

FRAGMENT  
OF THE LETTER OF  
CLEMENT  
TO THEODORE

CONTAINING THE  
SECRET GOSPEL OF MARK

A STUDY EDITION

A. K. M. ADAM

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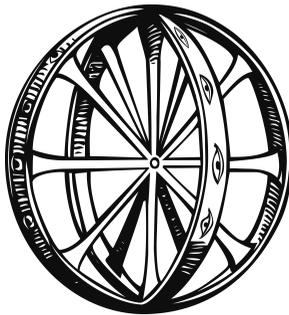
Transcription based on those of Morton Smith from *Clement of Alexandria and the Secret Gospel of Mark* (Cambridge: Harvard University Press, 1973); Agamemnon Tselikas in 'Did Morton Smith Forge "Secret Mark"?' *Biblical Archaeology* (14 October, 2009); and comments in Paananen, Timo S., and Roger Viklund, 'An Eighteenth-Century Manuscript: Control of the Scribal Hand in *Clement's Letter to Theodore*,' *Apocrypha* 26 (2015):261-297, compared with photographs of the fragments.

Translation and notes by A. K. M. Adam.

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Text is numbered by *page* and *line*, as has become conventional for this text, but for the sake of convenience and smooth reading, line numbers have been relocated to the beginning of any word that is interrupted by a line break.

Greek text is set in SBL BibLit  
English in Scala 12/16  
Title set in Jupiter Pro



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## PREFACE

The following short treatment of the *Letter of Clement to Theodore/Secret Gospel of Mark* was prepared at first as a reference for myself, a Loeb-like comparison of Morton Smith's transcription with his English translation, as I pondered the intricate questions that dog the question of authenticity and forgery. Then I translated it for myself, without relying on Smith; then I noticed that his was no longer the only transcription available, and it occurred to me that it might be handy to have this text available to distribute to students working on New Testament apocrypha. That required a vocabulary of Clement(?)'s usage for such students as have only New Testament reading fluency.

I am not a palaeographer, so my scrutiny of the photographs of MS. Smith 65 has given me as many headaches as insights; yet as this is an utterly unambitious endeavour, I have felt it reasonable to trust the transcriptions of better readers of 18<sup>th</sup>-century Byzantine script than I (checking against the original, and then usually coming away satisfied that Smith has transcribed it correctly — which would only be expected, *if* it turns out that he wrote it himself).

My thanks to Andrew Guffey, Melanie Marshall, and Mark Edwards for helpful comments on a previous draft of this version.

I was excited by Morton Smith's discovery when I first learned of it. After a while, though, it seemed a little too *convenient* a find, and when Stephen Carlson began framing his argument in favour of Smith's having forged the letter, many of his observations rang true. As I keep returning to the text, though, the arguments *against* Smith having produced this text strike me as plausible as well. I am no longer *confident* that Smith himself forged the manuscript, and am more open to the possibility that the work is either an earlier forgery, or a genuine lost letter of Clement. Barring the unveiling of some decisive proof, I expect to be hesitant about authenticity for a long time. With a convenient copy of the text in Greek, however, and a viable translation, and some notes on the manuscript and vocabulary, other readers of *Clement to Theodore/Secret Mark* will be better equipped to make up their own minds.

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Easter, 2018

<sup>1</sup>Ἐκ τῶν ἐπιστολῶν τοῦ ἁγιοτάτου Κλήμεντος τοῦ  
Στρωματέως· Θεοδώρω.

