Apology

Pseudo-Melito of Sardis (uncertain, 3rd century)

SermonIndex.net / Church Fathers

Authorship. This Syriac apology was handed down under the name of Melito of Sardis, but the author and date are uncertain.

Apology

AN ORATION OF MELITON THE PHILOSOPHER;
WHO WAS IN THE PRESENCE OF ANTONINUS CAESAR, AND BADE THE SAME CAESAR KNOW GOD, AND SHEWED HIM THE WAY OF TRUTH; AND HE BEGAN SPEAKING AFTER THIS MANNER: MELITO saith: It is not an easy matter readily to bring into the right way that man who has been a long time pre-occupied by error. But nevertheless it is possible to be done; for when a man has been turned from error a little, the mention of the truth is acceptable to him; for in the same manner as, when the cloud has been broken a little, there is fine weather, so also a man, too, when he is turned towards God, the thick cloud of error which hindered him from the true vision, is quickly removed from his face. For error, like passion and sleep, holdeth for a long time those who alight under it; but truth, using the word as a stimulus, and smiting such as are asleep, also awaketh them; and when they are awake, seeing the truth, they also understand, and hearing, they also distinguish that which exists from that which doth not exist. For there are men that call wickedness righteousness, and so then they suppose that this is righteousness when a man shall be in error together with the many. But I say that this is not a good excuse, that a man be in error with the many: for if one only act foolishly his folly is great; how much greater, then, must the folly be when the many are foolish together?

But the folly of which I speak is this, if a man should leave that which really exists, and serve that which really does not exist: but there is that which really exists, and is called God, and He really exists, and by His power every thing subsists; and This same was not made, nor yet brought into being, but exists from eternity, and will exist for ever and ever. He undergoes no change, while all things are changed. No sight is able to behold Him; nor understanding able to comprehend Him, nor |42 words to describe Him; and those who love Him call him after this manner----Father and God of Truth. And if, therefore, a man abandon the light, and say that there is another God, it is found from his own words that he calleth some created thing God. For if a man call fire God, it is not God, because it is fire; and if a man call the waters Gods, they are not God, because they are waters; and if this earth which we tread upon, and if those heavens which are seen by us, and if the sun, or the moon, or one of those stars which run their course by ordinance and rest not, nor proceed by their own will,----and if a man call gold and silver Gods; are not these things that we use as we please? And if that wood which we burn, and if those stones which we break----how then

are these Gods? for, lo! they are for the use of men. How will not they be found in great sin, who change the great God by their word into those things which stand by ordinance so far as they do stand?

But I say nevertheless, that so long as a man not having heard, neither discerneth nor understands that there is a Lord over these creatures, perhaps he is not to be blamed, because no one blameth the blind when he walketh badly. For in the same manner also men, while they were seeking after God, stumbled against stones and stocks; and such of them as were rich, stumbled against gold and silver, and by their stumbling were kept back from that which they were seeking after. But now that a voice has been heard in all the earth that there is a God of truth, and an eye has been given to every man to see withal, they are without excuse who are influenced by a feeling of shame towards the many with whom they have been in error, but otherwise desire to walk in the right way. For those who are ashamed to be saved, necessity compels them to die. On this account I counsel them that they open their eyes and see; for, lo! light without envy is given to all of us, that we may see thereby; and if, when light hath arisen upon us, any one closeth his eyes that he may not see, his course is to the ditch. For why is a man influenced by feelings of shame towards those who have been in error together with himself?

Rather it behoveth him to |43 persuade them to follow in his steps, and if they be not persuaded by him, he should save himself from amongst them. For there are some men who are not able to raise themselves up from their mother earth: for this cause, also, they make for themselves Gods from the earth their mother. And they are condemned by the judgments of truth, because they affix that name which is unchangeable to those things which are subject to change, and fear not to designate as Gods that which has been made by the hands of man; and dare to make an image for God whom they have not seen.

