



The Post-Apostolic Fathers: Clement of Rome

Who was Clement of Rome?

Clement was the overseer of the Assembly at Rome in the late 1st century CE. It is believed that this same Clement was known by Paul, being referenced in Philippians 4:3 as “one who labored in the Besorah,” and as “one whose name is written in the Book of Life.” If it is truly this Clement of Rome who is inferred here, then clearly, the Apostle Paul held him in high esteem.

In church tradition, Clement is understood as having been Peter’s traveling companion, and as one who recorded many of Peter’s preachings. In support of this tradition is a rather large volume of narratives from the 3rd century CE known as the Recognitions of Clement.¹ From these traditions, many within the early church concluded that Clement was in the same line of Apostolic Succession as Peter, being the fourth overseer (or “bishop”) of the Assembly at Rome. Because of this, the Roman Catholic Church has dubbed him the “fourth Pope.” We know, however, that the true authority of the Assembly was never transferred to Rome, or Peter for that matter, but remained within Jerusalem with James the Just. (Acts 15) Nevertheless, this association between Clement and Peter is noteworthy.

Textual support for the Letters of Clement of Rome

Although there have been a small handful of Latin, Syriac, and Coptic manuscripts containing Clementine literature, the letters attributed to Clement of Rome presented here are known primarily from two Greek manuscripts: Codex Alexandrinus (4th century CE) and Codex Hierosolymitanus. (11th century CE) The latter of the two also contained the Didache and the Letter of Barnabas.

Authorship of the Letters of Clement of Rome

There is little doubt that Clement of Rome genuinely wrote the first letter to the Assembly at Corinth. The authorship of the second letter that is attributed to him, however, has been suspicious to many, both within the early church, and amongst scholarly circles today. The earliest manuscript containing this letter (Codex Alexandrinus) does not contain any title or attribution to Clement of Rome; however, it is placed alongside the first letter, which does bear the title in attribution to Clement’s authorship. The title “Second Clement” is derived from the latter of the two manuscripts containing Clement’s writings. (Codex Hierosolymitanus)

Based on the fact that Eusebius, in the 4th century CE, records that Clement “has left us one recognized epistle,”² and the apparent stylistic differences in the writing styles of the two letters, many scholars doubt if the second letter was genuinely written by Clement of Rome. Some attribute it to an unknown author from the early 2nd century, while others claim that it was never meant to be a letter at all, but rather a sermon. Now if it is true that Clement’s second letter was intended to be a sermon, then this could explain the writing differences between the first and the second letters, and maintain Clement’s authorship. (No one writes a letter in the same style as they take sermon notes, and scholars have been using this line of reasoning for many years to justify the traditional position that Paul wrote the letter to the Hebrews.)

Since this objection has been duly noted, Clement’s authorship of this second letter will be assumed for the duration of this text, with slight reservation.

1 See also a similar work from the same era, the Clementine Homilies.

2 Eusebius, *Ecclesiastical History* Book 3, Chapter 16.

The First Letter of Clement of Rome

to the Corinthians

Chapter One

^{1:1} From the Assembly of God which sojourns in Rome, to the Assembly of God which sojourns in Corinth. This letter is written to those who are called and sanctified by the will of God through our Lord Yeshua the Messiah. Grace to you, and peace be multiplied from Almighty God through Yeshua the Messiah.

^{1:2} By reason of the sudden and repeated calamities and mischances which are befalling us, brethren, we consider that we have been somewhat slow in giving heed to the matters of dispute that have arisen among you, dearly beloved, ^{1:3} and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness. Your name, though once revered and renowned, and lovely in the sight of all men, has been greatly reviled.

^{1:4} For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in the Messiah? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge of the Besorah?

^{1:5} You did all things without respect of persons, and you walked after the ordinances of God, submitting yourselves to your rulers, and rendering to the older men among you the honor which is due. ^{1:6} You likewise admonished your young men to be modest and serious thought.

^{1:7} You instructed your wives to perform all their duties in a blameless, honorable, and pure conscience, cherishing their own husbands, as is right. You taught them to abide in the rule of obedience, and to manage the affairs of their household in prudence, with all discretion.

^{1:8} You were humble in mind and free from arrogance, submitting yourselves rather than subjecting others, more glad to give than to receive, and content with the provisions which God has given. ^{1:9} Attending carefully to His words, you laid them up diligently in your hearts, and His sufferings were before your eyes.

^{1:10} Thus a profound and rich peace was given to all, as well as an insatiable desire of doing good, and an abundant outpouring of the Holy Spirit fell upon all. ^{1:11} Being full of holy desire, in excellent zeal and with pious confidence you stretched out your hands to Almighty God, beseeching Him to be merciful, if you had unknowingly committed any sin.

^{1:12} You fought, day and night, on behalf of all the brotherhood, that in His mercy and good pleasure the number of His elect might be saved. ^{1:13} You were sincere and undefiled, and free from malice one towards another. All kinds of sedition and schisms were abominable in your sight. ^{1:14} You mourned over the transgressions of your neighbors, reckoning their shortcomings to be your own. ³ ^{1:15} You never grudged any act of kindness, but were ready for every good work. Being adorned with a most virtuous and honorable life, you performed all your duties in the reverence of Him; and the commandments and the ordinances of God were written on the tablets of your hearts. ⁴

Chapter Two

^{2:1} All honor and happiness was given to you, so that it fulfilled that which is written, *“My beloved ate and drank, and was enlarged, and waxed fat, and kicked.”* ⁵ ^{2:2} Jealousy and envy came because of this, along with strife and sedition, persecution and tumult, and war and captivity, ^{2:3} so that men were stirred up, the unprincipled against the honorable, those of ill repute against the highly renowned, the foolish against the wise, and the young against the elder.

³ Galatians 6:2, “Bear one another’s burdens.”

⁴ Deuteronomy 29:1-4, Jeremiah 31:31-33.

⁵ Deuteronomy 32:15.

^{2:4} On account of this, both righteousness and peace stand far from you, for each man has forsaken the fear of God, and has become blind in the faith of Him. They neither walk in the ordinances of His commandments, nor do they live according to that which is appropriate for a believer in the Messiah, ^{2:5} but each one goes after the lusts of his evil heart. They see that they have conceived an unrighteous and ungodly jealousy, the same as through which also death entered into the world.

Chapter Three

^{3:1} For so it is written, *“It came to pass after certain days that Cain brought from the fruits of the earth a sacrifice to God, and Abel brought of the firstborn of the sheep and of their fatness. ^{3:2} God looked upon Abel and his gifts, to Cain and his sacrifices He had no regard. And Cain was exceedingly sorrowful, and his countenance fell. ^{3:3} And God said to Cain, ‘Why are you so sorrowful, and why did your countenance fall? If you had offered rightly, but had not rightly divided, did you not sin? Hold your peace. Your offering will return to you, and you will again possess it.’ ^{3:4} And Cain said to his brother Abel, ‘Let us go over to the plain.’ And it came to pass while they were in the plain that Cain rose up against Abel his brother and slew him.”* ⁶

^{3:5} You see, brethren, that jealousy and envy led to the murder of a brother.

^{3:6} By reason of envy, our father Jacob ran away from the face of Esau his brother. ⁷

Envy caused Joseph to be persecuted, even to the point of death, and to come into bondage. ⁸

Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, while it was said to him by his own countryman, *“Who made you a judge or a decider over us? Would you slay me, even as yesterday you slew the Egyptian?”* ⁹

^{3:7} Because of envy, Aaron and Mary were shut outside the camp. ¹⁰

^{3:8} Envy brought Dathan and Abiram down alive to hades, because they made sedition against Moses the servant of God. ¹¹

^{3:9} Because of envy, David was hated not only by the Philistines, but was persecuted also by Saul, the very king of Israel. ¹²

^{3:10} And now, rather than continuing to look at examples from ancient days, let us examine the champions who lived in more recent history. Let us set before us the noble examples which belong to our own generation. ^{3:11} Through jealousy and envy, the greatest and most righteous pillars of the Assembly were persecuted, ¹³ and contended even to death.

^{3:12} Let us set before our eyes the good Apostles: there was Peter, who by reason of unrighteous envy endured not one but many labors, and having bore his testimony, went to his appointed place of glory.

^{3:13} Because of envy and strife, Paul, by his example, pointed out the prize of patient endurance. He had been in bonds seven times, had been driven into exile, had been stoned, and had preached in the East and in the West; ^{3:14} he won the noble renown which was the reward of his faith, having taught righteousness to the world, and having reached the farthest bounds of the West. ^{3:15} When he had bore his testimony before the rulers, he departed from this world and went to the holy place, having been an example of a notable pattern of patient endurance.

^{3:16} A vast multitude of the elect was gathered to these men who lived holy lives, who, through many indignities and tortures, being the victims of envy, set a brave example among ourselves.

6 Genesis 4:3-8.

7 Genesis 27:41.

8 Genesis 37.

9 Exodus 2:14.

10 Numbers 16:1-40, 26:9-10; Deuteronomy 11:6; Psalm 106:16-17.

11 Numbers 16:33.

12 I Samuel 18:8.

13 According to Galatians 2:9, the “pillars of the Assembly” are James, Peter, and John.

^{3:17} Because of envy, not only men but women have been persecuted; and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness; for though they were weak in body, they received a glorious reward.

^{3:18} Envy has estranged wives from their husbands, and altered the saying of our father Adam, *“This now is bone of my bones, and flesh of my flesh.”* ¹⁴

^{3:19} Envy and strife have overthrown great cities, and have uprooted great nations from the earth.

Chapter Four

^{4:1} We write these things to you, dearly beloved, not only to admonish you, but also to remind ourselves. ^{4:2} For we are struggling in the same arena, and the same conflict awaits us both. ^{4:3} Let us therefore forsake idle and vain thoughts, and let us conform to the glorious and venerable rule that has been handed down to us; ^{4:4} and let us focus on that which is good, pleasant, and acceptable in the sight of He who made us.

^{4:5} Let us fix our eyes on the blood of the Messiah, and understand how precious it is to God His Father. His blood, being shed for our salvation, won the grace of repentance for the whole world. ^{4:6} Let us review all the generations in turn, and learn how, from generation to generation, the LORD has given a place for repentance to those who desire to turn to Him.

^{4:7} Noah preached repentance, and those who listened and obeyed were saved.

^{4:8} Jonah preached destruction to the men of Nineveh; but they, repenting of their sins, obtained pardon of God by their supplications. They received salvation, despite being aliens from God.

^{4:9} The ministers of the grace of God, through the Holy Spirit, spoke concerning repentance. Even the Lord of the universe Himself spoke concerning repentance with an oath, ^{4:10} *“For as I live,” says the LORD, “I do not desire the death of the sinner, so much as his repentance.”* ¹⁵ He added also a merciful judgment, *“Repent, O House of Israel, of your iniquity.”* ^{4:11} *Say to the sons of My people, “Though your sins reach from the earth as far as the heaven, and though they are redder than scarlet and blacker than sackcloth, if you turn to Me with your whole heart and call me Father, I will listen to you as a holy people.”* ¹⁶

^{4:12} In another place He said it this way, *“Wash, be clean. Put away the iniquities of your souls out of My sight. Cease from your iniquities. Learn to do good. Seek out judgment. Defend he who is wronged. Give judgment for the orphan, and execute righteousness for the widow.”* ^{4:13} *Come, and let us reason together,” says the LORD, “And though your sins be as crimson, I will make them white as snow; and though they be as scarlet, I will make them white as wool.”* ^{4:14} *If you are willing, and will listen to Me, you will eat the good things of the earth. But if you are not willing, and do not listen to Me, a sword will devour you, for the mouth of the LORD has spoken these things.”* ¹⁷

^{4:15} We see now that He has confirmed by an act of His mighty will that He desires for all His beloved to be partakers of repentance.

Chapter Five

^{5:1} Let us be obedient to His excellent and glorious will. Imploring His mercy and goodness, let us fall down before Him and surrender ourselves to His compassion, forsaking the vain toil and the strife and the envy which leads to death.

^{5:2} Let us focus our eyes on those who ministered perfectly to His excellent glory.

Let us set see the example of Enoch, who, being found righteous in obedience, was translated, and his death was not found. ¹⁸

¹⁴ Genesis 2:23.

¹⁵ Ezekiel 33:11.

¹⁶ Probably quoting an otherwise unknown apocryphon of Ezekiel.

¹⁷ Isaiah 1:16-20.

¹⁸ Genesis 5:24, Sirach 44:16, Hebrews 11:5.

