

**St. Clement's Second Epistle to the Corinthians, Interlinear English -  
G.T. Emery.**

**Κλημεντος Προς Κορινθιους Β<sup>1</sup>**

**1**

Ἀδελφοί, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ, ὡς περὶ Θεοῦ, ὡς περὶ  
Brethren, thus it behoves us to think about Jesus Christ, as about of God, as concerning  
κριτοῦ ζώντων καὶ νεκρῶν· καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν.  
Judge of living and of dead;<sup>2</sup> and not must we a little think concerning of the salvation of us.  
2 Ἐν τῷ γὰρ φρονεῖν ἡμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐλπίζομεν λαβεῖν· καὶ οἱ  
By the for to think us a little about of him, a little also we are hoping to receive; and the  
ἀκούοντες ὡς περὶ μικρῶν ἀμαρτάνουσιν, καὶ ἡμεῖς ἀμαρτάνομεν οὐκ εἰδότες, πόθεν  
listening as about a little are sinning, and we are sinning not having known, from where  
ἐκλήθημεν καὶ ὑπὸ τίνος καὶ εἰς ὃν τόπον, καὶ ὅσα ὑπέμεινεν Ἰησοῦς Χριστὸς παθεῖν  
we were called and by whom and into what place, and how great endured Jesus Christ to suffer  
ἕνεκα ἡμῶν. 3 Τίνα οὖν ἡμεῖς αὐτῷ δώσομεν ἀντιμισθίαν, ἢ τίνα καρπὸν ἄξιον οὗ ἡμῖν  
for sake of us. What then we to him shall we give of recompense, or what fruit worthy which we  
αὐτὸς ἔδωκεν; Πόσα δὲ αὐτῷ ὀφείλομεν ὅσια; 4 Τὸ φῶς γὰρ ἡμῖν ἐχαρίσατο,  
him offer? How great and to him we owe holiness? The light for us he gave,  
ὡς Πατὴρ υἱοῦς ἡμᾶς προσηγόρευεν, ἀπολλυμένους ἡμᾶς ἔσωσεν. 5 Ποῖον οὖν αἶνον  
as Father son us he addressed, perishing us he saved. What the praise  
αὐτῷ δώσομεν ἢ μισθὸν ἀντιμισθίας ὧν ἐλάβομεν; 6 Πηροὶ ὄντες τῇ διανοίᾳ,  
to him shall we offer or recompense in return for what we received? Disabled being in the thought,  
προσκυνοῦντες λίθους καὶ ξύλα καὶ χρυσὸν καὶ ἄργυρον καὶ χαλκόν, ἔργα ἀνθρώπων·  
worshipping stone and wood and gold and silver and copper, works of men;  
καὶ ὁ βίος ἡμῶν ὅλος ἄλλο οὐδὲν ἦν εἰ μὴ θάνατος. Ἀμαύρωσιν οὖν  
and the life of us whole other nothing was except death. By a darkening then  
περικείμενοι καὶ τοιαύτης ἀχλύος γέμοντες ἐν τῇ ὁράσει, ἀνεβλέψαμεν ἀποθέμενοι  
we having been embraced and so great of a mist filling in the seeing, blindness having been removed  
ἐκεῖνο ὃ περικείμεθα νέφος τῇ αὐτοῦ θελήσει. 7 Ἠλέησεν γὰρ ἡμᾶς καὶ  
that which was embracing cloud by the of him will. He showing mercy for on us and  
σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν, καὶ  
having compassion saved, having seen in us much wandering and destruction, and  
μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας, εἰ μὴ τὴν παρ' αὐτοῦ. 8 Ἐκάλεσεν γὰρ ἡμᾶς οὐκ  
not one hope having of salvation, except the by of him. He called for us not  
ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς.  
being and he wished out of not being to be us.

**2**

Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ  
Let you be gladdened, barren, she not bearing, let you break loose, she not labouring, for many  
τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. Ὁ εἶπεν, Εὐφράνθητι,  
the children of the desolate more than of the having the husband.<sup>3</sup> Which said, Let you be gladdened,

1 Considered to be by an anonymous writer later than Clement of Rome.

2 See above Acts 10:42.

3 See above Galatians 4:27 (Isaiah 54:1).

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στεῖρα ἢ οὐ τίκτουσα, ἡμᾶς εἶπεν, Στεῖρα γὰρ ἦν ἡ ἐκκλησία ἡμῶν πρὸ τοῦ δοθῆναι  
barren, she not bearing, of us he said, Barren for was the Church of us before of the to be given  
αὐτῇ τέκνα. 2 Ὁ δὲ εἶπεν, Βόησον, ἢ οὐκ ὠδίνουσα, τοῦτο λέγει, Τὰς προσευχὰς  
her children. Which for to say, Let you shout out, she not labouring, this he says, The prayers  
ἡμῶν ἀπλῶς ἀναφέρειν πρὸς τὸν Θεόν, μὴ ὡς αἱ ὠδίνουσαι ἐγκακῶμεν,  
of us frankly to bring up unto the God, not as the women labouring who may grow weary,  
3 ὁ δὲ εἶπεν, Ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα·  
which and to say, For many the children of the desolate more than of the having the husband;  
ἐπεὶ ἔρημος ἐδόκει εἶναι ἀπὸ τοῦ Θεοῦ ὁ λαὸς ἡμῶν, νυνὶ δὲ πιστεύσαντες  
meaning desolate it was seeming to be from of the God the people of us, now but we having believed  
πλείονες ἐγενόμεθα τῶν δοκούντων ἔχειν Θεόν. 4 Καὶ ἑτέρα δὲ γραφὴ λέγει, Ὅτι οὐκ  
more we became of the seeming to have God. Also in another but Scripture he says, That not  
ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλούς· 5 τοῦτο λέγει, Ὅτι δεῖ τοὺς ἀπολλυμένους  
I came to call righteous, but sinners;<sup>4</sup> this he says, That must the perishing  
σῶζειν. 6 Ἐκεῖνο γὰρ ἐστὶν μέγα καὶ θαυμαστὸν οὐ τὰ ἐστῶτα στηρίζειν,  
to save. That for it is great and wonderful not to the things having stood to steady  
ἀλλὰ τὰ πίπτοντα. 7 Οὕτως καὶ ὁ Χριστὸς ἠθέλησεν σῶσαι τὰ ἀπολλύμενα, καὶ ἔσωσεν  
but the things falling. So also the Christ willed to save the perishing, and he saved  
πολλούς, ἐλθὼν καὶ καλέσας ἡμᾶς ἤδη ἀπολλυμένους.  
many, having come and having called us already perishing.

### 3

Τοσοῦτον οὖν ἔλεος ποιήσαντος αὐτοῦ εἰς ἡμᾶς, πρῶτον μὲν, ὅτι ἡμεῖς οἱ ζῶντες τοῖς  
So much then mercy having made of him towards us, first indeed, that we the living to the  
νεκροῖς θεοῖς οὐ θύομεν καὶ οὐ προσκυνοῦμεν αὐτοῖς, ἀλλὰ ἐγνώμεν δι' αὐτοῦ τὸν  
dead gods not make sacrifices and not worship to them, but we knew through of him the  
πατέρα τῆς ἀληθείας· τίς ἢ γινῶσις ἢ πρὸς αὐτοῦ, ἢ τὸ μὴ ἀρνεῖσθαι δι'  
father of the truth; what the knowledge the unto of him, which the not to disown through  
οὗ ἐγνώμεν αὐτόν; 2 Λέγει δὲ καὶ αὐτός, Τὸν ὁμολογήσαντά με ἐνώπιον τῶν  
whom we knew him? Says and also he himself, The having confessed me before of the  
ἀνθρώπων, ὁμολογήσω αὐτόν ἐνώπιον τοῦ Πατρός μου. 3 Οὗτος οὖν ἐστὶν ὁ μισθὸς  
men, I will confess him before of the Father of me.<sup>5</sup> This then is the reward  
ἡμῶν, ἐὰν οὖν ὁμολογήσωμεν δι' οὗ ἐσώθημεν. 4 Ἐν τίνι δὲ αὐτόν  
of us, if then we should confess through whom we were saved. By what but him  
ὁμολογοῦμεν; Ἐν τῷ ποιεῖν ἃ λέγει καὶ μὴ παρακούειν αὐτοῦ τῶν ἐντολῶν, καὶ  
we confess? By the to do what he says and not to disregard of him of the commandments, and  
μὴ μόνον χεῖλεσιν αὐτόν τιμᾶν, ἀλλὰ ἐξ ὅλης καρδίας καὶ ἐξ ὅλης τῆς διανοίας.  
not only with lips him honouring, but from whole heart and whole of the mind.  
5 Λέγει δὲ καὶ ἐν τῷ Ἠσαΐα, Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἢ δὲ καρδία αὐτῶν  
He says and also in the Isaiah, The people this with the lips me honour, the but heart of them  
πόρρω ἄπεστιν ἀπ' ἐμοῦ.  
far off it is from of me.<sup>6</sup>