But I affirm that also the Sybil has said respecting them, that it is the images of kings, who are dead, they worship. And this is easy to understand; for, lo! even now they worship and honour the images of those belonging to the Caesars, more than those former Gods: for from those their former Gods, both tribute and produce are paid to Cassar as to one, who is greater than they. And on this account those are slain who despise them, and diminish the revenue of Caesar. For also to the treasury of other kings in various places it is appointed how much the worshippers supply, and how many sacks full of water from the sea. And this is the wickedness of the world, of such as worship and fear that which hath no perception; and many of those who are cunning, cither for the sake of profit, or on account of vain-glory, or for the sake of swaying the many, both worship themselves, and instigate the deficient in understanding to worship that which hath no perception.

But I, according as I know, will write and shew how and for what causes images were made for kings and tyrants, and they became as gods. The people of Argos made images for Hercules, because he was one of their own citizens and was brave, and slew by his valour noisome beasts, and more especially because they were afraid of him, for he was violent, and carried away the wives of many, for his lust was great, like that of Zuradi the Persian,

his friend. Again, the people of Aete worshipped Dionysius, a king, because he originally introduced the vine into their country. The Egyptians worshipped Joseph, a Hebrew, who was called |44 Serapis, because he supplied them with sustenance in the years of famine. The Athenians worshipped Athene, the daughter of Zeus, king of the island of Crete, because she built the citadel Athens, and made Ericthippus (Ericthonius) her son king there, whom she had by adultery with Hephaestus, a smith, the son of a wife of her father; and she always was making companionship with Hercules, because he was her brother on her father's side. For Zeus the king fell in love with Alcmene, the wife of Electryon, who was from Argos, and committed adultery with her, and she gave birth to Hercules.

The people of Phoenicia worshipped Balthi, queen of Cyprus, because she fell in love with Tamuz, son of Cuthar, king of the Phoenicians, and left her own kingdom, and came and dwelt in Gebal, a fortress of the Phoenicians, and at the same time she made all the Cyprians subject to the king Cuthar: for before Tamuz she had been in love with Ares, and committed adultery with him, and Hephaestus her husband caught her, and was jealous over her, and came and slew Tamuz in Mount Lebanon, while he was hunting wild boars; and from that time Balthi remained in Gebal, and she died in the city Aphaca, where Tamuz was buried. The Elamites worshipped Nuh, daughter of the King of Elam. When the enemy had taken her captive, her father made for her an image and a temple in Shushan, a palace which is in Elam. The Syrians worshipped Athi a Hadibite, who sent the daughter of Belat, who was skilled in medicine, and she cured Simi, daughter of Hadad, king of Syria; and after a time, when the leprosy attacked Hadad himself, Athi entreated Elishah, the Hebrew, and he came and cured him of his leprosy.

The people of Mesopotamia also worshipped Cuthbi, a Hebrew woman, because she delivered Bacru, the patrician of Edessa, from his enemies. But touching Nebo, which is in Mabug, why should I write to you; for, lo! all the priests which are in Mabug know that it is the image of Orpheus, a Thracian Magus. And Hadran is the |45 image of Zaradusht, a Persian Magus, because both of these Magi practised Magism to a well which is in a wood in Mabug, in which was an unclean spirit, and it committed violence and attacked the passage of every one who was passing by in all that place in which now the fortress of Mabug is located; and these same Magi charged Simi, the daughter of Hadad, that she should draw water from the sea, and cast it into the well, in order that the spirit should not come up and commit injury, according to that which was a mystery in their Magism. And in like manner, also, the rest of mankind made images of their kings, and worshipped them, of which I will not write further.

