

(Hindley, David C) Clement of Alexandria's Letter to Theodore (Greek & 2 ET's compared)
Created as a study aid on October 10, 2014.

Morton Smith's Greek text from <i>Clement of Alexandria and a Secret Gospel of Mark</i> (Harvard University Press, 1973) as transcribed by Ben C Smith at http://www.textexcavation.com/clementtheodore.html	Morton Smith's translation from <i>Clement of Alexandria and a Secret Gospel of Mark</i> (Harvard University Press, 1973) http://gnosis.org/library/secm.htm (with minor word order changes to conform to line content)	Robert Conner's translation from his essay "The 'Secret' Gospel of Mark: Morton Smith, the discovery of a letter of Clement of Alexandria, and the controversy that followed." (PDF has internal date of June 12, 2012) https://www.scribd.com/doc/36964375/The-Secret-Gospel-of-Mark-A-Letter-to-Theodore (with minor word order changes to conform to line contents)
Folio 1 recto.	Folio 1 Recto	Folio 1 Recto
1. Εκ των επιστολων του αγιωτατου Κλημεντος του στρωματεως• Θεοδωρω .	1 From the letters of the most holy Clement , the author of the <i>Stromateis</i> . To Theodore .	[page 8] From the letters of the Most Holy Clement of the <i>Stromateis</i> : To Theodore .
2. Καλως εποησας επιστομισας τας αρρητους διδασκαλιας των Καρποκρατιανων •	2 You did well in silencing the unspeakable teachings of the Carpocratians .	2 You did well to silence the unmentionable teachings of the Carpocratians ,
3. ουτοι γαρ οι προφητευθεντες αστερες πλανηται , οι απο της στενης των εντολων ο-	3 For these are the “ wandering stars ” (Jude 1:13) referred to in the prophecy, who wander from the narrow road of the commandments	3 for they are the wandering stars (Jude 1:13) that were foretold. They stray from the narrow path of the commandments
4. δου εις απερατον αβυσσον πλανωμενοι των σαρκικων και ενσωματων αμαρτιων•	4 into a boundless abyss of the carnal and bodily sins.	4 toward the bottomless pit of sins of the flesh embodied,
5. πεφυσιωμενοι γαρ εις γνωσιν• ως λεγουσι• Των βαθεων του Σατανα , λανθανουσιν εις	5 For, priding themselves in knowledge, as they say, “ of the deep things of Satan ” (Revelation 2:24) they do not know that, into	5 for having been inflated with the knowledge —as they call it— of the deep things of Satan (Revelation 2:24), they fail to notice that into
6. τον ζοφον του σκοτους του ψευδους εαυτους απορριπτοντες• και καυχωμενοι	6 “ the nether world of the darkness ” (Jude 1:13) of falsity, they are casting themselves away and,	6 the outer darkness (Jude 1:13) of falsehood they are plunging themselves, and
7. ελευθερους ειναι• δουλοι γεγονασιν ανδραποδωδων επιθυμιων• τουτοις ουν αν-	7 boasting that they are free, they have become slaves of servile desires. Such men are to be	7 while bragging about being free, they have become slaves of despicable cravings. Such men are
8. τισατεον παντη τε και παντως• ει γαρ και τι αληθες λεγοιεν• ουδ ουτω συμ-	8 opposed in all ways and altogether. For, even if they should say something true, (one)	8 always to be resisted in all ways, for even if they speak truthfully, (one) should not

	should not,	
9. φωνοιη αν αυτοις ο της αληθειας εραστης• ουδε γαρ παντα ταληθη αληθεια• ουδε	9 agree with them even so, if one loves the truth,. For not all true things are the truth, nor should	9 agree with them even so, if (one is) a lover of truth , for neither are all true things truth, nor should
10. την κατα τας ανθρωπινας δοξας φαινομενην αληθειαν προκριτεον της αλη-	10 that truth which merely seems true according to human opinions be preferred to the true	10 what appears to be true according [page 9] to human opinions take precedence over the true
