

CLEMENT OF ROME, First Epistle

Ketovet Qlemes Me-Romiyah

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS/CORINTYAHIM

Restored True Name Version _Translated by J.B. Lightfoot.

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Phylpsiyah –Philippians- 4:3-And I ask you also, emet chaverim, help those women who labored with me in the besorah, with Qlemes also, and with others of my fellow laborers, whose names are in the Scroll of Chayim. RSTNE 3rd Edition.

Introductory Note to the First Epistle of Clement to the Corinthians.

[C. E. 30-100] Clement was probably a Gentile and a Roman. He seems to have been at Philippi with Rav/Shaul Rav Shaul/Paul (A.D. 57) when that first-born of the western kehillot was passing through great trials of emunah/faith. The following is the Introductory Notice of the original editors and translators, Drs. Roberts and Donaldson:

The first Epistle, bearing the name of Clement, has been preserved to us in a single manuscript only. Though very frequently referred to by ancient Christian writers, it remained unknown to the scholars of Western Europe until happily discovered in the Alexandrian manuscript. This manuscript of the Sacred Scriptures (known and generally referred to as Codex A) was presented in 1628 by Cyril, Patriarch of Constantinople, to Charles I., and is now preserved in the British Museum. Subjoined to the books of the New Testament contained in it, there are two writings described as the Epistles of one Clement. Of these, that found here is the first. It is tolerably perfect, but there are many slight lacunae, or gaps, in the manuscript, and one whole leaf is supposed to have been lost towards the close. These lacunae, however, so numerous in some chapters, do not generally extend beyond a word or syllable, and can for the most part be easily supplied. Who the Clement was to whom these writings are ascribed, cannot with absolute certainty be determined. The general opinion is, that he is the same as the person of that name referred to by Rav Shaul/Rav Shaul/Paul (Phi_4:3). The writings themselves contain no statement as to their author. The first, and by far the longer of them, simply purports to have been written in the name of the kehilla at Romiyah/Rome to the kehilla at Corinthyah. But in the catalogue of contents prefixed to the manuscript they are both plainly attributed to one Clement; and the judgment of most scholars is, that, in regard to the first Epistle at least, this statement is correct, and that it is to be regarded as an authentic production of the friend and fellow-worker of Rav Shaul/Rav Shaul/Paul. This belief may be traced to an early period in the history of the kehilla. It is found in the writings of Eusebius (Hist. Eccl., iii. 15), of Origen (Comm. in Joan, i. 29), and others. The internal evidence also tends to support this opinion. The doctrine, style, and manner of thought are all in accordance with it; so that, although, as has been said, positive certainty cannot be reached on the subject, we may with great probability conclude that we have in this Epistle a composition of that Clement who is known to us from Scripture as having been an associate of the great apostle. The date of this Epistle has been the subject of considerable controversy. It is clear from the writing itself that it was composed soon after some persecution (chap. 1.) which the Roman kehilla had endured; and the only question is, whether we are to fix upon the persecution under Nero or Domitian. If the former, the date will be about the year 68; if the latter, we must place it towards the close of the first century or the beginning of the second. We possess no external aid to the settlement of this question. The probability seems, on the whole, to be in favor of the Domitian period, so

that the Epistle may be dated about A.D. 97. This Epistle was held in very high esteem by the early kehilla. The account given of it by Eusebius (Hist. Eccl., iii. 16) is as follows: "There is one acknowledged Epistle of this Clement (whom he has just identified with the friend of Rav Shaul/Rav Shaul/Paul), great and admirable, which he wrote in the name of the kehilla of Romiyah/Rome to the kehilla at Corinthyah, sedition having then arisen in the latter kehilla. We are aware that this Epistle has been publicly read in very many kehillot both in old times, and also in our own day." The Epistle before us thus appears to have been read in numerous kehillot, as being almost on a level with the canonical writings. And its place in the Alexandrian manuscript, immediately after the inspired books, is in harmony with the position thus assigned it in the primitive kehilla. There does indeed appear a great difference between it and the inspired writings in many respects, such as the fanciful use sometimes made of Old Testament statements, the fabulous stories which are accepted by its author, and the general diffuseness and feebleness of style by which it is distinguished. But the high tone of evangelical emet/truth, which pervades it, the simple and earnest appeals, which it makes to the heart and conscience, and the anxiety, which its writer so constantly shows to promote the best interests of the kehilla of Moshiach, still impart an undying charm to this precious relic of later apostolic times.

1 Clement Prologue: 1

The kehilla of Elohim which sojourns in Romiyah/Rome to the kehilla of Elohim which sojourns in Corintyah, to them which are called and sanctified by the will of Elohim through our Adon Yahshua Ha Moshiach. Grace to you and shalom from Almighty Elohim through Yahshua Ha Moshiach be multiplied. 1

1 Clement 1:1

By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of Elohim, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, has been greatly reviled.

1 Clement 1:2

For who that had sojourned among you did not approve your most virtuous and steadfast emunah/faith? Who did not admire your sober and forbearing piety in Moshiach? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge?

1 Clement 1:3

For you did all things without respect of persons, and you walked after the ordinances of Elohim, 2 submitting yourselves to your rulers and rendering to the older men among you the honor, which is their due. On the young too you enjoined modest and seemly thoughts: and the women you charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and you taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.

1 Clement 2:1

And you were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive, and content with the provisions which Elohim supplies. And giving heed unto His words, you laid them up diligently in your hearts, and His sufferings were before your eyes.

1 Clement 2:2

Thus a profound and rich shalom was given to all, and an insatiable desire of doing tov. An abundant outpouring also of the Ruach HaKodesh fell upon all;

1 Clement 2:3

and, being full of kadosh counsel, in excellent zeal and with a pious confidence you stretched out your hands to Almighty Elohim, supplicating Him to be propitious, if unwillingly you had committed any sin.

1 Clement 2:4

You had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

1 Clement 2:5

You were sincere and simple and free from malice one towards another.

1 Clement 2:6

Every sedition and every schism was abominable to you. You mourned over the transgressions of your neighbors: you judged their shortcomings to be your own.

1 Clement 2:7

You repented not of any well-doing, but were ready unto every tov work.

1 Clement 2:8

Being adorned with a most virtuous and honorable life, you performed all your duties in the fear of Him. The commandments and the ordinances of the Adon were written on the tablets of your hearts. 3

1 Clement 3:1

All glory and enlargement was given unto you, and that was fulfilled which is written My beloved ate and drank and was enlarged and waxed fat and kicked.

1 Clement 3:2

Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity.

1 Clement 3:3

So men were stirred up, the mean against the honorable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder.

1 Clement 3:4

For this cause righteousness and shalom stand aloof, while eachman has forsaken the fear of the Master and become purblind in theemunah/faith of Him, neither walks in the ordinances of His commandments 4 nor lives according to that which becomes Moshiach, but each goes after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy, through which also death entered into the world.

1 Clement 4:1

For so 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 he also brought of the firstlings of the sheep and of their fatness.

1 Clement 4:2

And Elohim looked upon Abel and upon his gifts, but unto Cain and unto his sacrifices He gave no heed.

1 Clement 4:3

And Cain sorrowed exceedingly, and his countenance fell.

1 Clement 4:4

And Elohim said unto Cain, Wherefore are you very sorrowful and wherefore did your countenance fall? If you have offered right and have not divided right, did you not sin? Hold your shalom.

1 Clement 4:5

Unto you shall he turn, and you shall rule over him. {This last phrase has also been translated: Be at shalom: your offering returns to thyself, and you shall again possess it.}

1 Clement 4:6

And Cain said unto Abel his brother, Let us go over unto the plain. And it came to pass, while they were in the plain that Cain rose up against Abel his brother and slew him.

1 Clement 4:7

You see, brethren, jealousy and envy wrought a brother's murder.

1 Clement 4:8

By reason of jealousy our father Yaakov/Jacob ran away from the face of Esau his brother.

1 Clement 4:9

Jealousy caused Joseph to be persecuted even unto death, and to come even unto bondage.

1 Clement 4:10

Jealousy compelled Moshe to flee from the face of Pharaoh king of Mitzrayim/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?

1 Clement 4:11

By reason of jealousy Aharon and Miryam were lodged outside the camp.

1 Clement 4:12

Jealousy brought Dathan and Aviram down alive to Hades/Sheol, because they made sedition against Moshe the eved/servant of Elohim.

1 Clement 4:13

By reason of jealousy Dawid was envied not only by the Philistines, but was persecuted also by Saul [king of Yisrael].

1 Clement 5:1

But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples, which belong to our generation.

1 Clement 5:2

By reason of jealousy and envy the greatest and most righteous pillars of the kehilla were persecuted, and contended even unto death.

1 Clement 5:3

Let us set before our eyes the tov shlichim.

1 Clement 5:4

There was Kefa/Peter who by reason of unrighteous jealousy endured not one not one but many labors, and thus having borne his testimony went to his appointed place of glory.