But thou, a free intelligence and cognizant of the truth, if thou wilt consider these things, enter into thyself; and if they clothe thee in the fashion of a woman, remember that thou art a man, and be a believer in Him who really is God, and to Him open thy mind, and to Him commit thyself, and He is able to give thee everlasting life, which dieth not; for every thing cometh through His hands: and all other things so let them be esteemed by thee as they are, images as images, sculptures as sculptures; and let not any thing which has been

made be put by thee in the place of Him who is not made. But let Him, the ever-living God, be always running in thy mind; for thy mind itself is his likeness, for it, too, is invisible and impalpable, and without form; and by its will the whole body is moved. Know thou, therefore, that if thou wilt always be serving Him that is immoveable, as He exists for ever, so thou also, when thou shalt have put off this which is visible and corruptible, shalt stand before Him for ever, living and endowed with knowledge; and thy works shall be for thee riches which fail not, and possessions that do not lack. But know thou that the chief of all thy good works is this: that thou shouldest know God and serve Him. And know that He asketh not for any thing of thee: he needeth nothing.

Who is that God? He who is himself truth, and his word truth. But what is truth? That which is not fashioned, and not made, and not formed; that is, that which, without having been brought into existence, does exist, and is called truth. But if, then, |46 a man worship that which has been made by hands, it is not the truth he worshipeth, neither also the word of truth. But for myself I have much to say touching this matter; but I am influenced by a feeling of shame for those who do not understand that they are better than the work of their own hands; nor do they understand how they give gold to the artists, that they may make for them a god, and give them silver for their ornament and their honour, and they transfer their riches from one place to another, and then worship them. And what disgrace can be greater than this, that a man should worship his riches, and abandon Him who bestowed upon him the riches? and that he should revile man, but worship the image of man, and slay a beast, but worship the likeness of a beast. And it must be acknowledged that is the workmanship of their fellow-men that they worship; for they do not worship the materials while they are laid by in bundles, but when the artists have fashioned images from them they worship them; neither do they worship the substance of gold or of silver, until the sculptors have engraven them, then they worship them.

Deficient of understanding! What additional thing has been imparted to the gold that now thou worshippest it? If it be because it resembles a winged animal, why dost thou not worship the winged animal itself? And if because it resembles a voracious beast, lo! the voracious beast itself is before thee. And if it be the artist's skill itself that please thee, then let the artistic skill of God please thee, who made every thing, and in His own likeness made the artists, and they endeavour to do like Him, but resemble Him not.

But perchance thou mayest say, Why did not God create me so that I should then have served Him, and not idols? By this that thou speakest in such a manner, thou wouldest seek to become an idle instrument, and not a living man. For God made thee so well as it seemed good to Him, and gave thee a mind endowed with Free-will. He set before thee abundant things that thou mightest distinguish each thing, and choose for thyself that which is good. He has set before thee the heavens, and he has placed in them the stars. He hath set before thee the sun and the moon, and |47 they every day fulfil their course therein. He hath set before thee many waters, and restrained them by his word. He hath set before thee the vast earth, which is still, and continueth before thee in one fashion. And in order that thou

mayest not suppose that of its own nature it continueth, He also maketh it quake whensoever He desireth. He hath set before thee the clouds which by ordinance bring water from above and satisfy the earth: that from these things thou mightest understand, that He who moveth these is greater than they all, and that thou mightest accept the goodness of Him, who hath given to thee a mind by which thou mayest distinguish these things. Therefore I counsel thee that thou shouldest know thyself, and shouldest know God. For understand how there is within thee that which is called the soul:

by it the eye seeth, by it the ear heareth, by it the mouth speaketh: and how it employeth the whole body. And whensoever He pleaseth to remove the soul from the body, it falleth and goeth to decay. From this, therefore, which exists within thyself and is invisible, understand how God also moveth the whole world by his power, like the body, and that whensoever it pleaseth Him to withdraw his power, the whole world also, like the body, will fall and go to decay.

