦτο Φιλοστέφανος ἱστορεῖ· Ἀφροδίτη δὲ ἄλλη ἐν Κνίδω λίθος ἦν καὶ καλὴ ἦν, ἕτερος ἡράσθη ταύτης

¹ ἐλέγχηται Potter. ἐλέγχεται mss.

EXHORTATION TO THE GREEKS

uncreated God? The Parian marble is beautiful, 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 carrying 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

CHAP.
IV

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. IV. καὶ μίγνυται τῇ λίθῳ· Ποσειδίππος ἱστορεῖ, ὁ μὲν πρότερος ἐν τῷ περὶ Κύπρου, ὁ δὲ ἕτερος ἐν τῷ περὶ Κνίδου. τοσοῦτον ἴσχυσε ἀπατῆσαι τέχνη προαγωγὸς ἀνθρώποις ἐρωτικοῖς εἰς βάραθρον γενομένη. δραστήριος μὲν ἢ δημιουργική, ἀλλ' οὐχ οἷα τε ἀπατῆσαι λογικὸν οὐδὲ μὴν τοὺς κατὰ λόγον βεβιωκότας· ζωγραφίας μὲν γὰρ δι' ὁμοιότητα σκιαγραφῆταις περισσότεραις¹ προσέπτησαν πελειάδες καὶ ἵπποις καλῶς γεγραμμέναις προσεχερέμισαν ἵπποι. ἐρασθῆναι κόρην εἰκόνας λέγουσιν καὶ νέον καλὸν Κνιδίου ἀγάλματος, ἀλλ' ἦσαν τῶν θεατῶν αἱ ὄψεις ἡπατημέναι ὑπὸ τῆς τέχνης. οὐδὲ γὰρ ἂν θεᾷ τις συνεπλάκη, οὐδ' ἂν νεκρᾷ τις συνετάφη, οὐδ' ἂν ἡράσθη δαίμονος καὶ λίθου ἄνθρωπος σωφρονῶν. ὑμᾶς δὲ ἄλλη γοητεία ἀπατᾷ ἢ τέχνη, εἰ καὶ μὴ ἐπὶ τὸ ἐρᾶν προσάγουσα, ἀλλ' ἐπὶ τὸ τιμᾶν καὶ προσκυνεῖν τά τε ἀγάλματα καὶ τὰς γραφάς. ὁμοία γε ἢ γραφή· ἐπαινείσθω μὲν ἢ τέχνη, μὴ ἀπατάτω δὲ τὸν ἄνθρωπον ὡς ἀλήθεια. ἔστηκεν ὁ ἵππος ἡσυχῇ, ἢ πελειὰς ἀτρεμῆς, ἀργὸν τὸ πτερόν, ἢ δὲ βοῦς ἢ Δαιδάλου ἢ ἐκ τοῦ ξύλου πεποιημένη ταῦρον εἶλεν ἄγριον καὶ κατηνάγκασεν τὸ θηρίον ἢ τέχνη πλανήσασα ἐρώσης ἐπιβῆναι γυναικός. τοσοῦτον οἴστρον αἱ τέχναι κακοτεχ-

¹ σκιαγραφῆταις περισσότεραις Stählin. σκιαγραφίας περισσότεραι MSS. ἐσκιαγραφημέναις περισσότεραις Mayor.

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

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

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

EXHORTATION TO THE GREEKS

love with this and has intercourse with the marble, as Poseidippus relates.^a The account of the first 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 powerful, but it cannot beguile a rational being, nor yet those who have lived according to reason. It is 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 with which to beguile; for it leads you on, though not to be in love with the statues and paintings, yet 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.

CHAP.
IV

The fascination of art for foolish men

Worship of statues is another form of art's fascination

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

^d 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 Judæus, *De spec. leg.* 8.

CLEMENT OF ALEXANDRIA

CAP. IV. νοῦσαι τοῖς ἀνόητοις ἐνεποίησαν. ἀλλὰ τοὺς μὲν
 πιθήκους οἱ τούτων τροφεῖς καὶ μελεδωνοὶ τεθαυ-
 μάκασιν, ὅτι τῶν κηρίνων ἢ πηλίνων ὁμοιωμάτων
 καὶ κοροκοσμίων ἀπατᾷ τούτους οὐδέν· ὑμεῖς δὲ
 ἄρα καὶ πιθήκων χεῖρους γενήσεσθε λιθίνοις καὶ
 ξυλίνοις καὶ χρυσεῖς καὶ ἐλεφαντίνους ἀγαλματίους
 καὶ γραφαῖς προσανέχοντες. τοιούτων ὑμῖν [οἱ]¹
 δημιουργοὶ ἀθυρμάτων ὀλεθρίων οἱ λιθοξόοι καὶ οἱ
 52 P. ἀνδριαντοποιοὶ γραφεῖς τε αὐτὰ καὶ τέκτορες καὶ
 ποιηταί, πολὺν τινα καὶ τοιοῦτον ὄχλον παρ-
 εισάγοντες, κατ' ἀγροὺς μὲν Σατύρους καὶ Πᾶνας,
 ἀνὰ δὲ τὰς ὕλας Νύμφας τὰς ὀρειάδας καὶ τὰς ἀμα-
 δρυάδας, ναὶ μὴν ἀλλὰ καὶ περὶ τὰ ὕδατα καὶ
 περὶ τοὺς ποταμοὺς καὶ τὰς πηγὰς τὰς Ναῖδας
 καὶ περὶ τὴν θάλατταν τὰς Νηρεΐδας. μάγοι δὲ
 ἤδη ἀσεβείας τῆς σφῶν αὐτῶν ὑπηρέτας δαίμονας
 αὐχοῦσιν, οἰκέτας αὐτοὺς ἑαυτοῖς καταγράψαντες,
 τοὺς κατηναγκασμένους δούλους ταῖς ἐπαιδαῖς
 πεποιηκότες.

Γάμοι τε οὖν ἔτι καὶ παιδοποιαὶ καὶ λοχεῖαι
 θεῶν μνημονευόμεναι καὶ μοιχεῖαι ἀδόμεναι καὶ
 εὐωχίαι κωμωδούμεναι καὶ γέλωτες παρὰ πότον
 εἰσαγόμενοι προτρέπουσι δὴ² με ἀνακραγεῖν, κἄν
 σιωπῆσαι θέλω, οἷμοι τῆς ἀθεότητος· σκηνὴν
 πεποιήκατε τὸν οὐρανὸν καὶ τὸ θεῖον ὑμῖν δρᾶμα
 γεγένηται καὶ τὸ ἅγιον προσωπεῖοις δαιμονίων
 κεκωμωδήκατε, τὴν ἀληθῆ θεοσέβειαν δεισιδαι-
 μονία σατυρίσαντες.

αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν,

¹ τοιούτων . . [οἱ] Wilamowitz. τοσοῦτων . . οἱ MSS.

² δὴ Höschel. δέ MSS.

EXHORTATION TO THE GREEKS

their vicious artifices, implant in creatures without sense. Even monkeys know better than this. They astonish their rearers and keepers, because no manner of waxen or clay figures or girls' toys can deceive them. But you, strange to say, will prove yourselves inferior even to monkeys through the heed you pay to statues of stone and wood, gold and ivory, and to paintings. Such are the pernicious playthings made for you by marble-masons, sculptors, painters, carpenters and poets, who introduce this great multitude of gods, Satyrs and Pans in the fields, mountain and tree Nymphs in the woods, as well as Naiads about the lakes, rivers and springs, and Nereids by the sea. 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.

CHAP.
IV
Even monkeys are not deceived by lifeless toys

Statues are the toys made for men by craftsmen and poets

Further, the marriages of gods, their acts of child-begetting and child-bearing which are on men's lips, their adulteries which are sung by bards, their feastings which are a theme of comedy, and the bursts of laughter which occur over their cups, these 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.

The gods are guilty of adultery and drunkenness

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

^a Homer, *Odyssey* viii. 266.

CLEMENT OF ALEXANDRIA

CAP. IV ᾄσον ἡμῖν, Ὅμηρε, τὴν φωνὴν τὴν καλὴν,

ἀμφ' Ἀρεως φιλότῃτος ἐνστεφάνου τ' Ἀφροδίτης·
ὥς τὰ πρῶτα μίγησαν ἐν Ἠφαίστοιο δόμοισι
λάβρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
Ἠφαίστοιο ἄνακτος.

κατάπαυσον, Ὅμηρε, τὴν ᾠδὴν· οὐκ ἔστι καλή,
μοιχείαν διδάσκει· πορνεύειν δὲ ἡμεῖς καὶ τὰ ὦτα
παρητήμεθα· ἡμεῖς γάρ, ἡμεῖς ἐσμέν οἱ τὴν εἰκόνα
τοῦ θεοῦ περιφέροντες ἐν τῷ ζῶντι καὶ κινουμένῳ
τούτῳ ἀγάλματι, τῷ ἀνθρώπῳ, σύνοικον εἰκόνα,
σύμβουλον, συνόμιλον, συνέστιον, συμπαθῇ, ὑπερ-
παθῇ· ἀνάθημα γεγόναμεν τῷ θεῷ ὑπὲρ Χριστοῦ·
“ἡμεῖς τὸ γένος τὸ ἐκλεκτόν, τὸ βασιλείων ἱερά-
τευμα, ἔθνος ἅγιον, λαὸς περιούσιος, οἱ ποτὲ οὐ
λαός, νῦν δὲ λαὸς τοῦ θεοῦ”· οἱ κατὰ τὸν Ἰωάννην
οὐκ ὄντες “ἐκ τῶν κάτω,” παρὰ δὲ τοῦ ἄνωθεν
ἐλθόντος τὸ πᾶν μεμαθηκότες, οἱ τὴν οἰκονομίαν
τοῦ θεοῦ κατανενοηκότες, οἱ “ἐν καινότητι ζωῆς
περιπατεῖν” μεμελετηκότες.

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

^a *Odyssey* viii. 267–270.

^b 1 St. Peter ii. 9–10.

^c St. John viii. 23.

^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.
IV. τὴν γυμνὴν, τὴν ἐπὶ τῇ συμπλοκῇ δεδεμένην, καὶ τῇ Λήδα περιποτώμενον τὸν ὄρνιν τὸν ἐρωτικόν, τῆς θηλυτῆτος ἀποδεχόμενοι τὴν γραφὴν, ἀποτυποῦσι ταῖς σφενδόναϊς, σφραγίδι χρώμενοι καταλλήλῳ τῇ Διὸς ἀκολασίᾳ. ταῦτα ὑμῶν τῆς ἡδυπαθείας τὰ ἀρχέτυπα, αὗται τῆς ὑβρεως αἱ θεολογίαι, αὗται τῶν συμπορνεούτων ὑμῖν θεῶν αἱ διδασκαλίαι. “ὁ γὰρ βούλεται, τοῦθ’ ἕκαστος καὶ οἶται” κατὰ τὸν Ἀθηναῖον ῥήτορα. οἶαι δὲ αὐτὰ καὶ ἄλλαι ὑμῶν εἰκόνες, πανίσκοι τινὲς καὶ γυμναὶ κόραι καὶ σάτυροι μεθύοντες καὶ μορίων ἐντάσεις, ταῖς γραφαῖς ἀπογυμνούμεναι, ἀπὸ τῆς ἀκρασίας ἐλεγχόμεναι. ἤδη δὲ ἀναφανδὸν τῆς ἀκολασίας ὅλης τὰ σχήματα ἀνάγραπτα πανδημεὶ θεώμενοι οὐκ αἰσχύνεσθε, φυλάττετε δὲ ἔτι μᾶλλον ἀνακείμενα, ὥσπερ ἀμέλει τῶν θεῶν ὑμῶν τὰς εἰκόνας, στήλας ἀναισχυντίας καθιερώσαντες οἴκοι, ἐπ’ ἴσης ἐγγραφόμενοι τὰ Φιλαινίδος σχήματα ὡς τὰ Ἡρακλέους ἀθλήματα. τούτων οὐ μόνον τῆς χρήσεως, πρὸς δὲ καὶ τῆς ὄψεως καὶ τῆς ἀκοῆς αὐτῆς ἀμνηστίαν καταγγέλλομεν. ἡταιρήκεν ὑμῖν τὰ ὦτα, πεπορνεύκασιν οἱ ὀφθαλμοὶ καὶ τὸ καινότερον πρὸ τῆς συμπλοκῆς αἱ ὄψεις ὑμῖν μεμοιχεύκασιν. ὦ βιασάμενοι τὸν ἄνθρωπον καὶ τὸ ἔνθεον τοῦ πλάσματος ἐλέγχει ἀπαράξαντες, πάντα ἀπιστεῖτε, 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. *Odyssey* 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 symbols on rings hovering over Leda, using a seal which reflects the licentiousness of Zeus. These are the patterns for 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 figures and lewd pictures displayed in public of Pan, naked girls, drunken satyrs; and obscene emblems, plainly exhibited in pictures, and self-condemned by their indecency. More than that, you behold without a blush the postures of the whole art of licentiousness openly pictured in public. But when they are hung on high^c you treasure them And in houses still more, just as if they were actually the images 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 due to love of what is base erased by dishonour the divine image in which he was created, you are utter unbelievers in order that you may give way to your passions. You believe in the idols because you crave after their incontinence;

^a Cp. 2 St. Peter ii. 14. ^c Cp. St. Matthew v. 28.

CLEMENT OF ALEXANDRIA

- CAP.
IV. αὐτῶν τὴν ἀκρασίαν, ἀπιστεῖτε δὲ τῷ θεῷ σωφρο-
σύνην μὴ φέροντες· καὶ τὰ μὲν κρεῖττω μεμισήκατε,
τὰ δὲ ἥττω τετιμήκατε, ἀρετῆς μὲν θεαταί, κακίας
δὲ ἀγωνισταί γεγενημένοι.
- 54 P. “Ὀλβιοι” | μόνου τοίνυν, ὡς ἔπος εἰπεῖν, ὁμο-
θυμαδὸν ἐκείνοι πάντες κατὰ τὴν Σίβυλλαν

οἱ ναοὺς <μὲν>¹ πάντας ἀπαρνήσονται ἰδόντες
καὶ βωμούς, εἰκαῖα λίθων ἰδρύματα κωφῶν,
καὶ λίθινα ξόανα καὶ ἀγάλματα χειροποίητα,²
αἵματι ἐμψύχῳ μεμιασμένα καὶ θυσίαισι
τετραπόδων, διπόδων, πτηνῶν θηρῶν τε φόνουσι.

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.” ἦ πού γ’ ἂν
ἔτι τὴν Πραξιτέλου Δήμητρα καὶ Κόρην καὶ τὸν
Ἰακχὸν τὸν μυστικὸν θεοὺς ὑπολάβοιμεν ἢ τὰς
Λυσίππου τέχνας ἢ τὰς χεῖρας τὰς Ἀπελλικάς, αἱ
δὴ τῆς θεοδοξίας τὸ σχῆμα τῇ ὕλῃ περιτεθείκασιν;
ἀλλ’ ὑμεῖς μὲν ὅπως ποτὲ ὁ ἀνδριάς ὅτι μάλιστα
ὠραιότατος τεκταίνεται, προσκαρτερεῖτε, ὅπως δὲ
αὐτοὶ μὴ ὅμοιοι δι’ ἀναισθησίαν τοῖς ἀνδριάσιν
ἀποτελεσθῆτε, οὐ φροντίζετε· πάντῃ γοῦν ἐμφανῶς
καὶ συντόμως ὁ προφητικὸς ἐλέγχει τὴν συνθήβαιαν
λόγος ὅτι “πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμονίων
εἰσὶν εἰδῶλα· 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-control. You have hated the better, and honoured the worse. You have shown yourselves onlookers with regard to virtue, but active champions of vice.

The only men, therefore, who can with one consent, so to speak, be called "blessed," are all those whom the Sibyl describes,

CHAP.
IV

Christians
alone are
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

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

^c Psalm xcvi. 5.

CLEMENT OF ALEXANDRIA

CAP. IV. καὶ τὰ ἐν τῷ οὐρανῷ. πλανώμενοι γοῦν τινες ἐν-
 τεῦθεν οὐκ οἶδ' ὅπως θείαν μὲν τέχνην, πλὴν ἄλλ' οὐ
 θεὸν προσκυνοῦσιν ἡλιόν τε καὶ σελήνην καὶ τὸν
 ἄλλον τῶν ἀστέρων χορόν, παραλόγως τούτους
 θεοὺς ὑπολαμβάνοντες, τὰ ὄργανα 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
 πῶς ἂν εἴποιμι ὅσα ποιεῖ; ὅλον ἴδε τὸν κόσμον,
 ἐκείνου ἔργον ἐστίν· καὶ οὐρανὸς καὶ ἥλιος καὶ ἄγ-
 55 P. γελοι καὶ ἄνθρωποι "ἔργα τῶν δακτύλων | αὐτοῦ."
 ὅση γε ἡ δύναμις τοῦ θεοῦ. μόνον αὐτοῦ τὸ βού-
 λημα κοσμοποιία· μόνος γὰρ ὁ θεὸς ἐποίησεν, ἐπεὶ
 καὶ μόνος ὄντως ἐστὶ θεός· ψιλῷ τῷ βούλεσθαι
 δημιουργεῖ καὶ τῷ μόνον ἐθελῆσαι αὐτὸν ἔπεται
 τὸ γεγενῆσθαι. ἐνταῦθα φιλοσόφων παρατρέπεται
 χορὸς πρὸς μὲν τὴν οὐρανοῦ θέαν παγκάλως
 γεγονέναι τὸν ἄνθρωπον 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 ἡλιόν τις ὑμῶν προσκυνεῖτω,
 ἀλλὰ τὸν ἡλίου ποιητὴν ἐπιποθείτω, μηδὲ τὸν
 κόσμον ἐκθeliaζέτω, ἀλλὰ τὸν κόσμου δημιουργὸν
 ἐπιζητησάτω. μόνη ἄρα, ὡς ἔοικεν, καταφυγὴ τῷ
 μέλλοντι ἐπὶ τὰς σωτηρίους ἀφικνεῖσθαι θύρας
 ὑπολείπεται σοφία θεϊκὴ· ἐντεῦθεν ὥσπερ ἐξ ἱεροῦ
 τινος ἀσύλου οὐδενὶ οὐκέτι ἀγώγιμος τῶν δαιμόνων
 ὁ ἄνθρωπος γίνεται σπεύδων εἰς σωτηρίαν.

^a See Genesis i. 14.

EXHORTATION TO THE GREEKS

Some, it is true, starting from this point, go astray,—
 I know not how,—and worship not God but His
 handiwork, the sun, moon, and the host of stars
 besides, absurdly supposing these to be gods, though
 they are but instruments for measuring time; ^a for
 “by His word were they firmly established; and all
 their power by the breath of His mouth.” ^b But
 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,
 the sun, angels and men are “the works of His
 fingers.” ^c How great is the power of God! His
 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
 him yearn for the maker of the sun. Let no one deify
 the universe; rather let him seek after the creator
 of the universe. It seems, then, that but one refuge
 remains for the man who is to reach the gates of salva-
 tion, and that is divine wisdom. From thence, as from
 a holy inviolate temple, no longer can any daemon
 carry him off, as he presses onward to salvation.

CHAP.

IV

Some men
worship the
heavenly
bodies
instead of
God ✓

These are
but God’s
handiwork ✓

Seek after
God and
not the
works of
God ✓

^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.

V

Ἐπιδράμωμεν δέ, εἰ βούλει, καὶ τῶν φιλοσόφων τὰς δόξας, ὅσας αὐχοῦσι περὶ τῶν θεῶν, εἴ πως καὶ φιλοσοφίαν αὐτὴν κενοδοξίας ἔνεκεν ἀνειδωλοποιούσαν τὴν ὕλην ἐφεύρωμεν, ἥ¹ καὶ δαιμόνια ἅττα ἐκθειάζουσιν κατὰ παραδρομὴν παραστήσαι δυνηθῶμεν ὀνειρώττουσαν τὴν ἀλήθειαν. στοιχεῖα μὲν οὖν ἀρχὰς ἀπέλιπον² ἐξυμνήσαντες Θαλῆς ὁ Μιλήσιος τὸ ὕδωρ καὶ Ἀναξίμενης ὁ καὶ αὐτὸς Μιλήσιος τὸν ἀέρα, ὧς Διογένης ὕστερον ὁ Ἀπολλωνιάτης κατηκολούθησεν. Παρμενίδης δὲ ὁ Ἐλεάτης θεοὺς εἰσηγήσατο πῦρ καὶ γῆν, θάτερον δὲ αὐτοῖν μόνον,³ τὸ πῦρ, θεὸν ὑπελήφατον Ἰππασός τε ὁ Μεταποντῖνος καὶ ὁ Ἐφέσιος Ἡράκλειτος. Ἐμπεδοκλῆς γάρ ὁ Ἀκραγαντῖνος εἰς πλήθος
56 P. ἐμπεσῶν πρὸς τοῖς τέτταρσι στοιχείοις τούτοις νεῖκος καὶ φιλίαν καταριθμεῖται.

Ἄθεοι μὲν δὴ καὶ οὗτοι, σοφία τινὶ ἀσόφῳ τὴν ὕλην προσκυνήσαντες καὶ λίθους μὲν ἢ ξύλα οὐ τιμήσαντες, γῆν δὲ τὴν τούτων μητέρα ἐκθειάσαντες καὶ Ποσειδῶνα μὲν οὐκ ἀναπλάττοντες, ὕδωρ δὲ αὐτὸ προστρεπόμενοι. τί γάρ ἐστὶ ποτε ὁ⁴ Ποσειδῶν ἢ ὕγρά τις οὐσία ἐκ τῆς πόσεως ὀνοματοποιουμένη; ὥσπερ ἀμέλει ὁ πολέμιος Ἄρης ἀπὸ τῆς ἄρσεως

¹ ἢ Diels. εἰ MSS.

² ἀπέλιπον Cobet. ἀπέλειπον MSS.

³ μόνον Sylburg. μόνον 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-
144

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."

^b See p. 47 with note.

CLEMENT OF ALEXANDRIA

CAP. V. καὶ ἀναιρέσεως κεκλημένος, ἥ καὶ δοκοῦσί μοι πολλοὶ μάλιστα τὸ ξίφος μόνον πήξαντες ἐπιθύειν ὥς Ἄρει· ἔστι δὲ Σκυθῶν τὸ τοιοῦτον, καθάπερ Εὐδόξος ἐν δευτέρᾳ Γῆς¹ περιόδου λέγει, Σκυθῶν δὲ οἱ Σαυρομάται, ὥς φησιν Ἰκέσιος ἐν τῷ περὶ μυστηρίων, ἀκινάκην σέβουσιν. τοῦτό τοι καὶ οἱ ἀμφὶ τὸν Ἡράκλειτον τὸ πῦρ ὥς ἀρχέγονον σέβοντες πεπόνθασιν· τὸ γὰρ πῦρ τοῦτο ἕτεροι Ὁφαιστον ὠνόμασαν. Περσῶν δὲ οἱ μάγοι τὸ πῦρ τετιμήκασιν καὶ τῶν τὴν Ἀσίαν κατοικούντων πολλοί, πρὸς δὲ καὶ Μακεδόνες, ὥς φησι Διογένης ἐν α' Περσικῶν. τί μοι Σαυρομάτας καταλέγειν, οὓς Νυμφόδωρος ἐν Νομίμοις βαρβαρικοῖς τὸ πῦρ σέβειν ἱστορεῖ, ἢ τοὺς Πέρσας καὶ τοὺς Μήδους καὶ τοὺς μάγους; θύειν ἐν ὑπαίθρῳ τούτους ὁ Δίνων λέγει, θεῶν ἀγάλματα μόνον τὸ πῦρ καὶ ὕδωρ νομίζοντας. οὐκ ἀπεκρυσάμην οὐδὲ τὴν τούτων ἄγνοιαν. εἰ γὰρ καὶ τὰ μάλιστα ἀποφεύγειν οἴονται τῆς
 57 P. πλάνης, ἀλλ' εἰς ἑτέραν κατολισθαίνουσιν | ἀπάτην· ἀγάλματα μὲν θεῶν οὐ ξύλα καὶ λίθους ὑπειλήφασιν ὥσπερ Ἕλληνες οὐδὲ μὴν ἱβίδας καὶ ἰχνεύμονας καθάπερ Αἰγύπτιοι, ἀλλὰ πῦρ τε καὶ ὕδωρ ὥς φιλόσοφοι. μετὰ πολλὰς μέντοι ὕστερον περιόδους ἐτῶν ἀνθρωποειδῆ ἀγάλματα σέβειν αὐτοὺς Βῆρωσ-

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

^a Cp. Plutarch, *Amatorius* 757 B "Chrysippus says that Ares is *anairens*" (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 and destruction; which is the chief reason, I think, 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 ichneumons, 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

CHAP. V

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. V. σος ἐν τρίτῃ Χαλδαϊκῶν παρίστησι, τοῦτο Ἄρτα-
ξέρξου τοῦ Δαρείου τοῦ Ὠχου εἰσηγησαμένου, ὃς
πρῶτος τῆς Ἀφροδίτης Ἀναϊτιδος¹ τὸ ἄγαλμα
ἀναστήσας ἐν Βαβυλῶνι καὶ Σούσοις καὶ Ἐκ-
βατάνοις Πέρσαις καὶ Βάκτροις καὶ Δαμασκῶ καὶ
Σάρδεσιν ὑπέδειξε σέβειν. ὁμολογούντων τοίνυν
οἱ φιλόσοφοι τοὺς διδασκάλους τοὺς σφῶν Πέρσας ἢ
Σαυρομάτας ἢ μάγους, παρ' ὧν τὴν ἀθεότητα τῶν
σεβασμίων αὐτοῖς μεμαθήκασιν ἀρχῶν, ἄρχοντα τὸν
πάντων ποιητὴν καὶ τῶν ἀρχῶν αὐτῶν δημιουργ-
γὸν ἀγνοοῦντες, τὸν ἀναρχον θεόν, τὰ δὲ “πτωχὰ”
ταῦτα καὶ “ἀσθενή,” ἣ φησιν ὁ ἀπόστολος, τὰ εἰς
τὴν ἀνθρώπων ὑπηρεσίαν πεποιημένα “στοιχεῖα”
προστροπέομενοι.

Τῶν δὲ ἄλλων φιλοσόφων ὅσοι τὰ στοιχεῖα
ὑπερβάντες ἐπολυπραγμόνησάν τι ὑψηλότερον καὶ
περιττώτερον, οἱ μὲν αὐτῶν τὸ ἄπειρον καθύμνησαν,
ὥς Ἀναξίμανδρος (Μιλήσιος ἦν) καὶ Ἀναξαγόρας
ὁ Κλαζομένιος καὶ ὁ Ἀθηναῖος Ἀρχέλαος. τούτῳ
μὲν γε ἄμφω τὸν νοῦν ἐπεστησάτην τῇ ἀπειρίᾳ,
ὁ δὲ Μιλήσιος Λεύκιππος καὶ ὁ Χῖος Μητρόδωρος
διττάς, ὥς ἔοικεν, καὶ αὐτῶ ἀρχὰς ἀπελιπέτην, τὸ
πλήρες καὶ τὸ κενόν· προσέθηκε δὲ λαβὼν τούτοις
τοῖν δυεῖν τὰ εἰδῶλα ὁ Ἀβδηρίτης Δημόκριτος. ὁ
58 P. γάρ τοι Κροτωνιάτης Ἀλκμαίων | θεοὺς ᾤετο τοὺς
ἀστέρας εἶναι ἐμψύχους ὄντας. οὐ σιωπήσομαι τὴν
τούτων ἀναισχυντίαν· Ξενοκράτης (Καλχηδόνιος
οὗτος) ἐπὶ τὰ μὲν θεοὺς τοὺς πλανήτας, ὄγδοον δὲ

¹ Ἀναϊτιδος Bochart. ταναϊδος mss.

^a Berosus, 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 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.

CHAP.
V

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; 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 of Abdera took these two and added to them the "images."^c 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

Other
philoso-
phers
sought for
a higher
principle
The Infinite ✓

Mind

Fulness
and Void

The stars
and planets
as gods

^c 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. ^V τὸν ἐκ πάντων τῶν ἀπλανῶν¹ συνεστῶτα κόσμον αἰνίττεται. οὐδὲ μὴν τοὺς ἀπὸ τῆς Στοᾶς παρελεύσομαι 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 ὃ γε τῆς αἰρέσεως πατήρ, τῶν ὅλων οὐ νοήσας τὸν πατέρα, τὸν καλούμενον “ὑπατον” ψυχὴν εἶναι τοῦ παντός οἶεται· τουτέστι τοῦ κόσμου τὴν ψυχὴν θεὸν ὑπολαμβάνων αὐτὸς αὐτῷ περιπίρεται. ὁ γὰρ τοι μέχρι τῆς σελήνης αὐτῆς διορίζων τὴν πρόνοιαν, ἔπειτα τὸν κόσμον θεὸν ἡγούμενος περιτρέπεται, τὸν ἄμοιρον τοῦ θεοῦ θεὸν δογματίζων. ὁ δὲ Ἑρέσιος ἐκεῖνος Θεόφραστος ὁ Ἀριστοτέλους γνώριμος πῇ μὲν οὐρανόν, πῇ δὲ πνεῦμα τὸν θεὸν ὑπονοεῖ. Ἐπικούρου μὲν γὰρ μόνου καὶ ἐκὼν ἐκλήσομαι, ὃς οὐδὲν² μέλειν οἶεται τῷ θεῷ, διὰ πάντων ἀσεβῶν. τί γὰρ Ἡρακλείδης ὁ Ποντικός; ἔσθ’ ὅπη οὐκ ἐπὶ τὰ Δημοκρίτου καὶ αὐτὸς κατασύρεται εἰδωλα;

VI

Καὶ πολὺς μοι ἐπιρρεῖ τοιοῦτος ὄχλος, οἷονεὶ μορμώ τινα, δαιμονίων παρεισάγων ξένων ἄτοπον

¹ τῶν ἀπλανῶν Davies. αὐτῶν mss. ἄστρον 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 sublunary 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 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 elsewhere 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?

CHAP.

V

The Stoic doctrine: God immanent in all things

The Peripatetic 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. VI σκιαγραφίαν, μυθολογῶν¹ ὕθλω γραϊκῶ· πολλοῦ γε δεῖ ἀνδράσιν ἐπιτρέπειν ἀκροᾶσθαι τοιούτων λόγων, οἳ μὴδὲ τοὺς παῖδας τοὺς ἑαυτῶν, τοῦτο δὴ τὸ λεγόμενον, κλαυθμυρίζομένους ἐθίζομεν παρηγορεῖσθαι μυθίζοντες, ὀρρωδοῦντες συνανατρέφειν αὐτοῖς ἀθεότητα τὴν πρὸς τῶν δοκησισόφων² δὴ τούτων καταγγελλομένην, μὴδὲν τι νηπίων μᾶλλον τάληθές εἰδόντων. τί γάρ, ὦ πρὸς τῆς ἀληθείας, τοὺς σοὶ πεπιστευκότας δεικνύεις ῥύσει καὶ φορᾷ³ δίναις τε ἀτάκτοις⁴ ὑποβεβλημένους; τί δέ μοι εἰδώλων ἀναπίμπλης τὸν βίον, ἀνέμους τε ἢ ἀέρα ἢ πῦρ ἢ γῆν ἢ λίθους ἢ ξύλα ἢ σίδηρον, κόσμον τόνδε, θεοὺς ἀναπλάττουσα, θεοὺς δὲ καὶ τοὺς ἀστέρας τοὺς πλανήτας, τοῖς ὄντως πεπλανημένοις τῶν ἀνθρώπων διὰ τῆς πολυθρυλήτου ταύτης ἀστρολογίας, οὐκ ἀστρονομίας, μετεωρολογοῦσα καὶ ἀδολεσχοῦσα; | τὸν κύριον τῶν πνευμάτων ποθῶ, τὸν κύριον τοῦ πυρός, τὸν κόσμον δημιουργόν, τὸν ἡλίου φωταγωγόν· θεὸν ἐπιζητῶ, οὐ τὰ ἔργα τοῦ θεοῦ. τίνα δὴ λάβω παρὰ σοῦ συνεργὸν τῆς ζητήσεως; οὐ γὰρ παντάπασιν ἀπεγνώκαμέν σε. εἰ βούλει, τὸν Πλάτωνα. πῇ δὴ οὖν ἐξιχνευτέον τὸν θεόν, ὦ Πλάτων; “τὸν γὰρ πατέρα καὶ ποιητὴν τοῦδε τοῦ παντὸς εὗρεῖν

¹ μυθολογῶν Mayor. μυθολόγων MSS.

² δοκησισόφων Potter. δοκησεισόφων MSS.

³ φορᾷ Münzl. φθορᾷ 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 ρεῖ). “Motion” and “irregular vortices” refer to Anaxagoras, who supposed the primitive elements to have been set in

152

EXHORTATION TO THE GREEKS

absurd picture of strange daemons, and romancing CHAP. VI
 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 know-
 ledge 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"?
 Why, pray, do you infect life with idols, imagining
 winds, air, fire, earth, stocks, stones, iron, this world it-
 self 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. VI. τε ἔργον καὶ εὐρόντα εἰς ἅπαντας ἐξείπειν ἀδύνατον.”
 διὰ τί δῆτα, ὦ πρὸς αὐτοῦ; “ῥητὸν¹ γὰρ οὐδαμῶς
 ἐστίν.” εὐ γε, ὦ Πλάτων, ἐπαφᾶσαι τῆς ἀληθείας·
 ἀλλὰ μὴ ἀποκάμης· ξύν μοι λαβοῦ τῆς ζητήσεως
 τάγαθου πέρι· πᾶσιν γὰρ ἀπαξ απλῶς ἀνθρώποις,
 μάλιστα δὲ τοῖς περὶ λόγους ἐνδιατρίβουσιν ἐνέστακ-
 ταί τις ἀπόρροια θεϊκῆ· οὐδὲ γὰρ χάριν καὶ ἄκοντες
 μὲν ὁμολογοῦσιν ἓνα γε² εἶναι θεόν, ἀνώλεθρον καὶ
 ἀγέννητον τοῦτον, ἄνω που περὶ τὰ νῶτα τοῦ
 οὐρανοῦ ἐν τῇ ἰδίᾳ καὶ οἰκείᾳ περιωπῇ ὄντως
 ὄντα αἰεί.

θεὸν δὲ ποῖον, εἰπέ μοι, νοητέον ;
 τὸν πάνθ' ὁρῶντα καὐτὸν οὐχ ὁρώμενον,

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

ἦλιε, σὲ γὰρ δεῖ προσκυνεῖν πρῶτον θεῶν,
 δι' ὃν θεωρεῖν ἔστι τοὺς ἄλλους θεούς·

οὐδὲ γὰρ ἥλιος ἐπιδείξει ποτ' ἂν τὸν θεὸν τὸν
 ἀληθῆ, ὁ δὲ λόγος ὁ ὑγιής, ὃς ἐστὶν ἥλιος ψυχῆς,
 δι' οὗ μόνου ἔνδον ἀνατείλαντος ἐν τῷ βάθει τοῦ
 νοῦ³ αὐτῆς⁴ καταυγάζεται τὸ ὄμμα· ὅθεν οὐκ ἀπ-
 εικότως ὁ Δημόκριτος “τῶν λογίων ἀνθρώπων

¹ ῥητὸν from Plato. ῥητέον 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 impossible to declare Him to all." ^a Why, pray, in 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.

CHAP.
VI

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.

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

CLEMENT OF ALEXANDRIA

CAP. VI. ὀλίγους" φησὶν "ἀνατείναντας τὰς χεῖρας ἐνταῦθα ὃν νῦν ἡέρα καλέομεν οἱ Ἕλληνες, [πάντα] Δία μυθεῖσθαι¹. καὶ <γὰρ> πάντα οὗτος οἶδεν καὶ διδοῖ <πάντα>² καὶ ἀφαιρεῖται, καὶ βασιλεὺς δῶτος τῶν πάντων." ταύτῃ πῃ καὶ Πλάτων | διανοούμενος τὸν θεὸν αἰνίττεται "περὶ τὸν πάντων βασιλέα πάντ' ἐστί, καὶ κεῖνο αἷτιον ἀπάντων <τῶν>³ καλῶν." τίς οὖν ὁ βασιλεὺς τῶν πάντων; θεὸς τῆς τῶν ὄντων ἀληθείας τὸ μέτρον. ὥσπερ οὖν τῷ μέτρῳ καταληπτὰ τὰ μετρούμενα, οὕτως δὲ καὶ τῷ νοῆσαι τὸν θεὸν μετρεῖται καὶ καταλαμβάνεται ἡ ἀλήθεια. ὁ δὲ ἱερός ὄντως Μωυσῆς "οὐκ ἔσται," φησὶν, "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 γὰρ ἄδικα καὶ ἄνισα εἰδῶλα οἴκοι ἐν τῷ μαρσίππῳ καὶ ἐν τῇ ὥς ἔπος εἰπεῖν ῥυπώσῃ ψυχῇ κατακέκρυπται. τὸ δὲ μόνον δίκαιον μέτρον, ὁ μόνος ὄντως θεός, ἴσος αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχων, μετρεῖ τε⁴ πάντα καὶ σταθμᾶται, οἷονεὶ τρυτάνῃ τῇ δικαιοσύνῃ τὴν τῶν ὅλων ἀρρεπῶς περιλαμβάνων καὶ ἀνέχων φύσιν. "ὁ μὲν δὴ θεός, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχὴν <τε>⁵ καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἀπάντων ἔχων, εὐθείαν περαίνει κατὰ φύσιν περι-

¹ Δία μυθεῖσθαι Heinsius. διαμυθεῖσθαι mss.

² καὶ <γὰρ> 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 which we Greeks now call air and speak of it in legend as Zeus; for Zeus knows all, he gives and takes away all, and he is king of all things.”^b Plato also has a similar thought, when he says darkly about God: “All things are around the king of all things, and that is the cause of everything good.”^c Who, then, is the king of all things? It is God, the measure of the truth of all existence. As therefore things measured are comprehended by the measure, so also by the perception of God the truth is measured and comprehended. The truly sacred Moses says, “There shall not be in thy bag divers weights, a great and a small, neither shall there be in thy house a great measure and a small, but thou shalt have a weight true and just.”^d Here he is assuming God to be the weight and measure and number of the universe. For the unjust and unfair 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 is always uniformly and unchangeably impartial,^e measures and weighs all things, encircling and sustaining in equilibrium the nature of the universe by His justice as by a balance. “Now God, as the ancient saying has it, holding the beginning and end and middle of all existence, keeps an unswerving

CHAP.
VI

Plato speaks
of the king
of all things,
i.e. God

God is the
measure of
all existence

Moses
speaks
against false
measures,
i.e. false
gods

God, the
true
measure,
is ever
accom-
panied by
Right, as
Plato says

^a *Δόγιος* 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. VI. πορευόμενος· τῷ¹ δ' αἰὲς ξυνέπεται δίκη τῶν ἀπο-
 λειπομένων τοῦ θείου νόμου τιμωρός." πόθεν, ὦ
 Πλάτων, ἀλήθειαν αἰνίττη; πόθεν ἡ τῶν λόγων
 ἄφθονος χορηγία τὴν θεοσέβειαν μαντεύεται; σοφώ-
 τερα, φησὶν, τούτων βαρβάρων τὰ γένη. οἶδά σου
 τοὺς διδασκάλους, κἂν ἀποκρύπτειν ἐθέλῃς· γεωμε-
 τρίαν παρ' Αἰγυπτίων μανθάνεις, ἀστρονομίαν παρὰ
 Βαβυλωνίων, ἐπὶ δὲ τὰς ὑγιεῖς παρὰ Θρακῶν
 λαμβάνεις, πολλά σε καὶ Ἀσσύριοι πεπαιδεύκασι,
 νόμους δὲ τοὺς ὅσοι ἀληθεῖς καὶ δόξαν τὴν τοῦ θεοῦ
 παρ' αὐτῶν ὠφέλησαι τῶν Ἑβραίων,

οἵτινες οὐκ ἀπάτησι κεναῖς, οὐδ' ἔργ' ἀνθρώπων
 χρύσεια καὶ χάλκεια καὶ ἀργύρου ἢδ' ἐλέφαντος
 καὶ ξυλίνων λιθίνων τε βροτῶν εἴδωλα θανόντων
 τιμῶσιν, ὅσα πέρ τε βροτοὶ κενεόφρονι βουλῇ·
 61 P. ἀλλὰ γὰρ αἰείρουσι² πρὸς οὐρανὸν ὠλένας ἀγνάς, |
 ὄρθριοι ἐξ εὐνῆς, αἰὲς χροῖα ἀγνίζοντες
 ὕδασι, καὶ τιμῶσι μόνον τὸν αἰὲ μεδέοντα
 ἀθάνατον.

Καί μοι μὴ μόνον, ὦ φιλοσοφία, ἓνα τοῦτον
 Πλάτωνα, πολλοὺς δὲ καὶ ἄλλους παραστήσαι
 σπούδασον, τὸν ἓνα ὄντως μόνον θεὸν ἀναφθεγ-
 γομένους θεὸν κατ' ἐπίπνοϊαν αὐτοῦ, εἴ που τῆς
 ἀληθείας ἐπιδράξαιτο. Ἀντισθένης μὲν γὰρ οὐ
 Κυνικὸν δὴ τοῦτο ἐνενόησεν, Σωκράτους δὲ ἅτε
 γνώριμος "θεὸν οὐδενὶ εἰοικέναι" φησὶν. "διόπερ
 αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκότος δύναται." Ξενο-

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

² αἰείρουσι *Sibylline Oracles.* αἰρουσι 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 :

CHAP.
VI

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
Xenophon

^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. VI. φῶν δὲ ὁ Ἀθηναῖος διαρρήδην ἂν καὶ αὐτὸς περὶ τῆς ἀληθείας ἐγεγράφει¹ τι μαρτυρῶν ὡς Σωκράτης, εἰ μὴ τὸ Σωκράτους ἐδεδίει φάρμακον· οὐδὲν δὲ ἦττον αἰνίττεται. “ὁ” γοῦν “τὰ πάντα,” φησί, “σείων καὶ ἀτρεμίζων ὡς μὲν μέγας τις καὶ δυνατός, φανερός· ὁποῖος δὲ τὴν² μορφήν, ἀφανής· οὐδὲ μὴν ὁ παμφαῆς δοκῶν εἶναι ἥλιος οὐδ’ αὐτὸς ἔοικεν ὁρᾶν αὐτὸν ἐπιτρέπειν, ἀλλ’ ἦν τις ἀναιδῶς αὐτὸν θεάσεται, τὴν ὄψιν ἀφαιρεῖται.” πόθεν ἄρα ὁ τοῦ Γρύλλου σοφίζεται ἢ δηλαδὴ παρὰ τῆς προφήτιδος τῆς Ἑβραίων θεσπιζούσης ὡδέ πως;

τίς γὰρ σὰρξ δύναται τὸν ἐπουράνιον καὶ ἀληθῆ ὀφθαλμοῖσιν ἰδεῖν θεὸν ἄμβροτον, ὃς πόλον οἰκεῖ; ἀλλ’ οὐδ’ ἀκτίνων κατεναντίον ἡελίοιο ἄνθρωποι στήναι δυνατοί, θνητοὶ γεγαῶτες.

Κλεάνθης δὲ ὁ Πηδασεύς,³ ὁ ἀπὸ τῆς Στοᾶς φιλόσοφος, οὐ θεογονίαν ποιητικὴν, θεολογίαν δὲ ἀληθινὴν ἐνδείκνυται. οὐκ ἀπεκρύψατο τοῦ θεοῦ πέρι ὅτι περ εἶχεν φρονῶν·

τὰγαθὸν⁴ ἐρωτᾷς μ’ οἷόν ἐστ’; ἄκουε δὴ·
 τεταγμένον, δίκαιον, ὅσιον, εὐσεβές,
 κρατοῦν ἑαυτοῦ, χρήσιμον, καλόν, δέον, |
 62 P. αὐστηρόν, αὐθέκαστον, αἰεὶ συμφέρον,
 ἄφοβον, ἄλυπον, λυσιτελές, ἀνώδυνον,
 ὠφέλιμον, εὐάρεστον, ἀσφαλές, φίλον,
 ἔντιμον, ὁμολογούμενον * * * * *

¹ ἐγεγράφει Dindorf. ἀναγράφει MSS.

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

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

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

EXHORTATION TO THE GREEKS

would himself have written explicitly concerning the truth, bearing his share of witness as Socrates did, had he not feared the poison which Socrates received; 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?

CHAP.
VI

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.

Cleanthes
describes
God truly

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

εὐκλεές, ἄτυφον, ἐπιμελές, πρᾶον, σφοδρόν,
χροניζόμενον, ἄμεμπτον, ἀεὶ διαμένον.

ἀνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει,
ὥς δὴ παρ' ἐκείνης τευξόμενος καλοῦ τινος.

ἐνταῦθα δὴ σαφῶς, οἶμαι, διδάσκει ὁποῖός ἐστιν ὁ
θεός, καὶ ὥς ἡ δόξα ἡ κοινὴ καὶ ἡ συνήθεια τοὺς
ἐπομένους αὐταῖν, ἀλλὰ μὴ τὸν θεὸν ἐπιζητοῦντας,
ἐξανδραποδιζέσθην. οὐκ ἀποκρυπτέον οὐδὲ τοὺς
ἀμφὶ τὸν Πυθαγόραν, οἳ φασιν “ὁ μὲν θεὸς εἰς,
οὗτος¹ δὲ οὐχ, ὥς τινες ὑπονοοῦσιν, ἐκτὸς τᾶς
διακοσμῆσις, ἀλλ' ἐν αὐτᾷ, ὅλος ἐν ὅλῳ τῷ κύκλῳ,
ἐπίσκοπος πάσας γενέσις, κρᾶσις τῶν ὅλων αἰώνων²
καὶ ἐργάτας τῶν αὐτοῦ δυνάμιων καὶ ἔργων 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 διαθρεῖν ἀλήθειαν
δυναμένῳ.

VII

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

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

² αἰώνων Justin. ἀεὶ ὦν 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. VII. ποιητῆς πρῶτος. Ἄρατος μὲν οὖν διὰ πάντων τὴν δύναμιν τοῦ θεοῦ διήκειν νοεῖ,

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

ταύτη τοι καὶ ὁ Ἀσκραῖος αἰνίττεται Ἡσίοδος τὸν θεόν· |

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

ἤδη δὲ καὶ ἐπὶ τῆς σκηνῆς παραγυμνοῦσι τὴν ἀλήθειαν· ὁ μὲν καὶ εἰς τὸν αἰθέρα καὶ εἰς τὸν οὐρανὸν ἀναβλέψας “τόνδε ἡγοῦ θεόν,” φησίν, Εὐριπίδης· ὁ δὲ τοῦ Σοφίλλου Σοφοκλῆς,

εἰς ταῖς ἀληθείαισιν, εἷς ἐστὶν θεός,
ὃς οὐρανὸν τ' ἔτευξε καὶ γαῖαν μακρὴν
πόντου τε χαροπὸν οἶδμα κἀνέμων βίας·
θνητοὶ δὲ πολλὰ ² καρδίᾳ πλανώμενοι
ἰδρυσάμεσθα πημάτων παραψυχὴν
θεῶν ἀγάματ' ἐκ λίθων, ἢ χαλκῶν
ἢ χρυσοτεύκτων ἢ ἐλεφαντίνων τύπους·
θυσίας τε τούτοις καὶ κενὰς πανηγύρεις
νέμοντες, οὕτως εὐσεβεῖν νομίζομεν.

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

¹ τέο δ' Stählin. σέο δ' Clement, v. *Strom.* 112. 3. τέ οἱ Buttmann. τε ὁδ' mss.

² πολλὰ Heyse. πολλοὶ mss.

EXHORTATION TO THE GREEKS

wishes come forward first. Aratus, then, perceives CHAP. VII
that the power of God permeates the universe : 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. VII. ὁ δὲ Θράκιος ἱεροφάντης καὶ ποιητῆς ἅμα, ὁ τοῦ Οἰάγρου Ὀρφεύς, μετὰ τὴν τῶν ὀργίων ἱεροφαντίαν καὶ τῶν εἰδώλων τὴν θεολογίαν, παλινωδίαν ἀληθείας εἰσάγει, τὸν ἱερὸν ὄντως ὀψέ ποτε, ὅμως δ' οὖν ἄδων λόγον·

φθέγξομαι οἷς θέμις· ἐστί· θύρας δ' ἐπίθεσθε
βέβηλοι

πάντες ὁμῶς· σὺ δ' ἄκουε, φαεσφόρου ἔκγονε
Μήνης,

Μουσαῖ', ἐξερέω γὰρ ἀληθέα, μηδέ σε τὰ πρὶν
ἐν στήθεσσι φανέντα φίλης αἰῶνος ἀμέρῃ.

εἰς δὲ λόγον θεῖον βλέψας τούτῳ προσέδρευε,
ἰθύνων κραδίης νοερὸν κύτος· εὖ δ' ἐπίβαινε
ἀτραπιτοῦ, μῦνον δ' ἐσώρα κόσμοιο ἄνακτα
ἀθάνατον.

εἶτα ὑποβὰς διαρρήδην ἐπιφέρει· |

64 P. εἰς ἔστ', αὐτογενής, ἐνὸς ἔκγονα πάντα τέτυκται·
ἐν δ' αὐτοῖς αὐτὸς περιníσσεται, οὐδέ τις αὐτὸν
εἰσοράα θνητῶν, αὐτὸς δέ γε πάντας ὁράται.

οὕτως μὲν δὴ Ὀρφεύς· χρόνῳ γέ¹ ποτε συνῆκεν
πεπλανημένος.

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

εἰ γὰρ καὶ τὰ μάλιστα ἐναύσματά τινα τοῦ λόγου
τοῦ θεοῦ λαβόντες Ἕλληνες ὀλίγα ἅττα τῆς
ἀληθείας ἐφθέγγαντο, προσμαρτυροῦσι μὲν τὴν
δύναμιν αὐτῆς οὐκ ἀποκεκρυμμένην, σφᾶς δὲ αὐτοὺς
ἐλέγχουσιν ἀσθενεῖς, οὐκ ἐφικόμενοι τοῦ τέλους.
ἤδη γὰρ οἶμαι παντὶ τῷ δήλῳ γεγονέναι ὥς 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. VII. χωρὶς τοῦ λόγου τῆς ἀληθείας ἐνεργούντων τι ἢ καὶ φθεγγομένων ὁμοίων ὄντων τοῖς χωρὶς βάσεως βαδίζειν βιαζομένοις.

Δυσωπούντων δέ σε εἰς σωτηρίαν καὶ οἱ περὶ τοὺς θεοὺς ὑμῶν ἔλεγχοι, οὓς διὰ τὴν ἀλήθειαν ἐκβιαζόμενοι κωμωδοῦσι ποιηταί. Μένανδρος γοῦν ὁ κωμικός ἐν Ἡνιόχῳ [ἐν Ὑποβολιμαίῳ]¹ τῷ δράματι

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

[μητραγύρτης]² τοιοῦτοι γὰρ οἱ μητραγύρται. ὅθεν εἰκότως ὁ Ἀντισθένης ἔλεγεν αὐτοῖς μεταιτουῖσιν· “οὐ τρέφω τὴν μητέρα τῶν θεῶν, ἣν οἱ θεοὶ τρέφουσιν.” πάλιν δὲ ὁ αὐτὸς κωμωδιοποιὸς ἐν Ἱερείᾳ τῷ δράματι χαλεπαίνων πρὸς τὴν συνήθειαν δι-ελέγχειν πειρᾶται τὸν ἄθεον τῆς πλάνης τύφον, ἐπιφθεγγόμενος ἐμφρόνως

εἰ γὰρ ἔλκει τὸν θεὸν
τοῖς κυμβάλοις ἄνθρωπος εἰς ὃ βούλεται,
ὁ τοῦτο ποιῶν ἐστὶ μείζων τοῦ θεοῦ·
ἀλλ' ἐστὶ τόλμης καὶ βίου³ ταῦτ' ὄργανα
εὐρημέν' ἀνθρώποισιν. |

¹ [ἐν Ὑποβολιμαίῳ] Clericus (missing from Justin, *De mon.* 5).

² [μητραγύρτης] Dindorf. ³ blas 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 utter anything without the word of truth are like men struggling to walk without a foothold. CHAP. VII

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 *μητραγύρτης* 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. VII
65 P. καὶ οὐχὶ μόνος ὁ Μένανδρος, ἀλλὰ καὶ Ὅμηρος καὶ
Εὐριπίδης καὶ ἄλλοι συχνοὶ ποιηταὶ διελέγχουσιν
ὑμῶν τοὺς θεοὺς καὶ λοιδορεῖσθαι οὐ δεδίασιν οὐδὲ
καθ' ὁπόσον αὐτοῖς. αὐτίκα τὴν Ἀθηναίων “κυνά-
μυιαν” καὶ τὸν Ἡφαιστον “ἀμφιγύην” καλοῦσιν,
τῇ δὲ Ἀφροδίτῃ ἢ Ἑλένῃ φησὶ

μηκέτι σοῖσι πόδεσσιν ὑποστρέψεας Ὀλυμπον.

ἐπὶ δὲ τοῦ Διονύσου ἀναφανδὸν Ὅμηρος γράφει

ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἡγάθειον Νυσήιον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκ-
ούργου.

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

ὅς μεσομφάλους ἔδρας
ναίει βροτοῖσι στόμα νέμων σαφέστατα,

διελέγχων,

κείνῳ πιθόμενος¹ τὴν τεκοῦσαν ἔκτανον,
ἐκεῖνον ἡγεῖσθ' ἀνόσιον καὶ κτείνετε·²
ἐκεῖνος ἡμαρτ', οὐκ ἐγώ,
ἀμαθέστερος γ' ὢν³ τοῦ καλοῦ καὶ τῆς δίκης,

τοτὲ δ' ἐμμανῇ εἰσάγων Ἡρακλέα καὶ μεθύοντα
ἀλλαχόθι καὶ ἀπληστον· πῶς γὰρ οὐχί; ὅς ἐστιώ-
μενος τοῖς κρέασι

¹ τούτῳ πιθόμενος Euripides. κείνῳ πειθόμενος MSS.

² κτείνετε Euripides. κτείνετε MSS.

³ γ' ὢν Euripides. ὢν MSS.

EXHORTATION TO THE GREEKS

And not only Menander, but also Homer, Euripides CHAP.
VII
Homer and many other poets expose your gods, and do not 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.

^c *Iliad* iii. 407.

^e Euripides, *Orestes* 591-592.

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

^b *Iliad* i. 607 etc.

^d *Iliad* vi. 132-134.

^f *Orestes* 594-596, 417.

^h *Alcestis* 755-760.

CLEMENT OF ALEXANDRIA

CAP.
VII

χλωρὰ σὺκ' ἐπήσθιεν
ἄμους' ὑλακτῶν ὥστε βαρβάρῳ μαθεῖν.

ἦδη δὲ ἐν Ἰωνι τῷ δράματι γυμνῇ τῇ κεφαλῇ
ἐκκυκλεῖ τῷ θεάτρῳ τοὺς θεούς·

πῶς οὖν δίκαιον τοὺς νόμους ὑμᾶς βροτοῖς
γράψαντας αὐτοὺς ἀδικίας ὀφλισκάνειν;
εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρήσομαι,
δίκας βιαιῶν δώσειτ' ἀνθρώποις γάμων,
σὺ καὶ Ποσειδῶν Ζεὺς θ', ὃς οὐρανοῦ κρατεῖ,
ναοὺς τίνοντες ἀδικίας κενώσετε.

VIII

66 P. Ὡρα τοίνυν τῶν ἄλλων ἡμῖν τῇ τάξει προδιη-
σμένων ἐπὶ τὰς προφητικὰς ἵεναι γραφάς· καὶ γὰρ
οἱ χρησμοὶ τὰς εἰς τὴν θεοσέβειαν ἡμῖν ἀφορμὰς
ἐναργέστατα προτείνοντες θεμελιούσι τὴν ἀλήθειαν·
γραφαὶ δὲ αἱ θεῖαι καὶ¹ πολιτεῖαι σώφρονες, σύντομοι
σωτηρίας ὁδοί· γυμναὶ κομμωτικῆς καὶ τῆς ἐκτὸς
καλλιφωνίας καὶ στωμυλίας καὶ κολακείας ὑπάρ-
χουσαι ἀνιστῶσιν ἀγχόμενον ὑπὸ κακίας τὸν ἄνθρω-
πον, ὑπεριδοῦσαι τὸν ὀλισθόν τὸν βιωτικόν, μιᾷ καὶ
τῇ αὐτῇ φωνῇ πολλὰ θεραπεύουσαι,² ἀποτρέπουσαι
μὲν ἡμᾶς τῆς ἐπιζημίου ἀπάτης, προτρέπουσαι δὲ
ἐμφανῶς εἰς προὔπτον σωτηρίαν. αὐτίκα γοῦν ἡ

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

² θεραπεύουσαι 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.

The witness
of the
prophets

The sacred
writings are
simple in
style, but of
great power

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. VIII προφήτης ἡμῖν ἁσάτω πρώτη Σίβυλλα τὸ ἄσμα τὸ σωτήριον·

οὗτος ἰδοὺ πάντεσσι¹ σαφὴς ἀπλάνητος ὑπάρχει·
 ἔλθετε, μὴ σκοτίνην δὲ διώκετε καὶ ζόφον αἰεῖ.
 ἡελίου γλυκυδερκές, ἰδοὺ, φάος ἔξοχα λάμπει.
 γνῶτε δὲ κατθέμενοι σοφίην ἐν στήθεσιν ὑμῶν.
 εἰς θεός ἐστι, βροχάς, ἀνέμους, σεισμούς τ' ἐπι-
 πέμπων,
 ἀστεροπάς, λιμούς, λοιμούς καὶ κήδεα λυγρὰ
 καὶ νιφετούς καὶ τᾶλλα,² τί δὴ καθ' ἐν ἐξ-
 αγορεύω;

οὐρανοῦ ἡγεῖται, 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
 τᾶλθοῦς διασκεδάννυται, τῇ δὲ χρήσει τῆς ἀληθείας
 ἐκβιαζόμενον φυγαδεύεται. Ἱερεμίας δὲ ὁ προφήτης
 ὁ πάνσοφος, μᾶλλον δὲ ἐν Ἱερεμίᾳ τὸ ἅγιον πνεῦμα
 ἐπιδείκνυσιν τὸν θεόν. “θεὸς ἐγγίζων ἐγὼ εἰμι,”
 φησί, “καὶ οὐχὶ θεὸς πόρρωθεν. εἰ ποιήσει τι ἄν-
 θρωπος ἐν κρυφαίοις, καὶ ἐγὼ οὐκ ὄψομαι αὐτόν;
 οὐχὶ τοὺς οὐρανοὺς καὶ τὴν γῆν ἐγὼ πληρῶ;
 λέγει κύριος.” πάλιν δὲ αὐτὸς διὰ Ἡσαΐου “τίς
 μετρήσει,” φησί, “τὸν οὐρανὸν σπιθαμῇ καὶ πᾶσαν
 τὴν γῆν δρακί;” ὅρα τὸ μέγεθος τοῦ θεοῦ καὶ
 καταπλάγηθι. τοῦτον προσκυνήσωμεν, ἐφ' οὗ φησιν
 ὁ προφήτης “ἀπὸ προσώπου σου ὄρη τακῆσονται,

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

² καὶ τᾶλλα Cobet. κρύσταλλα MSS.: Stählin.

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

EXHORTATION TO THE GREEKS

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

CHAP.
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 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 : “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

Jeremiah

Isaiah also
speaks of
God's
greatness

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

^b Jeremiah xxiii. 23-24.

^c Isaiah xl. 12.

CLEMENT OF ALEXANDRIA

CAP. VIII. ὡς ἀπὸ προσώπου πυρὸς τήκεται κηρός." οὗτος, φησὶν, ἐστὶν ὁ θεός, "οὗ θρόνος μὲν ἐστὶν ὁ οὐρανός, ὑποπόδιον δὲ ἡ γῆ," ὃς "ἐὰν ἀνοίξῃ τὸν οὐρανόν, τρόμος σε λήψεται." βούλει καὶ περὶ τῶν εἰδώλων¹ ἀκοῦσαι τί φησὶν <ὁ>² προφήτης οὗτος; "παρδειγματισθήσονται ἔμπροσθεν τοῦ ἡλίου καὶ ἔσται τὰ

67 P. θνησιμαῖα αὐτῶν βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ σαπήσεται ὑπὸ τοῦ ἡλίου καὶ τῆς σελήνης, ἃ αὐτοὶ ἠγάπησαν καὶ οἱς αὐτοὶ ἐδούλευσαν, καὶ ἐμπρησθήσεται ἡ πόλις αὐτῶν." φθαρῆσεσθαι δὲ καὶ τὰ στοιχεῖα καὶ τὸν κόσμον σὺν καὶ αὐτοῖς λέγει. "ἡ γῆ," φησί, "παλαιωθήσεται καὶ ὁ οὐρανὸς παρελεύσεται," "τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα." τί δὲ ὅταν πάλιν ἐαυτὸν δεικνύναι ὁ θεὸς βουληθῇ διὰ Μωυσέως; "ἴδετε ἴδετε ὅτι ἐγὼ εἰμι καὶ οὐκ ἔστι θεὸς ἕτερος πλὴν ἐμοῦ. ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω· πατάξω καὶ γὰρ ἰάσομαι, καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου."

Ἀλλὰ καὶ ἑτέρου ἐπακοῦσαι θέλεις χρησμοδοῦ; ἔχεις τὸν χορὸν πάντα τὸν προφητικόν, τοὺς συνθιασώτας τοῦ Μωυσέως. τί φησὶν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον διὰ Ὡσηέ; οὐκ ὀκνήσω λέγειν. "ἰδού, ἐγὼ στερεῶν βροντὴν καὶ κτίζων πνεῦμα," οὗ αἱ χεῖρες τὴν στρατιὰν τοῦ οὐρανοῦ ἐθεμελίωσαν. ἔτι

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

² <ὁ> 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

CHAP.
VIII

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. VII^{III} δὲ καὶ διὰ Ἡσαΐου (καὶ ταύτην ἀπομνημονεύσω σοι τὴν φωνήν) “ἐγὼ εἰμι, ἐγὼ εἰμι,” φησὶν, “ὁ κύριος ὁ λαλῶν δικαιοσύνην καὶ ἀναγγέλλων ἀλήθειαν· συνάχθητε καὶ ἤκετε· βουλευσασθε ἅμα, οἱ σωζόμενοι ἀπὸ τῶν ἐθνῶν. οὐκ ἔγνωσαν οἱ αἵροντες τὸ ξύλον γλύμμα αὐτῶν, καὶ προσευχόμενοι θεοῖς οἱ οὐ σώσουσιν αὐτούς.” εἰθ’ ὑποβάς “ἐγὼ,” φησὶν, “ὁ θεός, καὶ οὐκ ἔστι πλὴν ἐμοῦ δίκαιος, καὶ σωτὴρ οὐκ ἔστι πάρεξ ἐμοῦ· ἐπιστράφητε πρὸς με καὶ σωθήσεσθε οἱ ἀπ’ ἐσχάτου τῆς γῆς. ἐγὼ εἰμι ὁ θεός καὶ οὐκ ἔστιν ἄλλος· κατ’ ἐμαυτοῦ ὁμνῶ.” τοῖς δὲ εἰδωολάτραις δυσχεραίνει λέγων “τίνι ὁμοιώσατε κύριον; ἢ τίνι ὁμοιώματι ὁμοιώσατε αὐτόν; μὴ εἰκόνα ἐποίησεν τέκτων, ἢ χρυσοχοός χωνεύσας χρυσίον περιεχρύσωσεν αὐτόν;” καὶ τὰ ἐπὶ τούτοις. μὴ οὖν ἔτι ὑμεῖς εἰδωολάτραι; ἀλλὰ κἂν νῦν φυλάξασθε τὰς ἀπειλάς· ὁλολύξει γὰρ τὰ γλυπτὰ καὶ τὰ χειροποίητα, μᾶλλον δὲ οἱ ἐπ’ αὐτοῖς πεποιθότες, ἀναίσθητος γὰρ ἡ ὕλη. ἔτι φησὶν· “ὁ κύριος σείσει πόλεις κατ-οικουμένας καὶ τὴν οἰκουμένην ὅλην καταλήψεται τῇ χειρὶ ὡς νοσσιάν.” τί σοι σοφίας ἀναγγέλλω μυστήρια καὶ ῥήσεις ἐκ παιδὸς Ἑβραίου σεσοφισμένου; “κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,” καὶ “κύριος δίδωσι σοφίαν καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις.” “ἕως πότε, ὀκνηρέ, κατάκεισαι; πότε δὲ ἐξ ὕπνου ἐγερθήσῃ;

^a Isaiah xlv. 19–20.

^b Isaiah xlv. 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

EXHORTATION TO THE GREEKS

And again through Isaiah (this utterance too I will remind you of): "I, even I," he says, "am the Lord that speaketh righteousness and declareth truth. Assemble yourselves and come. Take counsel together, ye that are being saved out of the nations. 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 beware of God's threats. For the carved images made by hand shall cry out,^d or rather they who 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

CHAP.
VIII
Further
witness
from Isaiah

Isaiah pre-
dicts God's
judgment on
idolatry

The wise
Solomon
speaks of
God as the
source of
wisdom

the Septuagint. The Hebrew text of this verse gives a different meaning—"possessed" instead of "created"; but see R.V. margin.

^g Proverbs ii. 6.

CLEMENT OF ALEXANDRIA

CAP. ^{VIII}
68 P. εἰς δὲ ἄοκνος ἦς, ἥξει σοι ὡς περ πηγὴ ὁ ἄμνητός σου," ὁ λόγος ὁ πατρικός, | ὁ ἀγαθὸς λύχνος, ὁ κύριος ἐπάγων τὸ φῶς, τὴν πίστιν πᾶσι καὶ σωτηρίαν. "κύριος" γὰρ "ὁ ποιήσας τὴν γῆν ἐν τῇ ἰσχύϊ αὐτοῦ," ὡς φησιν Ἱερεμίας, "ἀνῶρθωσεν τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ." ἀποπεσόντας γὰρ ἡμᾶς ἐπὶ τὰ εἰδωλα ἢ σοφία, ἣ ἐστὶν ὁ λόγος αὐτοῦ, ἀνορθοῖ ἐπὶ τὴν ἀλήθειαν. καὶ αὕτη ἡ¹ πρώτη τοῦ παραπτώματος ἀνάστασις· ὅθεν ἀποτρέπων εἰδωλολατρείας ἀπάσης ὁ θεοσπέσιος παγκάλως ἀνακέκραγε Μωυσῆς· "ἄκουε Ἰσραὴλ· κύριος ὁ θεός σου, κύριος εἷς ἐστι," καὶ "κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις." νῦν δὲ οὖν σύνετε, ὦ ἄνθρωποι, κατὰ τὸν μακάριον ψαλμωδὸν ἐκείνον τὸν Δαβίδ· "δράξασθε παιδείας, μή ποτε ὀργισθῇ κύριος, καὶ ἀπολείσθε ἐξ ὁδοῦ δικαίας, ὅταν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ. μακάριοι πάντες οἱ πεποιθότες ἐπ' αὐτῷ." ἤδη δὲ ὑπεροικτεῖρων ἡμᾶς ὁ κύριος τὸ σωτήριον ἐνδίδωσι μέλος, οἶον ἐμβατήριον ῥυθμόν· "υἱοὶ ἀνθρώπων, ἕως πότε βαρυκάρδιοι; ἵνα τί ἀγαπᾶτε ματαιότητα καὶ ζητεῖτε ψεῦδος;" τίς οὖν ἡ ματαιότης καὶ τί τὸ ψεῦδος; ὁ ἅγιος ἀπόστολος τοῦ κυρίου τοὺς Ἑλλήνας αἰτιώμενος ἐξηγγέσεται σοι· "ὅτι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἡυχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς 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 as a fountain thy harvest,"^a that is, the Word of the 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

CHAP.
VIII

Jeremiah
tells how
God restores
the world by
His Word

Moses bears
witness
that God
is one

David warns
us to listen
to God's
voice

And to
forsake
vanity and
falsehood,
that is,
idolatry

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.

^g Psalm ii. 12 (Septuagint).

^h Psalm iv. 2.

CLEMENT OF ALEXANDRIA

CAP. VIII. ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα.” καὶ μὴν ὃ γε θεὸς οὗτος, ὃς “ἐν ἀρχῇ ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν”· σὺ δὲ τὸν μὲν θεὸν οὐ νοεῖς, τὸν δὲ οὐρανὸν προσκυνεῖς, καὶ πῶς οὐκ ἄσεβεῖς; ἄκουε 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 εἰλιγῇσονται ὡς δέρρις ἐκτεινόμενοι καὶ συστελλόμενοι” (αὐταὶ γὰρ αἱ προφητικαὶ φωναί) “καὶ ἡ γῆ φεύξεται ἀπὸ προσώπου κυρίου.”

IX

Καὶ μυρίας ἂν ἔχοιμί σοι γραφὰς παραφέρειν, ὧν οὐδὲ “κεραία παρελεύσεται μία,” μὴ οὐχὶ ἐπιτελὴς γενομένη· τὸ γὰρ στόμα κυρίου, τὸ ἅγιον πνεῦμα, ἐλάλησεν ταῦτα. “μὴ τοίνυν μηκέτι,” φησὶν, “νιέ μου, ὀλιγώρει παιδείας κυρίου, μηδ’ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος.” ὦ τῆς ὑπερβαλλούσης φιλανθρωπίας· οὐδ’ ὡς μαθηταῖς ὁ διδάσκαλος οὐδ’ ὡς οἰκέταις ὁ κύριος οὐδ’ ὡς
69 P. θεὸς ἀνθρώποις, “πατὴρ δὲ ὡς ἡπίος” νουθετεῖ υἱούς. εἰτα Μωυσῆς μὲν ὁμολογεῖ “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 passages 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

Many
other like
Scriptures
could be
quoted

God speaks
as a Father
to His
children ✓

we know Clement to have been acquainted (Eusebius, *H.E.* vi. 14).

^d See St. Matthew v. 18; St. Luke xvi. 17.

^e Proverbs iii. 11.

^f Homer, *Odyssey* ii. 47.

^g Hebrews xii. 21.

CLEMENT OF ALEXANDRIA

CAP. IX. λόγου ἀκροώμενος τοῦ θείου οὐ δέδιδας; οὐκ ἀγ-
 νιᾶς; οὐχὶ ἅμα τε εὐλαβῇ καὶ σπεύδεις ἐκμαθεῖν,
 τουτέστι σπεύδεις εἰς σωτηρίαν, φοβούμενος τὴν
 ὀργήν, ἀγαπήσας τὴν χάριν, ζηλώσας τὴν ἐλπίδα,
 ἵνα ἐκκλίνῃς τὴν κρίσιν; ἤκετε ἤκετε, ὦ νεολαία
 ἡ ἐμὴ· “ἦν γὰρ μὴ αὖθις ὡς τὰ παιδία γένησθε καὶ
 ἀναγεννηθῆτε,” ὡς φησιν ἡ γραφή, τὸν ὄντως ὄντα
 πατέρα οὐ μὴ ἀπολάβητε, “οὐδ’ οὐ μὴ εἰσελεύσεσθέ
 ποτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.” πῶς γὰρ
 εἰσελθεῖν ἐπιτέτραπται τῷ ξένῳ; ἀλλ’ ὅταν, οἶμαι,
 ἐγγραφῇ καὶ πολιτευθῇ καὶ τὸν πατέρα ἀπολάβῃ,
 τότε “ἐν τοῖς τοῦ πατρὸς” γενήσεται, τότε
 κληρονομῆσαι καταξιωθήσεται, τότε τῆς βασιλείας
 τῆς πατρῴας κοινωνήσῃ τῷ γνησίῳ, τῷ “ἡγα-
 πημένῳ”. αὕτη γὰρ ἡ πρωτότοκος ἐκκλησία ἡ ἐκ
 πολλῶν ἀγαθῶν συγκειμένη παιδίῳ· ταῦτ’ ἔστι τὰ
 “πρωτότοκα τὰ ἐναπογεγραμμένα ἐν οὐρανοῖς”
 καὶ τοσαύταις “μυριάσιν ἀγγέλων” συμπανηγυρί-
 ζοντα· πρωτότοκοι δὲ παῖδες ἡμεῖς οἱ τρόφιμοι
 τοῦ θεοῦ, οἱ τοῦ “πρωτοτόκου” γνήσιοι φίλοι,
 οἱ πρῶτοι τῶν ἄλλων ἀνθρώπων τὸν θεὸν νενοηκότες,
 οἱ πρῶτοι τῶν ἁμαρτιῶν ἀπεςπασμένοι, οἱ πρῶτοι
 τοῦ διαβόλου κεχωρισμένοι.

Νυνὶ δὲ τοσούτῳ τινές εἰσιν ἀθεώτεροι, ὅσῳ
 φιλανθρωπότερος ὁ θεός· ὁ μὲν γὰρ ἐκ δούλων
 υἱοὺς ἡμᾶς γενέσθαι βούλεται, οἱ δὲ καὶ υἱοὶ γενέσθαι
 ὑπερηφανήκασιν. ὦ τῆς ἀπονοίας τῆς πολλῆς· τὸν
 κύριον ἐπαισχύνεσθε. ἐλευθερίαν 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.

Are you not troubled? Are you not careful and at IX

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 Unless we become children we cannot enter the Father's kingdom

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. Once entered we share the kingdom with the 'beloved' Son

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. God's many children form the "church of the first-born"

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 But many reject these great blessings

^a Colossians i. 15, 18; Hebrews i. 6.

CLEMENT OF ALEXANDRIA

CAP. IX. ὑμεῖς δὲ εἰς δουλείαν ἀποδιδράσκετε. σωτηρίαν χαρίζεται, ὑμεῖς δὲ εἰς θάνατον¹ ὑποφέρεσθε. ζῶν ὠρεῖται αἰώνιον, ὑμεῖς δὲ τὴν κόλασιν ἀναμένετε· καὶ “τὸ πῦρ” δὲ προσκοπεῖτε, “ὁ ἡτοίμασεν ὁ κύριος τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.” διὰ τοῦτο ὁ μακάριος ἀπόστολος “μαρτύρομαι ἐν κυρίῳ,” φησὶν, “μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες καὶ ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· οἷτινες

70 P. ἑαυτοὺς παρέδωκαν | ἀπηλγηκότες τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης καὶ πλεονεξίας.” τοιοῦτου μάρτυρος ἐλέγχοντος τὴν τῶν ἀνθρώπων ἄνοιαν καὶ θεὸν ἐπιβουμένον, τί δὴ ἕτερον ὑπολείπεται τοῖς ἀπίστοις ἢ κρίσις καὶ καταδίκη; οὐ κάμνει² δὲ ὁ κύριος παραινῶν, ἐκφοβῶν, προτρέπων, διεγείρων, νουθετῶν· ἀφυπνίζει γέ τοι καὶ τοῦ σκότους αὐτοῦ τοὺς πεπλανημένους διανίστησιν· “ἔγειρε,” φησὶν, “ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστὸς κύριος,” ὁ τῆς ἀναστάσεως ἡλῖος, ὁ “πρὸ ἑωσφόρου” γεννώμενος, ὁ ζῶν χαρισάμενος ἀκτῖσιν ἰδίαις.

Μὴ οὖν περιφρονεῖτω τις τοῦ λόγου, μὴ λάθῃ καταφρονῶν ἑαυτοῦ. λέγει γάρ που ἡ γραφή· “σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ 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 down into death. He offers eternal life, but you await His punishment; and you prefer “the fire, which the Lord has prepared for the devil and his 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 xcv. 8–11.

CLEMENT OF ALEXANDRIA

CAP. IX. **μασία.**” ἡ δὲ δοκιμασία τίς ἐστὶν εἰ θέλεις μαθεῖν, τὸ ἅγιόν σοι πνεῦμα ἐξηγήσεται. “καὶ εἶδον τὰ ἔργα μου,” φησί, “τεσσαράκοντα ἔτη· δι’ ὃ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· αἰὲν πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· ὥς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.” ὁρᾶτε τὴν ἀπειλήν· ὁρᾶτε τὴν προτροπὴν· ὁρᾶτε τὴν τιμὴν· τί δὴ οὖν ἔτι τὴν χάριν εἰς ὀργὴν μεταλλάσσομεν καὶ οὐχὶ ἀναπεπταμέναις ταῖς ἀκοαῖς καταδεχόμενοι τὸν λόγον ἐν ἀγναῖς ξενοδοχοῦμεν ταῖς ψυχαῖς τὸν θεόν; μεγάλη γὰρ τῆς ἐπαγγελίας αὐτοῦ ἡ χάρις, “ἐὰν σήμερον τῆς φωνῆς αὐτοῦ ἀκούσωμεν”. τὸ δὲ σήμερον καθ’ ἐκάστην [αὐτοῦ]¹ αὖξεται τὴν ἡμέραν, ἔστ’ ἂν ἡ σήμερον ὀνομάζεται. μέχρι δὲ συντελείας καὶ ἡ σήμερον καὶ ἡ μάθησις διαμένει· καὶ τότε ἡ ὄντως σήμερον ἡ ἀνελλιπὴς τοῦ θεοῦ ἡμέρα τοῖς αἰῶσι συνεκτείνεται.

Ἀεὶ οὖν τῆς φωνῆς ὑπακούωμεν τοῦ θείου λόγου· ἡ σήμερον γὰρ αἰδίου αἰῶνός² ἐστὶν εἰκὼν, σύμβολον δὲ τοῦ φωτὸς ἡ ἡμέρα, φῶς δὲ ὁ λόγος ἀνθρώποις, δι’ οὗ καταναγκαζόμεθα τὸν θεόν. εἰκότως ἄρα πιστεύσασι μὲν καὶ ὑπακούουσιν ἡ χάρις ὑπερπλεονάσει, ἀπειθήσασιν δὲ καὶ πλανωμένοις κατὰ καρδίαν ὁδοὺς τε τὰς κυριακὰς μὴ ἐγνωκόσιν, ὥς εὐθείας ποιεῖν καὶ εὐτρεπίζειν παρήγγειλεν Ἰωάννης, τούτοις δὲ προσώχθισεν ὁ θεὸς καὶ ἀπειλεῖ· καὶ δὴ καὶ τὸ τέλος τῆς ἀπειλῆς αἰνιγμα-
71 P. τωδῶς ἀπειλή|φασιν οἱ παλαιοὶ τῶν Ἑβραίων

¹ [αὐτοῦ] Stählin.

² αἰδίου αἰῶνος Arcerius. αἰδῖος αἰών mss.

EXHORTATION TO THE GREEKS

If you wish to learn what this "proving" is, the Holy Spirit shall explain to you. CHAP. 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,

^a Hebrews iii. 7-11, from Psalm xcv. 8-11.

^b See Hebrews iii. 13.

The meaning
of the word
"to-day"

Grace
abounds
towards
those that
hear; ✓
others God
threatens
with
punishment

CLEMENT OF ALEXANDRIA

CAP. IX. πλανῆται· οὐ γὰρ “εἰσελθεῖν εἰς τὴν κατάπαυσιν” λέγονται διὰ τὴν ἀπιστίαν, πρὶν ἢ σφᾶς αὐτοὺς κατακολουθήσαντας τῷ Μωυσέως διαδόχῳ ὅψε ποτε ἔργῳ μαθεῖν οὐκ ἂν ἄλλως σωθῆναι μὴ οὐχὶ ὡς Ἰησοῦς πεπιστευκότας.

Φιλάνθρωπος δὲ ὢν 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 ὠμολογήσατε, ὦ ἄνθρωποι, εἰ ἐπιπράσκετο σωτηρία αἰδίου, ὠνήσασθαι ἂν; οὐδὲ εἰ τὸν Πακτωλὸν τις ὅλον, τοῦ χρυσοῦ τὸ ρεῦμα τὸ μυθικόν, ἀπομετρήσαι, ἀντάξιον σωτηρίας μισθὸν ἀριθμήσει. μὴ οὖν ἀποκάμητε· ἔξεστιν ὑμῖν, ἣν ἐθέλητε, ἐξωνήσασθαι τὴν πολυτίμητον σωτηρίαν οἰκείῳ θησαυρῷ, ἀγάπῃ καὶ πίστει, ζωῆς ὅς ἐστιν ἀξιόλογος μισθός.¹ ταύτην ἡδέως τὴν τιμὴν ὁ θεὸς λαμβάνει. “ἡλπίκαμεν γὰρ ἐπὶ θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.” οἱ δὲ ἄλλοι περιπεφυκότες τῷ κόσμῳ, οἷα φυκία τινὰ ἐνάλοις πέτραις, ἀθανασίας ὀλιγωροῦσιν, καθάπερ ὁ Ἰθακήσιος γέρων οὐ τῆς ἀληθείας καὶ τῆς ἐν οὐρανῷ πατρίδος, πρὸς δὲ καὶ τοῦ ὄντως ὄντος ἰμειρόμενοι² φωτός, ἀλλὰ τοῦ καπνοῦ.

¹ ἀγάπῃ καὶ πίστει ζωῆς, ὅς . . . μισθός. Stählin. The punctuation given above is suggested by Mayor.

² ἰμειρόμενοι Markland. ἰμειρόμενος 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-* 190

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 experience, 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 all men to come "to a full knowledge of the truth" ^a; Truth and salvation come through godliness for to this end He sends the Comforter.^b What then is this full knowledge? It is godliness; and ✓

"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 Salvation could not be bought for money 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 But God accepts faith and love as payment 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.

^c 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, ἑξομοιοῦσα τῷ θεῷ κατὰ τὸ δυνατόν τὸν ἄνθρωπον, κατάλληλον ἐπιγράφεται διδάσκαλον θεὸν τὸν καὶ μόνον ἀπεικάσαι κατ' ἀξίαν δυνάμενον ἄνθρωπον θεῷ. ταύτην ὁ ἀπόστολος τὴν διδασκαλίαν θείαν ὄντως ἐπιστάμενος "σὺ δέ, ὦ Τιμόθεε," φησὶν, "ἀπὸ βρέφους ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως ἐν Χριστῷ." ἱερὰ γὰρ ὡς ἀληθῶς τὰ ἱεροποιούντα καὶ θεοποιούντα γράμματα, ἐξ ὧν γραμμάτων καὶ συλλαβῶν τῶν ἱερῶν τὰς συγκειμένους γραφάς, τὰ συντάγματα, ὁ αὐτὸς ἀκολουθῶς ἀπόστολος "θεοπνεύστους" καλεῖ, "ὠφελίμους οὖσας πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητημένος." οὐκ ἂν τις οὕτως ἐκπλαγείη τῶν ἄλλων ἀγίων τὰς προτροπὰς ὡς αὐτὸν τὸν

72 P. κύριον τὸν φιλόανθρωπον· οὐδὲν γὰρ | ἀλλ' ἢ τοῦτο ἔργον μόνον ἐστὶν αὐτῷ σώζεσθαι τὸν ἄνθρωπον. βοᾷ γοῦν ἐπείγων εἰς σωτηρίαν αὐτὸς "ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν". ἐπιστρέφει τοὺς ἀνθρώπους πλησιάζοντας τῷ φόβῳ. ταύτῃ καὶ ὁ ἀπόστολος τοῦ κυρίου παρακαλῶν τοὺς Μακεδόνας ἑρμηνεὺς γίνεται τῆς θείας φωνῆς, "ὁ κύριος ἤγγικεν" λέγων, "εὐλαβεῖσθε μὴ καταληφθῶμεν κενοί."

Ἵμεῖς δὲ ἐς τοσοῦτον ἀδεεῖς, μᾶλλον δὲ ἄπιστοι, μήτε αὐτῷ πειθόμενοι τῷ κυρίῳ μήτε τῷ Παύλῳ, καὶ ταῦτα ὑπὲρ Χριστοῦ δεδεμένῳ.¹ "γεύσασθε

¹ δεομένῳ 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

CHAP. IX
God Himself
must be
our teacher

Through the
Scriptures

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.

^d Philippians iv. 5; the latter half of the saying is not found in the New Testament.

CLEMENT OF ALEXANDRIA

CAP. IX. καὶ ἴδετε ὅτι χρηστὸς ὁ θεός.” ἡ πίστις εἰσάξει, ἡ πείρα διδάξει, ἡ γραφή παιδαγωγήσει “δεῦτε, ὦ τέκνα,” λέγουσα, “ἀκούσατέ μου, φόβον κυρίου διδάξω ὑμᾶς.” εἰτα ὡς ἤδη πεπιστευκόσι συντόμως ἐπιλέγει “τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς;” ἡμεῖς ἐσμεν, φήσομεν, οἱ τὰγαθοῦ προσκυνηταί, οἱ τῶν ἀγαθῶν ζηλωταί. ἀκούσατε οὖν “οἱ μακράν,” ἀκούσατε “οἱ ἐγγύς.” οὐκ ἀπεκρύβη τινὰς ὁ λόγος· φῶς ἐστὶ 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 ἐνότητα διώκωμεν, τὴν ἀγαθὴν ἐκζητοῦντες μονάδα. ἡ δὲ ἐκ πολλῶν ἔνωσις ἐκ πολυφωνίας καὶ διασπορᾶς ἁρμονίαν λαβοῦσα θεϊκὴν μία γίνεται συμφωνία, ἐνὶ χορευτῇ καὶ διδασκάλῳ τῷ λόγῳ ἐπομένη, ἐπ’ αὐτὴν τὴν ἀλήθειαν ἀναπανομένη, “Ἀββᾶ” λέγουσα “ὁ πατήρ.” ταύτην ὁ θεὸς τὴν φωνὴν τὴν ἀληθινὴν ἀσπάζεται παρὰ τῶν αὐτοῦ παίδων πρῶτην 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. IX
experience shall teach you, the Scripture shall train
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, eternal life
and loveth to see good days?" ^c We are they, we may come ✓
shall answer, we, the worshippers of the good, we who
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 ✓

^h 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."

ⁱ See St. Mark xiv. 36; Romans viii. 15 and Galatians iv. 6.

CLEMENT OF ALEXANDRIA

X

Ἄλλ' ἐκ πατέρων, φατέ, παραδεδομένον ἡμῖν
 ἔθος ἀνατρέπειν οὐκ εὖλογον. καὶ τί δὴ οὐχὶ τῇ
 πρώτη τροφῇ, τῷ γάλακτι, χρώμεθα, ᾧ δῆπουθεν
 συνείθισαν ἡμᾶς ἐκ γενετῆς αἱ τίτθαι; τί δὲ
 78 P. αὐξάνομεν ἢ μειοῦμεν τὴν πατρώαν οὐσίαν, | καὶ
 οὐχὶ τὴν ἴσην, ὡς παρειλήφαμεν, διαφυλάττομεν; τί
 δὲ οὐκέτι τοῖς κόλποις τοῖς πατρώοις ἐναποβλύ-
 ζομεν, ἢ καὶ τὰ ἄλλα, ᾧ νηπιάζοντες ὑπὸ μητράσιν
 τε ἐκτρέφόμενοι 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 γλυκεῖαί πως προσπίπτουσιν, ἐπὶ δὲ τοῦ βίου
 οὐχὶ τὸ ἔθος καταλιπόντες² τὸ πονηρὸν καὶ ἐμπαθές
 καὶ ἄθεον, κἂν οἱ πατέρες χαλεπαίνωσιν, ἐπὶ τὴν
 ἀλήθειαν ἐκκλινοῦμεν καὶ τὸν ὄντως ὄντα πατέρα
 ἐπιζητήσομεν;³ οἷον 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 γὰρ ἂν ἐμισήθη ποτὲ ἢ ἀπηγορεύθη
 ἀγαθὸν τοσοῦτον, οὐ μείζον οὐδὲν ἐκ θεοῦ δεδω-
 ρηταί πω τῇ τῶν ἀνθρώπων γενέσει, εἰ μὴ συν-
 αρπαζόμενοι τῷ ἔθει, εἴτα μέντοι ἀποβύσαντες τὰ
 ὦτα ἡμῖν, οἷον ἵπποι σκληραύχενες ἀφηνιάζοντες,
 τοὺς χαλινοὺς ἐνδακόντες, ἀπεφεύγετε⁴ τοὺς λόγους,

¹ πλόων Cobet. παίδων 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.

