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# Ἡ πρώτη ἐπιστολή τοῦ Κλήμεντος † THE FIRST LETTER OF CLEMENT

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## INTRODUCTION

The Greek and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 1*. Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912).” These were gleaned from the [Scaife Viewer website](#) (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a [separate file](#), as also the [Greek text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources of the texts presented, and their likely accuracy, please refer to the notes in [this document](#).

The following are the extant texts for the letter:

1. A Coptic manuscript – 4<sup>th</sup> Century (lacks 34:6–42:2).
2. *Codex Alexandrinus* (Greek) – 5<sup>th</sup> Century (lacks 57:7–63:4).
3. Some Coptic fragments – 5<sup>th</sup>-8<sup>th</sup> Century.
4. *Codex Constantinopolitanus* (Greek) - Year 1056.
5. A Latin manuscript – 11<sup>th</sup> Century.
6. A Syriac manuscript – Year 1169/70.

The letter was prompted by a dispute in Corinth, which had led to the removal from office of several presbyters. Since none of these presbyters were charged with moral offences, Clement asserts that their removal was high-handed and unjustifiable. The letter is extremely long and includes many quotations from the Old Testament (including many deuterocanonical books, like Judith and Sirach).

## AUTHORSHIP AND DATES

Although it is not, internally, attributed to Clement I (the 4<sup>th</sup> Bishop of Rome), it is widely accepted that the letter was written by him. The date of composition is generally thought to be towards the end of the reign of Domitian, *circa* 96 CE but some suggest, on the basis of internal evidence, an earlier date – possibly even 70 CE. The latest possible date (due to citations by others) is 140 CE.

## Κλήμεντος Α΄ - Προλογος

<sup>1</sup> Ἡ ἐκκλησία τοῦ θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ Κόρινθον, κλητοῖς ἡγιασμένοις ἐν θελήματι θεοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ παντοκράτορος θεοῦ διὰ Ἰησοῦ Χριστοῦ πληθυνθείη.

## 1 CLEMENT – PROLOGUE

<sup>1</sup> The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth, to those who are called and sanctified by the will of God through our Lord Jesus Christ. Grace and peace from God Almighty be multiplied to you through Jesus Christ.

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### 1 CLEMENT PROLOGUE

<sup>1</sup> This ‘prologue’ consists of a salutation that is typical in letters by both the apostles and the church fathers. As its bishop, Clement writes on behalf of the ‘Church ... in Rome’.

## Κλήμεντος Α' 1

<sup>1</sup> Διὰ τὰς αἰφνιδίους καὶ ἐπαλλήλους γενομένας ἡμῖν συμφορὰς καὶ περιπτώσεις, βράδιον νομίζομεν ἐπιστροφὴν πεποιῆσθαι περὶ τῶν ἐπιζητουμένων παρ' ὑμῖν πραγμάτων, ἀγαπητοί, τῆς τε ἀλλοτρίας καὶ ξένης τοῖς ἐκλεκτοῖς τοῦ θεοῦ, μιᾶς καὶ ἀνοσίου στάσεως ἣν ὀλίγα πρόσωπα προπετῇ καὶ αὐθάδῃ ὑπάρχοντα εἰς τοσοῦτον ἀπονοίας ἐξέκαυσαν, ὥστε τὸ σεμνὸν καὶ περιβόητον καὶ πᾶσιν ἀνθρώποις ἀξιαγάπητον ὄνομα ὑμῶν μεγάλως βλασφημηθῆναι. <sup>2</sup> τίς γὰρ παρεπιδηήσας πρὸς ὑμᾶς τὴν πανάρετον καὶ βεβαίαν ὑμῶν πίστιν οὐκ ἐδοκίμασεν; τὴν τε σὺφρονα καὶ ἐπιεικῇ ἐν Χριστῷ εὐσέβειαν οὐκ ἐθαύμασεν; καὶ τὸ μεγαλοπρεπὲς τῆς φιλοξενίας ὑμῶν ἥθος οὐκ ἐκήρυξεν; καὶ τὴν τελείαν καὶ ἀσφαλῆ γνῶσιν οὐκ ἐμακάρισεν; <sup>3</sup> ἀπροσωπολήμπτως γὰρ πάντα ἐποιεῖτε καὶ ἐν τοῖς νομίμοις τοῦ θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις: νέοις τε μέτρια καὶ σεμνὰ νοεῖν ἐπετρέπετε· γυναιξίν τε ἐν ἀμώμῳ καὶ σεμνῇ καὶ ἀγνῇ συνειδήσει πάντα ἐπιτελεῖν παρηγγέλλετε, στεργούσας καθηκόντως τοὺς ἄνδρας ἑαυτῶν· ἐν τε τῷ κανόνι τῆς ὑποταγῆς ὑπαρχούσας τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουρεῖν ἐδιδάσκετε, πάνυ σωφρονούσας.

## 1 CLEMENT 1

<sup>1</sup> Owing to the sudden and repeated misfortunes and calamities that have befallen us, we consider that our attention has been somewhat delayed in turning to the questions disputed among you, beloved, and especially the abominable and unholy sedition, alien and foreign to the elect of God, which a few rash and self-willed persons have made blaze up to such a frenzy that your name, venerable and famous, and worthy as it is of all men's love, has been much slandered. <sup>2</sup> For, who has stayed with you without making proof of the virtue and steadfastness of your faith? Who has not admired the sobriety and Christian gentleness of your piety? Who has not reported your character so magnificent in its hospitality? And who has not blessed your perfect and secure knowledge? <sup>3</sup> For, you did all things without respect of persons, and walked in the laws of God, obedient to your rulers, and paying all fitting honour to the older among you. On the young, too, you enjoined temperate and seemly thoughts, and to the women you gave instruction that they should do all things with a blameless and seemly and pure conscience, yielding a dutiful affection to their husbands. And you taught them to remain in the rule of obedience and to manage their households with seemliness, in all circumspection.

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### 1 CLEMENT 1

<sup>1</sup> After περιπτώσεις, Lightfoot adds ἀδελφοί.

<sup>2</sup> This verse refers (indirectly) to the ancient fame of Corinth.

<sup>3</sup> In place of τοῖς νομίμοις, here following Clement of Alexandria; Codices Alexandrinus & Constantinopolitanus have τοῖς νόμοις.

## Κλήμεντος Α' 2

<sup>1</sup> Πάντες τε ἐταπεινοφρονεῖτε μηδὲν ἀλαζονευόμενοι, ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσσοντες, ἡδίων διδόντες ἢ λαμβάνοντες. τοῖς ἐφοδίοις τοῦ Χριστοῦ ἀρκούμενοι, καὶ προσέχοντες τοὺς λόγους αὐτοῦ ἐπιμελῶς ἐνεστερνισμένοι ἥτε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν. <sup>2</sup> οὕτως εἰρήνη βαθεῖα καὶ λιπαρὰ ἐδέδοτο πᾶσιν καὶ ἀκόρεστος πόθος εἰς ἀγαθοποιῖαν, καὶ πλήρης πνεύματος ἀγίου ἔκχυσις ἐπὶ πάντας ἐγένετο. <sup>3</sup> μεστοί τε ὁσίας βουλῆς, ἐν ἀγαθῇ προθυμίᾳ μετ' εὐσεβοῦς πεποιθήσεως ἐξετείνετε τὰς χεῖρας ὑμῶν πρὸς τὸν παντοκράτορα θεόν, ἱκετεύοντες αὐτὸν ἰλέως γενέσθαι, εἴ τι ἄκοντες ἡμάρτετε. <sup>4</sup> ἀγὼν ἦν ὑμῖν ἡμέρας τε καὶ νυκτὸς ὑπὲρ πάσης τῆς ἀδελφότητος, εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ. <sup>5</sup> εἰλικρινεῖς καὶ ἀκέραιοι ἥτε καὶ ἀμνησίκακοι εἰς ἀλλήλους. <sup>6</sup> πᾶσα στάσις καὶ πᾶν σχίσμα βδελυκτὸν ἦν ὑμῖν. ἐπὶ τοῖς παραπτώμασιν τῶν πλησίων ἐπενθεῖτε· τὰ ὑστερήματα αὐτῶν ἴδια ἐκρίνετε. <sup>7</sup> ἀμεταμέλητοι ἥτε ἐπὶ πάσῃ

## 1 CLEMENT 2

<sup>1</sup> And you were all humble-minded and in no way arrogant, yielding to subjection rather than demanding it, giving more gladly than receiving, satisfied with the provision of Christ; and, paying attention to his words, you stored them up carefully in your hearts, and kept his sufferings before your eyes. <sup>2</sup> Thus, a profound and rich peace was given to all; you had an insatiable desire to do good and the Holy Spirit was poured out in abundance on you all. <sup>3</sup> You were full of holy good will and, with pious confidence, you stretched out your hands to Almighty God in a passion of goodness, beseeching him to be merciful towards you for any unwilling sin. <sup>4</sup> Day and night, you strove on behalf of the whole brotherhood that the number of his elect should be saved with mercy and compassion. <sup>5</sup> You were sincere and innocent and bore no ill-will towards one another. <sup>6</sup> All sedition and all schism were abominable to you. You mourned the sins of your neighbours; you judged their shortcomings as your own. <sup>7</sup> You were without regret in every act

### 1 CLEMENT 2

<sup>1</sup> Codex Alexandrinus has του θεου ('of God') in place of τοῦ Χριστοῦ ('of Christ').

<sup>2</sup> In place of 'poured out in abundance', Lightfoot has 'an abundant outpouring'.

<sup>3</sup> Codex Constantinopolitanus has ἰλέων in place of ἰλέως.

<sup>4</sup> The word, συνειδήσεως, ('conscience') appears to be corrupt; συναισιθήσεως ('compassion') is perhaps the best emendation.

<sup>5</sup> Lightfoot has 'simple' in place of 'incorrect'.

<sup>6</sup> Lightfoot has an ano teleia (Greek semicolon) in place of the 1<sup>st</sup> full stop.

<sup>7</sup> In place of 'act of kindness', Lightfoot has 'well-doing'.

ἀγαθοποιΐα, ἔτοιμοι εἰς πᾶν ἔργον ἀγαθόν.<sup>8</sup> τῇ παναρέτῃ καὶ σεβασμίῳ πολιτείᾳ κεκοσμημένοι πάντα ἐν τῷ φόβῳ αὐτοῦ ἐπετελεῖτε· τὰ προστάγματα καὶ τὰ δικαιώματα τοῦ κυρίου ἐπὶ τὰ πλάτη τῆς καρδίας ὑμῶν ἐγέγραπτο.

of kindness, ready unto every good work.<sup>8</sup> You were adorned by your virtuous and honourable citizenship and did all things in the fear of God. The commandments and ordinances of the Lord were written on the tables of your heart.

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<sup>8</sup> The words, 'fear of God' are found only in the *Latin* version; the *Greek MSS* have 'his fear' but the meaning is clear.

## Κλήμεντος Α' 3

<sup>1</sup> Πᾶσα δόξα καὶ πλατυσμός ἐδόθη ὑμῖν, καὶ ἐπετελέσθη τὸ γεγραμμένον· Ἐφαγεν καὶ ἔπιεν, καὶ ἐπλατύνθη, καὶ ἐπαχύνθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος. <sup>2</sup> Ἐκ τούτου ζῆλος καὶ φθόνος, καὶ ἔρις, καὶ στάσις, διωγμός καὶ ἀκαταστασία, πόλεμος καὶ αἰχμαλωσία. <sup>3</sup> οὕτως ἐπηγέρθησαν οἱ ἄτιμοι ἐπὶ τοὺς ἐντίμους, οἱ ἄδοξοι ἐπὶ τοὺς ἐνδόξους, οἱ ἄφρονες ἐπὶ τοὺς φρονίμους, οἱ νέοι ἐπὶ τοὺς πρεσβυτέρους.

<sup>4</sup> διὰ τοῦτο πόρρω ἄπεστιν ἡ δικαιοσύνη καὶ εἰρήνη, ἐν τῷ ἀπολιπεῖν ἕκαστον τὸν φόβον τοῦ θεοῦ καὶ ἐν τῇ πίστει αὐτοῦ ἀμβλυωπῆσαι, μηδὲ ἐν τοῖς νομίμοις τῶν προσταγμάτων αὐτοῦ πορεύεσθαι, μηδὲ πολιτεύεσθαι κατὰ τὸ καθῆκον τῷ Χριστῷ, ἀλλὰ ἕκαστον βαδίζειν κατὰ τὰς ἐπιθυμίας τῆς καρδίας αὐτοῦ τῆς πονηρᾶς, ζῆλον ἄδικον καὶ ἀσεβῆ ἀνειληφότας, δι' οὗ καὶ θάνατος εἰσῆλθεν εἰς τὸν κόσμον.

## 1 CLEMENT 3

<sup>1</sup> All glory and enlargement were given to you, and what was written was fulfilled: My Beloved ate and drank, and he was enlarged and waxed fat and kicked. <sup>2</sup> From this arose jealousy and envy, strife and sedition, persecution and disorder, war and captivity. <sup>3</sup> Thus, the worthless rose up against those who were in honour, those of no reputation against the renowned, the foolish against the prudent, the young against the old.