<sup>2</sup> Καλῶς ἐποίησας ἐπιστομίσας<sup>a</sup> τὰς ἀρρήτους διδασκαλίας τῶν  
Καρποκρατιανῶν. <sup>3</sup> Οὗτοι γὰρ οἱ προφητευθέντες ἀστέρες  
πλανῆται, οἱ ἀπὸ τῆς στενῆς τῶν ἐντολῶν <sup>4</sup> ὁδοῦ εἰς ἀπέρατον  
ἄβυσσον πλανώμενοι τῶν σαρκικῶν καὶ ἐνσωμάτων ἁμαρτιῶν.  
<sup>5</sup> Πεφυσιωμένοι γὰρ εἰς γνῶσιν, ὡς λέγουσιν<sup>b</sup>, τῶν βαθέων τοῦ  
Σατανᾶ λανθάνουσιν εἰς <sup>6</sup> τὸν ζόφον τοῦ σκότους τοῦ ψεύδους  
ἑαυτοὺς ἀπορρίπτοντες καὶ καυχώμενοι <sup>7</sup> ἐλευθέρους εἶναι δοῦλοι  
γεγόνασιν ἀνδραποδώδων ἐπιθυμιῶν. Τούτοις οὖν <sup>8</sup> ἀντιστατέον  
πάντη τε καὶ πάντως. Εἰ γὰρ καὶ τι<sup>c</sup> ἀληθὲς λέγοιεν, οὐδ' οὕτω  
<sup>9</sup> συμφωνοίη ἂν αὐτοῖς ὁ τῆς ἀληθείας ἐραστής. Οὐδὲ γὰρ πάντα  
τάληθῆ ἀλήθεια, οὐδὲ <sup>10</sup> τὴν κατὰ τὰς ἀνθρωπίνας δόξας  
φαινομένην ἀλήθειαν προκριτέον τῆς <sup>11</sup> ἀληθοῦς ἀληθείας τῆς  
κατὰ τὴν πίστιν. Τῶν τοίνυν θρυλουμένων περὶ τοῦ θεοπνεύστου  
<sup>12</sup> κατὰ Μάρκον εὐαγγελίου, τὰ μὲν ψεύδεται παντελῶς, τὰ δέ,  
εἰ καὶ ἀληθῆ τινα <sup>13</sup> περιέχει, οὐδ' οὕτως ἀληθῶς παραδίδοται.  
Συγκεκραμένα γὰρ τάληθῆ <sup>14</sup> τοῖς πλάσμασι παραχαράσσεται  
ὥστε, τοῦτο δὴ τὸ λεγόμενον, καὶ τὸ <sup>15</sup> ἄλας μωρανθῆναι. Ὁ  
γοῦν Μάρκος, κατὰ τὴν τοῦ Πέτρου ἐν Ῥώμῃ διατριβήν,  
<sup>16</sup> ἀνέγραψε τὰς πράξεις τοῦ Κυρίου.

a. ἐπιστομίσας [MS, PV] ἐπιστομίσαι [AT]

b. λέγουσι [MS, PV] λέγουσιν [AT]

c. τι [MS, PV] το [AT]

LETTER OF CLEMENT TO THEODORE

From the letters of the most holy Clement, of the *Miscellany*: to  
Theodore.

You did well, shutting up the unspeakable teachings of the Carpocratians. For these are the prophesied wandering stars, wandering from the narrow way of the commandments into a boundless abyss of the fleshly, bodily sins. For, puffed up with respect to knowledge, as they say, of the deep things of Satan, they neglect that they are throwing themselves away into the deepest darkness of falseness, and boasting that they are free, they have become slaves of servile desires. These, therefore, are to be resisted in every way and by all means. For, even if they might say something true, not even then should a lover of truth agree with them. For neither are all true things the truth, nor is what is apparently true according to human opinion preferable to the true truth, in accordance with the faith. So of the scuttlebutt concerning the divinely inspired Gospel according to Mark, some things are entirely mistaken, and others, even if they do include some true things, still have not been handed on truly. For the true things being mixed with inventions, are falsified, so that, as the saying goes, even the salt loses its savour. As for Mark, then, during Peter's stay in Rome he wrote an account of the Lord's doings, For the true — having been mixed with counterfeits — are debased, so that, as the saying goes, even salt goes stale. Mark did indeed write down the deeds of the Lord during Peter's stay in Rome;