1 Clement 5:5

By reason of jealousy and strife Rav Shaul/Rav Shaul/Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his emunah/faith,

1 Clement 5:6

having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the kadosh place,5 having been found a notable pattern of patient endurance.

1 Clement 6:1

Unto these men of kadosh lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves.

1 Clement 6:2

By reason of jealousy women being persecuted, after that they had suffered cruel and unholy insults as Danaids and Dircae, safely reached the goal in the race of emunah/faith, and received a noble reward, feeble though they were in body.

1 Clement 6:3

Jealousy has estranged wives from their husbands and changed the saying of our father Adam, This now is bone of my bones and flesh of my flesh.

1 Clement 6:4

Jealousy and strife have overthrown great cities and uprooted great nations.

1 Clement 7:1

These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaits us.

1 Clement 7:2

Wherefore let us forsake idle and vain thoughts; and let us conform to the glorious and venerable rule which has been handed down to us;

1 Clement 7:3

and let us see what is tov and what is pleasant and what is acceptable in the sight of Him that made us.

1 Clement 7:4

Let us fix our eyes on the blood of Moshiach and understand how precious it is unto His Abba/Father, because being shed for our salvation it won for the whole world the grace of teshuvah.

1 Clement 7:5

Let us review all the generations in turn, and learn how from generation to generation the Master has given a place for teshuvah unto them that desire to turn to Him.

1 Clement 7:6

Noach preached teshuvah, and they that obeyed were saved.

1 Clement 7:7

Yonah preached destruction unto the men of Nineveh; but they, repenting of their sins, obtained pardon of Elohim by their supplications and received salvation, albeit they were aliens from Elohim.

1 Clement 8:1

The ministers of the grace of Elohim through the Ruach HaKodesh spoke concerning teshuvah.

1 Clement 8:2

Yes and the Master of the universe Himself spoke concerning teshuvah with an oath:

1 Clement 8:3

For, as I live says the Master, I desire not the death of the sinner, so much as his teshuvah,

1 Clement 8:4

And He added also a merciful judgment: Repent you, O house of Yisrael, of your iniquity; say unto the sons of My people, Though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and you turn unto Me with your whole heart and say Abba/Father, I will give ear unto you as unto a kadosh people.

1 Clement 8:5

And in another place He says on this wise, Wash, be you clean. Put away your iniquities from your souls out of My sight. Cease from your iniquities; learn to do tov; seek out judgment; defend him that is wronged: give judgment for the orphan, and execute righteousness for the widow; and come and let us reason together, says He; 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. And if you be willing and will hearken unto Me, you shall eat the tov things of the earth; but if you be not willing, neither hearken unto Me, a sword shall devour you; for the mouth of the Master has spoken these things.

1 Clement 8:6

Seeing then that He desires all His beloved to be partakers of teshuvah, He confirmed it by an act of His almighty will.

1 Clement 9:1

Wherefore let us be obedient unto His excellent and glorious will; and presenting ourselves as suppliants of His mercy and goodness, let us fall down before Him and betake ourselves unto His compassions, forsaking the vain toil and the strife and the jealousy which leads unto death.

1 Clement 9:2

Let us fix our eyes on them that ministered perfectly unto His excellent glory.

1 Clement 9:3

Let us set before us Chanok/Enoch, who being found righteous in obedience was translated, and his death was not found.

1 Clement 9:4

Noach, being found faithful, by his ministration preached regeneration unto the world, and through him the Master saved the living creatures that entered into the ark in concord.

1 Clement 10:1

Avraham, who was called the 'friend,' was found faithful in that he rendered obedience unto the words of Elohim.

1 Clement 10:2

He through obedience went forth from his land and from his kindred and from his father's house, that leaving a scanty land and a feeble kindred and a mean house he might inherit the promises of Elohim.

1 Clement 10:3

For He says unto him Go forth from your land and from your kindred and from your father's house unto the land which I shall show you, and I will make you into a great nation, and I will bless you and will magnify your name, and you shall be blessed. And I will bless them that bless you, and I will curse them that curse you; and in you shall all the tribes of the earth be blessed.

1 Clement 10:4

And again, when he was parted from Lot, Elohim said unto him Look up with your eyes, and behold from the place where you now are, unto the north and the south and the sunrise and the sea; for all the land which you see, I will give it unto you and to your zera/seed forever;

1 Clement 10:5

And I will make your zera/seed as the dust of the earth. If any man can count the dust of the earth, then shall your zera/seed also be counted.

1 Clement 10:6

And again He says; Elohim led Avraham forth and said unto him, Look up unto the heaven and count the stars, and see whether you can number them. So shall your zera/seed be. And Avraham believed Elohim, and it was reckoned unto him for righteousness.

1 Clement 10:7

For his emunah/faith and hospitality a son was given unto him in old age, and by obedience he offered him a sacrifice unto Elohim on one of the mountains which He showed him.

1 Clement 11:1

For his hospitality and godliness Lot was saved from Sodom, when all the country round about was judged by fire and brimstone; the Master having thus shown that He forsakes not them

which set their hope on Him, but appoints unto punishment and torment them which swerve aside.

1 Clement 11:2

For when his wife had gone forth with him, being otherwise minded and not in accord, she was appointed for a sign hereunto, so that she became a pillar of salt unto this day, that it might be known unto all men that they which are double-minded and they which doubt concerning the power of Elohim are set for a judgment and for a token unto all the generations.

1 Clement 12:1

For her emunah/faith and hospitality Rahchav/Rahab the harlot was saved.

1 Clement 12:2

For when the spies were sent forth unto Jericho by Yahoshua/Joshua the son of Nun, the king of the land perceived that they were come to spy out his country, and sent forth men to seize them, that being seized they might be put to death.

1 Clement 12:3

So the hospitable Rachav/Rahab received them and hid them in the upper chamber under the flax stalks.

1 Clement 12:4

And when the messengers of the king came near and said, The spies of our land entered in unto you: bring them forth, for the king so orders: then she answered, The men truly, whom you seek, entered in unto me, but they departed forthwith and are sojourning on the way; and she pointed out to them the opposite road.

1 Clement 12:5

And she said unto the men, of a surety I perceive that the Master your Elohim delivers this city unto you; for the fear and the dread of you is fallen upon the inhabitants thereof. When therefore it shall come to pass that you take it, save me and the house of my father.

1 Clement 12:6

And they said unto her, It shall be even so as you have spoken unto us. Whensoever therefore you perceive that we are coming, you shall gather all your folks beneath your roof and they shall be saved; for as many as shall be found outside the house shall perish.

1 Clement 12:7

And moreover they gave her a sign, that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Master there shall be redemption unto all them that believe and hope on Elohim.

1 Clement 12:8

You see, dearly beloved, not only emunah/faith, but prophecy, is found in the woman.

1 Clement 13:1

Let us therefore be lowly minded, brethren, laying aside all arrogance and conceit and folly and anger, and let us do that which is written. For the Ruach HaKodesh says, Let not the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his

riches; but he that boasts let him boast in the Master, that he may seek Him out, and do judgment and righteousness most of all remembering the words of the Ha Adon Yahshua which He spoke, teaching forbearance and long-suffering:

1 Clement 13:2

For thus He spoke Have mercy, that you may receive mercy: forgive, that it may be forgiven to you. As you do, so shall it be done to you. As you give, so shall it be given unto you. As you judge, so shall you be judged. As you show kindness, so shall kindness be showed unto you With what measure you mete, it shall be measured withal to you.

1 Clement 13:3

With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind.

1 Clement 13:4

For the kadosh word says, Upon whom shall I look, save upon him that is gentle and quiet and fears my oracles?

1 Clement 14:1

Therefore it is right and proper, brethren, that we should be obedient unto Elohim, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

1 Clement 14:2

For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men who launch out into strife and seditions, so as to estrange us from that which is right.

1 Clement 14:3

Let us be tov one towards another according to the compassion and sweetness of Him that made us. For it is written:

1 Clement 14:4

The tov shall be dwellers in the land, and the innocent shall be left on it but they that transgress shall be destroyed utterly from it.

1 Clement 14:5

And again He says I saw the ungodly lifted up on high and exalted as the cedars of Lebanon. And I passed by, and behold he was not; and sought out his place, and I found it not. Keep innocence and behold uprightness; for there is a remnant for the peaceful man.

1 Clement 15:1

Therefore let us cleave unto them that practice shalom with godliness, and not unto them that desire shalom with dissimulation.

1 Clement 15:2

For He says in a certain place This people honors Me with their lips, but their heart is far from Me,

1 Clement 15:3

And again, they blessed with their mouth, but they cursed with their heart.

1 Clement 15:4

And again He says, They loved Him with their mouth, and with their tongue they lied unto Him; and their heart was not upright with Him, neither were they steadfast in His covenant.

1 Clement 15:5

For this cause let the deceitful lips be made dumb which speak iniquity against the righteous. And again May the Master utterly destroy all the deceitful lips, the tongue that speaks proud things, even them that say, Let us magnify our tongue; our lips are our own; who is master over us?

