

## The Ancient Sermon Known as The First Epistle of Clement to the Corinthians

*Clement is listed by Irenaeus and Tertullian (early “fathers”) as the fourth bishop of Rome, holding office from 88 to his death in 99 (?). He is considered to be the first Apostolic Father of the Assembly, one of the three chief ones together with Polycarp and Ignatius of Antioch. The First Epistle of Clement is a letter addressed to the Believers in the city of Corinth. Based on internal evidence some scholars say the letter was composed some time before AD 70 (Robinson), but the common time given for the epistle's composition is between 92 and 96. (Several historical sources record his death by martyrdom in 95 or 96.)*

*I (Snyder) see the internal evidence to show dating of between 62 AD and 69 AD(!). Evidently, Peter and Paul had recently died (estimated 66 - 68 AD) yet the Temple still stands and is counted on for the daily sacrifice (up to Fall of 70 AD). Clement of Rome, if he is the same as Flavius Clemens, was executed by his cousin Domitian (95 AD) along with Epaphroditus and other notable believers. How some scholars can tell us this is authentic Clement and written 100 - 140 AD is a mystery to me.*

*If one were to take out the portions that really do not reflect sedition and those that go into voluminous Scripture readings and interpretations, we could learn a lot about congregational takeovers that might greatly help restore the original peace of the greater Congregation, including the possibility of the offending parties or the offended parties to just **go away**.*

*As for more on dating, check out section 6 in <https://pursuingveritas.com/2016/09/19/scripture-in-1-clementcontext/> This commentary informs us that the schism was with perhaps the Zadokite priests or the Montanists taking over *ekklēsia*, and if them, why not **also** the anti-Torah crowd taking over from the Torah-centric? Indeed, the letter, owing to its emphasis on the Commandments of Elohim, sounds far more like the liberal or Gentile crowd taking over the offices of the Zadokites (Levitical Priests of the House of Zadok, AKA “Essenes”).*

*Edited for Hebraic people from the English translation of John Keith.*

[Map of Hellenas](#) [Photo of Corinth Peninsula](#) [Reconstructed Image of Old Corinthos](#)

### **\*Chapter 1. The Salutation. Praise of the Corinthians Before the Breaking Forth of Schism.**

The *Ekklēsia* of Elohim which sojourns at Rome, to the *Ekklēsia* of Elohim sojourning at Corinth, to them that are called and sanctified by the will of Elohim, through our Master Yahshua the Anointed: Favor unto you, and shalom, from Almighty Elohim through Yahshua the Anointed, be multiplied. Owing, dear brethren, to the sudden and successive calamitous events that have happened to us, we feel that we have been somewhat tardy in turning our attention to the points that you consulted us about; and especially to that shameful and detestable sedition, utterly abhorrent to the *bacharim* of Elohim, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. For who ever dwelt even for a short time among you, and did not find your faith to be as fruitful of virtue as it was firmly established? Who did not admire the sobriety and moderation of your Righteousness in the Anointed? Who did not proclaim the magnificence of your habitual hospitality? And who did not rejoice over your perfect and well-grounded knowledge? For you did all things without respect of persons, and walked in the commandments of Elohim, being obedient to those who had the rule over you, and giving all fitting honor to the overseers among you. You enjoined youth to be of a sober and serious mind, you

instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as their duty; and you taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.

### **\*Chapter 2. Praise of the Corinthians Continued.**

Moreover, you were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it, and were more willing to give than to receive.<sup>1</sup> Content with the provision that Elohim had made for you, and carefully attending to His words, you were inwardly filled with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant shalom was given to you all, and you had an insatiable desire for doing good, while a full outpouring of Ruach haQodesh was upon you all. Full of qadosh designs, you did, with true earnestness of mind and a righteous confidence, stretch forth your hands to Elohim Almighty, beseeching Him to be merciful unto you, if you had been guilty of any involuntary transgression. Day and night you were anxious for the whole brotherhood<sup>2</sup>, that the number of Elohim's bacharim might be saved with mercy and a good conscience. You were sincere and uncorrupted, and forgetful of injuries between one another. Every kind of faction and schism was abominable in your sight. You mourned over the transgressions of your neighbors: their deficiencies you deemed your own. You never grudged any act of kindness, being ready to every good work.<sup>3</sup> Adorned by a thoroughly virtuous and religious life, you did all things in the fear of Elohim. The commandments and ordinances of YHWH were written upon the tablets of your hearts.<sup>4</sup>

### **\*Chapter 3. The Sad State of the Corinthian Ekklesiā After Sedition Arose.**

Every kind of honor and happiness was bestowed upon you, and then was fulfilled that which is written, My beloved ate and drank, and was enlarged and became fat, and kicked.<sup>5</sup> From that flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honored, those of no reputation against the renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and shalom are now far departed from you, inasmuch as every one abandons the fear of Elohim, and has become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming to the Anointed, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.<sup>6</sup> (\*\*\*\*\*)

### **Chapter 4. Many Evils Have Already Flowed from This Source in Ancient Times.**

For thus it is written:

And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto Elohim; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And Elohim had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And Elohim said to Cain, Why are you grieved, and why is your countenance fallen? If you offer rightly, but do not divide rightly, have you not sinned? Be at shalom: your offering returns to yourself, and you shall again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him.

You see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Ya'aqov fled from the face of Esau his brother. Envy made Joseph be persecuted unto death, and to

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<sup>1</sup>Acts 20:35

<sup>2</sup>1 Peter 2:17

<sup>3</sup>Titus 3:1

<sup>4</sup>Proverbs 7:3

<sup>5</sup>Deuteronomy 32:15

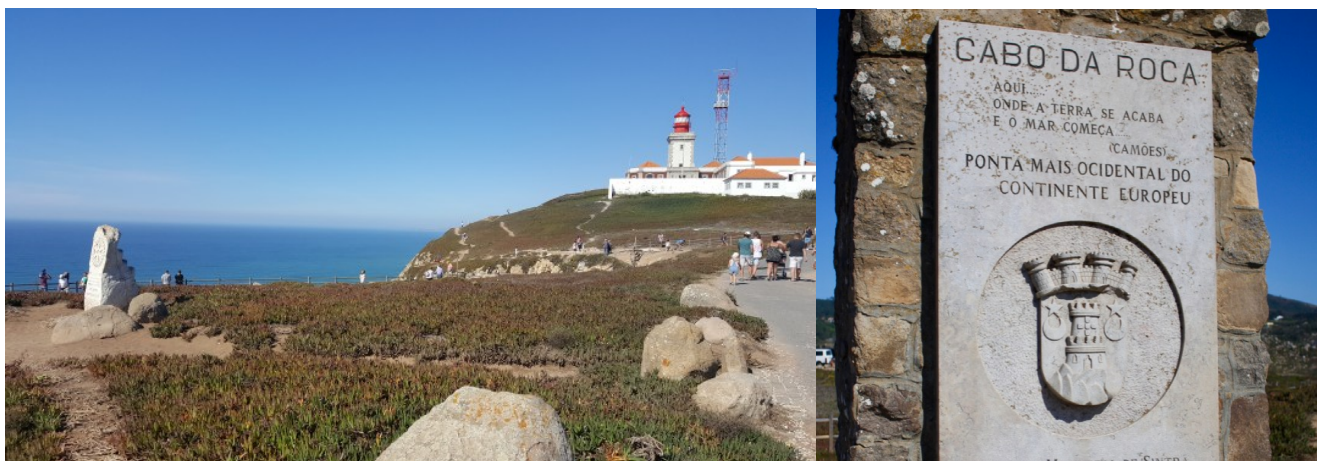
<sup>6</sup>Wisdom 2:24

come into bondage.<sup>7</sup> Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, Who made you a judge or a ruler over us? Will you kill me, as you killed the Egyptian yesterday?<sup>8</sup> On account of envy, Aaron and Miriam had to make their abode outside the camp.<sup>9</sup> Envy brought down Dathan and Abiram alive to Gehenna,<sup>10</sup> through the sedition which they excited against Elohim's servant Moses.<sup>11</sup> Through envy, David not only underwent the hatred of foreigners, but was also persecuted by Saul king of Israel.