<sup>4</sup> For this cause, righteousness and peace are far removed, while each deserts the fear of God and the eye of faith in him has grown dim, and men walk neither in the ordinances of his commandments nor use their citizenship worthily of Christ, but each goes according to the lusts of his wicked heart, and has revived the unrighteousness and impious envy, by which also death came into the world.

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### 1 CLEMENT 3

<sup>1</sup> This verse speaks of the success of the church at Corinth, which (v. 2) prompted the subsequent troubles.

<sup>2</sup> Lightfoot has the καὶ before ἔρις in brackets.

<sup>3</sup> Lightfoot reads, "the mean against the honourable, the ill reputed against the highly reputed, the foolish against the wise."

<sup>4</sup> The last sentence quotes from Ws 7:21.

## Κλήμεντος Α' 4

<sup>1</sup>Γέγραπται γὰρ οὕτως· Καὶ ἐγένετο μεθ' ἡμέρας, ἤνεγκεν Κάιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ θεῷ, καὶ Ἄβελ ἤνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων καὶ ἀπὸ τῶν στεάτων αὐτῶν. <sup>2</sup>καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Ἄβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ, ἐπὶ δὲ Κάιν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν. <sup>3</sup>καὶ ἐλυπήθη Κάιν λίαν καὶ συνέπεσεν τῷ προσώπῳ αὐτοῦ. <sup>4</sup>καὶ εἶπεν ὁ θεὸς πρὸς Κάιν· Ἰνατί περιλυπος ἐγένου, καὶ ἵνατί συνέπεσεν τὸ πρόσωπόν σου; οὐκ ἔαν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἡμαρτες; <sup>5</sup>ἡσύχασον· πρὸς σὲ ἡ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ. <sup>6</sup>καὶ εἶπεν Κάιν πρὸς Ἄβελ τὸν ἀδελφὸν αὐτοῦ· Διέλθωμεν εἰς τὸ πεδῖον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ, ἀνέστη Κάιν ἐπὶ Ἄβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.

<sup>7</sup>ὁρᾶτε, ἀδελφοί, ζῆλος καὶ φθόνος ἀδελφοκτονίαν κατειργάσατο. <sup>8</sup>διὰ ζῆλος ὁ πατὴρ ἡμῶν Ἰακώβ ἀπέδρα ἀπὸ προσώπου Ἡσαῦ τοῦ ἀδελφοῦ αὐτοῦ. <sup>9</sup>ζῆλος ἐποίησεν Ἰωσήφ

## 1 CLEMENT 4

<sup>1</sup> For it is written thus: And it came to pass after certain days that Cain brought offerings to God a sacrifice of the first fruits of the earth, and Abel himself also brought offerings of the first-born of the sheep and of their fat. <sup>2</sup> And God had respect for Abel and his gifts but he had no respect for Cain and his sacrifices. <sup>3</sup> And Cain was greatly grieved and his countenance fell. <sup>4</sup> And God said to Cain, "Why are you grieved and why has your countenance fallen? If you have offered correctly but did not divide correctly, then have you not sinned?" <sup>5</sup> Be still: he shall turn to you and you shall rule over him." <sup>6</sup> And Cain said to Abel his brother, "Let us pass over into the field." And it came to pass that, while they were in the field, Cain rose up against Abel his brother and slew him.

<sup>7</sup> You see, brothers – jealousy and envy brought about the murder of a brother. <sup>8</sup> Through jealousy, our father Jacob fled from the face of Esau his brother. <sup>9</sup> Jealousy caused Joseph to

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### 1 CLEMENT 4

<sup>1</sup> Lightfoot opens, "For, so it is written."

<sup>2</sup> Some MSS have τοις δωροις in place of ταῖς θυσίαις.

<sup>3</sup> In place of 'was greatly grieved', Lightfoot has 'sorrowed exceedingly'.

<sup>4</sup> The 2<sup>nd</sup> sentence is unintelligible, and does not agree with the Hebrew, which is also unintelligible.

<sup>5</sup> Lightfoot offers, as an alternative ending (in a footnote), "and you shall again possess it."

<sup>6</sup> In place of 'field', Lightfoot has 'plain'.

<sup>7</sup> Lake has 'fratricide' in place of 'the murder of a brother', here following Lightfoot.

<sup>8</sup> Lightfoot has 'ran away' in place of 'fled'.

<sup>9</sup> Lightfoot has 'bondage' in place of 'slavery'.



μέχρι θανάτου διωχθῆναι καὶ μέχρι δουλείας εἰσελθεῖν.  
<sup>10</sup> ζῆλος φυγεῖν ἠνάγκασεν Μωϋσῆν ἀπὸ προσώπου Φαραὼ βασιλέως Αἰγύπτου ἐν τῷ ἀκοῦσαι αὐτὸν ἀπὸ τοῦ ὁμοφύλου· Τίς σε κατέστησεν κριτὴν ἢ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθρὸν τὸν Αἰγύπτιον; <sup>11</sup> διὰ ζῆλος Ἀαρὼν καὶ Μαριάμ ἔξω τῆς παρεμβολῆς ἠυλίσθησαν.  
<sup>12</sup> ζῆλος Δαθὰν καὶ Ἀβειρὼν ζῶντας κατήγαγεν εἰς ᾗδου διὰ τὸ στασιάσαι αὐτοὺς πρὸς τὸν θεράποντα τοῦ θεοῦ Μωϋσῆν.  
<sup>13</sup> διὰ ζῆλος Δαυεὶδ φθόνον ἔσχεν οὐ μόνον ὑπὸ τῶν ἀλλοφύλων, ἀλλὰ καὶ ὑπὸ Σαοὺλ βασιλέως Ἰσραὴλ ἐδιώχθη.

be persecuted to the death and to enter into slavery. <sup>10</sup> Jealousy forced Moses to fly from the face of Pharaoh, the King of Egypt, because his fellow countryman said to him, “Who made you a judge or a ruler over us? Will you kill me, just like you killed the Egyptian yesterday?” <sup>11</sup> Through jealousy, Aaron and Miriam pitched their tents outside the camp. <sup>12</sup> Jealousy brought down Dathan and Abiram alive into Hades, because they rebelled against Moses, the servant of God. <sup>13</sup> Through jealousy, David incurred jealousy not only from foreigner, but was persecuted also by Saul, the King of Israel.

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<sup>10</sup> Lake has ‘*would*’ in place of ‘*will*’.

<sup>11</sup> In place of ‘*pitched their tents*’, here following Hoole’s 1885 translation, Lake (and Lightfoot) has ‘*lodged*’.

<sup>12</sup> Some translators have ‘*the grave*’ in place of ‘*Hades*’.

<sup>13</sup> Lightfoot includes βασιλέως Ἰσραὴλ in brackets.



## Κλήμεντος Α' 5

<sup>1</sup> Ἀλλ' ἵνα τῶν ἀρχαίων ὑποδειγμάτων παυσώμεθα, ἔλθωμεν ἐπὶ τοὺς ἔγγιστα γενομένους ἀθλητάς· λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναῖα ὑποδείγματα. <sup>2</sup> διὰ ζῆλον καὶ φθόνον οἱ μέγιστοι καὶ δικαιοτάτοι στύλοι ἐδιώχθησαν καὶ ἕως θανάτου ἤθλησαν. <sup>3</sup> λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγαθοὺς ἀποστόλους·

<sup>4</sup> Πέτρον, ὃς διὰ ζῆλον ἀδίκον οὐχ ἓνα οὐδὲ δύο, ἀλλὰ πλείονας ὑπήνεγκεν πόνους καὶ οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης.

<sup>5</sup> διὰ ζῆλον καὶ ἔριν Παῦλος ὑπομονῆς βραβεῖον ὑπέδειξεν, <sup>6</sup> ἐπτάκις δεσμὰ φορέσας, φυγαδευθείς, λιθασθείς, κήρυξ γενόμενος ἔν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, <sup>7</sup> δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέλος τῆς δύσεως ἐλθὼν καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου καὶ εἰς τὸν ἅγιον τόπον ἀνελήμφθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός.

## 1 CLEMENT 5

<sup>1</sup> But, to cease from the examples of old time, let us come to those who contended in the days nearest to us; let us take the noble examples of our own generation. <sup>2</sup> Through jealousy and envy the greatest and most righteous pillars of the Church were persecuted and contended unto death. <sup>3</sup> Let us set before our eyes the good apostles:

<sup>4</sup> Peter, who because of unrighteous jealousy suffered not one or two but many trials and, having thus given his testimony, went to the glorious place which was his due.

<sup>5</sup> Through jealousy and strife, Paul showed the way to the prize of endurance; <sup>6</sup> seven times he was in bonds, he was exiled, he was stoned, he was a herald both in the East and in the West, he gained the noble fame of his faith, <sup>7</sup> he taught righteousness to all the world and, when he had reached the limits of the West, he gave his testimony before the rulers and thus passed from the world and was taken up into the Holy Place – the greatest example of endurance.

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### 1 CLEMENT 5

<sup>1</sup> Lightfoot has 'set before us' in place of 'take'.

<sup>2</sup> Lightfoot opens this verse with an uppercase *delta*.

<sup>3</sup> Lightfoot opens this verse with an uppercase *lambda*.

<sup>4</sup> Lightfoot ends with, "went to his appointed place of glory."

<sup>5</sup> Lightfoot opens this verse with an uppercase *delta* and his translation starts, "By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance."

<sup>6</sup> Lightfoot includes this verse as part of v. 5.

<sup>7</sup> The word, ἀνελήμφθη, follows the *Latin*, *Syriac* & *Coptic* texts; the *Greek MSS* have ἐπορεύθη, probably from v. 4.

## Κλήμεντος Α' 6

<sup>1</sup> Τούτοις τοῖς ἀνδράσιν ὁσίων πολιτευσαμένοις συνηθροίσθη πολὺ πλῆθος ἐκλεκτῶν, οἵτινες πολλαῖς αἰκίαις καὶ βασάνοις διὰ ζῆλος παθόντες ὑπόδειγμα κάλλιστον ἐγένοντο ἐν ἡμῖν.

<sup>2</sup> διὰ ζῆλος διωχθεῖσαι γυναῖκες Δαναΐδες καὶ Δίρκαι, αἰκίσματα δεινὰ καὶ ἀνόσια παθοῦσαι, ἐπὶ τὸν τῆς πίστεως βέβαιον δρόμον κατήντησαν καὶ ἔλαβον γέρας γενναῖον αἰ ἀσθενεῖς τῷ σώματι.

<sup>3</sup> ζῆλος ἀπηλλοτρίωσεν γαμετὰς ἀνδρῶν καὶ ἡλλοίωσεν τὸ ῥηθὲν ὑπὸ τοῦ πατρὸς ἡμῶν Ἀδάμ· Τοῦτο νῦν ὁστοῦν ἐκ τῶν ὁστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου. <sup>4</sup> ζῆλος καὶ ἔρις πόλεις μεγάλας κατέστρεψεν καὶ ἔθνη μέγала ἐξερίζωσεν.

## 1 CLEMENT 6

<sup>1</sup> To these men with their holy lives was gathered a great many of the elect, who were victims of envy and became among us the best example through enduring many insults and tortures.

<sup>2</sup> Through envy, women were persecuted as Danaids and Dircae, suffering terrible and unholy insults; they kept to the course of faith, and received a noble reward, weak in the body though they were.

<sup>3</sup> Jealousy has estranged wives from husbands and made of no effect the saying of our father Adam, "This is now bone of my bone and flesh of my flesh." <sup>4</sup> Jealousy and strife have overthrown great cities and have uprooted mighty nations.

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### 1 CLEMENT 6

<sup>1</sup> For πολλαῖς αἰκίαις καὶ βασάνοις, the *Latin* and *Coptic* texts perhaps imply πολλὰς αἰκίας καὶ βασάνους.

<sup>2</sup> No satisfactory interpretation has yet been given for the phrase, "as Danaids and Dircae;" either it refers to theatrical representations by condemned Christians or the text is hopelessly corrupt.

<sup>3</sup> In place of 'made of no effect', Lightfoot has simply 'changed'.

<sup>4</sup> Another reading for 'uprooted' is 'rooted out'.

## Κλήμεντος Α' 7

<sup>1</sup> Ταῦτα, ἀγαπητοί, οὐ μόνον ὑμᾶς νουθετοῦντες ἐπιστέλλομεν, ἀλλὰ καὶ ἑαυτοὺς ὑπομιμνήσκοντες· ἐν γὰρ τῷ αὐτῷ ἐσμὲν σκάμματι, καὶ ὁ αὐτὸς ἡμῖν ἀγὼν ἐπικείται. <sup>2</sup> διὸ ἀπολίπωμεν τὰς κενὰς καὶ ματαίας φροντίδας, καὶ ἔλθωμεν ἐπὶ τὸν εὐκλεῆ καὶ σεμνὸν τῆς παραδόσεως ἡμῶν κανόνα, <sup>3</sup> καὶ ἴδωμεν, τί καλὸν καὶ τί τερπνὸν καὶ τί προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς. <sup>4</sup> ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ καὶ γινώμεν, ὡς ἔστιν τίμιον τῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπήνεγκεν. <sup>5</sup> διέλθωμεν εἰς τὰς γενεὰς πάσας, καὶ καταμάθωμεν ὅτι ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν. <sup>6</sup> Νῶε ἐκήρυξεν μετάνοιαν, καὶ οἱ ὑπακούσαντες ἐσώθησαν. <sup>7</sup> Ἰωνᾶς Νινευίταις καταστροφὴν ἐκήρυξεν· οἱ δὲ μετανοήσαντες ἐπὶ τοῖς ἁμαρτήμασιν αὐτῶν ἐξιλάσαντο τὸν θεὸν ἱκετεύσαντες καὶ ἔλαβον σωτηρίαν, καίπερ ἄλλότριοι τοῦ θεοῦ ὄντες.

