

Diognetiana

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Abstract

Critical and exegetical notes on *Ad Diognetum*, 1.2 (on the construction of ἀποδέχομαι); 2.3 (read ἐκάστω εἰς αἰί τι καινὸν μεταμορφωμένον); 2.6 (formulate as a question); 2.10 (read καίτοι περισδὸν ἡγοῦμαι πλείω λέγειν); 3.3 (read μᾶλλον ἡγεῖσθαι or ἡγοῦ' ἄν); 3.5 (read <τὸ μὲν γάρ ἐστιν ἐπιμέλεσθαι> τῶν μὴ δυναμένων); 11.5 (discard Lachmann's <ὁ> σήμερον).

Keywords

Letter to Diognetus, *Ad Diognetum*, pseudo-Justinus, textual criticism

I give here some conjectures and observations on passages from pseudo-Justin's *Epistula ad Diognetum*. A new Loeb has recently appeared (Ehrman, *The Apostolic Fathers*, 2003); the most recent critical editions are those of Wengst (1984) and Marrou (1965²).

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1.2 Ἀποδέχομαί γε τῆς προθυμίας σε ταύτης.

ἀποδέχομαι with acc.pers. and gen.rei is extremely rare, and not mentioned in LSJ, nor in Kühner-Gerth I 361-62 (§417, Anm. 10b). It is attested in Lib. *Or.* 24.2 ληροῦντα δὲ τῆς μὲν προαιρέσεως ἀποδέχου, which is misrepresented in LSJ s.v. ἀποδέχομαι I 4 a.

2.3 οὐ πρὶν ἢ ταῖς τέχναῖς τούτων εἰς τὴν μορφήν τούτων ἐκτυπωθῆναι ἦν ἕκαστον αὐτῶν ἐκάστω ἴετι καὶ νῦν† μεταμορφωμένον;

ἕκαστον Maran : ἕκαστος Α ἔτι καὶ νῦν] εἰκάζειν Lachmann ἕκαστον αὐτῶν <ὅμοιον> ἕκάστῳ <τῶν> ἔτι καὶ νῦν μεταμορφωμένων Nautin (-ημένων: -ομένων Thierry duce Haus (μεμορφωμένων))

Maran's ἕκαστον for ἕκαστος is unavoidable. For the impossible ἔτι καὶ νῦν (worthless translations by editors) I suggest εἰς ἀεί τι καινόν: "before they by the artisanship of these [artisans] were transformed into the shapes of these [idols], had not each one of them by each one [of the artisans] been perpetually transformed into something new?" ἀεί (τι) καινόν is a commonplace, cf., e.g., Pl. *Prm.* 133a οὐδέποτε παύσεται ἀεί καινόν εἶδος γιγνόμενον, Ph. *Plant.* 159 τεχνῖται περιεργίας, ἀεί τι καινόν χρῶμα ἢ σχῆμα ἢ ἀτμὸν ἢ χυλὸν ἐπιτειχίζοντες ταῖς αἰσθήσεσιν.

2.6 Διὰ τοῦτο μισεῖτε Χριστιανούς, ὅτι τούτους οὐκ ἠγοῦνται θεούς. 2.7 ὑμεῖς γὰρ αἰνεῖν νομίζοντες... οὐ πολὺ πλέον αὐτῶν καταφρονεῖτε;

2.6 should be addressed as a question, if the subsequent γάρ is to have any sense (cf. Denniston p. 60, III 1: "γάρ gives motive for saying that which has just been said"). "Is that why you hate the Christians, because they do not believe these to be gods? Is it not true that you, who deem that you worship them, despise them much more [than the Christians]?" Cf. 5.17 τὴν αἰτίαν τῆς ἔχθρας εἰπεῖν οἱ μισοῦντες οὐκ ἔχουσιν. The form of the question is Socratic: cf. Pl. *Euthphr.* 10d, *Grg.* 453d, *Sis.* 390a.

2.10 εἰ δέ τι μὴ δοκοίη κὰν ταῦτα ἱκανά, περισσὸν ἠγοῦμαι †καὶ τὸ† πλείω λέγειν.

Perhaps καίτοι περισσὸν ἠγοῦμαι πλείω λέγειν. καίτοι → καὶ τὸ through quasi-assimilation to the neuter περισσὸν, followed by transposition. Cf. Jul. *Heracl. Cyn.* 10 εἰ καὶ τι παραλέλειπται παρ' ἐμοῦ, καίτοι νομίζω γε μηδὲν ἐνδεῖν.

3.3 "Α γὰρ τοῖς ἀναισθήτοις καὶ κωφοῖς προσφέροντες οἱ Ἕλληνες ἀφροσύνης δεῖγμα παρέχουσι, ταῦθ' οὗτοι, καθάπερ προσδεομένῳ τῷ θεῷ λογιζόμενοι παρέχειν, μωρίαν εἰκὸς μᾶλλον †ἠγοῖντ' ἄν†, οὐ θεοσέβειαν.