**\*Chapter 5. No Less Evils Have Arisen from the Same Source in the Most Recent Times. The Martyrdom of Peter and Paul.**

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars *of the ekklēsia* have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labors; and when he had at length suffered martyrdom, departed to the place of kavod owed to him. On account of envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west,<sup>12</sup> and suffered martyrdom under the prefects.<sup>13</sup> Thus was he removed from the world, and went into the qadosh place, having proved himself a striking example of patience.

*Old Map of the European Continent*



<sup>7</sup>Genesis xxxvii

<sup>8</sup>Exodus 2:14

<sup>9</sup>Numbers 12:14-15

<sup>10</sup>Gehenna or Hades (Greek)

<sup>11</sup>Numbers 16:33

<sup>12</sup>Cabo da Roca (Spindle Handle): Located at latitude 38° 47' north and longitude 9° 30' west, Cabo da Roca is an important coordinate for those sailing along the coast, as it is the most westerly **point** of mainland **Europe**.

<sup>13</sup>It appears that these extremes include Hispania, Gaul and Britain, as the Sonnini Document has set out.

### **\*Chapter 6. Continuation. Several Other Martyrs.**

To these men who spent their lives in qadosh practices, there is to be added a great multitude of the bacharim, who, having through envy endured many indignities and tortures, furnished us with a most excellent example. Through envy, those women, the Danaids and Dircaë,<sup>14</sup> being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with steadfastness, and though weak in body, received a noble reward. Envy has alienated wives from their husbands, and changed that saying of our father Adam, This is now bone of my bones, and flesh of my flesh.<sup>15</sup> Envy and strife have overthrown great cities, and rooted up mighty nations. (\*\*\*\*\*)

### **Chapter 7. An Exhortation to Teshuvah.**

These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling on the same arena, and the same conflict is assigned to both of us.<sup>16</sup> So let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our qadosh calling. Let us attend to what is good, pleasing, and acceptable in the sight of Him who formed us. Let us look steadfastly to the blood of the Anointed, and see how precious that blood is to Elohim which, having been shed for our salvation, has set the favor of teshuvah before the whole world. Let us turn to every age that has passed, and learn that, from generation to generation, YHWH has granted a place of teshuvah to all such as would be converted unto Him. Noah preached teshuvah, and as many as listened to him were saved. Jonah proclaimed destruction to the Ninevites;<sup>17</sup> but they, turning back from their sins, besought Elohim by prayer, and obtained salvation, although they were aliens *to the covenant* of Elohim.

### **Chapter 8. Continuation Respecting Teshuvah.**

The ministers of the favor of Elohim have, by the Ruach haQodesh, spoken of teshuvah; and the Overseer of all things has himself declared with an oath regarding it, As I live, says YHWH, I desire not the death of the sinner, but rather his teshuvah;<sup>18</sup> adding, moreover, this gracious declaration, O Beit Israel! Shuv! *Turn back* from your iniquity.<sup>19</sup> Say to the children of my people, Though your sins reach from earth to heaven, and though they be redder<sup>20</sup> than scarlet, and blacker than sack-cloth, yet if you turn to me with your whole heart, and say, Father! I will listen to you, as to a qadosh people. And in another place He speaks thus: Wash and become clean; put away the wickedness of your souls from before my eyes; cease from your evil ways, and learn to do well; seek out judgment, deliver the oppressed, judge the fatherless, and see that justice is done to the widow; and come, and let us reason together. He declares, Though your sins be like crimson, I will make them white as snow; though they be like scarlet, I will whiten them like wool. And if you be willing and obey me, you shall eat the good of the land; but if you refuse, and will not hearken unto me, the sword will devour you, for the mouth of YHWH has spoken these things.<sup>21</sup> Desiring, therefore, that all His beloved should be partakers of teshuvah, He has, by His almighty will, established *them*.

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<sup>14</sup>The Greek text in 6.2 is not without its complications, but it is entirely possible that the reference to the Danaids, alluding to how the daughters of Danaüs were given as prizes to the winners of a race, may be an indication of how some Christian women endured public rape before their executions. Likewise, other Christian women were executed as Dirce of Greek myth, tied to the horns of a bull and dragged to death. As horrific as these things are to think about, they are hardly without precedent in this very period. If one takes into account this first-century evidence and considers it in light of the trajectory of violence perpetrated against women Christians as is described in so many of the later martyrdoms, we must conclude that the execution of Peter's wife for her faith is fully within the realm of possibility. <https://www.cbeinternational.org/resource/article/priscilla-papers-academic-journal/women-martyrs-early-church>

<sup>15</sup>Genesis 2:23

<sup>16</sup>"Both of us" - Rome and Corinth.

<sup>17</sup>Jonah iii

<sup>18</sup>Ezekiel 33:11

<sup>19</sup>Ezekiel 18:30

<sup>20</sup>Isaiah 1:18

<sup>21</sup>Isaiah 1:16-20

### **Chapter 9. Examples of the Saints.**

So let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labors and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to his excellent radiance. Let us take *for instance* Henoah, who, being found righteous in obedience, was translated, and death was never known to happen to him. Noach, being found faithful, preached regeneration to the world through his ministry; and YHWH saved by him the animals that entered into the ark with one accord.

### **Chapter 10. Continuation of the Above.**

Avram, styled the friend, was found faithful, inasmuch as he rendered obedience to the words of Elohim. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of Elohim. For Elohim said to him, Get you out from your country, and from your kindred, and from your father's house, into the land which I shall show you. And I will make you a great nation, and will bless you, and make your name great, and you shall be blessed. And I will bless them that bless you, and curse them that curse you; and in you shall all the families of the earth be blessed.<sup>22</sup> And again, on his departing from Lot, Elohim said to him, Lift up your eyes, and look from the place where you now are, northward, and southward, and eastward, and westward; for all the land that you see, to you will I give it, and to your seed forever. And I will make your seed as the dust of the earth, *so that* if a man can number the dust of the earth, then will your seed also be numbered.<sup>23</sup> And again *the Scripture* says, Elohim brought forth Abram, and spoke unto him, Look up now to the sky, and count the stars if you are able to number them; so shall your seed be. And Avram believed Elohim, and it was counted to him for righteousness. On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to Elohim on one of the mountains that He showed him.

### **Chapter 11. Continuation. Lot.**

On account of his hospitality and Righteousness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, YHWH thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture.<sup>24</sup> For Lot's wife, who went forth with him, being of a different mind from himself, and not continuing in agreement with him *as to the command that had been given them*, was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of Elohim, bring down judgment on themselves and become a sign to all succeeding generations.

### **Chapter 12. The Rewards of Faith and Hospitality. Rahab.**

On account of her faith and hospitality, Rahab the harlot was saved. For when spies were sent by Yahushua, the son of Nun, to Yericho, the king of the country ascertained that they had come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the hospitable Rahab receiving them, concealed them on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said, There came men unto you who are to spy out our land; bring them forth, for so the king commands, she answered them, The two men whom you seek came unto me, but quickly departed again and are gone, thus not discovering the spies to them. Then

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<sup>22</sup>Genesis 12:1-3

<sup>23</sup>Genesis 13:14-16

<sup>24</sup>Genesis xix; cf. 2 Peter 2:6-9

she said to the men, I know assuredly that YHWH your Elohim has given you this city, for the fear and dread of you have fallen on its inhabitants. When therefore you shall have taken it, keep me and the house of my father in safety. And they said to her, It shall be as you have spoken to us. As soon, therefore, as you know that we are at hand, you shall gather all your family under your roof, and they will be preserved, but all that are found outside of your dwelling will perish. Moreover, they gave her a sign to this effect, that she should hang from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Master to all them that believe and hope in Elohim. You see, beloved, that there was not only faith, but prophecy, in this woman.