## 1 CLEMENT 7

<sup>1</sup> We are writing these things to you, beloved, not only as a means for your admonition but also to remind ourselves; for, we are in the same arena and the same struggle is before us. <sup>2</sup> Therefore, let us put aside empty and vain cares and let us come to the glorious and venerable rule of our tradition, <sup>3</sup> and let us see what is good and pleasing and acceptable in the sight of our Maker. <sup>4</sup> Let us fix our gaze on the blood of Christ and see how precious it is to his Father, because it was poured out for our salvation, and brought the grace of repentance to all the world. <sup>5</sup> Let us review all the generations and learn that, in generation after generation, the Master has granted a place for repentance to all those who wished to return to him. <sup>6</sup> Noah preached repentance and those who obeyed were saved. <sup>7</sup> Jonah foretold destruction to the men of Nineveh but, when they repented, they received forgiveness of their sins from God in answer to their prayer and gained salvation, though they were aliens to God.

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### 1 CLEMENT 7

- <sup>1</sup> In place of ὑπομιμνήσκοντες, Lightfoot has ὑπομνήσκοντες (with the word marked as 'corrupt' text).
- <sup>2</sup> Lightfoot opens this verse with an uppercase *delta* and has ἀπολείπωμεν in place of ἀπολίπωμεν.
- <sup>3</sup> In place of 'our Maker', Lightfoot has 'Him that made us'.
- <sup>4</sup> For τῷ πατρὶ αὐτοῦ, here based on the *Latin, Syriac & Coptic* texts, *Codex Alexandrinus* has τῷ θεῷ πατρὶ αὐτοῦ and *Codex Constantinopolitanus* has τῷ πατρὶ αὐτοῦ τῷ θεῷ. The additions, '[his] God', are likely scribal interpolations.
- <sup>5</sup> Lightfoot has 'desire to turn' in place of 'wished to return'.
- <sup>6</sup> There is no evidence for this preaching and repentance in the Book of Genesis, or elsewhere in the OT.
- <sup>7</sup> In Lightfoot's text, the *ano teleia* (Greek semicolon) in this verse is replaced with a comma.

## Κλήμεντος Α' 8

<sup>1</sup>Οἱ λειτουργοὶ τῆς χάριτος τοῦ θεοῦ διὰ πνεύματος ἁγίου περὶ μετανοίας ἐλάλησαν, <sup>2</sup>καὶ αὐτὸς δὲ ὁ δεσπότης τῶν ἀπάντων περὶ μετανοίας ἐλάλησεν μετὰ ὅρκου· Ζῶ γὰρ ἐγώ, λέγει κύριος, οὐ βούλομαι τὸν θάνατον τοῦ ἁμαρτωλοῦ ὥς τὴν μετάνοιαν, προστιθεὶς καὶ γνώμην ἀγαθήν· <sup>3</sup>Μετανοήσατε, οἶκος Ἰσραὴλ, ἀπὸ τῆς ἀνομίας ὑμῶν· εἶπον τοῖς υἱοῖς τοῦ λαοῦ μου· Ἐὰν ὧσιν αἱ ἁμαρτίαι ὑμῶν ἀπὸ τῆς γῆς ἕως τοῦ οὐρανοῦ καὶ ἔαν ὧσιν πυρρότεραι κόκκου καὶ μελανώτεραι σάκκου, καὶ ἐπιστραφῇτε πρὸς με ἐξ ὅλης τῆς καρδίας καὶ εἴπητε· Πάτερ· ἐπακούσομαι ὑμῶν ὥς λαοῦ ἁγίου· <sup>4</sup>καὶ ἐν ἑτέρῳ τόπῳ λέγει οὕτως· Λούσασθε καὶ καθαροὶ γένεσθε, ἀφέλεσθε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν, μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ῥύσασθε ἀδικούμενον, κρίνατε ὀρφανῶ καὶ δικαιώσατε χήρᾱ· καὶ δεῦτε καὶ διελεγχθῶμεν, λέγει κύριος· καὶ ἔαν ὧσιν αἱ ἁμαρτίαι ὑμῶν ὥς φοινικοῦν, ὥς χιόνα λευκανῶ· ἔαν δὲ ὧσιν ὥς κόκκινον, ὥς ἔριον λευκανῶ· καὶ ἔαν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε· ἔαν δὲ μὴ θέλητε μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται· τὸ γὰρ στόμα κυρίου ἐλάλησεν

## 1 CLEMENT 8

<sup>1</sup> The ministers of the grace of God spoke through the Holy Spirit about repentance; <sup>2</sup> and even the Master of all spoke with an oath concerning repentance; “For as I live,” said the Lord, “I do not desire the death of the sinner so much as his repentance.” And he added a gracious declaration, <sup>3</sup> “Repent, O house of Israel, from your iniquity. Say to the sons of my people. If your sins reach from the earth to Heaven, and if they be redder than scarlet, and blacker than sackcloth, and ye turn to me with all your hearts and say ‘Father,’ I will listen to you as a holy people.” <sup>4</sup> And, in another place, he spoke, saying this, “Wash you, and make you clean, put away your wickedness from your souls before my eyes, cease from your wickedness, learn to do good, seek out judgment, rescue the wronged, give judgment for the orphan, do justice to the widow, and come and let us reason together, saith the Lord; and if your sins be as crimson, I will make them white as snow, and if they be as scarlet, I will make them white as wool, and if ye be willing and hearken to me, ye shall eat the good things of the land, but if ye be not willing, and hearken not to me, a sword shall devour you, for the mouth of the Lord has spoken

### 1 CLEMENT 8

<sup>1</sup> For this verse, Lightfoot reads, “The ministers of the grace of God through the Holy Spirit spoke concerning repentance.”

<sup>2</sup> Lightfoot includes the words from ‘For, as I live’ as v. 3.

<sup>3</sup> Lightfoot has commas in place of the *ano teleiae* after εἴπητε & Πάτερ. The origin of this quotation is obscure: possibly Clement’s text of Ezekiel was different from ours and really contained it.

<sup>4</sup> Note that this is v. 5 in Lightfoot’s translation.

ταῦτα. <sup>5</sup> πάντας οὖν τοὺς ἀγαπητοὺς αὐτοῦ βουλόμενος  
μετανοίας μετασχεῖν ἐστήριξεν τῷ παντοκρατορικῷ  
βουλήματι αὐτοῦ.

these things.” <sup>5</sup> Therefore, desiring that all his beloved ones  
should share in repentance, he has established it by his  
Almighty will.

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<sup>5</sup> In Lightfoot’s text, this verse opens with an uppercase *pi*.

## Κλήμεντος Α' 9

<sup>1</sup> Διὸ ὑπακούσωμεν τῇ μεγαλοπρεπεῖ καὶ ἐνδόξῳ βουλήσει αὐτοῦ, καὶ ἰκέται γενόμενοι τοῦ ἐλέους καὶ τῆς χρηστότητος αὐτοῦ προσπέσωμεν καὶ ἐπιστρέψωμεν ἐπὶ τοὺς οἰκτιρμοὺς αὐτοῦ, ἀπολιπόντες τὴν ματαιοπονίαν τὴν τε ἔριν καὶ τὸ εἰς θάνατον ἄγον ζῆλος. <sup>2</sup> ἀτενίσωμεν εἰς τοὺς τελείως λειτουργήσαντας τῇ μεγαλοπρεπεῖ δόξῃ αὐτοῦ. <sup>3</sup> λάβωμεν Ἐνῶχ, ὃς ἐν ὑπακοῇ δίκαιος εὐρεθεὶς μετετέθη, καὶ οὐχ εὐρέθη αὐτοῦ θάνατος. <sup>4</sup> Νῶε πιστὸς εὐρεθεὶς διὰ τῆς λειτουργίας αὐτοῦ παλιγγενεσίαν κόσμῳ ἐκήρυξεν, καὶ διέσωσεν δι' αὐτοῦ ὁ δεσπότης τὰ εἰσελθόντα ἐν ὁμονοίᾳ ζῶα εἰς τὴν κιβωτόν.

## 1 CLEMENT 9

<sup>1</sup> Therefore, let us submit ourselves to his excellent and glorious will; and let us fall before him, becoming suppliants of his mercy and goodness; and let us turn to his pity, and abandon the vain toil and the strife and the jealousy, which lead to death. <sup>2</sup> Let us fix our gaze on those who have given perfect service to his excellent glory. <sup>3</sup> Let us take Enoch, who was found righteous in obedience, and was translated and death did not find him. <sup>4</sup> Noah was found faithful in his service, in foretelling a new beginning to the world, and through him the Master saved the living creatures which entered in concord into the Ark.

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### 1 CLEMENT 9

- <sup>1</sup> Lightfoot has 'presenting ourselves as' in place of 'becoming', here following Lake.  
<sup>2</sup> Lightfoot opens this verse with an uppercase *alpha*.  
<sup>3</sup> In place of 'take', Lightfoot has 'set before us'.  
<sup>4</sup> For 'a new beginning to the world', Lightfoot has 'regeneration unto the world'.



## Κλήμεντος Α΄ 10

<sup>1</sup> Ἀβραάμ, ὁ φίλος προσαγορευθεὶς, πιστὸς εὐρέθη ἐν τῷ αὐτὸν ὑπήκοον γενέσθαι τοῖς ῥήμασιν τοῦ θεοῦ. <sup>2</sup> οὗτος δι' ὑπακοῆς ἐξῆλθεν ἐκ τῆς γῆς αὐτοῦ καὶ ἐκ τῆς συγγενείας αὐτοῦ καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς αὐτοῦ, ὅπως γῆν ὀλίγην καὶ συγγένειαν ἀσθενῆ καὶ οἶκον μικρὸν καταλιπὼν κληρονομήσῃ τὰς ἐπαγγελίας τοῦ θεοῦ. λέγει γὰρ αὐτῷ· <sup>3</sup> Ἀπελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου εἰς τὴν γῆν ἣν ἄν σοι δείξω· καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογημένος· καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ καταράσομαι τοὺς καταρωμένους σε, καὶ εὐλογηθῶσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. <sup>4</sup> καὶ πάλιν ἐν τῷ διαχωρισθῆναι αὐτὸν ἀπὸ Λῶτ εἶπεν αὐτῷ ὁ θεός· Ἀναβλέψας τοῖς ὀφθαλμοῖς σου ἴδε ἀπὸ τοῦ τόπου, οὗ νῦν σὺ εἶ, πρὸς βορρᾶν καὶ λίβα καὶ ἀνατολὰς καὶ θάλασσαν, ὅτι πᾶσαν τὴν γῆν, ἣν σὺ ὁρᾷς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου ἕως αἰῶνος. <sup>5</sup> καὶ ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς· εἰ δύναται τις ἐξαριθμῆσαι τὴν ἄμμον τῆς γῆς, καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται. <sup>6</sup> καὶ πάλιν λέγει· Ἐξήγαγεν ὁ

## 1 CLEMENT 10

<sup>1</sup> Abraham, who was called the Friend, was found faithful inasmuch as he was obedient to the words of God. <sup>2</sup> He, in obedience, went forth from his country, and from his kindred, and from his father's house, so that, by leaving behind a scanty country, and feeble kindred, and a small house, he might inherit the promises of God. For, God said to him, <sup>3</sup> "Depart from your land and from your kindred and from your father's house to the land that I shall show you, and I will make you a great nation, and I will bless you, and I will magnify your name, and you shall be blessed; and I will bless those that bless you, and I will curse those that curse you, and all the tribes of the earth shall be blessed in you." <sup>4</sup> And again, when he was separated from Lot, God said to him, "Lift up your eyes and look from the place where you are now, to the North and to the South and to the East and to the West; for, all the land which you see, to you will I give it and to your seed forever. <sup>5</sup> And I will make your seed as the dust of the earth. If a man can number the dust of the earth, your seed shall also be numbered." <sup>6</sup> And again, he said, "God brought forth

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### 1 CLEMENT 10

<sup>1</sup> Lightfoot does not capitalise 'Friend' but has the word in quotation marks.

<sup>2</sup> In place of 'in obedience', Lightfoot has 'through obedience'.

<sup>3</sup> Lightfoot opens with 'Go forth' in place of 'Depart'.

<sup>4</sup> For 'East' and 'West', Lightfoot has 'sunrise' and 'sea', respectively.