11. θους αληθειας της κατα την πιστιν. Των τοιουν θυλουμενων περι του θεοπνευστου κα-	11 truth, that according to the faith. Now of the things they keep saying about the divinely inspired	11 truth which is in accord with faith. Now concerning the things they keep chattering about regarding the divinely inspired
12. τα Μαρκον ευαγγελιου • τα μεν ψευδεται παντελως• τα δε ει και αληθη τινα	12 Gospel according to Mark , some are altogether falsifications, and others, even if they do contain some true elements,	12 Gospel according to Mark , some are complete lies, and others, even if they contain some truth,
13. περιεχει ουδ ουτως αληθως παραδιδοται• συγκεκραμενα γαρ ταληθη	13 nevertheless are not reported truly. For the true things	13 are not accurately represented, for the truth,
14. τοις πλασμασι παραχαρασσεται ωστε. τουτο δη το λεγομενον, και το α	14 being mixed with inventions, are falsified, so that, as the saying goes, even the	14 having been mixed up with inventions, is thereby falsified so that —as the saying goes— even the
15. λας μωρανθηναι . Ο γουν Μαρκος , κατα την του Πετρου εν Ρωμη διατριβην	15 salt loses its savor . (Mark 9:50 etc) As for Mark , then, during Peter's stay in Rome he wrote an account	15 salt loses its flavor . (Mark 9:50 etc) As for Mark , during Peter's stay in Rome , he wrote down
16. ανεγραψε τας πραξεις του κυριου • ου μεντοι πασας εξαγγελλων• ουδε μην τας	16 of the Lord's doings, not, however, declaring all of them, nor yet	16 the things the Lord did, not, however, revealing everything, much less
17. μυστικας υποσημαινων• αλλ εκλεγομενος ας χρησιμωτατας ενομισε προς αυ-	17 hinting at the secret ones, but selecting what he thought most useful for	17 hinting at the mysteries, but selecting what he considered advantageous for
18. ξησιν της των κατηχουμενων πιστεως• του δε Πετρου μαρτυρησαντος• παρηλθεν	18 increasing the faith of those who were being instructed. But when Peter died a martyr,	18 increasing the faith of those being instructed. When Peter suffered martyrdom,
19. εις Αλεξανδρειαν ο Μαρκος • κομιζων και {ταταυτου} και τα του Πετρου υπο-	19 Mark came over to Alexandria , bringing both his and Peter's own notes,	19 Mark came to Alexandria , preserving both his own recollections and those of Peter ,
20. μνηματα, εξ ων μεταφερων εις το πρωτον αυτου βιβλιον τα τοις προκοπ-	20 from which he transferred to his former book the things suitable to whatever makes for progress	20 from [page 10] which he carried over into his first book what was suitable for those progressing
21. τουσι περι την γνωσιν	21 toward knowledge. Thus he	21 step by step toward

καταλληλα. συνεταξε πνευματικωτερον ευ-	composed a more spiritual	knowledge. He composed a more spiritual
22. αγγελιον εις την των τελειουμενων χρησιν• ουδεπω ομως αυτα τα απορρη-	22 Gospel for the use of those who were being perfected. Nevertheless, he yet did not divulge the things	22 gospel for the use of those having attained perfection. Nevertheless, he never betrayed
23. τα εξωρχησατο, ουδε κατεγραψε την ιεροφαντικην διδασκαλιαν του	23 not to be uttered, nor did he write down the hierophantic teaching	23 the ineffable mysteries, nor did he write down the hierophantic teachings
24. κυριου , αλλα ταις προγεγραμμεναις πραξεσιν επιθεις και αλλας• ετι προσε-	24 of the Lord , but to the stories already written he added yet others and, moreover,	24 of the Lord , but to those things already written, he added yet other deeds and still
25. πηγαγε λογια τινα ων ηπιστατο την εξηγησιν μυσταγωγησιν τους ακροα-	25 brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers	25 other sayings, the interpretation with which he was familiar, to initiate the hearers