^{5:3} Noah, being found faithful, preached by his ministry regeneration to the world, and through him the LORD saved the living creatures which, with one accord, entered into the ark. ¹⁹

^{5:4} Abraham, who was called *“the friend,”* ²⁰ was found faithful in that he rendered obedience to the words of God. ^{5:5} He, through obedience, went from his own land, and from his own family, and from his father’s house, that by leaving a small land, and a weak family, and a rudimentary house, he would inherit the promises of God. ^{5:6} For He said to him, *“Go forth from your own land, and from your own family, and from your father’s house, into the land that I will show you, ^{5:7} and I will make you into a great nation. I will bless you and I will magnify your name, and you will be blessed. I will bless those who bless you, and I will curse those who curse you, and in you will all the tribes of the earth be blessed.”* ²¹

^{5:8} Again, when he had parted from Lot, God said to him, *“Look up with your eyes, and look from the place where you are now standing. Look to the north and to the south, and to the sunrise and the sea. All the land that you can see I will give to you, and to your seed for ever, ^{5:9} and I will make your seed as the dust of the earth. If any man could count the dust of the earth, then could your seed also be counted.”* ²²

^{5:10} And again He said, *“God led Abraham forth and said to him, ‘Look up to the heaven and count the stars, and see whether you can number them or not. Likewise will be your seed.’ ^{5:11} Abraham believed God, and it was credited to him as righteousness.”* ²³ ^{5:12} For his faith and hospitality a son was given to him in his old age, and by obedience he offered him as a sacrifice to God on one of the mountains which He had showed him.

Chapter Six

^{6:1} For his hospitality and devotion to God, Lot was saved from Sodom, when all the surrounding country was judged by fire and brimstone. ^{6:2} The LORD, having made an example that He does not forsake those who set their hope on Him, but appoints punishment and torment to those who turn another way. ^{6:3} For when his wife had departed with him, having a different mind than him and not continuing in agreement with him, she was appointed as an example, and she became a pillar of salt to this very day, ^{6:4} that it might be made known to all men that those who are double-minded and those who have distrust regarding the power of God are set aside for judgment and for an example to all generations.

^{6:5} For her faith and hospitality, Rahab the harlot was saved; for when the spies were sent forth to Jericho by Joshua, son of Nun, the king of the land perceived that they had come to spy out his country. He sent forth men to seize them, that being seized they might be put to death. ^{6:6} So the hospitable Rahab received them and hid them in the upper chamber under the flax stalks.

^{6:7} The messengers of the king came near and said, *“The spies to our land have entered into your home. Bring them out, by order of the king!”* ²⁴

And she replied, *“The two men whom you seek came to me, but quickly departed again and are gone.”* ²⁵ In doing this, she hid the spies from them. ^{6:8} Then she said to the men, *“For certain I perceive that the LORD your God has delivered this city to you, for the fear and dread of you has fallen upon its inhabitants. When it comes to pass that you take it, save me and the house of my father.”* ²⁶

^{6:9} So they said to her, *“It will be as you have spoken. When you perceive that we are coming, gather all your household under your roof, and they will be saved; but as many as are found outside of the house will perish.”* ²⁷ ^{6:10} After this they gave her a sign, that she should hang a scarlet thread from her house, ²⁸ showing beforehand that through the blood of the Lord there would be redemption to all who believe and hope on God. You see, beloved, that there was not only faith, but also prophecy, in this woman.

19 Genesis 7:8-9.

20 2 Chronicles 20:7, Isaiah 41:8, James 2:22-23.

21 Genesis 12:1-3.

22 Genesis 13:14-16.

23 Genesis 15:5-6.

24 Joshua 2:3.

25 Joshua 2:4-5.

26 Joshua 2:9.

27 Joshua 2:14, 17, 19.

28 Joshua 2:18.

Chapter Seven

^{7:1} Let us therefore, brethren, be humble in mind, laying aside all arrogance, conceit, folly, and anger, and let us live according to that which is written. ^{7:2} For the Holy Spirit said, *“Do not let the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his riches.”* ²⁹ He who boasts, let him boast in the LORD, that he may seek Him out, doing judgment and righteousness.

^{7:3} Let him remember most of all the words spoken by the Lord Yeshua, teaching forbearance and long-suffering, ^{7:4} *“Be merciful, that you may receive mercy. Forgive, that you may be forgiven. As you do, so will it be done to you. As you give, so will you be given to. As you judge, so will you be judged. As you show kindness, so will kindness be shown to you. To what extent you measure out, it will be measured back to you.”* ³⁰

^{7:5} With this commandment and these precepts let us resolve ourselves to walk in obedience to His holy Words, with humility of mind. ^{7:6} For the Holy Word says, *“On whom will I look, except he who is gentle, quiet, and trembles at My Word?”* ^{31 7:7} It is therefore right and proper, brethren, that we should be obedient to God, rather than follow those who, in arrogance and unruliness, have set themselves up as leaders in abominable jealousy. ^{7:8} For we will incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults, so as to draw us away from what is good.

^{7:9} Let us be good one towards another according to the compassion and sweetness of He who made us. ^{7:10} For it is written, *“The upright will dwell in the land, and the innocent will remain in it; but those who transgress will be completely destroyed from the face of it.”* ³²

^{7:11} And again He says, *“I saw the wicked lifted up and exalted like the cedars of Lebanon. I passed by, and behold, he could no longer be found! I sought out his place, but could not find it.”* ^{7:12} *Keep innocence, and regard righteousness; for there will be a remnant to the man of peace.”* ³³

^{7:13} Let us cleave to those who cultivate peace with righteousness, and not to those who hypocritically profess to desire it. ^{7:14} For He said in a certain place, *“This people honors Me with their lips, but their heart is far from Me.”* ³⁴ ^{7:15} And, *“They blessed with their mouth, but they cursed with their heart.”* ^{35 7:16} And, *“They loved Him with their mouth, but with their tongue they lied to Him. Their heart was not upright with Him, neither were they steadfast in His covenant.”* ^{36 7:17} And, *“Let the deceitful lips be put to silence.”* ³⁷ And, *“May the LORD utterly destroy all the deceitful lips, the tongue that speaks proud things, even those who say, ‘Let us magnify our tongue; our lips are our own! Who is master over us?’* ^{7:18} *For the misery of the needy and for the groaning of the poor I will now arise,’ says the LORD. ‘I will set him in safety; I will deal boldly by him.’”* ³⁸

Chapter Eight

^{8:1} For the Messiah is with those who are humble in mind, not with those who exalt themselves over the flock. ³⁹ The scepter of the majesty of God, our Lord Yeshua the Messiah, did not come in the pomp of arrogance or of pride, though He certainly could have done so, but He came in humility of mind, in accordance to what the Holy Spirit spoke concerning Him.

29 Jeremiah 9:23.

30 A pastiche of phrases representing several of Yeshua's teachings. See Matthew 6:14, 7:1-2; Mark 4:24, 11:25; Luke 6:36-38.

31 Isaiah 66:2.

32 Proverbs 2:21-22.

33 Psalm 37:35-37.

34 Isaiah 29:13, Matthew 15:8, Mark 7:6.

35 Psalm 62:4.

36 Psalm 78:36-37.

37 Psalm 31:18.

38 Psalm 12:3-5.

39 See I Peter 5:1-4.

^{8:2} For the LORD says this, “Who has believed our report? And to whom was the arm of the LORD revealed? We have announced Him, as a child in His presence. He was as a root in thirsty ground, having neither form nor glory.

^{8:3} When we saw Him, He had neither form nor comeliness, but His form was without eminence, deficient in comparison with the ordinary form of men. ^{8:4} He was a man exposed to stripes and suffering, and acquainted with the endurance of grief; ^{8:5} for His countenance was turned away, and He was despised, not esteemed.

^{8:6} “He bore our iniquities, and was in sorrow for our sakes; yet we supposed that, on His own account, He was exposed to labor, stripes, and affliction. ^{8:7} He was wounded for our transgressions, and bruised for our iniquities. The punishment that brought us peace was upon Him, and by His stripes we were healed.

^{8:8} “We went astray like sheep; each man went astray in his own path, and the LORD delivered Him over for our sins. ^{8:9} He did not open His mouth, because of His affliction. As a sheep He was led to slaughter; and as a lamb before his shearer is dumb, so did He not open His mouth. ^{8:10} In His humiliation, He was deprived of justice. Who will declare His generation? His life has been taken away from the earth, for He has come to death for the iniquities of My people.

^{8:11} “I will give Him a place with the wicked for His burial, and a place with the rich for His death, for He did not commit any iniquity, nor was deceit found in His mouth. ^{8:12} And the LORD desired to purify Him by stripes. ^{8:13} If you make an offering for sin, your soul will see a long-lived seed. For the LORD desired to diminish the affliction of His soul, to show Him light, and to mold Him with understanding; to justify the Just One who is a good servant to many, and He will bear their sins. ^{8:14} He will inherit many, and will divide the spoils of the strong, because His soul was delivered to death, and He was counted among the transgressors. He bore the sins of many, and for their sins was He delivered up.” ⁴⁰

^{8:15} Again He says, “But I am a worm, and no man; a reproach of men, and an outcast of the people. All who beheld Me mocked Me; they spoke with their lips, and wagged their heads, saying, ‘He hoped on the LORD; let the LORD deliver Him! Let the LORD save Him, since the LORD delights in Him.’” ⁴¹ ^{8:16} You see, dearly beloved, the pattern that has been given to us. For if the Lord so humbled himself, what should we do, who have come under the yoke of His grace through His mercy?

^{8:17} Let us be imitators of those who went about in goatskins and sheepskins, preaching the coming of the Messiah. ^{8:18} We refer to Elijah and Elisha, and likewise Ezekiel, the prophets, and others besides them who also obtained a good report.

^{8:19} Abraham obtained an exceedingly good report, and was called the friend of God. Looking steadfast toward the glory of God, he said in humility of mind, “But I am dust and ashes.” ⁴²

^{8:20} Likewise concerning Job, it is also written, “Job was righteous and blameless, one who was true, and honored God, and abstained from all evil.” ⁴³ Yet he accused himself, saying, “No man is free from defilement, even if his life be but of one day.” ⁴⁴

^{8:21} Moses was called faithful in all His house, and through his ministry God judged Egypt with the plagues and the torments. ^{8:22} Yet even he, though greatly glorified, did not use prideful words, but said, when an oracle was given to him at the bush, “Who am I, that You should send me?” ⁴⁵ And, “I am feeble in speech, and slow of tongue.” ⁴⁶ ^{8:23} And again, “But I am smoke from the pot.” ⁴⁷

^{8:24} What must we say of David, who obtained a good report? For God said concerning him, “I have found a man after My heart, David the son of Jesse; with eternal mercy have I anointed him.” ⁴⁸

40 Isaiah 53:1-12.

41 Psalm 22:6-8.

42 Genesis 18:27.

43 Job 1:1.

44 Job 14:4-5.

45 Exodus 3:11.

46 Exodus 4:10.

47 This phrase is not found in canonical Scripture. It is possibly an adaptation of Psalm 119:83, which Clement may have attributed to Moses, or perhaps a saying of Moses passed down through oral tradition.

48 I Samuel 13:14, Acts 13:22.

^{8:25} Yet he also said to God, *“Have mercy on me, O God, according to Your great mercy; blot out my iniquity according to the multitude of Your compassion. ^{8:26} Wash me from my iniquity, and cleanse me from my sin. For I acknowledge my iniquity, and my sin is ever before me. ^{8:27} Against You, and only You, I have sinned, and I wrought evil in Your sight, that You would be justified in Your words, and may conquer in Your pleading. ^{8:28} For behold, in iniquities I was conceived, and in sins did my mother bear me.*

^{8:29} *“You have loved truth, and have shown me the dark and hidden things of Your wisdom. ^{8:30} Sprinkle me with hyssop, and I will be made clean; wash me, and I will become whiter than snow. ^{8:31} Cause me to hear joy and gladness; the bones which have been humbled will rejoice. ^{8:32} Turn away Your face from my sins, and blot out all my iniquities.*

^{8:33} *“Create a clean heart in me, O God, and renew a right spirit in within my innermost parts. ^{8:34} Do not cast me away from Your presence, and do not take Your Holy Spirit from me. ^{8:35} Restore to me the joy of Your salvation, and strengthen me with the guidance of Your spirit. ^{8:36} I will teach Your ways to sinners, and those without God will be converted to You.*

^{8:37} *“Forgive me for shedding blood, O God, the God of my salvation; my tongue will rejoice in Your righteousness. ^{8:38} Lord, open my mouth, and my lips will declare Your praise. ^{8:39} If You had desired sacrifice, I would have given it, but You have no pleasure in whole burnt offerings. ⁴⁰ A sacrifice to God is a contrite spirit, for God will not despise a contrite and humbled heart.” ⁴⁹*

Chapter Nine

^{9:1} The humility and subjection through obedience of such a great many, who have all obtained such good reports, has not only served for the betterment of us, but also for the generations that came before us, those who have received His oracles in fear and truth. ^{9:2} Seeing, then, that we have been partakers of many great and glorious deeds, let us return to the practice of peace which has been handed down to us from the beginning. ^{9:3} Let us look steadfastly to the Father and Creator of the whole world, and cleave to His splendid and excellent gifts and benefits of peace. ^{9:4} Let us meditate upon Him, and let us look with the eyes of our soul toward His long-suffering will. Let us see how free from anger He is towards all His creation.