For what end, therefore, this world was created, and why it passeth away, and why the body exists, and why it falleth, and why it standeth, thou art not able to know until thou shalt have lifted up thy head from this sleep in which thou art sunken, and have opened thine eyes, and seen that there is one God, the Lord of all, and have served Him with all thy heart. Then will He grant thee to know His will; for every one who is far removed from the knowledge of the living God is dead and buried in his body. On this account thou rollcst thyself upon the ground before demons and shadows, and askest vain petitions from such as hath not what to give. But thou, stand thou upfrom amongst those who are lying on the earth and embracing stones, and giving their sustenance as food for the fire, and offering their clothes to idols, and are willing, while they themselves are endowed with senses, to serve that which is insensible. And do thou ask |48 petitions which will not fail from God who failcth not, for thy soul which is not liable to decay, and immediately thy Free-will will be evident, and of it be careful; and give thanks to God who made thee, and gave thee a free mind, that thou mightest conduct thyself as thou wishest. He hath set before thee all these things, and sheweth thee, that if thou followest after evil thou shalt be condemned for thy evil deeds; but if after goodness thou shalt receive from Him many good things, together with eternal life which never dieth.

There is nothing, therefore, which hindereth thee from changing thy evil manner of life, because thou art endowed with Free-will; and from seeking and finding who is the Lord of all, and from serving Him with all thy heart, because with Him there is no jealousy of giving the knowledge of himself to those that seek it, so that they are able to know Him. Let it be thy care first, not to deceive thyself. For if thou sayest with regard to that which is not God, This is God, thou deceivest thyself, and sinnest before the God of truth. Fool! is that God which is bought and sold? Is that God which standeth in need? Is that God which must be watched? How buyest thou him as a slave, and servest him as master? How askest thou of him as of one who is rich to give to thee, and thyself givest to him as to one who is poor?

How canst thou expect of him that he will make thee victorious in battle; for, lo! when thine enemies have vanquished thee, they also strip him too?

Perchance one who is a sovereign may say that I am not able to conduct myself well, because I am a sovereign. It behoveth me to do the will of the many. He who should plead thus, truly deserves to be laughed at. For why should not the sovereign be himself the leader in all good things, and persuade the people which is subject to him, that they should conduct themselves with purity, and know God in truth, and set them in himself examples of all good deeds? Because so it becometh him. For it is an absurd thing that a sovereign, while he conducts himself badly, should be the judge, and condemn those who go wrong.

But my opinion is this: that in this way a realm may be governed |49 in peace, whenever the sovereign shall be acquainted with the God of truth, and through fear of Him shall be withheld from injuring those who are his subjects, but shall judge every thing with equity, as one who knoweth that he himself also is about to be judged before God; while those also who are under his hand shall be withheld by the fear of God from acting wrongly towards their sovereign, and shall also be withheld by fear from doing what is wrong to each other. And by this knowledge and fear of God all wickedness may be removed from the realm. For if the sovereign abstain from injuring those who are under his hand, and they abstain from doing wrong against him, and against each other, it is evident that the whole country will dwell in peace. And many advantages will be there, because amongst them all the name of God will be glorified. For what advantage is greater than this, that a sovereign should deliver the people which is under his hand from error, and by this good deed obtain the favour of God? For from error all those evils arise. But the chief of error is this: that while a man is ignorant of God, he should worship in God's stead that which is not God.

But there are men who say, that it is for God's own honour we make the idol;----that forsooth, they may worship the image of the hidden God! And they are ignorant that God is in every country, and in every place, and is never absent, and that there is not any thing done, and He knoweth it not. But thou, feeble man, within whom He is, and without whom He is, and above whom He is, hast gone and bought for thyself wood from the carpenter's house, which is graven and made into an abomination of God. To this same thing thou offerest sacrifices, and knowest not that the all-seeing eye beholdeth thee, and the word of truth reproacheth thee, and saith to thee, The invisible God, how can He be sculptured? But it is the likeness of thyself that thou makest, and then worshippest it. Because the wood has been graven, dost thou not perceive that it is wood, or that it is stone? And the gold one taketh by weight, how much it weigheth: and when thou hast made it, why dost thou weigh it? Therefore thou art a lover of gold, and not a lover of God. And art not thou |50 ashamed, perchance it should be deficient, to demand of him who made it, why he has stolen some of it? And although thou hast eyes, dost thou not see? and although thou hast a heart, dost thou not understand? Why rollest thou thyself upon the earth, and ofterest supplication to things which are without perception? Fear Him who shaketh the earth, and maketh the heavens to revolve, and quelleth the sea, and removeth the mountains from their place; Him who can

make himself like fire, and burn up every thing. And if thou be not able to justify thyself, yet add not to thy sins; and if thou be unable to know God, yet think that He exists.