οὐ μέντοι πάσας ἐξαγγέλλων, οὐδὲ μὴν τὰς<sup>17</sup> μυστικὰς  
 ὑποσημαίνων, ἀλλ' ἐκλεγόμενος ἅς χρησιμωτάτας ἐνόμισε πρὸς<sup>18</sup>  
 αὐξήσιν τῆς τῶν κατηγουμένων πίστεως. Τοῦ δὲ Πέτρου  
 μαρτυρήσαντος παρήλθεν<sup>19</sup> εἰς Ἀλεξάνδρειαν ὁ Μάρκος κομίζων  
 καὶ ταταυτοῦ<sup>a</sup> καὶ τὰ τοῦ Πέτρου<sup>20</sup> ὑπομνήματα, ἐξ ὧν  
 μεταφέρων εἰς τὸ πρῶτον αὐτοῦ βιβλίον τὰ τοῖς<sup>21</sup> προκόπτουσι  
 περὶ τὴν γνῶσιν κατάλληλα συνέταξε πνευματικώτερον<sup>22</sup>  
 εὐαγγέλιον εἰς τὴν τῶν τελειουμένων χρῆσιν. Οὐδέπω ὅμως  
 αὐτὰ τὰ<sup>23</sup> ἀπόρρητα ἐξωρχήσατο, οὐδὲ κατέγραψε τὴν  
 ἱεροφαντικὴν διδασκαλίαν τοῦ<sup>24</sup> Κυρίου, ἀλλὰ ταῖς  
 προγεγραμμέναις πράξεσιν ἐπιθεῖς καὶ ἄλλας. Ἔτι<sup>25</sup>  
 προσεπήγαγε λόγιά τινα ὧν ἠπίστατο τὴν ἐξήγησιν  
 μυσταγωγῆσιν τοὺς<sup>26</sup> ἀκροατὰς εἰς τὸ ἄδυτον τῆς ἐπτάκις<sup>b</sup>  
 κεκαλυμμένης ἀληθείας. Οὕτως οὖν<sup>27</sup> προπαρεσκεύασεν, οὐ  
 φθονερῶς οὐδ' ἀπροφυλάκτως, ὡς ἐγὼ οἶμαι, καὶ<sup>c</sup> <sup>28</sup> ἀποθνήσκων  
 κατέλιπε τὸ αὐτοῦ σύγγραμμα τῇ ἐκκλησίᾳ τῇ ἐν<sup><II></sup>  
<sup>1</sup> Ἀλεξανδρείᾳ, ὅπου εἰσέτι νῦν ἀσφαλῶς εὖ μάλα τηρεῖται,  
<sup>2</sup> ἀναγινωσκόμενον πρὸς αὐτοὺς μόνους τοὺς μουμένους τὰ  
 μεγάλα μυστήρια. Τῶν δὲ<sup>3</sup> μιαρῶν δαιμόνων ὄλεθρον τῶ τῶν  
 ἀνθρώπων γένει πάντοτε μηχανώντων, ὁ<sup>4</sup> Καρποκράτης, ὑπ'  
 αὐτῶν διδαχθεὶς καὶ ἀπατηλοῖς τέχναις χρησάμενος<sup>5</sup> οὕτω  
 πρεσβύτερόν τινα τῆς ἐν Ἀλεξανδρείᾳ ἐκκλησίας κατεδούλωσεν,  
<sup>6</sup> ὥστε παρ' αὐτοῦ ἐκόμισεν ἀπόγραφον τοῦ μυστικοῦ

a. ταταυτοῦ [MS, PV] τα ταυτοῦ [AT]

b. ἐπτάκις [AT] ἐπτάκις [PV]

c. και [PV] καὶ [AT]

not, however, recounting all, nor indeed intimating the mysterious, but choosing what he supposed most useful for the growth of the catechumens' faith. And when Peter was martyred, Mark escaped to Alexandria, taking along both his own and Peter's notes, from which he transferred the things suitable for progress toward knowledge into his first book; he arranged a more spiritual gospel for the use of the advanced. Likewise, never once did he betray the forbidden things, nor spell out the esoteric teaching of the Lord, but setting out the aforementioned deeds and others. Moreover, he added certain sayings whose interpretation he knew, to initiate the hearers into the sanctuary of the sevenfold hidden truth. So therefore, he prepared beforehand — not enviously or heedlessly, it seems to me — and when he died he left his treatise to the church in Alexandria, where still to this day it is kept completely secure, being read only to those who those who have been initiated into the great mysteries. And as the blood-stained demons are always plotting destruction to the human race, Carpocrates, taught by them and using deceptive skills, so enslaved some presbyter of the church in Alexandria that from him he acquired a copy of the mystical

