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# Η δεύτερη επιστολή του Κλήμεντος † THE SECOND LETTER OF CLEMENT

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## INTRODUCTION

The Greek and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 1*, Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912).” These were gleaned from the [Scaife Viewer website](#) (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a [separate file](#), as also the [Greek text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources of the texts presented, and their accuracy, please refer to the notes in [this document](#).

The following are the extant texts for the work; in each case, the text immediately follows that of 1<sup>st</sup> Clement, which is presumably how its misnomer originated:

1. *Codex Alexandrinus* (Greek) – 5<sup>th</sup> Century.
2. *Codex Constantinopolitanus* (Greek) - Year 1056.
3. A Syriac manuscript – Year 1169/70.

The book records a sermon (in Ch. 19, the author clearly states that he is reading aloud) that preaches the importance of leading a pure life and the belief in the resurrection of the flesh.

## AUTHORSHIP AND DATES

The so-called *Second Letter of Clement* is neither a letter nor was it written by Clement I of Rome. Modern scholars believe that 2<sup>nd</sup> Clement is actually a sermon, recorded around 120–140 CE (or possibly as late as 170 CE) by an anonymous author. Nonetheless, scholars still generally refer to the work by its traditional name, “Second Clement,” although it is sometimes also referred to as, “An Ancient Christian Homily.” The work is (probably) the earliest surviving Christian sermon, apart from those in the canonical New Testament.

## Κλήμεντος Β' 1

<sup>1</sup> Ἀδελφοί, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ, ὡς περὶ θεοῦ, ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν· καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν. <sup>2</sup> Ἐν τῷ γὰρ φρονεῖν ἡμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐλπίζομεν λαβεῖν· καὶ οἱ ἀκούοντες ὡς περὶ μικρῶν ἀμαρτάνουσιν, καὶ ἡμεῖς ἀμαρτάνομεν οὐκ εἰδότες, πόθεν ἐκλήθημεν καὶ ὑπὸ τίνος καὶ εἰς ὃν τόπον, καὶ ὅσα ὑπέμεινεν Ἰησοῦς Χριστὸς παθεῖν ἕνεκα ἡμῶν. <sup>3</sup> τίνα οὖν ἡμεῖς αὐτῷ δώσομεν ἀντιμισθίαν, ἢ τίνα καρπὸν ἄξιον οὗ ἡμῖν αὐτὸς ἔδωκεν; πόσα δὲ αὐτῷ ὀφείλομεν ὅσια; <sup>4</sup> τὸ φῶς γὰρ ἡμῖν ἐχαρίσατο, ὡς πατὴρ υἱοῦς ἡμᾶς προσηγόρευσε, ἀπολλυμένους ἡμᾶς ἔσωσε. <sup>5</sup> ποῖον οὖν αἶνον αὐτῷ δώσομεν ἢ μισθὸν ἀντιμισθίας ὧν ἐλάβομεν; <sup>6</sup> πηροὶ ὄντες τῇ διανοίᾳ, προσκυνοῦντες λίθους καὶ ξύλα καὶ χρυσὸν καὶ ἄργυρον καὶ χαλκόν, ἔργα ἀνθρώπων· καὶ ὁ βίος ἡμῶν ὅλος ἄλλο οὐδὲν ἦν εἰ μὴ θάνατος. ἀμαύρωσιν οὖν περικείμενοι καὶ τοιαύτης ἀχλύος γέμοντες ἐν τῇ ὁράσει, ἀνεβλέψαμεν ἀποθέμενοι ἐκεῖνο ὃ περικείμεθα νέφος τῇ αὐτοῦ θελήσει. <sup>7</sup> ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεῖς

## 2 CLEMENT 1

<sup>1</sup> Brethren, we must think of Jesus Christ as of God, as of the Judge of the living and the dead and we must not think little of our salvation; <sup>2</sup> for, if we think little of him, we also hope to obtain but little. And those who listen as though it were a little matter are sinning, and we also are sinning, if we do not know whence and by whom, and to what place we were called, and how great sufferings Jesus Christ endured for our sake. <sup>3</sup> What return shall we make to him, or what fruit is worthy of what he has given us? And how many mercies do we owe him? <sup>4</sup> For, he gave us the light, he called us son as a Father; he saved us when we were perishing. <sup>5</sup> What praise, then, or what reward shall we give him in return for what we received? <sup>6</sup> We were maimed in our understanding, worshipping stone and wood, and gold and silver and bronze, the works of men, and our whole life was nothing but death. We were covered in darkness and our eyes were full of mist; but we have received our sight and, by his will, we have cast off the cloud that covered us. <sup>7</sup> For, he had pity on us and saved us in his mercy

### 2 CLEMENT 1

<sup>1</sup> In Lightfoot's translation, this verse ends, "And we ought not to think mean things of our Salvation."

<sup>2</sup> The words, ἀμαρτάνουσιν, καὶ ἡμεῖς, are omitted by Codex Alexandrinus & Codex Constantinopolitanus. Lightfoot includes them in brackets.

<sup>3</sup> For the last question, here following Lightfoot, Lake reads, "And how great a debt of holiness do we owe him?"

<sup>4</sup> Lightfoot does not capitalise 'Father'.

<sup>5</sup> In place of δώσομεν, Lightfoot has δώσωμεν.

<sup>6</sup> Lightfoot has 'stocks and stones' in place of 'stone and wood'.

<sup>7</sup> In place of 'pity' and 'mercy', Lightfoot has, respectively, 'mercy' and 'compassion'.

ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν,  
καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας, εἰ μὴ τὴν παρ' αὐτοῦ.  
<sup>8</sup> ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος  
εἶναι ἡμᾶς.

and regarded the great error and destruction that was in us,  
and our hopelessness of salvation save from him; <sup>8</sup> for, he  
called us when we were not and it was his will that, out of  
nothing, we should come to being.

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<sup>8</sup> Lightfoot ends with, “and from not being, He willed us to be.”

## Κλήμεντος Β΄ 2

<sup>1</sup>Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ρῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. ὁ εἶπεν· Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ἡμᾶς εἶπεν· στεῖρα γὰρ ἦν ἡ ἐκκλησία ἡμῶν πρὸ τοῦ δοθῆναι αὐτῇ τέκνα.<sup>2</sup> ὁ δὲ εἶπεν· Βόησον, ἢ οὐκ ὠδίνουσα, τοῦτο λέγει· τὰς προσευχὰς ἡμῶν ἀπλῶς ἀναφέρειν πρὸς τὸν θεόν, μὴ ὡς αἱ ὠδίνουσαι ἐγκακῶμεν,<sup>3</sup> ὁ δὲ εἶπεν· Ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα· ἐπεὶ ἔρημος ἐδόκει εἶναι ἀπὸ τοῦ θεοῦ ὁ λαὸς ἡμῶν, νυνὶ δὲ πιστεύσαντες πλείονες ἐγενόμεθα τῶν δοκούντων ἔχειν θεόν.<sup>4</sup> καὶ ἑτέρα δὲ γραφὴ λέγει, ὅτι οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς·<sup>5</sup> τοῦτο λέγει, ὅτι δεῖ τοὺς ἀπολλυμένους σώζειν.<sup>6</sup> ἐκεῖνο γὰρ ἐστὶν μέγα καὶ θαυμαστὸν οὐ τὰ ἐστῶτα στηρίζειν, ἀλλὰ τὰ πίπτοντα.<sup>7</sup> οὕτως καὶ ὁ Χριστὸς ἠθέλησεν σῶσαι τὰ ἀπολλύμενα, καὶ ἔσωσεν πολλούς, ἐλθὼν καὶ καλέσας ἡμᾶς ἤδη ἀπολλυμένους.

## 2 CLEMENT 2

<sup>1</sup> Rejoice you barren that do not bear; break forth and cry, you who do not labour; for, the children of the deserted are many more than hers that has a husband. In saying, “Rejoice you barren that do not bear,” he meant us; for, our church was barren before children were given to her. <sup>2</sup> And in saying, “Cry you who do not labour,” he means that we should offer our prayers in sincerity to God and not grow weary as women giving birth. <sup>3</sup> And in saying, “For, the children of the deserted are many more than hers that has a husband,” he meant that our people seemed to be deserted by God but that now we who have believed have become many more than those who seemed to have God. <sup>4</sup> And another Scripture says, “I came not to call righteous, but sinners.” <sup>5</sup> He means that those who are dying must be saved; <sup>6</sup> for, it is great and wonderful to give strength, not to the things that stand but to those that fall. <sup>7</sup> So, Christ also wished to save the dying and he saved many, coming and calling us who were already dying.

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### 2 CLEMENT 2

<sup>1</sup> Lightfoot starts the 2<sup>nd</sup> *Εὐφράνθητι* with a lowercase *epsilon*.

<sup>2</sup> Lightfoot ends with a full stop in place of the comma.

<sup>3</sup> Lightfoot opens the speech with a lowercase *omicron*.

<sup>4</sup> Lightfoot lacks the comma after *λέγει*.

<sup>5</sup> For this verse, Lightfoot reads, “He means this; that it is right to save them that are perishing.”

<sup>6</sup> Lake ends with ‘*which are falling*’ in place of ‘*that fall*’. Lightfoot adds a comma after *θαυμαστὸν*.

<sup>7</sup> In place of ‘*dying*’ (twice in this verse), Lightfoot has ‘*perishing*’.