4 See above, Matthew 9:12; Mark 2:17; Luke 5:32.

5 See above, Matthew 10:32; Luke 12:8.

6 See above, Matthew 15:8; Mark 7:6, ( Isaiah 29:13 in LXX).

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### 4

Μὴ μόνον οὖν αὐτὸν καλῶμεν Κύριον· οὐ γὰρ τοῦτο σώσει ἡμᾶς. 2 Λέγει γάρ, Οὐ  
Not only then him should we call Lord; not for this will save us. He says for, Not  
πᾶς ὁ λέγων μοι, Κύριε, κύριε, σωθήσεται, ἀλλ' ὁ ποιῶν τὴν δικαιοσύνην. 3 Ὅστε  
all the saying to me, Lord, Lord, will be saved, but he doing the righteousness. So  
οὖν, ἀδελφοί, ἐν τοῖς ἔργοις αὐτὸν ὁμολογῶμεν, ἐν τῷ ἀγαπᾶν ἑαυτούς, ἐν τῷ μὴ  
then, brethren, by the works him we should confess, by the loving one another, by the not  
μοιχᾶσθαι μηδὲ καταλαλεῖν ἀλλήλων μηδὲ ζηλοῦν, ἀλλ' ἐγκρατεῖς εἶναι,  
committing adultery neither to speak against one another nor being jealous, but self-controlled to be,  
ἐλεήμονας, ἀγαθοῦς· καὶ συμπάσχειν ἀλλήλοις ὀφείλομεν, καὶ μὴ φιλαργυρεῖν.  
merciful, good; and to sympathize with each other we ought, and not to love money.  
Ἐν τούτοις τοῖς ἔργοις ὁμολογῶμεν αὐτὸν καὶ μὴ ἐν τοῖς ἐναντίοις· 4 καὶ οὐ δεῖ ἡμᾶς  
By these the works we confess him and not by the opposite; and not must we  
φοβεῖσθαι τοὺς ἀνθρώπους μᾶλλον, ἀλλὰ τὸν Θεόν. 5 Διὰ τοῦτο, ταῦτα ὑμῶν  
to fear the man rather, but the God. By this, these things of you  
πρασσόντων, εἶπεν ὁ Κύριος, Ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ  
accomplishing, said the Lord, If you should be with me having been gathered together in the  
κόλπῳ μου καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐρῶ  
bosom of me and not you should do the commandments of me, I will throw off you, and I will say  
ὑμῖν, Ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ, ἐργάται ἀνομίας.  
to you, Let you go away from of me, not I have known you, from where you are, workers lawless.<sup>7</sup>

### 5

Ὅθεν, ἀδελφοί, καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου ποιήσωμεν τὸ  
For which reason, brethren, having abandoned the sojourn of the world of this let us do the  
θέλημα τοῦ καλέσαντος ἡμᾶς, καὶ μὴ φοβηθῶμεν ἐξελεῖν ἐκ τοῦ κόσμου τούτου.  
will of the having called us, and not let us be fearful to go forth out of the world this.  
2 Λέγει γὰρ ὁ Κύριος, Ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων. 3 Ἀποκριθεὶς δὲ ὁ Πέτρος  
Says for the Lord, You shall be as lambs in midst of wolves.<sup>8</sup> Answered and the Peter  
αὐτῷ λέγει, Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; 4 Εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ,  
to him he says, If then tear apart the wolves the lambs? Said the Jesus to the Peter,  
Μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβείσθε  
Not shall fear the lambs the wolves after the to be slain them; and you not let you fear  
τοὺς ἀποκτένοντας ὑμᾶς καὶ ἐταπεινοφρονεῖτε ὑμῖν δυναμένους ποιεῖν, ἀλλὰ  
the slaying you and nothing more<sup>9</sup> to you being able to do, but  
φοβείσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ  
let you fear the after the to die you having power over soul and body of the  
βαλεῖν εἰς γέενναν πυρός. 5 Καὶ γινώσκετε, ἀδελφοί, ὅτι ἡ ἐπιδημία ἢ ἐν τῷ κόσμῳ  
to cast into Gehenna fire.<sup>10</sup> And let you know, brethren, that the residence the in the world

7 A quotation of unknown origin.

8 See above Luke 10:3, however, the whole quote in verses 2 – 4 is of unknown origin.

9 Greek word obscure.

10 See above Matthew 5:22.

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τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστὶν καὶ ὀλιγοχρόνιος, ἡ δὲ ἐπαγγελία τοῦ Χριστοῦ  
this of the flesh of this little it is and short lived, the but promise of the Christ  
μεγάλη καὶ θαυμαστή ἐστὶν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου.  
great and wonderful is, and rest of the being about to come kingdom and life everlasting.  
6 Τί οὖν ἐστὶν ποιήσαντας ἐπιτυχεῖν αὐτῶν, εἰ μὴ τὸ ὁσίως καὶ δικαίως ἀναστρέφεισθαι  
What then is it having done to attain of them, except the holy and righteous to turn to  
καὶ τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι καὶ μὴ ἐπιθυμεῖν αὐτῶν; 7 Ἐν γὰρ τῷ  
and the of the world things as not our own to regard and not to desire them? By for the  
ἐπιθυμεῖν ἡμᾶς κτήσασθαι ταῦτα ἀποπίπτομεν τῆς ὁδοῦ τῆς δικαίας.  
to desire us to procure these things we fall from of the way of the righteousness.