It is objected that men ought not to forsake ancestral customs

Yet new ways are sometimes good

Custom is the real obstacle to godliness ✓

Custom refuses all guidance and argument ✓

CLEMENT OF ALEXANDRIA

CAP. X ἀποσείσασθαι μὲν τοὺς ἡνιόχους ὑμῶν τοῦ βίου ἡμᾶς ἐπιποθοῦντες, ἐπὶ δὲ τοὺς κρημνοὺς τῆς ἀπωλείας ὑπὸ τῆς ἀνοίας φερόμενοι ἐναγῇ τὸν ἅγιον ὑπελαμβάνετε¹ τοῦ θεοῦ λόγον. ἔπεται τοιγαροῦν ὑμῖν κατὰ τὸν Σοφοκλέα τὰ ἐπίχειρα τῆς ἐκλογῆς,

νοὺς φροῦδος, ὧτ' ἀχρεῖα, φροντίδες κεναί,

καὶ οὐκ ἴστε ὡς παντὸς μᾶλλον τοῦτο ἀληθές, ὅτι ἄρα οἱ μὲν ἀγαθοὶ καὶ θεοσεβεῖς ἀγαθῆς τῆς ἀμοιβῆς τεύχονται τὰγαθὸν τετιμηκότες, οἱ δὲ ἐκ τῶν ἐναντίων πονηροὶ τῆς καταλλήλου τιμωρίας, καὶ τῷ γε ἄρχοντι τῆς κακίας ἐπήρτηται κόλασις. ἀπειλεῖ γοῦν αὐτῷ ὁ προφήτης Ζαχαρίας “ἐπιτιμῆσαι ἐν σοὶ ὁ ἐκλεξάμενος τὴν Ἱερουσαλήμ· οὐκ ἰδοὺ τοῦτο δαλὸς ἐξεσπασμένος ἐκ πυρός;” τίς οὖν ἔτι τοῖς ἀνθρώποις ὀρεξίς ἔγκειται θανάτου ἐκουσίου; τί δὲ τῷ δαλῷ τῷ θανατηφόρῳ τούτῳ

74 P. προσπεφεύγασιν, μεθ' οὗ καταφλεχθήσονται, ἐξὸν βιώναι καλῶς κατὰ τὸν θεόν, οὐ κατὰ τὸ ἔθος; θεὸς μὲν γὰρ ζωὴν χαρίζειται, ἔθος δὲ πονηρὸν μετὰ τὴν ἐνθὲνδε ἀπαλλαγὴν μετάνοιαν κενὴν ἅμα τιμωρία προστρίβεται, “παθὼν δέ τε νήπιος ἔγνω,” ὡς ἀπολλύει δεισιδαιμονία καὶ σώζει θεοσέβεια.

Ἰδέτω τις ὑμῶν τοὺς παρὰ τοῖς εἰδώλοις λατρεύοντας, κόμη ῥυπῶντας, ἐσθῆτι πιναρᾷ 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 charioteers of your life; yet all the while you were being carried along by your folly towards the precipices of destruction, and supposed the holy Word of God to be accursed.^a Accordingly the recompense of your choice attends upon you, in the words of Sophocles,

CHAP.
X

And leads finally to destruction ✓

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.

Why do men court death when life is possible ? ✓

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).

^e Hesiod, *Works and Days* 218.

CLEMENT OF ALEXANDRIA

CAP. ^X *ερρωγυῖα καθυβρισμένους, λουτρῶν μὲν παντάπασιν ἀπειράτους, ταῖς δὲ τῶν ὀνύχων ἀκμαῖς ἐκτεθρηωμένους, πολλοὺς δὲ καὶ τῶν αἰδοίων ἀφηρημένους, ἔργῳ δεικνύντας τῶν εἰδώλων τὰ τεμένη τάφους τινὰς ἢ δεσμωτήρια· οὗτοί μοι δοκοῦσι πενθεῖν, οὐ θρησκέυειν τοὺς θεούς, ἐλέου μᾶλλον ἢ θεοσεβείας ἄξια πεπονθότες. καὶ ταῦτα ὀρώντες ἔτι τυφλώτετε καὶ οὐχὶ πρὸς τὸν δεσπότην τῶν πάντων καὶ κύριον τῶν ὅλων ἀναβλέψετε; οὐχὶ δὲ καταφεύξεσθε, ἐκ τῶν ἐνταῦθα δεσμωτηρίων ἐκφεύγοντες, ἐπὶ τὸν ἔλεον τὸν ἐξ οὐρανῶν; ὁ γὰρ θεὸς ἐκ πολλῆς τῆς φιλανθρωπίας ἀντέχεται τοῦ ἀνθρώπου, ὥσπερ ἐκ καλιᾶς ἐκπίπτοντος νεοττοῦ ἢ μήτηρ ὄρνις ἐφίπταται· εἰ δέ που καὶ θηρίον ἐρπηστικὸν περιχάνοι τῷ νεοττῷ,*

μήτηρ δ' ἀμφοποῖται ὀδυρομένη φίλα τέκνα·

*ὁ δὲ θεὸς πατὴρ καὶ ζητεῖ τὸ πλάσμα καὶ ἰᾶται τὸ παράπτωμα καὶ διώκει τὸ θηρίον καὶ τὸν νεοττὸν αὐθις ἀναλαμβάνει ἐπὶ τὴν καλιὰν ἀναπτῆναι παρ-
ορμῶν. εἶτα κύνες μὲν ἤδη πεπλανημένοι ὁδμαῖς
ρίνηλατοῦντες ἐξίχνευσαν τὸν δεσπότην καὶ ἵπποι
τὸν ἀναβάτην ἀποσεισάμενοι ἐνὶ που συρίγματι
ὑπήκουσαν τῷ δεσπότη· “ἔγνω δέ,” φησί, “βοῦς
τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τοῦ κυρίου
αὐτοῦ, Ἰσραὴλ δέ με οὐκ ἔγνω.” τί οὖν ὁ κύριος;
οὐ μνησικακεῖ, 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 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,

CHAP.

X

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. X τοῦ θεοῦ καὶ παρ' αὐτοῦ τὴν ψυχὴν εἰληφότας καὶ ὄντας ὅλως τοῦ θεοῦ ἐτέρῳ δουλεύειν δεσπότη, πρὸς δὲ καὶ θεραπεύειν ἀντὶ μὲν τοῦ βασιλέως τὸν τύραννον, ἀντὶ δὲ τοῦ ἀγαθοῦ τὸν πονηρόν. τίς γάρ, ὦ πρὸς τῆς ἀληθείας, σωφρονῶν γε τὰγαθὸν καταλείπων κακία σύνεστιν; τίς δὲ ὅστις τὸν θεὸν ἀποφεύγων δαιμονίοις συμβιοῖ; τίς δὲ υἱὸς εἶναι δυνάμενος τοῦ θεοῦ δουλεύειν ἡδεται; ἢ τίς οὐρανοῦ 75 P. πολίτης εἶναι δυνάμενος ἔρεβος | διώκει, ἐξὸν παράδεισον γεωργεῖν καὶ οὐρανὸν περιπολεῖν καὶ τῆς ζωτικῆς καὶ ἀκηράτου μεταλαμβάνειν πηγῆς, κατ' ἵχνος ἐκείνης τῆς φωτεινῆς ἀεροβατοῦντα νεφέλης, ὥσπερ ὁ Ἑλίας, θεωροῦντα τὸν ὑετὸν <τὸν>¹ σωτήριον; οἱ δὲ σκωλήκων δίκην περὶ τέλματα καὶ βορβόρους, τὰ ἡδονῆς ρεύματα, καλινδούμενοι ἀνοήτους καὶ ἀνοήτους ἐκβόσκονται τρυφάς, ὑώδεις τινὲς ἄνθρωποι. ὅες γάρ, φησίν, "ἡδονται βορβόρῳ" μᾶλλον ἢ καθαρῷ ὕδατι καὶ "ἐπὶ φορυτῷ μαργαίνουσιν" κατὰ Δημόκριτον. μὴ δῆτα οὖν, μὴ δῆτα ἐξανδραποδισθῶμεν μηδὲ ὑώδεις γενώμεθα, ἀλλ' "ὥς 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 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.

CHAP.
X

Yet some
are like
worms and
swine,
loving what
is unclean ✓

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

Let us
repent, and
come over
to God's
side

^b The words are from Heracleitus: Frag. 54 Bywater, 13 Diels.

^c Democritus, Frag. 23 Natorp, 147 Diels.

^d Ephesians v. 8.

CLEMENT OF ALEXANDRIA

CAP. X. πρὸς θεόν. πολλῶν δὲ καὶ ἄλλων ἔστιν ἀπολαῦσαι ἀγαθῶν τοὺς δικαιοσύνης ἐραστάς, οἱ τὴν αἰδίον διώκομεν σωτηρίαν, ἀτὰρ δὴ καὶ ὧν αὐτὸς αἰνίττεται ὁ θεὸς διὰ Ἑσαΐου λαλῶν “ ἔστι κληρονομία τοῖς θεραπεύουσι κύριον ”· καλὴ γε καὶ ἐράσμιος ἡ κληρονομία, οὐ χρυσίον, οὐκ ἄργυρος, οὐκ ἐσθής, τὰ τῆς γῆς,¹ ἔνθα που σῆς καὶ ληστῆς που καταδύεται περὶ τὸν χαμαίζηλον πλοῦτον ὀφθαλμιῶν, ἀλλ’ ἐκεῖνος ὁ θησαυρὸς τῆς σωτηρίας, πρὸς ὃν γε ἐπείγεσθαι χρὴ φιλολόγους γενομένους, συναπαίρει δὲ ἡμῖν ἐνθένδε τὰ ἔργα τὰ ἀστεία καὶ συνίπταται τῷ τῆς ἀληθείας πτερῷ.

Ταύτην ἡμῖν τὴν κληρονομίαν ἐγχειρίζει ἡ αἰδῖος διαθήκη τοῦ θεοῦ τὴν αἰδίον δωρεὰν χορηγοῦσα· ὁ δὲ φιλόστοργος οὗτος ἡμῶν πατήρ, ὁ ὄντως πατήρ, οὐ παύεται προτρέπων, νοουθετῶν, παιδεύων, φιλῶν· οὐδὲ γὰρ σῶζων παύεται, συμβουλεύει δὲ τὰ ἄριστα· “ δίκαιοι γένεσθε, λέγει κύριος· οἱ διψῶντες πορεύεσθε ἐφ’ ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσατε καὶ ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου.” ἐπὶ τὸ λουτρόν, ἐπὶ τὴν σωτηρίαν, ἐπὶ τὸν φωτισμὸν παρακαλεῖ μονονοῦχι | βοῶν καὶ λέγων· γῆν σοι δίδωμι καὶ θάλατταν, παιδίον, οὐρανόν τε καὶ τὰ ἐν αὐτοῖς πάντα ζῶά σοι χαρίζομαι· μόνον, ὦ παιδίον, δίψησον τοῦ πατρός, ἀμισθεί 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. X the good things which we may enjoy who are lovers 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, We shall then enjoy God's inheritance and a glorious and lovely inheritance it is, not of gold, 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; All things are ours without cost 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

^b See St. Matthew vi. 19, 20.

^c Isaiah liv. 17 (Septuagint); lv. 1.

CLEMENT OF ALEXANDRIA

CAP. X. ταῖς εὐχαρίστοις τρυφαῖς δεδημιούργηκεν ὁ πατήρ. ἀργυρίῳ μὲν ὠνήσεται ὁ νόθος, ὃς ἀπωλείας ἐστὶ παιδίον, ὃς “μαμωνᾶ δουλεύειν” προήρηται, σοὶ δὲ τὰ σὰ ἐπιτρέπει, τῷ γνησίῳ λέγω,¹ τῷ φιλοῦντι τὸν πατέρα, δι’ ὃν ἔτι ἐργάζεται, ᾧ μόνῳ καὶ ὑπιοσχνεῖται λέγων· “καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν”. οὐ γὰρ κυροῦται τῇ φθορᾷ. “ἐμὴ γὰρ ἐστὶν πᾶσα ἡ γῆ,” ἔστι δὲ καὶ σή, ἐὰν ἀπολάβῃς τὸν θεόν. ὅθεν ἡ γραφὴ εἰκότως εὐαγγελίζεται τοῖς πεπιστευκόσιν· “οἱ δὲ ἅγιοι κυρίου κληρονομήσουσι τὴν δόξαν τοῦ θεοῦ καὶ τὴν δύναμιν αὐτοῦ.” ποῖαν, ᾧ μακάριε, δόξαν, εἶπέ μοι· “ἦν ὀφθαλμὸς οὐκ εἶδεν οὐδὲ οὖς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη· καὶ χαρήσονται ἐπὶ τῇ βασιλείᾳ τοῦ κυρίου αὐτῶν εἰς τοὺς αἰῶνας, ἀμήν.” ἔχετε, ᾧ ἄνθρωποι, τὴν θείαν τῆς χάριτος ἐπαγγελίαν, ἀκηκόατε καὶ τὴν ἄλλην τῆς κολάσεως ἀπειλήν, δι’ ὧν ὁ κύριος σώζει, φόβῳ καὶ χάριτι παιδαγωγῶν τὸν ἄνθρωπον· τί μέλλομεν; τί οὐκ ἐκκλίνομεν τὴν κόλασιν; τί οὐ καταδεχόμεθα τὴν δωρεάν; τί δὲ οὐχ αἰρούμεθα τὰ βελτίονα, θεὸν ἀντὶ τοῦ πονηροῦ, καὶ σοφίαν εἰδωλολατρείας προκρίνομεν καὶ ζωὴν ἀντικαταλασσόμεθα² θανάτου³; “ἰδοὺ τέθεικα πρὸς

¹ λέγω Stählin. λέγει MSS.

² ἀντικαταλασσόμεθα Heinsius. ἀντικαταλασσόμενοι 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 Because we are God's children
 commits what is thine own,—to the true son, who
 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; Our choice is between grace and punishment ✓
 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

^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. X. προσώπου ὑμῶν," φησί, " τὸν θάνατον καὶ τὴν ζωὴν." πειράζει σε ὁ κύριος ἐκλέξασθαι τὴν ζωὴν, συμβουλεύει σοι ὡς πατὴρ πείθεσθαι¹ τῷ θεῷ. " ἂν γὰρ ἀκούσητέ μου," φησί, " καὶ θελήσητε, τὰ ἀγαθὰ τῆς γῆς φάγεσθε," ὑπακοῆς ἢ χάρις. " ἂν δὲ μὴ ὑπακούσητέ μου μηδὲ θελήσητε, μάχαιρα ὑμᾶς καὶ πῦρ κατέδεται," παρακοῆς ἢ 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. ἐχρῆν μὲν ὑμᾶς, ὦ ἄνθρωποι, αὐτοῦ πέρι ἐννοουμένους τοῦ ἀγαθοῦ ἔμφυτον ἐπάγεσθαι πίστιν, μάρτυρα ἀξιοχρεῶν² αὐτόθεν οἰκοθεν, περιφανῶς αἵρουμένην τὸ βέλτιστον, μηδὲ [ζητεῖν]³ εἰ μεταδιωκτέον ἐκπονεῖν. καὶ γὰρ εἴ τῳ μεθυστέον, φέρε εἰπεῖν, ἀμφιβάλλειν χρή. ὑμεῖς δὲ πρὶν ἢ 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' ὁ πρέπει θεῷ, ὅ τι ποτέ ἐστι, νενοηκότες. πιστεύσατε ἡμῖν καὶ ὡς μέθῃ, ἵνα σωφρονήσητε. πιστεύσατε καὶ ὡς ὑβρεῖ, ἵνα ζήσητε. εἰ δὲ καὶ πείθεσθαι βούλεσθε τὴν ἐναργῇ

¹ πείθεσθαι Sylburg. πείθεσθε mss.

² πίστιν, μάρτυρα ἀξιοχρεῶν Wilamowitz. μάρτυρα ἀξιοχρεῶν, πίστιν mss.

³ [ζητεῖν] Mayor. Stählin retains ζητεῖν, and inserts τὸ δ' ἀγαθόν (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. X
solicits you to choose life; He counsels you, as a
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

An inborn
faith shows
men what
is good

No long
inquiry is
needed

Men follow
desire, not
judgment,
in most
matters

Only in the
worship of
God do they
inquire
first

^c Cp. Aristotle, *Eth. Nicom.* 1169 a 17 (p. 192 Bywater).

CLEMENT OF ALEXANDRIA

CAP. X. τῶν ἀρετῶν ἐποπτεύσαντες¹ πίστιν, φέρε ὑμῖν ἐκ περιουσίας τὴν περὶ τοῦ λόγου παραθήσομαι πειθῶ. ὑμεῖς δέ, οὐ γὰρ τὰ πάτρια ὑμᾶς ἔτι τῆς ἀληθείας ἀπασχολεῖ ἔθνη προκατηχημένους, ἀκούοιτ' ἂν ἤδη τὸ μετὰ τοῦτο ὅπως ἔχει· καὶ δὴ μή τις ὑμᾶς τοῦδε τοῦ ὀνόματος αἰσχύνῃ προκαταλαμβανέτω, “ἦτ' ἄνδρας μέγα σίνεται,” παρατρέπουσα σωτηρίας.

Ἀποδυσάμενοι δ' οὖν περιφανῶς ἐν τῷ τῆς ἀληθείας σταδίῳ γνησίως ἀγωνιζώμεθα, βραβεύοντος μὲν τοῦ λόγου τοῦ ἁγίου, ἀγωνοθετοῦντος δὲ τοῦ δεσπότου τῶν ὅλων. οὐ γὰρ σμικρὸν ἡμῖν τὸ ἄθλον ἀθανασία πρόκειται. μὴ οὖν ἔτι φροντίζετε μηδὲ [εἰ]² ὀλίγον, τί ὑμᾶς ἀγορεύουσι σύρφακές τινες ἀγοραῖοι, δεισιδαιμονίας ἄθεοι χορευταί, ἀνοία καὶ παρανοία ἐς αὐτὸ ὠθούμενοι τὸ βάραθρον, εἰδῶλων ποιηταὶ καὶ λίθων προσκυνηταί· οἶδε γὰρ ἀνθρώπους ἀποθεοῦν τετολμήκασι, τρισκαίδέκατον Ἀλέξανδρον τὸν Μακεδόνα ἀναγράφοντες θεόν, “ὃν Βαβυλῶν ἤλεγξε νεκρόν.” ἄγαμαι τοίνυν τὸν Χῖον³ σοφιστήν, Θεόκριτος ὄνομα αὐτῷ· μετὰ τὴν Ἀλεξάνδρου τελευτὴν ἐπισκώπτων ὁ Θεόκριτος τὰς δόξας τὰς κενὰς τῶν ἀνθρώπων ὥς εἶχον περὶ θεῶν, πρὸς 78 P. τοὺς πολίτας | “ἄνδρες,” εἶπεν, “θαρρεῖτε ἄχρῃς ἂν ὁρᾶτε 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 then, I will lay before you in abundance persuasive arguments concerning the Word. On your part (for it is no longer the case that the ancestral customs, in which you have formerly been instructed, prevent you from attending to the truth), listen now, I pray you, to the nature of the words that follow. Moreover, let no feeling of shame for the name of Christian deter you; for shame "does great hurt to men,"^b when it turns them aside from salvation.

CHAP.
X
But abundant arguments can be provided for him who desires to learn

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.

The true contest for the prize of immortality

The folly of daemon-worshippers, who called Alexander a god

How Theocritus of Chios ridiculed them

^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. X. θνήσκοντας.” θεοὺς δὲ δὴ τοὺς ὁρατοὺς καὶ τὸν σύγκλυδα τῶν γεννητῶν τούτων ὄχλον ὁ προσκυνῶν καὶ προσεταιριζόμενος, αὐτῶν ἐκείνων τῶν δαιμόνων ἀθλιώτερος μακρῶ. θεὸς γὰρ οὐδαμῇ οὐδαμῶς ἄδικος ὥσπερ οἱ δαίμονες, ἀλλ’ ὡς οἷόν τε δικαιοτάτος, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον οὐδὲν ἢ ὅς ἂν ἡμῶν γένηται ὅτι δικαιοτάτος.

βᾶτ’ εἰς ὁδὸν δὴ πᾶς ὁ χειρῶναξ λεώς,
οἱ τὴν Διὸς γοργῶπιν Ἑργάνην¹ θεὸν
στατοῖσι λίκνοις προστρέπεσθε,²

ἡλίθιοι τῶν λίθων δημιουργοί τε καὶ προσκυνηταί. ὁ Φειδίας ὑμῶν καὶ ὁ Πολύκλειτος ἡκόντων Πραξιτέλης τε αὐ καὶ Ἀπελλῆς καὶ ὅσοι τὰς βαναύσους μετέρχονται τέχνας, γήινοι γῆς ὄντες ἐργάται. τότε γὰρ φησί τις προφητεία δυστυχῆσειν τὰ τῇδε πράγματα, ὅταν ἀνδριᾷσι πιστεύσωσιν. ἡκόντων οὖν αὖθις, οὐ γὰρ ἀνήσω καλῶν, οἱ μικροτέχνη. οὐδεὶς που τούτων ἔμπνουν εἰκόνα δεδημιούργηκεν, οὐδὲ μὴν ἐκ γῆς μαλθακὴν ἐμάλαξε σάρκα. τίς ἔτηξε μυελὸν ἢ τίς ἔπηξεν ὀστέα; τίς νεῦρα διέτεινεν³; τίς φλέβας ἐφύσησεν; τίς αἷμα ἐνέχεεν ἐν αὐταῖς ἢ τίς δέρμα περιέτεινεν; ποῦ δ’ ἂν τις αὐτῶν ὀφθαλμοὺς ποιῆσαι βλέποντας; τίς ἐνεφύσησε ψυχὴν; τίς δικαιοσύνην ἐδωρήσατο; τίς ἀθανασίαν ὑπέσχηται; μόνος ὁ τῶν ὅλων δημιουργός, ὁ “ἀριστοτέχνης πατήρ,” τοιοῦτον ἄγαλμα ἔμψυχον [ἡμᾶς]⁴ τὸν ἄνθρωπον ἔπλασεν. ὁ δὲ

¹ Ἑργάνην 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 multitude of these created things, the man who 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

CHAP.
X

A righteous man is the nearest approach to God

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 overtake 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

The craftsmen's work is paltry, when compared with God's

^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.

CLEMENT OF ALEXANDRIA

CAP. ^X Ὀλύμπιος ὑμῶν, εἰκόνας εἰκῶν, πολύ τι τῆς ἀληθείας ἀπάδων, ἔργον ἐστὶ κωφὸν χειρῶν Ἀττικῶν. “εἰκῶν” μὲν γὰρ “τοῦ θεοῦ” ὁ λόγος αὐτοῦ (καὶ υἱὸς τοῦ νοῦ γνήσιος ὁ θεῖος λόγος, φωτὸς ἀρχέ-
 79 P. τυπον φῶς), εἰκῶν δὲ τοῦ λόγου ὁ ἀνθρωπος <ὁ>¹ ἀληθινός, ὁ νοῦς ὁ ἐν ἀνθρώπῳ, ὁ “κατ’ εἰκόνα” τοῦ θεοῦ καὶ “καθ’ ὁμοίωσιν” διὰ τοῦτο γεγενῆσθαι λεγόμενος, τῇ κατὰ καρδίαν φρονήσει τῷ θεῷ παρεικαζόμενος λόγῳ καὶ ταύτῃ λογικός. ἀνθρώπου δὲ τοῦ ὀρωμένου τοῦ γηγενοῦς γήινος εἰκῶν τὰ ἀγάλματα τὰ ἀνδρείκελα <καὶ>² πόρρω τῆς ἀληθείας ἐπικαιρον ἐκμαγεῖον καταφαίνεται. οὐδὲν οὖν ἀλλ’ ἢ μανίας ἔμπλεως ὁ βίος ἔδοξέ μοι γεγονέναι, τοσαύτη σπουδῇ περὶ τὴν ὕλην καταγινόμενος.

Ἐπιτέθραπται³ δὲ ὑπὸ κενῆς δόξης ἡ συνήθεια δουλείας μὲν γεύσασα ὑμᾶς καὶ ἀλόγου περιεργασίας· νομίμων δὲ ἀνόμων καὶ ἀπατηλῶν ὑποκρίσεων ἄγνοια αἰτία, ἣ δὴ κατασκευὰς εἰσάγουσα εἰς⁴ τὸ τῶν ἀνθρώπων γένος κηρῶν ὀλεθρίων καὶ εἰδῶλων ἐπιστυγῶν πολλὰς τῶν δαιμόνων ἐπινοήσασα μορφάς, κηλῖδα τοῖς ἐπομένοις αὐτῇ ἐναπεμάξατο θανάτου μακροῦ. λάβετε οὖν ὕδωρ λογικόν, λούσασθε οἱ μεμολυσμένοι, περιρράνατε αὐτοὺς ἀπὸ τῆς συνηθείας ταῖς ἀληθιναῖς σταγόσιν· καθαρὸς εἰς οὐρανοὺς ἀναβῆναι δεῖ. ἀνθρωπος εἶ, τὸ κοινότατον, ἐπιζήτησον τὸν δημιουργήσαντά σε·

¹ <ὁ> inserted by Mayor. ² <καὶ> inserted by Wilamowitz.

³ ἐπιτέθραπται Mayor. ἐπιτέτριπται MSS.

⁴ κατασκευὰς εἰσάγουσα eis Schwartz. κατασκευασθεῖσα 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 from the truth,^a is a dumb lifeless work of Attic hands. For "the image of God" is His Word (and the divine Word, the light who is the archetype of light, is a genuine son of Mind^b); and an image of the Word is the true man, that is, the mind in man, who on this account is said to have been created "in the image" of God, and "in His likeness,"^c because through his understanding heart he is made like the divine Word or Reason, and so reasonable. But statues in human form, being an earthen image of visible, earthborn man, and far away from the truth, plainly show themselves to be but a temporary impression 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.

CHAP.
X

The image
of God is
his Word

The true
man, i.e.
man's mind,
is an image
of the Word

Statues are
but images
of man's
body, far
from the
truth

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

Ignorance
is the
cause of
idolatrous
rites

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.

^b i.e. the Father. Cp. v. *Strom.* 8. 7. ^c Genesis i. 26.

CLEMENT OF ALEXANDRIA

CAP. X. υἱὸς εἶ, τὸ ἰδιαίτατον, ἀναγνώρισον τὸν πατέρα· σὺ δὲ ἔτι ταῖς ἁμαρτίαις παραμένεις, προστετηκὼς ἡδοναῖς; τίνι λαλήσει κύριος “ὕμῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν”; ὕμῶν ἔστιν, ἐὰν θελήσητε, τῶν πρὸς τὸν θεὸν τὴν προαίρεσιν ἐσχηκότων· ὕμῶν, ἐὰν ἐβελήσητε πιστεῦσαι μόνον καὶ τῇ συντομίᾳ τοῦ κηρύγματος ἔπεσθαι, ἧς ὑπακούσαντες οἱ Νινευῖται τῆς προσδοκηθείσης ἀλώσεως μετανοοῖα γνησίῳ τὴν καλὴν ἀντικατηλλάξαντο σωτηρίαν.

Πῶς οὖν ἀνέλθω, φησὶν, εἰς οὐρανοὺς; “ὁδός” ἔστιν ὁ κύριος, “στενὴ” μὲν, ἀλλ’ “ἐξ οὐρανῶν,” στενὴ μὲν, ἀλλ’ εἰς οὐρανοὺς ἀναπέμπουσα· στενὴ ἐπὶ γῆς ὑπερορωμένη, πλατεῖα ἐν οὐρανοῖς προσκυνομένη. εἴθ’ ὁ μὲν ἄπυστος τοῦ λόγου συγγνώμην τῆς πλάνης ἔχει τὴν ἄγνοιαν, ὁ δὲ εἰς ὧτα βαλλόμενος καὶ τῇ ψυχῇ παρὰ τῆς γνώμης φέρει τὴν ἀπειθειαν, καὶ ὅσω γε φρονιμώτερος εἶναι δόξει, πρὸς κακοῦ ἢ σύνεσις αὐτῷ, ὅτι τῇ φρονήσει κέχρηται κατηγόρῳ.

80 P. τὸ βέλτιστον | οὐχ ἐλόμενος· πέφυκε γὰρ ὡς¹ ἄνθρωπος οἰκείως ἔχειν πρὸς θεόν. ὥσπερ οὖν τὸν ἵππον ἀροῦν οὐ βιαζόμεθα οὐδὲ τὸν ταῦρον κυνηγετεῖν, πρὸς ὃ πέφυκε δὲ ἕκαστον τῶν ζώων περιέλκομεν, οὕτως ἀμέλει καὶ τὸν ἄνθρωπον ἐπὶ τὴν οὐρανοῦ γενόμενον θέαν, φυτὸν οὐράνιον ὡς ἀληθῶς, ἐπὶ τὴν γνῶσιν παρακαλοῦμεν τοῦ θεοῦ, τὸ οἰκεῖον αὐτοῦ καὶ ἐξαίρετον καὶ ἰδιωματικὸν παρὰ τὰ ἄλλα ζῶα κατελιγμένοι, αὐταρκες ἐφόδιον αἰώνων, θεοσέ-

¹ ὡς Schwartz. ἄλλως MSS.

^a St. Matthew v. 3, 10; St. Luke vi. 20.

^b Compare p. 172, n. d.

^c Jonah iii. 5, 10.

^d St. John xiv. 6.

^e St. Matthew vii. 13, 14; St. John iii. 13, 31.

EXHORTATION TO THE GREEKS

self thou art a son; recognize thy Father. But thou, dost thou still abide by thy sins, engrossed in pleasures? To whom shall the Lord say, "Yours is the kingdom of heaven?"^a It is yours, if you wish, for it belongs to those who have their will set upon God. It is yours, if you are willing simply 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

CHAP.

^X
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. X. βειαν, παρασκευάζεσθαι συμβουλευόντες. γεώργει, φαμέν, εἰ γεωργὸς εἶ, ἀλλὰ γνῶθι τὸν θεὸν γεωργῶν, καὶ πλείθι¹ ὁ τῆς ναυτιλίας ἐρῶν, ἀλλὰ τὸν οὐράνιον κυβερνήτην παρακαλῶν· στρατευόμενόν σε κατείληφεν ἡ γνῶσις· τοῦ δίκαια σημαίνοντος ἄκουε στρατηγοῦ.

Καθάπερ οὖν κάρῳ καὶ μέθῃ βεβαρημένοι ἀνανήψατε καὶ διαβλέψαντες ὀλίγον ἐννοήθητε, τί θέλουσιν ὑμῖν οἱ προσκυνούμενοι λίθοι καὶ ἅ περὶ τὴν ὕλην 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 οἰοῖτε ὄντες οἰκτεῖραι, ἀλλ' οὐδὲ τοῖς κατελεῶσιν ὑμᾶς τῆς πλάνης ἐπιτήδειοι πείθεσθαι γίνεσθε, συνηθεία κακῇ δεδουλωμένοι, ἧς ἀπηρτημένοι αὐθαίρετοι μέχρι τῆς ἐσχάτης ἀναπνοῆς εἰς ἀπώλειαν ὑποφέρεσθε. “ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,” ἐξὸν ἀπομάξασθαι τὰ ἐμποδῶν τῇ σωτηρίᾳ καὶ τὸν τύφον καὶ τὸν πλοῦτον καὶ τὸν φόβον, ἐπιφθεγγομένους τὸ ποιητικὸν δὴ τοῦτο

πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ δὲ καὶ αὐτὸς πλάζομαι;

οὐ βούλεσθε οὖν τὰς φαντασίας ταύτας τὰς κενὰς ἀπορρίψαντες τῇ συνηθείᾳ αὐτῇ ἀποτάξασθαι, κενοδοξία ἐπιλέγοντες·

ψευδεῖς ὄνειροι χαίρετ', οὐδὲν ἦτ' ἄρα;

¹ πλείθι Sylburg. πλῆθι MSS.

^a St. John iii. 19.

^b Homer, *Odyssey* xiii. 203-4.

EXHORTATION TO THE GREEKS

his journey through eternity. Till the ground, we say, if you are a husbandman; but recognize God 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 commander who signals righteousness.

CHAP.
X

Ye men that are weighed down as with torpor and drink, awake to soberness. Look about you and consider a little what is the meaning of your worship 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:

Money and
life are
wasted on
statues

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

^c Euripides, *Iphigeneia among the Taurians* 569.

CLEMENT OF ALEXANDRIA

CAP. X.
81 P. Τί γὰρ ἡγεῖσθε, ὦ ἄνθρωποι, τὸν Τύχωνα¹ |
Ἑρμῆν καὶ τὸν Ἀνδοκίδου² καὶ τὸν Ἀμύητον; ἢ
παντί τῳ δῆλον ὅτι λίθους, ὥσπερ καὶ <αὐτὸν>³ τὸν
Ἑρμῆν. ὥς δὲ οὐκ ἔστι θεὸς ἢ ἄλως καὶ ὥς οὐκ
ἔστι θεὸς ἢ ἱρις, ἀλλὰ πάθη ἀέρος⁴ καὶ νεφῶν, καὶ
ὃν τρόπον οὐκ ἔστιν ἡμέρα θεός, οὐδὲ μὴν οὐδὲ
ἐνιαυτὸς οὐδὲ χρόνος ὃ ἐκ τούτων συμπληρού-
μενος, οὕτως οὐδὲ ἥλιος οὐδὲ σελήνη, οἷς ἕκαστον
τῶν προειρημένων διορίζεται. τίς ἂν οὖν τὴν
εὐθυναν καὶ τὴν κόλασιν καὶ τὴν δίκην καὶ τὴν
νέμεσιν εὖ φρονῶν ὑπολάβοι θεούς; οὐδὲ γὰρ
οὐδ' ἐρινὺς 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 αἰσχύνῃ καὶ ὀρμῇ καὶ κάλλος καὶ συνουσία.
οὐκ οὖν ἔτ' ἂν εἰκότως ὕπνος καὶ θάνατος θεῷ
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
Ἐννώ. ἔτι τε <εἰ>⁵ αἱ ἀστραπαὶ καὶ οἱ κεραυνοὶ
καὶ οἱ ὄμβροι οὐ θεοί, πῶς τὸ πῦρ καὶ τὸ ὕδωρ

¹ Τύχωνα 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 Tycho and in the Hermes of Andocides and the one 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, punishment, 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?

CHAP.

X
Statues are
plainly
nothing but
stones

The
absurdity
of deifying
passions and
affections

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. X. θεοί; πῶς δὲ καὶ οἱ διάσσωντες καὶ οἱ κομῆται διὰ πάθος ἀέρος γεγενημένοι; ὁ δὲ τὴν τύχην θεὸν λέγων καὶ τὴν πράξιν λεγέτω θεόν. εἰ δὴ οὖν τούτων οὐδὲ ἓν θεὸς εἶναι νομίζεται οὐδὲ μὴν ἐκείνων τῶν χειροκμήτων καὶ ἀναισθήτων πλασμάτων, πρόνοια δέ τις περὶ ἡμᾶς καταφαίνεται δυνάμεως θεϊκῆς, λείπεται οὐδὲν ἄλλο ἢ τοῦτο ὁμολογεῖν, ὅτι ἄρα ὄντως μόνος ἔστι τε καὶ ὑφέστηκεν ὁ μόνος ὄντως ὑπάρχων θεός.

Ἄλλα γὰρ μανδραγόραν ἢ τι ἄλλο φάρμακον πεπωκόσιν ἀνθρώποις ἐοίκατε οἱ¹ ἀνόητοι, θεὸς δὲ ὑμῖν ἀνανῆσαι δοίη ποτὲ τοῦδε τοῦ ὕπνου καὶ συνιέναι θεὸν μηδὲ χρυσὸν ἢ λίθον ἢ δένδρον ἢ πράξιν ἢ πάθος ἢ νόσον ἢ φόβον ἰνδάλλεσθαι ὡς θεόν. “τρεῖς γὰρ μύριοί εἰσιν” ὡς ἀληθῶς “ἐπὶ χθονὶ πουλυβοτείρῃ δαίμονες” οὐκ “ἀθάνατοι” οὐδὲ μὴν θνητοί (οὐδὲ γὰρ αἰσθήσεως, ἵνα καὶ θανάτου, μετειλήφασιν), λίθινοι δὲ καὶ ξύλινοι δεσπότηαι ἀνθρώπων, ὑβρίζοντες καὶ παρασπονδούντες
 82 P. τὸν βίον διὰ τῆς | συνηθείας. “ἡ γῆ δὲ τοῦ κυρίου,” φησί, “καὶ τὸ πλήρωμα αὐτῆς.” εἶτα τί τολμᾷς ἐν τοῖς τοῦ κυρίου τρυφῶν ἀγνοεῖν τὸν δεσπότην; κατάλειπε τὴν γῆν τὴν ἐμήν, ἐρεῖ σοι ὁ κύριος, μὴ θίγῃς τοῦ ὕδατος ὃ ἐγὼ ἀναδίδωμι, τῶν καρπῶν ὧν ἐγὼ γεωργῶ μὴ μεταλάμβανε· ἀπόδος, ἀνθρώπε, τὰ τροφεῖα τῷ θεῷ· ἐπίγνωθί σου τὸν δεσπότην· ἴδιον εἰ πλάσμα τοῦ θεοῦ· τὸ δὲ οἰκεῖον αὐτοῦ πῶς ἂν ἐνδίκως ἀλλότριον γένοιτο; τὸ γὰρ

¹ ἐοίκατε οἱ Schwartz. ἐοίκασιν MSS.

^a Hesiod : quoted above, p. 89.

EXHORTATION TO THE GREEKS

How, too, can shooting stars and comets, which come about owing to some condition of the atmosphere? CHAP. 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?

^b Psalm xxiv. 1.

CLEMENT OF ALEXANDRIA

CAP. X. ἀπηλλοτριωμένον στερόμενον τῆς οἰκειότητος στέρεται τῆς ἀληθείας. ἡ γὰρ οὐχ ἡ Νιοβὴ τρόπον τινά, μᾶλλον δὲ ἵνα μυστικώτερον πρὸς ὑμᾶς ἀποφθέγξωμαι, γυναικὸς τῆς Ἑβραίας δίκην (ὥτ' ἐκάλουν αὐτὴν οἱ παλαιοὶ) εἰς ἀναισθησίαν μετατρέπεσθε; λελιθωμένην ταύτην παρειλήφαμεν τὴν γυναικα διὰ τὸ Σοδόμων ἐρᾶν. Σοδομῖται δὲ οἱ ἄθεοι καὶ οἱ πρὸς τὴν ἀσέβειαν ἐπιστρεφόμενοι σκληροκάριοί τε καὶ ἡλίθιοι. ταύτας οἷον θεόθεν ἐπιλέγεσθαι σοι τὰς φωνάς· μὴ γὰρ οἷον λίθους μὲν εἶναι ἱερὰ καὶ ξύλα καὶ ὄρνεα καὶ ὄφεις, ἀνθρώπους δὲ μὴ· πολὺ δὲ τούναντίον ἱεροὺς μὲν ὄντως 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 τετιμῆκασιν ὡς ἄγγελον θεοῦ, τὸν δὲ ἄνθρωπον τοῦ θεοῦ διώκουσιν, οὐ κρώζοντα, οὐ κλώζοντα, φθεγγόμενον δέ· οἷμοι, λογικῶς καὶ φιλανθρώπως κατηχοῦντα ἀποσφάττειν ἀπανθρώπως ἐπιχειροῦσιν, ἐπὶ τὴν δικαιοσύνην καλοῦντα, οὔτε τὴν χάριν τὴν ἄνωθεν ἀπεκδεχόμενοι οὔτε τὴν κόλασιν ἐκτρέπομενοι. οὐ γὰρ πιστεύουσι τῷ θεῷ οὐδὲ ἐκμανθάνουσι τὴν δύναμιν αὐτοῦ.

Οὗ δὲ ἄρρητος ἡ φιλανθρωπία, τούτου ἀχώρητος ἡ μισοπονηρία. τρέφει δὲ ὁ μὲν θυμὸς τὴν κόλασιν ἐπὶ ἁμαρτία, εὖ ποιεῖ δὲ ἐπὶ μετανοία ἡ φιλανθρωπία. οἰκτρότατον δὲ τὸ στέρεσθαι τῆς παρὰ τοῦ θεοῦ ἐπικουρίας. ὁμμάτων μὲν οὖν ἡ πῆρσις καὶ τῆς

¹ ὑπολάμβανε Markland. ὑπολαμβάνετε mss.

^a Genesis xix. 26.

^b Or, an angel.

EXHORTATION TO THE GREEKS

being deprived of its connexion with Him, is deprived 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 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

CHAP.
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
it

CLEMENT OF ALEXANDRIA

CAP. X ἀκοῆς ἢ κώφωσις ἀλγεινότερα παρὰ τὰς λοιπὰς τοῦ πονηροῦ πλεονεξίας· ἡ μὲν γὰρ αὐτῶν ἀφήρηται τῆς οὐρανίου προσόψεως, ἡ δὲ τῆς θείας μαθήσεως ἐστέρηται. ὑμεῖς δὲ πρὸς τὴν ἀλήθειαν ἀνάπηροι καὶ τυφλοὶ μὲν τὸν νοῦν, κωφοὶ δὲ τὴν σύνεσιν ὄντες οὐκ ἀλγεῖτε, οὐκ ἀγανακτεῖτε, οὐ τὸν οὐρανὸν 88 P. ἰδεῖν καὶ τὸν τοῦ οὐρανοῦ ποιητὴν | ἐπεθυμήσατε, οὐδὲ τὸν τῶν πάντων δημιουργὸν καὶ πατέρα ἀκοῦσαι καὶ μαθεῖν ἐξεζητήσατε, τὴν προαίρεσιν τῇ σωτηρίᾳ συνάψαντες· ἐμποδὼν γὰρ ἴσταται οὐδὲν τῷ σπεύδοντι πρὸς γνῶσιν θεοῦ, οὐκ ἀπαιδευσία,¹ οὐ πενία, οὐκ ἀδοξία, οὐκ ἀκτημοσύνη· οὐδέ τις τὴν ὄντως ἀληθῆ σοφίαν “χαλκῷ δηώσας” μεταλλάξαι εὐχεται οὐδὲ σιδήρῳ· εὐ γάρ τοι παντὸς μᾶλλον τοῦτο εἴρηται·

ὁ χρηστός² ἐστὶ πανταχοῦ σωτήριος·

ὁ γὰρ 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 σῆς, οὐ ληστής, οὐ πειρατής, ἀλλ’ ὁ τῶν ἀγαθῶν αἰδὶος δοτήρ. ἄρα οὖν εἰκότως ὡμοίωσθε τοῖς ὄφεσιν ἐκείνοις, οἷς τὰ ὦτα πρὸς τοὺς κατεπάρχοντας ἀποκέκλεισται. “θυμὸς γὰρ αὐτοῖς,” φησὶν ἡ γραφή, “κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, ὡσεὶ ἀσπίδος κωφῆς καὶ βουούσης τὰ ὦτα αὐτῆς, ἥτις οὐκ εἰς-

¹ ἀπαιδευσία Hopfenmüller. ἀπαιδία MSS.

² χρηστός Blass (from Stobaeus, *Flor.* 37. 6). χρῆστός 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 evil one; for by the first of these we are robbed of the sight of heaven, and by the second we are deprived of the divine teaching. But you, though maimed in respect of the truth, darkened in mind and deaf in understanding, still are not grieved, are 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:

CHAP.

X
To be blind
and deaf to
truth is the
worst of
all evils

The way to
God is open
to all

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

^b Menander, *Frag.* 786 Kock, *Comic. Att. Frag.* iii. p. 217.

^c See St. Matthew vi. 19, 20.

CLEMENT OF ALEXANDRIA

CAP. ^X ακούσεται φωνῆς ἐπαδόντων.” ἀλλ’ ὑμεῖς γε κατεπάσθητε τὴν ἀγριότητα¹ καὶ παραδέξασθε τὸν ἡμερον καὶ ἡμέτερον λόγον καὶ τὸν ἰὸν ἀποπτύσατε τὸν δηλητήριον, ὅπως ὅτι μάλιστα ὑμῖν τὴν φθοράν, ὡς ἐκείνοις τὸ γῆρας, ἀποδύσασθαι δοθῇ.

Ἀκούσατέ μου καὶ μὴ τὰ ὦτα ἀποβύσητε μηδὲ τὰς ἀκοὰς ἀποφράξητε, ἀλλ’ εἰς νοῦν βάλεσθε τὰ λεγόμενα. καλὸν ἐστὶ τὸ φάρμακον τῆς ἀθανασίας· στήσατέ ποτε τοὺς ὅλκους τοὺς ἐρρηστικούς. “οἱ γὰρ ἐχθροὶ κυρίου χοῦν λείξουσιν,” φησὶν [ἡ γραφὴ λέγει]². ἀνανεύσατε τῆς γῆς εἰς αἰθέρα, ἀναβλέψατε εἰς οὐρανόν, θαυμάσατε, παύσασθε караδοκούντες τῶν δικαίων τὴν πτέρναν καὶ “τὴν ὁδὸν τῆς ἀληθείας” ἐμποδίζοντες· φρόνιμοι γένεσθε καὶ ἀβλαβεῖς· τάχα που ὁ κύριος ἀπλότητος ὑμῖν δωρήσεται πτερόν (πτερῶσαι προήρηται τοὺς γηγενεῖς), ἵνα δὴ τοὺς χηραμοὺς καταλείποντες οἰκήσητε τοὺς οὐρανοὺς. μόνον ἐξ ὅλης καρδίας μετανοήσωμεν, ὡς ὅλη καρδιά δυνηθῆναι χωρῆσαι τὸν θεόν. “ἐλπίσατε ἐπ’ αὐτόν,” φησί, “πᾶσα συναγωγὴ λαοῦ, ἐκχέετε ἐνώπιον αὐτοῦ πάσας τὰς καρδίας ὑμῶν.” πρὸς τοὺς κενοὺς τῆς πονηρίας λέγει· ἐλεεῖ

84 P. καὶ δικαιοσύνης πληροῖ· | πίστευσον, ἄνθρωπε, ἄνθρωπῳ καὶ θεῷ· πίστευσον, ἄνθρωπε, τῷ παθόντι καὶ προσκυνουμένῳ. θεῷ ζῶντι πιστεύσατε οἱ δοῦλοι τῷ νεκρῷ· πάντες ἄνθρωποι πιστεύσατε μόνῳ τῷ πάντων ἀνθρώπων θεῷ· πιστεύσατε καὶ μισθὸν λάβετε σωτηρίαν· “ἐκζητήσατε τὸν θεόν,

¹ ἀγριότητα Heyse. ἀγιότητα MSS.