### **Chapter 13. An Exhortation to Humility.**

Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written, *for the Ruach haQodesh says, Let not the wise one gloat in his wisdom, neither let the mighty one glory in his might, neither let the rich one be haughty in his riches; but let him that is haughty be haughty in YHWH, in diligently seeking Him, and doing judgment and righteousness*, being especially mindful of the words of the Master Yahshua that He spoke teaching us meekness and long-suffering. For thus He spoke: Be merciful, that you may obtain mercy; forgive, that it may be forgiven to you; as you do, so shall it be done unto you; as you judge, so shall you be judged; as you are kind, so shall kindness be shown to you; with what measure you measure, with the same it shall be measured to you. By this precept and by these rules let us establish ourselves, that we walk with all humility in obedience to His qadosh words. For the qadosh word says, On whom shall I look, but on him that is meek and peaceable, and that trembles at my words?<sup>25</sup>

### **\*Chapter 14. We Should Obey Elohim Rather Than the Authors of Sedition.**

It is right and qadosh therefore, people and brethren, rather to obey Elohim than to follow those who, through pride and sedition, have become the leaders of a detestable emulation. For we shall 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. Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator. For it is written, The kind-hearted shall inhabit the land, and the guiltless shall be left upon it, but transgressors shall be destroyed from off the face of it.<sup>26</sup> And again *the Scripture* says, I saw the ungodly highly exalted, and lifted up like the cedars of Lebanon: I passed by, and, behold, he was not; and I diligently sought his place, and could not find it. Preserve innocence, and look on equity: for there shall be a remnant to the peaceable man.

### **\*Chapter 15. We Must Adhere to Those Who Cultivate Shalom, Not to Those Who Pretend.**

Let us cleave, therefore, to those who cultivate shalom with Righteousness, and not to those who hypocritically profess to desire it. For *the Scripture* says in a certain place, This people honors me with their lips, but their heart is far from me. And again: They bless with their mouth, but curse with their heart. And again it says, They loved Him with their mouth, and lied to Him with their tongue; but their heart was not right with Him, neither were they faithful in His covenant. Let the deceitful lips become silent, *and let YHWH destroy all the lying lips*, and the boastful tongue of those who have said, Let us magnify our tongue: our lips are our own; who is master over us? For the oppression of the poor, and for the sighing of the needy, will I now arise, says YHWH: I will place him in safety; I will deal confidently with him. (\*\*\*\*\*)

### **Chapter 16. the Anointed as an Example of Humility.**

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<sup>25</sup>Isaiah 66:2

<sup>26</sup>Proverbs 2:21-22

For the Anointed is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Master Yahshua the Anointed, the Scepter of the majesty of Elohim, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Ruach haQodesh had declared regarding Him. For He says,

Who has believed our report, and to whom is the arm of YHWH revealed? We have declared *our message* in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the ordinary form of humankind. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that *on His own account* He was exposed to labor, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our shalom was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; *every* person has wandered in his own way; and YHWH has delivered Him up for our sins, while He in the midst of His sufferings opens not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He opens not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? For His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His tomb, and the rich for His death, because He did no iniquity, neither was guile found in His mouth. And YHWH is pleased to purify him by stripes. If you make an offering for sin, your soul will see a long-lived seed. And YHWH is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding, to justify the Just One who ministers well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered. And again He says, I am a worm, and no man; a reproach of humankind, and despised of the people. All that see me have derided me; they have spoken with their lips; they have wagged their head, *saying*, He hoped in Elohim, let Him deliver Him, let Him save Him, since He delights in Him. You see, beloved, the example that has been given us; for if YHWH thus humbled Himself, what shall we do who have through Him come under the yoke of His favor?

### **Chapter 17. The Saints as Examples of Humility.**

Let us be imitators also of those who in goat-skins and sheep-skins<sup>27</sup> went about proclaiming the coming of the Anointed; I mean Eliyah, Elishua, and Ezekiel among the prophets, with those others to whom a like testimony is borne *in Scripture*. Abraham was specially honored, and was called the friend of Elohim; yet he, earnestly regarding the glory of Elohim, humbly declared, I am but dust and ashes.<sup>28</sup> Moreover, it is thus written of Job, Job was a righteous man, and blameless, truthful, Elohim-fearing, and one that kept himself from all evil.<sup>29</sup> But bringing an accusation against himself, he said, No man is free from defilement, even if his life be but of one day.<sup>30</sup> Moses was called faithful in all Elohim's house; and through his instrumentality, Elohim punished Egypt with plagues and tortures. Yet he, though thus greatly honored, did not adopt lofty language, but said, when the divine oracle came to him out of the bush, Who am I, that You send me? I am a man of a feeble voice and a slow tongue. And again he said, I am but as the smoke of a pot.

### **Chapter 18. David as an Example of Humility.**

But what shall we say concerning David, to whom such testimony was borne, and of whom Elohim said,

I have found a man after my own heart, David the son of Jesse; and in everlasting mercy have I anointed him? Yet this very man says to Elohim, Have mercy on me, O Yah, according to Your great mercy; and according to the multitude of Your compassions, blot out my transgression. Wash me still more from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity, and my sin is ever before me. Against You only have I sinned, and done that which is evil in Your sight; that You may be justified in Your sayings, and may overcome when You are judged. For, behold, I was conceived in transgressions, and in sins did my mother conceive me. For, behold, You

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<sup>27</sup>Hebrews 11:37

<sup>28</sup>Genesis 18:27

<sup>29</sup>Job 1:1

<sup>30</sup>Job 14:4-5

have loved truth; the secret and hidden things of wisdom have You shown me. You shall sprinkle me with hyssop, and I shall be cleansed; You shall wash me, and I shall be whiter than snow. You shall make me to hear joy and gladness; my bones, which have been humbled, shall exult. Turn away Your face from my sins, and blot out all mine iniquities. Create in me a clean heart, O Elohim, and renew a right spirit within me. Cast me not away from Your presence, and take not Your Ruach haQodesh from me. Restore to me the joy of Your salvation, and establish me by Your governing Spirit. I will teach transgressors Your ways, and the unrighteous will be converted unto You. Deliver me from blood-guiltiness, O Elohim, the Elohim of my salvation: my tongue shall exult in Your righteousness. O Yah, You shall open my mouth, and my lips shall show forth Your praise. For if You had desired sacrifice, I would have given it; You will not delight in burnt-offerings. The sacrifice *acceptable* to Elohim is a bruised spirit; a broken and a contrite heart Elohim will not despise.

### **Chapter 19. Imitating These Examples, Let Us Seek After Shalom.**

Thus the humility and righteous submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth. It follows that, having so many great and glorious examples set before us, let us turn again to the practice of that shalom which from the beginning was the mark set before us; and let us look steadfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions of shalom. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from the wrath He is towards all His creation.

### **Chapter 20. The Shalom and Harmony of the Universe.**

The heavens, revolving under His government, are subject to Him in shalom. Day and night run the course appointed by Him, in no wise hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation. The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed. The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast unmeasurable sea, gathered together by His working into various basins, never passes beyond the bounds placed around it, but does as He has commanded. For He said, Thus far shall you come, and your waves shall be broken within you.<sup>31</sup> The ocean, impassable to man and the worlds beyond it, are regulated by the same enactments of the Sovereign. The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters fulfill, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of humankind. The very smallest of living beings meet together in shalom and concord. All these the great Creator and Potentate of all has appointed to exist in shalom and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Yahshua the Anointed our Master, to whom be glory and majesty age to age. Amen.