### 6

Λέγει δὲ ὁ Κύριος, Οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεύειν. Ἐὰν ἡμεῖς  
Says and the Lord, Not one household slave is able two lords to serve.<sup>11</sup> If we  
θέλωμεν καὶ Θεῷ δουλεύειν καὶ Μαρωνᾶ, ἀσύμφορον ἡμῖν ἐστίν. 2 Τί γὰρ τὸ ὄφελος,  
should wish also God to serve and Mammon, prejudicial to us it is. What for the advantage,  
ἐὰν τις τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν ζημιωθῆ; 3 Ἔστιν δὲ οὗτος ὁ  
if anyone the world whole should gain, the but soul he should lose?<sup>12</sup> Is and this one the  
αἰὼν καὶ ὁ μέλλων δύο ἐχθροί. 4 Οὗτος λέγει μοιχείαν καὶ φθορὰν καὶ  
present and the to come two enemies. This one speaks of adulteries and seduction and  
φιλαργυρίαν καὶ ἀπάτην, ἐκεῖνος δὲ τούτοις ἀποτάσσεται. 5 Οὐ δυνάμεθα οὖν τῶν  
love of money and deceit, that one but to these it excludes. Not are we able then of the  
δύο φίλοι εἶναι· δεῖ δὲ ἡμᾶς τούτῳ ἀποταξαμένους ἐκείνῳ χρᾶσθαι. 6 Οἰόμεθα ὅτι  
two friends to be; must but we to this having exclude to that to fall upon. We consider that  
βέλτιόν ἐστὶν τὰ ἐνθάδε μισῆσαι, ὅτι μικρὰ καὶ ὀλιγοχρόνια καὶ φθαρτά, ἐκεῖνα δὲ  
better it is the things here now to hate, for little and short-lived and perishable, that one but  
ἀγαπῆσαι, τὰ ἀγαθὰ τὰ ἀφθαρτά. 7 Ποιοῦντες γὰρ τὸ θέλημα τοῦ Χριστοῦ εὐρήσομεν  
to love, the things good the incorruptable. By doing for the will of the Christ we shall find  
ἀνάπαυσιν· εἰ δὲ μήγε, οὐδὲν ἡμᾶς ῥύσεται ἐκ τῆς αἰωνίου κολάσεως, ἐὰν παρακούσωμεν  
rest; if but not, nothing us will rescue from of the eternal punishment, if we should neglect  
τῶν ἐντολῶν αὐτοῦ. 8 Λέγει δὲ καὶ ἡ γραφὴ ἐν τῷ Ἰεζεκιήλ, ὅτι, Ἐὰν ἀναστῆ Νῶε  
the commandments of him. Says and also the Scripture in the Ezekiel, that, If should rise Noah  
καὶ Ἰώβ καὶ Δανιήλ, οὐ ῥύσσονται τὰ τέκνα αὐτῶν ἐν τῇ αἰχμαλωσίᾳ. 9 Εἰ δὲ καὶ οἱ  
and Job and Daniel, not will they rescue the children of them in the captivity.<sup>13</sup> If but also the  
τοιούτοις δίκαιοι οὐ δύνανται ταῖς ἑαυτῶν δικαιοσύναις ῥύσασθαι τὰ τέκνα αὐτῶν,  
such as these righteous not are able by the of themselves righteousness rescue the children of them,  
ἡμεῖς, ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνὸν καὶ ἀμίαντον, ποία πεποιθήσει  
we, if not should keep the baptism pure and undefiled, of what confidence  
εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ Θεοῦ; Ἡ τίς ἡμῶν παράκλητος ἔσται, ἐὰν μὴ  
shall we enter into the palace of the God? Or who of us an advocate will be, if not  
εὐρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια;  
we should be found works having holy and righteous?

11 See above Matthew 6:24; Luke 16:13.

12 See above Matthew 16:26; Mark 8:36; Luke 9:25.

13 Ezekiel 14:14, 18, 20.

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7

Ὡστε οὖν, ἀδελφοί μου, ἀγωνισώμεθα εἰδότες, ὅτι ἐν χερσὶν ὁ ἀγὼν καὶ ὅτι εἰς  
So then, brothers of me, let us contend having known, that at hand the contest and that for  
τοὺς φθαρτοὺς ἀγῶνας καταπλέουσιν πολλοί, ἀλλ' οὐ πάντες στεφανοῦνται, εἰ μὴ  
the perishable struggles make voyages many, but not all are crowned, except  
οἱ πολλὰ κοπιάσαντες καὶ καλῶς ἀγωνισάμενοι. 2 Ἡμεῖς οὖν ἀγωνισώμεθα, ἵνα  
the much having toiled and well contended. We then let us contend, that  
πάντες στεφανωθῶμεν. 3 Ὡστε θέωμεν τὴν ὁδὸν τὴν εὐθείαν, ἀγῶνα τὸν ἀφθαρτον,  
all may be crowned. So as we may run the way the straight, contest the imperishable,  
καὶ πολλοὶ εἰς αὐτὸν καταπλεύσωμεν καὶ ἀγωνισώμεθα, ἵνα καὶ στεφανωθῶμεν·  
and may to it let sail and let us contend, that also we may be crowned;  
καὶ εἰ μὴ δυνάμεθα πάντες στεφανωθῆναι, κἂν ἐγγὺς τοῦ στεφάνου γενώμεθα.  
and if not able all to be crowned, let also near of the crown let us come.  
4 Εἰδέναι ἡμᾶς δεῖ, ὅτι ὁ τὸν φθαρτὸν ἀγῶνα ἀγωνιζόμενος, ἐὰν εὐρεθῆ  
To have know us<sup>14</sup> we must, that he the perishable prize contesting, if he should be found  
φθείρων, μαστιγωθεὶς αἴρεται καὶ ἔξω βάλλεται τοῦ σταδίου. 5 Τί δοκεῖτε;  
cheating, having been flogged taken up and out of thrown of the stadium. What you suppose?  
Ὁ τὸν τῆς ἀφθαρσίας ἀγῶνα φθείρας τί παθεῖται; 6 Τῶν γὰρ μὴ  
He the of the incorruptible contest having cheated what should he suffer? Of the for not  
τηρησάντων, φησὶν, τὴν σφραγίδα, Ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ  
having guarded, he says, the seal, The worm of them not shall die and the fire  
αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.  
of them not shall be extinguished, and they shall be for a spectacle to all flesh.<sup>15</sup>

8

Ὡς οὖν ἐσμέν ἐπὶ γῆς, μετανοήσωμεν. 2 Πηλὸς γὰρ ἐσμεν εἰς τὴν χεῖρα τοῦ  
As long as then we are upon earth, let us repent. Clay for we are in the hands of the  
τεχνίτου· ὃν τρόπον γὰρ ὁ κεραμεύς, ἐὰν ποιῆ σκεῦος καὶ ἐν ταῖς χερσὶν αὐτοῦ  
crafts man; just as fashions for the potter, if he should make a vessel and in the hands of him  
διαστραφῆ ἢ συντριβῆ, πάλιν αὐτὸ ἀναπλάσσει, ἐὰν δὲ προφθάσῃ εἰς τὴν  
it should be crooked or broken, again it he reforms, if but it should come into the  
κάμινον τοῦ πυρὸς αὐτὸ βαλεῖν, οὐκέτι βοηθήσει αὐτῷ· οὕτως καὶ ἡμεῖς, ἕως ἐσμέν  
oven of the fire it to throw away, no more he will mend it; so also us, as long as we are  
ἐν τούτῳ τῷ κόσμῳ, ἐν τῇ σαρκὶ ἃ ἐπράξαμεν πονηρὰ μετανοήσωμεν ἐξ ὅλης τῆς  
in this the world, in the flesh which we brought about wicked let us repent out of whole of the  
καρδίας, ἵνα σωθῶμεν ὑπὸ τοῦ Κυρίου, ἕως ἔχομεν καιρὸν μετανοίας. 3 Μετὰ γὰρ τὸ  
heart, that we may be saved by of the Lord, while we have time for repentance. After for the  
ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι.  
to depart us out of the world no longer are we able there to confess or to repent still.  
4 Ὡστε, ἀδελφοί, ποιήσαντες τὸ θέλημα τοῦ Πατρὸς καὶ τὴν σάρκα ἀγνήν τηρήσαντες  
So then, brethren, having done the will of the father and the flesh pure having kept  
καὶ τὰς ἐντολὰς τοῦ Κυρίου φυλάξαντες ληψόμεθα ζωὴν αἰώνιον.  
and the commandments of the Lord having observed we shall obtain life eternal,

14 Perfect tense – 'to have known in the past and still know'.

15 Isaiah 66:24 and see above Mark 9:48.

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5 Λέγει γὰρ ὁ Κύριος ἐν τῷ εὐαγγελίῳ, Εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς  
Says for the Lord in the Gospel, If the little not you kept, the great who  
ὑμῖν δώσει; Λέγω γὰρ ὑμῖν, ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν.  
you shall give? I tell for you, that he faithful in least, also in much faithful he is.<sup>16</sup>  
6 Ἄρα οὖν τοῦτο λέγει, Τηρήσατε τὴν σάρκα ἀγνήν καὶ τὴν σφραγίδα ἄσπιλον, ἵνα  
Mark you the this he means, Let you keep the flesh pure and the seal stainless, that  
τὴν αἰώνιον ζωὴν ἀπολάβωμεν.  
the eternal life we may obtain.

