

μετὰ στεφάνων καὶ κηρυγμάτων ἀγγελικῶν ἐπανέρχεται.

4. Δοίη τοῖνυν ἡμῖν ὁ σωτὴρ ἐντεῦθεν ἀρξαμένοι τοῦ λόγου τάληθῆ καὶ τὰ πρέποντα καὶ τὰ σωτήρια συμβαλέσθαι τοῖς ἀδελφοῖς πρὸς τε τὴν ἐλπίδα πρῶτον αὐτὴν καὶ δευτέρον πρὸς τὴν τῆς ἐλπίδος προσαγωγὴν. ὁ δὲ χαρίζεται δεομένοις καὶ αἰτοῦντας διδάσκει καὶ λύει τὴν ἀγνοίαν καὶ τὴν ἀπόγνωσιν ἀποσιεῖται, τοὺς αὐτοὺς πάλιν εἰσάγων λόγους περὶ τῶν πλουσίων, ἑαυτῶν ἐρμηνέας γνωμένους καὶ ἐξηγητὰς ἀσφαλεῖς. οὐδὲν γὰρ οἶον αὐτῶν αὐθις ἀκοῦσαι τῶν ῥητῶν, ἅπερ ἡμᾶς ἐν τοῖς εὐαγγελίοις ἄχρι νῦν διετάρασσεν ἀβασανίστως καὶ διημαρτημένως ὑπὸ νηπιότητος ἀκρωμένους.

“Ἐκπορευομένου αὐτοῦ¹ εἰς ὁδὸν προσελθὼν τις ἐγουνπέτει λέγων· διδάσκαλε ἀγαθέ, τί ποιήσω, 988 P. ἵνα | ζῶην αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς λέγει· τί με ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· πάντα ταῦτα ἐφύλαξα κἄν νεότητός μου². ὁ δὲ Ἰησοῦς ἐμβλέψας ἠγάπησεν αὐτὸν καὶ εἶπεν· ἐν σοὶ ὑστερεῖ· εἰ θέλεις τέλειος εἶναι, πώλησον ὅσα ἔχεις καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπήλθε λυπούμενος· ἦν γὰρ ἔχων χρήματα πολλὰ καὶ ἀγροῦς. περιβλεψά-

¹ αὐτοῦ Barnard. αὐτῷ MS.

² <ἐκ νεότητός μου> inserted by Segaar; see pp. 286, 290. 278

μενος δὲ ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. πάλιν δὲ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· εὐκόλως διὰ τῆς τρυμαλιᾶς τῆς βελόνης κάμηλος εἰσελεύσεται ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ θεοῦ. οἱ δὲ περισσῶς ἐξεπλήσσοντο καὶ ἔλεγον· τίς οὖν δύναται σωθῆναι; ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· ὁ τί παρὰ ἀνθρώποις ἀδύνατον, παρὰ θεῷ δυνατόν. ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· ἰδὲ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς λέγει· ἀμὴν ὑμῖν λέγω, ὅς ἂν ἀφῆ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ἀπολήψεται ἑκατονταπλασίονα. νῦν ἐν τῷ καιρῷ τούτῳ ἀγροῦς καὶ χρήματα καὶ οἰκίας καὶ ἀδελφοὺς ἔχει μετὰ διωγμῶν εἰς ποῦ;¹ ἐν δὲ τῷ ἐρχομένῳ ζωῆ² ἐστὶν αἰώνιος· [ἐν δὲ]³ ἔσονται οἱ πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.”

5. Ταῦτα μὲν ἐν τῷ κατὰ Μάρκον εὐαγγελίῳ γέγραπται· καὶ ἐν τοῖς ἄλλοις δὲ πᾶσιν <τοῖς>⁴ ἀνωμολογημένοις ὀλίγον μὲν ἴσως ἑκασταχοῦ τῶν ῥημάτων ἐναλλάσσει, πάντα δὲ τὴν αὐτὴν τῆς γνώμης συμφωνίαν ἐπιδείκνυται. δεῖ δὲ σαφῶς εἰδότας ὡς οὐδὲν ἀνθρωπίνως ὁ σωτὴρ, ἀλλὰ πάντα θεία σοφία καὶ μυστικῇ διδάσκει τοὺς ἑαυτοῦ, μὴ σαρκίνως ἀκροῦσθαι τῶν λεγομένων, ἀλλὰ τὸν ἐν

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

² ζωῆ Ghisler. ζωῆν MS. ³ [ἐν δὲ] Ghisler.

⁴ <τοῖς> inserted by Wilamowitz.

which with angelic crowns and proclamations he now ascends.^a

4. May the Saviour grant us power, then, as we begin our address at this point, to impart to the brethren true and fitting and salutary thoughts, first with regard to the hope itself, and secondly with regard to the means of reaching it. He gives freely to those who need, and teaches them when they ask, and disperses their ignorance, and shakes off their despair, by bringing up again the self-same words about the rich and showing them to be their own sure interpreters and expositors. For there is nothing like hearing once more the actual sayings which, because in our childishness we listened to them uncritically and mistakenly, have continued until now to trouble us in the gospels.

As He was going forth into the way, one came and kneeled before Him, saying, Good Master, what shall I do that I may inherit eternal life. And Jesus says, Why callest thou me good? None is good save one, even God. Thou knowest the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and mother. And he answering says to Him, All these things have I observed from my youth. And Jesus looking upon him loved him, and said, One thing thou lackest. If thou wilt be perfect, sell whatsoever thou hast and distribute to the poor, and thou shalt have treasure in heaven; and come, follow Me. But his countenance fell at the saying, and he went away sorrowful; for he was one that had great riches and lands.

^a The imagery in this fine passage is taken from the Greek games, which St. Paul also had used as an illustration of the spiritual conflict. See I Corinthians ix. 25.

And Jesus looked round about, and says to His disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at His words. But Jesus answering again says to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! A camel shall more easily enter through the eye of the needle, than a rich man into the kingdom of God. And they were exceedingly astonished and said, Who then can be saved? But He looking upon them said, That which is impossible with men is possible with God. Peter began to say to him, Lo, we have left all and followed thee. And Jesus answering says, Verily I say to you, whoever leaves his home and parents and brothers and riches for My sake and for the gospel's sake, shall receive back a hundredfold. To what end is it that in this present time we have lands and riches and houses and brothers with persecutions? But in the time to come is life eternal. The first shall be last and the last first.^a

5. This is written in the gospel according to Mark, and in all the other accepted^b gospels the passage as a whole shows the same general sense, though perhaps here and there a little of the wording changes. And as we are clearly aware that the Saviour teaches His people nothing in a merely human way, but everything by a divine and mystical wisdom, we must not understand His words literally,^c

^a St. Mark x. 17-31. It will be noticed that the text of St. Mark's gospel used by Clement differed in a number of small points from that with which we are familiar.

^b Clement distinguishes the four gospels from others which he knew, and occasionally uses, but to which he did not attribute the same authority.

^c The Greek word is “fleshly” or “carnally”; the fleshly meaning was the one that lay on the surface, as contrasted with the hidden or spiritual meaning. “Literally” seems the nearest equivalent in modern English.

Source: Clement of Alexandria, Tens. G. W. Butterworth. Loeb Classical Library 92 (1919)