εὐαγγελίου, ὁ<sup>7</sup> καὶ ἐξηγήσατο κατὰ τὴν βλασφημὸν καὶ σαρκικὴν αὐτοῦ δόξαν<sup>a</sup>.<sup>8</sup> Ἐτι δὲ καὶ ἐμίανε ταῖς ἀχράντοις καὶ ἀγίαις λέξεσιν ἀναμιγνύς<sup>9</sup> ἀναιδέστατα ψεύσματα. Τοῦ δὲ κράματος τούτου ἐξαντλήται τὸ τῶν<sup>10</sup> Καρποκρατιανῶν δόγμα. Τούτοις οὖν, καθὼς καὶ προείρηκα, οὐδέποτε εἰκτέον,<sup>11</sup> οὐδὲ προτείνουσιν αὐτοῖς τὰ κατεψευσμένα συγχωρητέον τοῦ Μάρκου<sup>12</sup> εἶναι τὸ μυστικὸν εὐαγγέλιον, ἀλλὰ καὶ μεθ' ὄρκου ἀρνητέον. Οὐ γὰρ ἅπασι<sup>13</sup> πάντα ἀληθῆ λεκτέον. Διὰ τοῦτο ἡ σοφία τοῦ Θεοῦ διὰ Σολομῶντος<sup>14</sup> παραγγέλλει, ἀποκρίνου τῷ μωρῷ ἐκ τῆς μωρίας αὐτοῦ, πρὸς τοὺς τυφλοὺς τὸν<sup>15</sup> νοῦν τὸ φῶς τῆς ἀληθείας δεῖν ἐπικρύπτεσθαι διδάσκουσα. Αὐτίκα<sup>16</sup> φησί, τοῦ δὲ μὴ ἔχοντος ἀρθήσεται, καὶ ὁ μωρὸς ἐν σκότει πορευέσθω. Ἡμεῖς<sup>17</sup> δὲ υἱοὶ φωτός ἐσμεν, πεφωτισμένοι τῇ ἐξ ὕψους ἀνατολῆ τοῦ πνεύματος<sup>18</sup> τοῦ Κυρίου. Οὗ δὲ τὸ πνεῦμα τοῦ Κυρίου, φησίν, ἐκεῖ ἐλευθερία. Πάντα γὰρ<sup>19</sup> καθαρὰ τοῖς καθαρῶς. Σοὶ τοίνυν οὐκ ὀκνήσω τὰ ἠρωτημένα<sup>20</sup> ἀποκρίνασθαι δι' αὐτῶν τοῦ εὐαγγελίου λέξεων τὰ κατεψευσμένα ἐλέγχων.<sup>21</sup> Ἀμέλει μετὰ τὸ ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα<sup>b</sup>, καὶ τὰ<sup>22</sup> ἐξῆς<sup>c</sup> ἕως, μετὰ τρεῖς ἡμέρας ἀναστήσεται. Ὡδε ἐπιφέρει κατὰ λέξιν,<sup>23</sup> καὶ ἔρχονται εἰς Βηθανίαν καὶ ἦν ἐκεῖ μία γυνὴ ἧς ὁ ἀδελφὸς αὐτῆς<sup>24</sup> ἀπέθανεν. Καὶ ἐλθοῦσα προσεκύνησε τὸν Ἰησοῦν καὶ λέγει αὐτῷ, Υἱέ<sup>25</sup> Δαβίδ ἐλέησόν με.

a. δόξαν [PV, MS] δόξα [AT]

b. Ἱεροσόλυμα [PV] Ἱεροσόλυμα [AT]

c. ἐξῆς [PV] ἐξῆς [AT]