### **\*Chapter 21. Let Us Obey Elohim, and Not the Authors of Sedition.**

Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. *For thus it must be* unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For *the Scripture* says in a certain place, The Spirit of YHWH is a candle searching the secret parts of the belly.<sup>32</sup> Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hidden from Him. It is right, therefore, that we should not leave the post that His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than *offend* Elohim. Let us reverence the Master Yahshua the

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<sup>31</sup>Job 38:11

<sup>32</sup>Proverbs 20:27



Anointed, whose blood was given for us; let us esteem those who have the rule over us; let us honor the aged among us; let us train up the young men in the fear of Elohim; let us direct our wives to that which is good. Let them exhibit the lovely habit of purity *in all their conduct*; let them show forth the sincere disposition of meekness; let them make manifest the command that they have of their tongue, by their manner of speaking; let them display their love, not by preferring one to another, but by showing equal affection to all that piously fear Elohim. Let your children be partakers of true training; let them learn of how great avail humility is with Elohim — how much the spirit of pure affection can prevail with Him — how excellent and great His fear is, and how it saves all those who walk in it with a pure mind. For He is a Searcher of the thoughts and desires *of the heart*: His breath is in us; and when He pleases, He will take it away. (\*\*\*\*\*)

### **Chapter 22. Exhortations are Confirmed by the the *Messianic Faith*, Against Sinful Conduct.**

Now the faith that is of the Anointed confirms all these *admonitions*. For He Himself by the Qadosh Ruach addresses us this way: Come, you children, hearken unto me; I will teach you the fear of YHWH. What person is he that desires life, and loves to see good days? Keep your tongue from evil, and your lips from speaking guile. Depart from evil, and do good; seek shalom, and pursue it. The eyes of YHWH are upon the *zaddikim*, and His ears are *open* to their prayers. The face of YHWH is against them that do evil, to cut off the remembrance of them from the land. The righteous *one* cried, and YHWH heard him, and delivered him out of all his troubles. Many are the stripes *appointed for* the wicked; but mercy shall compass those who hope in YHWH.

### **Chapter 23. Be Humble, and Believe that the Anointed Will Come Again.**

The all-merciful and beneficent Father has bowels *of compassion* towards those that fear Him, and kindly and lovingly bestows His favors upon those who come to Him with a simple mind. So let us not be double-minded; neither let our soul be lifted up on account of His exceedingly great and glorious gifts. Far from us be that which is written, Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us; You foolish ones! compare yourselves to a tree; take *for instance* the vine. First of all, it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. You perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and sudden may His will be accomplished, as the Scripture also bears witness, saying, Speedily will He come, and will not tarry; and, YHWH will suddenly come to His temple, even the Qadosh One, for whom you look.<sup>33</sup>

### **Chapter 24. Elohim Continually Shows Us in Nature that There Will Be a Resurrection.**

Let us consider, beloved, how YHWH continually proves to us that there will be a future resurrection, of which He has rendered *to* the Master Yahshua the Anointed the first-fruits by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day departs, and the night comes on. Let us behold the fruits, how the sowing of grain takes place. The sower<sup>34</sup> goes forth, and casts it into the ground, and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of YHWH raises it up again, and from one seed many arise and bring forth fruit.

### **Chapter 25. The Phœnix an Emblem of Our Resurrection.** (optional)

Let us consider that wonderful sign *of the resurrection*, which takes place in eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phœnix. This is the only one of its kind, and lives

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<sup>33</sup>Malachi 3:1

<sup>34</sup>Luke 8:5

five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.

### **Chapter 26. We Shall Rise Again, Then, as the Scripture Also Testifies.**

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that have piously served Him in the assurance of a good faith, when even by a bird He shows us the mightiness of His power to fulfill His promise? For *the Scripture* says in a certain place, You shall raise me up, and I shall confess unto You; and again, I laid me down, and slept; I awoke, because You are with me; and again, Job says, You shall raise up this flesh of mine, which has suffered all these things.<sup>35</sup>

### **Chapter 27. In the Hope of the Resurrection, Let Us Cleave to the Omnipotent and Omniscient Elohim.**

Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with Elohim, except to lie. Let His faith therefore be stirred up again within us, and let us consider that all things are close to Him. By the word of His might He established all things, and by His word He can overthrow them. Who shall say unto Him, What have you done? Or, Who shall resist the power of His strength? When, and as He pleases, He will do all things, and none of the things determined by Him shall pass away.<sup>36</sup> All things are open before Him, and nothing can be hidden from His counsel. The heavens declare the glory of Elohim, and the firmament shows His handy-work. Day unto day utters speech, and night unto night shows knowledge. And there are no words or speeches of which the voices are not heard.<sup>37</sup>

### **Chapter 28. Elohim Sees All Things: Therefore Let Us Avoid Transgression.**

Since then all things are seen and heard *by Elohim*, let us revere Him, and forsake those wicked works that proceed from evil desires; so that, through His mercy, we may be protected from the judgments to come. For where can any of us flee from His mighty hand? Or what world will receive any of those who run away from Him? For the Scripture says in a certain place, Whither shall I go, and where shall I be hid from Your presence? If I ascend into heaven, You are there; if I go away even to the uttermost parts of the earth, there is Your right hand; if I make my bed in the abyss, there is Your Spirit. Whither, then, shall anyone go, or where shall he escape from Him who comprehends all things?<sup>38</sup>

### **Chapter 29. Let Us Also Draw Near to Elohim in Purity of Heart.**

Let us then draw near to Him with a qadosh spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His bacharim. For thus it is written, When the Most High divided the nations, when He scattered the sons of Adam, He fixed the bounds of the nations according to the number of the malachim of Elohim. His people Ya'aqov became the portion of YHWH, and Israel the lot of His inheritance.<sup>39</sup> And in another place *the Scripture* says, Behold, YHWH takes unto Himself a nation out of the midst of the nations, as a man

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<sup>35</sup>Job 19:25-26

<sup>36</sup>Matthew 24:35

<sup>37</sup>Psalms 19:1-4

<sup>38</sup>Psalms 139:8

<sup>39</sup>Deuteronomy 32:8-9

takes the first-fruits of his threshing-floor; and from that nation shall come forth the Most Qadosh.

### **Chapter 30. Let Us Do Those Things that Please Elohim, and Flee from Those He Hates.**

Seeing, therefore, that we are the portion of the Qadosh One, let us do all those things which pertain to that which is qadosh, avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness, seeking after change, all abominable lusts, detestable adultery, and execrable pride. For Elohim, *says the Scripture*, resists the proud, but gives grace to the humble. Let us cleave, then, to those to whom favor has been given by Elohim. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking, being justified by our works, and not our words. For *the Scripture* says, He that speaks much, shall also hear much in answer. And does he that is ready in speech deem himself righteous? Blessed is the one that is born of woman, who lives but a short time: be not given to much speaking. Let our praise be in Elohim, and not of ourselves; for Elohim hates those that commend themselves. Let testimony to our good deeds be borne by others, as it was in the case of our righteous forefathers. Boldness, arrogance and audacity belong to those that are accursed of Elohim; but moderation, humility and meekness to such as are blessed by Him.

### **Chapter 31. Let Us See by What Means We May Obtain the Divine Blessing.**

Let us cleave then to His blessing, and consider the means of possessing it. Let us think over the things that have taken place from the beginning. For what reason was our father Avraham blessed? Was it not because he wrought righteousness and truth through faith? Yitzhak,<sup>40</sup> with perfect confidence, as if knowing what was to happen, cheerfully yielded himself as a sacrifice.<sup>41</sup> Ya'aqov, through reason of his brother, went forth with humility from his own land, and came to Laban and served him; and there was given to him the scepter of the twelve tribes of Israel.