## Κλήμεντος Β΄ 3

<sup>1</sup> Τοσοῦτον οὖν ἔλεος ποιήσαντος αὐτοῦ εἰς ἡμᾶς, πρῶτον μὲν, ὅτι ἡμεῖς οἱ ζῶντες τοῖς νεκροῖς θεοῖς οὐ θύομεν καὶ οὐ προσκυνοῦμεν αὐτοῖς, ἀλλὰ ἔγνωμεν δι' αὐτοῦ τὸν πατέρα τῆς ἀληθείας· τίς ἢ γνῶσις ἢ πρὸς αὐτόν, ἢ τὸ μὴ ἀρνεῖσθαι δι' οὗ ἔγνωμεν αὐτόν; <sup>2</sup> λέγει δὲ καὶ αὐτός· Τὸν ὁμολογήσαντά με ἐνώπιον τῶν ἀνθρώπων, ὁμολογήσω αὐτόν ἐνώπιον τοῦ πατρὸς μου. <sup>3</sup> οὗτος οὖν ἐστὶν ὁ μισθὸς ἡμῶν, ἐὰν οὖν ὁμολογήσωμεν δι' οὗ ἐσώθημεν. <sup>4</sup> ἐν τίνι δὲ αὐτόν ὁμολογοῦμεν; ἐν τῷ ποιεῖν ἃ λέγει καὶ μὴ παρακούειν αὐτοῦ τῶν ἐντολῶν, καὶ μὴ μόνον χεῖλεσιν αὐτόν τιμᾶν, ἀλλὰ ἐξ ὅλης καρδίας καὶ ἐξ ὅλης τῆς διανοίας. <sup>5</sup> λέγει δὲ καὶ ἐν τῷ Ἡσαΐᾳ· Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἄπεστιν ἀπ' ἐμοῦ.

## 2 CLEMENT 3

<sup>1</sup> Seeing, then, that he has shewn such mercy towards us, first that we who are living do not sacrifice to the dead gods, and do not worship them, but through him know the Father of truth, what is the true knowledge concerning him except that we should not deny him through whom we knew him? <sup>2</sup> And he himself says, "Whoever confessed me before men, I will confess before my Father." <sup>3</sup> This then is our reward, if we confess him through whom we were saved. <sup>4</sup> But how do we confess him? By doing what he says, and not disregarding his commandments, and honouring him not only with our lips but with all our heart and with all our mind. <sup>5</sup> And he says also in Isaiah, "This people honours me with their lips but their heart is far from me."

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### 2 CLEMENT 3

<sup>1</sup> The Greek translated '*concerning him*' is as ambiguous as the English but this pronoun no doubt refers to the Father of truth.

<sup>2</sup> The *Syriac* text lacks the words, ἐνώπιον τῶν ἀνθρώπων, here following *Codex Alexandrinus* & *Codex Constantinopolitanus*.

<sup>3</sup> Before '*confess*', Lightfoot adds '*verily*'.

<sup>4</sup> Lightfoot lacks the comma after τιμᾶν.

<sup>5</sup> The author here quotes Is 29:18.

## Κλήμεντος Β΄ 4

<sup>1</sup>Μὴ μόνον οὖν αὐτὸν καλῶμεν κύριον· οὐ γὰρ τοῦτο σώσει ἡμᾶς. <sup>2</sup>λέγει γάρ· Οὐ πᾶς ὁ λέγων μοι· Κύριε, κύριε, σωθήσεται, ἀλλ' ὁ ποιῶν τὴν δικαιοσύνην. <sup>3</sup>ὥστε οὖν, ἀδελφοί, ἐν τοῖς ἔργοις αὐτὸν ὁμολογῶμεν, ἐν τῷ ἀγαπᾶν ἑαυτούς, ἐν τῷ μὴ μοιχᾶσθαι μηδὲ καταλαλεῖν ἀλλήλων μηδὲ ζηλοῦν, ἀλλ' ἐγκρατεῖς εἶναι, ἐλεήμονας, ἀγαθούς· καὶ συμπάσχειν ἀλλήλοις ὀφείλομεν, καὶ μὴ φιλαργυρεῖν. ἐν τούτοις τοῖς ἔργοις ὁμολογῶμεν αὐτὸν καὶ μὴ ἐν τοῖς ἐναντίοις. <sup>4</sup>καὶ οὐ δεῖ ἡμᾶς φοβεῖσθαι τοὺς ἀνθρώπους μάλλον, ἀλλὰ τὸν θεόν. <sup>5</sup>διὰ τοῦτο, ταῦτα ὑμῶν πρᾶσσόντων, εἶπεν ὁ κύριος· Ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐρῶ ὑμῖν· Ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ, ἐργάται ἀνομίας.

## 2 CLEMENT 4

<sup>1</sup> Let us, then, not merely call him Lord; for, this will not save us. <sup>2</sup> For, he says, "Not everyone that says to me, "Lord, Lord," shall be saved but he that does righteousness." <sup>3</sup> So then, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, nor speaking against one another, nor being jealous, but by being self-controlled, merciful, good; and we ought to sympathise with each other, and not be lovers of money. By these deeds we confess him and not by the opposite kind. <sup>4</sup> And we must not fear men rather than God. <sup>5</sup> For this reason, if you do these things, the Lord said, "If you are gathered together with me in my bosom and don't do my commandments, I will cast you out and will say to you, "Depart from me! I know not whence you are, you workers of iniquity.""

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### 2 CLEMENT 4

<sup>1</sup> Lightfoot has a comma in place of the *ano teleia* and, in the translation, has 'only' in place of 'merely'.

<sup>2</sup> In the translation, Lightfoot does not repeat 'Lord'.

<sup>3</sup> Lightfoot ends with a full stop in place of the *ano teleia*.

<sup>4</sup> Lightfoot lacks the comma after μάλλον.

<sup>5</sup> The source of this quotation is unknown; it is often supposed to have been the Gospel of the Egyptians but there is no clear evidence of this.

## Κλήμεντος Β΄ 5

<sup>1</sup> Ὅθεν, ἀδελφοί, καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου ποιήσωμεν τὸ θέλημα τοῦ καλέσαντος ἡμᾶς, καὶ μὴ φοβηθῶμεν ἐξελθεῖν ἐκ τοῦ κόσμου τούτου. <sup>2</sup> λέγει γὰρ ὁ κύριος Ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων. <sup>3</sup> ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει· Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; <sup>4</sup> εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ· Μὴ φοβεῖσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτένοντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν, ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ βαλεῖν εἰς γέενναν πυρός. <sup>5</sup> καὶ γινώσκετε, ἀδελφοί, ὅτι ἡ ἐπιδημία ἢ ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστὶν καὶ ὀλιγοχρόνιος, ἢ δὲ ἐπαγγελία τοῦ Χριστοῦ μεγάλη καὶ θαυμαστή ἐστὶν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου. <sup>6</sup> τί οὖν ἐστὶν ποιήσαντας ἐπιτυχεῖν αὐτῶν, εἰ μὴ τὸ ὀσίως καὶ δικαίως ἀναστρέφεσθαι καὶ τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι καὶ μὴ ἐπιθυμεῖν αὐτῶν; <sup>7</sup> ἐν γὰρ τῷ ἐπιθυμεῖν ἡμᾶς κτήσασθαι ταῦτα ἀποπίπτομεν τῆς ὁδοῦ τῆς δικαίας.

## 2 CLEMENT 5

<sup>1</sup> Therefore, brethren, let us forsake our sojourning in this world and do the will of him who called us, and let us not be afraid to depart from this world; <sup>2</sup> for, the Lord has said, "You shall be as lambs in the midst of wolves." <sup>3</sup> And Peter answered and said to him, "What if the wolves tear the lambs?" <sup>4</sup> Jesus said to Peter, "Let the lambs have no fear of the wolves after their death; and you must have no fear of those who slay you and can then do nothing more to you; but fear him who, after your death, has power over the body and the soul, to cast them into the flames of hell." <sup>5</sup> And be well assured, brethren, that our sojourn in this world in the flesh is but a little thing and lasts just a short time; but the promise of Christ is great and wonderful and brings us rest, in the kingdom that is to come and in everlasting life. <sup>6</sup> What, then, shall we do to attain these things other than leading a holy and righteous life, and regarding the things of this world as not our own, and not desiring them? <sup>7</sup> For, by desiring to obtain these things, we fall from the way of righteousness.

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### 2 CLEMENT 5

- <sup>1</sup> In place of 'be afraid to depart', here following Lightfoot, Lake has 'fear to go forth'.
- <sup>2</sup> Lightfoot has an *ano teleia* after κύριος.
- <sup>3</sup> For Peter's question, Lightfoot reads, "What then, if the wolves should tear the lambs?"
- <sup>4</sup> Lightfoot has 'Gehenna of fire' for 'flames of hell'.
- <sup>5</sup> In place of the comma after ἐστὶν, Lightfoot has an *ano teleia*.
- <sup>6</sup> For 'leading a holy and righteous life', Lightfoot has 'walk in holiness and righteousness'.
- <sup>7</sup> Lightfoot opens with, "For when we desire to obtain these things."