^{9:5} The heavens are moved by His direction, and they obey Him in peace.

^{9:6} Day and night accomplish the course that He assigned to them without any hindrance to one another.

^{9:7} The sun and the moon, with the dancing stars, without swerving aside, circle in harmony within the the bounds assigned to them by His appointment.

^{9:8} The fruitful earth, according to His will, brings forth food in abundance at the proper seasons, for man and beast, and for all living things upon it. It never hesitates, nor changes any ordinances which He has fixed.

^{9:9} The unfathomable depths of the abyss, and the secret statutes of the nether regions, are constrained by the same ordinances.

^{9:10} The basin of the boundless sea, gathered together by His workmanship into it's reservoirs, does not pass the barriers by which it is surrounded. ^{9:11} Even as He ordered it, so it does. For He said, *“You will only come so far, and then your waves will be broken within you.” ⁵⁰*

^{9:12} The ocean, impassable to mankind, and the worlds that are beyond it, are governed by the same commands of their great master.

^{9:13} The seasons of spring, summer, autumn, and winter peacefully give way in succession to one another.

^{9:14} The fixed stations of the winds, at their appointed times, fulfill their purpose without disturbance.

^{9:15} The ever-flowing fountains, formed for both enjoyment and health, offer without fail their breasts for the life of men.

⁴⁹ Psalm 51:I-17.

⁵⁰ Job 38:II.

^{9:16} Even the smallest of living things come together in peace and harmony.

^{9:17} The Great Creator and Lord of all has appointed these things to exist in peace and harmony. He does good to all, ^{9:18} but most abundantly to us who have fled for refuge to His compassion through Yeshua the Messiah, our Lord; to whom be glory and majesty forever and ever. Amen.

Chapter Ten

^{10:1} Take heed, brethren, lest His many kindnesses lead to the condemnation of us all; for so it must be if we do not walk worthily of Him, and do the things which are good and well pleasing in His sight with unity of mind. ^{10:2} For He said in a certain place, *"The Spirit of the LORD is a lamp, searching out the closets of the belly."* ⁵¹

^{10:3} Let us see how near He is, and how none of our thoughts or reasonings escape Him. ^{10:4} It is right that we should not abandon His will. ^{10:5} Rather than give offense to God, let us give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words.

^{10:6} Let us fear the Lord, Yeshua the Messiah, whose blood was given for us. ^{10:7} Let us reverence our rulers; let us honor our elders; and let us instruct our young men in the lesson of the fear of God. ^{10:8} Let us guide our wives toward that which is good.

^{10:9} Let them show forth their lovely disposition of purity. Let them prove their sincere affection of gentleness. ^{10:10} Let them prove the moderation of their tongue through silence. ^{10:11} Let them show their love, not in factious preferences, without partiality towards all who fear God in holiness.

^{10:12} Let our children be partakers of the instruction of the Messiah. ^{10:13} Let them learn how humility of mind prevails with God. Let them learn what power chaste love has with God. Let them learn how the fear of Him is good, and great, and saves all those who walk in it with a pure mind and with holiness; ^{10:14} for He searches out thoughts and reasonings; His breath is in us, and when He so wills it, He will take it away.

Chapter Eleven

^{11:1} Now these are the things which our faith in the Messiah confirms, for He, through the Holy Spirit, invites us this way, ^{11:2} *"Come, My children; listen to Me, and I will teach you the fear of the LORD. What man is he who desires life, and loves to see good days?"* ^{11:3} *Keep your tongue from evil, and your lips from speaking guile.* ^{11:4} *Turn aside from evil, and do good. Seek peace, and pursue it.* ^{11:5} *The eyes of the LORD are over the righteous, and His ears are turned to their prayers;* ^{11:6} *but the face of the LORD is against those who do evil, to destroy the remembrance of them from the earth.* ^{11:7} *The righteous cried out, and the LORD heard him, and delivered him from all his troubles.* ^{11:8} *The righteous has many troubles, and the LORD will deliver him from them all."* ⁵² Again, *"Many stripes are appointed to the sinner, but mercy will surround those who set their hope on the LORD."* ⁵³

^{11:9} The Father, who is merciful in all things, and ready to do good, has compassion on those who fear Him, and kindly and lovingly bestows His favors on those who draw near to Him with simplicity of mind. ^{11:10} Let us not be double-minded, nor let our hearts form vain imaginations concerning His excellent and glorious gifts.

^{11:11} Let this scripture be far from us, where He said, *"Wretched are the double-minded, those who doubt in their soul and say,* ^{11:12} *'We heard these things in the days of our fathers, and behold, we have grown old, and none of these things has happened to us.'"* ⁵⁴

51 Proverbs 20:27.

52 Psalm 34:11-17, 19.

53 Psalm 32:10.

54 Probably quoting an apocryphal book, known to Clement, but otherwise lost to us. A similar thought process is found in James 1:8, Hebrews 6:4, and 2 Peter 3:3-4.

^{11:13} You fools! Compare yourselves to a tree, specifically, a vine. It first sheds leaves, then comes a shoot, then a leaf, then a flower; after these, a sour berry, and then a fully ripe grape. ⁵⁵ You see, that in a short time, the fruit of a tree comes to maturity. ^{11:14} I say this in all truth: quickly and suddenly will His will be accomplished. ^{11:15} The Scriptures bear witness to this, saying, *“He will come quickly, and will not tarry.”* ⁵⁶ And, *“The LORD will come suddenly into His temple; the Holy One, for whom you look.”* ⁵⁷

^{11:16} Let us understand, dearly beloved, how the Lord continually shows us the resurrection that is to come, of which He rendered the Lord, Yeshua the Messiah, to be the firstfruits, when He raised Him from the dead. ^{11:17} Let us behold, dearly beloved, the resurrection which happens at its proper season.

^{11:18} Day and night show us the resurrection. The night falls asleep, and the day arises; then the day departs, and night comes on.

^{11:19} Let us mark the fruits, and see the manner in which sowing takes place. The sower goes forth and casts the seeds to the earth. These decay, falling into the earth dry and bare. ^{11:20} Out of their decay, they are raised up by the mightiness of the Lord’s providence, and from but one seed many arise and bring forth fruit.

Chapter Twelve

^{12:1} Let us consider the marvelous sign which is seen in the regions of the east, that is, in Arabia and the countries surrounding it. ^{12:2} There is a bird which is called the phoenix, and being the only one of its kind, it lives for five hundred years. When the time of its death draws near, it makes for itself a coffin of frankincense, myrrh, and other spices. When its time has ended, it enters in, and there it dies. ^{12:3} But, as the flesh rots, a certain worm is produced, and after it is nurtured from the moisture of the dead creature, it puts forth wings. Then, when it is grown strong, it takes up the coffin and the bones of its ancestor. It carries them off on a journey, from the country of Arabia as far as Egypt, to the city called Heliopolis. ^{12:4} There, in the daytime, in plain sight of everyone, it flies up, and places them upon the altar of the sun. Having done this, it hastens back to its former home. ^{12:5} The priests then track the times, and find that it has returned exactly when the five hundredth year was completed. ⁵⁸

^{12:6} Will we then consider it a great and wonderful thing, if the Creator of the universe makes a resurrection of those who, in the confidence of good faith, have devoutly served Him? Even by means of a bird, He shows the greatness of His promises. ^{12:7} For He said in a certain place, *“You will raise me up, and I will praise You.”* ⁵⁹ ^{12:8} And, *“I went to rest and slept, I was awakened, for You are with me.”* ⁶⁰ ^{12:9} And again, Job said, *“You will raise up my flesh, which has endured these things.”* ⁶¹

^{12:10} With this hope, let our souls be bound to He who is both faithful in His promises and righteous in His judgment. Now He who commanded us not to lie, will much less not lie Himself; ^{12:11} for nothing is impossible with God, except to lie. ⁶²

55 A similar teaching is presented in 2 Clement II.

56 Habakkuk 2:3, Hebrews 10:37.

57 Malachi 3:1.

58 Clement’s teaching utilizes folklore that would be known by his target audience. The notion of a mythical bird (the Phoenix) which rose from a flame was also known to the Jewish sages, who recorded in the Genesis Rabbah 19:5, that “...She (Ève) gave the cattle, beasts, and birds to eat of it. (The fruit of the tree.) All obeyed her and ate from it, except a certain bird named *chol*, as it is written, *‘Then I said, “I shall die with my nest, and I shall multiply my days as the chol.”’* (Job 29:18) The School of Rabbi Jannai and Rabbi Judan ben Rabbi Simeon differ. The School of Rabbi Jannai maintained, ‘It lives a thousand years, at the end of which a fire issues from its nest and burns it up, yet as much as an egg is left, and it grows new limbs and lives again.’ Rabbi Judan ben Rabbi Simeon said, ‘It lives a thousand years, at the end of which its body is consumed and its wings drop off, yet as much as an egg is left, whereupon it grows new limbs and lives again.’”

59 Possibly Psalm 28:7, though most likely a lost apocryphal work.

60 Possibly Psalm 3:6, though most likely a lost apocryphal work.

61 Possibly based on Job 19:25-26.

62 See Titus 1:2 and Hebrews 6:18.

^{12:12} Let our faith in Him be kindled within us, and let us understand that all things are near to Him. ^{12:13} By a word of His might, He established the universe; and by a word, He can destroy it. ^{12:14} *“Who will say to Him, ‘What have you done?’ Or, ‘Who will resist the might of His strength?’”* ⁶³ ^{12:15} When He wills, and as He wills, He will do all things, and nothing will pass away from any of those things which He has decreed. ^{12:16} All things are in His sight, and nothing escapes His counsel. ^{12:17} *“The heavens declare the glory of God, and the firmament proclaims His handiwork. Day to day utters a word, and night to night proclaims knowledge, and there are neither words nor speeches whose voices are not heard.”* ⁶⁴

Chapter Thirteen

^{13:1} Since all things are seen and heard by Him, let us revere Him, and forsake the abominable lusts of evil works, that we may be shielded by His mercy from the coming judgments. ^{13:2} For where can any of us go to escape His mighty hand? What world will receive any of those who run away from His service? ^{13:3} For Scripture said in a certain place, *“Where will I go, and where will I be hidden from Your face?”* ^{13:4} *“If I ascend into the heaven, You are there; if I depart into the farthest parts of the earth, there is Your right hand; if I make my bed in the depths, there is Your Spirit.”* ⁶⁵ ^{13:5} Where can one go, or where will one flee, from He who embraces the universe?

^{13:6} Let us approach Him in holiness of soul, lifting up pure and undefiled hands to Him, with love towards our gentle and compassionate Father who made us an elect portion for Himself. ^{13:7} For it is written, *“When the Most High divided the nations, when He dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God. His people Jacob became the portion of the LORD, and Israel became the measurement of His inheritance.”* ⁶⁶ ^{13:8} In another place He said, *“Behold, the LORD has taken for Himself a nation out of the midst of the nations,”* ⁶⁷ as a man takes the first fruits of his threshing floor, *“And the holy of holies will come forth from that nation.”* ⁶⁸

Chapter Fourteen

^{14:1} Seeing then that we are the special portion of a Holy God, let us do all things that pertain to holiness.

^{14:2} Let us forsake evil speakings; let us forsake abominable and impure embraces; let us forsake drunkenness; let us forsake tumults; let us forsake hateful lusts; let us forsake abominable adultery; and let us forsake hateful pride. ^{14:3} *“For God,”* the Scripture says, *“resists the proud, but gives grace to the humble.”* ⁶⁹ ^{14:4} Let us cleave to those who have received grace from God. ^{14:5} Let us clothe ourselves in unity, being humble and temperate, holding ourselves back from from all slanderous evil speech, being justified by works, and not by words. ^{14:6} For He said, *“He who says much will also hear much. Does he who is ready to talk think of himself as righteous?”* ⁷⁰ Blessed is he who, being born of a woman, lives but a short time, and is not abundant with words.