1 Clement 15:6

For the misery of the needy and for the groaning of the poor I will now arise, says the Master. I will set him in safety; I will deal boldly by him.

1 Clement 16:1

For Moshiach is with them that are lowly of mind, not with them that exalt themselves over the flock.

1 Clement 16:2

The scepter of the majesty of Elohim, even our Ha Adon Yahshua Ha Moshiach, came not in the pomp of arrogance or of pride, though He might have done so, but in lowliness of mind, according as the Ruach HaKodesh spoke concerning Him.

1 Clement 16:3

For He says Master, who believed our report? and to whom was the arm of Ha Adon revealed? We announced Him in His presence. As a child was He, as a root in a thirsty ground. There is no form in Him, neither glory. And we beheld Him, and He had no form nor comeliness, but His form was mean, lacking more than the form of men. He was a man of stripes and of toil, and knowing how to bear infirmity: for His face is turned away. He was dishonored and held of no account.

1 Clement 16:4

He bears our sins and suffers pain for our sakes: and we accounted Him to be in toil and in stripes and in affliction.

1 Clement 16:5

And He was wounded for our sins and has been afflicted for our iniquities. The chastisement of our shalom is upon Him. With His bruises we were healed.

1 Clement 16:6

We all went astray like sheep, each man went astray in his own path:

1 Clement 16:7

And Ha Adon delivered Him over for our sins. And He opens not His mouth, because He is afflicted. As a sheep He was led to slaughter; and as a lamb before his shearer is dumb, so opens He not His mouth. In His humiliation His judgment was taken away.

1 Clement 16:8

His generation who shall declare? For His life is taken away from the earth.

1 Clement 16:9

For the iniquities of my people He is come to death.

1 Clement 16:10

And I will give the wicked for His burial, and the rich for His death; for He wrought no iniquity, neither was guile found in His mouth. And Ha Adon desires to cleanse Him from His stripes.

1 Clement 16:11

If you offer for sin, your soul shall see a long lived zera/seed.

1 Clement 16:12

And Ha Adon desires to take away from the toil of His soul, to show Him light 6 and to mould Him with understanding, to justify a Just One that is a tov Servant unto many. And He shall bear their sins.

1 Clement 16:13

Therefore He shall inherit many, and shall divide the spoils of the strong; because His soul was delivered unto death, and He was reckoned unto the transgressors;

1 Clement 16:14

And He bare the sins of many, and for their sins was He delivered up.

1 Clement 16:15

And again He Himself says; But I am a worm and no man, a reproach of men and an outcast of the people.

1 Clement 16:16

All they that beheld me mocked at me; they spoke with their lips; they wagged their heads, saying, He hoped on Ha Adon; let Him deliver him, or let Him save him, for He desires him.

1 Clement 16:17

You see, dearly beloved, what is the pattern that has been given to us; for, if Ha Adon was thus lowly of mind, what should we do, who through Him have been brought under the yoke of His grace?

1 Clement 17:1

Let us be imitators also of them which went about in goatskins and sheepskins, preaching the coming of Moshiach. We mean Eliyahu/Elijah and Elisha and likewise Yechezkel/Ezekiel, the neviim/neviim/prophets, and besides them those men also that obtained a tov report.

1 Clement 17:2

Avraham obtained an exceeding tov report and was called the friend of Elohim; and looking steadfastly on the glory of Elohim, he says in lowliness of mind, But I am dust and ashes.

1 Clement 17:3

Moreover concerning Iyov/Job also it is thus written; And Iyov/Job was righteous and unblamable, one that was true and honored Elohim and abstained from all evil.

1 Clement 17:4

Yet he himself accuses himself saying, No man from filth; no, not though his life be but for a day.

1 Clement 17:5

Moshe was called faithful in all His house, and through his ministration Elohim judged Mitzrayim/Egypt with the plagues and the torments which befell them. Howbeit he also, though greatly glorified, yet spoke no proud words, but said, when an oracle was given to him at the bush, Who am I, that You send me?

1 Clement 17:6

No, I am feeble of speech and slow of tongue. And again he says, But I am smoke from the pot.

1 Clement 18:1

But what must we say of Dawid that obtained a tov report? Of whom Elohim said, I have found a man after My heart, Dawid the son of Yishai: with eternal mercy have I anointed him.

1 Clement 18:2

Yet he too says unto Elohim Have mercy upon me, O Elohim, according to Your great mercy; and according to the multitude of Your compassions, blot out my iniquity.

1 Clement 18:3

Wash me yet more from my iniquity, and cleanse me from my sin. For I acknowledge my iniquity, and my sin is ever before me. Against You only did I sin, and I wrought evil in Your sight; that You may be justified in Your words, and may conquer in Your pleading.

1 Clement 18:4

For behold, in iniquities was I conceived, and in sins did my mother bear me. For behold You have loved emet/truth: the dark and hidden things of Your wisdom have You showed unto me.

1 Clement 18:5

You shall sprinkle me with hyssop, and I shall be made clean. You shall wash me, and I shall become whiter than snow.

1 Clement 18:6

You shall make me to hear of joy and gladness. The bones which have been humbled shall rejoice.

1 Clement 18:7

Turn away Your face from my sins, and blot out all my iniquities.

1 Clement 18:8

Make a clean heart within me, O Elohim, and renew a right spirit in my inmost parts. Cast me not away from Your presence, and take not Your Ruach HaKodesh from me.

1 Clement 18:9

Restore unto me the joy of Your salvation, and strengthen me with a princely spirit.

1 Clement 18:10

I will teach sinners Your ways, and godless men shall be converted unto You.

1 Clement 18:11

Deliver me from blood guiltiness, O Elohim, the Elohim of my salvation. My tongue shall rejoice in Your righteousness.

1 Clement 18:12

Master, You shall open my mouth, and my lips shall declare Your tehilla/praise.

1 Clement 18:13

For, if You had desired sacrifice, I would have given it: in whole burnt offerings You will have no pleasure.

1 Clement 18:14

A sacrifice unto Elohim is a contrite spirit; a contrite and humbled heart Elohim will not despise.

1 Clement 19:1

The humility therefore and the submissiveness of so many and so great men, who have thus obtained a tov report, has through obedience made better not only us but also the generations which were before us, even them that received His oracles in fear and emet/truth.

1 Clement 19:2

Seeing then that we have been partakers of many great and glorious doings, let us hasten to return unto the goal of shalom which has been handed down to us from the beginning, and let us look steadfastly unto the Abba/Father and Maker of the whole world, and cleave unto His splendid and excellent gifts of shalom and benefits.

1 Clement 19:3

Let us behold Him in our mind, and let us look with the eyes of our soul unto His long-suffering will. Let us note how free from anger He is towards all His creatures.

1 Clement 20:1

The shamayim/shamayim are moved by His direction and obey Him in shalom.

1 Clement 20:2

Day and night accomplish the course assigned to them by Him, without hindrance one to another.

1 Clement 20:3

The sun and the moon and the dancing stars according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside.

1 Clement 20:4

The earth, bearing fruit in fulfillment of His will at her proper seasons, puts forth the food that supplies abundantly both men and beasts and all living things which are thereupon, making no dissension, neither altering anything which He has decreed.

1 Clement 20:5

Moreover, the inscrutable depths of the abysses and the unutterable statutes of the nether regions are constrained by the same ordinances.

1 Clement 20:6

The basin of the boundless sea, gathered together by His workmanship into its reservoirs, passes not the barriers wherewith it is surrounded; but even as He ordered it, so it does.

1 Clement 20:7

For He said, So far shall you come, and your waves shall be broken within you.

1 Clement 20:8

The ocean which is impassable for men, and the worlds beyond it, are directed by the same ordinances of the Master.

1 Clement 20:9

The seasons of spring and summer and autumn and winter give way in succession one to another in shalom.

1 Clement 20:10

The winds in their several quarters at their proper season fulfill their ministry without disturbance; and the ever flowing fountains, created for enjoyment and health, without fail give their breasts which sustain the life for men. Yes, the smallest of living things come together in concord and shalom.

1 Clement 20:11

All these things the great Creator and Master of the universe ordered to be in shalom and concord, doing tov unto all things, but far beyond the rest unto us who have taken refuge in His compassionate mercies through our Adon Yahshua Ha Moshiach,

1 Clement 20:12

To whom be the glory and the majesty for ever and ever. Amein.

1 Clement 21:1

Look you, brethren, lest His benefits, which are many, turn unto judgment to all of us, if we walk not worthy of Him, and do those things which are tov and well pleasing in His sight with concord.

1 Clement 21:2

For He says in a certain place, The Ruach of the Master is a lamp searching the closets of the belly.

1 Clement 21:3

Let us see how near He is, and how that nothing escapes Him of our thoughts or our devices which we make.

1 Clement 21:4

It is right therefore that we should not be deserters from His will.

1 Clement 21:5

Let us rather give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to Elohim.