## Κλήμεντος Β΄ 6

<sup>1</sup> Λέγει δὲ ὁ κύριος· Οὐδεὶς οἰκέτης δύναται δυσι κυρίοις δουλεύειν. ἐὰν ἡμεῖς θέλωμεν καὶ θεῷ δουλεύειν καὶ μαμωνᾶ, ἀσύμφορον ἡμῖν ἐστίν. <sup>2</sup> τί γὰρ τὸ ὄφελος, ἐὰν τις τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν ζημιωθῇ; <sup>3</sup> ἔστιν δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί. <sup>4</sup> οὗτος λέγει μοιχείαν καὶ φθορὰν καὶ φιλαργυρίαν καὶ ἀπάτην, ἐκεῖνος δὲ τούτοις ἀποτάσσεται. <sup>5</sup> οὐ δύναμεθα οὖν τῶν δύο φίλοι εἶναι· δεῖ δὲ ἡμᾶς τούτῳ ἀποταξαμένους ἐκείνῳ χρᾶσθαι. <sup>6</sup> οἰόμεθα, ὅτι βέλτιόν ἐστιν τὰ ἐνθάδε μισῆσαι, ὅτι μικρὰ καὶ ὀλιγοχρόνια καὶ φθαρτά, ἐκεῖνα δὲ ἀγαπῆσαι, τὰ ἀγαθὰ τὰ ἄφθαρτα. <sup>7</sup> ποιῶντες γὰρ τὸ θέλημα τοῦ Χριστοῦ εὐρήσομεν ἀνάπαυσιν· εἰ δὲ μὴγε, οὐδὲν ἡμᾶς ρύσεται ἐκ τῆς αἰωνίου κολάσεως, ἐὰν παρακούσωμεν τῶν ἐντολῶν αὐτοῦ. <sup>8</sup> λέγει δὲ καὶ ἡ γραφὴ ἐν τῷ Ἰεζεκιήλ, ὅτι ἐὰν ἀναστῆ Νῶε καὶ Ἰὼβ καὶ Δανιήλ, οὐ ρύσσονται τὰ τέκνα αὐτῶν ἐν τῇ αἰχμαλωσίᾳ. <sup>9</sup> εἰ δὲ καὶ οἱ τοιοῦτοι δίκαιοι οὐ δύνανται ταῖς ἑαυτῶν

## 2 CLEMENT 6

<sup>1</sup> And the Lord says: No servant can serve two masters. If we desire to serve both God and Mammon, then it is unprofitable to us; <sup>2</sup> for, what is the advantage if a man should gain the whole world but forfeit his soul? <sup>3</sup> Now, this age and the future are two enemies. <sup>4</sup> The one speaks of adultery, corruption, love of money, and deceit; but the other bids these things farewell. <sup>5</sup> We cannot be friends of both; but we must bid farewell to this world to consort with that which is to come. <sup>6</sup> We consider it better to hate the things that are here; for, they are little, short-lived, and corruptible, but to love those that are there, the good things that are incorruptible. <sup>7</sup> For, if we do the will of Christ, we shall gain rest; but if not, nothing can rescue us from eternal punishment, if we neglect his commandments. <sup>8</sup> And the scripture also says in Ezekiel that, if Noah and Job and Daniel arise, they shall not rescue their children in the captivity. <sup>9</sup> But if even such righteous men as these cannot deliver their

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### 2 CLEMENT 6

<sup>1</sup> Throughout his texts, Lightfoot capitalises Κύριος.

<sup>2</sup> Lightfoot lacks the comma after κερδήσῃ.

<sup>3</sup> For this verse, here following Lightfoot, Lake reads, “Now, the world that is, and the world to come are two enemies.”

<sup>4</sup> In place of ‘the one’ and ‘the other’, Lake has, respectively, ‘this world’ and ‘that world’.

<sup>5</sup> Lightfoot has ‘hold companionship’ in place of ‘consort’.

<sup>6</sup> The opening οἰόμεθα follows Lake and the MSS but Lightfoot emends to οἰώμεθα (‘Let us consider’).

<sup>7</sup> Lightfoot has ‘disobey’ in place of ‘neglect’.

<sup>8</sup> For ‘scripture’, Lake has ‘Scripture’.

<sup>9</sup> In place of ‘deliver’, here following Lightfoot, Lake has ‘save’.

δικαιοσύναις ρύσασθαι τὰ τέκνα αὐτῶν, ἡμεῖς, ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνὸν καὶ ἀμίαντον, ποῖα πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ θεοῦ; ἢ τίς ἡμῶν παράκλητος ἔσται, ἐὰν μὴ εὐρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια;

children by their own righteous deeds, then with what confidence shall we enter into the kingdom of God, if we do not keep our baptism pure and undefiled? Or who shall be our advocate, if we are found to be lacking in pious and righteous works?

## Κλήμεντος Β΄ 7

<sup>1</sup> Ὡστε οὖν, ἀδελφοί μου, ἀγωνισώμεθα εἰδότες, ὅτι ἐν χερσὶν ὁ ἀγὼν καὶ ὅτι εἰς τοὺς φθαρτοὺς ἀγῶνας καταπλεύουσιν πολλοί, ἀλλ' οὐ πάντες στεφανοῦνται, εἰ μὴ οἱ πολλὰ κοπιάσαντες καὶ καλῶς ἀγωνισάμενοι. <sup>2</sup> ἡμεῖς οὖν ἀγωνισώμεθα, ἵνα πάντες στεφανωθῶμεν. <sup>3</sup> ὥστε θέωμεν τὴν ὁδὸν τὴν εὐθείαν, ἀγῶνα τὸν ἀφθαρτον, καὶ πολλοὶ εἰς αὐτὸν καταπλεύσωμεν καὶ ἀγωνισώμεθα, ἵνα καὶ στεφανωθῶμεν· καὶ εἰ μὴ δυνάμεθα πάντες στεφανωθῆναι, κἂν ἐγγὺς τοῦ στεφάνου γενώμεθα. <sup>4</sup> εἰδέναι ἡμᾶς δεῖ, ὅτι ὁ τὸν φθαρτὸν ἀγῶνα ἀγωνιζόμενος, ἐὰν εὐρεθῆ φθείρων, μαστιγωθείς αἴρεται καὶ ἔξω βάλλεται τοῦ σταδίου. <sup>5</sup> τί δοκεῖτε; ὁ τὸν τῆς ἀφθαρσίας ἀγῶνα φθείρας τί παθεῖται; <sup>6</sup> τῶν γὰρ μὴ τηρησάντων, φησὶν, τὴν σφραγίδα ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.

## 2 CLEMENT 7

<sup>1</sup> So then, my brethren, let us contend, knowing that the contest is close at hand and that many make voyages for corruptible prizes, but not all are crowned, save those who have toiled much and contended well. <sup>2</sup> Let us then contend that we may all be crowned. <sup>3</sup> Let us run the straight course, the immortal contest, and let many of us sail to it and contend, that we may also receive the crown; and, if we cannot all receive the crown, let us at least come near to it. <sup>4</sup> We must remember that if he who takes part in the contest for a corruptible prize is detected in unfairness, he is flogged, taken up, and thrown off the course. <sup>5</sup> What do you think? What shall he suffer who cheats in the contest for the incorruptible? <sup>6</sup> For, of those who have not kept the seal of baptism, he says, "Their worm shall not die and their fire shall not be quenched, and they shall lie a spectacle for all flesh."

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### 2 CLEMENT 7

<sup>1</sup> Lightfoot adds a comma after ἀγωνισώμεθα.

<sup>2</sup> Lightfoot & Lake have identical texts for this short verse.

<sup>3</sup> For θέωμεν, implied by the Syriac text (which is probably right), Codex Alexandrinus & Codex Constantinopolitanus read θῶμεν.

<sup>4</sup> For 'is detected in unfairness', Lightfoot has 'is found dealing corruptly'.

<sup>5</sup> Lightfoot adds a comma after φθείρας.

<sup>6</sup> Lightfoot follows σφραγίδα with an uppercase omicron.

## Κλήμεντος Β΄ 8

<sup>1</sup> Ὡς οὖν ἐσμὲν ἐπὶ γῆς, μετανοήσωμεν. <sup>2</sup> πηλὸς γάρ ἐσμεν εἰς τὴν χεῖρα τοῦ τεχνίτου· ὃν τρόπον γάρ ὁ κεραμεύς, ἐὰν ποιῇ σκεῦος καὶ ἐν ταῖς χερσὶν αὐτοῦ διαστραφῇ ἢ συντριβῇ, πάλιν αὐτὸ ἀναπλάσσει, ἐὰν δὲ προφθάσῃ εἰς τὴν κάμινον τοῦ πυρὸς αὐτὸ βαλεῖν, οὐκέτι βοηθήσει αὐτῷ· οὕτως καὶ ἡμεῖς, ἕως ἐσμὲν ἐν τούτῳ τῷ κόσμῳ, ἐν τῇ σαρκὶ ἃ ἐπράξαμεν πονηρὰ μετανοήσωμεν ἐξ ὅλης τῆς καρδίας, ἵνα σωθῶμεν ὑπὸ τοῦ κυρίου, ἕως ἔχομεν καιρὸν μετανοίας. <sup>3</sup> μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι. <sup>4</sup> ὥστε, ἀδελφοί, ποιήσαντες τὸ θέλημα τοῦ πατρὸς καὶ τὴν σάρκα ἀγνήν τηρήσαντες καὶ τὰς ἐντολὰς τοῦ κυρίου φυλάξαντες ληψόμεθα ζωὴν αἰώνιον. <sup>5</sup> λέγει γάρ ὁ κύριος ἐν τῷ εὐαγγελίῳ· Εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν, ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν. <sup>6</sup> ἄρα οὖν τοῦτο λέγει· τηρήσατε τὴν σάρκα ἀγνήν καὶ τὴν σφραγίδα ἄσπιλον, ἵνα τὴν αἰώνιον ζωὴν ἀπολάβωμεν.