^{14:7} Let our praise be of God, and not of ourselves, for God hates those who praise themselves. ^{14:8} Let the testimony to our well doing be given by others, as it was given in this way to our fathers who were righteous. ^{14:9} Boldness, arrogance, and audacity are for those who are accursed of God, but moderation, humility, and gentleness are for those who are blessed of God. ^{14:10} Let us therefore cleave to His blessing, and let us consider the means of possessing it. ^{14:11} Let us study the records of things that have happened from the beginning.

^{14:12} Why was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? Isaac, with confidence, as if knowing was what to come, was led a willing sacrifice. ⁷¹

63 Wisdom 12:12.

64 Psalm 19:1-3.

65 Psalm 139:7-10.

66 Deuteronomy 32:8-9.

67 Possibly quoting Deuteronomy 7:6.

68 Probably quoting an apocryphal book, known to Clement, but otherwise lost to us.

69 Proverbs 3:34, James. 4:6, 1 Peter 5:5.

70 Job 11:2.

71 Genesis 22:1-24.

^{14:13} Jacob, with humility, departed from his land because of his brother, and went to serve Laban; and so the scepter of the twelve tribes of Israel was given to him. ^{14:14} If any man candidly considers, one by one, the gifts that Jacob has given, he will understand the magnificence of them. ^{14:15} From Jacob are all the priests and Levites who minister to the altar of God. ^{14:16} From him came the Lord Yeshua in the flesh. ^{14:17} From him are kings, rulers, and governors, in the line of Judah. ^{14:18} See that the rest of his tribes are held in no small honor, seeing that God promised, and said, *“Your seed will be as the stars of heaven.”* ⁷² ^{14:19} They were all glorified and magnified, not through themselves or their own works or their own righteous doings, but through His will.

^{14:20} In this same way we, having been called through His will in the Messiah Yeshua, are not justified through ourselves, through our own wisdom or understanding, or through our own devotion or works brought forth in holiness of heart, ^{14:21} but through faith, whereby the Almighty God justified all men who have lived since the beginning.

To Him be the glory, forever and ever. Amen.

Chapter Fifteen

^{15:1} What must we do, brethren? Should we become slothful in well-doing, and cease from the practice of love? May the Lord never allow this to befall us in the least! ^{15:2} Rather, let us hasten with diligence and zeal to accomplish every good work, for even the very Creator and Lord of the universe Himself rejoices in His works.

^{15:3} He established the heavens by His exceedingly great might, and He set them in order by His incomprehensible wisdom. ^{15:4} He separated the earth from the water that surrounds it, and set it firm on the sure foundation of His own will. ^{15:5} He commanded the living creatures which walk on it to exist by His ordinance. ^{15:6} Having created beforehand the sea and the living creatures therein, He enclosed them within their proper bounds by His own power.

^{15:7} Above all, as the most excellent and exceedingly great work of His intelligence, He formed Adam in the likeness of His own image with His sacred and faultless hands. ^{15:8} For God said, *“Let us make man after our image and after our likeness.”* ⁷³ And, *“God made man; male and female made He made them.”* ⁷⁴ ^{15:9} So having finished all these things, He approved them and blessed them, and said, *“Increase and multiply.”* ⁷⁵

^{15:10} We have seen that all the righteous were adorned in good works. For the LORD, having adorned Himself with good works, rejoiced. ^{15:11} Seeing that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength labor in the works of righteousness.

Chapter Sixteen

^{16:1} The good workman receives the bread of his work with confidence, but the slothful and careless worker does not dare to look his employer in the face. ^{16:2} It is therefore necessary that we should be zealous to well doing, for from Him are all things.

^{16:3} He forewarns us, *“Behold, the LORD comes, and His reward is before His face, to repay each man according to his work.”* ⁷⁶ ^{16:4} He exhorts us to believe in Him with our whole heart, and not to be idle or careless in any good work. ^{16:5} Let our boast and our confidence be in Him. Let us submit ourselves to His will. Let us take note of the whole host of His angels, how they stand by and minister according to His will; ^{16:6} for the scripture said, *“Ten thousands of ten thousands stood by Him, and thousands of thousands ministered to Him.”* ⁷⁷ And, *“They cried aloud, ‘Holy, holy, holy is the LORD of hosts; all creation is full of His glory.’”* ⁷⁸

72 Genesis 22:17.

73 Genesis 1:26-27.

74 Genesis 1:27.

75 Genesis 1:28.

76 Isaiah 40:10, 62:11; Revelation 12:12.

77 Daniel 7:10.

78 Isaiah 6:3.

^{16:7} Let us, being gathered together in unity and good conscience, cry out to Him earnestly with one mouth, that we may become partakers of His great and glorious promises. ^{16:8} For He said, *“Things which the eye has not seen, and the ear has not heard; for it has not entered the heart of man what great things He has prepared for those who patiently await Him.”* ⁷⁹

Chapter Seventeen

^{17:1} Behold, beloved, how blessed and marvelous are the gifts of God! ^{17:2} Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! ^{17:3} And all these things fall within our comprehension. ^{17:4} What then do you think are the things prepared for those who patiently wait for Him? ^{17:5} The Creator and Father of the ages, the Most Holy One Himself, He alone knows their number and their beauty. ^{17:6} Let us therefore contend, that we may be found among those who patiently wait for Him, to the extent that we may be partakers of His promised gifts.

^{17:7} But how, beloved, will this come to pass? If our understanding be fixed by faith rewards God; if we earnestly seek the things which are pleasing and acceptable to Him; ^{17:8} if we do the things which are in harmony with His blameless will; and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practices, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vainglory and ambition.

^{17:9} For those who do these things are hateful to God; not only those who do them, but also those who consent to them. ^{17:10} For the scripture said, *“To the sinner God said, ‘Why do you declare My ordinances, and and take My covenant on your lips? Yet you hate instruction, and cast away My words behind you. ^{17:11} If you saw a thief, you kept company with him, and with the adulterers you set your portion. Your mouth has abounded with wickedness, and your tongue has woven deceit. You sat and spoke against your brother, and against the son of your mother you laid out a stumbling block.*

^{17:12} *“You have done these things, and I kept silent. You thought, unrighteous man, that I should be like you. But I will reprove you, and will set you face to face against yourself. ^{17:13} Now understand these things, you who forget God, or else He might seize you as a lion, and there will be no one to deliver you. ^{17:14} The sacrifice of praise will glorify Me, and there is the way by which I will show him the salvation of God.”* ⁸⁰

^{17:15} This is the way, beloved, by which we find our salvation: Yeshua the Messiah, the High Priest of our offerings, the Defender and Helper of our weakness. ^{17:16} By Him we look up to the heights of heaven. By Him we behold, as in a glass, the immaculate and lofty countenance of God the Father. ^{17:17} By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms up anew towards His marvelous light. ^{17:18} By Him the LORD has willed that we should taste of the immortal knowledge, who, *“Being the brightness of His majesty, is so much greater than the angels, as He has inherited a more excellent name.”* ⁸¹

^{17:19} For so it is written, *“He makes His angels spirits, and His ministers a flame of fire.”* ⁸² ^{17:20} But of His Son, the LORD said this, *“You are My Son, this day I have begotten you. ^{17:21} Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.”* ⁸³

^{17:22} Again He said to Him, *“Sit at My right hand, until I make Your enemies Your footstool.”* ⁸⁴ ^{17:23} Who are these enemies? The wicked, who resist His will.

^{17:24} Let us earnestly enlist ourselves, brethren, in His faultless ordinances. ^{17:25} Let us mark the soldiers who serve under our rulers, how exactly, readily, and submissively they execute the orders given to them. ^{17:26} Not everyone is a general, nor a ruler of thousands, nor a ruler of hundreds, nor a rulers of fifties, and so on and so forth; ^{17:27} but each man, in his own order, carries the orders given by the King and the governors.

79 Isaiah 64:4, though specifically quoting I Corinthians 2:9.

80 Psalm 50:16-23.

81 Hebrews 1:3-4.

82 Psalm 104:4.

83 Psalm 2:7-8, Hebrews 1:5.

84 Psalm 110:1, Hebrews 1:13.

^{17:28} The great cannot exist without the small, and the small cannot exist without the great. ^{17:29} There is a certain mixture in all things, and therein is utility. ^{17:30} Let us take our body as an example. The head is nothing without the feet; likewise, the feet are nothing without the head. ^{17:31} Even the smallest limbs of our body are necessary and useful for the whole body; ^{17:32} hence, all the parts harmoniously together, under one common rule, so that the whole body maybe saved. ⁸⁵

^{17:33} In our case, let the whole body be saved in Yeshua the Messiah, and let each man be subject to his neighbor, according as also he was appointed with His special favor. ^{17:34} Do not let the strong neglect the weak, and let the weak respect the strong. ^{17:35} Let the rich minister aid to the poor, and let the poor give thanks to God, for God has given him someone through whom his wants may be supplied. ⁸⁶ ^{17:36} Let the wise display wisdom, not in words, but in good works. ^{17:37} He who is humble in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. ^{17:38} Let he who is pure in the flesh not grow proud of it, and boast, knowing that it was Another who bestowed on him the gift of self-restraint.

^{17:39} Let us consider, brethren, of what matter we are made; that is, of what sort, and who we are, who have come into the world, as it were out of the tomb and darkness. ^{17:40} He who made and fashioned us has brought us into this world, having prepared beforehand His bountiful gifts for us before we were born. ^{17:41} Since we have receive all these things from Him, we ought to give thanks for all things to Him; to whom be glory forever and ever. Amen.

Chapter Eighteen

^{18:1} The senseless and unwise, the foolish and unruly, make a mockery of us, wishing to exalt themselves in their own imagination. ^{18:2} For what power does a mortal have? What is the strength of one who has been born out of dust? ^{18:3} For it is written, *“There was no shape before my eyes; I heard only a breath and a voice, saying,* ^{18:4} *‘What then? Will a mortal be clean in the sight of the LORD? Will a man be blameless for his works?’* ^{18:5} *How will this be, since He does not confide in His servants, and He notes perversity in even His angels?”* ⁸⁷ ^{18:6} Since *“not even heaven is not clean in His sight,”* ⁸⁸ how much less are *“those who dwell in houses of clay, of which also we ourselves are also made?”* ^{18:7} *He has smitten them like a moth; from morning until evening, they did not endure.”* ⁸⁹ Because they could not help themselves, they perished. He breathed on them and they died, because they had no wisdom. ^{18:8} *“But call, if perchance one will obey you, or if you see one of the holy angels.* ^{18:9} *For wrath kills the foolish man, and envy slays he who has gone astray.* ^{18:10} *I have seen the foolish taking root, but immediately their habitation was eaten up.* ^{18:11} *May their sons be far from safety; may they be mocked at the gates of their inferiors, for there will be no one to deliver them.* ^{18:12} *The righteous will consume the things that were prepared for them, and they themselves will not be delivered from evils.”* ⁹⁰

^{18:13} Since these things have been made manifest beforehand, and since we have searched into the depths of the Divine knowledge, we ought to do all things in order, as the LORD has commanded, performing them at their appointed times. ^{18:14} He commanded the offerings and liturgies to be performed with care, not to be done rashly or disorderly, but at appointed times and seasons. ⁹¹

^{18:15} He has directed, according to His supreme will, the location and by whom they are to be performed, so that all things done with piety according to His good pleasure might be acceptable to His will. ^{18:16} Those who perform their offerings at the appointed times are acceptable and blessed, for while they follow the Torah of the LORD, they do not sin. ^{18:17} Now the same care must be had by the people that minister to Him; ^{18:18} for special services have been assigned to the High Priest, and a special place has been appointed to the priests; special duties have been placed upon the Levites. The layman, however, is bound by the ordinances prescribed to the laymen. ^{18:19} Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with dignity, and not going beyond the rule of the ministry prescribed to him.