1 Clement 21:6

Let us fear the Adon Yahshua [Moshiach], whose blood was given for us. Let us reverence our rulers; let us honor our elders; let us instruct our young men in the lesson of the fear of Elohim. Let us guide our women toward that which is tov:

1 Clement 21:7

Let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let them show their ahava/love, not in factious preferences but without partiality towards all them that fear Elohim, in holiness. Let our children be partakers of the instruction which is in Moshiach:

1 Clement 21:8

Let them learn how lowliness of mind prevails with Elohim, what power chaste ahava/love has with Elohim, how the fear of Him is tov and great and saves all them that walk therein in a pure mind with holiness.

1 Clement 21:9

For He is the searcher of the intents and desires; whose breath is in us, and when He desires, He shall take it away.

1 Clement 22:1

Now all these things the emunah/emunah/faith which is in Moshiach confirms: for He Himself through the Ruach HaKodesh thus invites: Come, my children, hearken unto Me, I will teach you the fear of Ha Adon.

1 Clement 22:2

What man is he that desires life and loves to see tov days?

1 Clement 22:3

Make your tongue to cease from evil, and your lips that they speak no guile.

1 Clement 22:4

Turn aside from evil and do tov.

1 Clement 22:5

Seek shalom and ensue it.

1 Clement 22:6

The eyes of Ha Adon are over the righteous, and His ears are turned to their prayers. But the face of Ha Adon is upon them that do evil, to destroy their memorial from the earth.

1 Clement 22:7

The righteous cried out, and Ha Adon heard him, and delivered him from all his troubles. Many are the troubles of the righteous, and Ha Adon shall deliver him from them all.

1 Clement 22:8

And again Many are the stripes of the sinner, but them that set their hope on Ha Adon mercy shall compass about.

1 Clement 23:1

The Abba/Father, who is pitiful in all things, and ready to do tov, has compassion on them that fear Him, and kindly and lovingly bestows His favors on them that draw nigh unto Him with a single mind.

1 Clement 23:2

Therefore let us not be double-minded, neither let our soul indulge in idle humors respecting His exceeding and glorious gifts.

1 Clement 23:3

Let this Scripture be far from us where He says Wretched are the double-minded, Which doubt in their soul and say, These things we did hear in the days of our ahvot also, and behold we have grown old, and none of these things has befallen us.

1 Clement 23:4

You fools, compare yourselves unto a tree; take a vine. First it sheds its leaves, then a shoot comes, then a leaf, then a flower, and after these a sour berry, then a full ripe grape. You see that in a little time the fruit of the tree attains unto mellowness.

1 Clement 23:5

Of a emet/truth quickly and suddenly shall His will be accomplished, the Scripture also bearing witness to it, saying He shall come quickly and shall not tarry; and Ha Adon shall come suddenly into His temple, even the Kadosh One, whom you expect.

1 Clement 24:1

Let us understand, dearly beloved, how the Master continually shows to us the resurrection that shall be hereafter; whereof He made Ha Adon Yahshua Ha Moshiach The Bikkur/firstfruit, when He raised Him from the dead.

1 Clement 24:2

Let us behold, dearly beloved, the resurrection which happens at its proper season.

1 Clement 24:3

Day and night show unto us the resurrection. The night falls asleep, and day arises; the day departs, and night comes on.

1 Clement 24:4

Let us mark the fruits, how and in what manner the sowing takes place.

1 Clement 24:5

The sower goes forth and castes into the earth each of the seeds; and these falling into the earth dry and bare decay: then out of their decay the mightiness of the Master's providence raises them up, and from being one they increase manifold and bear fruit.

1 Clement 25:1

Let us consider the marvelous sign which is seen in the regions of the east, that is, in the parts about Arabia.

1 Clement 25:2

There is a bird, which is named the phoenix. This, being the only one of its kind, lives for five hundred years; and when it has now reached the time of its dissolution that it should die, it makes for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it enters, and so it dies.

1 Clement 25:3

But, as the flesh rots, a certain worm is engendered, which is nurtured from the moisture of the dead creature and puts forth wings. Then, when it is grown lusty, it takes up that coffin where are the bones of its parent, and carrying them journeys from the country of Arabia even unto Mitzrayim/Egypt, to the place called the City of the Sun;

1 Clement 25:4

And in the daytime in the sight of all, flying to the altar of the Sun, it lays them thereupon; and this done, it sets forth to return.

1 Clement 25:5

So the kohanim examine the registers of the times, and they find that it has come when the five hundredth year is completed.

1 Clement 26:1

Do we then think it to be a great and marvelous thing, if the Creator of the universe shall bring about the resurrection of them that have served Him with holiness in the assurance of a tov emunah/faith, seeing that He shows to us even by a bird the magnificence of His promise?

1 Clement 26:2

For He says in a certain place And You shall raise me up, and I will praise You; and; I went to rest and slept, I was awoken, for You are with me.

1 Clement 26:3

And again Iyov/Job says And You shall raise this my flesh which has endured all these things.

1 Clement 27:1

With this hope therefore let our souls be bound unto Him that is faithful in His promises and that is righteous in His judgments.

1 Clement 27:2

He that commanded not to lie, much more shall He Himself not lie: for nothing is impossible with Elohim except to lie.

1 Clement 27:3

Therefore let our emunah/faith in Him be kindled within us, and let us understand that all things are near unto Him.

1 Clement 27:4

By a word of His majesty He compacted the universe; and by a word He can destroy it.

1 Clement 27:5

Who shall say unto Him, What have you done? Or who shall resist the might of His strength? When He desires, and as He desires, He will do all things; and nothing shall pass away of those things that He has decreed.

1 Clement 27:6

All things are in His sight, and nothing escapes His counsel,

1 Clement 27:7

Seeing that The shamayim declare the glory of Elohim, and the firmament proclaims His handiwork. Day utters word unto day, and night proclaims knowledge unto night; and there are neither words nor speeches, whose voices are not heard.

1 Clement 28:1

Since therefore all things are seen and heard, let us fear Him and forsake the abominable lusts of evil works, that we may be shielded by His mercy from the coming judgments.

1 Clement 28:2

For where can any of us escape from His strong hand? And what world will receive any of them that desert from His service?

1 Clement 28:3

For the kadosh writing says in a certain place Where shall I go, and where shall I be hidden from Your face? If I ascend into the shamayim, 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 Ruach.

1 Clement 28:4

Whither then shall one depart, or where shall one flee, from Him that embraces the universe?

1 Clement 29:1

Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with ahava/love towards our gentle and compassionate Abba/Father who made us an elect portion unto Himself.

1 Clement 29:2

For thus it is written: When the Most High divided the nations, when He dispersed the sons of Ahdam, He fixed the boundaries of the nations according to the number of the malachim/angels of Elohim. 7 His people Yaakov/Yaakov/Jacob became the portion of the Master, and Yisrael the measurement of His inheritance.

1 Clement 29:3

And in another place He says, Behold, Ha Adon takes for Himself a nation out of the midst of the nations, 8as a man takes the first fruits of his threshing floor; and the kadosh of holies shall come forth from that nation.

1 Clement 30:1

Seeing then that we are the special portion of a Kadosh/Kadosh Elohim, let us do all things that pertain unto holiness, forsaking evil speakings, abominable and impure embraces, drunkenness and tumults and hateful lusts, abominable adultery, hateful pride.

1 Clement 30:2

For Elohim, He says, resists the proud, but gives grace to the lowly.

1 Clement 30:3

Let us therefore cleave unto those to whom grace is given from Elohim. Let us clothe ourselves in concord, being lowly minded and temperate, holding ourselves aloof from all back biting and evil speaking, being justified by works and not by words.

1 Clement 30:4

For He says, He that says much shall hear also again. Does the ready talker think to be righteous?

1 Clement 30:5

Blessed is the offspring of a woman that lives but a short time. Be not you abundant in words.

1 Clement 30:6

Let our tehilla/praise be with Elohim, and not of ourselves: for Elohim hates them that praise themselves.

1 Clement 30:7

Let the testimony to our well doing be given by others, as it was given unto our ahvot who were righteous.

1 Clement 30:8

Boldness and arrogance and daring are for them that are accursed of Elohim; but forbearance and humility and gentleness are with them that are blessed of Elohim.

1 Clement 31:1

Let us therefore cleave unto His bracha/blessing, and let us see what are the ways of bracha/blessing. Let us study the records of the things that have happened from the Beresheeth/beginning.

1 Clement 31:2

Wherefore was our abba Avraham blessed? Was it not because he wrought righteousness and emet/truth through emunah/emunah/faith?

1 Clement 31:3

Yitzchak/Isaac with confidence, as knowing the future, was led as a willing sacrifice.

1 Clement 31:4

Yaakov/Jacob with humility departed from his land because of his brother, and went unto Lavan and served; and the twelve tribes of Yisrael were given unto him.

1 Clement 32:1

If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him.