## 2 CLEMENT 8

<sup>1</sup> Let us repent then while we are on earth. <sup>2</sup> For, we are clay in the hand of the workman; for, just as the potter, if he make a vessel, and it is bent or broken in his hand, models it afresh; but, if he has come so far as to put it into the fiery oven, he can do nothing to mend it any more; so also let us, so long as we are in this world, repent with all our heart of the wicked deeds which we have done in the flesh, that we may be saved by the Lord, while we have a time for repentance. <sup>3</sup> For, after we have departed from this world, we can no longer make confession or repent any more in that place. <sup>4</sup> So then, brethren, if we do the will of the Father, if we keep the flesh pure, and if we observe the commandments of the Lord, we shall obtain eternal life. <sup>5</sup> For, the Lord says in the Gospel, "If you did not guard that which is small, who shall give you that which is great? For, I tell you that he who is faithful in that which is least is faithful also in that which is much." <sup>6</sup> He means, then, this: Keep the flesh pure and the seal of baptism undefiled, that we may obtain eternal life.

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### 2 CLEMENT 8

<sup>1</sup> Lake reads 'the earth'; here, we follow Lightfoot.

<sup>2</sup> Lightfoot has a full stop in place of the 1<sup>st</sup> *ano teleia*.

<sup>3</sup> Lightfoot adds a comma after *κόσμον* and, in the translation, lacks 'in that place'.

<sup>4</sup> In place of 'observe', Lightfoot has 'have guarded'.

<sup>5</sup> The author here quote Lk 16:10-12.

<sup>6</sup> Lightfoot omits the word, *αἰώνιον* ('eternal').

## Κλήμεντος Β' 9

<sup>1</sup>Καὶ μὴ λεγέτω τις ὑμῶν, ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται. <sup>2</sup>γνῶτε· ἐν τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; <sup>3</sup>δεῖ οὖν ἡμᾶς ὡς ναὸν θεοῦ φυλάσσειν τὴν σάρκα· <sup>4</sup>ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε. <sup>5</sup>εἰ Χριστός, ὁ κύριος ὁ σώσας ἡμᾶς, ὢν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν· οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μισθόν. <sup>6</sup>ἀγαπῶμεν οὖν ἀλλήλους, ὅπως ἔλθωμεν πάντες εἰς τὴν βασιλείαν τοῦ θεοῦ. <sup>7</sup>ὡς ἔχομεν καιρὸν τοῦ ἰαθῆναι, ἐπιδῶμεν ἑαυτοὺς τῷ θεραπεύοντι θεῷ, ἀντιμισθίαν αὐτῷ διδόντες.

<sup>8</sup>ποῖαν; τὸ μετανοῆσαι ἐξ εἰλικρινοῦς καρδίας. <sup>9</sup>προγνώστης γὰρ ἐστὶν τῶν πάντων καὶ εἰδὼς ἡμῶν τὰ ἐν καρδίᾳ. <sup>10</sup>δῶμεν οὖν αὐτῷ αἶνον, μὴ ἀπὸ στόματος μόνον, ἀλλὰ καὶ ἀπὸ

## 2 CLEMENT 9

<sup>1</sup> And let none of you say that this flesh is not judged and does not rise again. <sup>2</sup> Understand: in what did you receive salvation, in what did you receive your sight, except in this flesh? <sup>3</sup> So, we must guard the flesh as a temple of God; <sup>4</sup> for, as you were called in the flesh, you shall also come in the flesh. <sup>5</sup> If Christ, the Lord who saved us, though he was originally spirit, became flesh and so called us, so we shall receive our reward in this flesh. <sup>6</sup> Let us then love one another, that we may all come into the kingdom of God. <sup>7</sup> While we have opportunity to be healed let us give ourselves to God, who heals us, giving him his recompense.

<sup>8</sup> What recompense? Repentance from a sincere heart. <sup>9</sup> For, he has knowledge of all things beforehand and knows what is in our hearts. <sup>10</sup> Let us then give him praise, not only with our

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### 2 CLEMENT 9

<sup>1</sup> In place of 'none of you', Lightfoot has 'not any one of you'.

<sup>2</sup> After 'in what' (twice in this verse), Lake adds 'state'.

<sup>3</sup> Lightfoot's translation reads, "We ought therefore to guard the flesh as a temple of God."

<sup>4</sup> Before 'as you were called', Lightfoot adds 'in like manner'.

<sup>5</sup> Lightfoot has a comma in place of the *ano teleia*.

<sup>6</sup> Lake has 'attain' in place of 'come into'.

<sup>7</sup> In place of 'opportunity', Lightfoot has 'time'.

<sup>8</sup> Lightfoot & Lake have identical texts for this short verse.

<sup>9</sup> For 'what is', Lake has 'the things'.

<sup>10</sup> The word, αἶνον, follows *Codex Constantinopolitanus* and the *Syriac* text, where *Codex Alexandrinus* has αἰώνιον; Lightfoot thinks that the original text was αἶνον αἰώνιον ('everlasting praise').

καρδίας, ἵνα ἡμᾶς προσδέξηται ὡς υἱούς. <sup>11</sup> καὶ γὰρ εἶπεν ὁ  
κύριος· Ἀδελφοί μου οὗτοί εἰσιν οἱ ποιοῦντες τὸ θέλημα τοῦ  
πατρός μου.

mouth but also from our heart, so he may receive us as sons.  
<sup>11</sup> For, the Lord said, “My brethren are these who do the will  
of my Father.”

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<sup>11</sup> Lightfoot opens with, “For, the Lord also said.”

## Κλήμεντος Β΄ 10

<sup>1</sup> Ὡστε, ἀδελφοί μου, ποιήσωμεν τὸ θέλημα τοῦ πατρὸς τοῦ καλέσαντος ἡμᾶς, ἵνα ζήσωμεν, καὶ διώξωμεν μᾶλλον τὴν ἀρετὴν, τὴν δὲ κακίαν καταλείψωμεν ὡς προοδοιπόρον τῶν ἀμαρτιῶν ἡμῶν, καὶ φύγωμεν τὴν ἀσέβειαν, μὴ ἡμᾶς καταλάβῃ κακά. <sup>2</sup> Ἐὰν γὰρ σπουδάσωμεν ἀγαθοποιεῖν, διώξεται ἡμᾶς εἰρήνη. <sup>3</sup> διὰ ταύτην γὰρ τὴν αἰτίαν οὐκ ἔστιν εὐρεῖν ἄνθρωπον, οἵτινες παράγουσι φόβους ἀνθρωπίνους, προηρημένοι μᾶλλον τὴν ἐνθάδε ἀπόλαυσιν ἢ τὴν μέλλουσαν ἐπαγγελίαν. <sup>4</sup> ἀγνοοῦσιν γὰρ ἡλίκην ἔχει βάσανον ἢ ἐνθάδε ἀπόλαυσις, καὶ οἷαν τρυφήν ἔχει ἡ μέλλουσα ἐπαγγελία. <sup>5</sup> καὶ εἰ μὲν αὐτοὶ μόνοι ταῦτα ἔπρασσον, ἀνεκτὸν ἦν· νῦν δὲ ἐπιμένουσιν κακοδιδασκαλοῦντες τὰς ἀναιτίους ψυχὰς, οὐκ εἰδότες, ὅτι δισσήν ἔξουσιν τὴν κρίσιν, αὐτοὶ τε καὶ οἱ ἀκούοντες αὐτῶν.

## 2 CLEMENT 10

<sup>1</sup> Therefore, my brethren, let us do the will of the Father who called us, that we may live, and let us rather follow after virtue, but give up vice as the forerunner of our sins; and let us flee from ungodliness, lest evil overtake us. <sup>2</sup> For, if we are zealous to do good, peace will follow after us. <sup>3</sup> For this cause it is not possible for a man to find it, when they bring in human fears, and prefer the pleasures of the present to the promises of the future. <sup>4</sup> For, they do not know how great torment the pleasures of the present entail and what is the joy of the promised future. <sup>5</sup> And if, truly, they did these things by themselves, it could be endured; but, as it is, they are continuing in teaching evil to innocent souls and do not know that they will incur a double judgment, both themselves and their hearers.

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### 2 CLEMENT 10

<sup>1</sup> Lightfoot has 'evils overtake' in place of 'evil overtakes'.

<sup>2</sup> Lightfoot ends the verse with, "peace will pursue us."

<sup>3</sup> Lightfoot emends εὐρεῖν to εἰρήνην ('to prosper') but, even so, the Greek is very obscure and probably there is a primitive corruption, perhaps the omission of a whole line.

<sup>4</sup> In place of 'pleasures of the present', Lightfoot has 'enjoyment which is here'.

<sup>5</sup> Lake omits 'truly', here loosely following Lightfoot (who has 'verily').