### 9

Καὶ μὴ λεγέτω τις ὑμῶν, ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται. 2 Γνωστε· ἐν  
And not let say anyone of you, that this the flesh not is judged nor rises again. Let you know; in  
τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; 3 Δεῖ οὖν  
what you were saved, in what you received sight, except in the flesh this being? Must then  
ἡμᾶς ὡς ναὸν Θεοῦ φυλάσσειν τὴν σάρκα· 4 ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ  
we as a temple of God to guard the flesh;<sup>17</sup> which way for in the flesh you were called, also  
ἐν τῇ σαρκὶ ἐλεύσεσθε. 5 Εἰ Χριστὸς, ὁ Κύριος ὁ σώσας ἡμᾶς, ὧν μὲν τὸ πρῶτον  
in the flesh you shall come. If Christ, the Lord he having saved us, being indeed the first  
πνεῦμα, ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν· οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ  
spirit, became flesh and so us called; so also us in this the flesh  
ἀποληψόμεθα τὸν μισθόν. 6 Ἀγαπῶμεν οὖν ἀλλήλους, ὅπως ἔλθωμεν πάντες εἰς τὴν  
we shall receive the reward. May we love the one another, so that we may come all into the  
βασιλείαν τοῦ Θεοῦ. 7 Ὡς ἔχομεν καιρὸν τοῦ ἰαθῆναι, ἐπιδῶμεν ἑαυτοὺς τῷ  
kingdom of the God. As we have time of the to be healed, let us give ourselves to the  
θεραπεύοντι Θεῷ, ἀντιμισθίαν αὐτῷ διδόντες. 8 Ποίαν; Τὸ μετανοῆσαι ἐξ εἰλικρινοῦς  
healing God, recompense to him giving. What kind? The repentance out of a pure  
καρδίας. 9 Προγνώστης γὰρ ἐστὶν τῶν πάντων καὶ εἰδὼς ἡμῶν τὰ ἐν καρδίᾳ.  
heart. Prognosis for it is of the of all also he having known the things in hearts.  
10 Δῶμεν οὖν αὐτῷ αἶνον, μὴ ἀπὸ στόματος μόνον, ἀλλὰ καὶ ἀπὸ καρδίας, ἵνα ἡμᾶς  
Let us give then to him praise, not from mouth only, but also from heart, that we  
προσδέξῃται ὡς υἱούς. 11 Καὶ γὰρ εἶπεν ὁ Κύριος, Ἀδελφοί μου οὗτοί εἰσιν οἱ  
may be accepted as sons. Also for said the Lord, Brethren of me these ones are the  
ποιούντες τὸ θέλημα τοῦ Πατρὸς μου.  
doing the will of the Father of me<sup>18</sup>

### 10

Ὡστε, ἀδελφοί μου, ποιήσωμεν τὸ θέλημα τοῦ Πατρὸς τοῦ καλέσαντος ἡμᾶς, ἵνα  
And so, brethren of me, let us do the will of the Father of the having called us, that  
ζήσωμεν, καὶ διώξωμεν μᾶλλον τὴν ἀρετὴν, τὴν δὲ κακίαν καταλείψωμεν ὡς  
we may live live, and let us follow rather the goodness, the but vice let us pour away as  
προοδοιπόρον τῶν ἀμαρτιῶν ἡμῶν, καὶ φύγωμεν τὴν ἀσέβειαν, μὴ ἡμᾶς καταλάβῃ  
fellow-traveller of the sins of us, and let us flee from the ungodly, not us let seize

16 See above Luke: 16: 10 – 12.

17 See above 1 Corinthians 6:19.

18 See above Matthew 12:50, Mark 3:35; Luke 3:21.

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κακά. 2 Ἐὰν γὰρ σπουδάσωμεν ἀγαθοποιεῖν, διώξεται ἡμᾶς εἰρήνη. 3 Διὰ ταύτην  
evil, If for we should be care to do good, will follow us peace. By of this  
γὰρ τὴν αἰτίαν οὐκ ἔστιν εὑρεῖν ἄνθρωπον, οἵτινες παράγουσι φόβους ἀνθρωπίνους,  
for the cause not he is to find a man, from when they lead in fears human,  
προηρημένοι μᾶλλον τὴν ἐνθάδε ἀπόλαυσιν ἢ τὴν μέλλουσαν ἐπαγγελίαν.  
having preferred rather the present enjoyment than the being destined promises.

4 Ἀγνοοῦσιν γὰρ ἡλίκην ἔχει βάσανον ἢ ἐνθάδε ἀπόλαυσις, καὶ οἷαν τρυφήν ἔχει ἡ  
They are ignorant for how great has torture the present pleasures, and what sort joy has the  
μέλλουσα ἐπαγγελία. 5 Καὶ εἰ μὲν αὐτοὶ μόνοι ταῦτα ἔπρασσον,  
being about to be promises. And if indeed they alone these things they were bringing about  
ἀνεκτὸν ἦν· νῦν δὲ ἐπιμένουσιν κακοδιδασκαλοῦντες τὰς ἀναίτιους ψυχὰς, οὐκ  
bearable it could be; now but they continue teaching evil to the guiltless souls, not  
εἰδότες, ὅτι δισσήν ἔξουσιν τὴν κρίσιν, αὐτοὶ τε καὶ οἱ ἀκούοντες αὐτῶν.  
having perceived, that double bearing the judgement, these both and the hearing them.

### 11

Ἡμεῖς οὖν ἐν καθαρᾷ καρδίᾳ δουλεύσωμεν τῷ Θεῷ, καὶ ἐσόμεθα δίκαιοι· ἐὰν δὲ μὴ  
We then in pure heart let us serve the God, and we shall be righteous; if but not  
δουλεύσωμεν διὰ τὸ μὴ πιστεύειν ἡμᾶς τῇ ἐπαγγελίᾳ τοῦ Θεοῦ, ταλαίπωροι ἐσόμεθα.  
we should serve through the not to believe us the promise of the God, distressed we shall be.  
2 Λέγει γὰρ καὶ ὁ προφητικὸς λόγος, Ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ  
Says for also the prophetic word, Miserable are the double minded, the doubting in the  
καρδίᾳ, οἱ λέγοντες, Ταῦτα πάλαι ἠκούσαμεν καὶ ἐπὶ τῶν πατέρων ἡμῶν, ἡμεῖς δὲ ἡμέραν  
heart,<sup>19</sup> the saying, These things long ago we heard and upon of the fathers of us, we but day  
ἐξ ἡμέρας προσδεχόμενοι οὐδὲν τούτων ἐωράκαμεν. 3 Ἀνόητοι, συμβάλετε  
from day waiting none of them we have seen. You senseless ones, let you compare  
ἑαυτοὺς ξύλω· λάβετε ἄμπελον· πρῶτον μὲν φυλλοροεῖ, εἶτα βλαστὸς γίνεται, μετὰ  
yourselves a tree; let you take a vine; first indeed it sheds leaves, next a bud comes, after  
ταῦτα ὄμφαξ, εἶτα σταφυλὴ παρεστηκυῖα. 4 Οὕτως καὶ ὁ λαὸς μου ἀκαταστασίας καὶ  
this an unripe grape, then a bunch having come. So also the people of me confusions and  
θλίψεις ἔσχεν· ἔπειτα ἀπολήφεται τὰ ἀγαθὰ. 5 Ὅστε, ἀδελφοί μου, μὴ  
afflictions had; afterwards they shall receive the things good. So as, brethren of me, not  
διψυχῶμεν, ἀλλὰ ἐλπίσαντες ὑπομείνωμεν, ἵνα καὶ τὸν μισθὸν  
let us be double-minded, but having hoped for let us abide patiently, that also the reward  
κομισώμεθα. 6 Πιστὸς γὰρ ἐστὶν ὁ ἐπαγγειλάμενος τὰς ἀντιμισθίας ἀποδιδόναι  
we may receive. Faithful for he is the one having promised<sup>20</sup> the recompense to return  
ἐκάστῳ τῶν ἔργων αὐτοῦ. 7 Ἐὰν οὖν ποιήσωμεν τὴν δικαιοσύνην ἐναντίον τοῦ  
each one of the works of him. If then we should do the righteousness before of the  
Θεοῦ, εἰσήξομεν εἰς τὴν βασιλείαν αὐτοῦ καὶ ληψόμεθα τὰς ἐπαγγελίας, ἃς οὐς οὐκ  
God, we shall enter into the kingdom of him we shall receive the promises, which ear not  
ἤκουσεν οὐδὲ ὀφθαλμὸς εἶδεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.  
heard neither eye saw, nor upon heart of a man came to.<sup>21</sup>