85 See I Corinthians 12:12-31.

86 Proverbs 30:7-9.

87 Job 4:16-18.

88 Job 15:15.

89 Job 4:19-21.

90 Job 5:1-5.

91 This concept fits in line with Paul's teaching in I Corinthians 12:18-20, 25-26.

^{18:20} Not everywhere, brethren, are the perpetual daily sacrifices offered, nor the freewill offerings, nor the sin offerings, nor the trespass offerings, but only in Jerusalem. Even there, they are not offered everywhere, but only at the altar before the temple. That which is offered is first carefully examined by the high priest and the previously mentioned ministers. ^{18:21} Those who do any thing contrary to the seemly ordinance of His will receives death as the penalty. ^{18:22} You see, brethren, that as much as we have been thought worthy of greater knowledge, ⁹² by so much more are we exposed to danger.

Chapter Nineteen

^{19:1} The Apostles received the Besorah for us from the Lord, Yeshua the Messiah; ^{19:2} Yeshua the Messiah was therefore sent forth from God. So the Messiah is from God, and the Apostles are from the Messiah. Both have come by the will of God, in the appointed order. ^{19:3} Having therefore received their orders, and having been fully assured through the resurrection of our Lord, Yeshua the Messiah, and confirmed in the Word of God with full assurance of the Holy Spirit, they went forth with the Besorah, that the kingdom of God should come. ^{19:4} Preaching through the countries and cities, they appointed the first-fruits of their labors, having first proved them by the Spirit, to be overseers and servants of those who afterward believed. ^{19:5} Doing this was nothing new; for indeed, it had been written concerning overseers and servants from very ancient times. ^{19:6} For Scripture said in a certain place, *"I will appoint their overseers in righteousness, and their servants in faith."* ⁹³

^{19:7} Is it a wonderful thing if those who, in the Messiah, were entrusted by God with this work appointed the aforesaid officers. Even the blessed Moses, *"who was a faithful servant in all His house,"* ⁹⁴ wrote down in the sacred books all the things that were commanded to him. ^{19:8} After him, the rest of the prophets followed, bearing witness with him to the commandments that were ordained through him. ^{19:9} For when rivalry arose concerning the priesthood, and the tribes were contending among themselves as to which of them would be adorned with that glorious title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name of the tribe. ^{19:10} He took them and bound them all together, sealing them with the rings of the princes of the tribes, and laid them up in the tabernacle of witness on the table of God. ^{19:11} And, having shut the tabernacle, he sealed the keys and likewise the doors. He said to them, *"Brethren, the tribe whose rod buds forth, this has God chosen to be priests and ministers to Him."* ⁹⁵ ^{19:12} When morning had come, he called all Israel together, six hundred thousand men, and showed the seals to the chiefs of the tribes. He then opened the tabernacle of the testimony and drew forth the rods, ^{19:13} and the rod of Aaron was found not only with buds, but also bearing fruit.

^{19:14} What do you think, beloved? Did not Moses know beforehand that this would happen? ^{19:15} Most certainly, he knew it. But so that disorder might not arise in Israel, he did it this way, for the purpose that the Name of the true and only God might be glorified; to whom be the glory for ever and ever. Amen.

^{19:16} The Apostles knew through our Lord, Yeshua the Messiah, that there would be strife over the overseer's office. ^{19:17} Because of this, having received complete foreknowledge, they appointed the previously mentioned persons. After this they provided a continuance, so that if they were to fall asleep, other approved men would follow after them in their ministry. ^{19:18} Those who were appointed by them, or afterward by other men of repute, with the consent of the whole Assembly, and who have blamelessly served the flock of the Messiah in humility of mind, peacefully, and with all modesty, and have for a long time possessed the good opinion of all, should not be unjustly dismissed from the ministry. ^{19:19} For it will be no small sin for us if we remove from the office of overseer those who blamelessly and piously have made the offerings.

^{19:20} Blessed are those elders who have gone before us, seeing that their departure was fruitful and ripe, for they have no fear that anyone will remove them from their appointed place. ^{19:21} We see that you have removed certain individuals from the ministry, even though they were living honorably, and had been respected for being blameless.

⁹² Believe (and obey) in simplicity, as Clement teaches elsewhere in his first letter. (II:9) This is to combat the heretical concept of salvation by the acquisition of knowledge known as Gnosticism, that was quite prevalent in ancient times. This false doctrine today permeates the modern church in the form of "belief" aside from obedience to God bringing salvation.

⁹³ Isaiah 60:17, amended slightly to support Clement's teaching. The original text reads, *"I will also make your officers peace, and righteousness your ruler."*

⁹⁴ Numbers 12:7, Hebrews 3:5.

⁹⁵ A shortened paraphrase of Numbers 17.

Chapter Twenty

^{20:1} You are fond of contention, brethren, and full of zeal for things which do not pertain to salvation. ^{20:2} You have searched the Scriptures, which are true, as given by the Holy Spirit, ⁹⁶ and you know that nothing unrighteous or counterfeit is written in them. ⁹⁷ ^{20:3} You will not find any instance of righteous people who have been thrust out by holy men. ^{20:4} Yes, righteous men were indeed persecuted, but it was by the lawless; ^{20:5} and yes, they were imprisoned, but it was by the unholy. ^{20:6} They were stoned by transgressors, ^{20:7} and slain by those who had conceived detestable and unrighteous jealousy. ^{20:8} Yet they endured nobly while suffering through these things.

^{20:9} For what must we say, brethren? Was Daniel cast into the lions' den by those who revered God? ⁹⁸ Were Hananiah, Azariah, and Mishael shut up in the furnace of fire by those who professed the excellent and glorious worship of the Most High? ⁹⁹ This thought must be far from us. ^{20:10} Who was it, then, who did these things? Abominable men, full of all wickedness, were stirred up to such a pitch of wrath as to bring cruel suffering upon those who served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of those who, in a pure conscience, serve His excellent Name; to whom be the glory for ever and ever. Amen.

^{20:11} But those who endured patiently in confidence inherited glory and honor. They were exalted, and their names were recorded by God in their memorial for ever and ever. Amen.

^{20:12} We ought to cling to such examples as these, brethren. For it is written, "*Cling to the saints, for those who cling to them will be sanctified.*" ¹⁰⁰ ^{20:13} Again He said in another place, "*With the innocent man you will be innocent, and with the elect you will be elect, and with the perverse you will be perverse.*" ¹⁰¹ ^{20:14} Let us therefore cleave to the innocent and righteous, for these are the elect of God.

^{20:15} Why are there strifes, wraths, factions, divisions, and wars among you? ^{20:16} Do we not have one God and one Messiah? Is there not one Spirit of Grace that has been poured out upon us? Is there not one calling in the Messiah? ¹⁰² ^{20:17} Why do we tear down and tear apart the members of the Messiah, stirring up factions against our own body, reaching such folly as to forget that we are members one of another? ¹⁰³ ^{20:18} Remember the words of Yeshua our Lord, for He said, "*Woe to that man! It would have been better for him to have never been born, rather than to offend one of my elect. It would have been better for him for a millstone to be tied about him, and to be cast into the sea, rather than to cast a stumbling block before my little ones.*" ¹⁰⁴ ^{20:19} Your division has perverted many. It has brought many to despair, many to doubting, and all of us to sorrow; yet your sedition still continues.

^{20:20} Take into your hands the letter of the blessed Apostle Paul. What did he first write to you when the Besorah first began to be preached? ^{20:21} In truth, he instructed you in the Spirit, concerning himself, Peter, and Apollos, because even then there were factions among you. ¹⁰⁵ ^{20:22} This initial making of factions has brought less sin upon you, for you made such inclinations towards these highly reputed Apostles themselves, and of a man who had gained their personal approval. ^{20:23} But now you have made factions by those who have perverted you, and have diminished the glory of your renowned love for the brotherhood. ^{20:24} It is shameful, beloved, utterly shameful, and unworthy of your conduct in the Messiah, for it to be reported that the once steadfast and ancient Assembly of Corinth, for the sake of one or two individuals, has made sedition against its elders. ^{20:25} This report has reached not only us, but also those who differ from us, ^{20:26} so that you have heaped blasphemies on the Name of the LORD by reason of your folly, and furthermore created peril for yourselves.

96 On the inspiration of the Scriptures, see 2 Timothy 3:16.

97 On the holiness of the Scriptures, see 2 Samuel 7:28, Psalm 12:6, and Proverbs 30:5.

98 Daniel 4:16.

99 Daniel 3:20.

100 Probably quoting an apocryphal book, known to Clement, but otherwise lost to us.

101 Psalm 18:25-26.

102 See Ephesians 4:4-6.

103 See Romans 12:4-5 and 1st Corinthians 12:12.

104 Probably an adaptation from Matthew 18:6, 26:24; Mark 9:42; and Luke 17:2.

105 In a more literal sense, "even then you had made inclinations for one above another."

^{20:27} Let us therefore root this out quickly, and let us fall down before the LORD and beseech Him with tears to be mercifully reconciled to us, and to restore us to the appropriate and pure conduct for our love of the brethren. ^{20:28} For this is a gate of righteousness, opened to life, as it is written, *“Open for me the gates of righteousness, that I may enter in by them, and preach the LORD. This is the gate of the LORD, and the righteous will enter in by it.”* ¹⁰⁶

^{20:29} Although many gates have been opened, this is the gate of righteousness: the gate of the Messiah, by which those who have entered in, performing all things without disorder, and have directed their paths in holiness and righteousness are blessed. ^{20:30} Let a man be found faithful; let him be able to expound a deep saying; let him be wise in the discernment of words; and let him be pure in all his deeds. ^{20:31} The more he seems to be superior to others, the more humble-minded he ought to be. He ought to seek out that which is good for all, not merely himself.

Chapter Twenty-One

^{21:1} Let he who has love in the Messiah fulfill the commandments of the Messiah. ^{21:2} Who can describe the bond of the love of God? Who can sufficiently speak of the majesty of its beauty?

^{21:3} The height to which love exalts is unspeakable. ^{21:4} Love joins us to God; love covers a multitude of sins; ¹⁰⁷ love endures all things; and love is patient in all things. ¹⁰⁸ ^{21:5} There is nothing coarse or arrogant in love. ¹⁰⁹ Love has no divisions, and love makes no sedition, but does all things in unity. ^{21:6} By love, the elect of God were made perfect; ¹¹⁰ and without love, nothing is pleasing to God. ^{21:7} Through love, the LORD joined us to Himself. ¹¹¹ On account of the Love He had toward us, Yeshua the Messiah, our Lord, gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls. ^{21:8} How great and marvelous a thing is love, beloved, for there is no way to describe its perfection.

^{21:9} But who is sufficient to be found in love, except for those whom God has deemed worthy? ^{21:10} Let us therefore beseech Him, and ask of His mercy, that we may be found blameless in love, standing apart from the factions of men. ^{21:11} All the generations from Adam to this very day have passed away, but those who by the grace of God were perfected in love dwell in the abode of the devout, and they will be made manifest in the revelation of the Kingdom of God. ^{21:12} For it is written, *“Enter in the closet for a very little while until My anger and My wrath will pass away, and I will remember a good day and will raise you from your tombs.”* ¹¹² ^{21:13} We are blessed, beloved, if we keep the commandments of God in the unity of love, to the extent that our sins may, through love, be forgiven. ^{21:14} For it is written, *“Blessed are those whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the LORD will not impute sin, and in whose mouth there is no guile.”* ¹¹³ ^{21:15} This declaration of blessing was pronounced upon those who have been made elect by God through Yeshua the Messiah, our Lord; to whom be the glory for ever and ever. Amen.

Chapter Twenty-Two

^{22:1} Whatever transgressions we have committed through the assaults of the adversary, let us ask that we may obtain forgiveness for them. ^{22:2} Those who have been the leaders of sedition and disagreement ought to have respect for the common hope. ^{22:3} Those who walk in fear and love wish that they themselves, rather than their neighbors, should fall into suffering, and they prefer to bear blame themselves, rather than that the unity which has been well and righteously handed down to us should suffer.

^{22:4} It is good for a man to make confession of his trespasses rather than to harden his heart, ^{22:5} as in the case of those whose hearts were hardened, those who made sedition against Moses the servant of God. Their condemnation was clearly manifest, for they went down to the grave alive, for Death to be their shepherd. ¹¹⁴

I06 Psalm 118:19-20.

I07 I Peter 4:8.

I08 I Corinthians 13:4, 7.

I09 I Corinthians 13:4.

I10 2 Corinthians 13:11.

I11 Deuteronomy 4:37, 7:6, 10:15.

I12 Isaiah 26:20.

I13 Psalm 32:2.

I14 Numbers 16.

^{22:6} Pharaoh, his host, and all the rulers of Egypt, their chariots and their horsemen, were overwhelmed in the depths of the Red Sea. ¹¹⁵ They perished for no other reason but because their foolish hearts were hardened after having seen the signs and wonders wrought in the land of Egypt by the hand of Moses, the servant of God.