## Κλήμεντος Β΄ 11

<sup>1</sup> Ἡμεῖς οὖν ἐν καθαρᾷ καρδίᾳ δουλεύσωμεν τῷ θεῷ, καὶ ἐσόμεθα δίκαιοι· ἐὰν δὲ μὴ δουλεύσωμεν διὰ τὸ μὴ πιστεῦναι ἡμᾶς τῇ ἐπαγγελίᾳ τοῦ θεοῦ, ταλαίπωροι ἐσόμεθα. <sup>2</sup> λέγει γὰρ καὶ ὁ προφητικὸς λόγος· Ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ καρδίᾳ, οἱ λέγοντες· Ταῦτα πάλαι ἠκούσαμεν καὶ ἐπὶ τῶν πατέρων ἡμῶν, ἡμεῖς δὲ ἡμέραν ἐξ ἡμέρας προσδεχόμενοι οὐδὲν τούτων ἐωράκαμεν. <sup>3</sup> ἀνόητοι, συμβάλετε ἑαυτοὺς ξύλῳ· λάβετε ἄμπελον· πρῶτον μὲν φυλλοροεῖ, εἶτα βλαστὸς γίνεται, μετὰ ταῦτα ὄμφαξ, εἶτα σταφυλὴ παρεστηκυῖα. <sup>4</sup> οὕτως καὶ ὁ λαός μου ἀκαταστασίας καὶ θλίψεις ἔσχεν· ἔπειτα ἀπολήψεται τὰ ἀγαθὰ. <sup>5</sup> ὥστε, ἀδελφοί μου, μὴ διψυχῶμεν, ἀλλὰ ἐλπίσαντες ὑπομείνωμεν, ἵνα καὶ τὸν μισθὸν κομισώμεθα. <sup>6</sup> πιστὸς γὰρ ἐστὶν ὁ ἐπαγγειλάμενος τὰς ἀντιμισθίας ἀποδιδόναι ἐκάστῳ τῶν ἔργων αὐτοῦ. <sup>7</sup> ἐὰν οὖν ποιήσωμεν τὴν δικαιοσύνην ἐναντίον τοῦ θεοῦ, εἰσῆξομεν εἰς τὴν βασιλείαν αὐτοῦ καὶ ληψόμεθα τὰς ἐπαγγελίας, ἃς οὐκ ἤκουσεν οὐδὲ ὀφθαλμὸς εἶδεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.

## 2 CLEMENT 11

<sup>1</sup> Let us then serve God with a pure heart and we shall be righteous; but, if we do not serve him, because we do not believe the promise of God, we shall be miserable. <sup>2</sup> For, the prophetic word also says, "Miserable are the double-minded that doubt in their heart, who say, "These things we heard long ago and in the time of our fathers but we have waited from day to day and have seen none of them." <sup>3</sup> You fools! Compare yourselves to a tree; take a vine: first it sheds its leaves, then there comes a bud, after this the unripe grape, then the full bunch. <sup>4</sup> So also, my people has had tumults and afflictions; afterwards, it shall receive the good things." <sup>5</sup> Therefore, my brethren, let us not be double-minded, but let us be patient in hope, that we may also receive the reward. <sup>6</sup> For, he is faithful who promised to pay to each man the recompense of his deeds. <sup>7</sup> If then, we do righteousness in the sight of God, we shall enter into his kingdom and shall receive the promises which ear has not heard, nor eye seen, neither has it entered into the heart of man.

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### 2 CLEMENT 11

<sup>1</sup> Lightfoot ends with 'wretched' in place of 'miserable'.

<sup>2</sup> In place of πάλαι, here following *Codex Constantinopolitanus* and the *Syriac text* (& Lake), *Codex Alexandrinus* (& Lightfoot) has πάντα.

<sup>3</sup> Lightfoot has a comma in place of the 1<sup>st</sup> ano teleia.

<sup>4</sup> The additional clause at the end of this quotation seems to show that it is not derived from 1<sup>st</sup> Clement but directly from the prophetic word.

<sup>5</sup> For 'the reward', here following Lake, Lightfoot has 'our reward'.

<sup>6</sup> For this verse, Lightfoot reads, "For faithful is He that promised to pay to each man the recompense of his works."

<sup>7</sup> For 'in the sight of God', Lake has 'before God'. Lightfoot lacks the comma after ἐπαγγελίας.

## Κλήμεντος Β΄ 12

<sup>1</sup> Ἐκδεχόμεθα οὖν καθ' ὥραν τὴν βασιλείαν τοῦ θεοῦ ἐν ἀγάπῃ καὶ δικαιοσύνῃ, ἐπειδὴ οὐκ οἶδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ θεοῦ. <sup>2</sup> Ἐπερωτηθεὶς γὰρ αὐτὸς ὁ κύριος ὑπὸ τινος, πότε ἥξει αὐτοῦ ἡ βασιλεία, εἶπεν· Ὅταν ἔσται τὰ δύο ἓν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θῆλυ. <sup>3</sup> τὰ δύο δὲ ἓν ἐστίν, ὅταν λαλῶμεν ἑαυτοῖς ἀλήθειαν καὶ ἐν δυσὶ σώμασιν ἀνυποκρίτως εἴη μία ψυχὴ. <sup>4</sup> καὶ τὸ ἔξω ὡς τὸ ἔσω, τοῦτο λέγει τὴν ψυχὴν λέγει τὸ ἔσω, τὸ δὲ ἔξω τὸ σῶμα λέγει. ὃν τρόπον οὖν σου τὸ σῶμα φαίνεται, οὕτως καὶ ἡ ψυχὴ σου δῆλος ἔστω ἐν τοῖς καλοῖς ἔργοις. <sup>5</sup> καὶ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν οὔτε θῆλυ, τοῦτο λέγει· ἵνα ἀδελφὸς ἰδὼν ἀδελφὴν οὐδὲν φρονῆ περὶ αὐτῆς θηλυκόν, μηδὲ φρονῆ τι περὶ αὐτοῦ ἀρσενικόν. <sup>6</sup> ταῦτα ὑμῶν ποιούντων, φησὶν, ἐλεύσεται ἡ βασιλεία τοῦ πατρὸς μου.

## 2 CLEMENT 12

<sup>1</sup> Let us then wait for the kingdom of God, from hour to hour, in love and righteousness, since we do not know the day of God's appearing. <sup>2</sup> For, when the Lord was asked when his kingdom would come, he said, "When the two shall be one, and the outside as the inside, and the male with the female neither male nor female." <sup>3</sup> Now, the two are one when we speak truth with each other and there is one soul in two bodies without dissimulation. <sup>4</sup> And, by the outside as the inside he means this: the inside is the soul and the outside is the body. So, just as your body is visible, so let your soul be apparent in your good works. <sup>5</sup> And, by the male with the female neither male nor female, he means this: when a brother sees a sister, he should have no thought of her as female, nor she of him as male. <sup>6</sup> "When you do this," he says, "the kingdom of my Father will come."

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### 2 CLEMENT 12

- <sup>1</sup> Lake ends, "... seeing that we know not the day of the appearing of God."
- <sup>2</sup> The same saying, or very nearly so, is quoted from Cassianus by Clement of Alexandria and the latter states that it is from the Gospel of the Egyptians.
- <sup>3</sup> For 'speak truth with each other', Lake has 'speak with one another in truth'.
- <sup>4</sup> In place of 'is visible', Lightfoot has 'appears'.
- <sup>5</sup> From the about middle of this verse, *Codex Alexandrinus* is wanting. For οὐδὲν, it seems that μηδὲν is required by the grammar of the sentence but οὐδὲν is probably a solecism of the write rather than a corruption of the text.
- <sup>6</sup> Neither Lake nor Lightfoot indicates the direct speech in this verse.

## Κλήμεντος Β΄ 13

<sup>1</sup> Ἀδελφοὶ οὖν, ἤδη ποτὲ μετανοήσωμεν, νήψωμεν ἐπὶ τὸ ἀγαθόν· μεστοὶ γάρ ἐσμεν πολλῆς ἀνοίας καὶ πονηρίας. ἐξαλείψωμεν ἄφ' ἡμῶν τὰ πρότερα ἁμαρτήματα καὶ μετανοήσαντες ἐκ ψυχῆς σωθῶμεν, καὶ μὴ γινώμεθα ἀνθρωπάρεσκοι μηδὲ θέλωμεν μόνον ἑαυτοῖς ἀρέσκειν, ἀλλὰ καὶ τοῖς ἔξω ἀνθρώποις ἐπὶ τῇ δικαιοσύνῃ, ἵνα τὸ ὄνομα δι' ἡμᾶς μὴ βλασφημῆται. <sup>2</sup> λέγει γὰρ ὁ κύριος· Διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν πᾶσιν τοῖς ἔθνεσιν, καὶ πάλιν· Οὐαὶ δι' ὃν βλασφημεῖται τὸ ὄνομά μου. ἐν τίνι βλασφημεῖται; ἐν τῷ μὴ ποιεῖν ὑμᾶς ἃ βούλομαι. <sup>3</sup> τὰ ἔθνη γὰρ ἀκούοντα ἐκ τοῦ στόματος ἡμῶν τὰ λόγια τοῦ θεοῦ ὡς καλὰ καὶ μεγάλα θαυμάζει· ἔπειτα καταμαθόντα τὰ ἔργα ἡμῶν ὅτι οὐκ ἔστιν ἄξια τῶν ῥημάτων ὧν λέγομεν, ἐνθεν εἰς βλασφημίαν τρέπονται, λέγοντες εἶναι μῦθόν τινα καὶ πλάνην. <sup>4</sup> ὅταν γὰρ ἀκούσωσιν παρ' ἡμῶν, ὅτι λέγει ὁ θεός· Οὐ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ἀλλὰ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἐχθροὺς καὶ τοὺς μισοῦντας ὑμᾶς· ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν τῆς ἀγαθότητος· ὅταν δὲ ἴδωσιν, ὅτι οὐ μόνον τοὺς μισοῦντας οὐκ ἀγαπῶμεν, ἀλλ' ὅτι οὐδὲ τοὺς ἀγαπῶντας, καταγελῶσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.