26. τας εις το αδυτον της επτακις κεκαλυμμενης αληθειας • ουτως συν-	26 into the innermost sanctuary of that truth hidden by seven veils . Thus, in sum,	26 into the forbidden sanctuary of the truth seven times veiled . In this manner,
27. προπαρεσκευασεν• ου φθονερως ουδ απροφυλακτως, ως εγω οιμαι, και	27 he prepared matters, neither grudgingly nor incautiously, in my opinion, and,	27 he [page 11] prepared them neither grudgingly nor carelessly, in my opinion, and
28. αποθνησκων κατελιπε το αυτου συγγραμμα τη εκκλησια τη εν	28 dying, he left his composition to the church in	28 dying, he bequeathed his writing to the church in
Folio 1 verso.	Folio 1 verso	Folio 1 verso
1. Αλεξανδρεια • οπου εισετι νυν ασφαλως ευ μαλα τηρεται• αναγινωσ-	1 Alexandria , where it even yet is most carefully guarded,	1 Alexandria , where even now it is most carefully guarded,
2. κομενον προς αυτους μονους τους μινουμενους τα μεγαλα μυστηρια • των δε μι-	2 being read only to those who are being initiated into the great mysteries . But since the	2 being read only before those who have been initiated into the great mysteries . Since the
3. αρων δαιμονων ολεθρον τω των ανθρωπων γενει παντοτε μηχανωντων. Ο Καρ-	3 foul demons are always devising destruction for the race of men,	3 unclean demons are always scheming the destruction of the race of men,
4. ποκρατης , υπ αυτων διδαχθεις, και απατηλοις τεχναις χρησαμενος•	4 Carpocrates , instructed by them and using deceitful arts, so enslaved	4 Carpocrates , having been taught by them and employing deceptive arts, enslaved by those means
5. ουτω πρεσβυτερον τινα της εν Αλεξανδρεια εκκλησιας κατεδουλωσεν-	5 a certain presbyter of the church in Alexandria that he got	5 a certain presbyter of the church in Alexandria and obtained
6. ωστε παρ αυτου εκομισεν απογραφον του μυστικου ευαγγελιου , ο και	6 from him a copy of the secret Gospel , which	6 from him a copy of the mystical gospel and
7. εξηγησατο κατα την βλασφημον και σαρκικην αυτου	7 he both interpreted according to his blasphemous and carnal	7 interpreted it according to his blasphemous and carnal opinion.

δοξαν• ετι	doctrine and,	
8. δε και εμiane• ταις αχραντοις και αγιαις λεξεσιν αναμινυς αναιδε-	8 moreover, polluted, mixing with the spotless and holy words	8 Moreover, he defiled the spotless and holy words, mixing
9 .στατα ψευσματα. του δε κραματος τουτου εξαντλ{η}ται το των Καρποκρατι-	9 utterly shameless lies. From this mixture is drawn off the Carpocratian	9 them with shameless lies. So drawn out of this mixture are the Carpocratian
10. ανων δογμα. Τουτοις ουν καθως και προειρηκα ουδεποτε εικτηον, ου	10 teaching. To them, therefore, as I said above, one must never	10 teachings. Just as I have previously said, one must never
11. δε προτεινουσιν αυτοις τα κατεψευσμενα συγχωρητεον του Μαρκου ει-	11 give way; nor, when they put forward their falsifications, should one concede that Mark	11 yield to them as they expound their lies, nor concede Mark had wrote
12. ναι το μυστικον ευαγγελιον • αλλα και μεθ ορκου αρνητεον• ου γαρ απασι παν-	12 (authored) the secret Gospel , but should even deny it on oath. For, “ Not all	12 the mystical gospel , but rather deny it even under oath. For everything that is
13. τα αληθη λεκτεον• δια τουτο η σοφια του θεου δια Σολομωντος παραγ-	13 true things are to be said to all men ” (apparently a commonplace saying). For this reason the Wisdom of God , through Solomon ,	13 true is not spoken to all men (apparently a commonplace saying). The wisdom of God declares through Solomon ,