### **Chapter 32. We are Justified Not by Our Own Works, But by the Will of YHWH.**

Whosoever will candidly consider each particular, will recognize the greatness of the gifts that were given by him. For from him have sprung the kohanim and all the Levites who minister at the altar of Elohim. From him also *was descended* our Master Yahshua the Anointed according to the flesh.<sup>42</sup> From him *arose* kings, princes, and rulers of the tribe of Judah. Nor are his other tribes in small glory, inasmuch as Elohim had promised, *for* - Your seed shall be as the stars of the sky. All these, therefore, were highly honored, and made great, not for their own sake, or for their own works, or for the righteousness that they wrought, but through the operation of His will. And we, too, being called by His will in the Anointed Yahshua, are not justified by ourselves, nor by our own wisdom, or understanding, or righteousness, or works that we have wrought in holiness of heart; but by that belief through which, from the beginning, Almighty Elohim has justified all *qadosh persons*; to whom be glory for ever and ever. Amen.

### **Chapter 33. But Let Us Not Give Up the Practice of Good Works and Love.**

What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? Elohim forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Sovereign of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immovable foundation of His own will. The animals that are upon it He commanded by His own word into existence. So likewise, when He had formed the sea, and the living

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<sup>40</sup>James 2:21

<sup>41</sup>Genesis 22:6-10

<sup>42</sup>Romans 9:5

creatures that are in it, He enclosed them *within their proper bounds* by His own power. Above all, with His qadosh and undefiled hands He formed a man, the most excellent, and truly great through the understanding given him — the express likeness of His own image. For thus says Elohim: Let us make man in our image, and after our likeness. So Elohim made man; male and female He created them.<sup>43</sup> Having thus finished all these things, He approved them, and blessed them, and said, Increase and multiply.<sup>44</sup> We see, then, how all righteous people have been adorned with good works, and how YHWH Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His will, and let us work the work of righteousness with our whole strength.

### **Chapter 34. Great is the Reward of Good Works with Elohim.**

The good servant receives the bread of his labor with confidence; the lazy and slothful cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things. And thus He forewarns us: Behold, YHWH *comes*, and His reward is before His face, to render to every man according to his work. He exhorts us, therefore, with our whole heart to attend to this, that we be not lazy or slothful in any good work. Let our boasting and our confidence be in Him. Let us submit ourselves to His will. Let us consider the whole multitude of His angels, how they stand ever ready to minister to His will. For the Scripture says, Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him,<sup>45</sup> and cried, Qadosh, qadosh, qadosh, YHWH of Sabaoth; the whole creation is full of His glory.<sup>46</sup> And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly, as with one mouth, that we may be made partakers of His great and glorious promises. For *the Scripture* says, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which He has prepared for them that wait for Him.<sup>47</sup>

### **\*Chapter 35. Immense is This Reward. How Shall We Obtain It?**

How blessed and wonderful, beloved, are the gifts of Elohim! Life in immortality, splendor in righteousness, truth in perfect confidence, faith in assurance, self-control in separateness! And all these *now* fall under the cognizance of our understandings; what then will those things be that are prepared for such as wait for Him? The Creator and Father of all worlds, the Most Separate, alone knows their amount and their beauty. Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts. But how, beloved, shall this be done? If our understanding be fixed by faith towards Elohim; if we earnestly seek the things that are pleasing and acceptable to Him; if we do the things that 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 Elohim, pride and haughtiness, vain glory and ambition. For they that do such things are hateful to Elohim; and not only they that do them, but also those that take pleasure in them that do them.<sup>48</sup> For the Scripture says, But to the sinner Elohim said, Why do you declare my statutes, and take my covenant into your mouth, seeing you hate instruction, and cast *off* my words behind you? When you saw a thief, you consented with him, and made your portion with adulterers. Your mouth has abounded with wickedness, and your tongue contrived deceit. You sit, and speak against your brother; you slander your own mother's son. These things you have done, and I kept silence; you thought, wicked one, that I should be like to yourself. But I will reprove you, and set yourself before you. Consider now these things, you that forget Elohim, lest

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<sup>43</sup>Genesis 1:26-27

<sup>44</sup>Genesis 1:28

<sup>45</sup>Daniel 7:10

<sup>46</sup>Isaiah 6:3

<sup>47</sup>1 Corinthians 2:9

<sup>48</sup>Romans 1:32

He tear you in pieces, like a lion, and there be none to deliver. The sacrifice of praise will give me the kavod, and a way is there by which I will show him the salvation of Elohim. ([\\*\\*\\*\\*\\*](#))

### **Chapter 36. All Blessings are Given to Us Through the Anointed.**

This is the way, beloved, in which we find our Savior, even Yahshua the Anointed, the Kohen haGadol of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. By Him we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms up anew towards His marvelous light. By Him YHWH has willed that we should taste of immortal knowledge, who, being the brightness of His majesty, is by so much greater than the malachim, as He has by inheritance obtained a more excellent name than they.<sup>49</sup> For it is thus written, Who makes His angels spirits, and His ministers a flame of fire. But concerning His Son YHWH spoke thus: **You are my Son, today have I begotten You.** Ask of me, and I will give You the heathen for Your inheritance, and the uttermost parts of the earth for Your possession. And again He says to Him, Sit at my right hand, until I make Your enemies Your footstool. But who are His enemies? All the wicked, and those who set themselves to oppose the will of Elohim.

### **\*Chapter 37. The Anointed One is Our Leader, and We His Soldiers.**

Let us then, men and brethren, with all energy act the part of soldiers, in accordance with His qadosh commandments. Let us consider those who serve under our generals, with what order, obedience, and submissiveness they perform the things which are commanded them. All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals. The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage. Let us take our body for an example. The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest members of our body are necessary and useful to the whole body. But all work harmoniously together, and are under one common rule for the preservation of the whole body.

### **\*Chapter 38. Let the Members of the Ekklesia Submit Themselves, and No One Exalt Himself Above Another.**

Let our whole body, then, be preserved in the Anointed Yahshua; and let every one be subject to his neighbor, according to the special gift bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich provide for the wants of the poor; and let the poor bless Elohim, because He has given him one by whom his need may be supplied. Let the wise display his wisdom, not by *mere* words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another.<sup>50</sup> Let the one that is pure in the flesh not grow proud of it, and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made — who and what manner of beings we came into the world, as it were out of a tomb, and from utter darkness. He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world. Since, therefore, we receive all these things from Him, we ought for everything to give Him thanks; to whom be glory for ever and ever. Amen.

### **\*Chapter 39. There is No Reason for Self-Conceit.**

Foolish and inconsiderate people, who have neither wisdom nor instruction, mock and deride us, being

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<sup>49</sup>Hebrews 1:3-4

<sup>50</sup>Proverbs 27:2

eager to exalt themselves in their own conceits. For what can a mortal man do, or what strength is there in one made out of the dust? For it is written, There was no shape before my eyes, only I heard a sound, and a voice: What then? Will a person be pure before YHWH? Or will such an one be blameless in his deeds, seeing *as that one* does not confide in His servants, and has charged even His malachim with perversity? The skies are not clean in His sight: how much less they that dwell in houses of clay, of which also we ourselves were made! He smote them as a moth; and from morning even until evening they endure not. Because they could furnish no assistance to themselves, they perished. He breathed upon them, and they died, because they had no wisdom. But call now, if any one will answer you, or if you will look to any of the qadosh malachim; for wrath destroys the foolish one, and envy kills the one in error. I have seen the foolish taking root, but their habitation was presently consumed. Let their children be far from safety; let them be despised before the gates of those less than themselves, and there will be none to deliver. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil.<sup>51</sup>

**\*Chapter 40. Let Us Preserve in the Ekklesia the Order Appointed by Elohim.**

These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behooves us to do all things in order, which YHWH has commanded us to perform at stated times. He has enjoined offerings and service to be performed, and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things, being piously done according to His good pleasure, may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of YHWH, they sin not. For his own peculiar services are assigned to the Kohen haGadol, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.