<sup>5</sup> Clement here quotes Gn 13:16.

<sup>6</sup> The grammar here is awkward concerning the placement of quotation marks: it seems that the outer set are redundant.



θεὸς τὸν Ἀβραάμ καὶ εἶπεν αὐτῷ· Ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· οὕτως ἔσται τὸ σπέρμα σου. ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

<sup>7</sup> διὰ πίστιν καὶ φιλοξενίαν ἐδόθη αὐτῷ υἱὸς ἐν γήρᾳ, καὶ δι' ὑπακοῆς προσήνεγκεν αὐτὸν θυσίαν τῷ θεῷ πρὸς ἓν τῶν ὀρέων ὧν ἔδειξεν αὐτῷ.

Abraham and said to him, "Look up to the sky and number the stars; if you are able to number them, so shall your seed be." And Abraham believed God and it was counted to him for righteousness."

<sup>7</sup> Because of his faith and hospitality, a son was given him in his old age and, in his obedience, he offered him as a sacrifice to God on one of the mountains which he showed him.

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<sup>7</sup> In place of πρὸς ἓν τῶν ὀρέων ὧν ('on one of the mountains'), here following the Greek, Syriac & Coptic texts (and Lightfoot), Lake presents a Greek version of the Latin text, reading πρὸς τὸ ὄρος ὃ ('on the mountain').

## Κλήμεντος Α' 11

<sup>1</sup> Διὰ φιλοξενίαν καὶ εὐσέβειαν Λὼτ ἐσώθη ἐκ Σοδόμων, τῆς περιχώρου πάσης κριθείσης διὰ πυρὸς καὶ θείου, πρόδηλον ποιήσας ὁ δεσπότης, ὅτι τοὺς ἐλπίζοντας ἐπ' αὐτὸν οὐκ ἐγκαταλείπει, τοὺς δὲ ἑτεροκλινεῖς ὑπάρχοντας εἰς κόλασιν καὶ αἰκισμὸν τίθησιν. <sup>2</sup> συνεξεληθούσης γὰρ αὐτῷ τῆς γυναικὸς ἑτερογνώμονος ὑπαρχούσης καὶ οὐκ ἐν ὁμονοίᾳ, εἰς τοῦτο σημεῖον ἐτέθη, ὥστε γενέσθαι αὐτὴν στήλην ἀλὸς ἕως τῆς ἡμέρας ταύτης, εἰς τὸ γνωστὸν εἶναι πᾶσιν, ὅτι οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως εἰς κρίμα καὶ εἰς σημείωσιν πάσαις ταῖς γενεαῖς γίνονται.

## 1 CLEMENT 11

<sup>1</sup> For his hospitality and piety Lot, was saved from Sodom when the whole region was judged by fire and brimstone, and God made clear that he does not forsake those who hope in him but delivers to punishment and torture those who turn aside to others. <sup>2</sup> For, of this a sign was given when his wife went with him but changed her mind and did not remain in agreement with him, so that she became a pillar of salt to this day, to make known to all that those who are double-minded and have doubts concerning the power of God, incur judgment and become a sign to all generations.

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### 1 CLEMENT 11

<sup>1</sup> Lightfoot ends with an *ano teleia* (Greek semicolon) in place of the full stop.

<sup>2</sup> Lightfoot lacks the comma after πᾶσιν.

## Κλήμεντος Α΄ 12

<sup>1</sup> Διὰ πίστιν καὶ φιλοξενίαν ἐσώθη Ῥαὰβ ἡ πόρνη. <sup>2</sup> ἐκπεμφθέντων γὰρ ὑπὸ Ἰησοῦ τοῦ τοῦ Ναυὴ κατασκόπων εἰς τὴν Ἱεριχώ, ἔγνω ὁ βασιλεὺς τῆς γῆς, ὅτι ἤκασιν κατασκοπεῦσαι τὴν χώραν αὐτῶν, καὶ ἐξέπεμψεν ἄνδρας τοὺς συλλημφομένους αὐτούς, ὅπως συλλημφθέντες θανατωθῶσιν. <sup>3</sup> ἡ οὖν φιλόξενος Ῥαὰβ εἰσδεξαμένη αὐτοὺς ἔκρυπεν εἰς τὸ ὑπερῶν ὑπὸ τὴν λινοκαλάμην. <sup>4</sup> ἐπισταθέντων δὲ τῶν παρὰ τοῦ βασιλέως καὶ λεγόντων· Πρὸς σέ εἰσῆλθον οἱ κατάσκοποι τῆς γῆς ἡμῶν· ἐξάγαγε αὐτούς, ὁ γὰρ βασιλεὺς οὕτως κελεύει, ἥδε ἀπεκρίθη· Εἰσῆλθον μὲν οἱ ἄνδρες, οὓς ζητεῖτε, πρὸς με, ἀλλ' εὐθέως ἀπῆλθον καὶ πορεύονται τῇ ὁδῷ· ὑποδεικνύουσα αὐτοῖς ἐναλλάξ. <sup>5</sup> καὶ εἶπεν πρὸς τοὺς ἄνδρας· Γινώσκουσα γινώσκω ἐγώ, ὅτι κύριος ὁ θεὸς παραδίδωσιν ὑμῖν τὴν γῆν ταύτην· ὁ γὰρ φόβος καὶ ὁ τρόμος ὑμῶν ἐπέπεσεν τοῖς κατοικοῦσιν αὐτήν. ὡς ἐὰν οὖν γένηται λαβεῖν αὐτήν ὑμᾶς, διασώσατέ με καὶ τὸν οἶκον τοῦ πατρός μου. <sup>6</sup> καὶ εἶπαν αὐτῇ· Ἔσται οὕτως, ὡς ἐλάλησας ἡμῖν. ὡς ἐὰν οὖν γνῶς παραγινομένους ἡμᾶς, συνάξεις πάντας τοὺς σοὺς ὑπὸ

## 1 CLEMENT 12

<sup>1</sup> By faith and hospitality, Rahab the harlot was saved; <sup>2</sup> for, when the spies were sent to Jericho by Joshua the son of Nun, the king of the land knew that they had come to spy out his country and he sent out men to apprehend them, so that they might be captured and put to death. <sup>3</sup> So, the hospitable Rahab took them in and hid them in the upper room under the stalks of flax. <sup>4</sup> Therefore, when the men from the king came to her and said, "Those who came to spy on our land came in to you; bring them out, for the king orders thus," she answered, "The men whom you seek did indeed come to me but they went away immediately and are proceeding on their journey," and pointed in the wrong direction. <sup>5</sup> And she said to the men, "I know most assuredly that the Lord your God is delivering this land over to you; for, the fear and dread of you has fallen on those who dwell in it. When therefore it shall come to pass that you take it, save me and my father's house." <sup>6</sup> And they said to her, "It shall be as you have spoken to us; so, when you know that we are at hand, you shall gather all your folk under your

### 1 CLEMENT 12

- <sup>1</sup> In place of ἡ πόρνη ('the harlot'), here following *Codex Alexandrinus*, *Codex Constantianopolitanus* (along with the *Latin*, *Syriac* & *Coptic* MSS) reads ἡ ἐπιλεγσμένη πόρνη ('who was called a harlot').
- <sup>2</sup> In place of 'captured', Lightfoot has 'seized'.
- <sup>3</sup> Lightfoot has 'received them' in place of 'took them in'.
- <sup>4</sup> Lightfoot has 'opposite road' in place of 'wrong direction'.
- <sup>5</sup> In place of 'know', Lightfoot has 'perceive' (as also in v. 6).
- <sup>6</sup> Lightfoot has 'saved' in place of 'safe'.

τὸ στέγος σου, καὶ διασωθήσονται· ὅσοι γὰρ ἐὰν εὐρεθῶσιν ἔξω τῆς οἰκίας, ἀπολοῦνται. <sup>7</sup> καὶ προσέθεντο αὐτῇ δοῦναι σημεῖον, ὅπως ἐκκρεμάσῃ ἐκ τοῦ οἴκου αὐτῆς κόκκινον, πρόδηλον ποιοῦντες, ὅτι διὰ τοῦ αἵματος τοῦ κυρίου λύτρωσις ἔσται πᾶσιν τοῖς πιστεύουσιν καὶ ἐλπίζουσιν ἐπὶ τὸν θεόν.

<sup>8</sup> ὁρᾶτε, ἀγαπητοί, ὅτι οὐ μόνον πίστις, ἀλλὰ καὶ προφητεία ἐν τῇ γυναικὶ γέγονεν.

roof and they shall be safe; for, as many as shall be found outside the house shall perish.” <sup>7</sup> And they proceeded to give her a sign, that she should hang out a scarlet thread from her house, foreshowing that all who believe and hope in God shall have redemption through the blood of the Lord.

<sup>8</sup> You see, beloved, that the woman is an example not only of faith but also of prophecy.

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<sup>7</sup> In place of ‘proceeded to give’, Lightfoot has ‘gave’.

<sup>8</sup> Lightfoot lacks the words ὅτι & καί.

## Κλήμεντος Α' 13

<sup>1</sup> Ταπεινοφρονήσωμεν οὖν, ἀδελφοί, ἀποθέμενοι πάσαν ἀλαζονείαν καὶ τῦφος καὶ ἀφροσύνην καὶ ὀργάς, καὶ ποιήσωμεν τὸ γεγραμμένον, λέγει γὰρ τὸ πνεῦμα τὸ ἅγιον· Μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ μηδὲ ὁ ἰσχυρὸς ἐν τῇ ἰσχυρίᾳ αὐτοῦ μηδὲ ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ, ἀλλ' ὁ καυχώμενος ἐν κυρίῳ καυχάσθω, τοῦ ἐκζητεῖν αὐτὸν καὶ ποιεῖν κρίμα καὶ δικαιοσύνην· μάλιστα μεμνημένοι τῶν λόγων τοῦ κυρίου Ἰησοῦ, οὓς ἐλάλησεν διδάσκων ἐπιείκειαν καὶ μακροθυμίαν. <sup>2</sup> οὕτως γὰρ εἶπεν· Ἐλεᾶτε, ἵνα ἐλεηθῇτε· ἀφίετε, ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ὥς μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν. <sup>3</sup> ταύτῃ τῇ ἐντολῇ καὶ τοῖς παραγγέλμασιν τούτοις στηρίζωμεν ἑαυτοὺς εἰς τὸ πορεύεσθαι ὑπηκόους ὄντας τοῖς ἁγιοπρεπέσι λόγοις αὐτοῦ, ταπεινοφρονοῦντες· φησὶν γὰρ ὁ ἅγιος λόγος· <sup>4</sup> Ἐπὶ τίνα ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν πραῦν καὶ ἡσύχιον καὶ τρέμοντά μου τὰ λόγια;

## 1 CLEMENT 13

<sup>1</sup> Let us, therefore, be humble-minded, brethren, putting aside all arrogance and conceit and foolishness and wrath, and let us do that which is written (for, the Holy Spirit says, "Let not the wise man boast himself in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but he that boasts, let him boast in the Lord, to seek him out and to do judgment and righteousness."), especially remembering the words of the Lord Jesus, which he spoke when he was teaching gentleness and long suffering. <sup>2</sup> He said, "Be merciful, that you may obtain mercy; forgive, that you may be forgiven; as you do, so shall be done to you; as you give, so shall be given to you; as you judge, so shall you be judged; as you are kind, so shall kindness be shown you; with what you measure, it shall be measured to you." <sup>3</sup> With this commandment and with these injunctions, let us strengthen ourselves to walk in obedience to his holy words and let us be humble-minded; for, thus says the holy word, <sup>4</sup> "On whom shall I look but on the meek and gentle and him who trembles at my oracles?"

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### 1 CLEMENT 13

<sup>1</sup> In place of 'humble-minded', Lightfoot has 'lowly minded'.

<sup>2</sup> Lightfoot opens with, "For, thus he spoke."

<sup>3</sup> Lightfoot opens with an uppercase *tau* and has a full stop in place of the *ano teleia* (Greek semicolon) after *ταπεινοφρονοῦντες*.

<sup>4</sup> Lake ends this verse with a full stop in place of the Greek question mark (;), here following Lightfoot.