εἰκὸς] εἰκότως Stephanus

The intimation about what the Jews reasonably ought to think about their own manner of worship is awkward and anti-climactic. The would-be Christian, not the Jews, is the object of the mission; and the apologetic appeal to reason should be directed towards Diognetus, not to the enemies of Christianity, which are merely presented as bad examples. Cf. 4.5 (on the Jewish calendar): τίς ἂν θεοσεβείας καὶ οὐκ ἀφροσύνης πολὺ πλέον ἡγήσεται τὸ δεῖγμα; I suggest that ἡγοῖντ' ἂν is a corruption of ἡγεῖσθαι or ἡγοῖ' ἂν: "If the Greeks present a sign of foolishness as they bring offerings to the mute and to the unaware, it is reasonable to consider it rather as *madness*, not piety, when the Jews offer the same things to God, as if believing him to be in need of it." The anacoluthon is of a common type (Smyth §§2148, 3008j). As usual in Pauline tradition, the Jews are presented as somewhat worse than the heathens, the apologete thus creating a bond with Diognetus through the positing of a common enemy or object of despise. The entire strategy collapses if the Jews are suddenly presented as reasoning subjects, reflecting upon their own ways.

3.5 Οἱ δέ γε θυσίας αὐτῷ δι' αἵματος καὶ κνίσσης καὶ ὀλοκαυτωμάτων ἐπιτελεῖν οἴομενοι... οὐδέν μοι δοκοῦσι διαφέρειν τῶν εἰς τὰ κωφὰ τὴν αὐτὴν ἐνδεικνυμένων φιλοτιμίαν τῶν μὴ δυναμένων τῆς τιμῆς μεταλαμβάνειν· τὸ δὲ δοκεῖν τινὰ παρέχειν τῷ μηδενὸς προσδεομένῳ.

ἐνδεικνυμένων Beurer : -ύμενοι A : -υμένοις Stephanus τῶν μὴ δυναμένων] τὰ μὴ δυνάμενα Stephanus : τῶν <μέν> μὴ δυναμένοις Gebhardt τὸ δὲ δοκεῖν τινὰ] τῶν δὲ δοκούντων Lachmann τὸ δὲ δοκεῖν... προσδεομένῳ] del. Otto : post lacunam in qua e.g. <πάμπαν ἐστὶν ἡλίθιον> ci. Sylburg

A single lacuna is preferable to multiple, comprehensive emendations. I suggest <τὸ μὲν γὰρ ἐστὶν ἐπιμέλεσθαι> τῶν μὴ δυναμένων κτλ. "Those who perform sacrifices to Him with blood and fat and holocausts... seem to me no better than those who offer the same pious zeal towards dumb matter. <For this is to lavish care> upon that which cannot partake of the honours; the other to think that one is providing something to One who is in need of nothing". For ἐπιμέλεσθαι cf. D.S. 8.1.3 ἐὰν ἐπιμέλωνται τῆς τῶν θεῶν τιμῆς, X. *Smp* 6.7, Pl. *Epin.* 988a, D.Chr. 49.7. For the reversed order of the μέν... δέ-reference cf. Th. 4.86 ἀπάτη γὰρ εὐπρεπεῖ αἴσχιον τοῖς γε ἐν ἀξιώματι πλεονεκτῆσαι ἢ βία ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαιοῦσι, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλή.

11.5 ὁ ἀεὶ σήμερον υἱὸς λογισθεῖς.

<ὁ> σήμερον Lachmann

Lachmann's second ὁ before σήμερον is detrimental. The expression refers to the conception that σήμερον, today, is eternal with God. Thus the son is in a mystical sense "ever reckoned today". So Or. *Jo.* 1.29.204, on Pss.2:7: τὸ Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε λέγεται πρὸς αὐτὸν ὑπὸ τοῦ θεοῦ, ᾧ ἀεὶ ἐστὶ τὸ σήμερον· οὐκ ἔνι γὰρ ἔσπερα θεοῦ, ἐγὼ δὲ ἠγοῦμαι ὅτι οὐδὲ πρωΐα, ἀλλὰ ὁ συμπαρεκτείνων τῇ ἀγενήτῳ καὶ ἀϊδίῳ αὐτοῦ ζωῆ, ἴν' οὕτως εἶπω, χρόνος ἡμέρα ἐστὶν αὐτῷ σήμερον, ἐν ᾗ γεγέννηται ὁ υἱός, ἀρχῆς γενέσεως αὐτοῦ οὕτως οὐχ εὐρισκομένης ὡς οὐδὲ τῆς ἡμέρας. Cf. *Cyr. inc.* 696.4-7, *Chrys. in Heb.* LXIII 55.45-46, 56.21-23 MPG.

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