² [ἡ 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-ness be charmed away, and receive the gentle Word 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. CHAP. X

Listen to me, and do not stop up your ears or shut off your hearing, but consider my words. Splendid is the medicine of immortality; stay at length your serpent-like windings. For it is written: "the 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

Cease to behave like serpents

Become empty of wickedness, and be filled with righteousness

Life is the reward for finding God

^a Genesis iii. 15 : Psalm lv. 7 (Septuagint).

^d 2 St. Peter ii. 2.

^e See St. Matthew x. 16.

^f See Plato, *Phaedrus* 248 c, and elsewhere.

^g Psalm lxii. 8.

CLEMENT OF ALEXANDRIA

CAP. X καὶ ζήσεται ἡ ψυχὴ ὑμῶν." ὁ ἐκζητῶν τὸν θεὸν τὴν ἰδίαν πολυπραγμονεῖ σωτηρίαν· εὗρες τὸν θεόν, ἔχεις τὴν ζωὴν. 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, μεγαλυνθήτω ὁ θεός." καλὸς ὕμνος τοῦ θεοῦ ἀθάνατος ἄνθρωπος, δικαιοσύνη οἰκοδομούμενος, ἐν ᾧ τὰ λόγια τῆς ἀληθείας ἐγκεχάρακται. ποῦ γὰρ ἀλλαχόθι ἢ ἐν σώφρονι ψυχῇ δικαιοσύνην ἐγγραπτέον; ποῦ ἀγάπην; αἰδῶ δὲ ποῦ; πραότητα δὲ ποῦ; ταύτας, οἶμαι, τὰς θείας γραφὰς ἐναποσφραγισμένους χρή τῇ ψυχῇ καλὸν ἀφετήριον σοφίαν ἡγεῖσθαι τοῖς ἐφ' ὅτιοῦν τοῦ βίου τραπέισι μέρος, ὄρμον 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 ἄνδρες γυναικῶν οἱ μεμνημένοι τοῦ νυμφίου, ἀγαθοὶ δὲ οἰκετῶν δεσπότηται οἱ τῆς ἐσχάτης δουλείας λελυτρωμένοι.

Ὡ μακαριώτερα τῆς ἐν ἀνθρώποις πλάνης τὰ θηρία· ἐπινέμεται τὴν ἄγνοιαν, ὥς ὑμεῖς, οὐχ ὑποκρίνεται δὲ τὴν ἀλήθειαν· οὐκ ἔστι παρ' αὐτοῖς κολάκων γένη, οὐ δεισιδαιμονοῦσιν ἰχθύες, οὐκ εἰδωλολατρεῖ τὰ ὄρνεα, ἓνα 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; παῖδες

¹ τὴν αὐτὴν Mayor. τὸν αὐτὸν MSS.

² γονεῦσιν υἱοὶ Potter. γονεῖς υἱάσιν MSS.

^a Psalm lxi. 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.

CHAP.
X

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. X γεγόνατε, εἴτα μειράκια, εἴτα ἔφηβοι, εἴτα ἄνδρες, χρηστοὶ δὲ οὐδέποτε. καὶ τὸ γῆρας αἰδέσθητε, ἐπὶ δυσμαῖς τοῦ βίου γενόμενοι σωφρονήσατε, καὶ ἐπὶ τέλει τοῦ βίου τὸν θεὸν ἐπίγνωτε, ὥς δὴ τὸ τέλος ὑμῖν τοῦ βίου ἀρχὴν ἀναλάβοι σωτηρίας. γηράσατε¹ πρὸς δεισιδαιμονίαν, νέοι ἀφίκεσθε πρὸς θεοσέβειαν· παῖδας ἀκάκους ἐγκρινεῖ θεός. ὁ μὲν οὖν Ἀθηναῖος τοῖς Σόλωνος ἐπέσθω νόμοις καὶ ὁ Ἀργεῖος τοῖς Φωρωνέως καὶ ὁ Σπαρτιάτης τοῖς Λυκούργου, εἰ δὲ σεαυτὸν ἀναγράφεις τοῦ θεοῦ, οὐρανὸς | μὲν σοι ἢ πατρίς, ὁ δὲ θεὸς νομοθέτης. τίνες δὲ καὶ οἱ νόμοι; “οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, ἀγαπήσεις κύριον τὸν θεόν σου.” εἰσὶ δὲ καὶ τούτων τὰ παραπληρώματα, λόγιοι νόμοι καὶ ἅγιοι λόγοι ἐν αὐταῖς ἐγγραφόμενοι ταῖς καρδίαις. “ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν,” καὶ “τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην,” καὶ “οὐκ ἐπιθυμήσεις, ἐπιθυμία γὰρ μόνη μεμοίχευκας.” πόσῳ γοῦν ἄμεινον τοῖς ἀνθρώποις τοῦ τυγχάνειν τῶν ἐπιθυμιῶν ἀρχὴν μὴδὲ ἐπιθυμεῖν ἐθέλειν ὧν μὴ δεῖ.

Ἀλλ’ ὑμεῖς μὲν τὸ αὐστηρὸν τῆς σωτηρίας ὑπομένειν οὐ καρτερεῖτε, καθάπερ δὲ τῶν σιτίων τοῖς γλυκέσιν ἡδόμεθα διὰ τὴν λειότητά τῆς ἡδονῆς προτιμῶντες, ἰᾶται δὲ ἡμᾶς καὶ ὑγιάζει τὰ πικρά

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 CHAP. X
 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. X. τραχύνοντα τὴν αἴσθησιν, ἀλλὰ τοὺς ἀσθενεῖς τὸν στόμαχον ῥώννυσιν ἢ τῶν φαρμάκων αὐστηρία, οὕτως ἦδει μὲν καὶ γαργαλίζει ἢ συνήθεια, ἀλλ' ἢ μὲν εἰς τὸ βάραθρον ὠθεῖ, ἢ συνήθεια, ἢ δὲ εἰς οὐρανὸν ἀνάγει, ἢ ἀλήθεια, "τραχεῖα" μὲν τὸ πρῶτον, "ἀλλ' ἀγαθὴ κουροτρόφος". καὶ σεμνὴ μὲν ἢ γυναικωνίτις αὐτῇ, σώφρων δὲ ἢ γερουσία· οὐδέ ἐστι δυσπρόσιτος οὐδὲ ἀδύνατος λαβεῖν, ἀλλ' ἔστιν ἐγγυτάτῳ ἔνοικος¹ ἡμῶν, ἣ φησιν αἰνιττόμενος ὁ πάνσοφος Μωυσῆς, τρισὶ τοῖς καθ' ἡμᾶς ἐνδαιτωμένη μέρεσι, "χερσὶ 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 ἐπιτερπῇ φανταζόμενα² ἀφέληται σοφίας· αὐτὸς ἐκὼν ὑπερβῆσθαι τὸν λῆρον τῆς συνηθείας, καθάπερ καὶ οἱ παῖδες τὰ ἀθύρματα ἄνδρες γενόμενοι ἀπέρριψαν. τάχει μὲν δὴ ἀνυπερβλήτῳ εὐνοίᾳ τε εὐπροσίτῳ ἢ δύναμιν ἢ θεϊκὴ ἐπιλάμψασα τὴν γῆν

86 P. σωτηρίου σπέρματος ἐνέπλησε | τὸ πᾶν. οὐ γὰρ ἂν οὕτως ἐν ὀλίγῳ χρόνῳ τοσοῦτον ἔργον ἄνευ θείας κομιδῆς ἐξήνυσεν ὁ κύριος, ὅψι καταφρονούμενος, ἔργῳ προσκυνούμενος, ὁ καθάριστος καὶ σωτήριος καὶ μειλίχιος, ὁ θεῖος λόγος, ὁ φανερώτατος ὄντως θεός, ὁ τῷ δεσπότῃ τῶν ὅλων ἐξισωθεὶς, ὅτι ἦν υἱὸς 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.

CHAP.
X

Nor is it
far off

Once found
we shall not
forsake it
for custom

The whole
world is
now filled
with this
divine
power

Greatness of
the Word

^c Deuteronomy xxx. 14.

^e Titles of Zeus.

^d See Isaiah liii. 3.

^f St. John i. 1.

CLEMENT OF ALEXANDRIA

CAP.
X τὸ πρῶτον προεκηρύχθη, ἀπιστηθεῖς, οὐθ' ὅτε τὸ ἀνθρώπου προσωπεῖον ἀναλαβὼν καὶ σαρκὶ ἀναπλασάμενος τὸ σωτήριον δρᾶμα τῆς ἀνθρωπότητος ὑπεκρίνετο, ἀγνοηθεῖς· γνήσιος γὰρ ἦν ἀγωνιστὴς καὶ τοῦ πλάσματος συναγωνιστὴς, τάχιστα δὲ εἰς πάντας ἀνθρώπους διαδοθεῖς θάττον ἡλίου ἐξ αὐτῆς ἀνατείλας τῆς πατρικῆς βουλήσεως, ῥᾶστα ἡμῖν ἐπέλαμψε τὸν θεόν, ὅθεν τε ἦν αὐτὸς καὶ ὃς ἦν, δι' ὧν ἐδίδασκεν καὶ ἐνεδείξατο, παραστησάμενος, ὁ σπονδοφόρος καὶ διαλλακτὴς καὶ σωτὴρ ἡμῶν λόγος, πηγὴ ζωοποιός, εἰρηνικὴ, ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς χεόμενος, δι' ὃν ὡς ἔπος εἰπεῖν τὰ πάντα ἤδη 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 ἡδονῇ (ὄφρις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα, κακία γηῖνη, εἰς ὕλας τρεφομένη³) παρήγετο ἐπιθυμίαις, ὁ παῖς ἀνδριζόμενος ἀπειθείᾳ καὶ παρακούσας τοῦ πατρὸς ἡσχύνετο τὸν θεόν. οἷον ἴσχυσεν ἡδονή· ὁ δι' ἀπλότητα λελυμένος ἀνθρωπος ἀμαρτίαις εὐρέθη δεδεμένος. τῶν δεσμῶν λύσαι τοῦτον ὁ κύριος αὐτὸς ἠθέλησεν, καὶ σαρκὶ ἐνδεθείς (μυστήριον θεῖον τοῦτο) τὸν ὄφιν ἐχειρώσατο 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 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.

CHAP. X

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 earthy^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.
XI θάνατον, καί, τὸ παραδοξότατον, ἐκείνον τὸν ἄνθρωπον τὸν ἡδονῇ πεπλανημένον, τὸν τῇ φθορᾷ δεδεμένον, χερσὶν ἡπλωμέναις ἔδειξε λελυμένον. ὦ θαύματος μυστικοῦ· κέκλιται μὲν ὁ κύριος, ἀνέστη δὲ ἄνθρωπος καὶ ὁ ἐκ τοῦ παραδείσου πεσὼν μείζον ὑπακοῆς ἄθλον, οὐρανούς, ἀπολαμβάνει. διό μοι δοκεῖ, ἐπεὶ αὐτὸς ἦκεν ὡς ἡμᾶς οὐρανόθεν ὁ λόγος, ἡμᾶς ἐπ' ἀνθρωπίνην ἰέναι μὴ χρῆναι διδασκαλίαν ἔτι, Ἀθήνας καὶ τὴν ἄλλην Ἑλλάδα, πρὸς δὲ καὶ Ἰωνίαν πολυπραγμονοῦντας. εἰ γὰρ ἡμῖν [ὁ]¹ διδάσκαλος ὁ πληρώσας τὰ πάντα δυνάμεσιν ἁγίαις,
- 87 P. δημιουργία σωτηρία εὐεργεσία νομοθεσία προφητεία διδασκαλία, πάντα νῦν ὁ διδάσκαλος κατηχεῖ καὶ τὸ πᾶν ἤδη Ἀθῆναι καὶ Ἑλλὰς γέγονεν τῷ λόγῳ. οὐ γὰρ δὴ μύθῳ μὲν ἐπιστεύετε ποιητικῶ τὸν Μίνω τὸν Κρήτα τοῦ Διὸς δαριστὴν ἀναγράφοντι, ἡμᾶς δὲ ἀπιστήσετε μαθητὰς θεοῦ γεγονότας, τὴν ὄντως ἀληθῇ σοφίαν ἐπανηρημένους, ἣν φιλοσοφίας ἄκροι μόνον ἠνίξαντο, οἱ δὲ τοῦ Χριστοῦ μαθηταὶ καὶ κατειλήφασιν καὶ ἀνεκήρυξαν. καὶ δὴ καὶ πᾶς, ὡς ἔπος εἰπεῖν,² ὁ Χριστὸς οὐ μερίζεται· οὔτε βάρβαρός ἐστιν οὔτε Ἰουδαῖος οὔτε Ἕλλην, οὐκ ἄρρεν, οὐ θῆλυ· καινὸς δὲ ἄνθρωπος θεοῦ πνεύματι ἀγίῳ μεταπεπλασμένος.

Εἰθ' αἱ μὲν ἄλλαι συμβουλαί τε καὶ ὑποθήκαι

¹ [ὁ] 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,

238

EXHORTATION TO THE GREEKS

and, most wonderful of all, the very man who had erred through pleasure, and was bound by corruption, was shown to be free again, through His outstretched hands.^a O amazing mystery! The Lord has sunk down, but man rose up; and he who was driven from Paradise gains a greater prize, heaven, on becoming obedient. Wherefore it seems to me, that since the Word Himself came to us from heaven, we ought no longer to go to human teaching, to Athens and the rest of Greece, or to Ionia, in our curiosity. If our 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 of God, have entered into the really true wisdom 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

CHAP.
XI

Man gains
more than
he lost

The Word
from heaven
is our true
teacher

Christians
are His
disciples

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 ἀπλῶς. Basil uses ἀπλῶς in this connexion; cp. *In Psalm. xlv.* p. 272, "having his hands outstretched (ἡπλωμένος) in the manner of the cross." Perhaps Clement wishes to suggest both meanings.

^b Homer, *Odyssey* xix. 179.

^c See 1 Corinthians i. 13; Galatians iii. 28; Ephesians iv. 24; Colossians iii. 9-11.

CLEMENT OF ALEXANDRIA

CAP. XI. λυπραί καὶ περὶ τῶν ἐπὶ μέρους εἰσίν, εἰ γαμητέον, εἰ πολιτευτέον, εἰ παιδοποιητέον· καθολικὴ δὲ ἄρα προτροπὴ μόνῃ καὶ πρὸς ὅλον δηλαδὴ τὸν βίον, ἐν παντὶ καιρῷ, ἐν πάσῃ περιστάσει πρὸς τὸ κυριώτατον τέλος, τὴν ζωὴν, συντείνουσα ἢ θεοσέβεια· καθ' ὃ καὶ μόνον ἐπάναγκές ἐστι ζῆν, ἵνα ζήσωμεν αἰεὶ· φιλοσοφία δέ, ἥ φασιν οἱ πρεσβύτεροι, πολυχρόνιος ἐστὶ συμβουλή, σοφίας αἰδίδιον μνηστευομένη ἔρωτα· “ἐντολὴ δὲ κυρίου τηλαυγής, φωτίζουσα ὀφθαλμούς.” ἀπόλαβε τὸν Χριστόν, ἀπόλαβε τὸ βλέπειν, ἀπόλαβέ σου τὸ φῶς,

ὄφρ' εὖ γινώσκεις ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.

“ποθεινὸς”¹ ὁ λόγος ὁ φωτίσας ἡμᾶς “ὑπὲρ χρυσίον καὶ λίθον τίμιον· γλυκύς¹ ἐστὶν ὑπὲρ μέλι καὶ κηρίον.” πῶς γὰρ οὐ ποθεινὸς ὁ τὸν ἐν σκότει κατωρυνγμένον νοῦν ἐναργῇ ποιησάμενος καὶ τὰ “φωσφόρα” τῆς ψυχῆς ἀποξύνας “ὄμματα”; καὶ γὰρ ὥσπερ “ἡλίου μὴ ὄντος ἕνεκα τῶν ἄλλων ἄστρον νύξ ἂν ἦν τὰ πάντα,” οὕτως εἰ μὴ τὸν λόγον ἔγνωμεν καὶ τούτῳ κατηυγάσθημεν, οὐδὲν ἂν τῶν σιτευομένων ὀρνίθων ἐλειπόμεθα, ἐν σκότει πιαινόμενοι καὶ θανάτῳ τρεφόμενοι. χωρήσωμεν τὸ φῶς, 88 P. ἵνα χωρή|σωμεν τὸν θεόν· χωρήσωμεν τὸ φῶς καὶ μαθητεύσωμεν τῷ κυρίῳ. τοῦτό τοι καὶ ἐπήγγελται

¹ ποθεινὸς—γλυκύς Mayor (see Psalm xviii. 11 Sept.).
γλυκύς—ποθεινός 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 Heracleitus, Frag. 31 (Bywater), 99 (Diels).

EXHORTATION TO THE GREEKS

instance, whether a man should marry, or take part in politics, or beget children, are of small account and of special application. The exhortation that alone would seem to be universal, and concerned plainly with the whole of existence, reaching out in every season and every circumstance towards the supreme end, life, is piety towards God. And it is only necessary to live according to piety, in order to obtain eternal life; whereas philosophy, as the elders 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 thy light;

CHAP. XI

Piety is the only universal precept

A life of piety ensures eternal life

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. XI. τῷ πατρὶ “διηγῆσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου· ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.” ὕμνησον καὶ διήγησαί μοι τὸν πατέρα σου τὸν θεόν· σώσει σου τὰ διηγήματα, παιδεύσει με ἡ ᾠδή. ὡς μέχρι νῦν ἐπλανώμην ζητῶν τὸν θεόν, ἐπεὶ δέ με φωταγωγεῖς, κύριε, καὶ τὸν θεὸν εὐρίσκω διὰ σοῦ καὶ τὸν πατέρα ἀπολαμβάνω παρὰ σοῦ, γίνομαι σου συγκληρονόμος, ἐπεὶ τὸν ἀδελφὸν οὐκ ἐπησχύνθης.

Ἀφέλωμεν οὖν, ἀφέλωμεν τὴν λήθην τῆς ἀληθείας· τὴν ἄγνοιαν καὶ τὸ σκότος τὸ ἐμποδὼν ὡς ἀχλὺν ὄψεως καταγαγόντες τὸν ὄντως ὄντα θεὸν ἐποπτεύσωμεν, ταύτην αὐτῷ πρῶτον ἀνυμνήσαντες τὴν φωνήν “χαῖρε φῶς”. φῶς ἡμῖν ἐξ οὐρανοῦ τοῖς ἐν σκότει κατωρυνγμένοις καὶ ἐν σκιᾷ θανάτου κατακεκλεισμένοις ἐξέλαμψεν ἡλίου καθαρώτερον, ζωῆς τῆς ἐνταῦθα γλυκύτερον. τὸ φῶς ἐκεῖνο ζωὴ ἐστὶν αἰδῖος, καὶ ὅσα μετείληφεν αὐτοῦ, ζῆ, ἡ νύξ δὲ εὐλαβεῖται τὸ φῶς καὶ δύνουσα διὰ τὸν φόβον παραχωρεῖ τῇ ἡμέρᾳ κυρίου· τὰ πάντα φῶς ἀκοίμητον γέγονεν καὶ ἡ δύσις εἰς ἀνατολὴν περιέστηκεν.¹ τοῦτο ἡ κτίσις ἡ καινὴ βεβούληται· ὁ γὰρ τὰ πάντα καθιππεύων “δικαιοσύνης ἡλῖος” ἐπ’ ἴσης περιπολεῖ τὴν ἀνθρωπότητα, τὸν πατέρα μιμούμενος, 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 ἀνθρωπον 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

CHAP.
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).

^e Galatians vi. 15. (Revised Version margin.)

^f Malachi iv. 2.

^g St. Matthew v. 45.

CLEMENT OF ALEXANDRIA

- CAP. XI. μεταφυτεύων τὴν φθορὰν εἰς ἀφθαρσίαν καὶ γῆν μεταβάλλων εἰς οὐρανοὺς, 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, “διδούς νόμους εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίαν γράφων αὐτοῦς.” τίνας ὑπογράφει νόμους; “ὅτι πάντες εἴσονται τὸν θεὸν ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἰλεως,” φησὶν ὁ θεός, “ἔσομαι αὐτοῖς καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ.” δεξώμεθα τοὺς νόμους τῆς ζωῆς, πεισθῶμεν προτρεπομένῳ θεῷ, μάθωμεν αὐτόν, ἵνα ἰλεως ᾖ, ἀποδῶμεν καὶ μὴ δεομένῳ μισθὸν εὐ-
 χάριστον εὐπαθείας,¹ οἷόν τι ἐνοίκιον [τὴν εὐ-
 σέβειαν]² τῷ θεῷ τῆς ἐνταῦθα ἐνοικήσεως.

χρύσεια χαλκείων, ἑκατόμβοι’ ἐννεαβοίων.

ὀλίγης πίστεως γῆν σοι δίδωσι τὴν τοσαύτην γεωργεῖν, ὕδωρ πίνειν καὶ ἄλλο πλεῖν, ἀέρα ἀναπνεῖν, πῦρ ὑπουργεῖν, κόσμον οἰκεῖν· ἐντεῦθεν εἰς οὐρανοὺς ἀποικίαν στείλασθαί σοι συγκεχώρηκεν· τὰ μεγάλα ταῦτα καὶ τοσαῦτά σοι δημιουργήματα καὶ χαρίσματα ὀλίγης πίστεως μεμίσθωκεν. εἴθ’ οἱ μὲν τοῖς γόησι πεπιστευκότες τὰ περιήπτα καὶ τὰς ἐπαοιδὰς ὡς σωτηρίους δῆθεν ἀποδέχονται, ὑμεῖς δὲ οὐ βούλεσθε τὸν οὐράνιον αὐτὸν περιήψασθαι, τὸν σωτῆρα λόγον, καὶ τῇ ἐπωδῇ τοῦ θεοῦ

¹ εὐπαθείας Mayor. εὐπάθειαν mss. εὐπείθειαν Heyse.

² [τὴν εὐσέβειαν] Heyse.

EXHORTATION TO THE GREEKS

corruption to the soil of incorruption, and transform-
 ing 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 CHAP. XI
Knowledge of God is possible for all
 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-
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 ἁμαρτίας ; θάνατος γὰρ αἰδῖος ἁμαρτία. ἡ τέλεον νωδοὶ καὶ τυφλοὶ καθάπερ οἱ σπάλακες οὐδὲν ἄλλο ἢ ἐσθίωντες ἐν σκότῳ διαιτᾶσθε, περικαταρρέοντες τῇ φθορᾷ. ἀλλ' ἔστιν, ἔστιν ἡ ἀλήθεια ἡ κεκραγυῖα “ἐκ σκοτόους φῶς λάμψει.” λαμψάτω οὖν ἐν τῷ ἀποκεκρυμμένῳ τοῦ ἀνθρώπου, ἐν τῇ καρδίᾳ, τὸ φῶς, καὶ τῆς γνώσεως αἱ ἀκτῖνες ἀνατειλᾶτωσαν τὸν ἐγκεκρυμμένον ἔνδον ἐκφαίνουσαι καὶ ἀποστίλβουσαι ἄνθρωπον, τὸν μαθητὴν τοῦ φωτός, τὸν Χριστοῦ γνώριμόν τε καὶ συγκληρονόμον, μάλιστα ἐπειδὴν τὸ τιμιώτατον καὶ σεβασμιώτατον εὐσεβεῖ τε καὶ ἀγαθῷ παιδί ἀγαθοῦ πατρὸς ὄνομα εἰς γνώσιν ἀφίκηται, προστάττοντος ἡπια καὶ τῷ παιδί ἐγκελενομένου τὰ σωτήρια. ὁ δὲ πειθόμενος αὐτῷ κατὰ πάντα δὴ πλεονεκτεῖ· ἔπεται τῷ θεῷ, πείθεται τῷ πατρί, ἔγνω πλανώμενος αὐτόν, ἠγάπησε τὸν θεόν, ἠγάπησε τὸν πλησίον, ἐπλήρωσε τὴν ἐντολήν, τὸ ἄθλον ἐπιζητεῖ, τὴν ἐπαγγελίαν ἀπαιτεῖ.

Πρόκειται δὲ αἰεὶ τῷ θεῷ τὴν ἀνθρώπων ἀγέλην σῶζειν. ταύτῃ καὶ τὸν ἀγαθὸν ποιμένα ὁ ἀγαθὸς ἀπέστειλεν θεός· ἀπλώσας δὲ ὁ λόγος τὴν ἀλήθειαν ἔδειξε τοῖς ἀνθρώποις τὸ ὕψος τῆς σωτηρίας, ὅπως 90 P. ἡ | μετανόησαντες σωθῶσιν ἢ μὴ ὑπακούσαντες κριθῶσιν. τοῦτο τῆς δικαιοσύνης τὸ κήρυγμα, ὑπακούουσιν εὐαγγέλιον, παρακούσασιν κριτήριον. ἀλλὰ σάλπιγξ μὲν ἢ μεγαλόκλονος ἠχῆσασα στρατιώτας συνήγαγεν καὶ πόλεμον κατήγγειλεν,

EXHORTATION TO THE GREEKS

ment, to be freed from passions, which are diseases of the soul, and to be torn away from sin? 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.

CHAP.
XI

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;

God's purpose is ever to save men

It is proclaimed to all by Christ's bloodless army

^a *Νωδολ* 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.

CLEMENT OF ALEXANDRIA

CAP. XI. Χριστὸς δὲ εἰρηνικὸν ἐπὶ τὰ πέρατα τῆς γῆς ἐπινεύσας μέλος οὐ συνάξει ἄρα τοὺς εἰρηνικοὺς στρατιώτας τοὺς ἑαυτοῦ; συνήγαγε μὲν οὖν, ὦ ἄνθρωπε, τὸ στρατιωτικὸν τὸ ἀναίμακτον αἵματι καὶ λόγῳ, καὶ τὴν βασιλείαν τῶν οὐρανῶν αὐτοῖς ἐνεχείρισεν. σάλπιγξ ἐστὶ Χριστοῦ τὸ εὐαγγέλιον αὐτοῦ· ὁ μὲν ἐσάλπισεν, ἡμεῖς δὲ ἠκούσαμεν. ἐξοπλισώμεθα εἰρηνικῶς, “ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης” καὶ τὴν ἀσπίδα τῆς πίστεως ἀναλαβόντες καὶ τὴν κόρυν τοῦ σωτηρίου περιθέμενοι καὶ “τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ρῆμα θεοῦ,” ἀκονήσωμεν. οὕτως ἡμᾶς ὁ ἀπόστολος εἰρηνικῶς ἐκτάττει· ταῦτα ἡμῶν τὰ ὄπλα τὰ ἄτρωτα· τούτοις ἐξοπλισάμενοι παραταξώμεθα τῷ πονηρῷ· τὰ πεφυρακτωμένα τοῦ πονηροῦ ἀποσβέσωμεν βέλη ταῖς ὑδατίναῖς ἀκμαῖς ταῖς ὑπὸ τοῦ λόγου βεβαμμέναις, εὐχαρίστοις ἀμειβόμενοι τὰς εὐποίας εὐλογίαις καὶ τὸν θεὸν τῷ θείῳ γεραίροντες λόγῳ. “ἔτι γὰρ λαλοῦντός σου ἔρεϊ,” φησὶν, “ἰδοὺ πάρεμι.”

“Ὡ τῆς ἁγίας καὶ μακαρίας ταύτης δυνάμεως, δι’ ἧς ἀνθρώποις συμπολιτεύεται θεός. λῶν οὖν καὶ ἄμεινον τῆς ἀρίστης τῶν ὄντων οὐσίας μιμητὴν ὁμοῦ καὶ θεραπευτὴν γενέσθαι· οὐ γὰρ μιμείσθαι τις δυνήσεται τὸν θεὸν ἢ δι’ ὧν ὁσίων 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, ἅμα τῷ

¹ θεραπεύει Schwartz. θεραπεύσει MSS.

EXHORTATION TO THE GREEKS

and shall not Christ, think you, having breathed ^{CHAP. XI} to the ends of the earth a song of peace, assemble 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 faith, and placing on our head the helmet of salvation; 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

The armour of Christ's "soldiers of peace"

O sacred and blessed power, through which God becomes a fellow-citizen with men! It is then better and more profitable for man to become at the 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-

We must both serve and imitate God

^a See Eph. vi. 14-17; 1 Thess. v. 8.

^c The allusion is to Baptism.

^b Eph. vi. 16.

^d Isa. lviii. 9.

CLEMENT OF ALEXANDRIA

CAP. XI βουληθῆναι γνησίως τὸ σωθῆναι συντρέχει, ὁμο-
 ζυγούντων, ὡς ἔπος εἰπεῖν, προαιρέσεως καὶ ζωῆς.
 τοιγάρτοι μόνῃ αὕτῃ ἢ τῆς ἀληθείας προτροπῇ τοῖς
 πιστοτάτοις ἀπείκασται τῶν φίλων μέχρι τῆς ἐσχά-
 της ἀναπνοῆς παραμένουσα καὶ παραπομπὸς ἀγαθῇ
 ὄλῳ καὶ τελείῳ τῷ τῆς ψυχῆς πνεύματι τοῖς εἰς
 οὐρανὸν ἀπαίρουσι γενομένη. τί δὴ σε προτρέπω;
 σωθῆναί σε ἐπείγομαι. τοῦτο Χριστὸς βούλεται·
 ἐνὶ λόγῳ ζωὴν σοι χαρίζεται. καὶ τίς ἐστὶν οὗτος;
 μάθε συντόμως· λόγος ἀληθείας, λόγος ἀφθαρσίας,
 ὁ ἀναγεννῶν τὸν ἄνθρωπον, εἰς ἀλήθειαν αὐτὸν
 ἀναφέρων, τὸ κέντρον τῆς σωτηρίας, ὁ ἐξελαύνων
 τὴν φθοράν, ὁ ἐκδιώκων τὸν θάνατον, ὁ ἐν ἀνθρώποις
 οἰκοδομήσας νεών, ἵνα ἐν ἀνθρώποις ἰδρῦσῃ τὸν
 θεόν. ἀγνισον τὸν νεών, καὶ τὰς ἡδονὰς καὶ τὰς
 ῥαθυμίας 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 ἅμφω τῷ Χριστοῦ² γνωρίμῳ, καὶ
 βασιλείας ἄξιον φανῆναι καὶ βασιλείας κατηξιῶσθαι.

XII

Φύγωμεν οὖν τὴν συνήθειαν, φύγωμεν οἶον ἄκραν
 χαλεπὴν ἢ Χαρύβδews ἀπειλὴν ἢ Σειρήνας μυθικάς·
 ἄγχει τὸν ἄνθρωπον, τῆς ἀληθείας ἀποτρέπει,
 ἀπάγει τῆς ζωῆς, παγὶς ἐστὶν, βάραθρόν ἐστιν,
 βόθρος ἐστὶ, λίχρον³ ἐστὶν κακὸν ἢ συνήθεια·

¹ ἦς Wilamowitz. ἦ mss.

² Χριστοῦ Mayor. Χριστῷ mss.

³ λίχρον Mayor. λίχνος mss.

EXHORTATION TO THE GREEKS

tion itself runs side by side with the sincere desire for CHAP. XI
 it, will and life being, as we may say, yoked together.
 Wherefore this exhortation to the truth, and this This exhortation is a faithful friend, in life and at death
 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 Christ wishes us to be saved
 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 Let us forsake sin, and become God's delight as well as His work
 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.

XII

Let us then shun custom; let us shun it as some Custom is like the Sirens; it allures only to destroy
 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.

CLEMENT OF ALEXANDRIA

CAP.
XII

κείνου μὲν καπνοῦ καὶ κύματος ἔκτος ἔργε
νῆα.

φεύγωμεν, ὦ συνναῦται, φεύγωμεν τὸ κῦμα τοῦτο,
πῦρ ἐρεύγεται, νῆσός ἐστι πονηρὰ ὅστοις καὶ
νεκροῖς σεσωρευμένη, ἄδει δὲ ἐν αὐτῇ πορνίδιον
ῥαῖον, ἡδονή, πανδήμῳ τερπόμενον μουσικῇ.

δεῦρ' ἄγ' ἰών, πολύναι' Ὀδυσεῦ, μέγα κῦδος
Ἀχαιῶν,
νῆα κατάστησον, ἵνα θειοτέρην ὅπ' ἀκούσῃς.

ἐπαινεῖ σε, ὦ ναῦτα, καὶ πολυῦμνητον λέγει, καὶ
τὸ κῦδος τῶν Ἑλλήνων ἢ πόρνη σφετερίζεται.
ἔασον αὐτὴν ἐπινέμεσθαι τοὺς νεκρούς, πνεῦμά σοι¹
οὐράνιον βοηθεῖ· πάριθι τὴν ἡδονήν, βουκολεῖ.

μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω,
αἰμύλα κωτίλλουσα, τετὴν διφῶσα καλὴν.

παράπλει τὴν ὥδην, θάνατον ἐργάζεται· ἔαν ἐθέλῃς
μόνον, νενίκηκας τὴν ἀπώλειαν καὶ τῷ ξύλῳ προσ-
δεδεμένος ἀπάσης ἔση τῆς φθορᾶς λελυμένος, κυβερ-
νήσει σε ὁ λόγος ὁ τοῦ θεοῦ, κὰν² τοῖς λιμέσι
καθορμίσει τῶν οὐρανῶν τὸ πνεῦμα τὸ ἅγιον· τότε
μου κατοπτεύσεις τὸν θεὸν καὶ τοῖς ἁγίοις ἐκείνοις
τελεσθήσῃ μυστηρίοις καὶ τῶν ἐν οὐρανοῖς ἀπο-
λαύσεις ἀποκεκρυμμένων, τῶν ἐμοὶ τετηρημένων,
“ ἃ οὔτε οὖς ἤκουσεν οὔτε ἐπὶ καρδίαν ἀνέβη ”
τινός.

¹ σοι Höschel. σε MSS.

² κὰν 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: Bring thy ship to the land, that a song divine may entrance thee.^c See the
example of
Odysseus

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, ἀγνοία μεθύων ἀκράτῳ· ἐγὼ δ' <ἄν>¹ αὐτὸν οἰκτείραμι παροινούντα καὶ τὸν οὕτω παρανοοῦντα ἐπὶ σωτηρίαν παρακαλέσαιμι σωφρονοῦσαν, ὅτι καὶ κύριος μετάνοιαν ἁμαρτωλοῦ καὶ οὐχὶ θάνατον ἀσπάζεται. ἦκε, ὦ παραπλήξ, μὴ θύρσω σκηριπτόμενος, μὴ κιττῶ ἀναδούμενος, ῥῖψον τὴν μίτραν, ῥῖψον τὴν νεβρίδα, σωφρόνησον· δείξω σοι τὸν λόγον καὶ τοῦ λόγου τὰ μυστήρια, κατὰ τὴν σὴν διηγούμενος εἰκόνα. ὅρος ἐστὶ τοῦτο θεῷ πεφιλημένον, οὐ τραγωδίαις ὡς Κιθαιρῶν ὑποκείμενον, ἀλλὰ τοῖς ἀληθείας ἀνακείμενον δράμασιν, ὅρος νηφάλιον, ἀγναῖς ὕλαις σύσκιον· βακχεύουσι δὲ ἐν αὐτῷ οὐχ αἱ Σεμέλης “τῆς κεραυνίας” ἀδελφαί, αἱ μαινάδες, αἱ δύσαγνον κρεανομίαν μνουόμεναι, ἀλλ' αἱ τοῦ θεοῦ θυγατέρες, αἱ ἁμνάδες αἱ καλαί, τὰ σεμνὰ τοῦ λόγου θεσπίζουσαι ὄργια, χορὸν ἀγείρουσαι σώφρονα. ὁ χορὸς οἱ δίκαιοι, τὸ ᾄσμα ὕμνος ἐστὶ τοῦ πάντων βασιλέως· ψάλλουσιν αἱ κόραι, δοξάζουσιν ἄγγελοι, προφητῆται λαλοῦσιν, ἦχος 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 254

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 "thunder-smitten"^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.

^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. XII. θίασον διώκουσιν, σπεύδουσιν οἱ κεκλημένοι πατέρα ποθοῦντες ἀπολαβεῖν. ἤκέ μοι, ὦ πρέσβυ, καὶ σὺ, τὰς Θήβας λιπὼν καὶ τὴν μαντικὴν καὶ τὴν βακχείαν¹ ἀπορρίψας πρὸς ἀλήθειαν χειραγωγού· ἰδοὺ σοι τὸ ξύλον ἐπερείδεσθαι δίδωμι· σπεύσον, Τειρεσία, πίστευσον· ὅψει· Χριστὸς ἐπιλάμπει φαιδρότερον ἡλίου, δι' ὃν ὀφθαλμοὶ τυφλῶν ἀναβλέπουσιν· νύξ σε φεύζεται, πῦρ φοβηθήσεται, θάνατος οἰχήσεται· ὅψει τοὺς οὐρανοὺς, ὦ γέρον, ὁ Θήβας μὴ βλέπων.

“Ὡ τῶν ἁγίων ὡς ἀληθῶς μυστηρίων, ὦ φωτὸς ἀκηράτου. δαδουχοῦμαι τοὺς οὐρανοὺς καὶ τὸν θεὸν ἐποπτεύσαι,² ἅγιος γίνομαι μυνόμενος, ἱεροφαντεῖ δὲ ὁ κύριος καὶ τὸν μύστην σφραγίζεται φωταγωγῶν, καὶ παρατίθεται τῷ πατρὶ τὸν πεπιστευκότα αἰῶσι τηρούμενον. ταῦτα τῶν ἐμῶν μυστηρίων τὰ βακχεύματα· εἰ βούλει, καὶ σὺ μνοῦ, καὶ χορεύσεις μετ' ἀγγέλων ἀμφὶ τὸν ἀγέννητον καὶ ἀνώλεθρον καὶ μόνον ὄντως θεόν, συννυμνούντος
93 P. ἡμῖν τοῦ θεοῦ λόγου. αἰδῖος | οὗτος Ἰησοῦς, εἰς [ὁ]³ μέγας ἀρχιερεὺς θεοῦ τε ἐνὸς τοῦ αὐτοῦ καὶ πατρός, ὑπὲρ ἀνθρώπων εὐχεται καὶ ἀνθρώποις ἐγκελεύεται “κέκλυτε, μυρία φύλα,” μᾶλλον δὲ ὅσοι τῶν ἀνθρώπων λογικοί, καὶ βάρβαροι καὶ Ἕλληνες· τὸ πᾶν ἀνθρώπων γένος καλῶ, ὧν ἐγὼ δημιουργὸς θελήματι πατρός. ἤκετε ὡς ἐμέ, ὑφ' ἑνα ταχθησόμενοι θεὸν καὶ τὸν ἑνα λόγον τοῦ θεοῦ, καὶ μὴ μόνον τῶν ἀλόγων ζώων πλεονεκτεῖτε τῷ λόγῳ, ἐκ δὲ τῶν θνητῶν ἀπάντων ὑμῖν ἀθανασίαν μόνοις καρ-

¹ βακχείαν Wilamowitz. βακχικὴν MSS.

² ἐποπτεύσαι Schwartz. ἐποπτεύσας MSS.

³ [ὁ] Wilamowitz.

^a i.e. instead of Teiresias' staff; cp. *Bacchantes* 363-4.

EXHORTATION TO THE GREEKS

those who have been called hasting 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.

CHAP.
XII

Even the
blind shall
see God and
heaven

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

These are
the true
mysteries

Exhortation
to be
initiated

The Word
Himself
calls men to
come

He offers
immortality

^b Homer, *Iliad* xvii. 220.

CLEMENT OF ALEXANDRIA

CAP. XII. πώσασθαι δίδωμι. ἐθέλω γάρ, ἐθέλω καὶ ταύτης ὑμῖν μεταδοῦναι τῆς χάριτος, ὁλόκληρον χορηγῶν τὴν εὐεργεσίαν, ἀφθαρσίαν· καὶ λόγον χαρίζομαι ὑμῖν, τὴν γνῶσιν τοῦ θεοῦ τέλειον ἐμαυτὸν χαρίζομαι. τοῦτό εἰμι ἐγώ, τοῦτο βούλεται ὁ θεός, τοῦτο συμφωνία ἐστί, τοῦτο ἁρμονία πατρός, τοῦτο υἱός, τοῦτο Χριστός, τοῦτο ὁ λόγος τοῦ θεοῦ, βραχίων κυρίου, δύναμις τῶν ὄλων, τὸ θέλημα τοῦ πατρός. ὦ¹ πάλαι μὲν εἰκόνες, οὐ πᾶσαι δὲ ἐμφερεῖς, διορθώσασθαι ὑμᾶς πρὸς τὸ ἀρχέτυπον βούλομαι, 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, καὶ γὰρ ἀναπαύσω ὑμᾶς· ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.” σπεύσωμεν, δράμωμεν, ὦ θεοφιλῇ καὶ θεοεἵκελα τοῦ λόγου [ἄνθρωποι]² ἀγάλματα· σπεύσωμεν, δράμωμεν, ἄρωμεν τὸν ζυγὸν αὐτοῦ, ὑπολάβωμεν ἀφθαρσίαν,³ καλὸν ἡνίοχον ἀνθρώπων τὸν Χριστὸν ἀγαπήσωμεν· τὸν πῶλον ὑποζύγιον ἡγάγε σὺν τῷ παλαιῷ· καὶ τῶν ἀνθρώπων τὴν συνωρίδα καταζεύξας, εἰς ἀθανασίαν κατιθύνει τὸ ἄρμα, σπεύδων πρὸς τὸν θεὸν πληρῶσαι ἐναργῶς ὃ ἡνίξατο, πρότερον μὲν εἰς Ἱερουσαλήμ, νῦν δὲ εἰσελαύνων

¹ ὦ Wilamowitz. ὦν mss.

² [ἄνθρωποι] Heyse.

³ ὑπολάβωμεν ἀφθαρσίαν Mayor. ὑποβάλωμεν ἀφθαρσίαι mss. ἐπιβάλλωμεν ἀφθαρσίᾳ Wilamowitz (whom Stählin follows).

EXHORTATION TO THE GREEKS

of immortality. I desire, yea, I desire to impart CHAP. XII
to you even this gracious favour, supplying in its
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
were images, but do not all resemble your model, I
desire to conform you to the archetype, that you
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
make men
true images
of Himself
and I will give you rest. Take My yoke upon He will
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
the team of
mankind
into heaven
parent under the same yoke, ^b and now having yoked
together the team of mankind, He shapes the course
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

^a St. Matthew xi. 28-30.

^b See St. Matthew xxi. 1-7.

