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with Introduction, Translation, Notes, Dissertations and Indices

Fenton John Anthony Hort and Joseph Bickersteth Mayor

Excerpt

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ΚΛΗΜΕΝΤΟΣ  
ΣΤΡΩΜΑΤΕΩΝ Ζ΄

## Σ Τ Ρ Ω Μ Α Τ Ε Ω Ν Ζ΄

## ΚΕΦ. Α.

Ι. ἮΔΗ δὲ καιρὸς ἡμᾶς παραστήσαι τοῖς Ἑλλησι <sup>297</sup>  
 μόνον ὄντως εἶναι θεοσεβῆ τὸν γνωστικόν, ὡς ἀνα-<sup>Sylburg</sup>  
 μαθόντας τοὺς φιλοσόφους, οἷός τις ἐστὶν ὁ τῷ ὄντι  
 Χριστιανός, τῆς ἐαυτῶν ἀμαθίας καταγνῶναι εἰκῆ μὲν  
 5 καὶ ὡς ἔτυχεν διώκοντας τοῦνομα, μάτην δὲ ἀθέους  
 ἀποκαλοῦντας <τοὺς> τὸν τῷ ὄντι θεὸν ἐγνωκότας.  
 ἔναργεστέροις δ', οἶμαι, πρὸς τοὺς φιλοσόφους χρῆσθαι  
<sup>829</sup> προσήκει τοῖς λόγοις, ὡς ἐπαίειν ἐκ τῆς παρ' αὐτοῖς <sup>10</sup>  
<sup>Potter</sup> παιδείας ἤδη γεγυμνασμένους δύνασθαι, καὶ εἰ μηδέπω  
 10 ἀξίους ἑαυτοὺς μεταλαβεῖν τῆς τοῦ πιστεῦσαι δυνάμεως  
 παρεσχῆκασιν. τῶν δὲ λέξεων τῶν προφητικῶν ἐπὶ τοῦ  
 παρόντος οὐκ ἐπιμνησθησόμεθα, κατὰ τοὺς ἐπικαίρους  
 τόπους ὕστερον ταῖς γραφαῖς συγχρησόμενοι· τὰ δ'  
 ἐξ αὐτῶν δηλούμενα σηματοῦμεν κεφαλαιωδῶς τὸν  
 15 χριστιανισμὸν ὑπογράφοντες, ἵνα μὴ διακόπτωμεν τὸ  
 συνεχές τοῦ λόγου συμπαραλαμβάνοντες τὰς γραφάς,  
 καὶ ταῦτα τοῖς μηδέπω συνιείσιν τὰς λέξεις αὐτῶν· <sup>15</sup>  
 ἐπὶ δὲ τὰ σημαίνόμενα ἐνδειξώμεθα, τότε αὐτοῖς ἐκ  
 περιουσίας πιστεύσασι καὶ τὰ μαρτύρια φανερωθήσεται.  
 20 καὶ ἑτεροιά τισι τῶν πολλῶν καταφαίνεται τὰ ὑφ'  
 ἡμῶν λεγόμενα τῶν κυριακῶν γραφῶν, ἰστέον ὅτι ἐκεῖθεν

3. οἷός τις H. οἷός τέ L. 6. τοὺς τὸν S. τοὺς om. L. 16. συμ-  
 παραλαμβάνοντες SD. συμπεριλαμβάνοντες LH.

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## MISCELLANIES, BOOK VII.

### CHAPTER I.

§ 1. It is now time for us to prove to the Greeks that the gnostic alone is truly devout, so that the philosophers, learning what sort of person the true Christian is, may condemn their own folly for their careless and indiscriminate persecution of the name of Christian, while they irrationally abuse as atheists those who have the knowledge of the true God. And in addressing philosophers I think one should employ ratiocination as more convincing, since they are better trained to understand it from their previous course of instruction, even if they have not yet shown themselves worthy to participate in the power to believe. Of the sayings of the prophets we will make no mention at present, intending hereafter to avail ourselves of the Scriptures on the fitting occasions. For the present we will only give a summary indication of what is declared by them, in the form of a sketch of the Christian religion, in order that we may not break the thread of the discourse by constant references to the Scriptures, especially when addressing those who do not yet understand their phraseology. When we have shown their general purport, the exhibition of the testimonies shall be superadded afterwards on their believing. And if our words seem to some of the uninstructed to be different from the Lord's Scriptures, let them know that it is from the Scriptures that