Again, there are men that say, Whatsoever our fathers, bequeathed to us, that we reverence. Therefore, forsooth, those to whom their fathers bequeathed poverty, strive to become rich! and those whom their fathers did not instruct, desire to be instructed and to learn what their fathers knew not! And why, forsooth, do the children of the blind see, and the children of the lame walk? For it is not well for a man to follow after such as have gone before that walked badly; but that we should turn from the same path, lest that which befel those who have gone before should also bring injury upon us. Wherefore, inquire if thy father walked well; if so, do thou also follow after him: but if thy father walked ill, walk thou well, and let thy children also follow after thee. Be solicitous too respecting thy father, because he walketh ill, so long as thy solicitude may be of avail to help him. But as for thy children, say to them thus, That there does exist a God, the Father of all, who never was brought into being, neither was He made, and every thing subsisteth by his will; and He made the lights that his works may behold one another, and He concealeth himself in his might from all his works; for it is not possible for any mutable thing to see Him who is immutable.

But such as have been admonished and admitted into that covenant which is immutable, they see God so far as it is possible for them to see him. These same will be able to escape from being consumed when the flood of fire shall come upon all the world. For there was once a flood and wind, and the chosen men were destroyed by a mighty north wind, |51 and the just were left for demonstration of the truth; but again, at another time there was a flood of waters, and all men arid living creatures were destroyed by the multitude of waters, and the just were preserved in an ark of wood, by the ordinance of God. So also it will be at the last time; there shall be a flood of fire, and the earth shall be burnt up together with its mountains, and men shall be burnt up together with the idols which they have made, and with the graven images which they have worshipped; and the sea, together with its isles, shall be burnt; and the just shall be delivered from the fury, like their fellows in the ark from the waters of the deluge. And then those who have not known God, and those who have made idols for themselves, shall lament, when they behold the same idols on fire together with themselves, and nothing shall be found to help them.

But when thou, O Antonius (Antoninus) Caesar shalt learn these things thyself, and thy children also with thee, thou wilt bequeath to them an eternal inheritance which fadeth not away; and thou wilt deliver thine own soul, and also the soul of thy children from that which is about to befal the whole earth in the judgment of truth and righteousness. Because, as thou hast acknowledged him here, He will acknowledge thee there; and if thou esteem him great here, He esteemeth not thee more than those who have known him and confessed him. Sufficient be these for thy majesty; and if they be too many,----as thou wilt. HERE ENDETH MELITON. [Selected endnotes moved here and numbered] 1. P. 41. Who was in the presence. M. Kenan translates ”qui factus est coram,” referring to ”sermo” before. The writer in the ”Journal of Sacred Literature,” 1855, who signs his initials B. H. C., whom I

shall henceforth designate by these letters, has "before Antoninus Caesar," omitting altogether to translate .... It does not, however, seem probable that the oration was made in the Emperor's presence, because the author speaks of writing it. "But touching Nebo, which is in Mabug, why should I write to you." See p. 44, L. 34 above. Meliton appears to have seen and conversed with the Emperor, and afterwards to have written this oration. An active verb relating to the author, ..., B.H.C. has made passive, and referred it to the Oration, " and it was addressed."