## 2 CLEMENT 13

<sup>1</sup> Therefore, brethren, let us at last repent forthwith and be sober for our good; for, we are full of much folly and wickedness; let us wipe off from ourselves our former sins and let us gain salvation by repenting with all our souls. Let us not be men-pleasers and let us wish to please by our righteousness not ourselves alone but also those who are without, that the name is not blasphemed on our account. <sup>2</sup> For, the Lord says, "Every way is my name blasphemed among all the heathens." And again, "Woe unto him on whose account my name is blasphemed. Wherein is it blasphemed?" <sup>3</sup> In that you do not do what I desire." For, when the heathens hear from our mouth the oracles of God, they wonder at their beauty and greatness; then, when they find out that our deeds are unworthy of the words we speak, they turn from their wonder to blasphemy, saying it is a myth and delusion. <sup>4</sup> For, when they hear from us that God says, "It is no credit to you if you love those who love you but it is a credit to you if you love your enemies and those that hate you." When they hear this, they wonder at this extraordinary goodness; but when they see that we not only do not love those that hate us but not even those who love us, they laugh and scorn us, and the name is blasphemed.

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### 2 CLEMENT 13

- <sup>1</sup> Lightfoot surrounds οὖν with dagger symbols, indicating possibly corrupt text.
- <sup>2</sup> The source of this quotation is unknown.
- <sup>3</sup> Lightfoot adds a comma after γάρ.
- <sup>4</sup> Lightfoot capitalises 'Name'.

## Κλήμεντος Β΄ 14

<sup>1</sup> Ὡστε, ἀδελφοί, ποιοῦντες τὸ θέλημα τοῦ πατρὸς ἡμῶν θεοῦ ἐσόμεθα ἐκ τῆς ἐκκλησίας τῆς πρώτης, τῆς πνευματικῆς, τῆς πρὸ ἡλίου καὶ σελήνης ἐκτισμένης. ἐὰν δὲ μὴ ποιήσωμεν τὸ θέλημα κυρίου, ἐσόμεθα ἐκ τῆς γραφῆς τῆς λεγούσης· Ἐγενήθη ὁ οἶκός μου σπήλαιον ληστῶν. ὥστε οὖν αἰρετισώμεθα ἀπὸ τῆς ἐκκλησίας τῆς ζωῆς εἶναι, ἵνα σωθῶμεν. <sup>2</sup> οὐκ οἶομαι δὲ ὑμᾶς ἀγνοεῖν, ὅτι ἐκκλησία ζῶσα σῶμά ἐστιν Χριστοῦ· λέγει γὰρ ἡ γραφή· Ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον ἄρσεν καὶ θῆλυ· τὸ ἄρσεν ἐστὶν ὁ Χριστός, τὸ θῆλυ ἡ ἐκκλησία· καὶ ἔτι τὰ βιβλία καὶ οἱ ἀπόστολοι τὴν ἐκκλησίαν οὐ νῦν εἶναι λέγουσιν ἀλλὰ ἄνωθεν. ἦν γὰρ πνευματικὴ, ὡς καὶ ὁ Ἰησοῦς ἡμῶν, ἐφανερώθη δὲ ἐπ' ἐσχάτων τῶν ἡμερῶν, ἵνα ἡμᾶς σώσῃ. <sup>3</sup> ἡ ἐκκλησία δὲ πνευματικὴ οὕσα ἐφανερώθη ἐν τῇ σαρκὶ Χριστοῦ, δηλοῦσα ἡμῖν, ὅτι ἐὰν τις ἡμῶν τηρήσῃ αὐτὴν ἐν τῇ σαρκὶ καὶ μὴ φθείρῃ, ἀπολήψεται αὐτὴν ἐν τῷ πνεύματι τῷ ἁγίῳ· ἡ γὰρ σὰρξ αὕτη ἀντίτυπός ἐστιν τοῦ πνεύματος· οὐδεὶς οὖν τὸ ἀντίτυπον φθείρας τὸ ἀυθεντικὸν μεταλήψεται. ἄρα οὖν τοῦτο λέγει, ἀδελφοί· τηρήσατε τὴν σάρκα, ἵνα τοῦ πνεύματος μεταλάβητε. <sup>4</sup> εἰ δὲ λέγομεν εἶναι τὴν σάρκα τὴν ἐκκλησίαν καὶ τὸ πνεῦμα Χριστόν, ἄρα οὖν ὁ

## 2 CLEMENT 14

<sup>1</sup> Thus, brethren, if we do the will of our Father, God, we shall belong to the first Church, the spiritual one which was created before the sun and moon; but, if we do not the will of the Lord, we shall fall under the scripture that says, "My house became a den of brigands." Therefore, let us choose to belong to the Church of life, that we may win salvation. <sup>2</sup> Now, I imagine that you are not ignorant that the living Church is the body of Christ. For, the scripture says, "God made man male and female; the male is Christ, the female is the Church. And, moreover, the books and the Apostles declare that the Church belongs not to the present but has existed from the beginning; for, she was spiritual, as was also our Jesus, but he was made manifest in the last days so he might save us." <sup>3</sup> And the Church, which is spiritual, was made manifest in the flesh of Christ, showing us that if any of us guard her in the flesh without corruption, he shall receive her back again in the Holy Spirit. For, this flesh is an anti-type of the Spirit; so, no one who has corrupted the anti-type shall receive the reality. So, he means this, brethren: Guard the flesh, that you may receive the Spirit. <sup>4</sup> Now, if we say that the flesh is the Church and the Spirit is

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### 2 CLEMENT 14

<sup>1</sup> Lightfoot has an *ano teleia* in place of the full stop after *ἐκτισμένης*.

<sup>2</sup> In place of *καὶ ἔτι* ('and moreover'), here following *Codex Constantinopolitanus*, the *Syriac* text (and Lightfoot) has *καὶ ὅτι*. *Codex Constantinopolitanus* omits *λέγουσιν*; some such word is necessary for the grammar of the sentence and is implied by the *Syriac* text (which also adds 'of the prophets' after 'the books') – but whether it was *λέγουσιν* or *φασί* is uncertain. Lightfoot reads *λέγουσιν, δῆλον* (in brackets).

<sup>3</sup> Lightfoot lacks the comma after *ἡμῖν*.

<sup>4</sup> In place of 'Now', Lightfoot opens with 'But'.

ὕβρις τὴν σάρκα ὕβρισε τὴν ἐκκλησίαν. ὁ τοιοῦτος οὖν οὐ μεταλήψεται τοῦ πνεύματος, ὃ ἐστὶν ὁ Χριστός.<sup>5</sup> τοσαύτην δύναται ἡ σὰρξ αὕτη μεταλαβεῖν ζῶν καὶ ἀφθαρσίαν κολληθέντος αὐτῇ τοῦ πνεύματος τοῦ ἁγίου, οὔτε ἐξαιρεῖν τις δύναται οὔτε λαλῆσαι ἃ ἠτοίμασεν ὁ κύριος τοῖς ἐκλεκτοῖς αὐτοῦ.

Christ, of course he who has abused the flesh has abused the Church. Such a one therefore will not receive the Spirit, which is Christ.<sup>5</sup> So great a gift of life and immortality has this flesh the power to receive, if the Holy Spirit be joined to it. Nor man can express or speak of the things that the Lord has prepared for his elect.

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<sup>5</sup> Lightfoot adds a comma after ἀφθαρσίαν.

## Κλήμεντος Β΄ 15

<sup>1</sup> Οὐκ οἶομαι δέ, ὅτι μικράν συμβουλίαν ἐποιησάμην περι ἐγκρατείας, ἣν ποιήσας τις οὐ μετανοήσει, ἀλλὰ καὶ ἑαυτὸν σώσει καὶ ἐμὲ τὸν συμβουλευσάντα. μισθὸς γὰρ οὐκ ἔστιν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι. <sup>2</sup> ταύτην γὰρ ἔχομεν τὴν ἀντιμισθίαν ἀποδοῦναι τῷ θεῷ τῷ κτίσαντι ἡμᾶς, ἐὰν ὁ λέγων καὶ ἀκούων μετὰ πίστεως καὶ ἀγάπης καὶ λέγῃ καὶ ἀκούῃ. <sup>3</sup> ἐμμείνωμεν οὖν ἐφ' οἷς ἐπιστεύσαμεν δίκαιοι καὶ ὄσιοι, ἵνα μετὰ παρρησίας αἰτῶμεν τὸν θεὸν τὸν λέγοντα· Ἔτι λαλοῦντός σου ἐρῶ· ἰδοὺ πάρεμι. <sup>4</sup> τοῦτο γὰρ τὸ ῥῆμα μεγάλης ἔστιν ἐπαγγελίας σημεῖον· ἐτοιμότερον γὰρ ἑαυτὸν λέγει ὁ κύριος εἰς τὸ δίδόναι τοῦ αἰτοῦντος. <sup>5</sup> τοσαύτης οὖν χρηστότητος μεταλαμβάνοντες μὴ φθονήσωμεν ἑαυτοῖς τυχεῖν τοσοῦτων ἀγαθῶν. ὅσῃν γὰρ ἡδονὴν ἔχει τὰ ῥήματα ταῦτα τοῖς ποιήσασιν αὐτά, τοσαύτην κατάκρισιν ἔχει τοῖς παρακούσασιν.

## 2 CLEMENT 15

<sup>1</sup> Now, I think that I have given no mean advice concerning self-control and, if any man follow it, he shall have no regret but shall save both himself and me his counsellor; for, it is no small reward to turn to salvation a soul that is wandering and perishing. <sup>2</sup> For, this is the recompense that we can pay to God, who created us, if he who speaks and hears both speaks and hears with faith and love. <sup>3</sup> Let us then remain righteous and holy in our faith, that we may pray with confidence to God, who says, "While you are speaking, I will say, "Behold here am I!"" <sup>4</sup> For, this saying is the sign of a great promise; for, the Lord says that he is more ready to give than we to ask. <sup>5</sup> Let us then accept such great goodness and not grudge ourselves the gaining of such benefits; for, as great joy as these words offer to those who do them, so severe a condemnation do they threaten to the disobedient.