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ΣΤΡΩΜΑΤΕΩΝ Ζ' [P. 829, s. 297]

ἀναπνεῖ τε καὶ ζῆ, καὶ τὰς ἀφορμὰς ἀπ' αὐτῶν ἔχοντα  
 τὸν νοῦν μόνον, οὐ τὴν λέξιν, παριστᾶν ἐπαγγέλλεται.  
 ἢ τε γὰρ ἐπὶ πλέον ἐπεξεργασία μὴ κατὰ καιρὸν γινο-  
 μένη περισσῆ δόξειεν ἂν εἰκότως, τό τε μηδ' ὅλως <sup>20</sup>  
<sup>5</sup> ἐπεσκέφθαι τὸ κατεπεύγου ράθυμον κομιδῆ καὶ ἐνδεές.  
 μακάριοι δὲ ὡς ἀληθῶς οἱ ἐξεργεῖν ὄντες τὰ μαρτύρια Κυρίου,  
 ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν· μαρτυροῦσιν δὲ περὶ Κυρίου  
 ὁ νόμος καὶ οἱ προφῆται.

2. Πρόκειται τοῖνυν παραστήσαι ἡμῖν μόνον τὸν  
<sup>10</sup> γνωστικὸν ὄσιόν τε καὶ εὐσεβῆ, θεοπρεπῶς τὸν τῷ ὄντι  
 θεὸν θρησκευόντα· τῷ θεοπρεπεῖ δὲ τὸ θεοφιλὲς ἔπεται  
 καὶ φιλόθεον. τίμιον μὲν οὖν ἅπαν τὸ ὑπερέχον ἡγείται  
 κατὰ τὴν ἀξίαν· καὶ τιμητέον ἐν μὲν τοῖς αἰσθητοῖς  
 τοὺς ἄρχοντας καὶ τοὺς γονεῖς καὶ πάντα τὸν πρεσ-  
<sup>15</sup> βύτερον, ἐν δὲ τοῖς διδακτοῖς τὴν ἀρχαιοτάτην φιλο-<sup>25</sup>  
 σοφίαν καὶ τὴν πρεσβίστην προφητεῖαν, ἐν δὲ τοῖς  
 νοητοῖς τὸ πρεσβύτερον ἐν γενέσει, τὴν ἄχρονον <καὶ>  
 ἀναρχον ἀρχὴν τε καὶ ἀπαρχὴν τῶν ὄντων, τὸν υἱόν,  
 παρ' οὗ ἐκμανθάνειν τὸ ἐπέκεινα αἴτιον, τὸν πατέρα  
<sup>20</sup> τῶν ὄλων, τὸ πρέσβιστον καὶ πάντων εὐεργετικώτατον,  
 οὐκέτι φωνῆ παραδιδόμενον, σεβάσματι δὲ καὶ σιγῇ  
 μετὰ ἐκπλήξεως ἀγίας σεβαστὸν καὶ σεπτὸν κυριώτατα,  
 λεγόμενον μὲν πρὸς τοῦ κυρίου ὡς οἶόν τε ἦν ἐπαίειν  
 τοῖς μανθάνουσι, νοούμενον δὲ πρὸς γε τῶν ἐξειλεγμένων <sup>30</sup>  
<sup>25</sup> εἰς γνῶσιν παρὰ κυρίου, τῶν τὰ αἰσθητήρια, φησὶν ὁ  
 ἀπόστολος, συγγεγμνασμένων.

3. Θεραπεία τοῖνυν τοῦ θεοῦ ἡ συνεχῆς ἐπιμέλεια  
 τῆς ψυχῆς τῷ γνωστικῷ καὶ ἡ περὶ τὸ θεῖον αὐτοῦ  
<sup>830 P.</sup> κατὰ τὴν ἀδιάλειπτον ἀγάπην ἀσχολία. τῆς γὰρ περὶ  
<sup>30</sup> τοὺς ἀνθρώπους θεραπείας ἡ μὲν βελτιωτική, ἡ δὲ

5. ἐνδεές, D. 7. αὐτόν, D. 9. τὸ L pr. m. erasum post ἡμῖν. 17. ἄχρονον  
 καὶ PM. ἄχρονον LVD. om. Jackson. 19. ἐκμανθάνειν] fort. ἐκμανθάνει M.  
 τὸν πατέρα] τῶν π. LV. 22. post κυριώτατα distinguit P, post σεπτὸν H.

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c. I. §§ 1—3]

MISCELLANIES, BOOK VII.