2. L. 1. It is not an easy matter, &c. There is a sentence so exactly like this in Justin Martyr, that it would almost seem as if the one were copied from the Other. .... Apol. i. 12, p. 32, edit. Otto. 3. L. 2. Has been pre-occupied by error. B.H.C. having before made an active verb passive, here makes a passive verb active, and translates "apprehends him." As there are so many grammatical blunders committed by this translator, it would be a waste of time to mention them all. I shall therefore only notice some of the other errors that he has fallen into, which may mislead such as would depend upon his translation, as exhibiting the real meaning of the Syriac. 4. L. 18. A good excuse that a man be in error with the many. Justin Martyr writes, ... which, how ever, is cited by Johannes Damascenus with the reading of ... as here instead of ...: Apol. i. 2, p. 4, edit. Otto.

5. P.42, L. 25. That a voice has been heard in all the earth. Rom. x. 18. 6. P.43, L 10. ... Every one conversant with the early Christian writers Justin Martyr, Theophilus, Tertullian, Origen, Clemens Alexandrinus, Lactantius, &c., is aware that they often refer to the prophecies of the Sibyls. The passage to which Meliton seems especially to allude here is the following: See Sibyllina Oracula, edit. Gale, p. 467: This is also quoted, with two slight variations in the first verse, in the Cohortatio ad Gentiles, attributed to Justin Martyr. See edit. Oehler, p. 62. 7. L. 13. More than the former gods. Tertullian writes to the same effect. ... Ad Nationes, lib. i, c. 10, p. 328, edit. Oehler. And again in his Apology, c. 28, p. 228: .... Justin Martyr writes: .... 1, C. 21, p. 56. Tertullian also expresses the same opinion as Melito respecting the origin of the heathen gods: ...: De Idolatria, c. 15, p. 93. Respecting the divine honours paid to Julius Caesar, see Suetonus, Jul. Caes. c. 76: Valerius Maximus, lib. i. c. 6. § 13. Touching divine honours paid by the Emperor Hadrian to the wretch Antoninus, see Justin Martyr, Apol. i.e. 29, p. 76; Eusebius, Praepar. Evan. b. ii. c. 6; Hist. Eccl. iv. 8; and Valesius' notes ad locum; and Tillemont, Hist. des Empereurs, vol. ii. p. 267.

8. L. 30. The wives of many. See respecting the wives of Hercules, Diodorus Siculus, Biblioth. b. 4; and Eusebius, Praepar. Evang. lib. ii. c. 2. 9. L. 31. Zuradi. That is, Zaradas the Persian, said to be the author of the abominable law of the Persians: see note above, p. 81. Photius speaking of the work of Theodorus on Persian Magic, writes, ...: Biblioth. Cod. 81, edit. Bekker, p. 63. 10. L. 35. Joseph, a Hebrew, who is called Serapis. Meliton is not singular in this view. Tertullian, ... Ad Nationes ii. c. 8, p. 366. Julius Firmicus Ma-ternus, De Errore profan. relig. c. 9: ... Ruffinus states, b. xi. c. 22, ... See Auctores Hist. Eccl. edit. Basil. 1528, p. 256. Suidas has evidently followed Ruffinus: 11. P.44, L.

12. Balthi is the Syriac name of Venus, Tamus of Adonis; and Cuthar is the Kivvpas of the Greeks: see Nork, Die Gotter Syriens, p. 79: Selden, De Diis Syris Synt. ii. c.2,3: Vossius, De Theol. Gent. b. i. c.22,23.