**\*Chapter 41. Continuation of the Same Subject. Daily Sacrifices.**

Let every one of you, brethren, give thanks to Elohim in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the shalom-offerings, or the sin-offerings and the trespass-offerings, but in Jerusalem only.<sup>52</sup> And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. You see, brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed.

**\*Chapter 42. The Order of Ministers in the Ekklesia.**

The apostles have preached the good news to us *straight* from the Master Yahshua the Anointed; Yahshua the Anointed *has done so straight* from Elohim. The Anointed One therefore was sent forth by Elohim, and the apostles by the Anointed One. Both these appointments, then, were made in an orderly way, according to the will of Elohim. Having therefore received their orders, and being fully assured by the resurrection of our Master Yahshua the Anointed, and established in the word of Elohim, with full assurance of the Ruach haQodesh, they went forth proclaiming that the kingdom of Elohim was at hand. And thus preaching through countries and cities, they appointed the first fruits *of their labors,*

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<sup>51</sup>Citation unknown

<sup>52</sup>Might this and other witnesses in 1 Clement indicate that the Temple in Jerusalem, which was destroyed in 70 AD, is still in service at the time of this writing? If so, then can we not also judge that Clement is writing very early, in the interim between the deaths of Peter and Paul and the destruction of the Temple? If our accounting is correct, then this text or this part of the text was written between 62 AD and 69 AD.

having first proved them by the Ruach, to be overseers and servants<sup>53</sup> of those who should afterwards believe. Nor was this any new thing, since indeed many ages before *this* was written concerning overseers and servants. For thus says the Scripture in a certain place, I will appoint their bishops in righteousness, and their deacons in faith.<sup>54</sup> (\*\*\*\*\*)

#### **Chapter 43. Moses of Old Stilled the Contention Which Arose Concerning the Priestly Dignity.**

And what wonder is it if those in the Anointed who were entrusted with such a duty by Elohim, those *ministers* before mentioned and ordained, when the blessed Moses also, a faithful servant in all his house, noted down in the sacred books all the injunctions that were given him, and when the other seers also followed him, bearing witness with one consent to the ordinances which he had appointed? For, when rivalry arose concerning the priesthood, and the tribes were contending among themselves as to whom of them should be adorned with that famous title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name of the tribe. And he took them and bound them, sealed them with the rings of the princes of the tribes, and laid them up in the tent of witness on the table of Elohim. And having shut the doors of the tabernacle, he secured the keys, as he had done the rods, and said to them, Men and brethren, the tribe whose rod shall blossom has Elohim chosen to fulfill the office of the Kohen *haGadol*, and to minister unto Him. And when the morning had come, he assembled all Israel, six hundred thousand men, and showed the seals to the princes of the tribes, and opened the tabernacle of witness, and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but to bear fruit upon it. What do you all think, beloved? Did not Moses know beforehand that this would happen? Undoubtedly he knew; but he acted in this manner so that there might be no sedition in Israel, and that the name of the true and only Elohim might be glorified; to whom be glory for ever and ever. Amen. {ending 3 or 4}

#### **\*Chapter 44. The Ordinances of the Apostles, that There Might Be No Contention Respecting the Priestly Office.**

Our apostles also knew, through our Master Yahshua the Anointed, that there would be strife on account of the office of the Overseer. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion that those appointed by them, or afterwards by other eminent ones, with the consent of the whole *ekklēsia*, and who have blamelessly served the flock of the Anointed, in a humble, peaceful, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry.<sup>55</sup> For our sin will not be small, if we eject from the *rank of* overseers those who have blamelessly and righteously fulfilled its duties. Blessed are those overseers who, having finished their course before now, have obtained a fruitful and perfect departure; for they have no fear lest any one deprive them of the place now appointed them! But we see that you have removed some men of excellent behavior from the ministry that they fulfilled blamelessly and with honor.

#### **\*Chapter 45. It is the Part of the Wicked to Vex the Righteous.**

You are fond of contention, brethren, and full of zeal about things that do not pertain to salvation. Look carefully into the Scriptures, which are the true utterances of the Ruach haQodesh. Observe that nothing of an unjust or counterfeit character is written in them. There you will not find that the righteous were cast off by men who themselves were qadosh. The righteous were indeed persecuted, but only by the wicked. They were cast into prison, but only by the unrighteous; they were stoned, but only by transgressors; they were slain, but only by the accursed, and such as had conceived an

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<sup>53</sup>Bishops and Deacons, according to the English or this translator.

<sup>54</sup>Isaiah 60:17, altered from "rulers and overseers."

<sup>55</sup>And from this we may assume that the seditionists excused those already appointed and took their place.

unrighteous envy against them. Exposed to such sufferings, they endured them famously. For what will we say, brethren? Was Daniel<sup>56</sup> cast into the den of lions by such as feared Elohim? Were Hananiyah, and Azariyah, and Michael shut up in a furnace<sup>57</sup> of fire by those who observed the great and famous worship of the Most High? Far from us be such a thought! Who, then, did such things? The hateful, and those full of all wickedness, were roused to such a pitch of fury, that they inflicted torture on those who served Elohim with a qadosh and blameless purpose, not knowing that the Most High is the Defender and Protector of all such as with a pure conscience revere His all-excellent name; to whom be esteem age after age. Amen! But they who with confidence endured are now heirs of esteem and honor, and have been exalted and made illustrious by Elohim in their memorial from age to age. Amen.

**\*Chapter 46. Let Us Cleave to the Righteous: Your Strife is Pernicious.**

Such examples, therefore, brethren, it is right that we should follow; since it is written, Cleave to the qadosh, for those that cleave to them shall be made qadosh. And again, in another place, *the Scripture* says, With a harmless person you shall prove yourself harmless, and with a chosen person you will be chosen, and with a perverse person you will show yourself perverse. So let us cleave to the innocent and righteous, since these are the elect of Elohim. Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not one Elohim and one the Anointed? Is there not one Ruach of Favor poured out upon us? And have we not one calling in the Anointed?<sup>58</sup> Why do we divide and tear in pieces the members of the Anointed, and raise up strife against our own body, and have reached such a height of madness as to forget that we are members one of another?<sup>59</sup> Remember the words of our Master Yahshua the Anointed, how He said, Woe to that one! It would be better for him to have never been born than that he should cast a stumbling-block before one of my elect. Yea, it would be better for him if a millstone should be hung about *him*, and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones. Your schism has subverted many, has discouraged many, has given rise to doubt in many, and has caused grief to us all. And still your sedition continues.

**\*Chapter 47. Your Recent Discord is Worse Than the Former in the Times of Paul.**

Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the gospel first began to be preached? Truly, under the inspiration of the Spirit, he wrote to you concerning himself, and Kefa, and Apollos, because even then sects had been forming among you. But that inclination for one above another *seemed to* put less guilt upon you, since your biases were seen towards apostles, already of high reputation, and towards a person they had approved. But now you are a reflection of those who perverted you, and diminished the fame of your brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your the profession as believer, that such should be heard of regarding the most steadfast and ancient ekklēsia of Corinth on account of one or two people engage in rebellion against its overseers. Such a rumor has reached not us alone, but those who are unconnected with us too; and through your infatuation, the name of YHWH is blasphemed, while danger is also brought upon yourselves! (\*\*\*\*\*)

**Chapter 48. Let Us Return to the Practice of Brotherly Love.**

So let us quickly put an end to *all* this; and let us fall down before YHWH, and beseech Him with tears, that He would mercifully be reconciled to us, and restore us to our former appropriate and qadosh practice of brotherly love. Such is the gateway of righteousness that is set open for the attainment of life, as it is written, Open to me the gates of righteousness; I will go in by them, and will praise

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<sup>56</sup>Daniel 6:16.

<sup>57</sup>Daniel 3:20.

