

**CLEMENT TO THE CORINTHIANS** Lesson Twelve (1 Clement 62-65)

*Clement had seen the blessed apostles and conversed with them, their teaching was still ringing in his ears.* (Irenaeus)

**1 Clement 62: Living to Please God**

**We have written enough to you brothers.** Clement prepares to conclude the epistle.

**Things which pertain to our religion.** I.e. Christianity. Clement has spoken very little about the topics which Christianity ordinarily considers to be fundamental: doctrine, theology, Christology, soteriology. Instead he stresses the *mussar* (correction) aspects of the faith.

**Just as our fathers, of whom we spoke earlier.**

Abraham, Isaac, and Jacob, the fathers of the Jewish people.

**The oracles and teaching of God.** The Torah and the Prophets, i.e. the Tanach.

**1 Clement 63: Conclusion**

**Submit to those who are leaders of our souls.** The duly appointed elders of the Corinthian community.

**Written through the Holy Spirit.** Clement invokes the authority of Spiritual inspiration.

**Trustworthy and prudent men.** Elders on loan from Rome to carry the epistle to Corinth and to conduct a Beit Din to see the instructions implemented.

**Witnesses between you and us.** Cf. Matthew 18:16.

**1 Clement 64: Blessing and Doxology**

**May the all-seeing God ... who chose the Lord Jesus Christ.** Compare the standard berachah formula: "Hashem, King of the universe, who sanctified us ..."

**And us through Him.** Clement employs Jewish language of special election—to be a chosen people. Christians are "chosen" through Yeshua.

**His own special people.** Clement borrows language ordinarily reserved for Israel. Cf. Ex 19:5-6; 1 Peter 2:9.

**Grant to every soul that has called upon his ... name.** Clement's list of attributes echoes similar apostolic lists such as Paul's "fruit of the Spirit."

**Through our high priest and guardian, Jesus Christ.** The Messiah provides the priestly conduit through which Christian service is rendered to God.

**Through whom be the glory and majesty, might and honor to him, both now and for ever and ever. Amen.** Ninth doxology.

**1 Clement 65: Closing Remarks**

**Our messengers.** Claudius Ephebus, Valerius Bito, Fortunantus. (Cf. 1 Corinthians 16:17)

**The grace of our Lord Jesus Christ be with you.** A frequently used apostolic greeting which invokes the favor of Messiah.

**Through whom be glory, honor, power, majesty, and eternal dominion to him, from everlasting to everlasting. Amen.** Tenth doxology.

**Epilogue****Eusebius: Fourth Century CE**

There is extant an epistle of this Clement which is acknowledged to be genuine and is of considerable length and of remarkable merit. He wrote it in the name of the church of Rome to the church of Corinth, when a sedition had arisen in the latter church. We know that this epistle also has been publicly used in a great many churches both in former times and in our own. And of the fact that a sedition did take place in the church of Corinth at the time referred to Hegesippus is a trustworthy witness. (Eusebius, *Ecclesiastical History* 3.16.1)

**Hegesippus: Second Century CE**

Hegesippus in the five books of *Memoirs* which have come down to us has left a most complete record of his own views. In them he states that on a journey to Rome he met a great many bishops, and that he received the same doctrine from all. It is fitting to hear what he says after making some remarks about the epistle of Clement to the Corinthians. His words are as follows:

And the church of Corinth continued in the true faith until Primus was bishop in Corinth. I conversed with them on my way to Rome, and abode with the Corinthians many days, during which we were mutually refreshed in the true doctrine ... In every succession, and in every city that is held which is preached by the Torah and the Prophets and the Master.

(Eusebius, *Ecclesiastical History* 4.22.1-3)