12. L. 21. Respecting the temple of Venus in Apheca: ...: see Eusebius, De Vita Constant, b. iii. c. 55; and De Laud. Constant, c. viii. edit. Zimmermann, pp.950,1159; Zosimus, cited by Selden, De Diis Syr. p. 278, writes, ... Lucian says that it was founded by Cinyras: see De Syria Dea, c. 9. 13. L. 23. Nuh. The manuscript reads plainly ... B.H.C. has read otherwise, and translated 'Hai:' M. Renan 'Noe.' It is apparently a blunder of the copyist, probably for ..., 'Nai;' or 'Anai,' ..., the goddess Anais, or Anaitis. M. Renan has also suggested this name. 14. L. 26. Athi a Hadibite. I do not know what ... refers to. Nor am I able to offer any satisfactory explanation respecting this account of Meliton. The story seems to have originated in that of the little maid who was brought away captive out of the land of Israel, and waited upon Naaman's wife, and of the cure of Naaman's leprosy by Elisha. 2 Kings c. 5. Perhaps Athi may have some connection with the name ... Attis who is said to have instituted the orgies for Rhea. See Lucian, De Syria Dea, c. 13. Vossius: ibid. c. 20. The account by Damascius of his visiting Hierapolis and sleeping there----as Photius has related it, and of the pestilential and deadly vapours which were emitted from a cavern under the temple of Apollo----taken in reference to what Meliton says respecting the unclean spirit in the sacred wood of Mabug, called also Hierapolis, and the way in which this was remedied by the daughter of Hadad, would seem to shew some connection between the stories and the names; but there is so much uncertainty in all this, that it would be needless to waste my own and the reader's time in offering conjectures. The passage alluded to in Photius is this: .... See Bibliotheca, cod. 242, edit. Bekker, p. 345.

15. L. 34. Mabug, more generally known as Hierapolis. Pliny: ... b. v, c. 33. 16. P.45, L. 6. That she should draw water from the sea, and cast it into the well. B.H.C., wrongly, "that water should be drawn;" and M. Renan, not less erroneously, ... Both have referred to the passage of Lucian De Syria Dea, c. 13, ... 17. P.50, L. 35. A flood of wind. B. H. C. gives as a note, but without any authority, "The destruction of Sodom and Gomorrah is here alluded to." He is, however, altogether mistaken. The flood of wind relates rather to the destruction of the tower of Babel: see Josephus Antiq. b. i. c. 4. .... The passage in the Sibyl, to which Josephus alludes, seems to be this: ... See Gale Sibyll. Orac. p. 330. Abydenus, cited by Eusebius, Evang. lib. ix. C. 14: .... The author of the Cave of Treasures, ... to which I have already referred, p. 79, gives another account of the Flood of Wind: to which tradition, indeed, Meliton may refer: ---- ... "And in the hundredth year of Nahor, when God saw that men sacrificed their children to devils, and worshipped idols, God opened the storehouse of his wind, and the tempest's door, and a storm of wind went forth through all the earth, and overthrew the images and the temples of the devils, and collected together the idols and the images, and the statues, and made great heaps over them until this day. And this storm of wind the doctors call the Flood of wind:" see fol. 22. The same account is also given in the Ethiopic Book of Adam„ translated by Dr. A. Dillman in Ewald's Jahrbiicker, 1853, p. 118:...

18. P. 51. L. 5. The earth shall be burnt up, &c. Meliton evidently alludes here to 2 Pet. iii. 10.12. This may probably be one reason why my friend, the Chevalier Bunsen, to whom I lent the translation of this Apology, and who at first did not doubt its authenticity, might have been led afterwards to think that it "bears the stamp of a late and confused composition;" and " for that reason to abstain from giving it a place among the genuine texts:" Hippolytus and his Age, vol. i. p. xi. 1854. Mr. Bunsen does not admit the authenticity of the Second Epistle of St. Peter. It is, however, certainly alluded to here by one of the earliest and most learned writers of the Christian Church in the second century, and consequently appears to have been admitted by him as genuine. 19. L.20. This last sentence is obscure, and I am not sure that I have given the exact meaning. I believe, however, M. Renan's version, as well as that of B.H.C. to be incorrect.

Source. English translation: an out-of-copyright translation as transcribed, or commissioned and given to the public domain, by Roger Pearse for his collection ***Early Church Fathers – Additional Texts*** (tertullian.org/fathers). SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Footnotes are left out, and Greek or Latin words, square brackets and any transcription error are as the source prints them. No Greek or Latin text is shown beside it yet, and no modern English version has been made.

Licence. published 1855.