5

they draw their life and breath, and that it is their object, taking these as their starting-point, to set forth, not their phraseology, but their meaning only. For further elaboration being unseasonable would with good reason seem superfluous, while on the other hand it would be a very careless and unsatisfactory way of treating the subject if we were to omit all consideration of that which is of pressing importance. And *blessed indeed are they who search out the testimonies of the Lord: with their whole heart they will seek him*<sup>1</sup>. Now *they which testify of the Lord are the law and the prophets*<sup>2</sup>.

§ 2. It is our business then to prove that the gnostic alone is holy and pious, worshipping the true God as beseems Him; and the worship which beseems God includes both loving God and being loved by Him. To the gnostic every kind of pre-eminence seems honourable in proportion to its worth. In the world of sense rulers and parents and elders generally are to be honoured; in matters of teaching, the most ancient philosophy and the earliest prophecy; in the spiritual world, that which is elder in origin, the Son, the beginning and first-fruit of all existing things, Himself timeless and without beginning; from whom the gnostic believes that he receives the knowledge of the ultimate cause, the Father of the universe, the earliest and most beneficent of all existences, no longer reported by word of mouth, but worshipped and adored, as is His due, with silent worship and holy awe; who was manifested indeed by the Lord so far as it was possible for the learners to understand, but apprehended by those whom the Lord has elected for knowledge, *those*, says the apostle, *who have their senses exercised*<sup>3</sup>.

§ 3. The gnostic therefore pays service to God by his constant self-discipline and by cherishing that which is divine in himself in the way of unremitting charity. For as regards the service of men, part may be classed as meliorative treatment and part as ministrative service. Thus the medicinal

<sup>1</sup> Psalm cxix. 2, 1 Pet. i. 10.<sup>2</sup> Jo. v. 39, Rom. iii. 21 (cf. Act. x. 43).<sup>3</sup> Heb. v. 14.

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6

ΣΤΡΩΜΑΤΕΩΝ Ζ'

[P. 830, s. 297

ὑπηρετική· ἰατρική μὲν σώματος, φιλοσοφία δὲ ψυχῆς  
 βελτιωτική· γονεῦσι δὲ ἐκ παίδων καὶ ἡγεμόσιν ἐκ  
 τῶν ὑποτεταγμένων ὑπηρετικὴ ὠφέλεια προσγίνεται. 35  
 ὁμοίως δὲ κατὰ τὴν ἐκκλησίαν τὴν μὲν βελτιωτικὴν  
 5 οἱ πρεσβύτεροι σώζουσιν εἰκόνα, τὴν ὑπηρετικὴν δὲ  
 οἱ διάκονοι. ταύτας ἄμφω τὰς διακονίας ἄγγελοί τε  
 ὑπηρετοῦνται τῷ θεῷ κατὰ τὴν τῶν περιγείων οἰκονο-  
 μίαν, καὶ αὐτὸς ὁ γνωστικός, θεῷ μὲν διακονούμενος,  
 ἀνθρώποις δὲ τὴν βελτιωτικὴν ἐνδεικνύμενος θεωρίαν,  
 10 ὅπως ἂν καὶ παιδεύειν ἧ τεταγμένος εἰς τὴν τῶν  
 ἀνθρώπων ἐπανόρθωσιν. θεοσεβῆς γὰρ μόνος ὁ καλῶς 40  
 καὶ ἀνεπιλήπτως περὶ τὰ ἀνθρώπεια ἐξυπηρετῶν τῷ θεῷ.  
 ὥσπερ γὰρ θεραπεία φυτῶν ἀρίστη καθ' ἣν γίνονται  
 οἱ καρποὶ καὶ συγκομίζονται ἐπιστήμῃ καὶ ἐμπειρίᾳ  
 15 γεωργικῇ, τὴν ὠφέλειαν τὴν ἐξ αὐτῶν παρεχομένη τοῖς  
 ἀνθρώποις, οὕτως ἡ θεοσέβεια τοῦ γνωστικοῦ τοὺς  
 καρποὺς τῶν δι' αὐτοῦ πιστευσάντων ἀνθρώπων εἰς  
 ἑαυτὴν ἀναδεχομένη, ἐν ἐπιγνώσει πλειόνων γινομένων  
 καὶ ταύτῃ σωζομένων, συγκομιδὴν ἀρίστην δι' ἐμπειρίας  
 20 ἐργάζεται. εἰ δ' ἡ θεοπρέπεια ἕξις ἐστὶ τὸ πρέπον τῷ  
 θεῷ σώζουσα, θεοφιλῆς ὁ θεοπρεπῆς μόνος· οὗτος δ' 45  
 ἂν εἴη ὁ εἰδὼς τὸ πρέπον καὶ κατὰ τὴν ἐπιστήμην καὶ  
 κατὰ τὸν βίον, ὅπως βιωτέον ἐσομένῳ καὶ δὴ ἕξομοιου-  
 μένῳ ἧδη θεῷ.