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### 2 CLEMENT 15

- <sup>1</sup> Lightfoot lacks the comma after the opening phrase.
- <sup>2</sup> For 'we can pay', Lightfoot has 'we are able to pay'.
- <sup>3</sup> Lightfoot lacks the *ano teleia* after ἐρῶ.
- <sup>4</sup> In place of 'saying', Lightfoot has 'word'.
- <sup>5</sup> Lightfoot opens with, "Seeing then that we are partakers of so great kindness."

## Κλήμεντος Β΄ 16

<sup>1</sup> Ὡστε, ἀδελφοί, ἀφορμὴν λαβόντες οὐ μικρὰν εἰς τὸ μετανοῆσαι, καιρὸν ἔχοντες ἐπιστρέψωμεν ἐπὶ τὸν καλέσαντα ἡμᾶς θεόν, ἕως ἔτι ἔχομεν τὸν παραδεχόμενον ἡμᾶς. <sup>2</sup> Ἐὰν γὰρ ταῖς ἡδυπαθείαις ταύταις ἀποταξώμεθα καὶ τὴν ψυχὴν ἡμῶν νικήσωμεν ἐν τῷ μὴ ποιεῖν τὰς ἐπιθυμίας αὐτῆς τὰς πονηράς, μεταληψόμεθα τοῦ ἐλέους Ἰησοῦ. <sup>3</sup> γινώσκετε δέ, ὅτι ἔρχεται ἤδη ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος καιόμενος, καὶ τακήσονται τινες τῶν οὐρανῶν καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος· καὶ τότε φανήσεται τὰ κρύφια καὶ φανερὰ ἔργα τῶν ἀνθρώπων. <sup>4</sup> καλὸν οὖν ἐλεημοσύνη ὡς μετάνοια ἀμαρτίας· κρείσσων νηστεία προσευχῆς, ἐλεημοσύνη δὲ ἀμφοτέρων· ἀγάπη δὲ καλύπτει πλῆθος ἀμαρτιῶν, προσευχὴ δὲ ἐκ καλῆς συνειδήσεως ἐκ θανάτου ῥύεται. μακάριος πᾶς ὁ εὕρεθεις ἐν τούτοις πλήρης· ἐλεημοσύνη γὰρ κούφισμα ἀμαρτίας γίνεται.

## 2 CLEMENT 16

<sup>1</sup> Seeing therefore, brethren, that we have received no small opportunity for repentance; let us, now that we have time, turn again to the God who calls us, while we still have one who awaits us. <sup>2</sup> For, if we bid farewell to these enjoyments and conquer our soul, by giving up its wicked lusts, we shall partake in the mercy of Jesus. <sup>3</sup> But you know that the day of judgment is already approaching as a burning oven; and some of the heavens shall melt and the whole earth shall be as lead melting in the fire; and then shall be made manifest both the secret and the open deeds of men. <sup>4</sup> Almsgiving is therefore good even as penitence for sin; fasting is better than prayer, but the giving of alms is better than both; and love covers a multitude of sins, but prayer from a good conscience rescues from death. Blessed is every man who is found full of these things; for, almsgiving lightens sin.

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### 2 CLEMENT 16

- <sup>1</sup> For this verse, Lightfoot reads, “Therefore, brethren, since we have found no small opportunity for repentance, seeing that we have time, let us turn again unto God that called us, while we have still One that receives us.”
- <sup>2</sup> In place of ‘giving up’, Lightfoot has ‘refusing to fulfil’.
- <sup>3</sup> For τινες, Lightfoot conjectures [αἱ] δυνάμεις, as found in the LXX text of Is 34:4, to which the writer is alluding. Possibly the text is corrupt: Lightfoot’s conjecture would be translated, ‘the powers of heaven’ but the text may be defended as a reference to the early Christian belief in 7 concentric heavens surrounding the Earth.
- <sup>4</sup> For ‘good’, Lightfoot reads ‘a good thing’.

## Κλήμεντος Β΄ 17

<sup>1</sup> Μετανοήσωμεν οὖν ἐξ ὅλης καρδίας, ἵνα μή τις ἡμῶν παραπόληται. εἰ γὰρ ἐντολάς ἔχομεν, ἵνα καὶ τοῦτο πράσσωμεν, ἀπὸ τῶν εἰδώλων ἀποσπᾶν καὶ κατηχεῖν, πόσω μᾶλλον ψυχὴν ἤδη γινώσκουσιν τὸν θεὸν οὐ δεῖ ἀπόλλυσθαι; <sup>2</sup> συλλάβωμεν οὖν ἑαυτοῖς καὶ τοὺς ἀσθενοῦντας ἀνάγειν περὶ τὸ ἀγαθόν, ὅπως σωθῶμεν ἅπαντες καὶ ἐπιστρέψωμεν ἀλλήλους καὶ νουθετήσωμεν. <sup>3</sup> καὶ μὴ μόνον ἄρτι δοκῶμεν πιστεύειν καὶ προσέχειν ἐν τῷ νουθετεῖσθαι ἡμᾶς ὑπὸ τῶν πρεσβυτέρων, ἀλλὰ καὶ ὅταν εἰς οἶκον ἀπαλλαγῶμεν, μνημονεύωμεν τῶν τοῦ κυρίου ἐνταλαμάτων καὶ μὴ ἀντιπαρελκώμεθα ἀπὸ τῶν κοσμικῶν ἐπιθυμιῶν, ἀλλὰ πυκνότερον προσερχόμενοι πειρώμεθα προκόπτειν ἐν ταῖς ἐντολαῖς τοῦ κυρίου, ἵνα πάντες τὸ αὐτὸ φρονοῦντες συνηγμένοι ὦμεν ἐπὶ τὴν ζωὴν. <sup>4</sup> εἶπεν γὰρ ὁ κύριος· Ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη, φυλάς καὶ γλώσσας· τοῦτο δὲ λέγει τὴν ἡμέραν τῆς ἐπιφανείας αὐτοῦ, ὅτε ἔλθων λυτρώσεται ἡμᾶς, ἕκαστον κατὰ τὰ ἔργα αὐτοῦ. <sup>5</sup> καὶ ὄψονται τὴν δόξαν αὐτοῦ καὶ τὸ κράτος οἱ ἄπιστοι, καὶ ξενισθήσονται ἰδόντες τὸ βασίλειον τοῦ κόσμου ἐν τῷ Ἰησοῦ,

## 2 CLEMENT 17

<sup>1</sup> Let us, therefore, repent with our whole heart, that none of us perish by the way. For, if we have received commandments to do this also, to tear men away from idols and to instruct them, how much more is it our duty to save from perishing a soul that already knows God? <sup>2</sup> Let us then help one another and bring back those that are weak in goodness, that we may all be saved, and convert and exhort one another. <sup>3</sup> And let us not merely seem to believe and pay attention now, while we are being exhorted by the Elders; but also, when we have gone home, let us remember the commandments of the Lord and let us not be dragged aside by worldly lusts but let us try to come here more frequently, and to make progress in the commands of the Lord, that we may all have the same mind and be gathered together unto life. <sup>4</sup> For, the Lord said: "I come to gather together all the nations, tribes, and languages." Now, by this, he means the day of his appearing, when he will come and ransom each of us according to his works. <sup>5</sup> And the unbelievers shall see his glory and might and they shall be amazed when they see the sovereignty of the world given to

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### 2 CLEMENT 17

<sup>1</sup> For the 2<sup>nd</sup> sentences, Lightfoot reads, "For, if we have received commands that we should make this our business, to tear men away from idols and to instruct them, how much more is it wrong that a soul which knows God already should perish!"

<sup>2</sup> For περὶ, the Syriac text perhaps implies πρὸς ('bring back to goodness').

<sup>3</sup> After ἀπαλλαγῶμεν, the Syriac text adds 'and have ceased from all'.

<sup>4</sup> Lightfoot adds a comma after φυλάς.

<sup>5</sup> Lightfoot has a comma in place of the *ano teleia* after λέγοντες.

λέγοντες· Οὐαὶ ἡμῖν, ὅτι σὺ ἦς, καὶ οὐκ ἤδειμεν καὶ οὐκ ἐπιστεύομεν καὶ οὐκ ἐπειθόμεθα τοῖς πρεσβυτέροις τοῖς ἀναγγέλλουσιν ἡμῖν περὶ τῆς σωτηρίας ἡμῶν. καὶ ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάσῃ σαρκί. <sup>6</sup> τὴν ἡμέραν ἐκείνην λέγει τῆς κρίσεως, ὅταν ὄψονται τοὺς ἐν ἡμῖν ἀσεβήσαντας καὶ παραλογισαμένους τὰς ἐντολὰς Ἰησοῦ Χριστοῦ. <sup>7</sup> οἱ δὲ δίκαιοι εὐπραγήσαντες καὶ ὑπομείναντες τὰς βασάνους καὶ μισήσαντες τὰς ἡδυπαθείας τῆς ψυχῆς, ὅταν θεάσωνται τοὺς ἀστοχήσαντας καὶ ἀρνησαμένους διὰ τῶν λόγων ἢ διὰ τῶν ἔργων τὸν Ἰησοῦν, ὅπως κολάζονται δειναῖς βασάνοις πυρὶ ἀσβέστῳ, ἔσονται δόξαν διδόντες τῷ θεῷ αὐτῶν λέγοντες, ὅτι ἔσται ἐλπίς τῷ δεδουλευκότι θεῷ ἐξ ὅλης καρδίας.