^{22:7} Brethren, the LORD stands in need of nothing. He does not desire anything of man, except for confession to be made to Him. ^{22:8} For David, the chosen, said, *"I will confess to the LORD, and it will please Him more than a young calf that grows horns and hoofs. Let the poor see it, and rejoice."* ¹¹⁶ ^{22:9} Again He said, *"Sacrifice to God a sacrifice of praise, and pay your vows to the Most High. Call upon Me in the day of your affliction, and I will deliver you, and you will glorify Me."* ¹¹⁷ For, *"A sacrifice to God is a broken spirit."* ¹¹⁸

^{22:10} You know, and know well, beloved, the sacred Scriptures, and have searched into the oracles of God. We write these things for you to put in your remembrance. ^{22:11} For when Moses went up the mountain, and had spent forty days and forty nights in fasting in humility, God said to him, *"Moses, Moses, go down from here quickly! For your people, whom you lead forth from the land of Egypt, have done wrongly! They have transgressed the way which you commanded them; they have made for themselves molten images."* ¹¹⁹ ^{22:12} The LORD then said to him, *"I have spoken to you once, and again, saying, 'I have seen this people, and behold! They are stiff-necked; let Me completely destroy them. I will blot out their name from under heaven, and I will make of from you a nation more great and wonderful and numerous than them.'"* ¹²⁰

^{22:13} But Moses replied, *"Let it not be so, O LORD! Forgive this people of their sin, or blot me out also of the book of the living."* ¹²¹ What mighty love! What an unsurpassable perfection! The servant speaks freely to his Lord, and asks forgiveness for the people, or begs that he himself might perish along with them.

^{22:14} Who is noble among you? Who is compassionate? Who is fulfilled with love? Let him say, "If there are factions, strife, and divisions on my account, then I will retire. I will depart to to wherever you desire, and I will do whatever is ordered by the people. Let the flock of the Messiah be at peace with its duly appointed elders." ^{22:15} He who has done this will win great renown for himself in the Messiah, and he will be welcomed wherever he goes, for *"the earth and the fullness thereof belongs to the LORD."* ¹²² ^{22:16} Those who are of the Kingdom of God will do these things, and will neither regret nor repent from having done them.

^{22:17} We now bring forward examples from the nations also. ^{22:18} Many kings and rulers, when a season of disease came upon them, having been instructed by an oracle, have delivered themselves over to death, so that they might rescue their fellow citizens through their own blood. ^{22:19} Many have retired from their own cities, so that they might put an end to sedition. ^{22:20} We know many even among ourselves who have delivered themselves to bondage, so that they might ransom others. ^{22:21} Others have sold themselves to slavery, and have used the price paid for themselves to feed others.

^{22:22} Now even many women, being strengthened through the grace of God, have performed many manly deeds. ^{22:23} The blessed Judith, when the city was besieged, asked of the elders that she might go forth into the camp of the foreigners. ¹²³ So she exposed herself to peril, and went forth for love of her country and of her people, who were besieged, and the LORD delivered Holofernes into the hand of a woman. ¹²⁴ ^{22:24} Esther also, being perfect in faith, exposed herself to no less danger, that she might deliver the twelve tribes of Israel when they were about to perish. Through her fasting and her humility she besought the all seeing the LORD, God of the ages; and He, seeing the humility of her soul, delivered the people for whose sake she encountered the peril. ¹²⁵

I15 Exodus 14.

I16 Psalm 69:30-32.

I17 Psalm 50:14-15.

I18 Psalm 51:17.

I19 Exodus 32:7-8, Deuteronomy 9:12.

I20 Exodus 32:9-10, Deuteronomy 9:13-14.

I21 Exodus 32:32.

I22 Psalm 24:1.

I23 Judith 8:9-35.

I24 Judith 13:6-10.

I25 Esther 7-8.

Chapter Twenty-Three

^{23:1} Let us then make intercession for those who are in any transgression, that temperance and humility may be given them, so that that they may yield not to us, but to the will of God, ^{23:2} for in this manner they will obtain a fruitful and perfect remembrance and compassion before God and His saints.

^{23:3} Let us accept chastisement, beloved, which should not vex anyone. ^{23:4} The admonition which we give one to another is good and exceeding useful, for it joins us to the will of God. ^{23:5} For the Holy Scriptures has said, *“The LORD has indeed chastened me, and has not delivered me over to death.”* ¹²⁶ And, *“The LORD chastens those He loves, and scourges every son He receives.”* ¹²⁷ ^{23:6} *“The righteous,”* it is said, *“will chasten me in mercy, and will reprove me, but do not let the mercy of sinners anoint my head.”* ¹²⁸ ^{23:7} Again He said, *“Blessed is the man who the LORD has reprov’d; do not refuse the admonition of the Almighty.”* ⁸ *He causes pain, and He restores again. He has smitten, and His hands have healed.* ⁹ *Six times He will rescue you from afflictions, and at the seventh no evil will touch you. In famine He will deliver you from death, and in war He will release you from the hand of the sword.* ^{23:10} *From the scourge of the tongue He will hide you, and you will not be afraid when evils approach.* ^{23:11} *You will laugh at the unrighteous and the wicked, and you will not be afraid of the wild beasts, for wild beasts will be at peace with you.* ^{23:12} *Then you will know that your house will be at peace, and the abode of your tabernacle will not go wrong, and you will know that your seed is abundant, and your children as the plants of the field.* ^{23:13} *You will come to the grave as ripe corn reaped in due season, or as the heap of the threshing floor gathered together at the right time.”* ¹²⁹

^{23:14} You see, beloved, the great protection there is for those who are chastened by the LORD, for being a kind Father, He chastens us so that we may obtain mercy through His holy chastisement.

^{23:15} You who laid the foundation of the sedition, submit yourselves to the elders and receive chastisement to repentance, bending the knees of your heart. ^{23:16} Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. ^{23:17} It is better to be found small in the flock of the Messiah and to have your name in the Book of God, than to be held in high honors and be cast out from the hope of Him.

^{23:18} For this is what the all-virtuous Wisdom has to say, *“Behold! I will pour out a saying of My breath for you, and I will teach you My word.”* ^{23:19} *Because I called and you did not obey, and I held out words and you did not take heed,* ^{23:20} *but made My councils of none effect, and were disobedient to My reproofs, I will laugh at your destruction, and will rejoice over you when ruin comes upon you.* ^{23:21} *When confusion suddenly overtakes you, and your overthrow is at hand like a whirlwind, or when you call on Me, I will not hear you.* ^{23:22} *Evil men will seek Me, and will not find Me, for they hated wisdom, and did not choose the fear of the LORD.* ^{23:23} *They would not give heed to My councils, but mocked at My reproofs. Therefore they will eat the fruits of their own way, and will be filled with their own wickedness.* ¹³⁰ ^{23:24} *They will be slain because they wronged the innocent, and inquisition will destroy the wicked. But he who hears Me will dwell safely, trusting in hope, and will rest securely from all evil.”* ¹³¹

Chapter Twenty-Four

^{24:1} Let us be obedient to His most holy and glorious Name, escaping the threatening things that were previously spoken of by the mouth of Wisdom against those who disobey, that we might dwell safely, trusting in the most holy Name of His majesty. ^{24:2} Receive our counsel, and you will have no cause for regret. For as God lives, and as the Lord Yeshua the Messiah lives, and the Holy Spirit, the confidence and hope of the elect, he who observes the ordinances and commands given by God, ^{24:3} not with regret, but in humility with earnest obedience, will be reckoned and counted in the number of those who are saved by Yeshua the Messiah, through whom is the glory to Him forever and ever. Amen.

I26 Psalm 118:18.

I27 Proverbs 3:12, Hebrews 12:6.

I28 Psalm 141:5.

I29 Job 5:17-26.

I30 Due to a missing leaf in Codex Alexandrinus, the verse numbering from 23:24-24:30 had to be renumbered. 25:1-4 in this edition correspond with 24:1-4 in Wake's verse numeration.

I31 Proverbs 1:24-33. It is cited in the text as “the all virtuous Wisdom.”

^{24:4} But if certain individuals are disobedient to the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger, though we will be guiltless of this sin. ^{24:5} We will ask, with urgency of prayer and supplication, that the Creator of the universe will keep uninjured those who have been numbered as His elect throughout the whole world, ^{24:6} through His beloved Son Yeshua the Messiah. Through Him, He called us from darkness to light, and from ignorance to the full knowledge of the glory of His Name.

^{24:7} O LORD, grant to us that we may set our hope on Your Name, the prime source of all creation. Open the eyes of our hearts, that we may know that You alone abide Highest in the high, Holiest in the holy; ^{24:8} You who lay low in the insolence of the proud; You who set the humble up on high, and bring the exalted low; You who make both rich and poor; You who kill and make alive; You who alone are the helper of spirits, and the God of all flesh; You who look into the abysses; You who beholds the works of man; ^{24:9} You, the helper of those who are in peril, the Savior of those who are in despair, the Creator and Overseer of every spirit; You who multiplies the nations on earth, and has chosen from all men those who love You, through Yeshua the Messiah, Your beloved Son. Through Him, You have instructed us, sanctified us, and honored us.

^{24:10} We beseech You, O LORD, to be our help and support. Save those among us who are in tribulation; have mercy on the humble, and lift up the fallen; show Yourself to the needy, and heal the wicked; convert the wanderers of Your people; feed the hungry, and release our prisoners; raise up the weak, and comfort the weary.

^{24:11} May all the nations know that You alone are God, and Yeshua the Messiah is Your Son, and that we are Your people and the sheep of Your pasture.

^{24:12} You, through Your operations, have made manifest the everlasting fabric of the world; You, O LORD, have created the earth. You who are faithful throughout all generations, righteous in Your judgments, and marvelous in strength and excellence; ^{24:13} You who are wise in creating and prudent in establishing all that You have made; You who are good in the things which are seen and faithful with those who trust on You; You who are pitiful and compassionate: forgive us our iniquities, unrighteousness, transgressions, and shortcomings.

^{24:14} Do not lay to our account every sin of Your servants and handmaids, but cleanse us with the cleansing of Your truth, and guide our steps to walk in holiness and righteousness and unity of heart, to do such things as are good and well pleasing in Your sight and in the sight of our rulers. ^{24:15} Yes, O LORD, cause Your face to shine upon us in peace for our own good, that we may be sheltered by Your mighty hand and delivered from every sin by Your uplifted arm.

^{24:16} Deliver us from those who wrongfully hate us, and give unity and peace to us, and to all who dwell on the earth, as You gave to our fathers ¹³² when they called on You in faith and truth with holiness, ^{24:17} that we may be saved, so that we should become obedient to Your all-powerful and most excellent Name, and to those who rule and govern us upon the earth.

^{24:18} You, O LORD our Lord, have given them the power of sovereignty through Your excellent and unspeakable might, that we, knowing the glory and honor which You have given them, may submit ourselves to them, not resisting Your will in any way. ^{24:19} Grant them therefore, O LORD, health, peace, unity, and stability, that they may administer the government which You have given without failure. ^{24:20} For You, O heavenly Lord, King of the ages, give to the sons of men glory and honor and power over all things that are upon the earth. ^{24:21} Direct their counsel, O LORD, according to what is good and pleasing before You, so that they may obtain mercy from You by fulfilling the authority given to them by You with peace, meekness, and piety.

^{24:22} We give thanks to You, who are alone able to do these and greater things among us, through the high priest and protector of our souls, Yeshua the Messiah. Through Him be the glory and the majesty to You, both now and for all generations, for ever and ever. Amen.

¹³² Clement claims the ancient Israelites (Abraham, Isaac, Jacob, etc.) as "our fathers."

^{24:23} We have written to you a full account, brethren, of the things which are suitable for the faith; these things will prove useful for a virtuous life, and will guide your steps in holiness and righteousness. ^{24:24} Concerning faith, repentance, genuine love, temperance, sobriety, and patience, we have handled every argument, keeping you in mind. You should be pleasing to the Almighty God in righteousness, truth, and long suffering with holiness, and should lay aside malice, pursuing unity in love and peace, and being instant in gentleness. ^{24:25} In this way also our fathers, whom we have previously mentioned, were pleasing to Him; they were humble minded toward their Father— their God and Creator— and towards all men.