19 See above in 1 Clement 23:3,4.

20 Above Hebrews 10:23b.

21 See above 1 Corinthians 2:9 and end notes.

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### 12

Ἐκδεχόμεθα οὖν καθ' ὥραν τὴν βασιλείαν τοῦ Θεοῦ ἐν ἀγάπῃ καὶ δικαιοσύνῃ, ἐπειδὴ  
We are waiting then hour to hour the kingdom of the God in love and righteousness, since  
οὐκ οἶδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ Θεοῦ. 2 Ἐπερωτηθεὶς γὰρ αὐτὸς ὁ Κύριος  
not we have known the hour of the appearance of the God. Having been asked for himself the Lord  
ὑπὸ τινος, πότε ἕξει αὐτοῦ ἡ βασιλεία, εἶπεν, Ὅταν ἔσται τὰ δύο ἓν, καὶ τὸ  
by a certain, when would come of him the kingdom, he said, When shall be the two one, and the  
ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θῆλυ. 3 Τὰ δύο δὲ ἓν  
outside as the inside, and the male with of the female neither male nor female.<sup>22</sup> The two but one  
ἐστίν, ὅταν λαλῶμεν ἑαυτοῖς ἀλήθειαν καὶ ἐν δυοῖσιν σώμασιν ἀνυποκρίτως  
is, when we should speak to one another in truth and in two bodies without dissimulation  
εἴη μία ψυχὴ, 4 καὶ τὸ ἔξω ὡς τὸ ἔσω, τοῦτο λέγει· τὴν ψυχὴν λέγει τὸ ἔσω, τὸ δὲ  
may be one soul, and the outside as the inside, this he means; the soul he says the inside, the but  
ἔξω τὸ σῶμα λέγει· ὃν τρόπον οὖν σου τὸ σῶμα φαίνεται, οὕτως καὶ ἡ ψυχὴ σου δῆλος  
outside the body he says; which way then of you the body is visible, so also the soul of you visible  
ἔστω ἐν τοῖς καλοῖς ἔργοις. 5 Καὶ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν οὔτε θῆλυ,  
let it be in the good works. And the male with of the female, neither male nor female,  
τοῦτο λέγει, ἵνα ἀδελφὸς ἰδὼν ἀδελφὴν οὐδὲν φρονῆ περὶ αὐτῆς θηλυκόν,  
this he means, that a brother having seen a sister nothing should he think concerning of her a female,  
μηδὲ φρονῆ τι περὶ αὐτοῦ ἀρσενικόν. 6 Ταῦτα ὑμῶν ποιούντων, φησὶν, ἐλεύσεται  
nor should think any one about of him male. These things of you doing, he says, will come  
ἡ βασιλεία τοῦ Πατρὸς μου.  
the kingdom of the Father of me.

### 13

Ἀδελφοὶ οὖν, ἤδη ποτὲ μετανοήσωμεν, νήψωμεν ἐπὶ τὸ ἀγαθόν· μεστοὶ  
Brethren therefore, forthwith at some time let us repent, let us get sober above the good; full  
γὰρ ἐσμεν πολλῆς ἀνοίας καὶ πονηρίας. Ἐξαλείψωμεν ἀφ' ἡμῶν τὰ πρότερα  
for we are of much lawlessness and wickedness. Let us wipe out from of us the former  
ἀμαρτήματα καὶ μετανοήσαντες ἐκ ψυχῆς σωθῶμεν, καὶ μὴ γινώμεθα  
sins and by repenting from souls may we be saved, and not may we become  
ἀνθρωπάρεσκοι μηδὲ θέλωμεν μόνον ἑαυτοῖς ἀρέσκειν, ἀλλὰ καὶ τοῖς ἔξω ἀνθρώποις  
men-pleasers and not should we wish alone ourselves to please, but also the without men  
ἐπὶ τῇ δικαιοσύνῃ, ἵνα τὸ ὄνομα δι' ἡμᾶς μὴ βλασφημῆται. 2 Λέγει γὰρ ὁ Κύριος,  
over the righteousness, that the name through us not is blasphemed. Says for the Lord,  
Διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν πᾶσιν τοῖς ἔθνεσιν, καὶ πάλιν, Οὐαὶ δι'  
Every way the name of me is blasphemed among all the nations,<sup>23</sup> and again, Woe through  
ὃν βλασφημεῖται τὸ ὄνομά μου. Ἐν τίνι βλασφημεῖται; Ἐν τῷ μὴ ποιεῖν ὑμᾶς ἃ  
whom is blasphemed the name of me.<sup>24</sup> By what is it blasphemed? By the not to do you what

22 A quotation of unknown origin. But from Clement of Alexandria Strom. 3:13; 92c. "But he departed from the school of Valentine. On this account he says: "When Salome ' asked when she would know the answer to her questions, the Lord said, When you trample on the robe of shame, and when the two shall be one, and the male with the female, and there is neither male nor female." (trans. Henry Chadwick)

23 See above Isaiah 52:5.

24 Source unknown but see above Ignatius Epistle to the Trallians 8:2.

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βούλομαι. 3 Τὰ ἔθνη γὰρ ἀκούοντα ἐκ τοῦ στόματος ἡμῶν τὰ λόγια τοῦ Θεοῦ ὡς  
I wish. The nations for are hearing from of the mouth of us the oracles of the God as  
καλὰ καὶ μεγάλα θαυμάζει· ἔπειτα καταμαθόντα τὰ ἔργα ἡμῶν ὅτι οὐκ ἔστιν ἄξια  
good and great they marvel; afterwards having observed well the works of us that not is worthy  
τῶν ῥημάτων ὧν λέγομεν, ἔνθεν εἰς βλασφημίαν τρέπονται, λέγοντες εἶναι μῦθόν  
of the words which we are speaking, they then into blasphemy they turn, saying to be a myth  
τινα καὶ πλάνην. 4 Ὅταν γὰρ ἀκούσωσιν παρ' ἡμῶν, ὅτι λέγει ὁ Θεός, Οὐ χάρις ὑμῖν,  
it and a deceit. When for they hear from of us, that says the God, Not a favour to you,  
εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ἀλλὰ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἐχθροὺς  
if you should love the loving you, but a favour to you, if you should love the enemies  
καὶ τοὺς μισοῦντας ὑμᾶς· ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν  
and the hating you;<sup>25</sup> these things when they should hear, they marvel at the extravagance  
τῆς ἀγαθότητος· ὅταν δὲ ἴδωσιν, ὅτι οὐ μόνον τοὺς μισοῦντας οὐκ ἀγαπῶμεν, ἀλλ'  
of the goodness; when but they should see, that not only the hating not we love, but  
ὅτι οὐδὲ τοὺς ἀγαπῶντας, καταγελοῦσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.  
that neither the loving, they jeer at us, and is blasphemed the name.