25 4. Ταύτῃ ἄρα φιλόθεος τὸ πρῶτον. ὡς γὰρ ὁ  
 τιμῶν τὸν πατέρα φιλοπάτωρ, οὕτως ὁ τιμῶν τὸν θεὸν  
 φιλόθεος. ἧ καὶ μοι καταφαίνεται τρία εἶναι τῆς  
 γνωστικῆς δυνάμεως ἀποτελέσματα, <πρῶτον> τὸ γινώ-

2. γονεῦσι δὲ M. γ. μὴν Jackson. γονεῦσι μὲν L. γονεῦσιν μὲν edd.  
 6. διακονίας L, fort. θεραπείας M. 13. γίνονται] γίγνονται L. 14. συγκομίζονται  
 L<sup>2</sup>. -ζονται L<sup>1</sup>. 15. παρεχομένη Kl. D. παρεχομένη LP. 18. γινομένων]

γυνομένων L. 20. εἰ δ' M. εἰ δ' (η m. sec. superser.) L. ἡδ' V. ἧ δ' SD.  
 23. ὅπως H. ὅτω L. 25. φιλόθεος S. φιλόθεός τε L. 27. ἧ S.  
 ἧ L. 28. πρῶτον addidit D.

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c. I. §§ 3, 4]

MISCELLANIES, BOOK VII.

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art is meliorative of the body and philosophy of the soul; but that which parents receive from children and rulers from subjects is ministrative aid. Similarly in the Church the meliorative service is imaged in the presbyters, the ministrative in the deacons. As both these services are performed by the ministering angels for God in their administration of earthly things, so they are also performed by the gnostic himself, while on the one hand he serves God, and on the other hand sets forth his meliorative philosophy to men, in whatsoever way he may be appointed to instruct them with a view to their improvement. For he alone is truly devout who ministers to God rightly and unblameably in respect to human affairs. For, as the best treatment of plants is that whereby the fruits grow and are gathered in by the science and art of husbandry, supplying to men the benefit derived from the fruits; so the best ingathering which the devoutness of the gnostic can accomplish by means of his art is the appropriation of the fruits of all who have come to believe through him, as one after another becomes possessed of knowledge and is thus brought into the way of salvation. And if by godliness we understand the habit of mind which preserves the fitting attitude towards God, then the godly alone is dear to God. And such would be he who knows what is fitting both in theory and in life, as to how one should live who will one day become god, aye and is even now being made like to God.

§ 4. Thus he is before all things a lover of God. For as he who honours his father is a lover of his father, so he who honours God is a lover of God. Hence too the gnostic faculty seems to me to reveal itself in three achievements: (1) in the knowledge of the facts <of the Christian religion>, (2) in the

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ΣΤΡΩΜΑΤΕΩΝ Ζ'

[P. 830, s. 297

σκειν τὰ πράγματα, δεύτερον τὸ ἐπιτελεῖν ὃ τι ἂν ὁ  
 831 P. λόγος ὑπαγορεύῃ, καὶ τρίτον τὸ παραδιδόναι δύνασθαι 50  
 θεοπρεπῶς τὰ παρὰ τῇ ἀληθείᾳ ἐπικεκρυμμένα. ὁ  
 τοίνυν θεὸν πεπεισμένος εἶναι παντοκράτορα καὶ τὰ  
 5 θεία μυστήρια παρὰ τοῦ μονογενοῦς παιδὸς αὐτοῦ  
 ἐκμαθῶν, πῶς οὗτος ἄθεος; ἄθεος μὲν γὰρ ὁ μὴ νομίζων  
 εἶναι θεόν, δεισιδαίμων δὲ ὁ δεδιὼς τὰ δαιμόνια, ὁ 298 S.  
 πάντα θειάζων καὶ ξύλον καὶ λίθον, καὶ πνεῦμα ἄν-  
 θρωπὸν τε λογικῶς βιοῦντα καταδεδουλωμένος.