1 Clement 32:2

For from Yaakov/Jacob are all the kohanim and leviim who minister unto the altar of Elohim; of him is Ha Adon Yahshua as concerning the flesh; of him are kings and rulers and governors

in the line of Yahudah; yes and the rest of his tribes are held in no small honor, seeing that Elohim promised saying, Your zera/seed shall be as the stars of the shamayim.

1 Clement 32:3

They all therefore were glorified and magnified, not through themselves or their own works or the righteous doing which they wrought, but through His will.

1 Clement 32:4

And so we, having been called through His will in Moshiach Yahshua, are not justified through ourselves or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through emunah/faith, whereby the Almighty Elohim justified all men that have been from the beginning; to whom be the glory for ever and ever. Amein.

1 Clement 33:1

What then must we do, brethren? Must we idly abstain from doing tov, and forsake ahava/love? May the Master never allow this to befall us at least; but let us hasten with instancy and zeal to accomplish every tov work.

1 Clement 33:2

For the Creator and Master of the universe Himself rejoices in His works.

1 Clement 33:3

For by His exceeding great might He established the shamayim, and in His incomprehensible wisdom He set them in order. And the earth He separated from the water that surrounds it, and He set it firm on the sure foundation of His own will; and the living creatures which walk upon it He commanded to exist by His ordinance. Having before created the sea and the living creatures therein, He enclosed it by His own power.

1 Clement 33:4

Above all, as the most excellent and exceeding great work of His intelligence, with His sacred and faultless hands He formed man in the imprint of His own image.

1 Clement 33:5

For thus says Elohim Let us make man after our image and after our likeness. And Elohim made man; male and female made He them.

1 Clement 33:6

So having finished all these things, He praised them and blessed them and said, Increase and multiply.

1 Clement 33:7

We have seen that all the righteous were adorned in tov works. Yes, and Ha Adon Himself having adorned Himself with worlds rejoiced.

1 Clement 33:8

Seeing then that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength work the work of righteousness.

1 Clement 34:1

The tov workman receives the bread of his work with boldness, but the slothful and careless dares not look his employer in the face.

1 Clement 34:2

It is therefore needful that we should be zealous unto well doing, for of Him are all things:

1 Clement 34:3

Since He forewarns us saying, Behold, Ha Adon, and His reward is before His face, to recompense each man according to his work.

1 Clement 34:4

He exhorts us therefore to believe on Him with our whole heart, and to be not idle nor careless unto every tov work.

1 Clement 34:5

Let our boast and our confidence be in Him: let us submit ourselves to His will; let us mark the whole host of His malachim/angels, how they stand by and minister unto His will.

1 Clement 34:6

For the Scripture says, Ten thousands of ten thousands stood by Him, and thousands of thousands ministered unto Him: and they cried aloud, Kadosh, kadosh, kadosh is YHWH Tzevaoth; all creation is full of His glory.

1 Clement 34:7

Yes, and let us ourselves then, being gathered together in concord with intentness of heart, cry unto Him as from one mouth earnestly that we may be made partakers of His great and glorious promises.

1 Clement 34:8

For He says, Eye has not seen and ear has not heard, and it has not entered into the heart of man what great things He has prepared for them that patiently await Him. 9

1 Clement 35:1

How blessed and marvelous are the gifts of Elohim, dearly beloved!!

1 Clement 35:2

Life in immortality, splendor in righteousness, emet/truth in boldness, emunah/faith in confidence, temperance in sanctification! And all these things fall under our apprehension.

1 Clement 35:3

What then, think you, are the things preparing for them that patiently await Him? The Creator and Abba/Father of the ages, the All Kadosh One Himself knows their number and their tifereth/beauty.

1 Clement 35:4

Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts.

1 Clement 35:5

But how shall this be, dearly beloved? If our mind be fixed through emunah/faith towards Elohim; if we seek out those things which are well pleasing and acceptable unto Him; if we accomplish such things as beseeem His faultless will, and follow the way of emet/truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of Elohim, pride and arrogance, vainglory and inhospitality.

1 Clement 35:6

For they that do these things are hateful to Elohim; and not only they that do them, but they also that consent unto them.

1 Clement 35:7

For the Scripture says, But unto the sinner said Elohim, Wherefore do you declare My ordinances, and take My covenant upon your lips?

1 Clement 35:8

Yet You did hate instruction and did cast away My words behind you. If you saw a thief you did keep company with him, and with the adulterers you did set your portion. Your mouth multiplied wickedness and your tongue wove deceit. You sat and spoke against your brother, and against the son of your mother you did lay a stumbling block.

1 Clement 35:9

These things You have done, and I kept silence. You thought, unrighteous man, that I should be like unto you.

1 Clement 35:10

I will convict you and will set you face to face with thyself.

1 Clement 35:11

Now understand you these things, you that forget Elohim, lest at any time He seize you as a lion, and there be none to deliver.

1 Clement 35:12

The sacrifice of tehilla/praise shall glorify Me, and there is the way wherein I will show him the Yahshua/salvation of Elohim.

1 Clement 36:1

This is the way, dearly beloved, wherein we found our salvation, even Yahshua Ha Moshiach the Kohen HaGadol/High Priest of our offerings, the Metatron/Guardian and Helper of our weakness.

1 Clement 36:2

Through Him let us look steadfastly unto the heights of the shamayim; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springs up unto the light; through Him the Master willed that we should taste of the immortal knowledge Who being the brightness of His majesty is so much greater than malachim/angels, as He has inherited a more excellent name.

1 Clement 36:3

For so it is written Who makes His malachim/angels spirits and His ministers a flame of fire

1 Clement 36:4

But of His Son the Master said this, You are My Son, I this day have begotten you. Ask of Me, and I will give You the Gentiles for Your inheritance, and the ends of the earth for Your possession.

1 Clement 36:5

And again He says unto Him Sit You on My right hand, until I make Your enemies a footstool for Your feet.

1 Clement 36:6

Who then are these enemies? They that are wicked and resist His will.

1 Clement 37:1

Let us therefore enlist ourselves, brethren, with all earnestness in His faultless ordinances.¹⁰

1 Clement 37:2

Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.

1 Clement 37:3

All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executes the orders given by the king and the governors.

1 Clement 37:4

The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things, and therein is utility.

1 Clement 37:5

Let us take our body as an example. The head without the feet is nothing; so likewise the feet without the head are nothing: even the smallest limbs of our body are necessary and useful for the whole body: but all the members conspire and unite in subjection, that the whole body may be saved.¹¹

1 Clement 38:1

So in our case let the whole body be saved in Moshiach Yahshua, and let each man be subject unto his neighbor, according as also he was appointed with his special grace.

1 Clement 38:2

Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister give aid to the poor; and let the poor give thanks to Elohim, because He has given him one through whom his wants may be supplied. Let the wise display his wisdom, not in words, but in tov works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestows his continence upon him.

1 Clement 38:3

Let us consider, brethren, of what matter we were made; who and what manner of beings we were, when we came into the world; from what a sepulchre and what darkness He that molded and created us brought us into His world, having prepared His benefits before we were ever born.

1 Clement 38:4

Seeing therefore that we have all these things from Him, we ought in all things to give thanks to Him, to whom be the glory for ever and ever. Amein.

1 Clement 39:1

Senseless and stupid and foolish and ignorant men jeer and mock at us, desiring that they themselves should be exalted in their imaginations.

1 Clement 39:2

For what power has a mortal? Or what strength has a child of earth?

1 Clement 39:3

For it is written; There was no form before my eyes; only I heard a breath and a voice.

1 Clement 39:4

What then? Shall a mortal be clean in the sight of Ha Adon; or shall a man be unblamable for his works? Seeing that He is distrustful against His servants and notes some perversity against His malachim/angels.

1 Clement 39:5

No, the heaven is not clean in His sight. Away then, you that dwell in houses of clay, whereof, even of the same clay, we ourselves are made. He smote them like a moth, and from morning to evening they are no more. Because they could not succor themselves, they perished.

1 Clement 39:6

He breathed on them and they died, because they had no wisdom.

1 Clement 39:7

But call you, if perchance one shall obey you, or if you shall see one of the kadosh malachim/angels. For wrath kills the foolish man, and envy slays him that has gone astray.

1 Clement 39:8

And I have seen fools throwing out roots, 12 but forthwith their habitation was eaten up.

1 Clement 39:9

Far be their sons from safety. May they be mocked at the gates of inferiors, and there shall be none to deliver them. For the things which are prepared for them, the righteous shall eat; but they themselves shall not be delivered from evils.

1 Clement 40:1

Forasmuch then as these things are manifest beforehand, and we have searched into the depths of the Divine knowledge, we ought to do all things in order, as many as the Master has commanded us to perform at their appointed seasons.¹³

1 Clement 40:2

Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. 14

1 Clement 40:3

And where and by whom He would have them performed, He Himself fixed by His supreme will: that all things being done with piety according to His tov pleasure might be acceptable to His will.

1 Clement 40:4

They therefore that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong.