CLEMENT OF ALEXANDRIA

CAP. XII. οὐρανοὺς, κάλλιστον θέαμα τῷ πατρὶ υἱὸς αἰδῖος νικηφόρος. φιλότιμοι τοίνυν πρὸς τὰ καλὰ καὶ θεοφιλεῖς ἄνθρωποι γενώμεθα, καὶ τῶν ἀγαθῶν¹ τὰ μέγιστα, θεὸν καὶ ζωὴν, κτησώμεθα. ἄρωγός δὲ ὁ λόγος· θαρρῶμεν αὐτῷ καὶ μὴ ποτε ἡμᾶς τοσοῦτος
94 P. ἀργύρου καὶ | χρυσοῦ, μὴ δόξης ἐπέλθῃ πόθος, ὅσος 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 ῥαθυμίας καὶ εἰδωλολατρείας ὕβρεις περιφανεῖς καὶ τὴν ἐσχάτην δυσσέβειαν περὶ πλείονος αἰρούμεθα.⁴

Οὐ γὰρ ἀπὸ τρόπου φιλοσόφων παῖδες πάντα ὅσα πράττουσιν οἱ ἀνόητοι, ἀνοσιουργεῖν καὶ ἀσεβεῖν νομίζουσιν καὶ αὐτὴν γε [ἔτι]⁵ τὴν ἀγνοίαν μαρίας εἶδος ὑπογράφοντες οὐδὲν ἄλλο ἢ μεμνημένοι τοὺς πολλοὺς ὁμολογοῦσιν. οὐ δὴ οὖν ἀμφιβάλλειν αἰρεῖ⁶ ὁ λόγος, ὁπότερον αὐτοῖν ἄμεινον, σωφρονεῖν ἢ μεμνημένοι· ἐχομένους δὲ ἀπρίξ τῆς ἀληθείας παντὶ σθένει ἔπεσθαι χρή τῷ θεῷ σωφρονούντας καὶ πάντα αὐτοῦ νομίζειν, ὥσπερ ἔστι, πρὸς δὲ καὶ ἡμᾶς τὸ κάλλιστον τῶν κτημάτων μεμαθηκότας αὐτοῦ, σφᾶς αὐτοὺς ἐπιτρέπειν τῷ θεῷ, ἀγαπώντας κύριον τὸν θεὸν καὶ τοῦτο παρ' ὅλον 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 αἰρούμεθα Stählin. αἰρώμεθα mss.

⁵ [ἔτι] Wilamowitz.

⁶ αἰρεῖ Cobet. ἐρεῖ 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 victory! Let us be zealous, therefore, for what is 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 confidence 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

CHAP.
XII

Philosophers 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. XII. τὰ πάντα τοῦ ἀνθρώπου, ὅτι τὰ πάντα τοῦ θεοῦ, καὶ κοινὰ ἀμφοῖν τοῖν φίλοιν τὰ πάντα, τοῦ θεοῦ καὶ ἀνθρώπου. ὦρα οὖν ἡμῖν μόνον τὸν θεοσεβῆ [Χριστιανόν] ¹ εἰπεῖν πλούσιόν τε καὶ σώφρονα καὶ εὐγενῆ καὶ ταύτῃ εἰκόνα τοῦ θεοῦ μεθ' ὁμοιώσεως, καὶ λέγειν καὶ πιστεύειν "δίκαιον καὶ ὅσιον μετὰ φρονήσεως" γενόμενον ὑπὸ Χριστοῦ Ἰησοῦ καὶ εἰς τοσοῦτον ὅμοιον ἤδη καὶ θεῷ. οὐκ ἀποκρύπτεται γοῦν ὁ προφήτης τὴν χάριν λέγων, "ἐγὼ εἶπον ὅτι θεοὶ ἐστε καὶ υἱοὶ ὑψίστου πάντες." ἡμᾶς γάρ, ἡμᾶς εἰσπεποιήται καὶ ἡμῶν ἐθέλει μόνων κεκληθῆσθαι 95 P. | πατήρ, οὐ τῶν ἀπειθούντων. καὶ γὰρ οὖν ὡδέ πως ἔχει τὰ ἡμέτερα τῶν Χριστοῦ ὁπαδῶν· οἱ μὲν αἱ βουλαί, τοῖοι καὶ οἱ λόγοι, ὅποιοι δὲ οἱ λόγοι, τοιαῖδε καὶ αἱ πράξεις, καὶ ὅποια τὰ ἔργα, τοιοῦτος ὁ βίος· χρηστὸς ὁ σύμπας ἀνθρώπων βίος τῶν Χριστὸν ἐγνωκότων.

Ἄλλις οἶμαι τῶν λόγων, εἰ καὶ μακροτέρῳ προ-
 ἦλθον ὑπὸ φιλανθρωπίας ὃ τι περ εἶχον ἐκ θεοῦ
 ἐκχέων, ὡς ἂν ἐπὶ τὸ μέγιστον τῶν ἀγαθῶν, τὴν
 σωτηρίαν, παρακαλῶν· περὶ γάρ τοι τῆς παύλαν
 οὐδαμῇ οὐδαμῶς ἐχούσης ζωῆς οὐκ ἐθέλουσιν
 οὐδ' οἱ λόγοι παύσασθαι ποτε ἱεροφαντοῦντες.
 ὑμῖν δὲ ἔτι τοῦτο περιλείπεται πέρας τὸ λυσιτε-
 λοῦν ἐλέσθαι, ἢ κρίσιν ἢ χάριν· ὡς ἔγωγε οὐδ' ἀμφι-
 βάλλειν ἀξιῶ, πότερον ἄμεινον αὐτοῖν· οὐδὲ μὴν
 συγκρίνεσθαι θέμις ζωὴν ἀπωλείᾳ.

¹ [Χριστιανόν] 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 262

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.

CHAP.
XII

He whom
Christ
makes holy
becomes
God's son

The
Christian
rule of life

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.

The reader
is exhorted
to make
his choice
between
death and
life

belong to the wise man alone. But even they admit that he is exceedingly hard to find."

^a Plato, *Theaetetus* 176 B.

^b See Genesis i. 26.

^c Psalm lxxxii. 6.

^e This phrase is an allusion to Plato, *Phaedrus* 252 c: "the attendants of Zeus" (τῶν Διὸς ὁπαδῶν).

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

CLEMENT OF ALEXANDRIA

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

266

THE RICH MAN'S SALVATION

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

CLEMENT OF ALEXANDRIA

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

268

THE RICH MAN'S SALVATION

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 ΠΛΟΥΤΣΙΟΣ

- 935 P. 1. Οἱ μὲν τοὺς ἐγκωμιαστικοὺς λόγους τοῖς πλουσίοις δωροφοροῦντες οὐ μόνον κόλακες καὶ ἀνελεύθεροι δικαίως ἂν ἔμοιγε κρίνεσθαι δοκοῖεν, ὥς ἐπὶ πολλῷ προσποιούμενοι χαρίσασθαι τὰ ἀχάριστα, ἀλλὰ καὶ ἀσεβεῖς καὶ ἐπίβουλοι· ἀσεβεῖς μὲν, 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(ύ)του¹ τὸ γέρας ἀνθρώποις ἐν ἀσ(ώ)τῳ καὶ βορβορώδει² βίῳ κυλινδουμένοις <καὶ>³ τὸ κεφάλαιον ὑποκειμένοις⁴ τῇ κρίσει τοῦ θεοῦ· ἐπίβουλοι δέ, ὅτι καὶ αὐτῆς τῆς περιουσίας καθ' αὐτὴν ἱκανῆς οὔσης χαννῶσαι τὰς ψυχὰς τῶν κεκτημένων καὶ διαφθεῖραι καὶ ἀποστήσαι τῆς ὁδοῦ, δι' ἧς ἐπιτυχεῖν ἔστι σωτηρίας, οἷδε προσεκπλήσσουσι τὰς γνώμας τῶν πλουσίων ταῖς ἡδοναῖς 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(ύ)του> Lindner : Stählin. (The bracketed words and letters are to fill blank spaces in the ms.)

² ἀσ(ώ)τῳ καὶ βορβορώδει> Lindner : Stählin.

³ <καὶ> Segaar.

⁴ ὑποκειμένοις Combefis. ὑποκείμενον ms.

^a Romans xi. 36.

THE RICH MAN'S SALVATION

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

The sin of
flattering
rich men

^b 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."

CLEMENT OF ALEXANDRIA

τῷφον ἐπαντλοῦντες καὶ ὄγκον πλούτῳ προσανα-
τιθέντες βαρεῖ φύσει φορτίον βαρύτερον, οὐ μᾶλλον
ἐχρῆν ἀφαιρεῖν καὶ περικόπτειν, ὡς σφαλεροῦ νο-
σήματος καὶ θανατηφόρου· τῷ γὰρ ὑψουμένῳ καὶ
μεγαλυνομένῳ παραπέπηγεν¹ ἀντίστροφος ἢ πρὸς τὸ
ταπεινὸν μεταβολή καὶ πτώσις, ὡς ὁ θεὸς διδάσκει
λόγος. ἐμοὶ δὲ φαίνεται μακρῷ φιλανθρωπότερον
εἶναι τοῦ θεραπεύειν <ἀνελευθέρως>² τοὺς πλου-
τοῦντας <καὶ ἐπαινεῖν>³ ἐπὶ κακῷ τὸ συναίρεσθαι
<τὴν ζωὴν καὶ>⁴ τὴν σωτηρίαν αὐτοῖς <κατεργάζε-
σθαι>⁵ ἅπαντα τὸν δυνατὸν τρόπον, τοῦτο μὲν
ἐξαιτουμένους παρὰ θεοῦ τοῦ βεβαίως καὶ ἡδέως
τοῖς ἑαυτοῦ τέκνοις τὰ τοιαῦτα προϊέμενον, τοῦτο
δὲ λόγῳ⁶ διὰ τῆς χάριτος τοῦ σωτῆρος ἰωμένους τὰς
ψυχὰς αὐτῶν, φωτίζοντας καὶ προσάγοντας ἐπὶ τὴν
τῆς ἀληθείας κτῆσιν, ἧς ὁ τυχὼν καὶ ἔργοις ἀγαθοῖς
ἐλλαμπρυνόμενος μόνος τὸ⁷ βραβεῖον τῆς αἰωνίου
ζωῆς ἀναιρήσεται. δεῖται δὲ καὶ ἡ εὐχὴ ψυχῆς
εὐρώστου καὶ λιπαροῦς ἄχρι τῆς ἐσχάτης ἡμέρας
τοῦ βίου συμμαετρημένης καὶ <ῆ>⁸ πολιτεία δια-
θέσεως 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
ἢ τοῖς ἀχρημάτοις τῶν ἀνθρώπων, ἀλλὰ ποικίλον.
οἱ μὲν γὰρ αὐτόθεν καὶ προχείρως ἀκούσαντες τῆς
τοῦ κυρίου φωνῆς, ὅτι ῥᾶον κάμηλος διὰ τρήματος
ῥαφίδος διεκδύσεται ἢ 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.

THE RICH MAN'S SALVATION .

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 service 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 difficult 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 Segaar. λέγω MS.

⁷ τὸ Stählin. οὗτος MS.

⁸ <ἦ> inserted by Barnard.

CLEMENT OF ALEXANDRIA

τῷ κόσμῳ πάντα χαριζόμενοι καὶ τῆς ἐνταῦθα ζωῆς ὡς μόνης ἑαυτοῖς ὑπολειπομένης ἐκκρεμασθέντες ἀπέστησαν πλέον τῆς ἐκεῖ ὁδοῦ, μηκέτι πολυπραγμονήσαντες μήτε τίνας τοὺς πλουσίους ὁ δεσπότης καὶ διδάσκαλος προσαγορεύει μήτε ὅπως τὸ ἀδύνατον ἐν ἀνθρώποις¹ δυνατόν γίνεται. ἄλλοι δὲ τοῦτο μὲν συνῆκαν ὀρθῶς 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 ἀμνητῶν τῆς ἀληθείας ὀλίγον μοι μέλει.

3. Χρὴ τοίνυν τοὺς φιλαλήθως καὶ φιλαδέλφως <διακειμένους>⁴ καὶ μήτε καταθρασυνομένους αὐθάδως τῶν πλουσίων κλητῶν μήτε αὖ πάλιν ὑποπίπτοντας αὐτοῖς διὰ οἰκείαν φιλοκέρδειαν, πρῶτον μὲν αὐτῶν ἐξαιρεῖν τῷ λόγῳ τὴν κενὴν⁵ ἀπόγνωσιν καὶ δηλοῦν μετὰ τῆς δεούσης ἐξηγήσεως τῶν λογίων
 937 P. τοῦ κυρίου | διότι οὐκ ἀποκέκοπται τέλεον αὐτοῖς ἡ κληρονομία τῆς βασιλείας τῶν οὐρανῶν ἐὰν ὑπακούσωσι ταῖς ἐντολαῖς· εἴθ' ὁπότεν μάθωσιν ὡς ἀδεῆς δεδίασι δέος καὶ ὅτι βουλομένους αὐτοὺς ὁ σωτὴρ ἀσμένως δέχεται, τότε καὶ προδεικνύει καὶ μυσταγωγεῖν ὅπως ἂν καὶ δι' οἶων ἔργων τε καὶ διαθέσεων ἐπαύραιντο τῆς ἐλπίδος, ὡς οὗτ' ἀμηχάνου καθεστῶσης αὐτοῖς οὔτε τούναντίον εἰκῇ

¹ ἀνθρώποις Barnard. ἀνθρώπῳ ἡ MS.

² λέγω Ghisler. λέγων MS.

³ περὶ Barnard. ἀπερ ἐπὶ MS.

⁴ <διακειμένους> Fell.

⁵ κενὴν Combefis. καινὴν MS.

^a Literally, "the rich who are called"; cp. 1 Corinthians i. 24, and Jude ver. 1.

THE RICH MAN'S SALVATION

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*.

CLEMENT OF ALEXANDRIA

περιγινομένης. ἀλλ' ὅνπερ τρόπον ἔχει τὸ τῶν ἀθλητῶν, ἵνα μικρὰ καὶ ἐπὶ κήρα 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 ἀθλησιν ἀπεγράψατο, 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 μῆτε τὴν ἀρχὴν ἑαυτὸν τῶν ἀθλων τοῦ σωτήρος ἐκκηρυσσέτω, πιστός γε ὢν καὶ τὸ μεγαλεῖον συνορῶν τῆς τοῦ θεοῦ φιλανθρωπίας, μῆτε μὴν αὖθις ἀνάσκητος καὶ ἀναγώνιστος μείνας ἀκονιτὶ κἀνιδρωτὶ² τῶν στεφάνων τῆς ἀφθαρσίας ἐλπίζειτω μεταλαβεῖν· ἀλλ' αὐτὸν ὑποβαλέτω φέρων γυμναστῇ μὲν τῷ λόγῳ, ἀγωνοθέτῃ δὲ τῷ Χριστῷ· τροφή δὲ αὐτῷ καὶ ποτὸν γενέσθω τεταγμένον ἢ καινὴ διαθήκη τοῦ κυρίου, γυμνάσια δὲ αἱ ἐντολαί, εὐσχημοσύνη δὲ καὶ κόσμος αἱ καλαὶ διαθέσεις, ἀγάπη, πίστις, ἐλπίς, γνώσις ἀληθείας, <ἐπιείκεια>,³ πραότης, εὐσπλαγχνία, σεμνότης, ἢ, ὅταν <ἡ>⁴ ἐσχάτη σάλπιγξ ὑποσημήνη <τὸ τέλος>⁵ τοῦ δρόμου καὶ τὴν ἐντεῦθεν ἐξοδὸν⁶ καθάπερ ἐκ σταδίου τοῦ βίου, μετ' ἀγαθοῦ τοῦ συνειδότος τῷ ἀθλοθέτῃ παραστῇ νικηφόρος, ὡμολογημένος τῆς ἁνῶ πατρίδος ἄξιος, εἰς ἣν

¹ ἑαυτοῦ Mayor. ἑαυτῷ MS.

² ἀκονιτὶ κἀνιδρωτὶ Ghisler. ἀκωνεῖται κἀν ιδρωτί MS.

³ <ἐπιείκεια> Fell (lacuna in MS.).

⁴ <ἡ> inserted by Schwartz.

⁵ <τὸ τέλος> inserted by Stählin (cp. 2 Timothy iv. 7).

⁶ τὴν . . . ἐξοδὸν Stählin. τῆς . . . ἐξόδου MS.

THE RICH MAN'S SALVATION

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

But effort
necessary
as with
athletes

^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.

CLEMENT OF ALEXANDRIA

μετὰ στεφάνων καὶ κηρυγμάτων ἀγγελικῶν ἐπανέρχεται.

4. Δοίη τοίνυν ἡμῖν ὁ σωτὴρ ἐντεῦθεν ἀρξαμένοις τοῦ λόγου τάληθῇ καὶ τὰ πρόποντα καὶ τὰ σωτήρια συμβαλέσθαι τοῖς ἀδελφοῖς πρὸς τε τὴν ἐλπίδα πρῶτον αὐτὴν καὶ δεύτερον πρὸς τὴν τῆς ἐλπίδος προσαγωγὴν. ὁ δὲ χαρίζεται δεομένοις καὶ αἰτοῦντας διδάσκει καὶ λύει τὴν ἄγνοιαν καὶ τὴν ἀπόγνωσιν ἀποσειέται, τοὺς αὐτοὺς πάλιν εἰσάγων λόγους περὶ τῶν πλουσίων, ἐαυτῶν ἐρμηνέας γινόμενους καὶ ἐξηγητὰς ἀσφαλεῖς. οὐδὲν γὰρ οἶον αὐτῶν αὐθις ἀκοῦσαι τῶν ῥητῶν, ἅπερ ἡμᾶς ἐν τοῖς εὐαγγελίοις ἄχρι νῦν διετάρασσεν ἀβασανίστως καὶ διημαρτημένως ὑπὸ νηπιότητος ἀκρωμένους.

938 P. “Ἐκπορευομένου αὐτοῦ¹ εἰς ὁδὸν προσελθὼν τις ἐγονυπέτει λέγων· διδάσκαλε ἀγαθέ, τί ποιήσω, ἵνα | ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς λέγει· τί με ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· πάντα ταῦτα ἐφύλαξα <ἐκ νεότητός μου>². ὁ δὲ Ἰησοῦς ἐμβλέψας ἠγάπησεν αὐτὸν καὶ εἶπεν· ἔν 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 ἀγροὺς. περιβλεψά-

¹ αὐτοῦ Barnard. αὐτῷ ms.

² <ἐκ νεότητός μου> inserted by Segaar; see pp. 286, 290.

THE RICH MAN'S SALVATION

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.

A prayer
for the
Saviour's
help

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.

The gospel
passage
about the
rich man

^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.

CLEMENT OF ALEXANDRIA

μενος δὲ ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. οἱ δὲ μαθηταὶ ἔθαμβοῦντο ἐπὶ τοῖς λόγοις 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 περισσῶς ἐξεπλήσσοντο καὶ ἔλεγον· τίς οὖν δύναται σωθῆναι; ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· ὁ τι παρὰ ἀνθρώποις ἀδύνατον, παρὰ θεῷ δυνατόν. ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· ἀμὴν ὑμῖν λέγω, ὃς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφούς καὶ χρήματα ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα. νῦν ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφούς ἔχειν μετὰ διωγμῶν εἰς ποῦ;¹ ἐν δὲ τῷ ἐρχομένῳ ζωῇ² ἐστὶν αἰώνιος· [ἐν δέ]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 ἴσως ἐκασταχοῦ τῶν ῥημάτων ἐναλλάσσει, πάντα δὲ τὴν αὐτὴν τῆς γνώμης συμφωνίαν ἐπιδείκνυται. δεῖ δὲ σαφῶς εἰδότας ὡς οὐδὲν ἀνθρωπίνως ὁ σωτὴρ, ἀλλὰ πάντα θεία σοφία καὶ μυστικῇ διδάσκει τοὺς ἑαυτοῦ, μὴ σαρκίνως ἀκροᾶσθαι τῶν λεγομένων, ἀλλὰ τὸν ἐν

¹ εἰς ποῦ; Stählin. εἰς που MS. ἐργου Barnard.

² ζωῇ Ghisler. ζωὴν MS. ³ [ἐν δέ] Ghisler.

⁴ <τοῖς> inserted by Wilamowitz.

THE RICH MAN'S SALVATION

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.

CLEMENT OF ALEXANDRIA.

αὐτοῖς κεκρυμμένον νοῦν μετὰ τῆς ἀξίας ζητήσεως καὶ συνέσεως ἐρευνᾶν καὶ καταμανθάνειν. καὶ γὰρ τὰ ὑπ' αὐτοῦ τοῦ κυρίου δοκοῦντα ἠπλώσθαι πρὸς τοὺς μαθητὰς τῶν ἡγιγμένως ὑπειρημένων οὐδὲν ἥττονος ἀλλὰ πλείονος ἔτι καὶ νῦν τῆς ἐπιστάσεως εὐρίσκεται δεόμενα διὰ τὴν ὑπερβάλλουσαν τῆς φρονήσεως ἐν αὐτοῖς ὑπερβολήν. ὅπου δὲ καὶ τὰ νομιζόμενα ὑπ' αὐτοῦ διοίχθαι τοῖς ἔσω καὶ αὐτοῖς τοῖς τῆς βασιλείας τέκνοις ὑπ' αὐτοῦ καλουμένοις ἔτι χρήζει φροντίδος πλείονος, ἢ πού γε τὰ δόξαντα μὲν ἀπλῶς ἐξενηέχθαι καὶ διὰ τοῦτο μηδὲ διηρω-
 999 P. τημένα πρὸς τῶν ἀκουσάντων, | εἰς ὅλον δὲ τὸ τέλος αὐτὸ τῆς σωτηρίας διαφέροντα, ἐσκεπασμένα¹ δὲ θαυμασῶ καὶ ὑπερουρανίῳ διανοίας βάθει, οὐκ ἐπιπολαίως δέχεσθαι ταῖς ἀκοαῖς προσήκεν, ἀλλὰ καθιέντας τὸν νοῦν ἐπ' αὐτὸ τὸ πνεῦμα τοῦ σωτήρος καὶ τὸ τῆς γνώμης ἀπόρρητον.

6. Ἠρώτηται μὲν γὰρ ἡδέως ὁ κύριος ἡμῶν καὶ σωτὴρ ἐρώτημα καταλληλότετον αὐτῷ, ἢ ζωὴ περὶ ζωῆς, ὁ σωτὴρ περὶ σωτηρίας, ὁ διδάσκαλος περὶ κεφαλαίου τῶν διδασκομένων δογμάτων, <ἡ>² ἀλήθεια περὶ τῆς ἀληθινῆς ἀθανασίας, ὁ λόγος περὶ τοῦ πατρῷου λόγου, ὁ τέλειος περὶ τῆς τελείας ἀναπαύσεως, ὁ ἄφθαρτος περὶ τῆς βεβαίας ἀφθαρσίας. ἡρώτηται περὶ τούτων ὑπὲρ ὧν καὶ κατελήλυθεν, ἃ παιδεύει, ἃ διδάσκει, ἃ παρέχει, ἵνα δείξῃ τὴν τοῦ εὐαγγελίου ὑπόθεσιν, ὅτι δόσις ἐστὶν αἰωνίου ζωῆς. πρόοιδε δὲ ὡς θεὸς καὶ ἃ μέλλει διερωτηθήσεσθαι καὶ ἃ μέλλει τις αὐτῷ ἀποκρίνεσθαι.

¹ διαφέροντα, ἐσκεπασμένα Stählin. διαφερόντων, ἐσκεπασμένων MS.

² <ἡ> inserted by Barnard.

THE RICH MAN'S SALVATION

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 question was appropriate to our Lord

^a St. Matt. xiii. 38.

CLEMENT OF ALEXANDRIA

τίς γὰρ καὶ μᾶλλον ἢ ὁ προφήτης προφητῶν καὶ κύριος παντός προφητικοῦ πνεύματος; κληθεὶς δὲ ἀγαθός, ἀπ' αὐτοῦ πρώτου τοῦ ῥήματος τούτου τὸ ἐνδόσιμον λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων τὸν μαθητὴν ἐπὶ τὸν θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον ζωῆς αἰωνίου ταμίαν, ἣν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου λαβὼν.

7. Οὐκοῦν τὸ μέγιστον καὶ κορυφαϊότατον τῶν πρὸς τὴν ζωὴν μαθημάτων ἀπὸ τῆς ἀρχῆς εὐθὺς ἐγκαταθέσθαι τῇ ψυχῇ δεῖ, γινῶναι τὸν θεὸν τὸν αἰώνιον καὶ δοτῆρα αἰωνίων καὶ πρῶτον καὶ ὑπέρτατον καὶ ἓνα καὶ ἀγαθὸν θεόν. <ὄν>¹ ἔστι κτήσασθαι διὰ γνώσεως καὶ καταλήψεως· αὕτη γὰρ ἄτρεπτος 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 ἐστιν, ἡ δὲ ἐπίγνωσις αὐτοῦ καὶ οἰκείωσις καὶ ἡ πρὸς αὐτὸν ἀγάπη καὶ ἑξομοίωσις μόνῃ ζωῇ.

8. Τοῦτον οὖν πρῶτον ἐπιγινῶναι τῷ ζήσομένῳ τὴν ὄντως ζωὴν παρακελεύεται, ὃν “οὐδεὶς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν ὁ υἱὸς ἀποκαλύψῃ”. ἔπειτα τὸ μέγεθος τοῦ σωτῆρος μετ' ἐκείνον καὶ τὴν καινότητα τῆς χάριτος μαθεῖν, ὅτι δὴ κατὰ τὸν

¹ <ὄν> 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.

THE RICH MAN'S SALVATION

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, *Theaetetus* 176 B, a passage to which Clement often refers.

^e St. Matthew xi. 27.

CLEMENT OF ALEXANDRIA

ἀπόστολον “ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις
καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ”· καὶ οὐκ ἴσα τὰ
διὰ δούλου πιστοῦ διδόμενα τοῖς ὑπὸ [τοῦ]¹ υἱοῦ
γενησίου δωρουμένοις. εἰ γοῦν ἱκανὸς ἦν ὁ Μωσέως
νόμος ζωὴν αἰώνιον παρασχεῖν, μάτην μὲν ὁ σωτὴρ
αὐτὸς παραγίνεται καὶ πάσχει δι’ ἡμᾶς ἀπὸ γενέσεως
μέχρι τοῦ σημείου τὴν ἀνθρωπότητα διατρέχων,
μάτην δὲ ὁ πάσας πεποικῶς “ἐκ νεότητος” τὰς
940 P. νομίμους | ἐντολὰς παρὰ ἄλλου αἰτεῖ² γονυπετῶν
ἀθανασίαν. οὐδὲ γὰρ πεπλήρωκε μόνον τὸν νόμον,
ἀλλὰ καὶ εὐθύς ἀπὸ πρώτης ἡλικίας ἀρξάμενος·
ἐπεὶ καὶ τί μέγα ἢ ὑπέρλαμπρον γῆρας ἄγονον
ἀδικημάτων ὧν ἐπιθυμῖαι τίκτουσι νεανικαὶ ἢ
ὀργὴ ζέουσα ἢ ἔρως χρημάτων; ἀλλ’ εἴ τις ἐν
σκιρτήματι νεοτησίῳ καὶ τῷ καύσωνι τῆς ἡλικίας
παρέσχηται φρόνημα πεπανὸν καὶ πρεσβύτερον τοῦ
χρόνου, θαυμαστὸς οὗτος ἀγωνιστὴς καὶ διαπρεπὴς
καὶ τὴν γνώμην πολίος³. ἀλλ’ ὅμως οὗτος ὁ τοιοῦτος
ἀκριβῶς πέπεισται, διότι αὐτῷ πρὸς μὲν δικαιο-
σύνην οὐδὲν ἐνδεῖ, ζωῆς δὲ ὅλως προσδεῖ· διὸ
αὐτὴν αἰτεῖ παρὰ τοῦ δοῦναι μόνου δυναμένου· καὶ
πρὸς μὲν τὸν νόμον ἄγει παρρησίαν, τοῦ θεοῦ δὲ
τὸν υἱὸν ἰκετεύει. “ἐκ πίστεως εἰς πίστιν” μετα-
τάσσεται· ὡς σφαλερῶς ἐν νόμῳ σαλεύων καὶ
ἐπικινδύνως ναυλοχῶν εἰς τὸν σωτήρα μεθορμίζεται.
9. Ὁ 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 πολίος Stählin. πολιώτερος MS.

^a St. John i. 17.

THE RICH MAN'S SALVATION

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.

CLEMENT OF ALEXANDRIA

ὑπερασπάζεται τῆς ἐν οἷς ἔμαθεν εὐπειθείας, ἀτελῇ δὲ εἶναί φησιν ὡς πρὸς τὴν αἰώνιον ζωὴν, ὡς οὐ τέλεια πεπληρωκότα, καὶ νόμου μὲν ἐργάτην, ἀργὸν δὲ ζωῆς ἀληθινῆς. καλὰ μὲν οὖν κακεῖνα (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 Χριστοῦ εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι,” οὐχὶ δὲ δούλους ποιῶν ὡς δούλος, ἀλλὰ καὶ υἱοὺς 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, ἢ οὕτως ἴδιον αὐτῶν ἡ σωτηρία γένηται. οὐ γὰρ ἀναγκάζει ὁ θεός, βία γὰρ ἐχθρὸν θεῷ, ἀλλὰ τοῖς ζητοῦσι πορίζει καὶ τοῖς αἰτοῦσι παρέχει καὶ τοῖς κρούουσιν ἀνοίγει. εἰ θέλεις οὖν, εἰ ὄντως θέλεις καὶ μὴ ἑαυτὸν ἐξαπατᾷς, κτῆσαι τὸ ἐνδέον. “Ἐν σοι λείπει,” τὸ ἔν, τὸ ἐμόν, τὸ ἀγαθόν, τὸ ἤδη 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.

THE RICH MAN'S SALVATION

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—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

The rich man was therefore still imperfect

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.

CLEMENT OF ALEXANDRIA

χωρεῖ, ὃ τῶν ζώντων ἰδιόν ἐστιν. ἀμέλει ὁ πάντα τὰ τοῦ νόμου πληρώσας “ἐκ νεότητος” καὶ τὰ ὑπέρογκα φρυξάμενος τὸ ἐν τούτῳ προσθεῖναι τοῖς ὅλοις οὐ δεδύνηται, τὸ τοῦ σωτῆρος ἐξαίρετον, ἵνα
 941 P. λάβῃ ζωὴν αἰώνιον, ἣν ποθεῖ· | ἀλλὰ δυσχεράνας ἀπῆλθεν, ἀχθεσθεὶς τῷ παραγγέλματι τῆς ζωῆς, ὑπὲρ ἧς ἰκέτευεν. οὐ γὰρ ἀληθῶς ζωὴν ἠθέλεν, ὥς ἔφασκεν, ἀλλὰ δόξαν προαιρέσεως ἀγαθῆς μόνην περιεβάλλετο, καὶ περὶ πολλὰ μὲν οἷός τε ἦν ἀσχολεῖσθαι, τὸ δὲ ἓν, τὸ τῆς ζωῆς ἔργον, ἀδύνατος καὶ ἀπρόθυμος καὶ ἀσθενὴς ἐκτελεῖν· ὁποῖόν τι καὶ πρὸς τὴν Μάρθαν εἶπεν ὁ σωτὴρ ἀσχολουμένην <περὶ>¹ πολλὰ καὶ περιελκομένην καὶ ταρασσομένην² διακονικῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην, ὅτι τὸ ὑπηρετεῖν ἀπολιποῦσα τοῖς ποσὶν αὐτοῦ παρακάθηται μαθητικὴν ἄγουσα σχολήν· “σὺ περὶ πολλὰ ταρασση, Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξέλεξάτο, καὶ οὐκ ἀφαιρεθήσεται αὐτῆς.” οὕτως καὶ τοῦτον ἐκέλευε τῆς πολυπραγμοσύνης ἀφέμενον ἐνὶ προστετηκέναι καὶ προσκαθέζεσθαι, τῇ χάριτι τοῦ ζωὴν αἰώνιον προστιθέντος.

11. Τί τοίνυν ἦν τὸ προτρεψάμενον αὐτὸν εἰς φυγὴν καὶ ποιῆσαν ἀπαυτομολῆσαι τοῦ διδασκάλου, τῆς ἰκετείας, τῆς ἐλπίδος, τῆς ζωῆς, τῶν προπεπονημένων; “πώλησον τὰ ὑπάρχοντά σου.” τί δὲ τοῦτό ἐστιν; οὐχ ὁ προχείρως δέχονται τινες, τὴν ὑπάρχουσαν οὐσίαν ἀπορρίψαι προστάσσει καὶ ἀποστῆναι τῶν χρημάτων, ἀλλὰ τὰ δόγματα τὰ περὶ χρημάτων ἐξορίσαι τῆς ψυχῆς, τὴν πρὸς αὐτὰ

¹ <περὶ> inserted by Segaar.

² ταρασσομένην Ghisler. παρατασσομένην MS. παρατασσομένην Barnard,

THE RICH MAN'S SALVATION

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 meaning of the command—"Sell what belongs to thee"

^a See St. Luke x. 38-42.

^b St. Matthew xix. 21; St. Mark x. 21.

CLEMENT OF ALEXANDRIA

συμπάθειαν, τὴν ὑπεράγαν ἐπιθυμίαν, τὴν περὶ αὐτὰ πτοίαν καὶ νόσον, τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ σπέρμα τῆς ζωῆς συμπνίγουσιν. οὔτε γὰρ μέγα καὶ ζηλωτὸν τὸ τηνάλλως ἀπορεῖν χρημάτων μὴ οὐκ ἐπὶ λόγῳ ζωῆς (οὕτω μὲν γ' ἂν ἦσαν οἱ μηδὲν ἔχοντες μηδαμῇ, ἀλλὰ ἔρημοι καὶ μεταῖται τῶν ἐφ' ἡμέραν, οἱ κατὰ τὰς ὁδοὺς ἐρριμμένοι πτωχοί, "ἀγνοοῦντες" δὲ θεὸν καὶ "δικαιοσύνην θεοῦ," κατ' αὐτὸ μόνον τὸ ἄκρως ἀπορεῖν καὶ ἀμηχανεῖν βίου καὶ τῶν ἐλαχίστων σπανίζειν μακαριώτατοι καὶ θεοφιλέστατοι καὶ μόνον ζωὴν ἔχοντες αἰώνιον) οὔτε καινὸν τὸ ἀπείπασθαι πλοῦτον καὶ χαρίσασθαι πτωχοῖς ἢ 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 ἐξαίρετόν τι ἢ "καινὴ κτίσις," ὃ υἱὸς τοῦ θεοῦ, μὴνύει 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

THE RICH MAN'S SALVATION

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

The command means—to strip the soul of its passions

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.

CLEMENT OF ALEXANDRIA

πεποιήκασι, παρεγγυᾶ, ἀλλ' ἑτερόν 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 ἐκτεμεῖν καὶ ἐκβαλεῖν. τοῦτο γὰρ ἴδιον
 μὲν τοῦ πιστοῦ τὸ μάθημα, ἄξιον δὲ τοῦ σωτῆρος
 τὸ δίδαγμα. οἱ γάρ τοι πρότεροι, καταφρονήσαντες
 942 P. τῶν ἐκτός, τὰ μὲν κτήματα | ἀφῆκαν καὶ παραπώλε-
 σαν, τὰ δὲ πάθη τῶν ψυχῶν οἶμαι ὅτι καὶ προσεπέ-
 τειναν· ἐν ὑπεροψίᾳ γὰρ ἐγένοντο καὶ ἀλαζονείᾳ
 καὶ κενοδοξίᾳ καὶ περιφρονήσει τῶν ἄλλων ἀνθρώ-
 πων, ὥς αὐτοὶ τι ὑπὲρ ἀνθρώπων ἐργασάμενοι.
 πῶς ἂν οὖν ὁ σωτὴρ παρήναι τοῖς εἰς αἰὶ βιωσομέ-
 νοις τὰ βλάψοντα καὶ λυμανούμενα πρὸς τὴν ζωὴν,
 ἣν ἐπαγγέλλεται; καὶ γὰρ αὐτὸ καὶ κεῖνόν ἐστι· δύναται
 τις ἀποφορτισάμενος τὴν κτῆσιν οὐδὲν ἡττον ἔτι
 τὴν ἐπιθυμίαν καὶ τὴν ὀρεξιν τῶν χρημάτων ἔχειν
 ἐντετηκυῖαν καὶ συζῶσαν καὶ τὴν μὲν χρήσιν ἀπο-
 βεβληκέναι, ἀπορῶν δὲ ἅμα καὶ ποθῶν ἅπερ
 ἐσπάθησε διπλῇ λυπεῖσθαι, καὶ τῇ τῆς ὑπηρεσίας
 ἀπουσίᾳ καὶ τῇ τῆς μετανοίας συνουσίᾳ. ἀνέφικτον
 γὰρ καὶ ἀμήχανον δεόμενον τῶν πρὸς τὸ βιοτεύειν
 ἀναγκαίων μὴ οὐ κατακλᾶσθαι τὴν γνώμην καὶ
 ἀσχολίαν ἄγειν ἀπὸ τῶν κρειττόνων, ὅπως οὖν καὶ
 ὀθενοῦν ταῦτα πειρώμενον ἐκπορίζειν.

13. Καὶ πόσῳ χρησιμώτερον τὸ ἐναντίον, ἱκανὰ
 κεκτημένον αὐτόν τε περὶ τὴν κτῆσιν μὴ κακοπαθεῖν
 καὶ οἷς καθῆκεν ἐπικουρεῖν; τίς γὰρ ἂν κοινωνία
 καταλείποιο παρὰ ἀνθρώποις, εἰ μηδεὶς ἔχοι μηδέν;

^a 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.

THE RICH MAN'S SALVATION

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

Those only
who have
money can
obey other
commands
of the Lord

CLEMENT OF ALEXANDRIA

πῶς δ' ἂν τοῦτο τὸ δόγμα πολλοῖς ἄλλοις καὶ καλοῖς τοῦ κυρίου δόγμασιν οὐχὶ φανερώς ἐναντιούμενον εὐρίσκοιτο καὶ μαχόμενον; “ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵν' ὅταν ἐκλίπῃ, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.” “κτῆσασθε θησαυροὺς ἐν οὐρανῷ, ὅπου μήτε σῆς μήτε βρώσις ἀφανίζει μήτε κλέπται διορύσσουσι.” πῶς ἂν τις πεινῶντα τρέφοι καὶ διψῶντα ποτίζει καὶ γυμνὸν σκεπάζει καὶ ἄστεγον συνάγει, ἃ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώτερον, εἰ πάντων αὐτὸς ἕκαστος φθάσει τούτων ὑστερῶν; ἀλλὰ μὴν αὐτὸς τε ἐπιξενοῦται Ζακχαίῳ καὶ Λευεὶ¹ καὶ Ματθαίῳ τοῖς πλουσίοις καὶ τελώναις, καὶ τὰ μὲν χρήματα αὐτοῦς οὐ κελεύει μεθεῖναι, τὴν δὲ δικαίαν χρῆσιν² ἐπιθεῖς καὶ τὴν ἀδικον ἀφελὼν καταγγέλλει· “σήμερον σωτηρία τῷ οἴκῳ τούτῳ.” οὕτω τὴν χρεῖαν αὐτῶν ἐπαινεῖ, ὥστε καὶ μετὰ τῆς προσθήκης ταύτης τὴν κοινωνίαν ἐπιτάσσει, ποτίζει τὸν διψῶντα, ἄρτον διδόναι τῷ πεινῶντι, ὑποδέχεσθαι τὸν ἄστεγον, ἀμφιεννύναι τὸν γυμνόν. εἰ δὲ τὰς χρεῖας οὐχ οἷόν τε ἐκπληροῦν ταύτας μὴ ἀπὸ χρημάτων, τῶν δὲ χρημάτων ἀφίστασθαι κελεύει, τί ἂν ἕτερον εἴη ποιῶν ὁ κύριος <ἡ>³ τὰ αὐτὰ διδόναι τε καὶ μὴ διδόναι παραινῶν, 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. κρῖσιν MS.

³ <ἡ> 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.

THE RICH MAN'S SALVATION

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.

^f St. Luke xix. 9.

CLEMENT OF ALEXANDRIA

14. Οὐκ ἄρα ἀπορριπτέον τὰ καὶ τοὺς πέλας ὠφε-
 λούντα χρήματα· κτήματα γάρ ἐστι κτητὰ ὄντα,
 943 P. καὶ χρήματα χρήσιμα ὄντα καὶ εἰς | χρήσιν ἀνθρώπων
 ὑπὸ τοῦ θεοῦ παρεσκευασμένα, ἃ δὴ παράκειται καὶ
 ὑποβέβληται καθάπερ ὕλη τις καὶ ὄργανα πρὸς
 χρήσιν ἀγαθὴν τοῖς εἰδόσι. τὸ ὄργανον, ἐὰν χρῇ
 τεχνικῶς, τεχνικόν ἐστιν· ἐὰν ὑστερῇς τῆς τέχνης,
 ἀπολαύει τῆς σῆς ἀμουσίας,¹ ὃν ἀναίτιον. τοιοῦτον
 καὶ ὁ πλοῦτος ὄργανόν ἐστι. δύνασαι χρῆσθαι
 δικαίως αὐτῷ· πρὸς δικαιοσύνην καθυπηρετεῖ·
 ἀδίκως τις αὐτῷ χρῆται· πάλιν ὑπηρέτης ἀδικίας
 εὐρίσκεται· πέφυκε γὰρ ὑπηρετεῖν, ἀλλ' οὐκ ἄρχειν.
 οὐ χρὴ τοίνυν τὸ ἐξ ἑαυτοῦ μὴ ἔχον μήτε τὸ ἀγαθὸν
 μήτε τὸ κακόν, ἀναίτιον ὄν, αἰτιάσθαι, ἀλλὰ τὸ
 δυνάμενον καὶ καλῶς τούτοις χρῆσθαι καὶ κακῶς,
 ἀφ' ὧν ἂν ἔληται, κατ' αὐτὸ <τοῦτο αἷτιον ὄν>².
 τοῦτο δ' ἐστὶ νοῦς ἀνθρώπου, καὶ κριτήριον ἐλεύθε-
 ρον ἔχων ἐν ἑαυτῷ καὶ τὸ αὐτεξούσιον τῆς μετα-
 χειρίσεως τῶν δοθέντων· ὥστε μὴ τὰ κτήματά τις
 ἀφανίζέτω μᾶλλον ἢ τὰ πάθη τῆς ψυχῆς, τὰ μὴ
 συγχωροῦντα τὴν ἀμείνω χρήσιν τῶν ὑπαρχόντων,
 ἵνα καλὸς καὶ ἀγαθὸς γενόμενος καὶ τούτοις τοῖς
 κτήμασι χρῆσθαι δυνηθῇ καλῶς. τὸ οὖν ἀποτάξα-
 σθαι πᾶσι τοῖς ὑπάρχουσι καὶ πωλῆσαι πάντα τὰ
 ὑπάρχοντα τοῦτον τὸν τρόπον ἐκδεκτέον ὡς ἐπὶ
 τῶν ψυχικῶν παθῶν διειρημένον.

15. Ἐγὼ γοῦν κάκεῖνο φῆσαιμ' ἂν· ἐπειδὴ τὰ μὲν

¹ ἀμουσίας Segaar. ἀπουσίας MS.

² <τοῦτο αἷτιον ὄν> inserted by Stählin.

^a An attempt is here made to reproduce Clement's play upon the words χρήματα . . . χρήσιμα . . . χρήσιν.

THE RICH MAN'S SALVATION

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.

Riches are
to be used
for the good
of others

15. I for my part would put the matter thus.

^b See St. Luke xiv. 33.

^c See St. Matthew xix. 21.

CLEMENT OF ALEXANDRIA

ἐντός ἐστι τῆς ψυχῆς, τὰ δὲ ἐκτός, καθὼν μὲν ἡ ψυχὴ
 χρηταὶ καλῶς, καλὰ καὶ ταῦτα δοκεῖ, εἰάν δὲ
 πονηρῶς, πονηρά, ὃ κελεύων ἀπαλλοτριοῦν τὰ
 ὑπάρχοντα πότερον ταῦτα παραιτεῖται ὧν ἀναιρε-
 θέντων ἔτι τὰ πάθη μένει, ἢ ἐκεῖνα μᾶλλον ὧν
 ἀναιρεθέντων καὶ τὰ κτήματα χρήσιμα γίνεται;
 ὃ 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 γὰρ τὰ ἀπόβλητα ἀπέβαλεν, ἀλλὰ τὰ
 ἀδιάφορα, καὶ τῶν μὲν ὑπηρετικῶν ἑαυτὸν περι-
 έκοψεν, ἐξέκαυσε δὲ τὴν ὕλην τῆς κακίας τὴν
 ἔμφυτον τῇ τῶν ἐκτὸς ἀπορίᾳ. ἀποτακτέον οὖν
 τοῖς ὑπάρχουσι τοῖς βλαβεροῖς, οὐχὶ τοῖς εἰς
 ἐπίσταται τις τὴν ὀρθὴν χρῆσιν καὶ συνωφελεῖν
 δυναμένοις· ὠφελεῖ δὲ τὰ μετὰ φρονήσεως καὶ
 σωφροσύνης καὶ εὐσεβείας οἰκονομούμενα. ἀπ-
 ωστέα δὲ τὰ ἐπιζήμια, τὰ δὲ ἐκτὸς οὐ βλάπτει.