## ΚΕΦ. Β.

10 5. Πίστις οὖν τὸ εἰδέναι θεὸν ἢ πρώτη, μετὰ <δὲ>  
 τῆς τοῦ σωτήρος διδασκαλίας τὴν πεποιθήσιν τὸ κατὰ  
 μηδένα τρόπον ἄδικα δρᾶν, τοῦτ' εἶναι πρέπον ἡγεῖσθαι  
 τῇ ἐπιγνώσει τοῦ θεοῦ. ταύτῃ κράτιστον μὲν ἐν γῆ  
 ἄνθρωπος ὁ θεοσεβέστατος, κράτιστον δὲ ἐν οὐρανῷ  
 15 ἄγγελος, ὁ πλησιαίτερον κατὰ τόπον καὶ ἤδη καθαρῶ- 5  
 τερον τῆς αἰωνίου καὶ μακαρίας ζωῆς μεταλαγχάνων.  
 τελειοτάτῃ δὲ καὶ ἀγνωτάτῃ καὶ κυριωτάτῃ καὶ ἡγεμονι-  
 κωτάτῃ καὶ βασιλικωτάτῃ καὶ εὐεργετικωτάτῃ ἢ υἱοῦ  
 φύσις ἢ τῷ μόνῳ παντοκράτορι προσεχεστάτῃ. αὕτη  
 20 ἢ μεγίστη ὑπεροχή, ἢ τὰ πάντα διατάσσεται κατὰ τὸ  
 θέλημα τοῦ πατρὸς καὶ τὸ πᾶν ἄριστα οἰακίζει, ἀκαμάτῳ  
 καὶ ἀτρύτῳ δυνάμει πάντα ἐργαζομένη, δι' ὧν ἐνεργεῖ  
 τὰς ἀποκρύφους ἐννοίας ἐπιβλέπουσα. οὐ γὰρ ἐξ- 10  
 ίσταταί ποτε τῆς αὐτοῦ περιωπῆς ὁ υἱὸς τοῦ θεοῦ, οὐ  
 25 μεριζόμενος, οὐκ ἀποτεμνόμενος, οὐ μεταβαίνων ἐκ

8. ἄνθρωπον—βιοῦντα LPH. ἀνθρώπῳ—βιοῦντι SD. 9. καταδεδουλω-  
 μένος SPDH. καταδεδουλωμένον L. 10. εἰδέναι L, fort. εἶναι H. ἐνεργεῖ  
 post πεποιθήσιν addit Lowth, fort. post εἰδέναι M. δὲ post μετὰ addit M.  
 12. ἡγεῖσθαι] fort. ἡγούμενον M. 15. ὁ M. τὸ L. 17. τελειοτάτῃ]  
 τελειωτάτῃ L. δὲ M. δὴ L. 24. αὐτοῦ M. αὐτοῦ L.



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c. I. § 4—c. II. § 5] MISCELLANIES, BOOK VII.

9

accomplishment of whatever the Word enjoins, (3) in the capacity to impart to others after a godly manner the hidden things of truth. How then can he who is convinced that God is Almighty, and who has learnt the divine mysteries from His only-begotten Son,—how can such an one be an atheist? An atheist is one who does not believe in the existence of God, while we call by the name of superstitious him who fears the demons and who deifies everything down to stocks and stones, having brought into slavery the spirit and the <inner> man which lives in accordance with reason.

## CHAPTER II.

§ 5. The effect of faith then in its early stage is the knowledge of God, and then (after a man has learnt to trust the Saviour's teaching) the conviction that the entire abstinence from wrong actions—this and this alone befits the knowledge of God. Thus the most excellent thing on earth is the most devout of men, and the most excellent in heaven is the angel, who is nearer in place <to the Deity> and already more purely participant of the eternal and blessed life. But most perfect and most holy of all, most sovereign, most lordly, most royal, and most beneficent, is the nature of the Son, which approaches most closely to the One Almighty Being. The Son is the highest Pre-eminence, which sets in order all things according to *the Father's will*<sup>1</sup>, and steers the universe aright, performing all things with unwearying energy, beholding the Father's secret thoughts through His working. For the Son of God never moves from *His watch-tower*<sup>2</sup>, being never divided, never dissevered, never passing from place to place, but existing everywhere at all

<sup>1</sup> Mt. vii. 21, xii. 50, Joh. vi. 40.<sup>2</sup> Plato *Polit.* 272 E.