## Κλήμεντος Α' 14

<sup>1</sup> Δίκαιον οὖν καὶ ὅσιον, ἄνδρες ἀδελφοί, ὑπηκόους ἡμᾶς μᾶλλον γενέσθαι τῷ θεῷ ἢ τοῖς ἐν ἀλαζονείᾳ καὶ ἀκαταστασίᾳ μυσεροῦ ζήλους ἀρχηγοῖς ἐξακολουθεῖν. <sup>2</sup> βλάβην γὰρ οὐ τὴν τυχοῦσαν, μᾶλλον δὲ κίνδυνον ὑποίσομεν μέγαν, ἐὰν ῥιψοκινδύνως ἐπιδῶμεν ἑαυτοὺς τοῖς θελήμασιν τῶν ἀνθρώπων, οἵτινες ἐξακοντίζουσιν εἰς ἔριν καὶ στάσεις, εἰς τὸ ἀπαλλοτριῶσαι ἡμᾶς τοῦ καλῶς ἔχοντος. <sup>3</sup> χρηστευσώμεθα ἑαυτοῖς κατὰ τὴν εὐσπλαγχνίαν καὶ γλυκύτητα τοῦ ποιήσαντος ἡμᾶς. <sup>4</sup> γέγραπται γάρ· Χρηστοὶ ἔσονται οἰκήτορες γῆς, ἄκακοι δὲ ὑπολειφθήσονται ἐπ' αὐτῆς· οἱ δὲ παρανομοῦντες ἐξολεθρευθήσονται ἀπ' αὐτῆς. <sup>5</sup> καὶ πάλιν λέγει· Εἶδον ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου· καὶ παρῆλθον, καὶ ἰδοὺ οὐκ ἦν, καὶ ἐξεζήτησα τὸν τόπον αὐτοῦ, καὶ οὐχ εὔρον. φύλασσε ἀκακίαν καὶ ἴδε εὐθύτητα, ὅτι ἐστὶν ἐγκατάλειμμα ἀνθρώπῳ εἰρηνικῷ.

## 1 CLEMENT 14

<sup>1</sup> Therefore, it is right and proper, my brethren, for us to obey God rather than to follow those who, in their pride and unruliness, are the instigators of abominable jealousy. <sup>2</sup> For, we shall incur no common harm but rather a great danger, if we rashly surrender ourselves up to the purposes of men who launch out into strife and sedition, so as to estrange us from that which is right. <sup>3</sup> Let us, therefore, be kind to one another, according to the compassion and sweetness of our Maker. <sup>4</sup> For, it is written, "The men of kindness shall inhabit the land and the guiltless shall be left on it; but they who are transgressors shall be destroyed out of it." <sup>5</sup> And again, he says: "I saw the ungodly man lifted high and exalted as the cedars of Lebanon. And I went by and behold, he was not; and I sought his place and I did not find it. Keep innocence and look on uprightness; for, there is a remnant for a peaceable man."

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### 1 CLEMENT 14

<sup>1</sup> Lake has 'holy' in place of 'proper', here following Lightfoot.

<sup>2</sup> In place of 'rashly', Lightfoot has 'recklessly'.

<sup>3</sup> Lightfoot lacks the initial epsilon in ἑαυτοῖς, thus making the pronoun non-reflexive.

<sup>4</sup> After 'destroyed', Lightfoot adds 'utterly'.

<sup>5</sup> In place of 'look on', Lightfoot has 'behold'.



## Κλήμεντος Α' 15

<sup>1</sup>Τοίνυν κολληθῶμεν τοῖς μετ' εὐσεβείας εἰρηνεύουσιν, καὶ μὴ τοῖς μεθ' ὑποκρίσεως βουλομένοις εἰρήνην. <sup>2</sup>λέγει γάρ που· Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἄπεστιν ἀπ' ἐμοῦ. <sup>3</sup>καὶ πάλιν· Τῷ στόματι αὐτῶν εὐλογοῦσιν, τῇ δὲ καρδίᾳ αὐτῶν κατηρῶντο. <sup>4</sup>καὶ πάλιν λέγει· Ἠγάπησαν αὐτὸν τῷ στόματι αὐτῶν καὶ τῇ γλώσσει αὐτῶν ἐψεύσαντο αὐτόν, ἡ δὲ καρδιά αὐτῶν οὐκ εὐθεῖα μετ' αὐτοῦ, οὐδὲ ἐπιστήθησαν ἐν τῇ διαθήκῃ αὐτοῦ. <sup>5</sup>διὰ τοῦτο ἄλλαλα γενηθήτω τὰ χεῖλη τὰ δόλια τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν. καὶ πάλιν· Ἐξολεθρεύσαι κύριος πάντα τὰ χεῖλη τὰ δόλια, γλῶσσαν μεγαλορήμονα, τοὺς εἰπόντας· Τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν, τὰ χεῖλη ἡμῶν παρ' ἡμῖν ἐστίν· τίς ἡμῶν κύριός ἐστιν; <sup>6</sup>ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι, λέγει κύριος· θήσομαι ἐν σωτηρίῳ, <sup>7</sup>παρρησιάσομαι ἐν αὐτῷ.

## 1 CLEMENT 15

<sup>1</sup> So, let us cleave to those who practice peace and godliness and not to those whose wish for peace is hypocrisy. <sup>2</sup> For, it says in one place: "This people honours me with their lips but their heart is far from me." <sup>3</sup> And again, "They blessed with their mouth but cursed in their hearts." <sup>4</sup> And again, it says, "They loved him with their mouth and they lied to him with their tongue, and their heart was not right with him, nor were they faithful in his covenant." <sup>5</sup> Therefore, let the deceitful lips be dumb that speak iniquity against the righteous. And again, "May the Lord destroy all the deceitful lips, a tongue that speaks great things, those who say. "Let us magnify our tongue, our lips are our own, who is lord over us?" <sup>6</sup> For the misery of the poor and groaning of the needy, I will now arise," says the Lord, "I will place him in safety; <sup>7</sup> I will deal confidently with him."

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### 1 CLEMENT 15

<sup>1</sup> In place of 'who practice peace and godliness', here following Lightfoot, Lake has 'whose peacefulness is based on piety'.

<sup>2</sup> Throughout, Lightfoot capitalises pronouns that refer to God (as 'Me' here).

<sup>3</sup> Lightfoot has the singular, 'heart', for 'hearts'.

<sup>4</sup> In place of 'faithful', Lightfoot has 'steadfast'.

<sup>5</sup> The text, δόλια ... δόλια, is omitted by all MSS except the *Syriac*; it is probable that this is a primitive corruption in the text and that the *Syriac* reading is a correct emendation (which, it may be observed, was independently made by Lightfoot before the discovery of the *Syriac* MS).

<sup>6</sup> For καὶ τοῦ, Lightfoot reads καὶ ἀπὸ τοῦ.

<sup>7</sup> For 'confidently', Lightfoot reads 'boldly'.



## Κλήμεντος Α΄ 16

<sup>1</sup> Ταπεινοφρονούντων γάρ ἐστιν ὁ Χριστός, οὐκ ἐπαιρομένων ἐπὶ τὸ ποίμνιον αὐτοῦ. <sup>2</sup> τὸ σκῆπτρον τῆς μεγαλωσύνης τοῦ θεοῦ, ὁ κύριος Ἰησοῦς Χριστός, οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονείας οὐδὲ ὑπερηφανίας, καίπερ δυνάμενος, ἀλλὰ ταπεινοφρονῶν, καθὼς τὸ πνεῦμα τὸ ἅγιον περὶ αὐτοῦ ἐλάλησεν· φησὶν γάρ· <sup>3</sup> Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; ἀνγγείλαμεν ἐναντίον αὐτοῦ, ὡς παιδίον, ὡς ρίζα ἐν γῇ διψώσῃ· οὐκ ἔστιν αὐτῷ εἶδος οὐδὲ δόξα, καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλείπον παρὰ τὸ εἶδος τῶν ἀνθρώπων· ἄνθρωπος ἐν πληγῇ ὢν καὶ πόνῳ καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἡτιμάσθη καὶ οὐκ ἐλογίσθη·

<sup>4</sup> οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει· <sup>5</sup> αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν. παιδεία εἰρήνης ἡμῶν

## 1 CLEMENT 16

<sup>1</sup> For, Christ is of those who are humble-minded, not of those who exalt themselves over his flock. <sup>2</sup> The sceptre of the greatness of God, the Lord Jesus Christ, came not with the pomp of pride or of arrogance, for all his power, but was humble-minded, as the Holy Spirit spoke concerning him. For, it says, <sup>3</sup> “Lord, who has believed our report and to whom was the arm of the Lord revealed? We declared him before the Lord as a child, as a root in thirsty ground; there is no form in him, nor glory, and we saw him and he had neither form nor beauty but his form was without honour, less than the form of man, a man living among bruises and toil, and acquainted with the endurance of weakness; for his face was turned away, he was dishonoured, and not esteemed.

<sup>4</sup> “He it is who bears our sins and suffered on our account, and we regarded him as subject to pain, and bruises, and affliction; <sup>5</sup> but he was wounded for our transgressions and he has suffered for our iniquities. The chastisement of our peace was

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### 1 CLEMENT 16

<sup>1</sup> For ‘humble-minded’, Lightfoot has ‘lowly of mind’.

<sup>2</sup> Lightfoot has τῆς μεγαλωσύνης in brackets and, for Ἰησοῦς Χριστός has [ἡμῶν] Χριστὸς Ἰησοῦς.

<sup>3</sup> The text for this verse is significantly different in Lightfoot: Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; ἀνγγείλαμεν ἐναντίον αὐτοῦ, ὡς παιδίον, ὡς ρίζα ἐν γῇ διψώσῃ· οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα. καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλείπον παρὰ τὸ εἶδος τῶν ἀνθρώπων· ἄνθρωπος ἐν πληγῇ ὢν καὶ πόνῳ καὶ εἰδὼς φέρειν μαλακίαν, ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ, ἡτιμάσθη καὶ οὐκ ἐλογίσθη.

<sup>4</sup> Lightfoot has ‘stripes’ in place of ‘bruises’.

<sup>5</sup> In place of ‘transgressions’, Lightfoot here has ‘sins’.

ἐπ' αὐτόν· τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. <sup>6</sup> πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη· <sup>7</sup> καὶ κύριος παρέδωκεν αὐτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα. ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνός ἐναντίον τοῦ κείραντος ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη.

<sup>8</sup> τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. <sup>9</sup> ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤκει εἰς θάνατον. <sup>10</sup> καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ. καὶ κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς. <sup>11</sup> ἐὰν δώτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον. <sup>12</sup> καὶ κύριος βούλεται ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς. καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.

<sup>13</sup> διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα· ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ,

upon him; with his bruises, were we healed. <sup>6</sup> All we, like sheep, went astray, each man went astray in his own path; <sup>7</sup> and the Lord delivered him up for our sins, and he opened not his mouth because of his affliction. As a sheep, he was brought to the slaughter and as a lamb dumb before its shearer, so he opened not his mouth. In humiliation, his judgment was taken away.

<sup>8</sup> "Who shall declare his generation? For, his life is taken away from the earth. <sup>9</sup> For the iniquities of my people has he come to death. <sup>10</sup> And I will give the wicked in requital for his burial and the rich for his death; for, he wrought no iniquity, nor was guile found in his mouth. And the Lord's will is to purify him from bruises. <sup>11</sup> If you make an offering for sin, your soul shall see a long-lived seed. <sup>12</sup> And the Lord's will is to take of the labour of his soul, to show him light, and to form him with understanding, to justify a righteous man who serves many well; and he himself shall bear their sins."

<sup>13</sup> For this reason, he shall inherit many and he shall share the spoils of the strong; because his soul was delivered to death

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<sup>6</sup> Lake lacks 'own', here following Lightfoot.

<sup>7</sup> Lightfoot ends with an *ano teleia* in place of the full stop.

<sup>8</sup> Lightfoot rearranges the word order of the 1<sup>st</sup> question, reading, "His generation who shall declare?"

<sup>9</sup> Some read 'iniquity' in place of 'iniquities', here following the Greek (ἀνομιῶν) and Lake/Lightfoot.

<sup>10</sup> Lake lacks 'in requital'.

<sup>11</sup> Lightfoot ends this verse with, "your soul shall prolong its days."

<sup>12</sup> In place of 'labour', Lightfoot has 'toil'.

<sup>13</sup> Lightfoot opens with 'Therefore' in place of 'For this reason'.

καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη. <sup>14</sup> καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη. <sup>15</sup> καὶ πάλιν αὐτὸς φησιν· Ἐγὼ δέ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ ἐξουθένημα λαοῦ. <sup>16</sup> πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν· Ἦλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν.

<sup>17</sup> ὁρᾶτε, ἄνδρες ἀγαπητοί, τίς ὁ ὑπογραμμὸς ὁ δεδομένος ἡμῖν· εἰ γὰρ ὁ κύριος οὕτως ἐταπεινοφρόνησεν, τί ποιήσωμεν ἡμεῖς οἱ ὑπὸ τὸν ζυγὸν τῆς χάριτος αὐτοῦ δι' αὐτοῦ ἐλθόντες;

and he was reckoned among the sinners. <sup>14</sup> And he bore the sins of many and, for their sins, was he delivered up. <sup>15</sup> And again, he says himself, "But I am a worm and no man, a reproach of men and despised of the people. <sup>16</sup> All those who saw me mocked me; they spoke with their lips, they shook their heads: He hoped in the Lord; let him deliver him, let him save him; for, he desires him."

<sup>17</sup> You see, beloved, what is the example that is given to us; for, if the Lord was thus humble-minded, what shall we do who, through him have come under the yoke of his grace?

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<sup>14</sup> Throughout, Lightfoot capitalises pronouns that refer to God (as 'He' here).

<sup>15</sup> In place of 'despised', Lightfoot has 'an outcast'.

<sup>16</sup> Lake ends the verse with, "he takes pleasure in him." Here, we follow Hoole's 1885 translation.

<sup>17</sup> Lightfoot opens this verse with an uppercase omicron.