### 14

Ὅστε, ἀδελφοί, ποιοῦντες τὸ θέλημα τοῦ Πατρὸς ἡμῶν Θεοῦ ἐσόμεθα  
On condition that, brethren, we are doing the will of the Father of us of God we shall be  
ἐκ τῆς Ἐκκλησίας τῆς πρώτης, τῆς πνευματικῆς, τῆς πρὸ ἡλίου καὶ σελήνης  
from of the Church the first, of the spiritual, of the before of sun and of moon  
ἐκτισμένης. Ἐὰν δὲ μὴ ποιήσωμεν τὸ θέλημα Κυρίου, ἐσόμεθα ἐκ τῆς γραφῆς  
having been created. If but not we do the will of Lord, we shall be from of the Scripture  
τῆς λεγούσης, Ἐγενήθη ὁ οἶκός μου σπήλαιον ληστῶν. Ὅστε οὖν αἰρετισώμεθα ἀπὸ  
of the saying, Was become the house of me a cave of robbers.<sup>26</sup> So then we should choose from  
τῆς Ἐκκλησίας τῆς ζωῆς εἶναι, ἵνα σωθῶμεν. 2 Οὐκ οἶμαι δὲ ὑμᾶς ἀγνοεῖν,  
of the Church of the life to be, that we may be saved. Not I am supposing but you to be ignorant,  
ὅτι Ἐκκλησία ζῶσα σῶμά ἐστιν Χριστοῦ· λέγει γὰρ ἡ γραφή, Ἐποίησεν ὁ Θεὸς τὸν  
that Church living body is of Christ,<sup>27</sup> says for the Scripture, Made the God the  
ἄνθρωπον ἄρσεν καὶ θῆλυ· τὸ ἄρσεν ἐστὶν ὁ Χριστός, τὸ θῆλυ ἡ Ἐκκλησία· καὶ ἔτι  
mankind male and female;<sup>28</sup> the male is the Christ, the female the Church; and further  
τὰ βιβλία καὶ οἱ Ἀπόστολοι τὴν Ἐκκλησίαν οὐ νῦν εἶναι λέγουσιν ἀλλὰ ἄνωθεν.  
the books and the Apostles the Church not of present to be saying but from beginning.<sup>29</sup>  
Ἦν γὰρ πνευματικὴ, ὡς καὶ ὁ Ἰησοῦς ἡμῶν, ἐφανερώθη δὲ ἐπ' ἐσχάτων τῶν  
She was for spiritual, as also the Jesus of us, he was made manifest but upon of last of the  
ἡμερῶν, ἵνα ἡμᾶς σώσῃ. 3 Ἡ Ἐκκλησία δὲ πνευματικὴ οὕσα ἐφανερώθη ἐν τῇ σαρκὶ  
days, that us he might save. The Church but spiritual being was made manifest in flesh

25 See above Luke 6:32 – 35.

26 Above Matthew 21:13 from Jeremiah 7:11.

27 Above Ephesians 1:23.

28 Above Genesis 1:27.

29 Above 1 Peter 1:20; 1:19 but with precious blood, as of a lamb unblemished and unspotted -- Christ's --  
1:20 foreknown, indeed, before the foundation of the world, and manifested in the last times because of you, (Young).

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Χριστοῦ, δηλοῦσα ἡμῖν ὅτι ἐάν τις ἡμῶν τηρήσῃ αὐτήν ἐν τῇ σαρκὶ καὶ μὴ φθίρῃ,  
of Christ, showing us that if anyone of us should guard her in the flesh and not should spoil,  
ἀπολήφεται αὐτήν ἐν τῷ Πνεύματι τῷ Ἁγίῳ· ἡ γὰρ σὰρξ αὕτη ἀντίτυπός ἐστιν τοῦ  
he will received back her in the Spirit the Holy; the for flesh this adverse it is of the  
Πνεύματος· οὐδεὶς οὖν τὸ ἀντίτυπον φθείρας τὸ ἀύθεντικὸν μεταλήφεται. Ἄρα οὖν  
Spirit; not one then the adverse having corrupted the authentic shall receive. Mark you then  
τοῦτο λέγει, ἀδελφοί, Τηρήσατε τὴν σάρκα, ἵνα τοῦ Πνεύματος μεταλάβητε. 4 Εἰ δὲ  
this he says, brethren, Let you guard the flesh, that of the Spirit you may receive. If but  
λέγομεν εἶναι τὴν σάρκα τὴν Ἐκκλησίαν καὶ τὸ Πνεῦμα Χριστόν, ἄρα οὖν ὁ ὑβρίσας  
we say to be the flesh the Church and the Spirit Christ, therefore then he having abused  
τὴν σάρκα ὑβρίσεν τὴν Ἐκκλησίαν. Ὁ τοιοῦτος οὖν οὐ μεταλήφεται τοῦ Πνεύματος,  
the flesh abused the Church. He such as this then not will receive the Spirit,  
ὅ ἐστιν ὁ Χριστός. 5 Τοσαύτην δύναται ἡ σὰρξ αὕτη μεταλαβεῖν ζωὴν καὶ  
which is the Christ. So great a power the flesh this to receive life and  
ἀφθαρσίαν κολληθέντος αὐτῇ τοῦ Πνεύματος τοῦ Ἁγίου, οὔτε, ἐξειπεῖν τις δύναται  
immortality to unite this of the Spirit the Holy, neither, to declare anyone  
οὔτε λαλῆσαι ἃ ἠτοίμασεν ὁ Κύριος τοῖς ἐκλεκτοῖς αὐτοῦ.  
nor to speak of which which prepared the Lord for the elect of him.<sup>30</sup>

### 15

Οὐκ οἶομαι δέ, ὅτι μικρὰν συμβουλίαν ἐποίησάμην περὶ ἐγκρατείας, ἣν ποιήσας  
Not I think but, that a little advice I gave concerning self-control, which having done  
τις οὐ μετανόησει, ἀλλὰ καὶ ἑαυτὸν σώσει καὶ ἐμὲ τὸν συμβουλεύσαντα. Μισθὸς γὰρ  
anyone not will he regret, but also self he shall save and me the having advised. Reward for  
οὐκ ἐστὶν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι.  
not it is small a wandering soul and perishing to turn to the salvation.  
2 Ταύτην γὰρ ἔχομεν τὴν ἀντιμισθίαν ἀποδοῦναι τῷ Θεῷ τῷ κτίσαντι ἡμᾶς, ἐάν  
Of this for we have the recompense to render to the God the having created us, if  
ὁ λέγων καὶ ἀκούων μετὰ πίστεως καὶ ἀγάπης καὶ λέγει καὶ ἀκούῃ.  
he speaking an hearing with faith and love and should speak and should hear.  
3 Ἐμμεῖν ὡμεν οὖν ἐφ' οἷς ἐπιστεύσαμεν δίκαιοι καὶ ὅσιοι, ἵνα μετὰ παρρησίας αἰτῶμεν  
Let us abide then on which we trust righteous and holy, that with confidence we may pray to  
τὸν Θεὸν τὸν λέγοντα, Ἔτι λαλοῦντός σου ἐρῶ, Ἴδου πάρεμι. 4 Τοῦτο γὰρ τὸ ῥῆμα  
the God the saying, While speaking you I will say, Behold I am near.<sup>31</sup> This for the saying  
μεγάλῃς ἐστὶν ἐπαγγελίας σημεῖον· ἐτοιμότερον γὰρ ἑαυτὸν λέγει ὁ Κύριος εἰς τὸ  
great it is promise a sign; more ready for self says the Lord for the  
διδόναι τοῦ αἰτοῦντος. 5 Τοσαύτης οὖν χρηστότητος μεταλαμβάνοντες μὴ φθονήσωμεν  
to give of the asking. So great then goodness having a share of not let us grudge  
ἑαυτοῖς τυχεῖν τοσούτων ἀγαθῶν. Ὅσῃν γὰρ ἡδονὴν ἔχει τὰ ῥήματα ταῦτα τοῖς  
ourselves to obtain such as these benefits. As great for pleasure brings the words these to the  
ποιήσασιν αὐτά, τοσαύτην κατάκρισιν ἔχει τοῖς παρακούσασιν.  
having done them, so great condemnation brings to the having disregarded.