1 Clement 40:5

For unto the Kohen Ha Gadol/High Priest his proper services have been assigned, and to the kohanim their proper office is appointed, and upon the leviim their proper ministrations are laid. The layman is bound by the layman's ordinances.

1 Clement 41:1

Let each of you, brethren, in his own order give thanks unto Elohim, maintaining a tov conscience and not transgressing the appointed rule of his service, but acting with all seemliness.

1 Clement 41:2

Not in every place, brethren, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings, but in Jerusalem alone. And even there the offering is not made in every place, but before the sanctuary in the court of the altar; and this too through the Kohen HaGadol/High Priest and the aforesaid ministers, after that the victim to be offered has been inspected for blemishes.

1 Clement 41:3

They therefore who do any thing contrary to the seemly ordinance of His will receive death as the penalty.

1 Clement 41:4

You see, brethren, in proportion as greater knowledge has been entrusted unto us, so much the more are we exposed to danger.

1 Clement 42:1

The shlichim received the Besorah/Gospel for us from Ha Adon Yahshua Ha Moshiach; Yahshua Ha Moshiach was sent forth from Elohim. 15

1 Clement 42:2

So then Moshiach is from Elohim, and the shlichim are from Moshiach. Both therefore came of the will of Elohim in the appointed order.

1 Clement 42:3

Having therefore received a charge, and having been fully assured through the resurrection of our Adon Yahshua Ha Moshiach and confirmed in the word of Elohim with full assurance of

the Ruach Ha Kodesh , they wentforth with the glad tidings that the malchut/kingdom of Elohim should come.

1 Clement 42:4

So preaching everywhere in country and town, they appointed their firstfruits, when they had proved them by the Ruach, to be bishops and deacons unto them that should believe.

1 Clement 42:5

And this they did in no new fashion; for indeed it had been written concerning bishops and deacons from very ancient times; for thus says the Scripture in a certain place, I will appoint their bishops in righteousness and their deacons in emunah/faith.

1 Clement 43:1

And what marvel, if they which were entrusted in Moshiach with such a work by Elohim appointed the aforesaid persons? Seeing that even the blessed Moshe who was a faithful eved/servant in all His house recorded for a sign in the sacred books all things that were enjoined upon him. And him also the rest of the neviim/prophets followed, bearing witness with him unto the laws that were ordained by him.

1 Clement 43:2

For he, when jealousy arose concerning the priesthood, and there was dissension among the tribes which of them was adorned with the glorious name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. And he took them and tied them and sealed them with the signet rings of the chiefs of the tribes, and put them away in the tabernacle of the testimony on the shulchan/table of Elohim.

1 Clement 43:3

And having shut the tabernacle he sealed the keys and likewise also the doors.

1 Clement 43:4

And he said unto them, Brethren, the tribe whose rod shall bud, this has Elohim chosen to be kohanim and ministers unto Him.

1 Clement 43:5

Now when morning came, he called together all Yisrael, even the six hundred thousand men, and showed the seals to the chiefs of the tribes and opened the tabernacle of the testimony and drew forth the rods. And the rod of Aharon was found not only with buds, but also bearing fruit.

1 Clement 43:6

What think you, dearly beloved? Did not Moshe know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Yisrael, he did thus, to the end that the Name of the true and only Elohim might be glorified: to whom be the glory for ever and ever. Amein...

1 Clement 44:1

And our shlichim knew through our Adon Yahshua Ha Moshiach that there would be strife over the name of the bishop's office. 16

1 Clement 44:2

For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole kehilla, and have ministered blameless to the flock of Moshiach in lowliness of mind, peacefully and with all modesty, and for long time have borne a tov report with all these men we consider to be unjustly thrust out from their ministration.

1 Clement 44:3

For it will be no light sin for us, if we thrust out those who have offered the gifts of the bishop's office blameless and holily.

1 Clement 44:4

Blessed are those elders who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

1 Clement 44:5

For we see that you have displaced certain persons, though they were living honorably, from the ministration which had been respected by them blamelessly.

1 Clement 45:1

Be you contentious, brethren, and jealous about the things that pertain unto salvation.

1 Clement 45:2

You have searched the scriptures, which are true, which were given through the Kadosh Ruach;

1 Clement 45:3

And you know that nothing unrighteous or counterfeit is written in them. You will not find that righteous persons have been thrust out by kadosh men.

1 Clement 45:4

Righteous men were persecuted, but it was by the lawless; they were imprisoned, but it was by the unholy. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy.

1 Clement 45:5

Suffering these things, they endured nobly.

1 Clement 45:6

For what must we say, brethren? Was Daniel cast into the lions' den by them that feared Elohim?

1 Clement 45:7

Or were Ananias and Azarias and Misael shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such a pitch of wrath, as to bring cruel suffering upon them that served Elohim in a kadosh and blameless purpose, not knowing that the Most High is the champion and protector of them that

in a pure conscience serve His excellent Name: unto whom be the glory le-olam-va-ed for ever and ever. Amein.

1 Clement 45:8

But they that endured patiently in confidence inherited glory and honor; they were exalted, and had their names recorded by Elohim in their memorial le-olam-va-ed/for ever and ever. Amein.

1 Clement 46:1

To such examples as these therefore, brethren, we also ought to cleave.

1 Clement 46:2

For it is written; Cleave unto the saints, for they that cleave unto them shall be sanctified.

1 Clement 46:3

And again He says in another place; With the guiltless man you shall be guiltless, and with the elect you shall be elect, and with the crooked you shall deal crookedly.

1 Clement 46:4

Let us therefore cleave to the guiltless and righteous: and these are the elect of Elohim.

1 Clement 46:5

Wherefore are there strifes and wraths and factions and divisions and war among you?

1 Clement 46:6

Have we not one Elohim and one Moshiach and one Ruach of grace that was shed upon us? And is there not one calling in Moshiach?

1 Clement 46:7

Wherefore do we tear and rend asunder the members of Moshiach, and stir up factions against our own body, and reach such a pitch of folly, as to forget that we are members one of another?

1 Clement 46:8

Remember the words of Yahshua our Adon: for He said, Woe unto that man; it were tov for him if he had not been born, rather than that he should offend one of My elect. It were better for him that a millstone were hanged about him, and be cast into the sea, than that he should pervert one of My elect. 17

1 Clement 46:9

Your division has perverted many; it has brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continues.

1 Clement 47:1

Take up the epistle of the blessed Rav Shaul/Paul the Sholiach/Apostle.

1 Clement 47:2

What wrote he first unto you in the beginning of the Besorah/Gospel?

1 Clement 47:3

Of an emet/truth he charged you in the Ruach concerning himself and Cephas and Apollos, because that even then you had made parties.

1 Clement 47:4

Yet that making of parties brought less sin upon you; for you were partisans of shlichim that were highly reputed, and of a man approved in their sight.

1 Clement 47:5

But now mark you, who they are that have perverted you and diminished the glory of your renowned ahava/love for the brotherhood.

1 Clement 47:6

It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Moshiach, that it should be reported that the very steadfast and ancient kehilla of the Corintyahim, for the sake of one or two persons, makes sedition against its leaders.

1 Clement 47:7

And this report has reached not only us, but them also which differ from us, so that you even heap blasphemies on the Name of the Master by reason of your folly, and moreover create peril for yourselves.

1 Clement 48:1

Let us therefore root this out quickly, and let us fall down before the Master and entreat Him with tears, that He may show Himself propitious and be reconciled unto us, and may restore us to the seemly and pure conduct which belongs to our ahava/love of the brethren.

1 Clement 48:2

For this is a gate of righteousness opened unto life, as it is written; Open me the gates of righteousness, that I may enter in thereby and preach Ha Adon.

1 Clement 48:3

This is the gate of Ha Adon; the righteous shall enter in thereby.

1 Clement 48:4

Seeing then that many gates are opened, this is that gate which is in righteousness, even that which is in Moshiach, whereby all are blessed that have entered in and direct their path in holiness and righteousness, performing all things without confusion.

1 Clement 48:5

Let a man be faithful, let him be able to expound a deep saying, let him be wise in the discernment of words, let him be strenuous in deeds, let him be pure;

1 Clement 48:6

For so much the more ought he to be lowly in mind, in proportion as he seems to be the greater; and he ought to seek the common advantage of all, and not his own.

1 Clement 49:1

Let him that has ahava/love in Moshiach fulfill the commandments of Moshiach.

1 Clement 49:2

Who can declare the bond of the ahava/love of Elohim?

1 Clement 49:3

Who is sufficient to tell the majesty of its tifereth/beauty?

1 Clement 49:4

The height, where unto ahava/love exalts, is unspeakable.