944 P. Οὕτως οὖν ὁ κύριος καὶ τὴν τῶν ἐκτὸς χρεῖαν
 εἰσάγει, κελεύων ἀποθέσθαι | οὐ τὰ βιωτικά, ἀλλὰ
 τὰ τούτοις κακῶς χρώμενα· ταῦτα δὲ ἦν τὰ τῆς
 ψυχῆς ἀρρωστήματα καὶ πάθη. 16. ὁ τούτων πλου-
 τος παρὼν μὲν ἅπασι θανατηφόρος, ἀπολόμενος
 δὲ σωτήριος· οὐδεὶς¹ καθαρεύουσιν, τουτέστι πτω-
 χεύουσιν καὶ γυμνῇ τὴν ψυχὴν παρασχόμενον

¹ δεῖ Ghisler. δὴ 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.

THE RICH MAN'S SALVATION

Since possessions of one kind are within the soul, 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

Outward things are indifferent

Poverty of passions is needed

CLEMENT OF ALEXANDRIA

οὕτως ἤδη τοῦ σωτῆρος ἀκοῦσαι λέγοντος· “δεῦρο ἀκολουθεῖ μοι.” ὁδὸς γὰρ αὐτὸς ἤδη τῷ καθαρῷ τὴν καρδίαν γίνεται, εἰς δὲ ἀκάθαρτον ψυχὴν θεοῦ χάρις οὐ παραδύεται· ἀκάθαρτος δὲ ἢ πλουτοῦσα τῶν ἐπιθυμιῶν καὶ ὠδίνουσα 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 ἀδελφούς μᾶλλον ἢ ἑαυτόν, καὶ κρείττων ὑπάρχων τῆς κτήσεως αὐτῶν, μὴ δοῦλος <ῶν>² ὧν κέκτηται, μηδὲ ἐν τῇ ψυχῇ ταῦτα περιφέρων, μηδὲ ἐν τούτοις ὀρίζων καὶ περιγράφων τὴν ἑαυτοῦ ζωὴν, ἀλλὰ τι καὶ καλὸν ἔργον καὶ θεῖον αἰεὶ διαπονῶν, κἂν ἀποστερηθῇ δέῃ ποτὲ τούτων, δυνάμενος ἰλεῶ τῇ γνώμῃ καὶ τὴν ἀπαλλαγὴν αὐτῶν ἐνεγκεῖν ἐξ ἴσου καθάπερ καὶ τὴν περιουσίαν, οὗτός 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 ἄγρόν, καὶ τὴν κτήσιν ἄμετρον αἰεὶ ποιῶν, καὶ ἐκάστοτε τὸ πλεῖον βλέπων, κάτω νενευκῶς καὶ τοῖς τοῦ κόσμου θηράτροις πεπεδημένος, γῇ ὧν καὶ εἰς γῆν ἀπελευσόμενος, πόθεν δύναται βασιλείας οὐρανῶν ἐπιθυμῆσαι καὶ φροντίσαι, ἄνθρωπος οὐ καρδίαν ἀλλὰ ἄγρόν ἢ μέταλλον φορῶν, ἐν τούτοις εὑρεθισόμενος ἐπ-

¹ [καὶ] Schwartz.

² <ῶν> inserted by Mayor.

^a St. Mark x. 21.

THE RICH MAN'S SALVATION

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.

CLEMENT OF ALEXANDRIA

ἀναγκες¹ [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 καθὼ καὶ παρ’ ἡμῖν, ὁ τὸ αἰφνίδιον μέγα κέρδος ἐν εὐρήσει διδούς, ἀλλὰ καὶ δεύτερος, ὁ ἀκερδῆς καὶ ἄζηλος καὶ δύσκτητος καὶ ἐπιζήμιος, οὕτως καὶ πλοῦτος ὁ μὲν τις ἀγαθῶν, ὁ δὲ κακῶν, εἴ γε τὸν πλοῦτον καὶ τὸν θησαυρὸν οὐκ ἀπηρημένους ἴσμεν ἀλλήλων τῇ φύσει. καὶ ὁ μὲν τις πλοῦτος κτητὸς ἂν εἴη καὶ περίβλητος, ὁ δὲ ἄκτητος καὶ
945 P. ἀπόβλητος· τὸν αὐτὸν | δὲ τρόπον καὶ πτωχεῖα μακαριστὴ μὲν ἢ πνευματικὴ. 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 ἐναντίοι πτωχοί, θεοῦ μὲν ἅμοιροι, ἅμοιρότεροι δὲ τῆς ἀνθρωπίνης κτήσεως, ἄγευστοι δὲ δικαιοσύνης θεοῦ.

18. Ὡστε τοὺς πλουσίους μαθηματικῶς ἀκου-

¹ ἐπάναγκες Stählin. ἐπ’ ἀνάγκαις ms.

² [ἐν] Stählin.

^a 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

THE RICH MAN'S SALVATION

"For where the mind of a man is, there is his treasure also." ^a

Now as for treasures, the Lord knows them to be of two kinds, one good, for "the good man out of the good treasure of the heart brings forth that which is good"; and the other bad, for "the evil 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 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 unacquainted with God's righteousness.

Christ speaks of two kinds of treasure

Two kinds of wealth and poverty also

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.

^e *i.e.* those who possess no money, and do not hunger after righteousness.

CLEMENT OF ALEXANDRIA

στέον, τοὺς δυσκόλως εἰσελευσομένους εἰς τὴν βασιλείαν, μὴ σκαιῶς μηδὲ ἀγροίκως μηδὲ σαρκίνως· οὐ γὰρ οὕτως λέλεκται. οὐδὲ ἐπὶ τοῖς ἐκτὸς ἡ σωτηρία, οὔτε εἰ πολλὰ οὔτε εἰ ὀλίγα ταῦτα ἢ μικρὰ ἢ μεγάλα ἢ ἔνδοξα ἢ ἄδοξα ἢ εὐδόκιμα ἢ ἀδόκιμα, ἀλλ' ἐπὶ τῇ τῆς ψυχῆς ἀρετῇ, πίσκει καὶ ἐλπίδι καὶ ἀγάπῃ καὶ φιλαδελφίᾳ καὶ γνώσει καὶ πραότητι καὶ ἀνυψία καὶ ἀληθείᾳ, ὧν ἄθλον ἡ σωτηρία. οὐδὲ γὰρ διὰ κάλλος σώματος ζήσεται τις ἢ τοῦναντίον ἀπολείται· ἀλλ' ὁ μὲν τῷ δοθέντι σώματι ἀγνῶς καὶ κατὰ θεὸν χρώμενος ζήσεται, ὁ δὲ φθείρων τὸν ναὸν θεοῦ φθαρήσεται. δύναται δέ τις καὶ αἰσχροὺς ἀσελγαίνειν καὶ κατὰ κάλλος σωφρονεῖν· οὐδὲ ἰσχύς καὶ μέγεθος σώματος ζωοποιεῖ, οὐδὲ τῶν μελῶν οὐδενία ἀπολλύει, ἀλλ' ἡ τούτοις ψυχὴ χρωμένη τὴν αἰτίαν ἐφ' ἑκάτερα παρέχεται. ὑπόφερε γοῦν, φησί, παιόμενος τὸ πρόσωπον, ὅπερ δύναται καὶ ἰσχυρὸς τις ὧν καὶ εὐεκτῶν ὑπακοῦσαι καὶ πάλιν ἀσθενικός τις ὧν ἀκρασίᾳ γνώμης παραβῆναι. οὕτως καὶ ἄπορός τις ὧν καὶ ἄβιος εὐρεθείη ποτ' ἂν μεθύων ταῖς ἐπιθυμίαις, καὶ χρήμασι πλούσιος νήφων καὶ πτωχεύων ἡδονῶν, πεπεισμένος, συνετός, καθαρός, κεκολασμένος. εἰ τοίνυν ἐστὶ τὸ ζησόμενον μάλιστα καὶ πρῶτον ἡ ψυχὴ, καὶ περὶ ταύτην ἀρετὴ μὲν φυομένη σώζει, κακία δὲ θανατοῖ, δηλὸν ἤδη σαφῶς ὅτι αὕτη καὶ πτωχεύουσα ὧν ἂν τις ὑπὸ πλούτου¹ διαφθείρηται² σώζεται, καὶ πλουτοῦσα τούτων ὧν

¹ πλούτου Combefis. τούτου MS.

² διαφθείρηται Segaar. διαφθείρει MS.

^a See p. 281, n. c.

THE RICH MAN'S SALVATION

enter into the kingdom, we must understand the word in the spirit of disciples, and not clumsily, rudely, or literally; ^a for it is not spoken thus. Salvation does 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

Spiritual
meanings
of "rich"
and "poor "

^b See 1 Corinthians iii. 17.

^c See St. Matthew v. 39; St. Luke vi. 29.

CLEMENT OF ALEXANDRIA

ἐπιτρίβει πλοῦτος θανατοῦται¹. καὶ μηκέτι ζητῶμεν ἀλλαχοῦ τὴν αἰτίαν τοῦ τέλους πλὴν ἐν τῇ τῆς ψυχῆς καταστάσει καὶ διαθέσει πρὸς τε ὑπακοὴν θεοῦ καὶ καθαρότητα πρὸς τε παράβασιν ἐντολῶν καὶ κακίας συλλογὴν.

19. Ὁ μὲν ἄρα ἀληθῶς καὶ καλῶς <πλούσιός>² ἐστὶν ὁ τῶν ἀρετῶν πλούσιος καὶ πάσῃ τύχῃ χρῆσθαι ὁσίως καὶ πιστῶς δυνάμενος, ὁ δὲ νόθος πλούσιος ὁ κατὰ σάρκα πλουτῶν καὶ τὴν ζωὴν εἰς <τὴν>³ ἔξω κτῆσιν μετενηνοχῶς τὴν παρερχομένην καὶ φθειρομένην καὶ ἄλλοτε ἄλλου γινομένην καὶ ἐν τῷ τέλει
 946 P. μηδενὸς μηδαμῇ. | 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 δὲ 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 ἴδῃς τὸν θεόν, ὅπερ καὶ δι’ ἐτέρας φωνῆς ἐστὶν εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. καὶ πῶς αὐτῶν ἀποστής; 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] Segaar. Stählin retains this.

⁶ <φησί> 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
 308

THE RICH MAN'S SALVATION

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 possessions

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.

^b St. Matthew v. 8.

CLEMENT OF ALEXANDRIA

χρήματα ἀντὶ κτημάτων λάβης; ἀντίδοσιν πλούτου πρὸς πλοῦτον ποιησάμενος, ἐξαργυρίσας τὴν φανεράν οὐσίαν; οὐδαμῶς· ἀλλὰ ἀντὶ τῶν πρότερον ἐνυπαρχόντων τῇ ψυχῇ, ἣν σῶσαι ποθεῖς, ἀντισταγόμενος ἕτερον πλοῦτον θεοποιὸν καὶ ζωῆς χορηγὸν αἰωνίου, τὰς κατὰ τὴν ἐντολὴν τοῦ θεοῦ διαθέσεις, ἀνθ' ὧν σοι περιέσται μισθὸς καὶ τιμή, διηνεκῆς σωτηρία καὶ αἰώνιος ἀφθαρσία. οὕτως καλῶς πωλεῖς τὰ ὑπάρχοντα, τὰ πολλὰ καὶ περισσὰ καὶ ἀποκλείοντά σοι τοὺς οὐρανοὺς, ἀντικαταλασσόμενος αὐτῶν τὰ σῶσαι δυνάμενα. ἐκεῖνα ἐχέτωσαν οἱ σάρκινοι πτωχοὶ καὶ τούτων δεόμενοι, σὺ δὲ τὸν πνευματικὸν πλοῦτον ἀντιλαβὼν ἔχῃς ἂν ἤδη θησαυρὸν ἐν οὐρανοῖς."

20. Ταῦτα μὴ συνιείς 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, λιπὼν τὴν τάξιν τῆς ζωῆς, ἥς ἐπιθυμεῖν μόνον, ἀλλ' οὐχὶ καὶ τυχεῖν ἡδύνατο, τὸ δύσκολον ποιήσας ἀδύνατον αὐτὸς ἑαυτῷ. δύσκολον γὰρ ἦν μὴ περιάγεσθαι μηδὲ καταστράπτεσθαι τὴν ψυχὴν ὑπὸ τῶν προσόντων ἁβρῶν τῷ προδήλῳ πλούτῳ καὶ ἀνθηρῶν γοητευμάτων, οὐκ ἀδύνατον δὲ τὸ καὶ ἐν τούτῳ λαβέσθαι σωτηρίας, εἴ τις ἑαυτὸν ἀπὸ τοῦ αἰσθητοῦ πλούτου ἐπὶ τὸν νοητὸν καὶ θεοδίδακτον μεταγάγοι καὶ μάθοι τοῖς ἀδιαφόροις¹ χρῆσθαι καλῶς καὶ ἰδίως καὶ ὡς ἂν εἰς ζωὴν αἰώνιον ὁρμήσαι². καὶ οἱ μαθηταὶ δὲ τὸ πρῶτον μὲν καὶ αὐτοὶ περιδεεῖς καὶ

¹ ἀδιαφόροις Ghisler. διαφόρως MS.

² ὁρμήσαι Wilamowitz. ὁρμάσαι MS.

" St. Mark x. 21.

THE RICH MAN'S SALVATION

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 misunderstood Christ's command

CLEMENT OF ALEXANDRIA

καταπλήγες γεγόνασιν. ἀκούσαντες τί δήποτε; ἄρά γε ὅτι χρήματα καὶ αὐτοὶ ἐκέκτηντο πολλά; ἄλλὰ 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 ἤκουσαν καὶ ὡς μαθηταὶ τοῦ παραβολικῶς καὶ ἀσαφῶς¹ λεχθέντος ὑπὸ τοῦ κυρίου καὶ ἥσθοντο τοῦ βάθους τῶν λόγων. Ἔνεκα 947 P. μὲν οὖν χρημάτων ἀκτημοισύνης εὐέλπιδες ἦσαν πρὸς σωτηρίαν. ἐπειδὴ δὲ συνήδεσαν ἑαυτοῖς μήπω τὰ πάθη τέλεον ἀποτεθειμένοις² (ἀρτιμαθεῖς γὰρ ἦσαν καὶ νεωστὶ πρὸς τοῦ σωτῆρος ἡνδρολογημένοι), “περισσῶς ἐξεπλήσσοντο” καὶ ἀπεγίνωσκον ἑαυτοὺς οὐδέν τι ἦττον ἐκείνου τοῦ πολυχρημάτου καὶ δεινῶς τῆς κτήσεως περιεχομένου, ἦν γε προέκρινεν ζωῆς αἰωνίου. ἄξιον οὖν ἦν τοῖς μαθηταῖς φόβου πάντως,³ εἰ καὶ ὁ χρήματα κεκτημένος καὶ ὁ τῶν παθῶν ἔγκυος, ὧν⁴ ἐπλούτουν καὶ αὐτοί, παραπλησίως ἀπελασθήσονται οὐρανῶν. ἀπαθῶν γὰρ καὶ καθαρῶν ψυχῶν ἔστιν ἡ σωτηρία.

21. Ὁ δὲ κύριος ἀποκρίνεται διότι “τὸ ἐν ἀνθρώποις ἀδύνατον δυνατόν θεῷ.” πάλιν καὶ τοῦτο μεγάλης σοφίας μεστόν ἐστιν, ὅτι καθ’ αὐτὸν μὲν ἀσκῶν καὶ διαπονούμενος ἀπάθειαν <ὁ>⁵ ἄνθρωπος οὐδὲν ἀνύει, εἰ δὲ γένηται δῆλος ὑπερεπιθυμῶν τούτου καὶ διεσπουδακῶς, τῇ προσθήκῃ τῆς παρὰ θεοῦ δυνάμεως περιγίνεται. βουλομέναις μὲν γὰρ ταῖς ψυχαῖς ὁ θεὸς συνεπιπνεῖ, εἰ δὲ ἀποσταίεν τῆς προ-

¹ ἀσαφῶς Ghisler. σαφῶς MS.

² ἀποτεθειμένοις Mayor. ἀποτιθεμένοις MS.

³ πάντως Wilamowitz. παντὸς MS.

⁴ ὧν Stählin. ὦν MS.

⁵ <ὁ> inserted by Wilamowitz.

THE RICH MAN'S SALVATION

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.

CLEMENT OF ALEXANDRIA

θυμίας, καὶ τὸ δοθὲν ἐκ θεοῦ πνεῦμα συνεστάλη· τὸ μὲν γὰρ ἄκοντας σώζειν ἐστὶ βιαζομένου, τὸ δὲ αἰρουμένους χαρίζομένου. 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 ζῶν ἀρπάσαι, ὃ δὲ γνοὺς τοὺς βιαίως, μᾶλλον δὲ βεβαίως² ἀντεχομένους [συνεχώρησεν]³ εἶξεν· χαίρει γὰρ ὁ θεὸς τὰ τοιαῦτα ἡττώμενος. τοιγάρτοι τούτων ἀκούσας ὁ μακάριος Πέτρος, ὁ ἐκλεκτός, ὁ ἐξαίρετος, ὁ πρῶτος τῶν μαθητῶν, ὑπὲρ οὗ μόνου καὶ ἑαυτοῦ τὸν φόρον ὁ σωτὴρ ἐκτελεῖ, ταχέως ἤρπασε καὶ συνέβαλε τὸν λόγον. καὶ τί φησιν; "ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἡκολουθήσαμεν σοι." τὰ δὲ "πάντα" εἰ μὲν τὰ κτήματα τὰ ἑαυτοῦ λέγει, τέσσαρας ὁβολοὺς ἴσως, <τὸ>⁴ τοῦ λόγου, καταλιπὼν μεγαλύνεται καὶ τούτων ἀνταξίαν ἀποφαίνων ἂν λάθοι τὴν βασιλείαν τῶν οὐρανῶν· εἰ δέ, ἅπερ ἄρτι⁵ νῦν λέγομεν, τὰ παλαιὰ νοητὰ κτήματα καὶ ψυχικὰ νοσήματα ἀπορρίψαντες ἔπονται κατ' ἵχνος τοῦ διδασκάλου, τοῦτ' ἂν ἀνάπτοιτο⁶ ἤδη τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις. τοῦτο⁷ γὰρ ἀκολουθεῖν ὄντως τῷ σωτῇρι, ἀναμαρτησίαν καὶ τελειότητα τὴν ἐκείνου μετερχόμενον καὶ πρὸς ἐκείνον ὥσπερ κάτοπτρον κοσμοῦντα καὶ ρυθμίζοντα τὴν ψυχὴν καὶ πάντα διὰ πάντων ὁμοίως διατιθέντα. |

¹ μόνη Stählin (from *Sacra Parallela* of John of Damascus).
μόνον MS.

² βιαίως . . . βεβαίως Stählin (from *Sac. Par.*). βεβαίως . . . βιαίως MS.

⁴ <τὸ> inserted by Segaar.

⁵ ἄρτι Schwartz. ἄχρι MS.

⁶ ἀνάπτοιτο Mayor. ἀπτοιτο MS.

⁷ τοῦτο Wilamowitz. οὕτως MS.

THE RICH MAN'S SALVATION

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 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.

What
St. Peter
had left

^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.

CLEMENT OF ALEXANDRIA

948 P.

22. “Ἀποκριθεὶς δὲ Ἰησοῦς· ἀμὴν ὑμῖν λέγω, ὃς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα.” ἀλλὰ μὴδὲ τοῦθ’ ἡμᾶς ἐπιταρασσέτω, μὴδὲ τὸ ἔτι τούτου σκληρότερον ἀλλαχοῦ ταῖς φωναῖς ἐξενηνεγμένον· “ὃς οὐ μισεῖ πατέρα καὶ μητέρα καὶ παῖδας, προσέτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, ἐμὸς μαθητὴς εἶναι οὐ δύναται.” οὐ γὰρ εἰσηγεῖται μῖσος καὶ διάλυσιν ἀπὸ τῶν φιλάτων ὁ τῆς εἰρήνης θεός, ὃ γε καὶ τοὺς ἐχθροὺς ἀγαπᾶν παραινῶν. εἰ δὲ τοὺς ἐχθροὺς ἀγαπητέον, ἀνάλογον ἀπ’ ἐκείνων ἀνιόντι καὶ τοὺς ἐγγυτάτω γένους· ἢ εἰ μισητέον τοὺς πρὸς αἵματος, πολὺ μᾶλλον τοὺς ἐχθροὺς προβάλλεσθαι κατιῶν ὁ λόγος διδάσκει, ὥστ’ ἀλλήλους ἀναιροῦντες ἐλέγχουσιν¹ ἂν οἱ λόγοι. ἀλλ’ οὐδ’ ἀναιροῦσιν οὐδ’ ἐγγύς, ἀπὸ γὰρ τῆς αὐτῆς γνώμης καὶ διαθέσεως καὶ ἐπὶ τῷ αὐτῷ ὄρω πατέρα μισοῖη τις ἂν <καὶ> ἐχθρὸν ἀγαπῶη¹ ὁ μήτε ἐχθρὸν ἀμυνόμενος μήτε πατέρα Χριστοῦ πλέον αἰδούμενος. ἐν ἐκείνῳ μὲν γὰρ τῷ λόγῳ μῖσος ἐκκόπτει καὶ κακοποιᾶν, ἐν τούτῳ δὲ τὴν πρὸς τὰ σύντροφα δυσωπίαν, εἰ βλάβητοι πρὸς σωτηρίαν. εἰ γοῦν ἄθεος εἶη τινὶ πατὴρ ἢ υἱὸς ἢ ἀδελφὸς καὶ κώλυμα τῆς πίστεως γένοιτο καὶ ἐμπόδιον τῆς ἄνω ζωῆς, τούτῳ μὴ συμφερέσθω μὴδὲ ὁμονοεῖτω, ἀλλὰ τὴν σαρκικὴν οἰκειότητα διὰ τὴν πνευματικὴν ἔχθραν διαλυσάτω.

23. Νόμισον εἶναι τὸ πρᾶγμα διαδικασίαν. ὁ μὲν πατὴρ σοι δοκεῖτω παρεστῶς λέγειν “ἐγὼ σε ἔσπειρα καὶ ἔθρεψα, ἀκολουθεῖ μοι καὶ συναδίκει

¹ <καὶ> . . . ἀγαπῶη Stählin. ἀγαπῶν ms.

THE RICH MAN'S SALVATION

22. And Jesus answered, "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."^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.

The meaning of Christ's command to leave parents and kinsfolk

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

The appeal of earthly kindred

^a St. Mark x. 29.

^b St. Luke xiv. 26.

CLEMENT OF ALEXANDRIA

καὶ μὴ πείθου τῷ Χριστοῦ νόμῳ" καὶ ὅποσα ἂν εἴποι βλάσφημος ἄνθρωπος καὶ νεκρὸς τῇ φύσει. ἐτέρωθεν δὲ ἄκουε τοῦ σωτῆρος· "ἐγὼ σε ἀνεγέννησα, κακῶς ὑπὸ κόσμου πρὸς θάνατον γεγεννημένον, ἡλευθέρωσα, ἱασάμην, ἐλυτρώσάμην· ἐγὼ σοι παρέξω ζωὴν ἄπαυστον, αἰώνιον, ὑπερκόσμιον· ἐγὼ σοι δείξω θεοῦ πατρὸς ἀγαθοῦ πρόσωπον· μὴ κάλει σεαυτῷ πατέρα ἐπὶ γῆς· οἱ νεκροὶ τοὺς νεκροὺς θαπτέτωσαν, σὺ δέ μοι ἀκολουθεῖ· ἀνάξω γάρ σε εἰς ἀνάπαυσιν <καὶ ἀπόλαυσιν>¹ ἄρρητων καὶ ἀλέκτων ἀγαθῶν, ἃ μήτε ὀφθαλμὸς εἶδε μήτε οὖς ἤκουσε μήτε ἐπὶ καρδίαν ἀνθρώπων ἀνέβη, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι καὶ ἰδεῖν ἅπερ ἡτοίμασεν ὁ θεὸς τοῖς ἁγίοις ἀγαθὰ καὶ τοῖς φιλοῦσιν αὐτὸν τέκνοις. ἐγὼ σου τροφεὺς ἄρτον ἐμαυτὸν διδούς, οὗ γευσάμενος οὐδεὶς ἔτι πείραν θανάτου λαμβάνει, καὶ πόμα καθ' ἡμέραν ἐνδιδούς ἀθανασίας· ἐγὼ διδάσκαλος ὑπερουρανίων παιδευμάτων· ὑπὲρ σοῦ πρὸς τὸν θάνατον διηγωνισάμην καὶ τὸν σὸν ἐξέτισα 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· κἂν ἀδελφὸς ὅμοια λέγῃ κἂν τέκνον κἂν γυνή κἂν ὅστισιν, πρὸ | πάντων ἐν σοὶ Χριστὸς ὁ νικῶν ἔστω· ὑπὲρ σοῦ γὰρ ἀγωνίζεται.

24. Δύνασαι καὶ τῶν χρημάτων ἐπίπροσθεν εἶναι; φράσον καὶ οὐκ ἀπάγει σε Χριστὸς τῆς κτήσεως, ὃ

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.

THE RICH MAN'S SALVATION

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 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.

The appeal
of Christ

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.

^f See St. John vi. 50-51; Hebrews xi. 36.

^g See St. John iv. 14.

CLEMENT OF ALEXANDRIA

κύριος οὐ φθονεῖ. ἀλλ' ὁρᾷς σεαυτὸν ἡττώμενον ὑπ' αὐτῶν καὶ ἀνατρεπόμενον; ἄφες, ῥῦπον, μίσησον, ἀπόταξαι, φύγε· “κἂν ὁ δεξιός σου ὀφθαλμός σκανδαλίξῃ σε, ταχέως ἔκκοψον αὐτόν.” αἰρετώτερον ἑτεροφθάλμῳ βασιλεία θεοῦ ἢ ὀλοκλήρῳ τὸ πῦρ· κἂν χεὶρ κἂν ποὺς κἂν ἡ ψυχὴ, μίσησον αὐτήν· ἂν γὰρ ἐνταῦθα ἀπόληται ὑπὲρ Χριστοῦ, <ἐκεῖ σωθήσεται>¹.

25. Ταύτης δὲ ὁμοίως ἔχεται τῆς γνώμης καὶ τὸ ἐπόμενον· “νῦν δὲ ἐν τῷ καιρῷ τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ἔχειν μετὰ διωγμῶν εἰς ποῦ;²” οὔτε γὰρ ἀχρημάτους οὔτε ἀνεστίους οὔτε ἀναδέλφους ἐπὶ τὴν ζωὴν καλεῖ, ἐπεὶ καὶ πλουσίους κέκληκεν, ἀλλ' ὃν τρόπον προειρήκαμεν, καὶ ἀδελφοὺς κατὰ ταῦτόν³ ὥσπερ Πέτρον μετὰ Ἀνδρέου καὶ Ἰάκωβον μετὰ Ἰωάννου, τοὺς Ζεβεδαίου παῖδας, ἀλλ' ὁμονοοῦντας ἀλλήλοις τε καὶ Χριστῷ. τὸ δὲ “μετὰ διωγμῶν” ταῦτα ἕκαστα ἔχειν ἀποδοκιμάζει· διωγμὸς δὲ ὁ μὲν τις ἕξωθεν περιγίνεται τῶν ἀνθρώπων ἢ δι' ἑχθραν ἢ διὰ φθόνον ἢ διὰ φιλοκέρδειαν ἢ κατ' ἐνέργειαν διαβολικὴν τοὺς πιστοὺς ἐλαυνόντων· ὁ δὲ χαλεπώτατος ἔνδοθεν ἐστὶ διωγμός, ἐξ αὐτῆς ἐκάστω τῆς ψυχῆς προπεμπόμενος λυμαινομένης ὑπὸ ἐπιθυμιῶν ἀθέων καὶ ἡδονῶν ποικίλων καὶ φαύλων ἐλπίδων καὶ φθαρτικῶν⁴ ὀνειροπολημάτων, ὅταν, αἰεὶ τῶν πλειόνων ὀρεγομένη καὶ λυσσῶσα ὑπὸ ἀγρίων ἐρώτων καὶ φλεγομένη, καθάπερ κέντροις ἢ μύψι

¹ <ἐκεῖ σωθήσεται> Segaar.

² εἰς ποῦ; Stählin. εἰς που ms. See p. 280, n. 1.

³ κατὰ ταῦτόν Segaar. κατ' αὐτόν ms.

⁴ φθαρτικῶν Mayor. φθαρτῶν ms.

THE RICH MAN'S SALVATION

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 madened and inflamed by fierce loves,^d it is stung by

The meaning of "with persecutions"

^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.

CLEMENT OF ALEXANDRIA

τοῖς προσκειμένοις¹ αὐτῇ πάθουσιν ἑξαιμάσσηται πρὸς σπουδὰς μανιώδεις καὶ ζωῆς ἀπόγνωσιν καὶ θεοῦ καταφρόνησιν. οὗτος ὁ διωγμὸς βαρύτερος καὶ χαλεπώτερος, ἔνδοθεν ὀρμώμενος, αἰεὶ συνών, ὃν οὐδὲ ἐκφυγεῖν ὁ διωκόμενος δύναται· τὸν γὰρ ἐχθρὸν ἐν ἑαυτῷ περιάγει πανταχοῦ. οὕτω καὶ πύρρωσις ἢ μὲν ἕξωθεν προσπίπτουσα δοκιμασίαν κατεργάζεται, ἢ δὲ ἔνδοθεν θάνατον διαπράσσειται². καὶ πόλεμος ὁ μὲν ἐπακτὸς ῥαδίως καταλύεται, ὁ δὲ ἐν τῇ ψυχῇ μέχρι θανάτου παραμετρεῖται. μετὰ διωγμοῦ τοιοῦτου πλοῦτον εἶναι ἔχῃς τὸν αἰσθητὸν καὶ ἀδελφούς τοὺς πρὸς αἵματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ, εἰρήνην σεαυτῷ παράσχες, ἐλευθερώθητι διωγμοῦ μακροῦ, ἀποστράφητι πρὸς τὸ εὐαγγέλιον ἀπ' ἐκείνων, ἐλοῦ τὸν σωτήρα πρὸ πάντων, τὸν τῆς σῆς συνήγορον καὶ παράκλητον ψυχῆς, τὸν τῆς ἀπίεου πρύτανιν ζωῆς. "τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια." καὶ 950 P. ἐν μὲν τῷ παρόντι | χρόνῳ ὠκύμορα καὶ ἀβέβαια, "ἐν δὲ τῷ ἐρχομένῳ ζωῇ³ ἐστὶν αἰώνιος."

26. "Ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι." τοῦτο πολὺχουν μὲν ἐστὶ κατὰ τὴν ὑπόνοιαν καὶ τὸν σαφηνισμόν, οὐ μὴν ἐν γε τῷ παρόντι τὴν ζήτησιν ἀπαιτεῖ· οὐ γὰρ μόνον ῥέπει

¹ προσκειμένοις Segaar. προκειμένοις MS.

² διαπράσσεται Barnard. διαταράσσεται MS.

³ ζωῇ Ghisler. ζώην MS.

α 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.

^d 2 Corinthians iv. 18.

^e St. Mark x. 30.

^f St. Mark x. 31.

CLEMENT OF ALEXANDRIA

πρὸς τοὺς πολυκτήμενας, ἀλλ' ἀπλῶς πρὸς ἅπαντας ἀνθρώπους τοὺς πίσκει 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 πλοῦτον καὶ τὴν περιβολὴν τῆς κτήσεως ἀποκέκλεικεν οὐδ' αὐτοῖς ἀποτετάφρευκεν τὴν σωτηρίαν, εἴ γε δύναιντο καὶ βούλοιντο ὑποκύπτειν τοῦ θεοῦ ταῖς ἐντολαῖς καὶ τῶν προσκαίρων προτιμῶεν τὴν ἑαυτῶν ζωὴν καὶ βλέποιν 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 ἱκανὸν συνελέξατο; ἢ καὶ <τὸ>³ τούτου μᾶλλον ἀνέγκλητον, εἰ εὐθύς ὑπὸ τοῦ θεοῦ τοῦ τὴν τύχην⁴ νέμοντος εἰς οἶκον τοιούτων ἀνθρώπων εἰσφικίσθη καὶ γένος ἀμφιλαφές τοῖς χρήμασιν [ἰσχύον]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, αἰδίου δὲ ζωῆς ἀπεστερημένος. τί δ' ὅλως πλοῦτον ἐχρῆν ἐκ γῆς ἀνατεῖλαί ποτε, εἰ χορηγὸς καὶ πρόξενός ἐστι θανάτου;

¹ ἐνδεέστερον Ghisler. ἀδεέστερον ms.

² [τὸ] Stählin.

³ <τὸ> inserted by Ghisler.

⁴ τύχην Segaar. ψυχὴν ms.

⁵ [ἰσχύον] Wilamowitz.

⁶ γειναμένου Ghisler. γινομένου ms.

^a i.e. the gospel promise of salvation for all men.

THE RICH MAN'S SALVATION

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

^b Literally, "clothing" or "covering," as on p. 277, n. a.

^c 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.

CLEMENT OF ALEXANDRIA

ἀλλ' εἰ δύνатаί τις ἐνδοτέρω τῶν ὑπαρχόντων κάμπτειν τῆς ἐξουσίας καὶ μέτρια φρονεῖν καὶ σωφρονεῖν καὶ θεὸν μόνον ζητεῖν καὶ θεὸν ἀναπνεῖν καὶ θεῷ συμπολιτεύεσθαι, πτωχὸς οὗτος παρέστηκε ταῖς ἐντολαῖς, ἐλεύθερος, ἀήττητος, ἄνοσος, ἄτρωτος ὑπὸ χρημάτων· εἰ δὲ μή, θᾶττον κάμηλος διὰ βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος ἐπὶ τὴν βασιλείαν τοῦ θεοῦ παρελεύσεται. σημαινέτω μὲν οὖν τι καὶ ὑψηλότερον ἢ κάμηλος διὰ στενῆς ὁδοῦ καὶ τεθλιμμένης φθάνουσα τὸν πλούσιον, ὅπερ ἐν τῇ περὶ ἀρχῶν καὶ θεολογίας ἐξηγήσει μυστήριον τοῦ σωτήρος ὑπάρχει μαθεῖν. 27. οὐ μὴν ἀλλὰ τό γε φαινόμενον πρῶτον καὶ δι' ὃ λέλεκται τῆς παραβολῆς παρεχέσθω. διδασκέτω τοὺς εὐποροῦντας ὡς οὐκ ἀμελητέον τῆς ἑαυτῶν σωτηρίας ὡς ἦδη προκατεγνωσμένους οὐδὲ καταποντιστέον αὐτοὺς πάλιν

951 P. τὸν πλοῦτον οὐδὲ καταδικαστέον ὡς | τῆς ζωῆς ἐπί-
 βουλον καὶ πολέμιον, ἀλλὰ μαθητέον τίνα τρόπον
 καὶ πῶς πλούτῳ χρηστέον καὶ τὴν ζωὴν κτητέον.
 ἐπειδὴ γὰρ 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 ἐχέγγυον 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.

THE RICH MAN'S SALVATION

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 unhoped for may become secure, and the hoped for pass into possession.

The rich must then take pains about their salvation

^c St. Matthew vii. 14.

^d In iii. *Stromateis* 13. 1 and 21. 2, Clement mentions a projected work on "First Principles"; but it has not come down to us.

^e Literally, "parable"; but it is hardly a parable in our sense of the word.

CLEMENT OF ALEXANDRIA

Φησὶν οὖν ὁ διδάσκαλος, τίς ἡ μεγίστη τῶν ἐντολῶν ἡρωτημένος· “ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου,” ταύτης μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως. καὶ γὰρ καὶ περὶ τοῦ πρώτου καὶ περὶ τοῦ μεγίστου παρήγγελλται, αὐτοῦ τοῦ θεοῦ πατρός 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 ἅγειν καὶ τιμιώτερον, ἐκτίνοντας μόνην τὴν χάριν ταύτην μικρὰν ἐπὶ μεγίστοις, ἄλλο δὲ μηδοτιοῦν ἔχοντας ἀνενδεεῖ καὶ τελείῳ θεῷ πρὸς ἀμοιβὴν ἐπινοῆσαι, αὐτῷ δὲ τῷ¹ ἀγαπᾶν τὸν πατέρα εἰς οἰκείαν ἰσχὺν καὶ δύναμιν ἀφθαρσίαν² κομιζομένους. ὅσον γὰρ ἀγαπᾷ τις θεόν, τοσούτῳ καὶ πλέον ἐνδοτέρῳ τοῦ θεοῦ παραδύεται.

28. Δευτέραν δὲ τάξει καὶ οὐδέν τι μικροτέραν ταύτης εἶναι λέγει τό· “ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” οὐκοῦν τὸν θεὸν ὑπὲρ σεαυτόν. πυνθανομένου δὲ τοῦ προσδιαλεγομένου “τίς ἐστιν πλησίον;” οὐ τὸν αὐτὸν τρόπον Ἰουδαίοις προωρίσατο τὸν πρὸς αἵματος οὐδὲ τὸν πολίτην οὐδὲ τὸν προσήλυτον οὐδὲ τὸν ὁμοίως περιτετμημένον οὐδὲ τὸν ἐνὶ καὶ ταύτῳ νόμῳ χρώμενον· ἀλλὰ ἄνωθεν καταβαίνοντα³ ἀπὸ Ἰερουσαλὴμ ἅγει τῷ λόγῳ τινὰ εἰς Ἱερικὴν καὶ τοῦτον δείκνυσιν ὑπὸ ληστῶν συγκεκεντημένον, ἐρριμμένον ἡμιθνήτα ἐπὶ

¹ αὐτῷ δὲ τῷ Ghisler. αὐτὸ δὲ τὸ MS.

² ἀφθαρσίαν Wilamowitz. ἀφθαρσίας MS.

³ καταβαίνοντα Ghisler. καταβαίνων MS.

^a 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,^f showing him stabbed by robbers and flung half dead upon

The second
great com-
mandment

^b See Romans xi. 36.

^c See 1 St. John iv. 19.

^d St. Luke x. 27.

^e St. Luke x. 29.

^f See St. Luke x. 30-37.

CLEMENT OF ALEXANDRIA

τῆς οδοῦ, ὑπὸ ἱερέως παροδευόμενον, ὑπὸ Λευίτου παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ ἔξωνει-
 δισμένου καὶ ἀφωρισμένου κατελεούμενον, ὃς οὐχὶ
 κατὰ τύχην ὡς ἐκεῖνοι παρήλθεν, ἀλλ' ἦκε συνεσ-
 κευασμένος ὢν ¹ ὁ κινδυνεύων ἐδεῖτο, οἶνον, ἔλαιον,
 ἐπιδέσμούς, κτήνος, μισθὸν τῷ πανδοχεῖ, τὸν μὲν
 ἤδη 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 οὕτω
 ποίει," ὡς τῆς ἀγάπης βλαστανούσης εὐποιῖαν.

29. Ἐν 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 πλην αὐτοῦ ὁ σωτήρ; ἢ τίς μᾶλλον ἡμᾶς
 952 P. ἐλεήσας | ἐκείνου, τοὺς ὑπὸ τῶν κοσμοκρατόρων
 τοῦ σκότους ὀλίγου τεθνατωμένους τοῖς πολλοῖς
 τραύμασι, φόβοις, ἐπιθυμίαις, ὀργαῖς, λύπαις, ἀπά-
 ταις, ἡδοναῖς; τούτων δὲ τῶν τραυμάτων μόνος
 ἰατρὸς Ἰησοῦς, ἐκκόπτων ἄρδην τὰ πάθη πρόρριζα,
 οὐχ ὥσπερ ὁ νόμος ψιλὰ τὰ ἀποτελέσματα, τοὺς
 καρποὺς τῶν πονηρῶν φυτῶν, ἀλλὰ τὴν ἀξίνην τὴν
 ἑαυτοῦ πρὸς τὰς ρίζας τῆς κακίας προσαγαγών.
 οὗτος <ὁ> ² τὸν οἶνον, τὸ αἷμα τῆς ἀμπέλου τῆς Δαβίδ,
 ἐκχέας ἡμῶν ἐπὶ τὰς τετρωμένας ψυχάς, <οὗτος ὁ
 τὸ ἔλαιον> ³ τὸν ἐκ σπλάγχχνων πατρὸς ἔλεον,
 προσενεγκῶν καὶ ἐπιδαψιλευόμενος, οὗτος ὁ τοὺς

¹ ὢν Ghisler. ὢν 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.

THE RICH MAN'S SALVATION

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 showed 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 intro-
duces 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 διακονεῖν ἀγγέλους καὶ ἀρχὰς καὶ ἐξουσίας ἡμῖν ἐπιτάξας ἐπὶ μεγάλῳ μισθῷ, διότι καὶ αὐτοὶ ἐλευθερωθήσονται ἀπὸ τῆς ματαιότητος τοῦ κόσμου παρὰ τὴν ἀποκάλυψιν τῆς δόξης τῶν υἱῶν τοῦ θεοῦ. τοῦτον οὖν ἀγαπᾷ ἴσα χρή τῷ θεῷ. ἀγαπᾷ δὲ Χριστὸν Ἰησοῦν ὁ τὸ θέλημα αὐτοῦ ποιῶν καὶ φυλάσσων αὐτοῦ τὰς ἐντολάς. “οὐ γὰρ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου.” καί· “τί με λέγετε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;” καί· “ὕμεῖς μακάριοι οἱ ὀρώντες καὶ ἀκούοντες ἃ μῆτε δίκαιοι μῆτε προφῆται,” ἐὰν ποιῇτε ἃ λέγω.

30. Πρῶτος μὲν οὖν οὗτός ἐστιν ὁ Χριστὸν ἀγαπῶν, δεύτερος δὲ ὁ τοὺς ἐκείνῳ πεπιστευκότας τιμῶν καὶ περιέπων. ὁ γὰρ ἂν τις εἰς μαθητὴν ἐργάσῃται, τοῦτο εἰς ἑαυτὸν ὁ κύριος ἐκδέχεται καὶ πᾶν ἑαυτοῦ ποιεῖται. “δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, καὶ ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν, καὶ ξένος ἤμην καὶ συνηγάγετέ με, γυμνὸς ἤμην καὶ ἐνεδύσατέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθετε πρὸς 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

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

We must
love Him
equally
with God

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.

Next we
must love
Christ's
brethren

^a See St. John xiv. 15.

^e St. Matthew vii. 21.

^f St. Luke vi. 46.

^g See St. Matthew xiii. 16-17; St. John xiii. 17.

CLEMENT OF ALEXANDRIA

πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἶδομέν σε ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἶδομεν ἀσθενοῦντα καὶ ἐπεσκεψάμεθα; ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σέ; ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον 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· "ὁ ὑμᾶς δεχόμενος ἐμὲ δέχεται, ὁ ὑμᾶς μὴ δεχόμενος ἐμὲ ἀθετεῖ."

953 P. 31. Τούτους καὶ τέκνα καὶ παιδία καὶ νήπια καὶ φίλους ὀνομάζει καὶ μικροὺς ἐνθάδε ὡς πρὸς τὸ μέλλον ἄνω μέγεθος αὐτῶν, "μὴ καταφρονήσητε," λέγων, "ἐνὸς | τῶν μικρῶν τούτων· τούτων γὰρ οἱ ἄγγελοι διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς." καὶ ἐτέρωθι· "μὴ φοβείσθε, τὸ μικρὸν ποίμνιον· ὑμῖν γὰρ ἠὐδόκησεν 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 ἑαυτοῦ μαθητὴν, εἶναι μείζω λέγει. καὶ πάλιν· "ὁ δεχόμενος δίκαιον ἢ προφήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν λήψεται, ὁ 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.

THE RICH MAN'S SALVATION

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.

^e 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 ἐστι. καὶ αὖθις· “ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη,¹ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.” φύσει μὲν ἅπασαν κτῆσιν, ἣν αὐτός τις ἐφ’ ἑαυτοῦ κέκτηται ὡς ἰδίαν οὖσαν καὶ οὐκ εἰς κοινὸν τοῖς δεομένοις κατατίθῃσιν, ἄδικον οὖσαν ἀποφαίνων, ἐκ δὲ ταύτης τῆς ἀδικίας ἐνὸν καὶ πρᾶγμα δίκαιον ἐργάσασθαι καὶ σωτήριον, ἀναπαῦσαι τινα τῶν ἐχόντων αἰώνιον σκηνὴν παρὰ τῷ πατρί.