## Κλήμεντος Α΄ 17

<sup>1</sup> Μιμηταὶ γενώμεθα κάκείνων, οἵτινες ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς περιεπάτησαν κηρύσσοντες τὴν ἔλευσιν τοῦ Χριστοῦ· λέγομεν δὲ Ἠλίαν καὶ Ἐλισαίῃ, ἔτι δὲ καὶ Ἰεζεκιήλ, τοὺς προφῆτας· πρὸς τούτοις καὶ τοὺς μεμαρτυρημένους.

<sup>2</sup> Ἐμαρτυρήθη μεγάλως Ἀβραάμ καὶ φίλος προσηγορεύθη τοῦ θεοῦ, καὶ λέγει ἀτενίζων εἰς τὴν δόξαν τοῦ θεοῦ ταπεινοφρονῶν· Ἐγὼ δὲ εἰμι γῆ καὶ σποδός.

<sup>3</sup> ἔτι δὲ καὶ περὶ Ἰὼβ οὕτως γέγραπται· Ἰὼβ δὲ ἦν δίκαιος καὶ ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ. <sup>4</sup> ἀλλ' αὐτὸς ἑαυτοῦ κατηγορεῖ λέγων· Οὐδεὶς καθαρὸς ἀπὸ ρύπου, οὐδ' ἂν μιᾶς ἡμέρας ἡ ζωὴ αὐτοῦ.

<sup>5</sup> Μωϋσῆς πιστὸς ἐν ὧ τῷ οἴκῳ αὐτοῦ ἐκλήθη, καὶ διὰ τῆς ὑπηρεσίας αὐτοῦ ἔκρινεν ὁ θεὸς Αἴγυπτον διὰ τῶν μαστιγῶν καὶ τῶν αἰκισμάτων αὐτῶν· ἀλλὰ κάκείνος δοξασθεὶς μεγάλως οὐκ ἐμεγαλορημόνησεν, ἀλλ' εἶπεν ἐκ τῆς βάτου χρηματισμοῦ αὐτῷ διδομένου· Τίς εἰμι ἐγώ, ὅτι με πέμπεις; Ἐγὼ δὲ εἰμι ἰσχνόφωνος καὶ βραδύγλωσσος. <sup>6</sup> καὶ πάλιν λέγει· Ἐγὼ δὲ εἰμι ἀτμὶς ἀπὸ κύθρας.

## 1 CLEMENT 17

<sup>1</sup> Let us also be imitators of those who went about in the skins of goats and sheep, heralding the coming of Christ; we mean Elijah and Elisha and, moreover, Ezekiel, the prophets and, in addition to them, the famous men of old.

<sup>2</sup> Great fame was given to Abraham, and he was called the Friend of God; and he, fixing his gaze in humility on the Glory of God, says, "But I am dust and ashes."

<sup>3</sup> Further, it is also written thus concerning Job: Now Job was righteous and blameless, true, God-fearing, and kept himself from all evil. <sup>4</sup> But he accuses himself, saying, "No man is free of defilement, not even if his life be only one day."

<sup>5</sup> Moses was called Faithful with all his house and, through his ministry, God judged Egypt with their scourges and torments; but he, though he was given great glory, did not use great words; but, when an oracle was given to him from the bush, said, "Who am I that you send me? No! I am a man of feeble speech, and a slow tongue." <sup>6</sup> And again, he says, "I am but as smoke from a pot."

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### 1 CLEMENT 17

<sup>1</sup> Lightfoot has 'preaching' in place of 'heralding'.

<sup>2</sup> Lightfoot does not capitalise 'Friend'.

<sup>3</sup> Lake has 'a worshipper of God' in place of 'God-fearing', here (loosely) following Hoole's 1885 translation.

<sup>4</sup> Near the end of this verse, Lightfoot repeats the word, ἡ, with the 1<sup>st</sup> instance given in brackets.

<sup>5</sup> Lightfoot begins the word, Ἐγώ, with a lowercase *epsilon* (but not in the similar phrase in v. 6).

<sup>6</sup> Lake opens Moses' speech with, "But I am as," in place of, "I am but as," here following Lightfoot.

## Κλήμεντος Α' 18

<sup>1</sup> Τί δὲ εἵπωμεν ἐπὶ τῷ μεμαρτυρημένῳ Δαυεὶδ; πρὸς ὃν εἶπεν ὁ θεός· Εὗρον ἄνδρα κατὰ τὴν καρδίαν μου, Δαυεὶδ τὸν τοῦ Ἰεσσαί, ἐν ἐλέει αἰωνίῳ ἔχρισα αὐτόν. <sup>2</sup> ἀλλὰ καὶ αὐτὸς λέγει πρὸς τὸν θεόν· Ἐλέησόν με, ὁ θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου. <sup>3</sup> ἐπὶ πλεῖον πλῦνόν με ἀπὸ τῆς ἀνομίας μου, καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με· ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστὶν διαπαντός. <sup>4</sup> σοὶ μόνῳ ἥμαρτον, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου. καὶ νικήσης ἐν τῷ κρίνεσθαί σε. <sup>5</sup> ἰδοὺ γὰρ ἐν ἀνομίαις συνελήμφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέν με ἡ μήτηρ μου. <sup>6</sup> ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας· τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι. <sup>7</sup> ῥάντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι. <sup>8</sup> ἀκουτιεῖς με ἀγαλλιάσιν καὶ εὐφροσύνην. ἀγαλλιάσονται ὅσα τέταπεινωμένα. <sup>9</sup> ἀπόστ-

## 1 CLEMENT 18

<sup>1</sup> But what shall we say of the famous David? To whom said God, "I have found a man after my own heart, David the son of Jesse, I have anointed him with eternal mercy;" <sup>2</sup> but he too says to God, "Have mercy upon me, O God, according to your great mercy and according to the multitude of your compassions, blot out my iniquity. <sup>3</sup> 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. <sup>4</sup> Against you only did I sin and I did evil in your sight, that you might be justified in your words and might emerge victorious when you are judged. <sup>5</sup> For, behold, I was conceived in iniquity and in sin did my mother bear me. <sup>6</sup> For, behold, you have loved truth; you have made plain to me the secret and hidden things of your wisdom. <sup>7</sup> You shall sprinkle me with hyssop and I shall be made clean; you shall wash me and I shall become whiter than snow. <sup>8</sup> You shall make me to hear of joy and gladness; the

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### 1 CLEMENT 18

- <sup>1</sup> In place of *προς ον* ('to whom') here following the Greek & Syriac texts (and Lightfoot – the text is accordingly highlighted), Lake has *ἐφ' οὗ* ('of whom', following the Latin text).
- <sup>2</sup> Lake has 'transgressions' in place of 'iniquity', here following Lightfoot.
- <sup>3</sup> Lightfoot has a space in the last word of this verse, reading *δια παντος*.
- <sup>4</sup> For this verse, here following Lake, Lightfoot ends, "and may conquer in Your pleading."
- <sup>5</sup> Lightfoot has 'sins' in place of 'sin'.
- <sup>6</sup> Lightfoot includes the 1<sup>st</sup> sentence as part of the previous verse (which is v. 4 in his translation).
- <sup>7</sup> Lightfoot divides this verse at 'You shall wash me.'
- <sup>8</sup> At this point, the verse numbering of Lightfoot's translation agrees with that of Lake's.



ρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.

<sup>10</sup> καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου. <sup>11</sup> μὴ ἀπορίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ πνεῦμα τὸ ἅγιόν σου μὴ ἀντανέλῃς ἀπ' ἐμοῦ. <sup>12</sup> ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι ἡγεμονικῶ στήρισόν με. <sup>13</sup> διδάξω ἀνόμους τὰς ὁδούς σου, καὶ ἀσεβεῖς ἐπιστρέψουσιν ἐπὶ σέ. <sup>14</sup> ῥῦσαί με ἐξ αἱμάτων, ὁ θεός, ὁ θεὸς τῆς σωτηρίας μου. <sup>15</sup> ἀγαλλιάσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου. κύριε, τὸ στόμα μου ἀνοίξεις, καὶ τὰ χεῖλη μου ἀναγγελεῖ τὴν αἴνεσίν σου. <sup>16</sup> ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἄν· ὀλοκαυτώματα οὐκ εὐδοκήσεις. <sup>17</sup> θυσία τῷ θεῷ πνεῦμα συντετριμμένον· καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξουθενώσει.

bones which have been humbled shall rejoice. <sup>9</sup> Turn your face away from my sins and blot out all my iniquities.

<sup>10</sup> "Create a clean heart within me, O God, and renew a right spirit in my innermost parts. <sup>11</sup> Do not cast me away from your presence and take not your Holy Spirit from me. <sup>12</sup> Give me back the gladness of your salvation and strengthen me with your governing spirit. <sup>13</sup> I will teach the wicked your ways and the ungodly shall be converted unto you. <sup>14</sup> Deliver me from blood-guiltiness, O God, the God of my salvation. <sup>15</sup> My tongue shall rejoice in your righteousness. O Lord, you shall open my mouth and my lips shall tell of your praise. <sup>16</sup> For, if you had desired sacrifice, I would have given it; in whole burnt offerings you will not delight. <sup>17</sup> The sacrifice to God is a broken spirit; a broken and a humbled heart God shall not despise.

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<sup>9</sup> The phrase, 'turn your face away', means to forgive (i.e. to disregard).

<sup>10</sup> Lightfoot opens with 'Make' in place of 'Create'.

<sup>11</sup> Lake & Lightfoot have 'cast me not' for 'do not cast'.

<sup>12</sup> Lake's translation lacks 'and', here following the Greek text (καὶ) and Lightfoot.

<sup>13</sup> In place of 'the wicked', Lightfoot has 'sinners'.

<sup>14</sup> The precise meaning of the term translated 'blood-guiltiness' is uncertain.

<sup>15</sup> Lightfoot includes the 1<sup>st</sup> sentence as part of v. 14.

<sup>16</sup> Lightfoot has a comma in place of the 1<sup>st</sup> full stop.

<sup>17</sup> In place of 'broken' (twice in this verse), Lightfoot has 'contrite'.

## Κλήμεντος Α' 19

<sup>1</sup> Τῶν τοσούτων οὖν καὶ τοιούτων οὕτως μεμαρτυρημένων τὸ ταπεινόφρον καὶ τὸ ὑποδεὲς διὰ τῆς ὑπακοῆς οὐ μόνον ἡμᾶς, ἀλλὰ καὶ τὰς πρὸ ἡμῶν γενεὰς βελτίους ἐποίησεν, τοὺς τε καταδεξαμένους τὰ λόγια αὐτοῦ ἐν φόβῳ καὶ ἀληθείᾳ. <sup>2</sup> πολλῶν οὖν καὶ μεγάλων καὶ ἐνδόξων μετεिल्φότες πράξεων ἐπαναδράμωμεν ἐπὶ τὸν ἐξ ἀρχῆς παραδεδομένον ἡμῖν τῆς εἰρήνης σκοπόν, καὶ ἀτενίσωμεν εἰς τὸν πατέρα καὶ κτίστην τοῦ σύμπαντος κόσμου καὶ ταῖς μεγαλοπρεπέσι καὶ ὑπερβαλλούσαις αὐτοῦ δωρεαῖς τῆς εἰρήνης εὐεργεσίαις τε κολληθῶμεν. <sup>3</sup> ἴδωμεν αὐτὸν κατὰ διάνοιαν καὶ ἐμβλέψωμεν τοῖς ὅμμασιν τῆς ψυχῆς εἰς τὸ μακρόθυμον αὐτοῦ βούλημα νοήσωμεν, πῶς ἀόργητος ὑπάρχει πρὸς πᾶσαν τὴν κτίσιν αὐτοῦ.

## 1 CLEMENT 19

<sup>1</sup> The humility, therefore, and the submissiveness of so many and so great men, who have obtained such good reports, have, through obedience, rendered better not only us but also the generations that were before us, who received his oracles in fear and truth. <sup>2</sup> Seeing, then, that we have received a share in many great and glorious deeds, let us hasten on to the goal of peace, which was given us from the beginning, and let us fix our gaze on the Father and Creator of the whole world and cleave to his splendid and excellent gifts of peace and to his good deeds to us. <sup>3</sup> Let us contemplate him with our mind; let us gaze with the eyes of our soul on his long-suffering purpose; let us consider how free from wrath he is towards all his creatures.

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### 1 CLEMENT 19

<sup>1</sup> Lightfoot has 'made' in place of 'rendered'.

<sup>2</sup> Lightfoot has 'look steadfastly' in place of 'fix our gaze'.

<sup>3</sup> In place of 'contemplate him with our mind', Lightfoot has 'behold him in our mind'.