14. γελλει, Αποκρινου τω μωρω εκ της μωριας αυτου • προς τους τυφλους τον	14 advises, “ Answer the fool from his folly ,” (Proverbs 26:5) and to the blind	14 “ Answer the fool according to his foolishness ,” (Proverbs 26:5) and from those who are blind
15. νουν το φως της αληθειας δειν επικρυπτεσθαι διδασκουσα• αυτικα φη-	15 of mind the light of the truth should be hidden, as it is taught. Again	15 of mind to hide the light of truth, as it is taught, and it also
16. σι, Του δε μη εχοντος αρθησεται , και, Ο μωρος εν σκοτει πορευεσθω • ημεις	16 it says, “ From him who has not shall be taken away ,” (Matthew 25:29) and, “ Let the fool walk in darkness .” (Ecclesiastes 2:14) But	16 says, “ from he who has not, it shall be taken away ,” (Matthew 25:29) and “ let the fool walk in darkness .” (Ecclesiastes 2:14) But
17. δε υιοι φωτος εσμεν, πεφωτισμενοι τη εξ υψους ανατολη του πνευματος	17 we are “ children of light ,” (1 Thessalonians 5:5) having been illuminated “ from on high ,” by “ the dayspring ” (cf. Luke 1:78) of the spirit	17 we are sons of light (1 Thessalonians 5:5), having been illuminated by the sunrise (cf. Luke 1:78) of the spirit
18. του κυριου, ου δε το πνευμα του κυριου , φησιν, εκει ελευθερια • παντα γαρ κα-	18 of the Lord and “ Where the Spirit of the Lord is ,” it says, “ there is liberty ,” (2 Corinthians 3:17) for “ All things are	18 of the Lord , for it says, “ where the spirit of the Lord is, there is freedom .” (2 Corinthians 3:17) Everything is
19. θαρα τοις καθαροις . Σοι τοινυν ουκ οκνησω τα ηρωτημενα αποκρι-	19 pure to the pure .” (Titus 1:15) To you, therefore, I shall not hesitate to answer the questions you have asked,	19 clean to the clean . (Titus 1:15) Therefore I will not hesitate to answer what you have asked,
20. νασθαι• δι αυτων {των} του ευαγγελιου λεξεων τα	20 refuting the falsifications by the very words of the Gospel .	20 exposing their lies from the very [page 12] words of the

κατεψευσμένα ελεγχων• α	For	Gospel. For
21. μελει μετα το, Ησαν δε εν τη οδω αναβαινοντες εις Ιερουσαλυμα , και τα	21 example, after “ And they were in the road going up to Jerusalem ” (Mark 10:32), and what	21 instance, after “ And they were in the road going up to Jerusalem ” (Mark 10:32), and what
22. εξης εως, Μετα τρεις ημερας αναστησεται , ωδε επιφερει κατα λεξιν•	22 follows, until “ After three days he shall arise ” (Mark 10:34), [the secret Gospel] brings the following material word for word:	22 follows until “after three days he shall rise” (Mark 10:34) it next says, word for word,
23. Και ερχονται εις Βηθανιαν και ην εκει μια γυνη ης ο αδελφος αυτης απε-	23 “ And they come into Bethany . And a certain woman whose brother had died was there.	23 “ And they came to Bethany , and a certain woman whose brother had died
24. θανεν• και ελθουσα προσεκυνησε τον Ιησουν και λεγει αυτω• Υιε Δα-	24 And, coming, she prostrated herself before Jesus and says to him, ‘ Son	24 came out and threw herself before Jesus and said to him, ‘ Son
25. βιδ , ελεησον με. οι δε μαθηται επετιμησαν αυτη• και οργισθεις ο	25 of David , have mercy on me.’ But the disciples rebuked her. And, being angered,	25 of David , have mercy on me.’ But the disciples rebuked her. Becoming angry,
26. Ιησους απηλθεν μετ αυτης εις τον κηπον οπου ην το μνημειον• και	26 Jesus went off with her into the garden where the tomb was, and	26 Jesus went off after her into the garden where the tomb was and
Folio 2 recto.	Folio 2 recto	Folio 2 recto
1. ευθυς ηκουσθη εκ του μνημειου φωνη μεγαλη• και προσελθων ο Ιησους απ-	1 straightway a great cry was heard from the tomb . And going near Jesus	1 suddenly there was heard coming from the tomb a loud voice. Approaching, Jesus