“Ορα πρῶτον μὲν ὡς οὐκ ἀπαιτεῖσθαι σε κεκέλευ-
κεν οὐδὲ ἐνοχλεῖσθαι περιμένειν, ἀλλὰ αὐτὸν ζητεῖν
τοὺς εὖ πεισομένους ἀξίους τε ὄντας τοῦ σωτῆρος
μαθητάς. καλὸς μὲν οὖν καὶ ὁ τοῦ ἀποστόλου
λόγος· “ἱλαρὸν γὰρ δότῃν ἀγαπᾷ ὁ θεός,” χαίροντα
τῷ διδόναι καὶ μὴ φειδομένως² σπεύροντα, ἵνα μὴ
οὕτως καὶ θερίσῃ, δίχα γογγυσμῶν καὶ διακρίσεως
καὶ λύπης [καὶ]³ κοινωνοῦντα, ὅπερ ἐστὶν εὐεργεσία
καθαρά.⁴ κρείττων δ’ ἐστὶ τούτου ὁ τοῦ κυρίου
λελεγμένος ἐν ἄλλῳ χωρίῳ· “παντὶ τῷ αἰτοῦντί
σε δίδου.” θεοῦ γὰρ ὄντως ἡ τοιαύτη φιλοδωρία.
οὕτοσι δὲ ὁ λόγος ὑπὲρ ἅπασάν ἐστι θεότητα, μηδὲ
αἰτεῖσθαι περιμένειν, ἀλλ’ αὐτὸν ἀναζητεῖν ὅστις
ἄξιός ἐστι παθεῖν, ἔπειτα τηλικούτον μισθὸν ὀρίσαι τῆς
κοινωνίας, αἰώνιον σκηνὴν. 32. ὦ καλῆς ἐμπορίας,
ὦ θείας ἀγορᾶς· ὠνεῖται χρημάτων τις ἀφθαρσίαν,

¹ ἐκλίπη Stählin. ἐκλίπητε MS.

² φειδομένως (from 2 Cor. ix. 6) Segaar. φειδόμενον MS.

³ [καὶ] Segaar.

⁴ καθαρά Segaar. καθά MS.

^a St. Luke xvi. 9.

^b The phrase comes from Acts iv. 32.

^c 2 Corinthians ix. 7.

THE RICH MAN'S SALVATION

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.

^e 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. πλεύσον ἐπὶ ταύτην, ἂν σωφρονῇς, τὴν πανήγυριν, ὧ πλούσιε, καὶ δέξῃ, περιέλθε γῆν¹ ὅλην, μὴ φείσῃ κινδύνων καὶ πόνων, ἵν' ἐνταῦθα βασιλείαν οὐράνιον ἀγοράσῃς. τί σε λίθοι διαφανεῖς καὶ σμάραγδοι τοσοῦτον εὐφραίνουσι καὶ οἰκία,² τροφή πυρὸς ἢ χρόνου παίγνιον ἢ σεισμοῦ πάρεργον ἢ ὕβρισμα τυράννου; ἐπιθύμησον ἐν οὐρανοῖς οἰκῆσαι καὶ βασιλεῦσαι μετὰ θεοῦ. ταύτην σοι τὴν βασιλείαν ἄνθρωπος δώσει θεὸν ἀπομιμούμενος. ἐνταῦθα μικρὰ λαβὼν ἐκεῖ δι' ὅλων αἰώνων σύνοικόν σε ποιήσεται. ἰκέτευσον

954 P. ἵνα λάβῃ· σπεῦσον, ἀγωνίασον, φοβήθητι μὴ σε ἀτιμάσῃ· οὐ γὰρ κεκέλευσται λαβεῖν, ἀλλὰ σὺ παρασχεῖν. οὐ μὴν οὐδ' εἶπεν ὁ κύριος δός, ἢ παράσχες, ἢ εὐεργέτησον, ἢ βοήθησον, φίλον δὲ ποίησαι· ὁ δὲ φίλος οὐκ ἐκ μιᾶς δόσεως γίνεται, ἀλλ' ἐξ ὅλης ἀναπαύσεως καὶ συνουσίας μακρᾶς· οὔτε γὰρ 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 εὐνοίαν καὶ οἰκείωσιν ὁ κύριος δίδωσι. "δώσω γὰρ οὐ μόνον τοῖς φίλοις, ἀλλὰ καὶ τοῖς φίλοις τῶν φίλων." καὶ τίς οὗτός ἐστιν ὁ φίλος τοῦ θεοῦ; σὺ μὲν μὴ κρίνε, τίς ἄξιός καὶ τίς

¹ γῆν Combefis. τὴν MS.

² οἰκία Combefis. οἰκέλα 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 338

THE RICH MAN'S SALVATION

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· ὥς ἐν ἀμφιβόλῳ δὲ τῆς ἀγνοίας ἄμεινον καὶ τοὺς ἀναξίους εὖ ποιεῖν διὰ τοὺς ἀξιούς ἢ φυλασσόμενον τοὺς ἡσσον ἀγαθοὺς μηδὲ τοῖς σπουδαίοις περιπεσεῖν. ἐκ μὲν γὰρ τοῦ φείδεσθαι καὶ προσποιεῖσθαι δοκιμάζειν τοὺς εὐλόγως ἢ μὴ τευξομένους ἐνδέχεται σε καὶ θεοφιλῶν ἀμελήσαι τινων, οὐ τὸ ἐπιτίμιον κόλασις ἔμπυρος αἰώνιος· ἐκ δὲ τοῦ προῖεσθαι πᾶσιν ἐξῆς τοῖς χρήζουσιν ἀνάγκη πάντως εὐρεῖν τινα καὶ τῶν σῶσαι παρὰ θεῷ δυναμένων. “μὴ κρῖνε” τοίνυν, “ἵνα μὴ κριθῇς· ὧ μέτρῳ μετρεῖς, τούτῳ καὶ ἀντιμετρηθήσεται σοι· μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον, ὑπερεκκυνόμενον, ἀποδοθήσεται σοι.” πᾶσιν ἀνοιξον τὰ σπλάγχνα τοῖς τοῦ θεοῦ μαθηταῖς ἀπογεγραμμένοις, μὴ πρὸς σῶμα ἀπιδὼν ὑπερόπτως, μὴ πρὸς ἡλικίαν ἀμελῶς διατεθείς, μηδ’ εἴ τις ἀκτήμων ἢ δυσείμων ἢ δυσειδῆς ἢ ἀσθενὴς φαίνεται, πρὸς τοῦτο τῇ ψυχῇ δυσχεράνης καὶ ἀποστραφῆς. σχῆμα τοῦτ’ ἔστιν ἔξωθεν ἡμῖν περιβεβλημένον τῆς εἰς κόσμον παρόδου προφάσει,¹ ἢ εἰς τὸ κοινὸν τοῦτο παιδευτήριον εἰσελθεῖν δυνηθῶμεν· ἀλλ’ ἔνδον κρυπτὸς ἐνοικεῖ ὁ² πατήρ καὶ ὁ τούτου παῖς ὁ ὑπὲρ ἡμῶν ἀποθανὼν καὶ μεθ’ ἡμῶν ἀναστάς.

34. Τοῦτο τὸ σχῆμα τὸ βλεπόμενον ἑξαπατᾷ τὸν θάνατον καὶ τὸν διάβολον· ὁ γὰρ ἐντὸς πλοῦτος καὶ τὸ κάλλος αὐτοῖς ἀθέατός ἐστι· καὶ μαίνονται περὶ τὸ σαρκίον, οὐ καταφρονοῦσιν ὡς ἀσθενούς, τῶν ἔνδον ὄντες τυφλοὶ κτημάτων, οὐκ ἐπιστάμενοι

¹ προφάσει Wilamowitz. πρόφασις MS.

² ὁ before πατήρ Stählin : before κρυπτὸς MS.

THE RICH MAN'S SALVATION

who unworthy, for you may happen to be quite mistaken in your opinion ; so that when in doubt through ignorance it is better to do good even to the unworthy 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.

Do not distinguish between the "worthy" and the "unworthy"

Outward appearance is unimportant

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

The real wealth and beauty are within

^a See St. Matthew vii. 1 ; St. Luke vi. 38.

^b See St. John xiv. 23.

CLEMENT OF ALEXANDRIA

πηλίκον τινὰ “θησαυρὸν ἐν ὀστρακίνῳ σκεύει”
 βαστάζομεν, δυνάμει θεοῦ πατρὸς καὶ αἵματι θεοῦ
 παιδὸς καὶ δρόσῳ πνεύματος ἁγίου περιτετειχισ-
 μένον. ἀλλὰ σύ γε μὴ ἐξαπατηθῇς, ὁ γεγευμένος
 ἀληθείας καὶ κατηξιωμένος τῆς μεγάλης λυτρώσεως,
 ἀλλὰ τὸ ἐναντίον τοῖς ἄλλοις ἀνθρώποις σεαυτῷ
 κατάλεξον στρατὸν ἄοπλον, ἀπόλεμον, ἀναίμακτον,
 955 P. ἀόργητον, ἀμίαντον, γέροντας | θεοσεβεῖς, ὀρφανούς
 θεοφιλεῖς, χήρας πραότητι ὥπλισμένας, ἄνδρας
 ἀγάπῃ κεκοσμημένους. τοιούτους κτῆσαι τῷ σῶ-
 πλούτῳ καὶ τῷ σώματι καὶ τῇ ψυχῇ δορυφόρους,
 ὧν στρατηγεὶ θεός, δι’ οὓς καὶ ναῦς βαπτιζομένη
 κουφίζεται μόναις ἁγίων εὐχαῖς κυβερνωμένη, καὶ
 νόσος ἀκμάζουσα δαμάζεται χειρῶν ἐπιβολαῖς
 διωκομένη, καὶ προσβολὴ ληστῶν ἀφοπλίζεται
 εὐχαῖς εὐσεβέσι σκυλευομένη, καὶ δαιμόνων βία
 θραύεται προστάγμασι συντόνοις ἐλεγχομένη.

35. Ἐνεργοὶ¹ οὗτοι πάντες [οἱ]² στρατιῶται καὶ
 φύλακες βέβαιοι, οὐδεὶς ἀργός, οὐδεὶς ἀχρεῖος. ὁ
 μὲν ἐξαιτήσασθαι σε δύναται παρὰ θεοῦ, ὁ δὲ παρα-
 μυθῆσασθαι κάμνοντα, ὁ δὲ δακρῦσαι καὶ στενάξαι
 συμπαθῶς ὑπὲρ σοῦ πρὸς τὸν κύριον τῶν ὅλων, ὁ
 δὲ διδάξαι τι τῶν πρὸς τὴν σωτηρίαν χρησίμων, ὁ
 δὲ νουθετῆσαι μετὰ παρρησίας, ὁ δὲ συμβουλευσαι
 μετ’ εὐνοίας, πάντες δὲ φιλεῖν ἀληθῶς, ἀδόλως,
 ἀφόβως, ἀνυποκρίτως, ἀκολακεύτως, ἀπλάστως. ὧ
 γλυκεῖαι θεραπείαι φιλοῦντων, ὧ μακάριοι δια-
 κονίαι θαρρούντων, ὧ πίστις εἰλικρινῆς θεὸν μόνον
 δεδιότων, ὧ λόγων ἀλήθεια παρὰ τοῖς ψεύσασθαι
 μὴ δυναμένοις, ὧ κάλλος ἔργων παρὰ τοῖς θεῷ

¹ ενεργοὶ Stählin. ἐν ἔργοις ms.

² [οἱ] Schwartz.

THE RICH MAN'S SALVATION

“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.

CLEMENT OF ALEXANDRIA

διακονεῖν πεπεισμένοις, πείθειν θεόν, ἀρέσκειν θεῷ· οὐ σαρκὸς τῆς σῆς ἄπτεσθαι δοκοῦσιν, ἀλλὰ τῆς ἑαυτοῦ ψυχῆς ἕκαστος, οὐκ ἀδελφῷ λαλεῖν, ἀλλὰ τῷ βασιλεῖ τῶν αἰώνων ἐν σοὶ κατοικοῦντι.

36. Πάντες οὖν οἱ πιστοὶ καλοὶ καὶ θεοπρεπεῖς καὶ τῆς προσηγορίας ἄξιοι, ἣν ὥσπερ διάδημα περίκεινται. οὐ μὴν ἄλλ' εἰσὶν ἤδη τινὲς καὶ τῶν ἐκλεκτῶν ἐκλεκτότεροι, καὶ τοσοῦτῳ μᾶλλον <ῆ>¹ ἦττον ἐπίσημοι, τρόπον τινὰ ἐκ τοῦ κλύδωνος τοῦ κόσμου νεωλκοῦντες ἑαυτοὺς καὶ ἐπανάγοντες ἐπ' ἀσφαλές, οὐ βουλόμενοι δοκεῖν ἅγιοι, κἂν εἴπη τις, αἰσχυνόμενοι, ἐν βάθει γνώμης ἀποκρύπτοντες τὰ ἀνεκλάλητα μυστήρια, καὶ τὴν αὐτῶν εὐγένειαν ὑπερῆφανοῦντες ἐν κόσμῳ βλέπεσθαι, οὓς ὁ λόγος "φῶς τοῦ κόσμου" καὶ "ἅλας τῆς γῆς" καλεῖ. τοῦτ' ἔστι τὸ σπέρμα, εἰκὼν καὶ ὁμοίωσις θεοῦ, καὶ τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον, ὥσπερ ἐπὶ τινα ξενιτείαν. ἐνταῦθα πεμπόμενον ὑπὸ μεγάλης οἰκονομίας καὶ ἀναλογίας τοῦ πατρός· δι' ὃ² καὶ τὰ φανερά καὶ τὰ ἀφανῆ τοῦ κόσμου δεδημιούργηται, τὰ μὲν εἰς δουλείαν, τὰ δὲ εἰς ἀσκησιν, τὰ δὲ εἰς μάθησιν αὐτῷ, καὶ πάντα, μέχρις ἂν ἐνταῦθα τὸ σπέρμα μένη, συνέχεται, καὶ συναχθέντος αὐτοῦ πάντα³ τάχιστα λυθήσεται. |

¹ <ῆ> inserted by Segaar.

² δι' ὃ Schwartz. δι' οὗ 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,

THE RICH MAN'S SALVATION

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.

CLEMENT OF ALEXANDRIA

956 P. 37. Τί γὰρ ἔτι δεῖ; θεῶ τὰ τῆς ἀγάπης μυστήρια, καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρός, ὃν ὁ μονογενὴς θεὸς ὁ μόνος ἐξηγήσατο. ἔστι δὲ καὶ αὐτὸς ὁ θεὸς ἀγάπη καὶ δι' ἀγάπην ἡμῖν ἐθεάθη.¹ καὶ τὸ μὲν ἄρρητον αὐτοῦ πατὴρ, τὸ δὲ εἰς ἡμᾶς συμπαθὲς γέγονε μήτηρ. ἀγαπήσας ὁ πατὴρ ἐθηλύνθη, καὶ τούτου μέγα σημεῖον ὃν αὐτὸς ἐγέννησεν ἐξ αὐτοῦ· καὶ ὁ τεχθεὶς ἐξ ἀγάπης καρπὸς ἀγάπης. διὰ τοῦτο καὶ αὐτὸς κατήλθε, διὰ τοῦτο ἄνθρωπον ἐνέδν, διὰ τοῦτο τὰ ἀνθρώπων ἐκὼν ἔπαθεν, ἵνα πρὸς τὴν ἡμετέραν ἀσθένειαν οὕς ἡγάπησε μετρηθεὶς ἡμᾶς πρὸς τὴν ἑαυτοῦ δύναμιν ἀντιμετρήσῃ. καὶ μέλλων σπένδεσθαι καὶ λύτρον ἑαυτὸν ἐπιδιδούς καινὴν ἡμῖν διαθήκην καταλιμπάνει· “ἀγάπην ὑμῖν δίδωμι τὴν ἐμήν.” τίς δὲ ἐστὶν αὕτη καὶ πόση; ὑπὲρ ἡμῶν ἐκάστου κατέθηκε² τὴν ψυχὴν τὴν ἀνταξίαν τῶν ὅλων· ταύτην ἡμᾶς ὑπὲρ ἀλλήλων ἀνταπαιτεῖ. εἰ δὲ τὰς ψυχὰς ὀφείλομεν τοῖς ἀδελφοῖς, καὶ τοιαύτην τὴν συνθήκην πρὸς τὸν σωτῆρα ἀνθρωπολογήμεθα, ἔτι τὰ τοῦ κόσμου, τὰ πτωχὰ καὶ ἀλλότρια καὶ παραρρέοντα, καθεύρομεν ταμιευόμενοι; ἀλλήλων ἀποκλείσομεν, ἂ μετὰ μικρὸν ἔξει τὸ πῦρ; θείως γε καὶ ἐπιπνός³

¹ ἐθεάθη (cp. v. *Stromateis* 16. 5) Lindner. ἐθηράθη ms.

² κατέθηκε Segaar. καθῆκε ms.

³ ἐπιπνός Lindner. ἐπιπνός 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.

THE RICH MAN'S SALVATION

37. What else is necessary? Behold the mysteries 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." 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.

CLEMENT OF ALEXANDRIA

ὁ Ἰωάννης “ὁ μὴ φιλῶν” φησὶ “τὸν ἀδελφὸν ἀνθρωποκτόνος ἐστί,” σπέρμα τοῦ Κάιν, θρέμμα τοῦ διαβόλου· θεοῦ σπλάγχχνον οὐκ ἔχει, ἐλπίδα κρειττόνων οὐκ ἔχει, ἄσπορός ἐστιν, ἄγονός ἐστιν, οὐκ ἔστι κλῆμα τῆς αἰῆς ζωῆς ὑπερουρανίας ἀμπέλου, ἐκκόπτεται, τὸ πῦρ ἄθρουν ἀναμένει.

38. Σὺ δὲ μάθε τὴν “<καθ’>¹ ὑπερβολὴν ὁδόν,” ἣν δείκνυσι Παῦλος, ἐπὶ σωτηρίαν· “ἡ ἀγάπη τὰ ἑαυτῆς οὐ ζητεῖ,” ἀλλ’ ἐπὶ τὸν ἀδελφὸν ἐκκέχυται· περὶ τοῦτον ἐπτόηται, περὶ τοῦτον σωφρόνως μαίνεται. “ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· 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, ἰάσεις ἐπὶ γῆς καταλείπονται. μένει δὲ τὰ τρία ταῦτα, πίστις, ἐλπίς, ἀγάπη· μείζων δὲ ἐν τούτοις ἡ ἀγάπη.” καὶ δικαίως. πίστις μὲν γὰρ ἀπέρχεται, ὅταν αὐτοψία πεισθῶμεν ἰδόντες θεόν, καὶ ἐλπίς ἀφανίζεται τῶν ἐλπισθέντων ἀποδοθέντων, ἀγάπη δὲ εἰς πλήρωμα συνέρχεται καὶ μᾶλλον αὔξεται τῶν τελείων παραδοθέντων. ἐὰν ταύτην ἐμβάληται τις τῇ ψυχῇ, δύναται, κἂν ἐν ἁμαρτήμασιν ᾗ γεγεννημένος, κἂν πολλὰ τῶν κεκωλυμένων εἰργασμένος, αὐξήσας τὴν ἀγάπην καὶ μετάνοιαν καθαρὰν λαβὼν ἀναμαχέσασθαι τὰ ἐπταισμένα. |

¹ <καθ’> inserted by Combefis from 1 Corinthians xii. 31.

^a 1 St. John iii. 15.

^b See St. John xv. 5-6.

THE RICH MAN'S SALVATION

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 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.

The greatness of love

Love with true repentance gains God's forgiveness

^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.

CLEMENT OF ALEXANDRIA

957 P. μηδὲ ¹ γὰρ τοῦτο εἰς ἀπόγνωσίν σοι καὶ ἀπόνοιαν καταλείφθω, εἰ καὶ τὸν πλούσιον μάθοις ὅστις ἐστὶν ὁ χώραν ἐν οὐρανοῖς οὐκ ἔχων καὶ τίνα τρόπον τοῖς οὐσι χρώμενος (39) ἂν τις τό τε ἐπίρρητον ² τοῦ πλούτου καὶ χαλεπὸν εἰς ζωὴν διαφύγοι καὶ δύναιτο τῶν αἰωνίων [τῶν] ³ ἀγαθῶν ἐπαύρασθαι, εἴη δὲ τετυχηκῶς ἢ δι' ἄγνοιαν ἢ δι' ἀσθένειαν ἢ περιστάσιν ἀκούσιον μετὰ τὴν σφραγίδα καὶ τὴν λύτρωσιν περιπετής τιςιν ἁμαρτήμασιν ἢ παραπτώμασιν, ὡς ὑπενηγέχθαι τέλεον, <ὅτι> ⁴ οὗτος κατεψήφισται παντάπασιν ὑπὸ τοῦ θεοῦ. παντὶ γὰρ τῷ μετ' ἀληθείας ἐξ ὅλης τῆς καρδίας ἐπιστρέψαντι πρὸς τὸν θεὸν ἀνεώγασιν αἱ θύραι καὶ δέχεται τρισάσμενος πατὴρ υἱὸν ἀληθῶς μετανοοῦντα· ἢ δ' ἀληθινὴ μετάνοια τὸ μηκέτι τοῖς αὐτοῖς ἔνοχον εἶναι, ἀλλὰ ἄρδην ἐκριζῶσαι τῆς ψυχῆς ἐφ' οἷς ἑαυτοῦ κατέγνω θάνατον ἁμαρτήμασιν· τούτων γὰρ ἀναιρεθέντων αὐθις εἰς σέ θεὸς εἰσοικισθήσεται. μεγάλην γάρ φησι καὶ ἀνυπέρβλητον εἶναι χαρὰν καὶ ἑορτὴν ἐν οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς ἁμαρτωλοῦ ἐπιστρέψαντος καὶ μετανοήσαντος. διὸ καὶ κέκραγεν· “ἔλεον θέλω καὶ οὐ θυσίαν· οὐ βούλομαι τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν· κἂν ὥσιν αἱ ἁμαρτίαι ὑμῶν ὡς φοινικοῦν ἔριον, ὡς χιόνα λευκανῶ, κἂν μελάντερον τοῦ σκότους, ὡς ἔριον λευκὸν ἐκνίψας ποιήσω.” θεῷ γὰρ μόνῳ δυνατὸν ἄφεσιν ἁμαρτιῶν παρασχέσθαι καὶ μὴ λογίσασθαι παραπτώματα, ὅπου γε καὶ ἡμῖν παρα-

¹ μηδὲ Dindorf. μήτε MS. ² ἐπίρρητον Segaar. ἐπιρρεῖ τὸν MS.

³ αἰωνίων [τῶν] Ghisler. αἰώνων τῶν MS.

⁴ <ὅτι> inserted by Stählin.

^a See St. Luke xv. 7, 10.

THE RICH MAN'S SALVATION

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

^b See St. Matthew ix. 13; xii. 7 (from Hosea vi. 6); Ezekiel xviii. 23; Isaiah i. 18.

^c See St. Mark ii. 7; St. Luke v. 21; 2 Corinthians v. 19.

CLEMENT OF ALEXANDRIA

κελεύεται τῆς ἡμέρας ἐκάστης ὁ κύριος ἀφιέναι τοῖς ἀδελφοῖς μετανοοῦσιν. εἰ δὲ ἡμεῖς πονηροὶ ὄντες ἴσμεν ἀγαθὰ δόματα διδόναι, πόσῳ μᾶλλον “ὁ πατὴρ τῶν οἰκτιρμῶν.” ὁ ἀγαθὸς πατὴρ “πάσης παρακλήσεως,” ὁ πολὺσπλαγχνος καὶ πολυέλεος πέφυκε μακροθυμεῖν· τοὺς ἐπιστρέψαντας περιμένει. ἐπιστρέψαι δέ ἐστιν ὄντως ἀπὸ τῶν ἁμαρτημάτων τὸ παύσασθαι καὶ μηκέτι βλέπειν εἰς τὰ ὀπίσω.

40. Τῶν μὲν οὖν προγεγενημένων θεὸς δίδωσιν ἄφεσιν, τῶν δὲ ἐπιόντων αὐτὸς ἕκαστος ἑαυτῷ. καὶ τοῦτ' ἔστι μεταγνῶναι, τὸ καταγνῶναι τῶν παρωχημένων καὶ αἰτήσασθαι τούτων ἀμνησίαν παρὰ πατρός, ὃς μόνος τῶν ἀπάντων οἷός τέ ἐστιν ἄπρακτα ποιῆσαι τὰ πεπραγμένα ἐλέω τῷ παρ' αὐτοῦ καὶ δρόσῳ πνεύματος ἀπαλείψας τὰ προημαρτημένα. “ἐφ' οἷς γὰρ ἂν εὖρω ὑμᾶς,” φησὶν, “ἐπὶ τούτοις καὶ κρινῶ.” καὶ παρ' ἕκαστα βοᾷ τὸ τέλος πάντων· ὥστε καὶ τῷ τὰ μέγιστα εὖ πεποιηκότι <κατὰ>¹ τὸν βίον, ἐπὶ δὲ τοῦ τέλους ἐξοκείλαντι πρὸς κακίαν, ἀνόνητοι² πάντες οἱ πρόσθεν πόνοι, ἐπὶ τῆς καταστροφῆς τοῦ δράματος ἐξάθλῳ γενομένῳ, τῷ τε
 958 P. χεῖρον | καὶ ἐπισεσυρμένως βιώσαντι πρότερον ἔστιν ὕστερον μετανοήσαντι πολλοῦ χρόνου πολιτείαν

¹ <κατὰ> inserted by Segaar (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

352

THE RICH MAN'S SALVATION

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, 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

Repentance means a complete change of life

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.

CLEMENT OF ALEXANDRIA

πονηρὰν ἐκνικῆσαι τῷ μετὰ τὴν μετάνοιαν χρόνῳ· ἀκριβείας δὲ δεῖ πολλῆς, ὥσπερ τοῖς μακρᾷ νόσῳ πεπονηκόσι σώμασι διαίτης χρεῖα καὶ προσοχῆς πλείονος. ὁ κλέπτῃς, ἄφεισιν βούλει λαβεῖν; μηκέτι κλέπτε· ὁ μοιχεύσας, μηκέτι πυρούσθω· ὁ πορνεύσας, λοιπὸν ἀγνεύετω· ὁ ἄρπάσας, ἀποδίδου καὶ προσαποδίδου· ὁ ψευδομάρτυς, ἀλήθειαν ἄσκησον· ὁ ἐπίορκος, μηκέτι ὅμνυε· καὶ τὰ ἄλλα πάθη σύντεμε, ὀργὴν, ἐπιθυμίαν, λύπην, φόβον, ἵνα εὗρεθῇς ἐπὶ τῆς ἐξόδου πρὸς τὸν ἀντίδικον ἐνταῦθα διαλελῦσθαι φθάνων. ἔστιν μὲν οὖν ἀδύνατον ἴσως ἀθρώως ἀποκόψαι πάθη σύντροφα, ἀλλὰ μετὰ θεοῦ δυνάμει καὶ ἀνθρωπείας ἱκεσίας 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 ἀλείπτῃν καὶ κυβερνήτην. αἰδοῦ κἂν ἓνα, φοβοῦ κἂν ἓνα, μελέτησον ἀκούειν κἂν ἑνὸς παρρησιαζομένου καὶ στύφοντος ἅμα καὶ θεραπεύοντος. οὐδὲ γὰρ τοῖς ὀφθαλμοῖς συμφέρει τὸν αἰεὶ χρόνον ἀκολάστοις μένειν, ἀλλὰ καὶ δακρῦσαι καὶ δηχθῆναι ποτε ὑπὲρ τῆς υἰείας τῆς πλείονος. οὕτω καὶ ψυχῇ διηνεκοῦς ἡδονῆς οὐδὲν ὀλεθριώτερον· ἀποτυφλοῦται γὰρ ἀπὸ τῆς τήξεως, εἰς ἀκίνητος τῷ παρρησιαζομένῳ διαμείνῃ λόγῳ. τοῦτον καὶ ὀργισθέντα φοβήθητι, καὶ στενάξαντα λυπήθητι,¹ καὶ ὀργὴν παύοντα αἰδέσθητι, καὶ κόλασιν παραιτούμενον²

¹ στενάξαντος λυπήθητι Mayor. στενάξαντα εὐλαβήθητι Segaar. δυσωπήθητι Schwartz. Stählin and Barnard mark the passage as corrupt.

² παραιτούμενον Segaar. παραιτουμένω ms.

THE RICH MAN'S SALVATION

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 ἀγρυπνησάτω, πρεσβεύων ὑπὲρ σοῦ πρὸς θεὸν καὶ λιτανείαις 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 ἐστι μετάνοια ἀνυπόκριτος. “θεὸς οὐ μυκτηρίζεται” οὐδὲ προσέχει κενοῖς ῥήμασι· μόνος γὰρ ἀνακρίνει μυελούς καὶ νεφρούς καρδίας καὶ τῶν ἐν πυρὶ κατακούει καὶ τῶν ἐν κοιλίᾳ κήτους ἰκετευόντων ἐξακούει καὶ πᾶσιν ἐγγύς ἐστι τοῖς πιστεύουσιν καὶ πόρρω τοῖς ἀθέοις, ἂν μὴ μετανοήσωσιν.

42. Ἵνα δὲ ἐπιβαρρήσης,¹ οὕτω μετανοήσας ἀληθῶς, ὅτι σοὶ μένει σωτηρίας ἐλπίς ἀξιόχρεως, ἄκουσον μῦθον οὐ μῦθον, ἀλλὰ ὄντα λόγον περὶ
 959 P. Ἰωάννου τοῦ ἀποστόλου παραδεδομένον καὶ μνήμη πεφυλαγμένον. ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν ἐπὶ τὴν Ἐφεσον, ἀπῆει παρακαλούμενος καὶ ἐπὶ τὰ πλησιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἀρμόσων, ὅπου δὲ κλῆρον ἓνα γέ² τινα κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. ἐλθὼν οὖν καὶ ἐπὶ τινα

¹ ἐπιβαρρήσης Barnard and Stählin (from Maximus Confessor). *ἐπι βαρρῆς* 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 κλήρον means literally "to allot a lot." Κλήρος 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.

Story of
St. John
and the
robber

CLEMENT OF ALEXANDRIA

τῶν οὐ μακρὰν πόλεων, ἥς καὶ τοῦνομα λέγουσιν ἔνιοι, καὶ τὰ ἄλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ πᾶσι τῷ καθεστῶτι προσβλέψας ἐπισκόπῳ, νεανίσκον ἱκανὸν τῷ σώματι καὶ τὴν ὄψιν ἀστείον καὶ θερμὸν τὴν ψυχὴν ἰδὼν, “ τοῦτον ” ἔφη “ σοὶ παρακατατίθεμαι¹ μετὰ πάσης σπουδῆς ἐπὶ τῆς ἐκκλησίας καὶ τοῦ Χριστοῦ μάρτυρος.” τοῦ δὲ δεχομένου καὶ πάνθ’ ὑπισχνουμένου καὶ πάλιν τὰ αὐτὰ διετείνато καὶ διεμαρτύрато. εἴτα ὁ μὲν ἀπῆρεν ἐπὶ τὴν Ἑφεσον, ὁ δὲ πρεσβύτερος ἀναλαβὼν οἴκαδε τὸν παραδοθέντα νεανίσκον ἔτρεφε, συνεῖχεν, ἔθαλπε, τὸ τελευταῖον ἐφώτισε· καὶ μετὰ τοῦτο ὑψήκε τῆς πλείονος ἐπιμελείας καὶ παραφυλακῆς, ὥς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιστήσας τὴν σφραγίδα τοῦ κυρίου. τῷ δὲ ἀνέσεως πρὸ ὥρας λαβομένῳ προσφθείρονται τινες ἡλικες ἄργοι καὶ ἀπερρωγότες, ἐθάδες κακῶν· καὶ πρῶτον μὲν δι’ ἐστιάσεων πολυτελῶν αὐτὸν ὑπάγονται, εἰτά που καὶ νύκτωρ ἐπὶ λωποδυσίαν ἐξιόντες συνεπάγονται, εἰτά τι καὶ μείζον συμπράττειν ἡξίουν. ὁ δὲ κατ’ ὀλίγον προσειθίζετο καὶ διὰ μέγεθος φύσεως ἐκστὰς ὥσπερ ἄστομος καὶ εὖρωστος ἵππος ὀρθῆς

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 358

THE RICH MAN'S SALVATION

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* cxlvi.) 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.

CLEMENT OF ALEXANDRIA

ὁδοῦ καὶ τὸν χαλινὸν ἐνδακὼν μειζρόνως κατὰ τῶν
 βαράθρων ἐφέρετο. ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ
 σωτηρίαν οὐδὲν ἔτι μικρὸν διενοεῖτο, ἀλλὰ μέγα τι
 πράξας, ἐπειδὴ περ ἅπαξ ἀπολώλει, ἴσα τοῖς ἄλλοις
 παθεῖν ἤξίου. αὐτοὺς δὴ τούτους ἀναλαβὼν καὶ
 ληστήριον συγκροτήσας, ἔτοιμος λήσταρχος ἦν,
 βιαιότατος, μαιφονώτατος, χαλεπώτατος. χρόνος
 ἐν μέσῳ, καὶ τινος ἐπιπεσούσης χρείας ἀνακαλοῦσι
 τὸν Ἰωάννην. ὁ δέ, ἐπεὶ τὰ ἄλλα ὦν χάριν ἤκεν
 κατεστήσατο, “ἄγε δὴ,” ἔφη, “ὦ ἐπίσκοπε, τὴν
 παραθήκην ἀπόδος ἡμῖν, ἣν ἐγὼ τε καὶ ὁ
 Χριστός¹ σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας,
 ἣς προκαθέξῃ, μάρτυρος.” ὁ δὲ τὸ μὲν πρῶτον
 ἐξεπλάγη, χρήματα οἰόμενος, ἅπερ οὐκ ἔλαβε,
 συκοφαντεῖσθαι, καὶ οὔτε πιστεύειν εἶχεν ὑπὲρ ὧν
 980 P. οὐκ εἶχεν οὔτε ἀπιστεῖν Ἰωάννη· ὥς δὲ “τὸν
 νεανίσκον” εἶπεν “ἀπαιτῶ καὶ τὴν ψυχὴν τοῦ
 ἀδελφοῦ,” στενάξας κάτωθεν ὁ πρεσβύτερος καὶ τι
 καὶ ἐπιδακρύσας, “ἐκεῖνος” ἔφη “τέθνηκε.”
 “πῶς καὶ τίνα θάνατον;” “θεῷ τέθνηκεν” εἶπεν.
 “ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης καὶ τὸ κεφάλαιον
 ληστής, καὶ νῦν ἀντὶ τῆς ἐκκλησίας τὸ ὄρος κατ-
 εἴληφε μεθ’ ὁμοίου στρατιωτικοῦ. καταρρηξάμενος
 τὴν ἐσθῆτα ὁ ἀπόστολος καὶ μετὰ μεγάλης οἰ-
 μωγῆς πληξάμενος τὴν κεφαλὴν, “καλὸν γε” ἔφη
 “φύλακα τῆς τᾶδελφοῦ ψυχῆς κατέλιπον· ἀλλ’ ἵππος
 ἤδη μοι παρέστω καὶ ἡγεμὼν γενέσθω μοί τις
 τῆς ὁδοῦ.” ἤλαυνεν, ὥσπερ εἶχεν, αὐτόθεν ἀπὸ
 τῆς ἐκκλησίας. ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς

¹ Χριστός Eusebius. σωτήρ ms.

THE RICH MAN'S SALVATION

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

CLEMENT OF ALEXANDRIA

προφυλακῆς τῶν ληστῶν ἀλίσκεται, μήτε φεύγων μήτε παραιτούμενος, ἀλλὰ βοῶν· “ἐπὶ τοῦτ’ ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν ἀγάγετέ με.” ὃς τέως, ὥσπερ ὤπλιστο, ἀνέμενεν· ὡς δὲ προσιόντα ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεὶς ἐτράπετο. 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· ἂν δέῃ, τὸν σὸν θάνατον ἐκὼν ὑπομενῶ, ὡς ὁ κύριος τὸν ὑπὲρ ἡμῶν· ὑπὲρ σου τὴν ψυχὴν ἀντιδῶσω τὴν ἐμήν. στήθι, πίστευσον, Χριστός με ἀπέστειλεν.” ὁ δὲ ἀκούσας πρῶτον ἔστη μὲν κάτω βλέπων, εἶτα ἔρριψε τὰ ὄπλα, εἶτα τρέμων ἔκλαιε πικρῶς· προσελθόντα δὲ τὸν γέροντα περιέλαβεν, ἀπολογούμενος ταῖς οἰμωγαῖς ὡς ἐδύνατο καὶ τοῖς δάκρυσι βαπτιζόμενος ἐκ δευτέρου, μόνην ἀποκρύπτων τὴν δεξιάν. ὁ δὲ ἐγγνώμενος, ἐπομνύμενος ὡς ἄφεςιν αὐτῷ παρὰ τοῦ σωτῆρος εὕρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν δεξιάν ὡς ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν, ἐπὶ τὴν ἐκκλησίαν ἐπανήγαγε, καὶ δαισιλέσι μὲν εὐχαῖς ἐξαιτούμενος, συνεχέσι δὲ νηστεύεισι συναγωνιζόμενος, ποικίλαις δὲ σειρῇσι λόγων κατεπάδων αὐτοῦ τὴν γνώμην, οὐ πρότερον ἀπῆλθεν, ὥς 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

THE RICH MAN'S SALVATION

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.

961 P. φαιδροῖς γεγηθότες, ὕμνουντες, ἀνοιγνύντες τοὺς οὐρανοὺς. πρὸ δὲ πάντων αὐτὸς ὁ σωτὴρ προαπαντᾷ δεξιούμενος, φῶς | ὀρέγων ἄσκιον, ἄπανστον, ὁδηγῶν εἰς τοὺς κόλπους τοῦ πατρός, εἰς τὴν αἰώνιον ζωὴν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. πιστευέτω ταῦτά τις καὶ θεοῦ μαθηταῖς καὶ ἐγγυητῇ θεῷ, προφητείαις, εὐαγγελίοις, λόγοις ἀποστολικοῖς· τούτοις συζῶν καὶ τὰ ὦτα ὑπέχων καὶ τὰ ἔργα ἁσκῶν ἐπ' αὐτῆς τῆς ἐξόδου τὸ τέλος καὶ τὴν ἐπίδειξιν τῶν δογμάτων ὁψεται. ὁ γὰρ ἐνταῦθα τὸν ἄγγελον τῆς μετανοίας προσιέμενος οὐ μετανοήσκει τότε, ἡνίκα ἂν καταλίπη τὸ σῶμα, οὐδὲ καταισχυνθήσεται, τὸν σωτῆρα προσιόντα μετὰ τῆς αὐτοῦ δόξης καὶ στρατιᾶς ἰδών· οὐ δέδιδε τὸ πῦρ· εἰ δέ τις αἰρεῖται μένειν ἐπεξαμαρτάνων ἐκάστοτε ἐπὶ ταῖς ἡδοναῖς καὶ τὴν ἐνταῦθα τρυφὴν τῆς αἰωνίου ζωῆς προτιμᾷ καὶ διδόντος τοῦ σωτῆρος ἄφεσιν ἀποστρέφεται, μήτε τὸν θεὸν ἔτι μήτε τὸν πλοῦτον μήτε τὸ προπεσεῖν αἰτιάσθω, τὴν δὲ ἑαυτοῦ ψυχὴν ἐκουσίως ἀπολουμένην. τῷ δὲ ἐπιβλέποντι τὴν σωτηρίαν καὶ ποθοῦντι καὶ μετὰ ἀναιδείας καὶ βίας αἰτοῦντι παρέξει τὴν ἀληθινὴν κάθαρσιν καὶ τὴν ἄτρεπτον ζωὴν ὁ πατὴρ ὁ ἀγαθὸς ὁ ἐν τοῖς οὐρανοῖς. ᾧ 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 ἁγίου πνεύματος εἶη δόξα, τιμή, κράτος,
αἰώνιος μεγαλειότης καὶ νῦν καὶ εἰς γενεὰς γενεῶν
καὶ εἰς τοὺς αἰῶνας 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 lxxv. (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 Escorial 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

368

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

Ἡσυχίαν μὲν λόγοις ἐπιτήδευε, ἡσυχίαν δὲ ἔργοις, ὡσαύτως δὲ ἐν γλώττῃ καὶ βαδίσματι· σφοδρότητα δὲ ἀπόφευγε προπετή· οὕτως γὰρ ὁ νοῦς διαμενεῖ βέβαιος, καὶ οὐχ ὑπὸ τῆς σφοδρότητος παραχώδης γενόμενος ἀσθενὴς ἔσται καὶ βραχὺς περὶ φρόνησιν καὶ σκοτεινὸν ὁρῶν¹. οὐδὲ ἡττηθήσεται μὲν γαστριμαργίας, ἡττηθήσεται δὲ ἐπιζέοντος θυμοῦ, ἡττηθήσεται δὲ τῶν ἄλλων παθῶν, ἔτοιμον αὐτοῖς ἄρπαγμα προκείμενος. τὸν γὰρ νοῦν δεῖ τῶν παθῶν ἐπικρατεῖν ὑψηλὸν ἐπὶ ἡσύχου θρόνου² καθήμενον ἀφορῶντα πρὸς θεόν. μηδὲν ὀξυχολίας ἀνάπλεος ἔσο περὶ ὀργάς, μηδὲ νωθρὸς³ ἐν λόγοις, μηδὲ ἐν βαδίσμασιν ὄκνου πεπληρωμένος, ἵνα σοι ρυθμὸς ἀγαθὸς τὴν ἡσυχίαν κοσμήῃ καὶ θειῶδές τι

¹ σκοτεινὸν ὁρῶν J. A. Robinson. σκοτεινῶν ὄρων 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

CLEMENT OF ALEXANDRIA

καὶ ἱερὸν τὸ σχῆμα φαίνεται. φυλάττου δὲ καὶ τῆς ὑπερηφανίας τὰ σύμβολα, σχῆμα ὑψαυχενοῦν καὶ κεφαλὴν ἐξηρμένην καὶ βῆμα ποδῶν ἄβρον καὶ μετέωρον.

Ἡπιά σοι πρὸς τοὺς ἀπαντῶντας ἔστω τὰ ῥήματα, καὶ προσηγορίαι γλυκεῖαι· αἰδῶς δὲ πρὸς γυναῖκας καὶ βλέμμα τετραμμένον εἰς γῆν. λάλει δὲ περιεσκεμμένως ἅπαντα, καὶ τῇ φωνῇ τὸ χρήσιμον
 p. 222 ἀποδίδου, τῇ χρειᾷ τῶν ἀκουόντων τὸ φθέγμα μετρῶν,¹ ἄχρι ἂν² καὶ ἐξάκουστον ἤ,³ καὶ μήτε διαφεύγον⁴ τὴν ἀκοὴν τῶν παρόντων ὑπὸ σμικρότητος, μήτε ὑπερβάλλον⁵ μείζονι τῇ κραυγῇ. φυλάττου δὲ ὅπως μηδὲν ποτε λαλήσης ὃ μὴ προεσκεψῷ καὶ προενόησας· μηδὲ προχείρως καὶ μεταξὺ <τῶν>⁶ τοῦ ἑτέρου λόγων ὑπόβαλλε τοὺς σαντοῦ⁷. δεῖ γὰρ ἀνὰ⁸ μέρος ἀκούειν καὶ διαλέγεσθαι, χρόνῳ μερίζοντα λόγον καὶ σιωπὴν· μάνθανε δὲ ἀσμένως, καὶ ἀφθόνως δίδασκε, μηδὲ ὑπὸ φθόνου ποτὲ σοφίαν ἀποκρύπτου πρὸς τοὺς ἑτέρους, μηδὲ μαθήσεως ἀφίστασο δι' αἰδῶ. ὑπείκει πρεσβυτέροις ἴσα πατράσιν· τίμα θεράποντας θεοῦ· κάταρχε σοφίας καὶ ἀρετῆς. μηδὲ ἐριστικὸς ἔσο πρὸς τοὺς φίλους, μηδὲ χλευαστὴς κατ' αὐτῶν καὶ γελωτοποιός· ψεῦδος δὲ καὶ δόλον καὶ ὕβριν ἰσχυρῶς παραίτου· σὺν εὐφημίᾳ δὲ φέρε καὶ τὸν ὑπερήφανον καὶ ὑβριστὴν <ὡς>⁹ πρᾶός τε καὶ μεγαλόψυχος ἀνὴρ.

Κεῖσθω δὲ σοι πάντα εἰς θεὸν καὶ ἔργα καὶ λόγοι,

¹ μετρῶν J. A. Robinson. μέτρον ms.

² ἂν Wilamowitz. δὴ ms. ³ ἤ Wilamowitz. εἴη ms.

⁴ διαφεύγον Wilamowitz. διαφεύγων ms.

⁵ ὑπερβάλλον Wilamowitz. ὑποβάλλων ms.

TO THE NEWLY BAPTIZED

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 <ὧς> inserted by Schwartz.