30 Above 1 Corinthians 2:9 with end note.

31 Isaiah 58:9. ?

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**16**

Ὡστε, ἀδελφοί, ἀφορμὴν λαβόντες οὐ μικρὰν εἰς τὸ μετανοῆσαι, καιρὸν ἔχοντες  
In as much as, brethren, to begin having received not a little for the to repent, time having  
ἐπιστρέφωμεν ἐπὶ τὸν καλέσαντα ἡμᾶς Θεόν, ἕως ἔτι ἔχομεν τὸν παραδεχόμενον ἡμᾶς.  
let us turn about upon the having called us God, while still we have the admitting us.  
2 Ἐὰν γὰρ ταῖς ἡδυπαθείαις ταύταις ἀποταξώμεθα καὶ τὴν ψυχὴν ἡμῶν  
If for the luxuries these we should reject and the soul of us  
νικήσωμεν ἐν τῷ μὴ ποιεῖν τὰς ἐπιθυμίας αὐτῆς τὰς πονηράς, μεταληψόμεθα τοῦ  
we should conquer by the not to do the lusts of it the wicked, we shall partake of the  
ἐλέους Ἰησοῦ. 3 Γινώσκετε δέ, ὅτι ἔρχεται ἡδη ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος  
mercy of Jesus. Let you know, but that comes already the day of the judgement as an oven  
καιόμενος, καὶ τακήσονται τινες τῶν οὐρανῶν καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ  
burning,<sup>32</sup> and shall melt down certain of the heavens and all the earth as lead over fire  
τηκόμενος· καὶ τότε φανήσεται τὰ κρύφια καὶ φανερά ἔργα τῶν ἀνθρώπων. 4 Καλὸν  
melting; and then shall be seen the secrets and manifest works of the men. Good  
οὖν ἐλεημοσύνη ὡς μετάνοια ἀμαρτίας· κρείσσων νηστεία προσευχῆς, ἐλεημοσύνη δὲ  
therefore alms as repentance for sin; stronger fasting than prayer, alms but  
ἀμφοτέρων· ἀγάπη δὲ καλύπτει πλῆθος ἀμαρτιῶν, προσευχὴ δὲ ἐκ καλῆς συνειδήσεως  
of both; love and covers a multitude of sins,<sup>33</sup> prayers but from a good conscience  
ἐκ θανάτου ρύεται. Μακάριος πᾶς ὁ εὐρεθεὶς ἐν τούτοις πλήρης· ἐλεημοσύνη γὰρ κούφισμα  
from death rescues. Blessed all the having been in these full; alms for relieves  
ἀμαρτίας γίνεται.  
sin does.

**17**

Μετανοήσωμεν οὖν ἐξ ὅλης καρδίας, ἵνα μή τις ἡμῶν παραπόληται. Εἰ γὰρ ἐντολὰς  
Let us repent then from of whole heart, that not any of us should perish. If for commands  
ἔχομεν ἵνα καὶ τοῦτο πράσσωμεν, ἀπὸ τῶν εἰδώλων ἀποσπᾶν καὶ κατηχεῖν, πόσῳ  
we have that also this we should do, from of the idols to drag away and to instruct, how much  
μᾶλλον ψυχὴν ἡδη γινώσκουσιν τὸν Θεὸν οὐ δεῖ ἀπόλλυσθαι; 2 Συλλάβωμεν οὖν ἑαυτοῖς  
more a soul already knowing the God not must to perish. Let us assist then one another  
καὶ τοὺς ἀσθενοῦντας ἀνάγειν περὶ τὸ ἀγαθόν, ὅπως σωθῶμεν ἅπαντες καὶ  
and the being weak to bring back in the goodness, that we may be saved all and  
ἐπιστρέφωμεν ἀλλήλους καὶ νουθετήσωμεν. 3 Καὶ μὴ μόνον ἄρτι δοκῶμεν πιστεύειν  
let us turnabout one another and exhort. And not only just now should we seem to believe  
καὶ προσέχειν ἐν τῷ νουθετεῖσθαι ἡμᾶς ὑπὸ τῶν πρεσβυτέρων, ἀλλὰ καὶ ὅταν εἰς οἶκον  
and to pay attention in the to be exhorted us by of the elders, but also when into house  
ἀπαλλαγῶμεν, μνημονεύωμεν τῶν τοῦ Κυρίου ἐνταλμάτων καὶ μὴ  
we should depart, let us call to mind of the of the Lord commandments and not  
ἀντιπαρελκώμεθα ἀπὸ τῶν κοσμικῶν ἐπιθυμιῶν, ἀλλὰ πυκνότερον προσερχόμενοι  
let us be dragged by of the worldly lusts, but more often coming

32 Malachi 4:1.

33 See above 1 Peter 4:8.

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πειρώμεθα προκόπτειν ἐν ταῖς ἐντολαῖς τοῦ Κυρίου, ἵνα πάντες τὸ αὐτὸ φρονοῦντες  
we should try to progress in the commands of the Lord, that all the same mind  
συνηγμένοι ὦμεν ἐπὶ τὴν ζωὴν· 4 εἶπεν γὰρ ὁ Κύριος,  
having been gathered together we should be upon the life;<sup>34</sup> said for the Lord,  
Ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη, φυλὰς καὶ γλώσσας· τοῦτο δὲ λέγει τὴν ἡμέραν  
I come to gather together all the nations, tribes and tongues; by this but he means the day  
τῆς ἐπιφανείας αὐτοῦ, ὅτε ἔλθων λυτρώσεται ἡμᾶς, ἕκαστον κατὰ τὰ ἔργα αὐτοῦ.  
of the appearance of him, when having come to ransom us, each one according to the works of him.  
5 Καὶ ὄψονται τὴν δόξαν αὐτοῦ καὶ τὸ κράτος οἱ ἄπιστοι, καὶ ξενισθήσονται  
And shall see the glory of him and the might the unbelievers, and they shall be astonished  
ιδόντες τὸ βασίλειον τοῦ κόσμου ἐν τῷ Ἰησοῦ, λέγοντες, Οὐαὶ ἡμῖν, ὅτι σὺ ἦς, καὶ οὐκ  
having seen the kingship of the world in the Jesus, saying, Woe to us, that you it was, and not  
ἤδειμεν καὶ οὐκ ἐπιστεύομεν καὶ οὐκ ἐπειθόμεθα τοῖς πρεσβυτέροις τοῖς  
we had known and not we were believing and not we were obedient to the elders to the  
ἀναγγέλλουσιν ἡμῖν περὶ τῆς σωτηρίας ἡμῶν. Καὶ ὁ σκώληξ αὐτῶν οὐ τελευτήσῃ καὶ τὸ  
proclamation to us about of the deliverance of us. And the worm of them not shall die and the  
πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.  
fire of them not shall be put out, and they shall be for a spectacle to all flesh.<sup>35</sup>  
6 Τὴν ἡμέραν ἐκείνην λέγει τῆς κρίσεως, ὅταν ὄψονται τοὺς ἐν ἡμῖν ἀσεβήσαντας καὶ  
The day that he says of the judgement, when they shall see the among us ungodly and  
παραλογισαμένους τὰς ἐντολὰς Ἰησοῦ Χριστοῦ. 7 Οἱ δὲ δίκαιοι εὐπραγήσαντες καὶ  
having subverted the commandments of Jesus Christ. The but righteous having done good and  
ὑπομείναντες τὰς βασάνους καὶ μισήσαντες τὰς ἡδυπαθείας τῆς ψυχῆς, ὅταν θεάσωνται  
having endured the tortures and having hated the pleasant living of the life, when they should see  
τοὺς ἀστοχήσαντας καὶ ἀρνησαμένους διὰ τῶν λόγων ἢ διὰ τῶν ἔργων τὸν  
the having done wrong<sup>36</sup> and having disowned by of the words or by of the works the  
Ἰησοῦν, ὅπως κολάζονται δειναῖς βασάνοις πυρὶ ἀσβέστῳ ἔσονται δόξαν διδόντες τῷ  
Jesus, how they are chastised by fearful tortures in fire unquenchable shall be glory giving to the  
Θεῷ αὐτῶν λέγοντες, ὅτι, Ἔσται ἐλπίς τῷ δεδουλευκότι Θεῷ ἐξ ὅλης καρδίας.  
God of them saying,<sup>37</sup> that, Shall be hope to the having served God from whole heart.