Jesus and shall say, “Woe to us, that it was you and we did not know, and did not believe, and were not obedient to the Elders, when they told us of our salvation.” And their worm shall not die and their fire shall not be quenched, and they shall be a spectacle to all flesh. <sup>6</sup> He means that day of judgment, when they shall see those who were ungodly among us and perverted the commandments of Jesus Christ. <sup>7</sup> But the righteous who have done good, and have endured torture, and have hated the indulgences of the soul, when they see how those who have done amiss and denied Jesus by word or deed are punished with terrible torture in unquenchable fire, shall give glory to their God, saying, “There shall be hope for him who has served God with all his heart.”

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<sup>6</sup> Lightfoot opens with, “He speaks of that day.”

<sup>7</sup> In place of ‘indulgences’, Lightfoot has ‘pleasures’.

## Κλήμεντος Β΄ 18

<sup>1</sup>Καὶ ἡμεῖς οὖν γενώμεθα ἐκ τῶν εὐχαριστούντων, δεδουλευκότων τῷ θεῷ, καὶ μὴ ἐκ τῶν κρινομένων ἀσεβῶν.  
<sup>2</sup>καὶ γὰρ αὐτὸς πανθαμαρτωλὸς ὢν καὶ μήπω φυγὼν τὸν πειρασμόν, ἀλλ' ἔτι ὢν ἐν μέσοις τοῖς ὀργάνοις τοῦ διαβόλου σπουδάζω τὴν δικαιοσύνην διώκειν, ὅπως ἰσχύσω καὶ ἐγγὺς αὐτῆς γενέσθαι, φοβούμενος τὴν κρίσιν τὴν μέλλουσαν.

## 2 CLEMENT 18

<sup>1</sup> Let us then also belong to them who give thanks, who have served God, and not to the ungodly who are judged. 2 For, I myself too am utterly sinful and have not yet escaped temptation but I am still amidst the devices of the devil; yet, I strive to follow after righteousness, that I may have the strength at least to draw near to it, in fear of the judgment to come.

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### 2 CLEMENT 18

<sup>1</sup> Lightfoot repeats τῶν before δεδουλευκότων.

<sup>2</sup> After διαβόλου, Lightfoot adds a comma.

## Κλήμεντος Β΄ 19

<sup>1</sup> Ὡστε, ἀδελφοὶ καὶ ἀδελφαί, μετὰ τὸν θεὸν τῆς ἀληθείας ἀναγινώσκω ὑμῖν ἔντευξιν εἰς τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα ἐν ὑμῖν. μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας, σωτηρίαν ἑαυτοῖς καὶ ζωὴν διδόντας. τοῦτο γὰρ ποιήσαντες σκοπὸν πᾶσιν τοῖς νέοις θήσομεν, τοῖς βουλομένοις περὶ τὴν εὐσέβειαν καὶ τὴν χρηστότητα τοῦ θεοῦ φιλοπονεῖν.<sup>2</sup> καὶ μὴ ἀηδῶς ἔχωμεν καὶ ἀγανακτῶμεν οἱ ἄσοφοι, ὅταν τις ἡμᾶς νουθετῇ καὶ ἐπιστρέφῃ ἀπὸ τῆς ἀδικίας εἰς τὴν δικαιοσύνην. ἐνίστε γὰρ πονηρὰ πράσσοντες οὐ γινώσκουμεν διὰ τὴν διψυχίαν καὶ ἀπιστίαν τὴν ἐνοῦσαν ἐν τοῖς στήθεσιν ἡμῶν, καὶ ἐσκοτίσαμεθα τὴν διάνοιαν ὑπὸ τῶν ἐπιθυμιῶν τῶν ματαίων.<sup>3</sup> πράξωμεν οὖν τὴν δικαιοσύνην, ἵνα εἰς τέλος σωθῶμεν. μακάριοι οἱ τούτοις ὑπακούοντες τοῖς προστάγμασιν· κἂν ὀλίγον χρόνον κακοπαθήσωσιν ἐν τῷ κόσμῳ τούτῳ, τὸν ἀθάνατον τῆς ἀναστάσεως καρπὸν τρυγήσουσιν.<sup>4</sup> μὴ οὖν λυπεῖσθω ὁ εὐσεβής, ἐὰν ἐπὶ τοῖς νῦν χρόνοις ταλαιπωρῇ· μακάριος αὐτὸν ἀναμένει χρόνος· ἐκεῖνος ἄνω μετὰ τῶν πατέρων ἀναβιώσας εὐφρανθήσεται εἰς τὸν ἀλύπητον αἰῶνα.

## 2 CLEMENT 19

<sup>1</sup> Therefore, brothers and sisters, after the God of truth has been heard, I am reading you an exhortation to urge you to pay attention to that which is written, that you may both save yourselves and him who is the reader among you. For, as a reward I beg of you that you repent with all your heart and give to yourselves salvation and life. For, if we do this, we shall set a mark for all the younger, who wish to work in the cause of piety and the goodness of God.<sup>2</sup> And let us not be displeased or be vexed in our foolishness when anyone admonishes us and turns us aside from unrighteousness to righteousness. For, sometimes when we do evil, we do not know it because of the double-mindedness and unbelief that is in our breasts, and we are darkened in our understanding by our vain desires.<sup>3</sup> Let us then do righteousness, that we may be saved at the end. Blessed are they who obey these instructions: though they suffer for a short time in this world, they shall gather the immortal fruit of the resurrection.<sup>4</sup> Let not, then, the pious grieve if he endures sorrow at this present time; a time of blessedness awaits him; he shall live again with the fathers above and rejoice to an eternity wherein is no sorrow.

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### 2 CLEMENT 19

- <sup>1</sup> Lightfoot lacks the comma after θήσομεν.
- <sup>2</sup> Lightfoot has 'lusts' in place of 'desires'.
- <sup>3</sup> Following the *Syriac* text, Lightfoot omits τούτῳ.
- <sup>4</sup> Lightfoot has 'godly' in place of 'pious'.

## Κλήμεντος Β΄ 20

<sup>1</sup> Ἀλλὰ μηδὲ ἐκεῖνο τὴν διάνοιαν ὑμῶν ταρασσέτω, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας καὶ στενοχωρουμένους τοὺς τοῦ θεοῦ δούλους. <sup>2</sup> πιστεύωμεν οὖν, ἀδελφοὶ καὶ ἀδελφαί· θεοῦ ζῶντος πεῖραν ἀθλοῦμεν καὶ γυμναζόμεθα τῷ νῦν βίῳ, ἵνα τῷ μέλλοντι στεφανωθῶμεν. <sup>3</sup> οὐδεὶς τῶν δικαίων ταχὺν καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτόν. <sup>4</sup> εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ θεὸς συντόμως ἀπεδίδου, εὐθέως ἐμπορίαν ἤσκοῦμεν καὶ οὐ θεοσέβειαν· ἐδοκοῦμεν γὰρ εἶναι δίκαιοι, οὐ τὸ εὐσεβές, ἀλλὰ τὸ κερδαλέον διώκοντες. καὶ διὰ τοῦτο θεία κρίσις ἔβλαψεν πνεῦμα μὴ ὄν δίκαιον, καὶ ἐβάρυνεν δεσμοῖς.

<sup>5</sup> Τῷ μόνῳ θεῷ ἀοράτῳ, πατρὶ τῆς ἀληθείας, τῷ ἕξαποστείλαντι ἡμῖν τὸν σωτῆρα καὶ ἀρχηγὸν τῆς ἀφθαρσίας, δι' οὗ καὶ ἐφανέρωσεν ἡμῖν τὴν ἀλήθειαν καὶ τὴν ἐπουράνιον ζωὴν, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Κλήμεντος πρὸς Κορινθίους ἐπιστολὴ β̄.

## 2 CLEMENT 20

<sup>1</sup> But neither let it grieve your mind that we see the unrighteous enjoying wealth and the servants of God oppressed. <sup>2</sup> Let us then have faith, brothers and sisters. We are trained by the present life, that we may be crowned with that of the future. <sup>3</sup> None of the righteous has attained a reward quickly but waits for it; <sup>4</sup> for, if God had paid the recompense of the righteous speedily, we should immediately be training ourselves in commerce and not in godliness; for, we should seem to be righteous when we were pursuing not piety but gain. Thus, divine judgment punishes a spirit which is not righteous and loads it with chains.

<sup>5</sup> To the only invisible God, the Father of truth, who sent forth to us the Saviour and the Prince of immortality, through whom he also made manifest to us the truth and the life of heaven, to him be the glory for ever and ever. Amen.

*The Second Epistle of Clement to the Corinthians.*

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### 2 CLEMENT 20

<sup>1</sup> Lightfoot's translation lacks the opening 'But'.

<sup>2</sup> Lake has a somewhat more verbose translation, reading, "Let us then have faith, brothers and sisters. We are contending in the contest of the living God and we are being trained by the life that now is, so we may gain the crown in that which is to come."

<sup>3</sup> Lightfoot opens with 'No righteous man'.

<sup>4</sup> Lake's translation takes the aorist ('punishes') as gnomic and regards 'spirit' as meaning a human spirit; however, Harnack prefers to take the aorist as historical and refers the passage to the fall of Satan.

<sup>5</sup> Lightfoot lacks the final subscription (here presented as a separate, centred paragraph).