^{24:26} We have gladly brought these things to your remembrance, since we know that we write to men who are faithful, being highly accounted, and have diligently searched into the oracles of the teaching of God. ^{24:27} It is right to give heed to so many great examples, and to submit ourselves, and to follow after those who are the leaders of our souls, that by ceasing from this foolish dissension we may truly achieve the goal which lies before us, keeping far off from every fault. ^{24:28} For you will give us gladness and great joy if you follow the things written by us through the Holy Spirit, ¹³³ rooting up the unrighteous anger of jealousy, according to our plea in this letter which we have written for peace and unity.

^{24:29} We have sent faithful and prudent men who have walked blamelessly among us, from youth to old age, who will be witnesses between us both; ^{24:30} we have done this so that you might know that our whole thought is— and has been— that you may soon be at peace among yourselves.

Chapter Twenty-Five

^{25:1} May God, who sees all things, and is Ruler of all spirits and of all flesh, who chose our Lord Yeshua the Messiah, and us through Him to be a peculiar people, ^{25:2} give to every soul that is called after His glorious and holy Name: faith, fear, peace, patience, long-suffering, self-control, purity, sobriety, to the well-pleasing of His Name, through our high priest and protector, Yeshua the Messiah, through whom be ascribed to Him glory, greatness, strength, and honor, both now and forever and ever. Amen.

^{25:3} Send back speedily our messengers to us, Claudius Ephebus and Valerius Bito, together with Fortunatus also, in peace and with joy, for the purpose that they may report the peace and unity which has been prayed for and earnestly desired by us, that we also may speedily rejoice over your good order.

^{25:4} May the grace of our Lord Yeshua the Messiah be with you and with all who everywhere are called by God through Him, to whom through Him be glory, honor, might, majesty, and eternal dominion, world without end, forever and ever. Amen.

¹³³ Clement's first letter claims to have been written through the Holy Spirit.

The Second Letter of Clement of Rome

to the Corinthians

Chapter One

^{1:1} Brethren, we should regard Yeshua the Messiah, as of God, *“as the judge of both the living and the dead.”* ¹³⁴
^{1:2} We should not regard our Salvation as a menial thing, for when we think menial things of Him, we should expect also to receive menial things. ^{1:3} Those who listen as if they are hearing menial things are in error, as we ourselves are in error, not knowing from where, by whom, and to where we were called, and how many things Yeshua the Messiah endured to suffer for our sakes.

^{1:4} What can we possibly do to repay Him? What fruit is worthy to repay His own gift to us? ^{1:5} How many mercies do we owe Him? He bestowed the light upon us; He spoke to us, as a father speaks to His sons, and saved us while we were perishing. ^{1:6} What praise will we give to Him? With what will we repay Him for the things we received? ^{1:7} We were maimed in our understanding, and worshiped stocks and stones, gold, silver, and bronze, the works of men; our whole life was nothing but death. ^{1:8} While we were wrapped in darkness and oppressed by this thick mist in our vision, we recovered our sight, putting off by His will the cloud within which we were wrapped. ^{1:9} For He has had mercy on us, and in His compassion He saved us, having beheld in us much error and perdition, even when we had no hope of salvation, except for that which comes from Him. ^{1:10} He called us before our existence, and from nothing He willed us to come into being.

Chapter Two

^{2:1} *“Rejoice, you barren who does not bring forth. Cry out loud, you who have not travailed with child; for more plentiful are the children of the desolate than of she who has a husband.”* ¹³⁵ ^{2:2} He spoke about us when He said, *“Rejoice, you barren who does not bring forth.”* For our Assembly was barren before children were given to her. ^{2:3} Then He said, *“Cry out loud, you who have not travailed with child.”* By this He means that like women in travail, we should not grow weary of offering up our prayers in abundance to God. ^{2:4} And then He said, *“More plentiful are the children of the desolate than of she who has a husband.”* By this He means that although our people at one time seemed desolate and forsaken by God, we now, having believed, have become more plentiful than those who are considered to have God. ¹³⁶

^{2:5} Another Scripture says, *“I have not come to call the righteous, but sinners.”* ¹³⁷ By this He means that it is just to save those who are perishing; ^{2:6} for this indeed is a great and marvelous work, not to establish the things which are standing, but to establish those which are falling. ^{2:7} In this way the Lord willed to save the things which were perishing. And He saved many, coming and calling us when we were perishing.

^{2:8} He has bestowed such great mercy on us! First of all, we, who are living, should not offer sacrifices to gods that are dead, or pay them with worship. ^{2:9} It is through Him that we have known the Father of Truth. How will we show that we indeed know Him, but by not denying Him through whom this knowledge has been attained? ^{2:10} For He Himself says, *“Whoever confesses Me, I will confess him before the Father.”* ¹³⁸ For this then is our reward if we confess Him through whom we were saved. ^{2:11} By what means do we confess Him? When we do the things which He said, not being disobedient to His commandments, and honoring Him not only with our lips, but with our whole heart and mind. For He also said in Isaiah, *“This people honors me with their lips, but their heart is far from Me.”* ¹³⁹

¹³⁴ Acts 10:42.

¹³⁵ Isaiah 54:1, Galatians 4:27.

¹³⁶ “The desolate” is a reference to the lost sheep of the House of Israel, whom Yeshua came to redeem. “She who has a husband” is a reference to the House of Judah, i.e. the Jews.

¹³⁷ Matthew 9:13, Luke 5:32.

¹³⁸ Matthew 10:32, Luke 12:8.

¹³⁹ Isaiah 29:13.

^{2:12} Let us not only call Him our Lord; this alone will not save us, for He said, *“Not everyone who says to Me, ‘Lord!’ will be saved, but he who does righteousness.”* ¹⁴⁰ ^{2:13} So then, brethren, let us confess Him in our works: by loving one another; by not committing adultery; by not speaking evil one against another; by not envying, but by being temperate, merciful, and kind. ^{2:14} Let us also have a mutual sense of one another’s sufferings, and not be covetous; but let us confess Him by our good works, and not by the contrary. ^{2:15} We also should not fear men, but God. For this cause, if you do these things, the Lord has said, *“Though you are gathered together with Me in My bosom, and do not do My commandments, I will cast you away, and will say to you, ‘Depart from Me, I do not know where you have come from; you are workers of lawlessness.’”* ¹⁴¹

Chapter Three

^{3:1} Brethren, let us forsake our sojourn in this world and do the will of He who called us. Let us not be afraid to depart out of this world. ^{3:2} For the Lord said, *“You will be like lambs in the midst of wolves.”* ¹⁴²

And Peter responded to Him, *“What then, if the wolves should tear the lambs?”*

Then Yeshua said to Peter, *“The lambs have no cause after they are dead to fear the wolves. You likewise should not fear those who kill you, and are not able to do anything to you; rather, fear He who, after you are dead, has power over soul and body, to cast them into the fires from Gehenna.”* ¹⁴³

^{3:3} You know, brethren, that the sojourn of the flesh in this world is short, and for just a little while, but the promise of the Messiah is great and marvelous, enduring to the end of the kingdom is to come, and bringing eternal life. ^{3:4} What then can we do to obtain them, but walk in holiness and righteousness? Consider these worldly things as foreign to us, and do not desire them, for when we desire to obtain these things we fall away from the righteous path. ^{3:5} For the Lord said, *“No servant can serve two masters.”* ¹⁴⁴ If we desire to serve both God and mammon, it is unprofitable for us. *“For what advantage is it, if a man gain the whole world and forfeit his soul?”* ¹⁴⁵

^{3:6} Now this age and the future are two enemies. ¹⁴⁶ The first speaks of adultery, defilement, avarice, and deceit, but the other bids farewell to these. ^{3:7} We cannot be friends with both of them, but must bid farewell to the first and hold companionship with the other. Let us consider that it is better to hate the things which are here, because they are crude, temporary, and perishable, and to love the things which are there, for they are good and imperishable. ^{3:8} If we do the will of the Messiah, we will find rest; but if we disobey His commandments, then nothing will deliver us from eternal punishment. For the Scripture says in Ezekiel, *“Though Noah, Job, and Daniel should rise up, they will not deliver their children from the captivity.”* ¹⁴⁷ ^{3:9} If even such righteous men as these cannot deliver their own children by their righteous deeds, with what confidence will we, if we do not keep our baptism pure and undefiled, enter into the kingdom of God? Who will be our advocate, unless we are found having holy and righteous works?

^{3:10} So then, my brethren, let us strive, knowing that the contest is close at hand. While many resort to the corruptible contests, not all are crowned, but only those who have toiled hard and contended bravely. ^{3:11} Let us contend, that we all may be crowned. Let us contend in the straight course, the race that is incorruptible. Let us contend it in such great numbers, that we may all be crowned- and if we cannot all be crowned, let us at least come near to the crown.

^{3:12} We ought to know this, that he who contends in the corruptible contest, if he is found behaving unfairly, is first flogged, and is then removed and driven out of the race course. What do you think? What will be done to he who has dealt corruptly with the contest of incorruption? ^{3:13} Concerning those who have not kept the seal, the prophet said, *“Their worm will not die, and their fire will not be quenched; they will be a spectacle for all to see.”* ¹⁴⁸ ^{3:14} Let us therefore repent

I40 Matthew 7:21.

I41 The full quotation is most likely from the Gospel of the Hebrews, but the latter half is also found in Matthew 7:23 and Luke 13:27.

I42 Matthew 10:16

I43 Matthew 10:28, Luke 12:4-5

I44 Matthew 6:24, Luke 16:13

I45 Matthew 16:26

146 “The two ages” is another expression of “the two ways” found in the Didache 1-5.

I47 Ezekiel 14:14, 20.

I48 Isaiah 66:24.

while we are on earth; for we are like clay under the hands of the craftsman. ¹⁴⁹The potter, if he makes a vessel, and it becomes twisted or crushed in his hands, he reshapes it again; but if he has already put it into the fiery oven, he will no longer mend it. ^{3:15} In this way, while we are in this world, let us yet repent with our whole heart of the evil things which we have done in the flesh, that we may be saved by the LORD, while we still have time for repentance. ^{3:16} After we have departed from this world we can no longer make confessions or repentance.

^{3:17} Brethren, if we have done the will of the Father, having kept the flesh pure, and have guarded the commandments of the LORD, we will receive eternal life. As the Lord said in the Besorah, *"If you did not keep that which is little, who will give to you that which is great? For I say to you that he who is faithful in the least, is also faithful in much."* ¹⁵⁰ ^{3:18} By this He means to keep the flesh pure, and the seal unstained, so that we may receive life.

Chapter Four

^{4:1} Let none among you say that the flesh will not be judged, or that it will not rise again. Consider in what state you were saved, or in what state you received sight, if not while you were in the flesh. ^{4:2} Instead, we ought to guard the flesh as a temple of God; for in the same manner as you were called in the flesh, so will you come also to judgment in the flesh. Although He was first the Word, our Lord the Messiah saved us by becoming flesh, and so also called us in this same way. We likewise will receive our reward in the flesh.

^{4:3} Let us love one another, that we may come to the kingdom of God. While we have time to be healed, let us place ourselves in the hands of God the physician, giving Him what is due Him. ^{4:4} And what is due Him? Repentance from a sincere heart; for He discerns all things beforehand, and knows what is in our heart. ^{4:5} Let us give Him eternal praise, not from our lips only, but also from our heart, that He may receive us as sons. For the Lord also said, *"These are my brethren: those who do the will of My Father."* ¹⁵¹

^{4:6} My brethren, let us do the will of the Father who called us, that we may live. Let us pursue virtue, and forsake evil inclinations that would lead us into sin. Let us flee from wickedness, lest evil overtakes us. ^{4:7} If we are diligent in doing good, peace will pursue us. Yet the man who is easily swayed by human fears, and prefers to enjoy the things of this world, rather than the pursue the promises of what is to come, will be unable to attain happiness. ^{4:8} For they do not know the great torment that enjoying the things of this world brings, and what delights exist in the promise which is to come. ^{4:9} It would have been tolerable had they been doing these things alone by themselves, but they have continued to teach evil to innocent souls, not knowing that they will receive a double condemnation, both them and those who hear them.