## Κλήμεντος Α΄ 20

<sup>1</sup>Οἱ οὐρανοὶ τῇ διοικήσει αὐτοῦ σαλευόμενοι ἐν εἰρήνῃ ὑποτάσσονται αὐτῷ. <sup>2</sup>ἡμέρα τε καὶ νύξ τὸν τεταγμένον ὑπ' αὐτοῦ δρόμον διανύουσιν, μηδὲν ἀλλήλοις ἐμποδίζοντα. <sup>3</sup>ἥλιός τε καὶ σελήνη, ἀστέρων τε χοροὶ κατὰ τὴν διαταγὴν αὐτοῦ ἐν ὁμονοίᾳ δίχα πάσης παρεκβάσεως ἐξελίσσουσιν τοὺς ἐπιτεταγμένους αὐτοῖς ὁρισμούς. <sup>4</sup>γῆ κυφοροῦσα κατὰ τὸ θέλημα αὐτοῦ τοῖς ἰδίοις καιροῖς τὴν πανπληθὴ ἀνθρώποις τε καὶ θηρσὶν καὶ πᾶσιν τοῖς οὕσιν ἐπ' αὐτῆς ζῶις ἀνατέλλει τροφήν, μὴ διχοστατοῦσα μηδὲ ἀλλοιοῦσά τι τῶν δεδογματισμένων ὑπ' αὐτοῦ. <sup>5</sup>ἀβύσσων τε ἀνεξιχνίαστα καὶ νερτέρων ἀνεκδιήγητα κλίματα τοῖς αὐτοῖς συνέχεται προστάγμασιν. <sup>6</sup>τὸ κύτος τῆς ἀπείρου θαλάσσης κατὰ τὴν δημιουργίαν αὐτοῦ συσταθὲν εἰς τὰς συναγωγὰς οὐ παρεκβαίνει τὰ περιτεθειμένα αὐτῇ κλεῖθρα, ἀλλὰ καθὼς διέταξεν αὐτῇ, οὕτως ποιεῖ. <sup>7</sup>εἶπεν γάρ· "Εὼς ὧδε ἤξεις, καὶ τὰ κύματά σου ἐν σοὶ συντριβήσεται. <sup>8</sup>ὥκεανὸς ἀπέραντος ἀνθρώποις καὶ οἱ μετ' αὐτὸν κόσμοι ταῖς αὐταῖς ταγαῖς τοῦ

## 1 CLEMENT 20

<sup>1</sup> The heavens moving at his appointment are subject to him in peace; <sup>2</sup> day and night accomplish the course allotted to them by him without hindering one another. <sup>3</sup> The sun and the moon and the companies of the stars circle on, in accordance with his direction, in harmony, in their appointed courses, and they do not swerve from them at all. <sup>4</sup> The earth teems according to his will at its proper seasons and puts forth food in abundant supply for both men and beasts and for all the living things that are on it, with no dissension, and they change none of his decrees. <sup>5</sup> The unsearchable places of the abysses and the unfathomable realms of the lower regions are controlled by the same ordinances. <sup>6</sup> The hollow of the boundless sea is gathered together by his workmanship into its allotted places and it does not pass the barriers he placed around it; but, even as he has ordered it, so does it act. <sup>7</sup> For, he said, "Thus far shall you come and your waves shall be broken within you." <sup>8</sup> The ocean, which is impassable for men, and the worlds beyond it

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### 1 CLEMENT 20

<sup>1</sup> For this verse, Lightfoot reads, "*The heavens are moved by His direction and obey Him in peace.*"

<sup>2</sup> Lake lacks 'to them', here following Lightfoot.

<sup>3</sup> Lake omits the opening definite article, here following the Greek (τε) and Lightfoot.

<sup>4</sup> Lightfoot has 'bearing fruit' in place of 'teems'.

<sup>5</sup> At the beginning of this verse, Lightfoot adds 'moreover'.

<sup>6</sup> Lightfoot has 'basin' in place of 'hollow'.

<sup>7</sup> Clement here quotes Job 38:11.

<sup>8</sup> In place of ἀπέραντος ἀνθρώποις, Lightfoot has ἀνθρώποις ἀπερατος.

δεσπότου διευθύνονται. <sup>9</sup> καιροὶ ἐαρινοὶ καὶ θερινοὶ καὶ μετοπωρινοὶ καὶ χειμερινοὶ ἐν εἰρήνῃ μεταπαραδιδόασιν ἀλλήλοις. <sup>10</sup> ἀνέμων σταθμοὶ κατὰ τὸν ἴδιον καιρὸν τὴν λειτουργίαν αὐτῶν ἀπροσκόπως ἐπιτελοῦσιν· ἀέναοί τε πηγαί, πρὸς ἀπόλαυσιν καὶ ὑγείαν δημιουργηθεῖσαι, δίχα ἐλλείψεως παρέχονται τοὺς πρὸς ζωῆς ἀνθρώποις μαζούς· τὰ τε ἐλάχιστα τῶν ζώων τὰς συνελεύσεις αὐτῶν ἐν ὁμονοίᾳ καὶ εἰρήνῃ ποιοῦνται.

<sup>11</sup> ταῦτα πάντα ὁ μέγας δημιουργὸς καὶ δεσπότης τῶν ἀπάντων ἐν εἰρήνῃ καὶ ὁμονοίᾳ προσέταξεν εἶναι, εὐεργετῶν τὰ πάντα, ὑπερεκπερισσῶς δὲ ἡμᾶς τοὺς προσπεφευγότας τοῖς οἰκτιρμοῖς αὐτοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>12</sup> ᾧ ἡ δόξα καὶ ἡ μεγαλωσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

are directed by the same injunctions of the Master. <sup>9</sup> The seasons of spring and summer and autumn and winter give way in succession to one another in peace. <sup>10</sup> The various stations of the winds fulfil their service without hindrance at the proper time. The everlasting fountains, created for enjoyment and health, supply sustenance for the life of man without fail; and the smallest of animals meet together in concord and peace.

<sup>11</sup> All these things the great Creator and Master of the universe ordered to be in peace and concord, and to all things does he do good; and, more especially, to those of us who have taken refuge in his compassionate mercies through our Lord Jesus Christ, <sup>12</sup> to whom be the glory and the majesty for even and ever. Amen.

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<sup>9</sup> Lake has simply 'place' instead of 'way in succession', here following Lightfoot.

<sup>10</sup> For 'various stations', Lightfoot has 'several quarters'.

<sup>11</sup> Lightfoot opens this verse with an uppercase tau.

<sup>12</sup> The Latin text open this verse with *per quem deo et patri* ('through whom to God and the Father').

## Κλήμεντος Α' 21

<sup>1</sup> Ὁρᾶτε, ἀγαπητοί, μὴ αἱ εὐεργεσίαι αὐτοῦ αἱ πολλαὶ γένωνται εἰς κρίμα πᾶσιν ἡμῖν, ἐὰν μὴ ἀξίως αὐτοῦ πολιτευόμενοι τὰ καλὰ καὶ εὐάρεστα ἐνώπιον αὐτοῦ ποιῶμεν μεθ' ὁμονοίας. <sup>2</sup> λέγει γάρ που· Πνεῦμα κυρίου λύχνος ἐρευνῶν τὰ ταμιεῖα τῆς γαστροῦ. <sup>3</sup> ἴδωμεν, πῶς ἐγγὺς ἐστίν, καὶ ὅτι οὐδὲν λέληθεν αὐτὸν τῶν ἐννοιῶν ἡμῶν οὐδὲ τῶν διαλογισμῶν ὧν ποιοῦμεθα. <sup>4</sup> δίκαιον οὖν ἐστὶν μὴ λειποτακτεῖν ἡμᾶς ἀπὸ τοῦ θελήματος αὐτοῦ. <sup>5</sup> μᾶλλον ἀνθρώποις ἄφροσι καὶ ἀνοήτοις καὶ ἐπαιρομένοις καὶ ἐγκauχωμένοις ἐν ἀλαζονείᾳ τοῦ λόγου αὐτῶν προσκόψωμεν ἢ τῷ θεῷ. <sup>6</sup> τὸν κύριον Ἰησοῦν Χριστόν, οὗ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη, ἐντραπῶμεν, τοὺς προηγούμενους ἡμῶν αἰδεσθῶμεν, τοὺς πρεσβυτέρους τιμήσωμεν, τοὺς νέους παιδεύσωμεν τὴν παιδείαν τοῦ φόβου τοῦ θεοῦ, τὰς γυναῖκας ἡμῶν ἐπὶ τὸ ἀγαθὸν διορθώσωμεθα. <sup>7</sup> τὸ ἀξιαγάπητον τῆς ἀγνείας ἦθος ἐνδειξάσθωσαν, τὸ ἀκέραιον τῆς πραΰτητος αὐτῶν βούλημα ἀποδειξάτωσαν, τὸ ἐπιεικὲς τῆς γλώσσης αὐτῶν διὰ τῆς

## 1 CLEMENT 21

<sup>1</sup> Take heed, beloved, lest his many good works towards us turn into a judgment on all of us, if we do not do those deeds which are good and virtuous in his sight in concord and be citizens that are worthy of him. <sup>2</sup> For, he says in a certain place: "The Spirit of the Lord is a lamp searching the inward parts." <sup>3</sup> Let us observe how near he is and that nothing escapes him of our thoughts or of the devices which we make. <sup>4</sup> It is right, therefore, that we should not be deserters from his will. <sup>5</sup> Let us give offence to foolish and thoughtless men, who exalt themselves and boast in the arrogance of their words, rather than to God. <sup>6</sup> Let us reverence the Lord Jesus Christ, whose blood was given for us; let us respect those who rule us; let us honour our elders; let us instruct our young men in the lesson of the fear of God; let us lead our wives towards that which is good. <sup>7</sup> Let them show forth their lovely disposition of purity; let them show forth their sincere affection of gentleness; let them make the moderation of their tongue manifest by their

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### 1 CLEMENT 21

- <sup>1</sup> Lake omits the word πᾶσιν, here following Codices Alexandrinus & Constantinopolitanus (and Lightfoot).
- <sup>2</sup> For 'the inward parts', Lightfoot has 'the closets of the belly'.
- <sup>3</sup> In place of the opening ἴδωμεν, the Latin text (sciamus) implies εἴδωμεν ('let us know').
- <sup>4</sup> Lightfoot has λιποτακτεῖν in place of λειποτακτεῖν.
- <sup>5</sup> Lightfoot has 'senseless' in place of 'foolish'.
- <sup>6</sup> Lightfoot has Χριστόν in brackets and adds ἡμῶν before τιμήσωμεν. Another reading for 'elders' is 'Presbyters' but the context makes this improbable.
- <sup>7</sup> In place of 'disposition', here following Lightfoot, Lake has 'habit'.

σιγῆς φανερόν ποιησάτωσαν, τὴν ἀγάπην αὐτῶν μὴ κατὰ προσκλίσεις, ἀλλὰ πᾶσιν τοῖς φοβουμένοις τὸν θεὸν ὁσίως ἴσην παρεχέτωσαν.<sup>8</sup> τὰ τέκνα ἡμῶν τῆς ἐν Χριστῷ παιδείας μεταλαμβάνέτωσαν· μαθέτωσαν, τί ταπεινοφροσύνη παρὰ θεῷ ἰσχύει, τί ἀγάπη ἀγνή παρὰ θεῷ δύναται, πῶς ὁ φόβος αὐτοῦ καλὸς καὶ μέγας καὶ σώζων πάντας τοὺς ἐν αὐτῷ ὁσίως ἀναστρεφόμενους ἐν καθαρᾷ διανοίᾳ.<sup>9</sup> ἐρευνητῆς γάρ ἐστιν ἐννοιῶν καὶ ἐνθυμήσεων· οὗ ἡ πνοὴ αὐτοῦ ἐν ἡμῖν ἐστίν, καὶ ὅταν θέλῃ, ἀνελεῖ αὐτήν.

silence; let give their affection, not by factious preferences, but without partiality towards all those who fear God, in holiness.

<sup>8</sup> Let our children be partakers of the instruction that is in Christ; let them learn the strength of showing lowliness of mind before God, the power of pure love before God, how beautiful and great is the fear of him and how it gives salvation to all who live in it with a pure mind and holiness. <sup>9</sup> For, he is a searcher of thoughts and desires; his breath is in us and, when he wants, he shall take it away.

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<sup>8</sup> Before the 2<sup>nd</sup> instance of θεῷ, Lightfoot adds the word, τῷ and has ὑμῶν in place of ἡμῶν.

<sup>9</sup> Lightfoot has 'intentions' in place of 'thoughts'.

## Κλήμεντος Α' 22

<sup>1</sup> Ταῦτα δὲ πάντα βεβαιοῖ ἡ ἐν Χριστῷ πίστις· καὶ γὰρ αὐτὸς διὰ τοῦ πνεύματος τοῦ ἁγίου οὕτως προσκαλεῖται ἡμᾶς· Δεῦτε, τέκνα, ἀκούσατέ μου, φόβον κυρίου διδάξω ὑμᾶς. <sup>2</sup> τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς; <sup>3</sup> παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλη σου τοῦ μὴ λαλῆσαι δόλον. <sup>4</sup> ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν. <sup>5</sup> ζήτησον εἰρήνην, καὶ δίωξον αὐτήν. <sup>6</sup> ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ πρὸς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιῶντας κακά, τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν. <sup>7</sup> ἐκέκραξεν ὁ δίκαιος, καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ, καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἐρύσατο αὐτόν. <sup>8</sup> Πολλὰ αἱ μάστιγες τοῦ ἁμαρτωλοῦ, τοὺς δὲ ἐλπίζοντας ἐπὶ κύριον ἔλεος κυκλώσει.