CLEMENT OF ALEXANDRIA

καὶ πάντα ἀνάφερε Χριστῷ τὰ σαντοῦ, καὶ πυκνῶς ἐπὶ θεὸν τρέπε τὴν ψυχὴν, καὶ τὸ νόημα ἐπέρειδε τῇ Χριστοῦ δυνάμει ὥσπερ ἐν λιμένι τινὶ τῷ θείῳ φωτὶ τοῦ σωτῆρος ἀναπαυόμενον ἀπὸ πάσης λαλιᾶς 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 ὕπνος σε ἐπικρατεῖτω πολὺς τῶν πρὸς θεὸν εὐχῶν τε καὶ ὕμνων· θανάτῳ γὰρ ὁ μακρὸς ὕπνος ἐφάμιλλος. μέτοχος Χριστοῦ αἰεὶ καθίστασο <τοῦ>² τὴν θείαν αὐγὴν καταλάμποντος ἐξ οὐρανοῦ· εὐφροσύνη γὰρ ἔστω σοι διηνεκῆς καὶ ἀπαυστος ὁ Χριστός.

Μηδὲ λῦε τὸν τῆς ψυχῆς τόνον ἐν εὐωχίᾳ καὶ ποτῶν ἀνέσει, ἱκανὸν δὲ ἡγοῦ τῷ σώματι τὸ χρειῶδες. καὶ μὴ πρόσθεν ἐπείγου πρὸς τροφὰς πρὶν ἢ καὶ δεῖπνου παρῇ καιρός· ἄρτος δὲ ἔστω σοι τὸ δεῖπνον, καὶ πόαι γῆς προσέστωσαν καὶ τὰ ἐκ δένδρων ὠραῖα· ἴθι³ δὲ ἐπὶ τὴν τροφήν εὐσταθῶς⁴ καὶ μὴ λυσσώδη γαστριμαργίαν ἐπιφαίνων· μηδὲ σαρκοβόρος μηδὲ φίλοινος ἔσο, ὅποτε μὴ νόσος⁵ τις ἴασιν ἐπὶ ταύτην ἄγοι. ἀλλ' ἀντὶ τῶν ἐν τούτοις ἡδονῶν τὰς ἐν λόγοις θείοις καὶ ὕμνοις εὐφροσύνας αἰροῦ τῇ παρὰ θεοῦ σοι χορηγουμένᾳ⁶ σοφίᾳ, οὐράνιός τε αἰεὶ σε φροντὶς ἀναγέτω πρὸς οὐρανόν.

Καὶ τὰς πολλὰς περὶ σώματος ἀνίει μερίμνας τεθαρσηκῶς ἐλπίσι ταῖς πρὸς θεόν, ὅτι σοί γε τὰ |

¹ πολλάκις [μὲν] after ἡμέραν Stählin : after θεῷ δὲ MS.

² <τοῦ> inserted by Barnard. ³ ἴθι Mayor. ἴσθι MS.

⁴ εὐσταθῶς Wilamowitz. ἀσταθῶς MS.

⁵ νόσος Barnard. νόσου MS.

⁶ χορηγουμένας Stählin. χορηγουμένη MS.

TO THE NEWLY BAPTIZED

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.

CLEMENT OF ALEXANDRIA

p. 228 ἀναγκαῖα παρέξει διαρκῇ τροφήν τε τὴν εἰς ζωὴν καὶ κάλυμμα σώματος καὶ χειμερινοῦ ψύχους ἀλεξητήρια. τοῦ γὰρ δὴ σοῦ βασιλέως γῇ τε ἅπασα καὶ ὅσα ἐκφύεται· ὡς μέλη δὲ αὐτοῦ¹ τῶν αὐτοῦ therapóntων ὑπερβαλλόντως περιέπει καθάπερ ἱερὰ καὶ ναοὺς αὐτοῦ. διὰ δὴ τοῦτο μηδὲ νόσους ὑπερβαλλούσας δέδιθι μηδὲ γήρως ἔφοδον χρόνῳ προσδοκωμένου· παύσεται γὰρ καὶ νόσος, ὅταν ὁλοψύχῳ προθέσει ποιῶμεν τὰς αὐτοῦ ἐντολάς.

Ταῦτα εἰδὼς καὶ πρὸς νόσους ἰσχυρὰν κατασκεύαζε τὴν ψυχὴν, εὐθάρσησον ὥσπερ τις ἀνὴρ ἐν σταδίοις ἄριστος ἀτρέπτῳ τῇ δυνάμει τοὺς πόνους ὑφίστασθαι. μηδὲ ὑπὸ λύπης πάννυ πιέζου τὴν ψυχὴν, 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 ἅτε δὴ σοφώτερά τε ἀνθρώπων φρονοῦντι καὶ ἅπερ οὐ δυνατὸν οὐδὲ ῥάδιον ἀνθρώποις εὔρεῖν. ἐλέει δὲ κακουμένους,² καὶ τὴν παρὰ τοῦ θεοῦ βοήθειαν ἐπ' ἀνθρώποις αἰτοῦ· ἐπινεύσει γὰρ αἰτοῦντι τῷ φίλῳ τὴν χάριν, καὶ τοῖς κακουμένοις³ ἐπικουρίαν παρέξει, τὴν αὐτοῦ δύναμιν γνώριμον ἀνθρώποις καθιστάναι βουλόμενος, ὡς ἂν εἰς ἐπίγνωσιν ἐλθόντες ἐπὶ θεὸν ἀνίωσιν καὶ τῆς αἰωνίου μακαριότητος ἀπολαύσωσιν, ἐπειδὴν ὁ τοῦ θεοῦ υἱὸς παραγένηται ἀγαθὰ τοῖς ἰδίῳις ἀποκαθιστῶν.

¹ Barnard and Stählin insert τὰ σώματα after αὐτοῦ.

² κακουμένους Stählin. καλουμένοις MS.

³ κακουμένους Stählin. καλουμένοις MS.

TO THE NEWLY BAPTIZED

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. *Μυστήριον* 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.

CLEMENT OF ALEXANDRIA

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 τὰ ἱεροφαντικὸν . . . γένος. This use of the singular noun also occurs in a phrase (τὸ γένος τὸ Κηρύκων καὶ Εὐμολπίδων) quoted from an inscription by Farnell, *Cults of the Greek States*, vol. iii. p. 163.

APPENDIX

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.

CLEMENT OF ALEXANDRIA

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.

APPENDIX

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 *ιερά* 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 *ιερά* 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 *ιερά* 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.

CLEMENT OF ALEXANDRIA

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 (ὀπαῖον) 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 ἐγγευσάμενος (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 ἐργασάμενος 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.

APPENDIX

the initiate was suddenly introduced into brilliant light.¹

- (iv.) An exposition of the *ἱερά*, or sacred objects, by the hierophant, who derives his name (*ὁ ἱερὰ 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.* *ῥέ, κῦέ* (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. hæc.* 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.

⁶ *Ib.* v. 7.

⁷ Athenæus, p. 496 A.

⁸ Pausanias i. 38. 6.

CLEMENT OF ALEXANDRIA

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.

APPENDIX

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.

CLEMENT OF ALEXANDRIA

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.

APPENDIX

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 play-things, 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.

CLEMENT OF ALEXANDRIA

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.

INDEX OF PROPER NAMES

References in italics are to be found in the notes or the Appendix.

References marked with an asterisk (*) are commented on in the notes

- ABDERA, 149, 292
 Academia, a spot close to Athens, where Plato and his followers taught, 97
 Acragas, 49, 55, 145
 Acrisius, a hero of Larisa, 99
 Actium, promontory of, 87
 Admetus, 75
 Adonis, 49, 71
 Aeacus, 71
 Aeolic dialect, 65
 Aether, 57
 Aethlius, 103
 Aethusa, 67
 Agamemnon, 81
 Agra, a suburb of Athens, where the Lesser Mysteries were celebrated, 71, 382*
 Alastors, avenging deities, 53
 Alcibiades, 29, 123
 Alcmaeon, of Croton (about 500 B.C.), an early Greek physician and philosopher, 149
 Alcman, lyric poet of Sparta, 7th century B.C., 65
 Alcmena, 67, 85
 Alcione, 65
 Alcione, wife of Ceyx, 123
 Alexander the Great, 123, 125, 211, 387
 Alexandria, 109, 121, 358-9
 Alexarchus, 123
 Alope, 65
 Amazons, 121
 Ammon, Egyptian god, equated with Zeus, 59, 123
 Amphiaraus, 29
 Amphiloehus, 29
 Amphion, 3*
 Amphitrite, 65, 105
 Amyetus, 221*
 Amymone, 65
 Anaxagoras, Greek philosopher, 500-428 B.C., 149, 152*, 293*

INDEX OF PROPER NAMES

- Anaximander, early Greek philosopher, 610-547 B.C., 149
- Anaximenes, early Greek philosopher, about 550 B.C., 145
- Anchises, 71
- Andocides, Athenian orator, about 415 B.C., 221*
- Androcrates, a Plataean hero, 87
- Androgeos, son of Minos king of Crete, 87**
- Anius, a hero of Delos, 87
- Anticleides, Athenian author, after the time of Alexander, 93
- Antinoopolis, 111**
- Antinous, 111*
- Antiochus, Greek historian, 5th century B.C., 99
- Antiochus of Cyzicus, 119
- Antisthenes, founder of the Cynic school of philosophy, 159, 169
- Antoninus Liberalis, Greek grammarian, about 150 A.D., 84*
- Apellas, 105
- Apelles, Greek painter, about 320 B.C., 141, 213
- Aphrodite, 33, 63, 69, 71, 75, 83, 97, 101, 123, 131, 137, 171, 387; Anaitis, 149; Argynnis, 81; statue at Cnidus, 121, 131
- Apis, Egyptian bull god, 85*, 111, 119
- Apocalypse of Elijah, 207*
- Apocalypse of Peter, 182*
- Apollo, 3, 29, 39, 59, 67, 75, 81, 89, 95, 97, 99, 105, 121, 171; of Actium, 87; of Delos, 99; Smintheus, 87; of the ways, 115
- Apollodorus, Athenian writer, about 140 B.C., 31, 61, 98, 133
- Apollonia, 145
- Arabians, 101
- Aratus, poet, flourished in Macedonia about 270 B.C., 165, 245
- Arcadia and Arcadians, 15, 57, 59
- Archelaus, Athenian philosopher, about 450 B.C., 149
- Archemorus, 71
- Ares, 59, 71, 75, 103, 145, 147, 221
- Argos and Argives, 83, 107, 121, 233
- Argus, sculptor, 105
- Arion, Greek poet and musician, about 600 B.C., 3*
- Aristomenes, Messenian king, 7th century B.C., 91
- Aristophanes, 153, 383*
- Aristotle, 59, 150, 151, 209
- Aristus of Salamis in Cyprus, wrote a history of Alexander the Great, 123
- Arnobius, Latin Christian Apologist, about 310 A.D., 98, 381, 382, 384*

INDEX OF PROPER NAMES

- Arretophoria**, an Athenian festival of Demeter and Persephone, 37
Arsinoë, 67
Artaxerxes, 149
Artemis, 81, 83, 89, 95, 105; Taurian, 93; temple at Delos, 99; temple at Magnesia, 99; temple at Ephesus, 113, 121; statue in Icarus, 103; statue at Sicyon, 107
Asclepius, 55, 59, 61, 119
Ascra, 89
Assyrians, 159
Astrabacus, a Lacedaemonian hero, 87
Athena, 39, 57, 59, 75, 77, 99, 103, 105, 107, 119, 125, 127, 171, 213, 382
Athenaeus, 80, 81, 96, 104, 123, 124, 385
Athenagoras, *Christian Apologist*, 2nd century A.D., 80, 165
Athenians, 41, 43, 53, 83, 87, 93, 97, 105, 125, 233
Athenodorus, 109
Athens, 41, 53, 71, 99, 103, 107, 121, 123, 125, 149, 239
Attica, 41
Attis, a Phrygian god, consort of Cybele in the Phrygian mysteries, 35, 41, 49, 168, 382, 387
Augustine, *St.*, 102
Avengers, The (Erinyes), 53, 103, 221
Averters of evil, The (Apotropaï), 93
BABYLON and Babylonians, 149, 159, 211
Bacchants, 31, 37, 45
Bacchus and Bacchic rites. See **Dionysus**
Bactrians, 149
Barnabas, *Epistle of*, 232, 287
Bassareus, title of Dionysus, 45
Baton, 124
Baubo, 41, 43, 387
Berosus, Babylonian historian, about 250 B.C., 147
Bion of Borysthenes, philosopher, about 250 B.C., 129
Blistiche, mistress of Ptolemy Philadelphus, 109
Brimo, title of Demeter, 35, 385
Bryaxis, Athenian sculptor, about 350 B.C., 105
Bryaxis, sculptor, 109
CABEIRI, gods of the Samothracian mysteries, 39, 41, 388
Callimachus, Alexandrine grammarian and poet, about 260 B.C., 61, 79, 81
Callistagoras, hero of Tenos, 87
Calôs, sculptor, 105

INDEX OF PROPER NAMES

- Cambyses, 119
 Canobus, 109
 Capio, 7
 Carians, 61
 Castalia, sacred spring on Mount Parnassus, 27
 Cecrops, legendary first king of Athens and founder of the Athenian State, 99
 Celeus, 99
 Ceryces. See Heralds
 Ceyx, son of Aeolus, 123
 Chalcedon, 149
 Charmus, 97
 Charybdis, 251
 Cheiron, 93
 Chione, 65
 Chios, 149, 211
 Chrysippus, son of Pelops, 69
 Chrysis, priestess at Argos, 121*
Cicero, 57, 58, 116, 119, 120, 143, 146, 261, 388
 Cimmerians, 195*
 Cinyras, ancient ruler of Cyprus, 33, 71, 101
 Cirrhaean tripod, at Cirrha, a port close to Delphi, 27
 Cithaeron, mountain range between Attica and Boeotia, 5, 7, 255
 Clarian oracle, of Apollo, 29
 Clazomenae, 80, 149, 292
 Cleanthes, Stoic philosopher, about 250 B. C., 161-163
 394
Clement of Rome, Epistle of, 367
 Cleochus, 99
 Cletor, 85
 Cnidus, 121, 133
 Colophon, 27
Condyleu, in Arcadia, 81*
 Corybantes, attendants of the Phrygian goddess Cybele, 35, 39, 41, 388
 Coryphasia, title of Athena, 57
 Crates, 293*
 Cratina, mistress of Praxiteles, 121
 Crete and Cretans, 57, 59, 79,* 87
 Cronus, 57, 63
 Croton, 149
 Curetes, attendants of the infant Zeus or Dionysus, 37
 Cybele, Phrygian goddess (The Great Mother), 31, 35, 45, 47, 49, 169, 388
 Cyclaeus, a Plataean hero, 87
 Cynopolis, 85
 Cynosarges, 125
 Cynosuris, 63
 Cyprian poems, The, 63*
 Cyprus, 33, 49, 83, 131, 133
 Cyrbas, Cretan father of Apollo, 59
 Cyrus, 95, 97
 Cythnians, 87
 Cyzicus, 47, 119

INDEX OF PROPER NAMES

- DAEDALUS**, 133
Daeira, wife of Eumolpus, 99
Damascus, 149
Daphne, 67
Dardanus, 31
Darius, 119, 149
Delos and Delians, 87, 99
Delphi (or Pytho), seat of the oracle of Apollo, 3, 5
Demaratus, 93
Demeter, 31, 33, 35, 41, 43, 45, 53, 71, 75, 89, 131, 141, 380-8
Demetrius, historian, 105
Demetrius Poliorcetes, king of Macedonia about 300 B.C., 125
Democrates, a Plataean hero, 87
Democritus, Greek philosopher, about 430 B.C., 149,* 151, 155-7, 203, 293*
Demophon, 105
Demosthenes, 124, 139
Derceto, a Syrian goddess, 86*
Diagoras of Melos, called the "Atheist": Greek philosopher, about 425 B.C., 49
Dicaearchus, philosopher and historian, about 300 B.C., 63
Didymaeon oracle (of Apollo) at Didyma near Miletus, 29
Didymaeum, temple of Apollo near Miletus, 99
Didymus, grammarian, 1st century B.C., 59
Dinon, 147
Diodorus, 86, 221
Diogenes, historian, 147
Diogenes, of Apollonia, philosopher, 5th century B.C., 145
Diomedes, 75, 105
Dionysius, 105
Dionysius, the younger, tyrant of Syracuse, 117
Dionysus, 4, 31, 37, 39, 41, 45, 53, 73, 83, 93, 107, 121, 123, 131, 171, 254-255, 381-2, 386
Diopetes, "heaven-sent" image of Pallas Athena, 105
Dioscuri. See **Twin Brothers**
Dipoenus, sculptor, 6th century B.C., 107
Dodona, in Epirus: oracle of Zeus, 26, 27
Domitian, emperor, 356
Dorian mode, 7*, 13
Dorotheus, 93
Dosidas, or **Dosiades**, 93
Dysaules, 41
ECBATANA, 149
Eëtion, reputed founder of Samothracian mysteries, 31
Egypt and Egyptians, 17, 29, 33, 49, 57, 66, 83, 85, 107, 109, 111, 113, 147, 159, 380
Elea, a Greek colony in 395

INDEX OF PROPER NAMES

- south Italy, birthplace of the philosophers Parmenides and Zeno, called Eleatics, 145
- Elephantine, 85
- Eleusinium, temple of Demeter at Athens, 99, 383
- Eleusis and the Eleusinian mysteries, 31, 34, 41, 43, 46, 99, 379-88
- Eleutheræ*, 120*
- Elijah, 21, 23
- Elis and Eleans, 81, 87
- Empedocles, Greek philosopher, about 490 B.C., 55, 145
- Endymion, 69
- Enyo, 221
- Eos, 69
- Ephesus, 45, 105, 145, 357-9
- Epicharmus, 59
- Epicurus, founder of the Epicurean school of philosophy, about 300 B.C., 151
- Epimenides, 53
- Erechtheus and Erechtheidae, 43*, 93
- Eresus, 151
- Erichthonius, 99
- Erinyes. See Avengers
- Eros, 97
- Ethiopians, 77
- Eubouleus, 37, 41
- Eudoxus, geographer, about 130 B.C., 147
- Euhemerus, Greek philosopher (end of 4th century B.C.), who taught that the gods were deified kings and heroes, a theory afterwards known as Euhemerism, 49
- Eumenides, 53, 103*
- Eumolpidae, 41*, 380*
- Eumolpus, 41, 99
- Eunomus, 3, 5, 7
- Euphorion, 87
- Euripides, 3, 51, 61, 93, 108, 155, 165, 171-3, 219, 255
- Eurymedusa, 85
- Eurystheus, 49
- Eve, 19, 30*, 31
- FATES, The, 221
- Fortuna, Roman goddess, 115
- GALINTHIAS*, 85*
- Ganymedes, 69, 78, 111
- Ge Themis, 45*
- Greece, 33, 41, 49, 109, 239
- Greeks, 31, 43, 83, 111, 147, 159, 253, 257
- HADES, or Pluto, god of the under world, 37, 73, 77, 89, 107, 381
- Hadrian, emperor, 111
- Halimus, a district near Athens, where mysteries of Dionysus were held, 71, 382*
- Halys, river, 95
- Hebrews, 21, 159, 189
- Helen of Troy, 75, 171
- 396

INDEX OF PROPER NAMES

- Helicon, mountain range in Boeotia, sacred to Apollo and the Muses, 5, 7
 Helius, 77
 Hephaestus, 39, 57, 59, 61, 75, 131, 147, 171
 Hera, 70, 77, 85, 103, 105, 123
 Heracleides of Pontus, 4th century B.C., 87, 151
 Heracleitus, Ephesian philosopher, about 515 B.C., 45, 73, 113-5, 145, 147, 152, 203, 241
 Heracleopolis, 85
 Heracles, 49, 55, 63, 67, 69, 75, 77, 81, 83, 85, 89, 107, 131, 139, 171
 Heralds, an Athenian family, 41*, 380*
 Hermes, 59, 115, 123, 125, 221*
Herodotus, 14, 48, 57, 66, 84, 86, 92, 96, 97, 119
 Hesiod, 33, 53, 67, 89, 96, 165, 199, 211, 223, 253
 Hicesius, 147
 Hieronymus, 63
 Hippasus, Pythagorean philosopher, 145
 Hippo, philosopher, 49, 125, 127
Hippolytus, Christian writer, 2nd century A.D., 385
 Hippothoë, 65
 Homer, 7, 22, 39, 43, 53, 59, 61, 63, 67, 69, 75, 77, 81, 89, 95, 101, 117, 127, 128, 129, 131, 135, 137, 138, 171, 183, 191, 201, 211, 219, 227, 235, 239, 241, 245, 253, 257, 284
 Hyacinthus, 69
 Hylas, 69
 Hyperboreans, 60, 99
 Hyperoche, 99
 Hypsipyle, 67
 IACCHUS, name of the infant Dionysus, 43, 47, 141, 381
 Iasion, 71
 Ilium, or Troy, 75, 105
 Immaradus, Athenian hero, 99
 Indians, 53
 Ino, 131
 Ionia, 239
Irenaeus, 239, 347
 Isidorus, 109
 Isis, 113, 380
 Isthmian games, 71
 Ithome, a mountain in Messenia, 91
JUSTIN MARTYR, 67, 162, 165, 169, 239, 345, 352
KAABA, The, sacred stone at Mecca, 101
 LACEDAEMONIANS OR LACONIANS, 59, 75, 81, 83, 87, 91, 233
 Laconia, 81
 Lamia, 125
 Laodice, 99

INDEX OF PROPER NAMES

- Laomedon, 75
 Larissa, 99
 Leandrius, 99
 Leda, 79, 139
 Lemnos, 61
 Lenaea, 7*, 73
 Lesbians, 65, 93
 Leto, 89
 Leucippus, 5th-century philosopher, founder of the atomic system developed by Democritus, 149, 153
 Leucon, a Plataean hero, 87
 Leucophryne, 99
 Lot's wife, 225
Lucian, 67
 Lycaon, 77
 Lycopolis, 85
 Lyctians, a Cretan tribe, 93
 Lycurgus, 233
 Lydian mode, 7*, 13
 Lysippus, Greek sculptor, 4th century B.C., 141

 MACAR, king of Lesbos, 65
 Macedonians, 147, 193
 Maenads, 255
 Magnes, 59
 Magnesia, 99
 Marius, 93
 Marpessa, 67
Maximus of Tyre, 90
 Meandrius. See Leandrius
Mecca, The Kaaba at, 101
 Medes. See Persians
 Megaclo, 65
 Melampus, reputed founder of mysteries, 33
 Melanippe, 65
 Melicertes, 71
 Melos, 49
 Memphis, 85
 Menander, 155, 169, 171
 Mendes, 85
 Menecrates, 123
 Menedemus, a Cythnian hero, 87
 Merops, 97
 Messenians, 57, 91
 Metapontum, 145
 Methymna, 3, 81
 Metragyrtes, name for a priest of the Great Mother, or Cybele, 48, 169
 Metrodorus of Chios, philosopher, about 330 B.C., 149
 Midas, 33
 Miletus, 99, 145, 149
 Minos, 239
 Mithridates, 123
 Mnemosyne, 65, 67
 Monimus, 93
 Moses, 7, 21, 51, 157, 177, 181, 183, 191, 235
 Mother, The Great (or, Mother of the Gods). See Cybele
 Muses, 4, 65, 67
 Myrmidon, 55*
 Myrsilus of Lesbos, Greek historical writer, 65
 Mysteries, 5, 29-47, 71, 257, 379-90
 Myus, reputed founder of mysteries, 31

INDEX OF PROPER NAMES

- NEILUS**, 57
Nemean games, 71
Nereis, 69
Nero, emperor, 357
Nicagoras of Zeleia, 123
Nicander, 83, 115
Nicanor, 49
Ninevites, 217
Niobe, 225
Nomius, title of Apollo, 59*
Nyctimus, 77
Nymphodorus, 147
- OCEANUS**, 57
Ochus, 149
Odrysaë, a Thracian tribe, 5
Odrysus, 33
Odyseus, 75, 105, 191, 234-5, 253
Oeta, Mt., 63
Olympia, 67, 103
Olympian games, 71
Olympichus, 103
Olympus, Mt., 39, 61
Omphale, 75
Ornytus, 77
Orpheus, 3, 9, 37, 43, 167
Osiris, 49, 109, 111, 382
Ovid, 143
Oxyrhynchus, 85
- PACTOLUS**, a small river in Lydia, famous for the gold found in its sands, 191
Pallas. See Athena
Pallas, father of Athena, 57
Pan, 97, 135, 139
Pantarcès, 121
Panyasis, 75, 77
Paphos, 101
Paris, son of Priam of Troy, 70, 75
Parmenides, Greek philosopher, about 460 B.C., 145
Parnassus, Mt., 39
Pasiphaë, 133
Patara, a city in Lycia, 105
Patmos, Isle of, 357
Patrocles of Thurium, 63
Pausanias, 39, 77, 80, 81, 87, 96, 98, 106, 107, 111, 120, 385
Pedasis, 161
Peleus, 71, 93
Pella in Macedonia, 125
Pella in Thessaly, 93
Pelops, 69, 71, 105
Pentheus, 255*
Peripatetics, 151
Persephone or Core (The Maiden), 31, 35, 37, 41, 71, 89, 93, 141, 381-7
Persians, 87, 101, 147, 149
Phaëthon, 71
Phalerum, 87, 383
Phanocles, 81
Pheidias, 67, 71, 103, 105, 121, 213
Pherae, 75
Philaenis, 139
Philip of Macedon, 125
Philippides, 97
Philo Iudæus, 133
Philochorus, 63, 105
Philomedes, title of Aphrodite, 33*

INDEX OF PROPER NAMES

- Philostephanus**, 131
Philostratus, 133, 241
Phlius, 120
Phoceans, 93
Phoebus, title of Apollo,
 61, 67, 95
Phoenicia, 87
Phoroneus, 97, 233
Phrygian mode, 7*
Phrygians and Phrygia, 15,
 31, 33, 35, 53, 71, 75,
 387-8
Phryne, 123
Pindar, 61, 213
Pisa, 71
Plataeans, 87
Plato, 51, 52, 96, 128, 146,
 153-5, 157, 157, 159, 191,
 212, 214-5, 229, 241,
 245, 261, 263, 271, 284,
 285, 321
Pliny, 104
Plutarch, 49, 87, 90, 93,
 107, 125, 144, 146, 213,
 221, 384
Pluto. See **Hades**
Polemon, 75, 81, 85, 105,
 107
Polycleitus, sculptor, about
 430 B.C., 213
Pontus, 109, 123
Poseidippus, 121, 131, 133
Poseidon, 63, 65, 75, 105,
 131, 145
Praxiteles, sculptor, about
 350 B.C., 121, 141, 213
Priapus, 221
Procles, ancient ruler of
 Samos, 103
Prosymnus, 73
Prothoë, 67
Ptolemaeus, 101
Ptolemy II., Philadelphus,
 107, 109
Ptolemy IV., Philopator,
 101, 123
Pygmalion, 131
Pythagoreans, 163, 195
Pythian games, 71
Pythian oracle, 29
Pytho, of Delphi, seat of
 the oracle of Apollo, 3,
 5, 71
Pythocles, 93

RHACOTIS, 109
Rome and Romans, 81, 93,
 103, 115, 121

SABAZIAN mysteries, 35, 388
Sais, 57, 85
Samos and Samians, 87, 103
Samothracian mysteries, 31,
 387
Sarapis, 107, 109, 111, 113,
 119
Sardis, 75, 149
Sauromatians, 147, 149
Scirophoria, 37
Scopas, Greek sculptor,
 about 370 B.C., 105
Scyllis, ancient Cretan
 sculptor, 107
Scythians, 47, 49, 61, 101,
 147
Selene, 69
Seleucia, near Antioch in
 Syria, 109

 400

INDEX OF PROPER NAMES

- Semele, 79, 255
Semiramis, a Syrian goddess,
 86*
 Sesostris, 109
 Sibylline oracles, 57*, 113,
 141, 159, 161, 167, 175,
 211
 Sicily, 63, 119
 Sicon, sculptor, 107
 Sicyon and Sicyonians, 83,
 107
 Silenus, 59
 Sinope, 107
 Sirens, The, 251
 Smilis, 103
 Socrates, 52, 159-61
 Sodom, 225
 Solon, 95, 97, 233
 Sophocles, 59, 165, 199,
 213, 388
 Sophocles the younger, 63
 Sosibius, 77, 81
 Spartans. See Lacedae-
 monians
 Staphylus, 81
 Sterope, 67
 Stoics and Stoicism, 120,
 146, 151, 161, 261, 262-3,
 300
Strabo, 27, 67, 160, 221
 Susa, 149
 Syene, 85
 Syracusans, 83

 TAURIANS, 91
Teaching of the Twelve
Apostles, 332, 331, 345
 Teiresias, 257
 Telesius, 105
 Telmessus, 101
 Tenos and Tenians, 63, 87,
 105
 Terpander, ancient Greek
 lyric poet and musician, 7
 Thales, Greek philosopher,
 about 600 B.C., 145
 Thebes and Thebans, 3, 53,
 85, 254, 257, 292
 Thebes (Egyptian), 85
 Theocritus of Chios, 211*
 Theodorus, 49
 Theophrastus, 151
 Theopompus, 91
Theseus, 87
 Thesmophoria, festival of
 Demeter, 37, 39
 Thespieae, 103, 123
 Thesprotia, 27
 Thessalians, 85
 Thestius, 69
 Thetis, 71
 Thmuitans, 67*
 Thracians, 3, 5, 31, 37, 59,
 159, 167
Thucydides, 120, 221, 326
 Thurium, 63
 Tiryns, 105, 107
 Titanis, 57
 Titans, 37, 39, 47
 Tithonus, 69
 Triptolemus, 41
 Troy, or Ilium, 75, 105
 Tuscan oracles of the dead,
 29
 Tuscans, 41
 Twin Brothers, 55, 63, 107
 Tyche. See Fortuna
 Tycho, 220*, 221

INDEX OF PROPER NAMES

URANUS, 33

VARRO, 103

Venerable goddesses, 103*

XENOCRATES, 149

Xenophanes, 49

Xenophon, 159-61

ZAGREUS, *Orphic name for
Dionysus*, 382

Zeno of Myndus, 99

Zeus, 4, 51, 35, 39, 57, 59,
61, 65, 67, 69, 71, 77, 79,
83, 85, 87, 89, 93, 95,
103, 105, 111, 119, 121,
123, 127, 129, 131, 139,
157, 215, 235, 284, 381;
Zeus Agamemnon, 81*;
Zeus Ammon, Libyan
oracle of, 26*, 27; Averter
of flies, 81; of Ithome, 91
Zeuxippe, 67

INDEX OF SCRIPTURAL PASSAGES

References in italics are to allusions only, or to passages mentioned in notes or Appendix.

For references marked with a † see the Septuagint.

GENESIS		vi. 5	233
i. 1	183	vi. 13	181
i. 14	142	x. 20	181
i. 26	215, 263, 345	<i>xxiii. 1-2</i>	50
iii. 14	237	xxv. 13-15	157
iii. 15	229	xxx. 14	235
iii. 19	303	xxx. 15	207-9
iii. 20	31	xxxii. 39	177
iv. 21	13		
xix. 26	224	1 SAMUEL	
		xvi. 23	13
		xxviii. 7	29
EXODUS			
xx. 4	141	1 KINGS	
xx. 13-16	233	iii. 7	178
		iii. 12	178
LEVITICUS		xviii. 44	202
xix. 18	233		
xix. 31	29	PSALMS	
xxv. 23	207	ii. 12†	181
		iv. 2	181
DEUTERONOMY		vii. 9	356
v. 8	141	viii. 3	143
vi. 4	181		

INDEX OF SCRIPTURAL PASSAGES

PSALMS—*contd.*

<i>viii.</i> 4†	177
<i>xix.</i> 8	241
<i>xix.</i> 10	241
<i>xxii.</i> 22	243
<i>xxiv.</i> 1	223, 377
<i>xxxiii.</i> 6	143
<i>xxxiv.</i> 8	193-5
<i>xxxiv.</i> 11	195
<i>xxxiv.</i> 12	195
<i>lv.</i> 7†	229
<i>lvii.</i> 8	13
<i>lviii.</i> 4, 5	227-9
<i>lxii.</i> 8	229
<i>lxix.</i> 32	229-31
<i>lxx.</i> 4	231
<i>lxxii.</i> 9	229
<i>lxxxii.</i> 6	263
<i>xcv.</i> 8-11	187-9
<i>xcvi.</i> 5	141
<i>civ.</i> 2	182
<i>cix.</i> 3†	15, 187
<i>cxv.</i> 4	101
<i>cxix.</i> 105	181

PROVERBS

<i>ii.</i> 6	179
<i>iii.</i> 11	183
<i>vi.</i> 9, 11 ^a †	181
<i>viii.</i> 22†	179
<i>xx.</i> 27†	180

ISAIAH

<i>i.</i> 3	201
<i>i.</i> 18	351
<i>i.</i> 19, 20	209
<i>ii.</i> 3	7
404	

<i>viii.</i> 19	29
<i>ix.</i> 2	243
<i>x.</i> 10-11, 14†	179
<i>xiii.</i> 10	182
<i>xxiv.</i> 4	182
<i>xl.</i> 3	23
<i>xl.</i> 8	177
<i>xl.</i> 12	175
<i>xl.</i> 18-19	179
<i>xl.</i> 19-20	179
<i>xl.</i> 21-23	179
<i>li.</i> 6	177
<i>liii.</i> 3	235
<i>liv.</i> 1	25
<i>liv.</i> 17†	205
<i>lv.</i> 1†	205
<i>lvii.</i> 19	195
<i>lviii.</i> 9	249
<i>lxiv.</i> 1†	177
<i>lxiv.</i> 1-3†	177
<i>lxvi.</i> 1	177

JEREMIAH

<i>iv.</i> 26†	177
<i>viii.</i> 2	177
<i>x.</i> 12	181
<i>xvii.</i> 10	356
<i>xix.</i> 3	177
<i>xxiii.</i> 23-24	175
<i>xxxi.</i> 33, 34	245
<i>xxxiv.</i> 20	177

EZEKIEL

<i>viii.</i> 14	49
<i>xviii.</i> 23	351
<i>xxii.</i> 7	182
<i>xxiii.</i> 20†	353

INDEX OF SCRIPTURAL PASSAGES

DANIEL		v. 18	183
<i>iii.</i>	<i>356</i>	<i>v. 25</i>	<i>355</i>
HOSEA		<i>v. 28</i>	<i>139, 233</i>
vi. 6	351	<i>v. 29-30</i>	<i>321</i>
		<i>v. 39</i>	<i>307</i>
		<i>v. 45</i>	<i>243</i>
	JOEL	<i>vi. 19, 20</i>	<i>205, 227</i>
<i>ii. 10</i>	<i>182</i>	<i>vi. 20</i>	<i>297</i>
		<i>vi. 21</i>	<i>305</i>
	AMOS	<i>vi. 24</i>	<i>207</i>
iv. 4, 13	177	<i>vii. 1</i>	<i>341</i>
		<i>vii. 7</i>	<i>288</i>
	JONAH	<i>vii. 11</i>	<i>352</i>
<i>ii.</i>	<i>356</i>	<i>vii. 13, 14</i>	<i>216</i>
<i>iii. 5, 10</i>	<i>217</i>	<i>vii. 14</i>	<i>327</i>
		<i>vii. 15</i>	<i>11</i>
		<i>vii. 21</i>	<i>333</i>
	ZECHARIAH	<i>viii. 22</i>	<i>319</i>
<i>iii. 2</i>	<i>199</i>	<i>ix. 13</i>	<i>351</i>
		<i>x. 16</i>	<i>229</i>
	MALACHI	<i>x. 22</i>	<i>339</i>
iv. 2	243	<i>x. 40</i>	<i>335</i>
		<i>x. 41-42</i>	<i>335</i>
	ST. MATTHEW	<i>x. 42</i>	<i>335</i>
<i>iii. 3</i>	<i>23</i>	<i>xi. 11</i>	<i>335</i>
<i>iii. 7</i>	<i>11</i>	<i>xi. 12</i>	<i>315, 365</i>
<i>iii. 9</i>	<i>9</i>	<i>xi. 25</i>	<i>334</i>
<i>iii. 10</i>	<i>331</i>	<i>xi. 27</i>	<i>27, 285</i>
<i>iii. 12</i>	<i>345</i>	<i>xi. 28-30</i>	<i>259</i>
<i>iii. 17</i>	<i>185</i>	<i>xii. 7</i>	<i>351</i>
<i>iv. 10</i>	<i>181</i>	<i>xii. 50</i>	<i>288</i>
<i>iv. 16</i>	<i>243</i>	<i>xiii. 16 17</i>	<i>333</i>
<i>iv. 17</i>	<i>193</i>	<i>xiii. 38</i>	<i>283</i>
<i>v. 3</i>	<i>303, 305</i>	<i>xvii. 5</i>	<i>202</i>
<i>v. 3, 10</i>	<i>217</i>	<i>xvii. 27</i>	<i>315</i>
<i>v. 6</i>	<i>305</i>	<i>xviii. 3</i>	<i>185</i>
<i>v. 8</i>	<i>303, 309</i>	<i>xviii. 8</i>	<i>321</i>
<i>v. 13, 14</i>	<i>345</i>	<i>xviii. 10</i>	<i>335</i>
		<i>xix. 21</i>	<i>289, 271, 299</i>
			405

INDEX OF SCRIPTURAL PASSAGES

ST. MATTHEW—*contd.*

<i>xxi.</i> 1-7	259
<i>xxiii.</i> 9	319
<i>xxiii.</i> 12	273
<i>xxiv.</i> 29	182
<i>xxiv.</i> 31	345
<i>xxiv.</i> 35	177
<i>xxv.</i> 30-40	333-5
<i>xxv.</i> 41	187
<i>xxv.</i> 41-43	296
<i>xxvi.</i> 75	362

ST. MARK

<i>i.</i> 3	23
<i>ii.</i> 7	351
<i>ii.</i> 15	297
<i>iv.</i> 19	292
<i>ix.</i> 43-47	321
<i>x.</i> 17-31	279-81
<i>x.</i> 21	289, 291, 303, 311
<i>x.</i> 24	334
<i>x.</i> 25	273, 327
<i>x.</i> 26	313
<i>x.</i> 27	313
<i>x.</i> 28	315
<i>x.</i> 29	317
<i>x.</i> 30	321, 323
<i>x.</i> 31	323
<i>xii.</i> 30-31	329
<i>xiv.</i> 36	195

ST. LUKE

<i>i.</i> 7-13	23
<i>i.</i> 20, 64	25
<i>i.</i> 79	243
<i>ii.</i> 49	185
<i>iii.</i> 4	23
<i>iii.</i> 7	11
<i>iii.</i> 8	9
406	

<i>iii.</i> 9	331
<i>iv.</i> 8	181
<i>v.</i> 21	351
<i>vi.</i> 20	217
<i>vi.</i> 29	233, 307
<i>vi.</i> 30	337
<i>vi.</i> 38	341
<i>vi.</i> 45	305
<i>vi.</i> 46	333
<i>vii.</i> 28	335
<i>ix.</i> 62	352
<i>x.</i> 16	335
<i>x.</i> 20	315
<i>x.</i> 27	329
<i>x.</i> 29	329
<i>x.</i> 30-37	329-31
<i>x.</i> 41-42	291
<i>xi.</i> 8	365
<i>xi.</i> 9	288
<i>xi.</i> 13	352
<i>xii.</i> 4	334
<i>xii.</i> 32	335
<i>xii.</i> 34	305
<i>xii.</i> 58	355
<i>xiv.</i> 26	317
<i>xiv.</i> 33	299
<i>xv.</i> 7, 10	350
<i>xvi.</i> 9	297, 337, 339
<i>xvi.</i> 13	207
<i>xvi.</i> 17	183
<i>xvii.</i> 3-4	352
<i>xviii.</i> 22	289
<i>xix.</i> 5	296
<i>xix.</i> 9	297
<i>xxii.</i> 62	362

ST. JOHN

<i>i.</i> 1	15, 17, 19, 235
-------------	--------------------

INDEX OF SCRIPTURAL PASSAGES

ST. JOHN--contd.

i. 9	194
i. 17	285-7
i. 18	347
i. 20-23	23
i. 23	23
iii. 3, 5	185
iii. 13, 31	216
iii. 19	219
iii. 31	137
iv. 14	319
v. 17	206
v. 26	284
vi. 50-51	319
viii. 23	137
x. 9	27
x. 11	247
x. 16	194
xiii. 17	333
xiii. 34	347
xiv. 6	217, 303
xiv. 8, 9	318
xiv. 15	333
xiv. 23	341
xiv. 27	347
xv. 5-6	349
xv. 15	334
xv. 26	191
xvii. 2	284
xvii. 3	284
xxi. 5	334
xxi. 25	101

ACTS

i. 17	357
iv. 32	336
xix. 35	105

ROMANS

i. 17	287
-------	-----

i. 21, 23, 25	181-3,
v. 4	322
vi. 4	137
vii. 12	289
viii. 14-17	288
viii. 15	195
viii. 17	242, 344
viii. 19-21	332
ix. 22	377
x. 3	293
x. 4	289
xi. 36	271, 329
xiii. 10	288
xiv. 9	366

1 CORINTHIANS

i. 13	239
i. 24	274
ii. 6, 7	389
ii. 9	207, 253, 319
iii. 13	46, 322
iii. 17	307
vi. 15, 19	377
vi. 19	13
vii. 9	322, 355
ix. 25	279
xi. 25	277
xii. 31	349
xiii. 4-13	349
xiii. 5	349
xiii. 13	277, 332
xv. 51	389

2 CORINTHIANS

i. 3	353
iv. 6	247
iv. 7	343
iv. 18	323
v. 17	293
v. 19	351

INDEX OF SCRIPTURAL PASSAGES

2 CORINTHIANS—*contd.*

<i>ix.</i> 6	337
<i>ix.</i> 7	337

GALATIANS

<i>ii.</i> 21	287
<i>iii.</i> 24	288
<i>iii.</i> 28	289
<i>iv.</i> 6	195
<i>iv.</i> 9	149
<i>vi.</i> 7	357
<i>vi.</i> 15	243, 293

EPHESIANS

<i>ii.</i> 2	19
<i>ii.</i> 3-5	55
<i>ii.</i> 12	47
<i>ii.</i> 17	194
<i>iii.</i> 10	332
<i>iv.</i> 17-19	187
<i>iv.</i> 24	239
<i>iv.</i> 28	355
<i>v.</i> 8	203
<i>v.</i> 14	187, 375
<i>v.</i> 18, 19	375
<i>vi.</i> 12	331
<i>vi.</i> 14-17	249
<i>vi.</i> 17	226

PHILIPPIANS

<i>ii.</i> 6-7	23
<i>iii.</i> 13	273
<i>iv.</i> 5	193

COLOSSIANS

<i>i.</i> 15, 18	185
<i>iii.</i> 9-11	239

408

1 TIMOTHY

<i>i.</i> 2	344
<i>i.</i> 17	345
<i>ii.</i> 4	191
<i>iv.</i> 8	191
<i>iv.</i> 10	191
<i>v.</i> 1	373
<i>v.</i> 5	375
<i>v.</i> 23	375
<i>vi.</i> 11	11

2 TIMOTHY

<i>iii.</i> 15	193
<i>iii.</i> 16-17	193
<i>iv.</i> 6	347

TITUS

<i>i.</i> 4	344
<i>ii.</i> 11-13	17
<i>iii.</i> 3-5	11

HEBREWS

<i>i.</i> 6	185
<i>i.</i> 12	79
<i>i.</i> 14	332
<i>ii.</i> 11	242
<i>iii.</i> 5	287, 288
<i>iii.</i> 7-11	187-9
<i>iii.</i> 13	189
<i>iv.</i> 12	356
<i>viii.</i> 10-12	245
<i>xi.</i> 36	319
<i>xii.</i> 21	183
<i>xii.</i> 22, 23	185
<i>xii.</i> 23	315
<i>xiii.</i> 17	362

JAMES

<i>v.</i> 11	352
--------------	-----

INDEX OF SCRIPTURAL PASSAGES

1 PETER

<i>i. 3</i>	319
<i>i. 4</i>	206
<i>i. 12</i>	319
<i>ii. 9-10</i>	137
<i>iv. 8</i>	349

2 PETER

<i>ii. 12</i>	229
<i>ii. 14</i>	139

1 JOHN

<i>iii. 15</i>	349
<i>iv. 8, 16</i>	347
<i>iv. 18</i>	349
<i>iv. 19</i>	329

JUDE

<i>1</i>	274
----------	-----

REVELATION

<i>ii. 23</i>	356
<i>xx. 5</i>	181

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