^{4:10} Let us therefore serve God in a pure heart, and we will be righteous; but if we do not serve Him, we will be miserable for disbelieving the promise of God. ^{4:11} For the word of prophecy says, *"Miserable is the double-minded, who doubt in their heart, and say, 'These things we have heard of old in the days of our fathers, yet we have waited day after day and seen none of them.'"* ¹⁵² ^{4:12} You fools! Compare yourselves to a tree, or a vine. It first sheds its leaves, and then comes a shoot; after this, a sour berry, and then a fully ripe grape. ¹⁵³ Likewise, *"Though My people had tumults and afflictions, afterward they will receive good things."* ¹⁵⁴ ^{4:13} My brethren, let us not be double-minded, but endure patiently in hope, that we may also obtain our reward. For He, who promised to pay to each man the according to his works, is faithful. ^{4:14} If we have therefore wrought righteousness in the sight of God, we will enter into His kingdom, and will receive the promises of *"what no eye has seen, what no ear has heard, and what has never come upon the mind on man."* ¹⁵⁵

^{4:15} Let us therefore wait, hour by hour, for the Kingdom of God, in love and in righteousness, since we do not know the day of His appearing.

¹⁴⁹ Compare Wisdom 15:7 and Romans 9:21-22.

¹⁵⁰ Luke 16:10-12.

¹⁵¹ Matthew 12:50.

¹⁵² Probably quoting an apocryphal book, known to Clement, but otherwise lost to us. See James 1:8, Hebrews 6:4, and 2 Peter 3:3-4.

¹⁵³ A similar teaching is presented in I Clement 11:13.

¹⁵⁴ Probably quoting an apocryphal book, known to Clement, but otherwise lost to us.

¹⁵⁵ Isaiah 64:4, I Corinthians 2:9. See also Thomas 17.

Chapter Five

^{5:1} Now the Lord Himself, being asked by a certain person ¹⁵⁶ when His kingdom would come, said, *“When two shall be one, and that which is without is as that which is within; and the male with the female, neither male nor female.”* ¹⁵⁷

^{5:2} Now, *“two are one”* when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies. ^{5:3} By *“the outside as the inside,”* He means that He calls the soul *“the inside,”* and the body *“the outside.”* Just as your body is visible, let also your soul be seen by its good works. ^{5:4} And by *“the male with the female, neither male or female,”* ¹⁵⁸ he calls our anger *“the male,”* and our lust *“the female.”* ^{5:5} When therefore a man has come to such a place that he is not subject to either one of these— both of which, through the prevalence of custom, and an evil education, cloud and darken reason— ^{5:6} but rather, having dispelled the mist arising from them, and being full of shame, shall unite both his soul and spirit through repentance in the obedience of reason; then, as Paul says, *“there is in us neither male nor female.”* ^{159 160} ^{5:7} *“When you do these things,”* He said, *“the Kingdom of My Father will come.”* ¹⁶¹

^{5:8} Brethren, let us repent at once. Let us be sober to that which is good, for we are burdened with folly and wickedness. Let us wipe out from among us our former sins, repent sincerely, and be saved. ^{5:9} Let us not be pleasers of men. Let us not desire to please only one another, but also, by our righteousness, those who are on the outside, so that the Name of the LORD may not be blasphemed because of us. ^{5:10} For the LORD said, *“My Name is blasphemed among all the nations in every way.”* ¹⁶² Again, *“Woe to him who causes My Name to be blasphemed.”* How is it blasphemed? *“Because you do not do the things which I desire.”* ¹⁶³

^{5:11} Those of the nations, when they hear from our mouths the oracles of God, marvel at them for their beauty and greatness. When they discover that our works are not worthy of the words which we speak, they turn themselves to blasphemy, reducing the oracles of God to an idle story and a delusion. ^{5:12} They hear from us that God said, *“There is no credit for you if you love those who love you, but there is credit for you if you love your enemies and those who hate you.”* ^{164 5:13} When they hear these things, I declare that they marvel at the goodness of these words; but when they see that not only do we not love those who hate us, but that we do not even love those who love, they turn us to ridicule, and the Name is blasphemed.

Chapter Six

^{6:1} Brethren, if we do the will of God our Father, we will be of the first Assembly, for it is spiritual, and was created before the sun and the moon. ^{6:2} But if we do not the will of the LORD, we will be of the Scripture that says, *“My house has become a den of robbers.”* ¹⁶⁵ Let us therefore choose to be part of the Assembly of life, that we may be saved.

^{6:3} I believe you know that the Living Assembly is the body of the Messiah. For the Scripture says, *“God made man, male and female.”* ¹⁶⁶ The *“male”* is the Messiah, and the *“female”* is the Assembly. ^{6:4} For both the Writings and the Apostles plainly declare that the Assembly does not exist now for the first time, but has been in existence since the beginning. ^{6:5} She was spiritual, as Yeshua was also spiritual, though He was physically manifested in the last days that He might save us. ^{6:6} Now the Assembly, being spiritual, was made manifest in the flesh of the Messiah, signifying to us that if any one of us will persevere in the flesh and not bring corruption upon it, he will receive it in the Holy Spirit, ^{6:7} for this flesh is the counterpart and copy of the spirit.

¹⁵⁶ The disciple asking the question here is Salome, according to Clement of Alexandria, referencing a lost text known as the Gospel of the Egyptians. (*Stromata*, Book 3, 9:64)

¹⁵⁷ This saying is not a direct quotation from any canonical text, but was preserved in the *Besorah* according to Thomas. (Saying 22)

¹⁵⁸ The interpretation that follows is taken from Wake's translation of Codex Alexandrinus. Codex Hierosolymitanus contains a substantially different reading, given as follows: *“...He means that a brother, seeing a sister, should have no thought of her as a female; and that a sister, seeing a brother, should have no thought of him as a male.”*

¹⁵⁹ Galatians 3:28.

¹⁶⁰ Due to several missing leaves, Codex Alexandrinus is lacking from 5:7 through the end of the text.

¹⁶¹ Concluding the citation (and answer to Salome's question) from the Gospel of the Egyptians.

¹⁶² Direct quote of Romans 2:24; see also Isaiah 52:5, Ezekiel 36:20.

¹⁶³ Probably a Clementine exegesis on Romans 2:24, Isaiah 52:5, and Ezekiel 36:20.

¹⁶⁴ Probably referencing Luke 6:32-36.

¹⁶⁵ Jeremiah 7:11.

¹⁶⁶ Genesis 1:27.

No man, therefore, when he has defiled this copy, will receive his share in the original. This is therefore what He means, brethren, *“Guard the flesh, that you may partake of the spirit.”*¹⁶⁷

^{6:8} If we say that the flesh is the Assembly, and the spirit is the Messiah, then he who treats his flesh with disdain also disdains the Assembly. Such a one as this will not partake of the spirit, which is the Messiah. ^{6:9} So excellent is the life and immortality which this flesh can receive as its reward if the Holy Spirit it is joined to it! No man can explain or speak of those things which the LORD has prepared for His elect.

^{6:11} I do not think that I have given any trivial advice concerning self control, for whoever follows my advice, and does not forsake it, will save both himself and me, his councilor. ¹⁶⁸ For it is no trivial reward to convert a wondering and perishing soul to salvation. ¹⁶⁹ ^{6:12} For this is the recompense we are able to pay to God who created us, if he who speaks and hears does so with faith and love. ^{6:13} Let us abide in the things in which we believed, in righteousness and holiness, that with confidence we may boldly ask God, who says, *“While you are still speaking, I will say, ‘Behold, I am here.’”*¹⁷⁰ ^{6:14} This word is the token of a great promise, for the LORD says of Himself that *“He is more ready to give than he who seeks.”*¹⁷¹

^{16:15} Seeing then that we are partakers of such great kindness, let us not grudge one another the obtaining of so many good things; for just as the pleasure is great which these words bring to those who have done them, so also in equal measure the condemnation is great upon those who have been disobedient.

Chapter Seven

^{7:1} So, then, brethren, having received no small occasion to repent, while we have opportunity, let us turn to God who called us, while we have One to receive us. ^{7:2} For if we renounce these indulgences and conquer our soul by refusing to fulfill its evil desires, then we will be partakers of the mercy of Yeshua. ^{7:3} You know that the day of judgment comes, even now, as a burning oven; the powers of the heavens will melt, and all the earth will melt as lead in the fire. ¹⁷² Then both the private and the public works of men will appear.

^{7:4} Charitable giving is a good thing, even as repentance from sin. Fasting is better than prayer, but charitable giving is better than both. *“Love covers a multitude of sins,”*¹⁷³ ^{7:5} but prayer out of a good conscience delivers from death. Blessed is every man who is found full of these, for charitable giving lifts off the burden of sin.

^{7:6} Let us repent with our whole heart, so that none of us perish by the way. If we have been commanded, and commit ourselves, to tear men away from idols, and to instruct them, how much more is it wrong that a soul who already knows God should perish! ^{7:7} Let us help one another, that we may lead the weak to be upright concerning that which is good, for the purpose that we may all be saved. Let us convert and admonish one another. ^{7:8} Let us not think to give heed and believe now only, while we have departed home, let us remember the commandments of the LORD, and not permit ourselves to be dragged off the other way by our worldly lusts. ^{7:9} Rather, let us more frequently strive to go forward in the commandments of the LORD, that we, being unified in mind, may be gathered together to life.

^{7:10} For the Lord said, *“I come to gather together all the nations, tribes, and languages.”*¹⁷⁴ By this He speaks of the day of His appearing, when He will come and redeem us, each man according to his works. ^{7:11} The unbelievers will see His glory and might, and they will be amazed when they see the kingdom of the world given to Yeshua. ^{7:12} They will say, “Woe to us, for You were, and we did not know! We did not believe, nor did we obey the elders when they told us of our salvation.” ^{7:13} Their worm will not die, and their fire will not be quenched, and they will be a spectacle for all flesh to see.¹⁷⁵

167 An unknown saying, probably passed down through word of mouth / tradition.

168 Paul used similar advice in I Timothy 4:16.

169 See James 5:19-20.

170 Isaiah 58:9

171 Not a direct quote from any known Scripture.

172 A pastiche of apocalyptic elements, drawn partially from 2 Peter 3:10-12.

173 I Peter 4:8

174 Isaiah 66:18.

175 Isaiah 66:24. See also Mark 9:43-48.

^{7:14} He speaks of the day of judgment, when men will see those among us who live wicked lives and deal falsely with the commandments of Yeshua the Messiah. ^{7:15} But the righteous, who have done good and endured torments, and have hated the pleasures of the soul, will behold those who have gone astray and denied Yeshua by their words or deeds. ^{7:16} The righteous see that the wicked will be punished with grievous torments in unquenchable fire, and will give glory to God, and will say, "There will be hope for he who has served God with his whole heart!"

^{7:17} Let us be found among those who give thanks, among those who have served God, and not among the wicked who are judged. ^{7:18} For I myself, being a sinner in every way, not yet free of temptation, but still amidst the tools of the devil, most diligently follow after righteousness; that while I fear the judgment to come, I might succeed in at least coming near to it.

Chapter Eight

^{8:1} Brothers and sisters, after the God of Truth has been heard, I read to you an appeal for you to acknowledge the things which are written, for in doing this you might save both yourselves and he who reads them in your midst. ^{8:2} I ask of you as a reward that you repent with your whole heart, and give yourselves both salvation and life; in doing this, we will set a goal for the youth who desire to pursue the study of piety and the goodness of God.

^{8:3} Let us not be displeased and vexed, though we can be fools, whenever anyone admonishes us and turns us aside from unrighteousness to righteousness. ^{8:4} For sometimes, while we indeed commit evil deeds, we do not perceive it due to our double-mindedness and unbelief in our heart, and we are darkened in our understanding by our vain lusts.

^{8:5} Let us practice righteousness, that we may be saved to the very end. Blessed are those who obey these ordinances. Though they may endure affliction for a short time in this world, they will gather the immortal fruit of the resurrection. ^{8:6} Let not the righteous be grieved if he is miserable in our present days, for a blessed time awaits him. He will live again, resurrected with our fathers, and will rejoice throughout a sorrowless eternity.

^{8:7} Do not allow the sight of the unrighteous possessing wealth, nor the sight of the servants of God straightened, to trouble your mind. Instead, brothers and sisters, let us simply have faith. ^{8:8} We are trained by the present life, that we may be crowned with the future. No righteous man reaps fruit instantly, but rather he must wait for it; ^{8:9} for if God had compensated the righteous instantly, then we would be training ourselves only to appear righteous, but not actually be righteousness. ^{8:10} Although we would have appeared to be righteous, we would not be pursuing that which is righteous after all, merely that which is profitable. ^{8:11} For this cause Divine judgment overtakes a spirit that is not just, and burdens it with chains.

^{8:12} To the only God invisible, the Father of truth, who sent forth the Savior and Prince of immortality to us, through whom also He made manifest to us the truth and the heavenly life. To Him be the glory forever and ever. Amen.