

Folio 1 recto

1 From the epistles of the most holy Clement, of the Stromateis (Miscellanies). To Theodore.  
2 You did well, silencing the unmentionable doctrines of the Carpocratians.  
3 For these are the prophesied stars straying from the narrow path of the commandments  
4 into a bottomless abyss of fleshly and bodily transgressions.  
5 For being inflated as to "knowledge," as they say, "of the deep things of Satan," they  
6 overlook  
7 that they cast themselves into the deepest gloom of falsehood, and bragging  
8 they are free, they have become slaves of servile lusts. These, therefore,  
9 must be opposed in each and every way. For, even if they say something true, nevertheless,  
10 one who loves truth must not agree with them. For not everything actual is the truth, nor  
11 is what appears to be true according to human opinion to be preferred over the  
12 real truth according to the faith. So of the chatter about the divinely inspired  
13 Gospel according to Mark, some things are completely false, and even if others contain  
14 some true things,  
15 they nevertheless have not been transmitted truly. For true things when commingled  
16 with concoctions become counterfeits, so that, according to the saying, "Even

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17 salt loses its taste." Then regarding Mark, during Peter's sojourn in Rome,  
18 he wrote a narrative of the Lord's deeds, but not recording everything, nor especially  
19 indicating what is mystical, but selecting what he thought most useful for  
20 the increase of the catechumens' faith. When, however, Peter was martyred, Mark fled  
21 to Alexandria, bringing both his own and Peter's  
22 drafts, from which he copied into his first book the things  
23 fitting for advancement in knowledge, preparing a more spiritual gos-  
24 pel for the use of the mature. Similarly, not once did he publish the  
25 secret things, nor write the hierophantic doctrine of the  
26 Lord, but arranged the previously mentioned deeds as well as others. Furthermore,  
27 he introduced certain sayings, the exegesis of which he had knowledge, to initiate the  
28 hearers into the holy of holies of the truth veiled seven times. Therefore, in this way  
29 he prepared in advance, not grudgingly or carelessly, as it seems to me, and  
30 when he died he left behind his writing to the church in

Folio 1 verso

1 Alexandria, where it is even now kept exceedingly well guarded,  
2 being recited solely to those who those initiated into the greater mysteries. However, as the  
3 blood-stained demons are ever scheming the damnation of the human race,  
4 Carpocrates, instructed by them and employing deceitful skills, enslaved  
5 in this manner a certain presbyter of the church in Alexandria  
6 so that from him he obtained a copy of the mystical gospel, and which he  
7 interpreted according to his blasphemous and fleshly opinion. What is more,  
8 he polluted the undefiled and sacred sayings by commingling them with the  
9 most revolting lies. From this commingling is derived  
10 the doctrine of the Carpocratians. To these, then, even as I have reported earlier, one must  
11 never yield  
12 nor admit when they make false allegations, that the  
13 mystical gospel is by Mark, but should even deny it on oath. For not to  
14 everyone should everything that is true be told. On account of this, the wisdom of God  
15 through Solomon  
16 commands, "Answer the fool from his foolishness," teaching us that it is necessary that  
17 from darkened  
18 minds the light of truth be hidden. For example,  
19 it says, "From the one who has not, it will be taken away," and, "Let the fool walk in  
20 darkness." We,

17 however, are sons of light, having been illuminated from above by the dawn of the spirit  
18 of the Lord. "But where the spirit of the Lord is," it says, "there is freedom." "For to the  
19 pure, all things  
20 are pure." So I will not refrain from answering the things you asked,  
21 exposing the false reports with the same sayings of the gospel.  
22 Naturally, after the (words) "they were on the way, going up to Jerusalem," and the  
23 following things until, "After three days he will rise again," thus it reads word for word:  
24 "And they entered into Bethany and there was a woman there whose brother had  
25 died. And she came and prostrated to Jesus, and said to him, 'Son  
26 of David, have mercy on me.' The disciples, however, rebuked her. And growing angry,  
Jesus went away with her into the garden where the tomb was, and

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Folio 2 recto

1 suddenly there was heard a loud sound from the tomb, and Jesus drew near and  
2 rolled away the stone from the door of the tomb, and entering immediately where  
3 the youth was, he stretched out his hand and raised him up and grabbed hold of  
4 his hand, but seeing him, the youth loved him, and  
5 started to implore him that he could be with him. And coming out  
6 of the tomb, he entered the house of the youth, for he was wealthy. And after  
7 six days, Jesus ordered him, and when evening came, the  
8 youth approached him naked, being covered with only a robe. And  
9 he stayed with him that night. For  
10 Jesus taught him the mystery of the kingdom of God. From there, he rose  
11 and returned to the other side of the Jordan." And although these (words) follow the  
(words), "and  
12 James and John approached him," and the whole  
13 pericope, by contrast, the (words), "naked on naked," and the other things you wrote about  
are not  
14 found. After, however, the (words), "he entered into Jericho," it introduces only, "and  
15 there were the sister of the youth whom Jesus loved, and  
16 his mother and Salome, and Jesus did not receive them."  
17 The many other things you wrote, however, appear to be, and are, false reports.  
18 Certainly indeed, the true exegesis, in accord with the true philosophy [. . .]

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