2. εκυλισε τον λιθον απο της θυρας του μνημειου• και εισελθων ευθυς οπου-	2 rolled away the stone from the door of the tomb . And straightway, going in where	2 rolled away the stone from the door of the tomb and immediately going into where
3. ην ο νεανισκος εξετεινεν την χειρα και ηγειρεναυτον, κρατησας-	3 the youth was, he stretched forth his hand and raised him, seizing	3 the young man was, he stretched out his hand and raised him, holding
4. της χειρος• ο δε νεανισκος εμβλεψας αυτω ηγαπησεν αυτον και	4 his hand. But the youth , looking upon him, loved him and	4 his hand. And gazing at him, the young man loved him and
5. ηρξατο παρακαλειν αυτον ινα μετ αυτου η• και εξελθοντες εκ	5 began to beseech him that he might be with him. And going out	5 began to plead with him that he might be with him. And going from
6. του μνημειου ηλθον εις την οικιαν του νεανισκου• ην γαρ πλουσιος• και μεθ	6 of the tomb they came into the house of the youth , for he was rich. And after	6 the tomb , they went into the young man’s house, for he was rich. After
7. ημερας εξ επεταξεν αυτω ο Ιησους• και οψιας γενομενης ερχεται ο	7 six days Jesus told him what to do and in the evening the	7 six days, Jesus summoned him and when evening came, the
8. νεανισκος προς αυτον. περιβεβλημενος σινδωνα επι	8 youth comes to him, wearing a linen cloth over his naked body.	8 young man went to him wearing a linen cloth over his

γυμνου• και	And	naked body and
9. εμεινε συν αυτω την νυκτα εκεινην• εδιδασκε γαρ αυτον ο	9 he remained with him that night, for taught him the	9 he stayed with him that night, for taught him the
10. Ιησους το μυστηριον της βασιλειας του θεου• εκειθεν δε αναστας	10 Jesus the mystery of the kingdom of God . And thence, arising,	10 Jesus the mystery of the kingdom of God . And then, arising,
11. επεστρεψεν εις το περαν του Ιορδανου. Επι μεν τουτοις επεται το, Και	11 he returned to the other side of the Jordan ." After these words follows the text, "And	11 he went to the far side of the Jordan ." After this, it adds,
12. προσπορευονται αυτω Ιακωβος και Ιωαννης, και πασα η περι-	12 James and John come to him," and all that section.	12 " James and John went to him," and all that section,
13. κοπη• το δε γυμνος γυμνω και ταλλα περι ων εγραψας ουκ ευ-	13 But " naked man with naked man ," and the other things about which you wrote, are not	13 but " naked man with naked man " and the other things about which you wrote, are not
14. ρισκεται. Μετα δε το, Και ερχεται εις Ιεριχω, επαγει μονον• Και η-	14 found. And after the words, " And he comes into Jericho ," it [the secret Gospel] adds only,	14 found. After " he goes into Jericho ," it adds only,
15. σαν εκει η αδελφη του νεανισκου ον ηγαπα αυτον ο Ιησους, και	15 "the sister of the youth whom Jesus loved and	15 "and the sister of the young man who Jesus loved and
16. η μητηρ αυτου και Σαλωμη, και ουκ απεδεξατο αυτας ο Ιησους.	16 his mother and Salome were there, and Jesus did not receive them."	16 his [page 13] mother and Salome were there, but Jesus did not agree to see them."
17. Τα δε αλλα τα πολλα α εγραψας ψευσματα και φαινεται και εστιν. Η-	17 But the many other things about which you wrote both seem to be and are falsifications.	17 But the many other things about which you wrote appear not to be, and are not, true.
18. μεν ουν αληθης και κατα την αληθη φιλοσοφian εξηγησις ...	18 Now the true explanation and that which accords with the true philosophy ...	18 According to the true philosophical explanation ..."
	[Here the fragment ends.]	At this point the text breaks off.