1 Clement 49:5

Love joins us unto Elohim; ahava/love covers a multitude of sins; ahava/love endures all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in ahava/love. Love/ahava has no divisions, ahava/love makes no seditions, ahava/love does all things in concord. In ahava/love were all the elect of Elohim made perfect; without ahava/love nothing is well pleasing to Elohim: 18

1 Clement 49:6

In ahava/love the Master took us unto Himself; for the ahava/love which He had toward us, Yahshua Ha Moshiach our Adon has given His blood for us by the will of Elohim, and His flesh for our flesh and His life for our lives.

1 Clement 50:1

You see, dearly beloved, how great and marvelous a thing is ahava/love, and there is no declaring its perfection.

1 Clement 50:2

Who is sufficient to be found therein, save those to whom Elohim shall trust it? Let us therefore entreat and ask of His mercy, that we may be found blameless in ahava/love, standing apart from the factions of men. All the generations from Ahdam unto this day have passed away: but they that by Elohim's grace were perfected in ahava/love dwell in the abode of the pious; 19 and they shall be made manifest in the visitation of the Malchut/Kingdom of Elohim.

1 Clement 50:3

For it is written; Enter into the closet for a very little while until My anger and My wrath shall pass away, and I will remember a tov day and will raise you from your tombs.

1 Clement 50:4

Blessed were we, dearly beloved, if we should be doing the commandments of Elohim 20 in concord of ahava/love, to the end that our sins may through ahava/love be forgiven us.

1 Clement 50:5

For it is written; Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom Ha Adon shall impute no sin, neither is guile in his mouth.

1 Clement 50:6

This declaration of this blessedness was pronounced upon them that have been elected by Elohim through Yahshua Ha Moshiach our Adon, to whom be the glory le-olam-va-ed/for ever and ever. Amein.

1 Clement 51:1

For all our transgressions which we have committed through any of the wiles of the adversary, let us entreat that we may obtain forgiveness. Yes and they also, who set themselves up as leaders of factions and divisions, 21 ought to look to the common ground of hope.

1 Clement 51:2

For such as walk in fear and ahava/love desire that they themselves should fall into suffering rather than their neighbors; and they pronounce condemnation against themselves rather than against the harmony which has been handed down to us nobly and righteously.

1 Clement 51:3

For it is tov for a man to make confession of his trespasses rather than to harden his heart, as the hearts of those were hardened who made sedition against Moshe the eved/servant of Elohim; whose condemnation was clearly manifest,

1 Clement 51:4

For they went down to Hades/Sheol alive, and Death shall be their shepherd.

1 Clement 51:5

Pharaoh and his host and all the rulers of Mitzrayim/Egypt, their chariots and their horsemen, were overwhelmed in the depths of the Red Sea, and perished for none other reason but because their foolish hearts were hardened after that the signs and the wonders had been wrought in the land of Mitzrayim/Egypt by the hand of Moshe the eved/servant of Elohim.

1 Clement 52:1

The Master, brethren, has need of nothing at all. He desires not anything of any man, save to confess unto Him.

1 Clement 52:2

For the elect Dawid says; I will confess unto Ha Adon, and it shall please Him more than a young calf that grows horns and hoofs. Let the poor see it, and rejoice.

1 Clement 52:3

And again He says; Sacrifice to Elohim a sacrifice of tehilla/praise, and pay your vows to the Most High: and call upon Me in the day of your affliction, and I will deliver you, and you shall glorify Me.

1 Clement 52:4

For a sacrifice unto Elohim is a broken spirit.

1 Clement 53:1

For you know, and know well, the sacred scriptures, dearly beloved, and you have searched into the oracles of Elohim. We write these things therefore to put you in remembrance.

1 Clement 53:2

When Moshe went up into the mountain and had spent forty days and forty nights in fasting and humiliation, Elohim said unto him; Moshe, Moshe, come down, quickly here, for My people whom you lead forth from the land of Mitzrayim/Egypt have wrought iniquity: they have transgressed quickly out of the way which you did command unto them: they have made for themselves molten images.

1 Clement 53:3

And Ha Adon said unto him; I have spoken unto you once and twice, saying, I have seen this people, and behold it is stiff-necked. Let Me destroy them utterly, and I will blot out their name from under heaven, and I will make of you a nation great and wonderful and numerous more than this.

1 Clement 53:4

And Moshe said; No, not so, Adon Forgive this people their sin, or blot me also out of the book of the living.

1 Clement 53:5

O mighty ahava/love! O unsurpassable perfection! The eved/servant is bold with his Master; he asks forgiveness for the multitude, or he demands that himself also be blotted out with them.

1 Clement 54:1

Who therefore is noble among you? Who is compassionate? Who is fulfilled with ahava/love?

1 Clement 54:2

Let him say; If by reason of me there be factions and strife and divisions, I retire, I depart, wherever you will, and I do that which is ordered by the people: only let the flock of Moshiach be at shalom with its duly appointed overseers.

1 Clement 54:3

He that shall have done this, shall win for himself great renown in Moshiach, and every place will receive him: for the earth is Ha Adon's and the fullness thereof.

1 Clement 54:4

Thus have they done and will do, that live as citizens of that malchut/kingdom of Elohim which brings no regrets.

1 Clement 55:1

But, to bring forward examples of the nations also; many kings and rulers, when some season of pestilence pressed upon them, being taught by oracles have delivered themselves over to death, that they might rescue their fellow citizens through their own blood. Many have retired from their own cities, that they might have no more seditions.

1 Clement 55:2

We know that many among ourselves have delivered themselves to bondage, that they might ransom others. Many have sold themselves to slavery, and receiving the price paid for themselves have fed others.

1 Clement 55:3

Many women being strengthened through the grace of Elohim have performed many manly deeds.

1 Clement 55:4

The blessed Yahudite/Judith, when the city was beleaguered, asked of the elders that she might be allowed to go forth into the camp of the aliens.

1 Clement 55:5

So she exposed herself to peril and went forth for ahava/love of her country and of her people which were beleaguered; and Ha Adon delivered Holophernes into the hand of a woman.

1 Clement 55:6

To no less peril did Esther also, who was perfect in emunah/faith, expose herself, that she might deliver the twelve tribes of Yisrael, when they were at the point to perish. For through her fasting and her humiliation she entreated the all seeing Master, the Elohim of the ages; and He, seeing the humility of her soul, delivered the people for whose sake she encountered the peril.

1 Clement 56:1

Therefore let us also make intercession for them that are in any transgression, that forbearance and humility may be given them, to the end that they may yield not unto us, but unto the will of Elohim. For so shall the compassionate remembrance of them with Elohim and the saints be fruitful unto them, and perfect.

1 Clement 56:2

Let us accept chastisement, whereat no man ought to be vexed, dearly beloved. The admonition which we give one to another is tov and exceeding useful; for it joins us unto the will of Elohim.

1 Clement 56:3

For thus says the kadosh word; Ha Adon has indeed chastened me, and has not delivered me over unto death.

1 Clement 56:4

For whom Ha Adon loves He chastens, and scourges every son whom He receives.

1 Clement 56:5

For the righteous, it is said, shall chasten me in mercy and shall reprove me, but let not the mercy of sinners anoint my head.

1 Clement 56:6

And again He says; Blessed is the man whom Ha Adon has reproved, and refuse not the admonition of the Almighty. For He causes pain, and He restores again:

1 Clement 56:7

He has smitten, and His hands have healed.

1 Clement 56:8

Six times shall He rescue you from afflictions and at the seventh no evil shall touch you.

1 Clement 56:9

In famine he shall deliver you from death, and in war He shall release you from the arm of the sword.

1 Clement 56:10

And from the scourge of the tongue He shall hide you and you shall not be afraid when evils approach.

1 Clement 56:11

You shall laugh at the unrighteous and wicked, and of the wild beasts you shall not be afraid.

1 Clement 56:12

For wild beasts shall be at shalom with you.

1 Clement 56:13

Then shall you know that your house shall be at shalom: and the abode of your tabernacle shall not go wrong,

1 Clement 56:14

And you shall know that your zera/seed is many, and your children as the plenteous herbage of the field.

1 Clement 56:15

And you shall 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.

1 Clement 56:16

You see, dearly beloved, how great protection there is for them that are chastened by the Master: for being a kind Abba He chastens us to the end that we may obtain mercy through His kadosh chastisement.

1 Clement 57:1

You therefore that laid the foundation of the sedition, submit yourselves unto the elders and receive chastisement unto teshuvah, bending the knees of your heart.

1 Clement 57:2

Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Moshiach and to have your name on Elohim's roll, than to be had in exceeding honor and yet be cast out from the hope of Him.

1 Clement 57:3

For thus says the All virtuous Wisdom; Behold I will pour out for you a saying of My breath, and I will teach you My word.

1 Clement 57:4

Because I called and you obeyed not, and I held out words and you heeded not, but made My councils of none effect, and were disobedient unto My reproofs; therefore I also will laugh at your destruction, and will rejoice over you when ruin comes upon you, and when confusion overtakes you suddenly, and your overthrow is at hand like a whirlwind,

1 Clement 57:5

Or when you call upon Me, yet will I not hear you. Evil men shall seek me and not find me: for they hated wisdom, and chose not the fear of Ha Adon, neither would they give head unto My councils, but mocked at My reproofs.