<sup>58</sup>Ephesians 4:4-6

<sup>59</sup>Romans 12:5



YHWH: this is the gate of YHWH: the righteous shall enter in by it.<sup>60</sup> Though many gates have been set open, this “gateway of righteousness” is that *the one* in Messiah by which all that have entered in and have directed their way in separateness and righteousness are blessed, doing all things without disorder. Let a person be faithful: let him be powerful in the utterance of knowledge; let him be wise in judging of words; let him be pure in all his deeds; yet the more he seems to be superior to others, the more humble-minded ought that one to be, and to seek the common good of all, and not merely his own advantage.

**\*Chapter 49. The Praise of Love.**

Let him who has love in the Anointed One keep His commandments. Who can describe the bond of the love of Elohim? What person is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to Elohim. Love covers a multitude of sins. Love bears all things, is long-suffering in all things. There is nothing base, nothing arrogant in love. Love admits of no schisms: love gives rise to no seditions: love does all things in harmony. By love have all the elect of Elohim been made perfect; without love nothing is pleasing to Elohim. In love has YHWH taken us to Himself. On account of the love He bore us, Yahshua the Anointed our Master gave His blood for us by the will of Elohim; His flesh for our flesh, and His soul for our souls.

**\*Chapter 50. Let Us Pray to Be Thought Worthy of Love.**

You see, beloved, how great and wonderful a thing is love, and that there is no declaring its perfection. Who is fit to be found in it, except such as Elohim has vouchsafed to render so? Let us pray, therefore, and implore Him for mercy, that we may live blameless in love, free from all human sects for one *minister* above another. All the generations from Adam even to this day have passed away; but those who, through the favor of Elohim, have been made perfect in love, *and* now possess a place among the righteous, and will be made visible at the revelation of the Anointed’s kingdom. For it is written, Enter into your secret chambers for a little time, until my wrath and fury pass away; and I will remember a propitious day, and will raise you up out of your graves.<sup>61</sup> Blessed are we, beloved, if we keep the commandments of Elohim in the harmony of love; that so through love our sins may be forgiven us. For it is written, Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the man whose sin YHWH will not impute to him, and in whose mouth there is no guile. This blessedness comes upon those who have been chosen by Elohim through Yahshua the Anointed our Master; to whom be esteem age after age. Amen.

**\*Chapter 51. Let the Partakers in Strife Acknowledge Their Sins.**

So let us implore forgiveness for all those transgressions we have committed through any *suggestion* of the adversary. And these who have been the leaders of sedition and disagreement ought to have respect *for* the hope of all! For such as live in reverence and love would rather that they themselves should be suffering rather than their neighbors. And they prefer to bear blame themselves, rather than that the harmony that has been well and piously handed down to us should suffer. For it is better that a person should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses, the servant of Elohim, and whose condemnation was made visible *to everybody*. For the *heart-hardened* went down alive into Sheol, and death swallowed them up. Pharaoh with his army and all the princes of Egypt and the chariots with their riders were sunk in the depths of the Red Sea and perished<sup>62</sup> for no other reason than that their foolish hearts were hardened, after so many signs and wonders had been *seen* in the land of Egypt by Moses. (\*\*\*\*\*)

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<sup>60</sup>Psalms 118:19

<sup>61</sup>Isaiah 26:20.

<sup>62</sup>Exodus 14.

## **Chapter 52. Such a Confession is Pleasing to Elohim.**

YHWH, brethren, stands in need of nothing; and He desires nothing of any one except that confession be made to Him. For, says the chosen one David, I will confess unto YHWH; and that will please Him more than a young bullock that has horns and hoofs. Let the poor see it, and be glad. And again he says, Offer unto Elohim the sacrifice of praise, and pay your vows to the Most High. And call upon me in the day of your trouble: I will deliver you, and you will extol me. For the sacrifice of Elohim is a broken ruach.

## **Chapter 53. The Love of Moses Towards His People.**

You understand, beloved, *yes*, you understand well the sacred Scriptures, and you have looked very earnestly into the oracles of Elohim. Call then these things to your remembrance. When Moses went up into the mount, and abode there, with fasting and humiliation, forty days and forty nights, YHWH said to him, Moses, Moses, get you down quickly from hence; for your people whom you brought out of the land of Egypt have committed iniquity. They have speedily departed from the way in which I commanded them to walk, and have made to themselves molten images. And YHWH said to him, I have spoken to you once and again, saying, I have seen this people, and, look! it is a stiff-necked people: let me destroy them, and blot out their name from under the skies; and I will make you a great and wonderful tribe, and one much more numerous than this. But Moses said, Far be it from You, Yah! *Rather*, pardon the sin of this people; else blot me also out of the book of the living.<sup>63</sup> O marvelous love! O insuperable perfection! The servant speaks freely to his Master, and asks forgiveness for the people, or begs that he himself might perish along with them.

## **\*Chapter 54. He Who is Full of Love Will Incur Every Loss so Shalom May Be Restored.**

Who then among you is noble-minded? Who compassionate? Who full of love? Let him declare, If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away wherever you all want, and I will do whatever the majority commands; only let the flock of the Anointed live on terms of shalom with the overseers set over it. The one who acts this way will procure great glory in YHWH; and every place will welcome him. For the earth is YHWH's, and the fullness thereof. These things they who live a never-to-be-regretted, righteous life both have done and always will do!

## **\*Chapter 55. Examples of Such Love: Two Righteous Women.**

To bring forward some examples from among the heathen: Many kings and princes, in times of pestilence, when they had been instructed by an oracle, have given themselves up to death, in order that by their own blood they might deliver their fellow citizens *from destruction*. Many have gone forth from their own cities, that so rebellion might be brought to an end. We know many among ourselves who have given themselves up to bonds in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of Elohim, have performed numerous manly exploits. The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love that she bore for her country and people, who were then besieged; and YHWH delivered Holofernes into the hands of a woman.<sup>64</sup> Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting Elohim, who sees all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.

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<sup>63</sup>Exodus 32:32.

<sup>64</sup>Judith 8:30.

### **\*Chapter 56. Let Us Admonish and Correct One Another.**

Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not to us, but to the will of Elohim. For in this way they shall secure a fruitful and perfect remembrance from us, with sympathy for them, both in our prayers to Elohim, and our mention of them to the qadoshim. Let us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good *in themselves* and highly profitable, for they tend to unite us to the will of Elohim. For thus says the qadosh Word: YHWH has severely chastened me, yet has not given me over to death. For whom YHWH loves He chastens, and scourges every son whom He receives. The righteous, says it, shall chasten me in mercy, and reprove me; but let not the oil of sinners make my head fat. And again he says, Blessed is the one whom YHWH reproves, and reject not the warning of the Almighty. For He causes sorrow, and again restores *to gladness*; He wounds, and His hands make whole. He will deliver you in six troubles, yes, in the seventh no evil will touch you. In famine He will rescue you from death, and in war He will free you from the power of the sword. From the scourge of the tongue will He hide you, and you will not fear when evil comes. You will laugh at the unrighteous and the wicked, and will not be scared of wild beasts. For the wild beasts will be at shalom with you: then will you know that your house will *also* be in shalom, and the economy of your tent will not fail. You will know also that your progeny will be great, and your children like the grass of the field. And you will come to the grave like ripened grain that is reaped in its season, or like a pile on the threshing-floor that is gathered together at the proper time.<sup>65</sup> You see, beloved, that protection is afforded to those who are corrected by YHWH; for since Elohim is good, He corrects us so that we may be admonished by His qadosh *instruction*.