Gospel, which he interpreted according to his blasphemous and fleshly notion. Even more, he defiled the uncontaminated and holy discourses by mixing in most shameless falsehoods. From this mixture is drawn the doctrine of the Carpocratians. To these, then, as I have said before, one must never yield, nor concede — when they allege slanders — that the mystical gospel is from Mark, but should even deny with an oath. For not to all should one say every true thing. Because of this, the wisdom of God through Solomon commands, ‘Answer the fool from his folly,’ teaching that it is necessary that the light of truth be concealed from blind minds. For example, it says ‘from the one who has not, it will be taken away’ and ‘Let the fool proceed in darkness.’ But we, we are sons of light, having been enlightened by the dawn from above of the spirit of the Lord. And where the spirit of the Lord is, it says, there is freedom. For to the pure, all things are pure. So I will not hold back from answering you what was asked, disproving the slanders through the same discourses of the gospel. Of course, after the ‘they were on the way, going up to Jerusalem’ and the next things, until ‘After three days he will rise again,’ here it adds, word for word, ‘and they came to Bethany and there was one woman there whose brother had died. And she came and worshipped Jesus and said to him, “Son of David, have mercy on me”.’

Οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτῇ. Καὶ ὀργισθεὶς ὁ <sup>26</sup> Ἰησοῦς ἀπῆλθεν μετ' αὐτῆς εἰς τὸν κῆπον ὅπου ἦν τὸ μνημεῖον, καὶ <sup><III> 1</sup> εὐθύς ἠκούσθη ἐκ τοῦ μνημείου φωνὴ μεγάλη, καὶ προσελθὼν ὁ Ἰησοῦς <sup>2</sup> ἀπέκλυσε τὸν λίθον ἀπὸ τῆς θύρας τοῦ μνημείου, καὶ εἰσελθὼν εὐθύς ὅπου <sup>3</sup> ἦν ὁ νεανίσκος ἐξέτεινεν τὴν χεῖρα καὶ ἤγειρεν αὐτὸν κρατήσας <sup>4</sup> τῆς χειρός, ὁ δὲ νεανίσκος ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ <sup>5</sup> ἤρξατο παρακαλεῖν αὐτὸν ἵνα μετ' αὐτοῦ ἦ. Καὶ ἐξελθόντες ἐκ <sup>6</sup> τοῦ μνημείου ἦλθον εἰς τὴν οἰκίαν τοῦ νεανίσκου, ἦν γὰρ πλούσιος. Καὶ μεθ' <sup>7</sup> ἡμέρας ἐξ ἐπέταξεν αὐτῷ ὁ <sup>64</sup> Ἰησοῦς, καὶ ὀψίας γενομένης ἔρχεται ὁ <sup>8</sup> νεανίσκος πρὸς αὐτὸν περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, <sup>a</sup> καὶ <sup>9</sup> ἔμεινε σὺν αὐτῷ τὴν νύκτα ἐκείνην. Ἐδίδασκε γὰρ αὐτὸν ὁ <sup>10</sup> Ἰησοῦς τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ. Ἐκεῖθεν δὲ ἀναστὰς <sup>11</sup> ἐπέστρεψεν εἰς τὸ πέραν τοῦ Ἰορδάνου. Ἐπὶ μὲν τούτοις ἔπεται τὸ καὶ <sup>12</sup> προσεπορεύοντο <sup>b</sup> αὐτῷ Ἰάκωβος καὶ Ἰωάννης καὶ πᾶσα ἡ <sup>13</sup> περικοπή. Τὸ δὲ γυμνός <sup>c</sup> γυμνῷ καὶ τᾶλλα περὶ ὧν ἔγραψας οὐκ <sup>14</sup> εὐρίσκειται. Μετὰ δὲ τὸ καὶ ἔρχεται εἰς Ἱεριχὼ ἐπάγει μόνον, καὶ <sup>15</sup> ἦσαν ἐκεῖ ἡ ἀδελφὴ τοῦ νεανίσκου, ὃν ἠγάπα αὐτὸν ὁ Ἰησοῦς, καὶ <sup>16</sup> ἡ μήτηρ αὐτοῦ καὶ Σαλώμη, καὶ οὐκ ἀπεδέξατο αὐτὰς ὁ Ἰησοῦς. <sup>17</sup> Τὰ δὲ ἄλλα τὰ πολλὰ ἀ ἔγραψας ψεύσματα καὶ φαίνεται καὶ ἐστίν. Ἡ <sup>18</sup> μὲν οὖν ἀληθὴς καὶ κατὰ τὴν ἀληθῆ φιλοσοφίαν ἐξήγησις...