1 Clement 57:6

Therefore they shall eat the fruits of their own way, and shall be filled with their own ungodliness.

1 Clement 57:7

For because they wronged babes, they shall be slain, and inquisition shall destroy the ungodly. But he that hears Me shall dwell safely trusting in hope, and shall be quiet from all fear of all evil.

1 Clement 58:1

Let us therefore be obedient unto His most kadosh and glorious Name, thereby escaping the threatenings which were spoken of old by the mouth of Wisdom against them which disobey, that we may dwell safely, trusting in the most kadosh Name of His majesty.

1 Clement 58:2

Receive our counsel, and you shall have no occasion of regret. For as Elohim lives, and Ha Adon Yahshua Ha Moshiach lives, ²²and the Ruach HaKodesh, who are the emunah/faith and the hope of the elect, so surely shall he, who with lowliness of mind and instant in gentleness has without regretfulness performed the ordinances and commandments that are given by Elohim, be enrolled and have a name among the number of them that are saved through Yahshua Ha Moshiach, ²³ through whom is the glory unto Him le-olam-va-ed/for ever and ever. Amein.

1 Clement 59:1

But if certain persons should be disobedient unto the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger;

1 Clement 59:2

But we shall be guiltless of this sin. And we will ask, with instancy of prayer and supplication, that the Creator of the universe may guard intact unto the end the number that has been numbered of His elect throughout the whole world, through His beloved Son Yahshua Moshiach, through whom He called us from darkness to light, from ignorance to the full knowledge of the glory of His Name.

1 Clement 59:3

[Grant unto us, Adon,] that we may set our hope on Your Name ²⁴ which is the primal source of all creation, and open the eyes of our hearts, that we may know You, who alone abides Highest in the lofty, Kadosh in the kadosh; who lays low in the insolence of the proud, who sets the lowly on high, and brings the lofty low; who makes rich and makes poor; who kills and makes alive; who alone are the Benefactor of spirits and the Elohim of all flesh; who looks into the abysses, who scans the works of man; the Succor of them that are in peril, the Savior of them that are in despair; The Creator and Overseer of every spirit; who multiplies the nations upon earth, and have chosen out from all men those that ahava/love You through Yahshua Ha Moshiach, Your beloved Son, through whom You did instruct us, did sanctify us, did honor us.

1 Clement 59:4

We beseech You, Adon and Master, to be our help and succor. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Yourself unto the needy; heal the ungodly; convert the wanderers of Your people; feed the hungry; release our prisoners;²⁵ raise up the weak; comfort the fainthearted. Let all the nations know that You are the Elohim alone, and Yahshua Ha Moshiach is Your Son, and we are Your people and the sheep of Your pasture.

1 Clement 60:1

You through Your operations did make manifest the everlasting fabric of the world. You, Adon, did create the earth. You that are faithful throughout all generations, righteous in Your judgments, marvelous in strength and excellence, You that are wise in creating and prudent in establishing that which You have made, that are tov in the things which are seen and faithful with them that trust on You, pitiful and compassionate, forgive us our iniquities and our unrighteousness and our transgressions and shortcomings.

1 Clement 60:2

Lay not to our account every sin of Your servants and Your handmaids, but cleanse us with the cleansing of Your emet/truth, and guide our steps to walk in holiness and righteousness and singleness of heart and to do such things as are tov and well pleasing in Your sight and in the sight of our rulers.

1 Clement 60:3

Yes, Adon, make Your face to shine upon us in shalom for our tov, that we may be sheltered by Your mighty hand and delivered from every sin by Your uplifted arm. And deliver us from them that hate us wrongfully.

1 Clement 60:4

Give concord and shalom to us and to all that dwell on the earth, as You gave to our ahvot/ahvot, when they called on You in emunah/faith and emet/truth with holiness, [that we may be saved,] while we render obedience to Your almighty and most excellent Name, and to our rulers and governors upon the earth.

1 Clement 61:1

You, Adon and Master, 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 unto them, in nothing resisting Your will. Grant unto them therefore, O Adon, health shalom, concord, stability, that they may administer the government which You have given them without failure.

1 Clement 61:2

For You, O heavenly Master, Melech of the ages, gives to the sons of men glory and honor and power over all things that are upon the earth. Do You, Adon, direct their counsel according to that which is tov and well pleasing in Your sight, that, administering in shalom and gentleness with Shabbat guarding piety the power which You have given them, they may obtain Your favor.

1 Clement 61:3

O You, who alone are able to do these things and things far more exceedingly tov than these for us, we praise You through the Kohen HaGadol/High Priest and Metatron/Guardian of our souls, Yahshua Ha Moshiach, through whom be the glory and the majesty unto You both now and for all generations le-olam-va-ed/ for ever and ever. Amein.

1 Clement 62:1

As touching those things which befit our religion and are most useful for a virtuous life to such as would guide [their steps] in holiness and righteousness, we have written fully unto you, brethren.

1 Clement 62:2

For concerning emunah/faith and teshuvah and genuine ahava/love and temperance and sobriety and patience we have handled every argument, putting you in remembrance, that you ought to please Almighty Elohim in righteousness and emet/truth and long suffering with holiness, laying aside malice and pursuing concord in ahava/love and shalom, being instant in gentleness; even as our ahvot, 26 of whom we spoke before, pleased Him, being lowly minded toward their Abba/Father and Elohim and Creator and towards all men.

1 Clement 62:3

And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of Elohim.

1 Clement 63:1

Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our souls, that ceasing from this foolish dissension we may attain unto the goal which lies before us in truthfulness, keeping aloof from every fault.

1 Clement 63:2

For you will give us great joy and gladness, if you render obedience unto the things written by us through the Ruach HaKodesh,²⁷ and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for shalom and concord in this letter.

1 Clement 63:3

And we have also sent faithful and prudent men that have walked among us from youth unto old age blameless, who shall also be witnesses between you and us.

1 Clement 63:4

And this we have done that you might know that we have had, and still have, every solicitude that you should be speedily at shalom.

1 Clement 64:1

Finally may the all seeing Elohim and Master of spirits and Ha Adon of all flesh, who chose Ha Adon Yahshua Ha Moshiach, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and kadosh Name, emunah/faith, fear, shalom, patience, long-suffering, temperance, chastity and soberness, that they may be well pleasing unto His Name, through our Kohen HaGadol/High Priest and Metatron/Guardian Yahshua Ha Moshiach, through whom, unto Him, be glory and majesty, might and honor, both now and le-olam-va-ed/for ever and ever. Amein.

1 Clement 65:1

Now send back speedily unto us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in shalom and with joy, to the end that they may the more quickly report the shalom and concord which is prayed for and earnestly desired by us, that we also may the more speedily rejoice over your tov order.

1 Clement 65:2

The grace of our Adon Yahshua Ha Moshiach be with you and with all men in all places, who have been called by Elohim and through Him, through whom be glory and honor, power and

greatness and eternal dominion, unto Him, from the ages past and forever and ever/le-olam-va-ed . Amein.28

- 1 Typical Pauline styled opening.**
- 2 Torah obedience.**
- 3 Jeremiah 31:31-34.**
- 4 Torah.**
- 5 Not Holy of Holies as some teach.**
- 6 Speaking of resurrection, matching the Dead Sea Scrolls, in contrast to the Masoretic text.**
- 7 Confirms the reading in the Dead Sea Scrolls.**
- 8 Confirming that the gospel is to reform the Commonwealth of Yisrael.**
- 9 Quoting Rav Shaul's epistle to Corinth as Scripture.**
- 10 Torah obedience.**
- 11 Pauline doctrine.**
- 12 Only fools despise their Hebraic and Yisraelite roots.**
- 13 A reference to the feasts.**
- 14 Moadim or feasts. Clement admonished feast keeping, as he learned directly from Paul another Torah keeper.**
- 15 Clement confirms Yahshua's heavenly origin and existence before birth.**
- 16 Fighting over titles was already a 1st century problem.**
- 17 A historical quote from Yahshua outside of the gospels.**
- 18 Another clear reference to First Corinthians as Scripture.**
- 19 Clement, like Paul, believed the saved were in heaven and not sleeping.**
- 20 Torah keeping is incumbent on all believers.**
- 21 A common problem even in the 1st and 2nd century. Leaders who were not called but sent themselves. Just like in modern times.**
- 22 "As YHWH lives" the biblical and correct way to take vows, as affirmed by Yahshua and apparently practiced by Paul and his disciple Clement.**
- 23 Sounds an awful lot like Revelation 14:12, the outline of a true disciple.**
- 24 Knowing YHWH's Name was also a key for the early Nazarenes.**
- 25 All references to scattered and bound Yisrael.**
- 26 Yisrael's patriarchs.**
- 27 A claim for the inspiration of the Epistle of Clement by Clement himself.**
- 28 A style of closing that seems to be the clear style of Paul, Clement's mentor.**