### **\*Chapter 57. Let the Authors of Seditious Submit Themselves.**

So you all, you who laid the foundation of this sedition, submit yourselves to the overseers, and receive correction so as to *complete* teshuvah, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you that you should occupy a humble but honorable place in the flock of the Anointed, than being highly exalted and be cast out from the hope of His people. For all-virtuous Wisdom speak such: Look! I will bring forth to you the words of my Ruach, and I will teach you my speech. Since I called, and you did not hear; I held forth my words, and you regarded not, but set at naught my counsels, and yielded not at my reproofs; I too will laugh at your destruction; yes, I will rejoice when ruin comes upon you, and when sudden confusion overtakes you, when overturning presents itself like a tempest, or when tribulation and oppression fall upon you. For it will come to pass, that when you call upon me, I will not hear you; the wicked will seek me, and they will not find me. For they hated wisdom, and did not choose the fear of YHWH; nor would they listen to my counsels, but despised my reproofs. For this reason they will eat the fruits of their own way, and they will be filled with their own unrighteousness.<sup>66</sup> For, in punishment for the wrongs they practiced upon babes, will they be slain, and inquiry will be death to the unrighteous; but the one who hears me will rest in hope and be undisturbed by the fear of **any** evil. (\*\*\*\*\*)

### **Chapter 58. Submission the Precursor of Salvation.**

So let us fly away from the warning threats pronounced by Wisdom on the disobedient, and yield submission to His all-qadosh and glorious name, that we may stay our trust upon the most exulted name of His majesty. Receive our counsel, and you will be without teshuvah. For, as Elohim lives, and

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<sup>65</sup>Job 5:17-26.

<sup>66</sup>Proverbs 1:22-33.

as the Master Yahshua the Anointed and the Ruach haQodesh live — both the faith and hope of the *bacharim*, he who in lowliness of mind, with instant gentleness, and without repentance has observed the ordinances and appointments given by Elohim— the same will obtain a place and name in the number of those who are being rescued through Yahshua the Anointed, through whom is glory to Him age after age. Amen.

**\*Chapter 59. Warning Against Disobedience. Prayer.**

If, however, any will disobey the words spoken by Him through us, let them know that they will involve themselves in transgression and serious danger; but we will be innocent of this sin, and, instant in prayer and supplication, will desire that the Creator of all preserve unbroken the computed number of His *bacharim* in the whole world through His beloved Son Yahshua the Anointed, (*let us pray*) through whom He called us from darkness to light, from ignorance to knowledge of the fame of His name, our hope resting on Your name that is the primal causation of every creature — having opened the eyes of our heart to the knowledge of You, who alone rests highest among the highest, *qadosh* among the *qadosh*,<sup>67</sup> who lays low the insolence of the haughty, who destroys the calculations of the heathen, who sets the low on high and brings low the exalted; who makes rich and makes poor, who kills and makes to live, only Benefactor of *ruachim* and Elohim of all *basar*, who sees the depths, the eye-witness of human works, the help of those in danger, the Savior of those in despair, the Creator and Guardian of every spirit, who multiplies nations upon earth, and from all made choice of those who love You through Yahshua the Anointed, Your beloved Son, through whom You instruct, sanctify and honor us. We would have You, Master, to prove our help and succor. Those of us in affliction save, on the lowly take pity; the fallen raise; upon those in need arise; the sick heal; the wandering ones of Your people turn; fill the hungry; redeem those of us in bonds; raise up those that are weak; comfort the faint-hearted; let all the nations know that You are Elohim alone and Yahshua the Anointed Your Son, and we are Your people and the sheep of Your pasture.

**\*Chapter 60. Prayer Continued.**

You made to appear the enduring fabric of the world by the works of Your hand; You, Sovereign, created the earth on which we dwell — You, who is faithful in all generations, just in judgments, wonderful in strength and majesty, with wisdom creating and with understanding fixing the things which were made, who art good among them that are being saved and faithful among them whose trust is in You; O merciful and Compassionate One, forgive us our iniquities and offenses and transgressions and trespasses. Reckon not every sin of Your servants and handmaids, but You will purify us with the purification of Your truth; and direct our steps that we may walk in holiness of heart and do what is good and well-pleasing in Your sight and in the sight of our rulers. Yea, Sovereign, make Your face to shine upon us for good in *shalom*, that we may be shielded by Your mighty hand and delivered from every sin by Your uplifted arm, and deliver us from those who hate us wrongfully. Give concord and *shalom* to us and all who dwell upon the earth, even as You gave to our fathers, when they called upon You in faith and truth, submissive as we are to Your almighty and all-excellent Name.

**\*Chapter 61. Prayer Continued — For Rulers and Governors. Conclusion.**

To our rulers and governors on the earth — to them You, Sovereign, gave the power of the kingdom by Your glorious and ineffable might, to the end that we may know the glory and honor given to them by You and be subject to them, in nought resisting Your will; to them, Sovereign, give health, *shalom*, concord, stability, that they may exercise the authority given to them without offense. For You, O heavenly Sovereign and King eternal, give to the children of humankind esteem and honor and power over the things that are on the earth; do Thou, Sovereign, direct their counsel according to that which is

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<sup>67</sup>The following few references: Isaiah 57:15, Isaiah 13:11, Deuteronomy 32:39, 1 Samuel 2:7.

good and well-pleasing in Your sight, that, devoutly in shalom and meekness exercising the power given them by You, they may find You propitious. O You, who only has power to do these things and more abundant good with us, we praise You through the Kohen haGadol and Guardian of our souls Yahshua the Anointed, through whom be fame and majesty to You both now and from generation to generation and age to age. Amen. ([\\*\\*\\*\\*\\*](#))

### **Chapter 62. Summary and Conclusion — Concerning Righteousness.**

Concerning the things pertaining to our religious observance that are most profitable for a life of goodness to those who would pursue sanctity and a righteous course, we have written to you, *people* and brethren, at sufficient length. For concerning faith and teshuvah and true love and continence and soberness and patience, we have touched upon every passage, helping you remember that you should remain in one mind (*yahad*) in righteousness and truth and long-suffering if you want to be pleasing to Almighty Elohim — not remembering evil— in love and shalom with instant gentleness, even as also our fathers I mentioned found favor by the humility of their thoughts towards the Father and Elohim and Creator and all humankind. And of these things we put you in mind with the greater pleasure, since we were assured we were writing to people who were faithful and of highest repute and had peered into the oracles of the instruction of Elohim.

### **Chapter 63. Exhortation, A Letter Sent by Special Messengers.**

And so, it is right to approach so many good examples and submit the neck and fulfill that part of obedience undisturbed by vain sedition, that we may attain to the goal set before us in truth wholly free from blame. Joy and gladness will you afford us, if you become obedient to the words written by us and, through the Ruach haQodesh, root out the lawless wrath of your jealousy according to the intercession that we have made for shalom and unity in this letter. We have sent *to you* those who are faithful and discreet, whose conversation from youth to old age has been blameless among us — the same will be witnesses between you and us. This we have done, that you may know that our whole concern has been and is that you may be speedily at shalom.

### **\*Chapter 64. Blessings Sought for All that Call Upon Elohim.**

May Elohim, who sees all things, and who is the Ruler of all spirits and Sovereign of all flesh — who chose our Master Yahshua the Anointed and us through Him to be a peculiar people — grant to every soul that calls upon His glorious and qadosh name, faith, fear, shalom, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His name, through our Kohen haGadol and Protector, Yahshua the Anointed, by whom be to Him fame, and majesty, and power, and honor, both now and from age to age unto all ages. Amen. (*End Reading*)

### **Chapter 65. The Corinthians are Exhorted Speedily to Send Back Word that Shalom Has Been Restored. The Benediction.**

Send back speedily to us in shalom and with joy these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus; that they may the sooner announce to us the shalom and harmony we so earnestly desire and long for *among you all*, and that we may the more quickly rejoice over the good order re-established among you. The grace of our Master Yahshua the Anointed be with you, and with all everywhere that are the called of Elohim through Him, by whom be to Him fame, honor, power, majesty, and eternal dominion, from age to age through all ages. Amen.

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