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10

ΣΤΡΩΜΑΤΕΩΝ Ζ'

[P. 831, s. 298

τόπου εἰς τόπον, πάντη δὲ ὧν πάντοτε καὶ μηδαμῆ  
 περιεχόμενος, ὅλος νοῦς, ὅλος φῶς πατρῶν, ὅλος  
 ὀφθαλμός, πάντα ὀρῶν, πάντα ἀκούων, εἰδὼς πάντα,  
 δυνάμει τὰς δυνάμεις ἐρευνῶν. τούτῳ πᾶσα ὑποτέ-  
 5 τακται στρατιὰ ἀγγέλων τε καὶ θεῶν, τῷ λόγῳ τῷ  
 πατρικῷ τὴν ἀγίαν οἰκονομίαν ἀναδεδεγμένῳ διὰ τὸν  
 ὑποτάξαντα, δι' ὃν καὶ πάντες αὐτοῦ οἱ ἄνθρωποι, ἀλλ'  
 οἱ μὲν κατ' ἐπίγνωσιν, οἱ δὲ οὐδέπω, καὶ οἱ μὲν ὡς φίλοι, 15  
 οἱ δὲ ὡς οἰκέται πιστοί, οἱ δὲ ὡς ἀπλῶς οἰκέται.

10 6. Ὁ διδάσκαλος οὗτος, ὁ παιδεύων μυστηρίους  
 μὲν τὸν γνωστικὸν, ἐλπίσι δὲ ἀγαθαῖς τὸν πιστόν, καὶ  
 παιδείᾳ τῇ ἐπανορθωτικῇ δι' αἰσθητικῆς ἐνεργείας τὸν  
 832 P. σκληροκάρδιον. ἐντεῦθεν ἡ πρόνοια ἰδίᾳ καὶ δημοσίᾳ  
 καὶ πανταχοῦ. υἱὸν δὲ εἶναι τοῦ θεοῦ, καὶ τοῦτον  
 15 εἶναι τὸν σωτήρα καὶ κύριον ὃν ἡμεῖς φαμέν, ἄντικρυς  
 αἱ θεῖαι παριστάσι προφητεῖαι. ταύτῃ ὁ πάντων κύριος  
 Ἑλλήνων τε καὶ βαρβάρων τοὺς ἐθέλοντας πείθει, οὐ  
 γὰρ βιάζεται τὸν ἐξ αὐτοῦ τὴν σωτηρίαν λαβεῖν διὰ 20  
 τοῦ ἐλέεσθαι καὶ πάντα ἀποπληρῶσαι τὰ παρ' αὐτοῦ πρὸς  
 20 τὸ λαβέσθαι τῆς ἐλπίδος, δυνάμενον. οὗτός ἐστιν ὁ  
 διδούς καὶ τοῖς Ἑλλησι τὴν φιλοσοφίαν διὰ τῶν ὑπο-  
 δεεστέρων ἀγγέλων. εἰσὶ γὰρ συνδιανενημένοι προσ-  
 τάξει θεῖα τε καὶ ἀρχαία ἄγγελοι κατὰ ἔθνη· ἀλλ' ἡ μερὶς  
 κυρίου ἡ δόξα τῶν πιστευόντων. ἦτοι γὰρ οὐ φροντίζει  
 25 πάντων ἀνθρώπων ὁ κύριος,—καὶ τοῦτο ἢ τῷ μὴ 25  
 δύνασθαι πάθει ἄν (ὅπερ οὐ θεμιτόν, ἀσθενείας γὰρ  
 σημεῖον) ἢ τῷ μὴ βούλεσθαι δυνάμενος (οὐκ ἀγαθοῦ  
 δὲ τὸ πάθος· οὐκ οὐκ ὑπὸ τρυφῆς ῥάθυμος ὁ δι' ἡμᾶς  
 τὴν παθητὴν ἀναλαβὼν σάρκα).—ἢ κήδεται τῶν συμ-  
 30 πάντων, ὅπερ καὶ καθήκει τῷ κυρίῳ πάντων γενομένῳ.

1. πάντη S. παντί L. 2. πατρῶν S. πατρώος L. 4. πᾶσα]  
 fort. ἡ πᾶσα M. 6. ἀναδεδεγμένῳ S. ἀναδεδειγμένῳ L. 7. ὃν H.  
 ὧν L. 11. ἐλπίσι δὲ] ἐλπίσι τε L. 18. αὐτοῦ H. αὐτοῦ L.  
 19. αὐτοῦ H. αὐτοῦ L.