### 18

Καὶ ἡμεῖς οὖν γενώμεθα ἐκ τῶν εὐχαριστούντων, δεδουλευκότων τῷ Θεῷ, καὶ μὴ ἐκ  
Also us then let us belong out of the thanking, having given service to the God, and not from  
τῶν κρινομένων ἀσεβῶν. 2 Καὶ γὰρ αὐτὸς πανθαμαρτωλὸς ὢν καὶ μήπω φυγὼν τὸν  
of the being judged ungodly. Also for self utterly sinful being and not yet fleeing the  
πειρασμόν, ἀλλ' ἔτι ὢν ἐν μέσοις τοῖς ὀργάνοις τοῦ Διαβόλου σπουδάζω τὴν δικαιοσύνην  
temptation, but still being in midst of the twists of the Devil I am eager the righteousness  
διώκειν, ὅπως ἰσχύσω κἂν ἐγγὺς αὐτῆς γενέσθαι, φοβούμενος τὴν κρίσιν τὴν  
to pursue, so as I may have strength even if near of it to become, fearing the judgement the

34 See above Romans 12:16; Philippians 2:2.

35 Isaiah 66:24.

36 Greek word obscure.

37 See above Revelation 11:13.

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μέλλουσιν.  
being destined.

### 19

ὥστε, ἀδελφοὶ καὶ ἀδελφαί, μετὰ τὸν Θεὸν τῆς ἀληθείας ἀναγινώσκω ὑμῖν ἐντευξιν εἰς  
In as much, brothers and sister, after the God of the truth I am reading to you an exhortation for  
τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα  
the to hold to the having been written, that also yourselves you may save and the reader  
ἐν ὑμῖν. Μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας, σωτηρίαν ἑαυτοῖς  
among you. As a reward for I beg you the to repent from of whole heart, salvation to yourselves  
καὶ ζωὴν διδόντας. Τοῦτο γὰρ ποιήσαντες σκοπὸν πᾶσιν τοῖς νέοις θήσομεν, τοῖς  
and life giving. This for having done a goal for all the young we shall set, for the  
βουλομένοις περὶ τὴν εὐσέβειαν καὶ τὴν χρηστότητα τοῦ Θεοῦ φιλοπονεῖν. 2 Καὶ μὴ  
wishing concerning the piety and the goodness of the God to labour. And not  
ἀηδῶς ἔχωμεν καὶ ἀγανακτῶμεν οἱ ἄσοφοι, ὅταν τις ἡμᾶς νουθετῇ  
displeasure we should have and vexed at the foolishness, when anyone us should admonish  
καὶ ἐπιστρέφῃ ἀπὸ τῆς ἀδικίας εἰς τὴν δικαιοσύνην. Ἐνίοτε γὰρ πονηρὰ  
and should turn about us from of the unrighteousness to the righteousness. Sometimes for evil  
πράσσουντες οὐ γινώσκομεν διὰ τὴν διψυχίαν καὶ ἀπιστίαν τὴν ἐνοῦσαν ἐν  
we are doing not we know it because the double-mindedness and unbelief the being in  
τοῖς στήθεσιν ἡμῶν, καὶ ἐσκοτίσμεθα τὴν διάνοιαν ὑπὸ τῶν ἐπιθυμιῶν τῶν ματαίων.  
the breasts of us, and we are darkened in the mind<sup>38</sup> by of the desires the vain.  
3 Πράξωμεν οὖν τὴν δικαιοσύνην, ἵνα εἰς τέλος σωθῶμεν. Μακάριοι οἱ τούτοις  
Let us do then the righteousness, that in end we may be saved. Blessed the to these  
ὑπακούοντες τοῖς προστάγμασιν· κἂν ὀλίγον χρόνον κακοπαθήσωσιν ἐν τῷ κόσμῳ  
yielding to the ordinances; although a little time they may suffer ill in the world  
τούτῳ, τὸν ἀθάνατον τῆς ἀναστάσεως καρπὸν τρυγήσουσιν. 4 Μὴ οὖν λυπείσθω ὁ  
this, the immortal of the resurrection fruit they shall gather in. Not then let grieve the  
εὐσεβής, ἐὰν ἐπὶ τοῖς νῦν χρόνοις ταλαιπωρῇ· μακάριος αὐτὸν ἀναμένει χρόνος·  
pious, if upon the present times he endures sorrow;<sup>39</sup> a blessed him awaits time;  
ἐκεῖνος ἄνω μετὰ τῶν πατέρων ἀναβιώσας εὐφρανθήσεται εἰς τὸν ἀλύπητον αἰῶνα.  
that one shall come up with of the fathers living above he will rejoice into the painless eternity.

### 20

Ἀλλὰ μηδὲ ἐκεῖνο τὴν διάνοιαν ὑμῶν ταρασσέτω, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας  
But also not that the mind of you let trouble, that we see the unrighteous being rich  
καὶ στενοχωρουμένους τοὺς τοῦ Θεοῦ δούλους. 2 Πιστεύωμεν οὖν, ἀδελφοὶ καὶ ἀδελφαί·  
and straitened the of the God slaves. We should be faithful then, brothers and sisters;  
Θεοῦ ζῶντος πείραν ἀθλοῦμεν καὶ γυμναζόμεθα τῷ νῦν βίῳ, ἵνα τῷ μέλλοντι  
of God living trial we are contending and we are trained by the present life, that the being destined  
στεφανωθῶμεν. 3 Οὐδεὶς τῶν δικαίων ταχὺν καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτόν. 4 Ἐἰ  
crown. Not one of the righteous quickly a profit received, but he awaits it. If

38 See above Ephesians 4:18.

39 Greek word obscure.

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γὰρ τὸν μισθὸν τῶν δικαίων ὁ Θεὸς συντόμως ἀπεδίδου, εὐθέως  
for the recompense of the righteous the God immediately he was returning, immediately  
ἐμπορίαν ἠσκοῦμεν καὶ οὐ θεοσέβειαν· ἐδοκοῦμεν γὰρ εἶναι δίκαιοι, οὐ τὸ  
in commerce we were training and not godliness; we were appearing for to be righteous, not the  
εὐσεβές, ἀλλὰ τὸ κερδαλέον διώκοντες. Καὶ διὰ τοῦτο θεία κρίσις ἔβλαπεν  
pious, but the gain we are pursuing. And on account of this divine judgement damages  
πνεῦμα μὴ ὄν δίκαιον, καὶ ἐβάρυνεν δεσμοῖς.  
a spirit not being righteous, and weighs it down in chains.

5 Τῷ μόνῳ Θεῷ ἀοράτῳ, πατρὶ τῆς ἀληθείας, τῷ ἐξαποστείλαντι ἡμῖν τὸν Σωτῆρα  
To the only God invisible<sup>40</sup>, father of the truth, the One having sent out to us the Saviour  
καὶ ἀρχηγὸν τῆς ἀφθαρσίας, δι' οὗ καὶ ἐφάνερωσεν ἡμῖν τὴν ἀλήθειαν καὶ τὴν  
and prince of the immortality, by whom also made manifest to us the truth and the  
ἐπουράνιον ζωὴν, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.  
heavenly life, to him the glory into the ages of the ages. Amen.

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40 Above 1 Timothy 1:17.

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