a. γυμνοῦ [PV, MS] γυμνῷ [AT]

b. προσεπορεύοντο [PV, MS] προσεπορεύοντο [AT]

c. γυμνός [PV, MS] γυμνοὶ [AT]

And the disciples rebuked her. And Jesus, becoming angry, went away with her into the garden where the tomb was, and immediately a loud sound was heard from the tomb, and Jesus approached and rolled away the stone from the door of the tomb, and immediately entering where the youth was, he reached out his hand and raised him and grasped his hand, and the youth, seeing him, loved him and began to request of him that he might be with him. And coming out of the tomb, he went into the house of the youth, for he was wealthy. And after six days, Jesus commanded him, and when it was evening, the youth came to him wearing nothing but a robe.<sup>a</sup> And he remained with him that night, for Jesus taught him the mystery of the kingdom of God. From there, he rose and returned to the other side of the Jordan.’ And though these follow the ‘and James and John came forward to him’ and the whole pericope, on the other hand the ‘naked to naked’ and the other things concerning which you wrote are not found. And after the ‘he came into Jericho’ it adds in only ‘and there were the sister of the youth whom Jesus loved, and his mother and Salome, and Jesus did not welcome them.’ But the many other things which you wrote both seem to be, and are, slanders. So, the true explanation, in accordance with true philosophy...

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<sup>a</sup> So the NRSV; more directly, ‘a robe over his nakedness’

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## VOCABULARY

## Page I (sheet I, recto)

- 2 ἐπιστομίσας, aor act ptc mas nom sg ἐπιστομώ, *stop up, close up*. AT transcribes as the aorist infinitive.
- 4 ἀπέρατον, fem acc sg ἀπέρατος, here probably *limitless* in the sense of I Tim 1:4 ‘*endless genealogies*,’ though I Tim uses the more usual spelling ἀπέραντος. ἀπέρατος might on the other hand bear the sense of *not to be crossed, impassable*.  
ἐνσωμάτων, fem gen pl ἐνώματος, *corporeal, incarnate*
- 7 ἀνδραποδώδων, fem gen pl ἀνδραποδώδης, *servile*
- 8 ἀντιστατέον, verbal adjective, *one must check; it is necessary to arrest*
- 10 προκριτέον, fem acc sg προκριτέος, *to be preferred*
- 11 θρυλουμένων, pres pas ptc neut gen pl θρυλέω, LSJ gives the passive sense of *to be common talk*; BrDAG, *to be repeated, be commonly said*. Some read this as foregrounding *repetition*, but the sense of *various rumours spread abroad* seems more to the point here: *more everyone is talking about than everyone keeps repeating*.
- 14 πλάσμασι, neut dat pl πλάσμα, in general something *made or formed*; in a neutral sense, something dreamed up, an *invention or fantasy*; in a hostile sense, as here, *a counterfeit, a fake*.  
παραχαράσσεται, pres pass ind 3rd sg παραχαράσσω, to re-stamp a coin to change its value, whether to give the false impression that it is worth more, or to deflate its value; hence, *debase*
- 15 γούν from γε + οὖν, *at least then, or for instance, or at all events, or yes indeed*  
διατριβήν, fem acc sg διατριβή, of a duration of time: *wearing away*, or positively as an *amusing pastime*, or negatively as a *waste of time*. Here apparently neutral, so simply an *interval of time*
- 16 ὑποσημαίνων, pres act ptc mas nom sg ὑποσημαίνω, *give secret signs, express obliquely*
- 17 μυστικάς, neut acc pl μυστικός, in technical usage *having to do with the mysteries*, or less technically *mystic, mysterious*

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- 20 μεταφέρων, pres act ptc mas nom sg μεταφέρω, most usually *transfer*, *transport* or *change*, *transform*; here the sense is clearly *to take from [notes] and write into a narrative*, for which the attested sense of *translate* (not necessarily from one language to another, but from one setting to another) seems more to the point than *transfer*, but would also likely ask too much of casual readers
- 21 κατάλληλα, neut acc pl κατάλληλος, ordinarily *corresponding*, *parallel*, but here in the secondary sense of *appropriate*, *suitable* ; substantive use of the adjective
- 23 ἀπόρρητα, neut acc pl ἀπόρρητος (ἀπόρρητος), *forbidden*, *prohibited*; *unmentionable*, *unspeakable*; from ἀπό and ῥητός (εἶρω)  
ἐξωρχήσατο, aor mid ind 3rd sg ἐξωρχέομαι, *let out*, *betray*, *divulge*  
ἱεροφαντικὴν fem acc sg ἱεροφαντικός, *hierophantic* - which won't convey much to ordinary readers, so *esoteric*
- 25 προγεγραμμέναις pf pas ptc fem dat pl προγράφω, *write before*, *write at first*; here, *aforementioned* points back to the 'deeds' from I, 16.  
προσεπήγαγε, aor act ind 3rd sg προσεπάγω, *bring in*, *add*  
μυσταγωγῆσειν, aor act inf μυσταγωγέω, *initiate*, *guide in sacred mysteries*
- 26 ἄδυτον, neut acc sg ἄδυτον, '*inaccessible*,' the most sacred place in a temple, *sanctuary*
- 27 προπαρασκεύασεν, aor act ind 3rd sg προπαρασκευάζω, *prepare in advance*  
ἀπροφυλάκτως, adv, *unexpectedly*, or *heedlessly*
- 28 σύγγραμμα, neut acc sg σύγγραμμα, *writing*, *book*, *composition*

Page II (sheet I, verso)

- 1 μάλα εὖ intensifier for adjectives and adverbs; *extremely*, *completely*
- 3 μιᾶν, neut gen pl μιᾶς, *blood-stained*, *contaminated*  
μηχανώντων, pres act ptc neut gen pl μηχανάω, usually does not appear in the active, but in the middle; in the active, *plot*, *contrive*
- 4 ἀπατηλοῖς fem dat pl ἀπατηλός, *cunning*, *tricky*, *deceptive*
- 6 ἀπόγραφον mas acc sg ἀπόγραφος, subst use of the adjective

*transcribed, copied; thus, a copy*

- 8 ἐμίανε aor act ind 3rd sg μιαίνω, *stain, taint, defile*  
 ἀχράντοις mas dat pl ἄχραντος, *uncontaminated, undefiled*  
 λέξεσιν fem dat pl of λέξις, *speech, phrase, style; here, since the context seems to point to Jesus's sayings in general, discourses*  
 ἀναμιγνύς pres act ptc mas nom sg ἀναμείγνυμι, *mix together, mix up*
- 9 ἀναιδέστατα superlative degree, neut acc pl ἀναιδής, *shameless, so most shameless*  
 κράματος neut gen sg of κράμα, *mixture*  
 ἐξαντλήται pres pass ind 3rd sg of ἐξαντλέω, *is drawn off*
- 10 εἰκτέον neut εἰκτέος, *impersonal, one must yield*  
 προτείνουσιν pres act ptc mas dat pl προτείνω, *stretch forward, extend, allege*
- 11 κατεψευσμένα pf mid ptc neut acc pl καταψεύδομαι, *to lie about, allege falsely, slander*  
 συγχωρητέον, neut συγχωρητέος, *impersonal, one must concede*
- 12 μυστικὸν See I, 17  
 ἀρνητέον neut ἀρνητέος, *impersonal, one must deny*
- 15 ἐπικρύπτεσθαι pres pas inf ἐπικρύπτω, *cover up, conceal*  
 αὐτίκα adv, *at once, now, immediately; for example*
- 20 λέξεων See II, 8  
 κατεψευσμένα See II, 11
- 22 ἐπιφέρει pres act ind 3rd sg ἐπιφέρω, *in the NT twice carrying the sense of inflict, but here in the neutral sense of offer, give, bring in addition. The implied subject is 'the mystical gospel.'*

Page III (sheet II)

- 11 ἔπεται pres mid ind 3rd sg ἔπομαι, *follow*
- 14 ἐπάγει pres act ind 3rd sg ἐπάγω, *bring to, lead to; introduce, add to. The implied subject is again 'the mystical gospel.'*