## 1 CLEMENT 22

<sup>1</sup> Now the faith that is in Christ confirms all these things; for, he himself through his Holy Spirit calls us thus: "Come, Children, listen to me; I will teach you the fear of the Lord. <sup>2</sup> Who is the man that desires life, who loves to see good days? <sup>3</sup> Make your tongue cease from evil and your lips that they speak no guile. <sup>4</sup> Turn aside from evil and do good. <sup>5</sup> Seek peace and pursue it. <sup>6</sup> The eyes of the Lord are upon the righteous and his ears are open to their petition; but the face of the Lord is against those that do evil, to destroy the memory of them from off the earth. <sup>7</sup> The righteous cried, and the Lord heard him and delivered him out of all his afflictions. <sup>8</sup> Many are the scourges of the sinner but mercy shall encompass those that hope on the Lord."

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### 1 CLEMENT 22

- <sup>1</sup> Before 'Children' (which he does not capitalise), Lightfoot adds 'my'.
- <sup>2</sup> Lightfoot opens with, "What man is he."
- <sup>3</sup> Lightfoot lacks σου after χεῖλη.
- <sup>4</sup> Lightfoot lacks the comma.
- <sup>5</sup> Lightfoot lacks the comma and ends with a full stop in place of the *ano teleia*.
- <sup>6</sup> In place of 'petition', Lightfoot has 'prayers'.
- <sup>7</sup> At the end of the verse, the Syriac text adds πολλὰ αἱ θλίψεις τοῦ δικαίου καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτόν ὁ κύριος but the evidence suggests that this is an insertion from the LXX (cf. #15:5).
- <sup>8</sup> At the start of this verse, Lightfoot inserts πολλὰ αἱ θλίψεις τοῦ δικαίου καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτόν ὁ κύριος· εἴτα· (Many are the afflictions of the righteous and out of them all will the Lord deliver him.), cf. #7.

## Κλήμεντος Α΄ 23

<sup>1</sup> Ὁ οἰκτίρμων κατὰ πάντα καὶ εὐεργετικὸς πατήρ ἔχει σπλάγχνα ἐπὶ τοὺς φοβουμένους αὐτόν, ἡπίως τε καὶ προσηνῶς τὰς χάριτας αὐτοῦ ἀποδίδοι τοῖς προσερχομένοις αὐτῷ ἀπλῇ διανοίᾳ. <sup>2</sup> διὸ μὴ διψυχῶμεν, μηδὲ ἰνδαλλέσθω ἡ ψυχὴ ἡμῶν ἐπὶ ταῖς ὑπερβαλλούσαις καὶ ἐνδόξοις δωρεαῖς αὐτοῦ. <sup>3</sup> πόρρω γενέσθω ἀφ' ἡμῶν ἡ γραφὴ αὕτη, ὅπου λέγει· Ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ ψυχῇ, οἱ λέγοντες· Ταῦτα ἠκούσαμεν καὶ ἐπὶ τῶν πατέρων ἡμῶν, καὶ ἰδού, γεγηράκαμεν, καὶ οὐδὲν ἡμῖν τούτων συνβέβηκεν. <sup>4</sup> ὦ ἀνόητοι, συμβάλετε ἑαυτοὺς ξύλῳ· λάβετε ἄμπελον· πρῶτον μὲν φυλλοροεῖ, εἴτα βλαστὸς γίνεται, εἴτα φύλλον, εἴτα ἄνθος, καὶ μετὰ ταῦτα ὄμφαξ, εἴτα σταφυλὴ παρεστηκυῖα. ὁρᾶτε, ὅτι ἐν καιρῷ ὀλίγῳ εἰς πέπειρον καταντᾷ ὁ καρπὸς τοῦ ξύλου. <sup>5</sup> ἐπ' ἀληθείας ταχὺ καὶ ἐξαίφνης τελειωθήσεται τὸ βούλημα αὐτοῦ, συνεπιμαρτυρούσης καὶ τῆς γραφῆς, ὅτι ταχὺ ἥξει καὶ οὐ χρονιεῖ, καὶ ἐξαίφνης ἥξει ὁ κύριος εἰς τὸν ναὸν αὐτοῦ, καὶ ὁ ἅγιος, ὃν ὑμεῖς προσδοκᾶτε.

## 1 CLEMENT 23

<sup>1</sup> The all-merciful and beneficent Father has compassion on those that fear him and kindly and lovingly bestows his favours on those that draw near to him with a simple mind. <sup>2</sup> Therefore, let us not be double-minded, nor let our soul be fanciful concerning his excellent and glorious gifts. <sup>3</sup> Let this Scripture be far from us in which he says, "Wretched are the double-minded, who doubt in their soul and say, "We have heard these things even in the days of our fathers and behold we have grown old, and none of these things has happened to us." <sup>4</sup> Oh, foolish men, compare yourself to a tree: take a vine, first it sheds its leaves, then there comes a bud, then a leaf, then a flower, and after this the unripe grape, then the full bunch. See how in a little time the fruit of the tree comes to ripeness. <sup>5</sup> Truly his will shall be quickly and suddenly accomplished, as the Scripture also bears witness that he shall come quickly and shall not tarry; and the Lord shall suddenly come to his temple, and the Holy One for whom you look."

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### 1 CLEMENT 23

<sup>1</sup> Lightfoot opens with, "The Father, who is pitiful in all things, and ready to do good."

<sup>2</sup> In place of 'be fanciful', Lightfoot has 'indulge in idle humours'.

<sup>3</sup> Lightfoot has τῇν ψυχῇν in place of τῇ ψυχῇ.

<sup>4</sup> Lightfoot opens with, "You fools."

<sup>5</sup> This quotation, which is also found in 2 Clement 11:2, cannot be identified; some think it is from the lost apocalypse of Eldad & Modad (cf. Hermas, Vis. 2:3).



## Κλήμεντος Α΄ 24

<sup>1</sup> Κατανοήσωμεν, ἀγαπητοί, πῶς ὁ δεσπότης ἐπιδείκνυται διηνεκῶς ἡμῖν τὴν μέλλουσαν ἀνάστασιν ἔσεσθαι, ἥς τὴν ἀπαρχὴν ἐποιήσατο τὸν κύριον Ἰησοῦν Χριστὸν ἐκ νεκρῶν ἀναστήσας. <sup>2</sup> Ἰδωμεν, ἀγαπητοί, τὴν κατὰ καιρὸν γινομένην ἀνάστασιν. <sup>3</sup> ἡμέρα καὶ νύξ ἀνάστασιν ἡμῖν δηλοῦσιν· κοιμᾶται ἡ νύξ, ἀνίσταται ἡ ἡμέρα· ἡ ἡμέρα ἄπεισιν, νύξ ἐπέρχεται. <sup>4</sup> λάβωμεν τοὺς καρπούς· ὁ σπόρος πῶς καὶ τίνα τρόπον γίνεται; <sup>5</sup> ἐξῆλθεν ὁ σπείρων καὶ ἔβαλεν εἰς τὴν γῆν ἕκαστον τῶν σπερμάτων, ἅτινα πεσόντα εἰς τὴν γῆν ξηρὰ καὶ γυμνὰ διαλύεται· εἴτ' ἐκ τῆς διαλύσεως ἡ μεγαλειότης τῆς προνοίας τοῦ δεσπότης ἀνίστησιν αὐτά, καὶ ἐκ τοῦ ἐνὸς πλείονα αὖξει καὶ ἐκφέρει καρπὸν.

## 1 CLEMENT 24

<sup>1</sup> Let us consider, beloved, how the Master continually proves to us that there will be a future resurrection, of which he has made the first fruits, by raising the Lord Jesus Christ from the dead. <sup>2</sup> Let us look, beloved, at the resurrection which is taking place at its proper season. <sup>3</sup> Day and night show us a resurrection. The night sleeps, the day arises: the day departs, night comes on. <sup>4</sup> Let us take the crops: how and in what way does the sowing take place? <sup>5</sup> The sower went forth and cast each of the seeds into the ground and they fall on to the ground, parched and bare, and suffer decay; then from their decay the great providence of the Master raises them up and, from one grain, more grow and bring forth fruit.

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### 1 CLEMENT 24

- <sup>1</sup> Before 'beloved', Lightfoot adds 'dearly'.
- <sup>2</sup> Lightfoot adds 'dearly' before 'beloved'.
- <sup>3</sup> Lightfoot lacks the word ἡ before the 2<sup>nd</sup> instance of ἡμέρα.
- <sup>4</sup> For 'crops', Lightfoot reads 'fruits'.
- <sup>5</sup> In place of 'went forth', Lightfoot has 'goes forth'.



## Κλήμεντος Α' 25

<sup>1</sup> Ἰδωμεν τὸ παράδοξον σημείον τὸ γινόμενον ἐν τοῖς ἀνατολικοῖς τόποις, τουτέστιν τοῖς περὶ τὴν Ἀραβίαν. <sup>2</sup> ὄρνεον γάρ ἐστιν, ὃ προσονομάζεται φοῖνιξ· τοῦτο μονογενὲς ὑπάρχον ζῇ ἔτη πεντακόσια, γενόμενόν τε ἤδη πρὸς ἀπόλυσιν τοῦ ἀποθανεῖν αὐτό, σηκὸν ἑαυτῷ ποιεῖ ἐκ λιβάνου καὶ σμύρνης καὶ τῶν λοιπῶν ἀρωμάτων, εἰς ὃν πληρωθέντος τοῦ χρόνου εἰσέρχεται καὶ τελευτᾷ. <sup>3</sup> σηπομένης δὲ τῆς σαρκὸς σκώληξ τις γεννᾶται, ὃς ἐκ τῆς ἰκμάδος τοῦ τετελευτηκότος ζώου ἀνατρεφόμενος πτεροφυεῖ· εἴτα γενναῖος γενόμενος αἶρει τὸν σηκὸν ἐκεῖνον, ὅπου τὰ ὀστέα τοῦ προγεγονότος ἐστίν, καὶ ταῦτα βαστάζων διανύει ἀπὸ τῆς Ἀραβικῆς χώρας ἕως τῆς Αἰγύπτου εἰς τὴν λεγομένην Ἡλιούπολιν, <sup>4</sup> καὶ ἡμέρας, βλεπόντων πάντων, ἐπιπτὰς ἐπὶ τὸν τοῦ ἡλίου βωμὸν τίθησιν αὐτὰ καὶ οὕτως εἰς τοῦπίσω ἀφορμᾷ. <sup>5</sup> οἱ οὖν ἱερεῖς ἐπισκέπτονται τὰς ἀναγραφὰς τῶν χρόνων καὶ εὐρίσκουσιν αὐτὸν πεντακοσιοστοῦ ἔτους πεπληρωμένου ἐληλυθέναι.

## 1 CLEMENT 25

<sup>1</sup> Let us consider the marvellous sign which takes place in the East, which is in the districts near Arabia. <sup>2</sup> There is a bird, which is called the Phoenix. This is the only one of its kind, and lives five hundred years; and, when the time of its dissolution in death is at hand, it makes itself a sepulchre of frankincense and myrrh and the other spices, and when the time is fulfilled, it enters into it and dies. <sup>3</sup> Now, from the corruption of its flesh, there emerges a worm, which is nourished by the juices of the dead creature and puts forth wings. Then, when it has become strong, it takes up that sepulchre, in which are the bones of its predecessor, and carries them on its journey from the country of Arabia as far as Egypt, until it reaches the city that is called Heliopolis; <sup>4</sup> and, in the daylight in the sight of all, it flies to the altar of the Sun and places them there; with this done, it then starts back to its former home. <sup>5</sup> Then the priests inspect the registers of dates and they find that it has come at the fulfilment of the five hundredth year.

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### 1 CLEMENT 25

<sup>1</sup> Lake has 'strange' in place of 'marvellous', here following Lightfoot.

<sup>2</sup> In place of 'its dissolution in death', Lightfoot has 'its dissolution that it should die'.

<sup>3</sup> Lightfoot opens, "Now, as its flesh rots."

<sup>4</sup> Lightfoot ends with, "it sets forth to return."

<sup>5</sup> The same story, with variations, is told by Herodotus and Pliny; it was supposed by Christians to be sanctioned by the LXX version of Ps 92:12, where there is a confusion between φοῖνιξ ('phoenix') and φοίνικα ('palm tree').

## Κλήμεντος Α' 26

<sup>1</sup>Μέγα καὶ θαυμαστὸν οὖν νομίζομεν εἶναι, εἰ ὁ δημιουργὸς τῶν ἀπάντων ἀνάστασιν ποιήσεται τῶν ὁσίως αὐτῷ δουλευσάντων ἐν πεποιθήσει πίστεως ἀγαθῆς, ὅπου καὶ δι' ὀρνέου δείκνυσιν ἡμῖν τὸ μεγαλεῖον τῆς ἐπαγγελίας αὐτοῦ;  
<sup>2</sup>λέγει γάρ που· Καὶ ἐξανάστησέ με, καὶ ἐξομολογήσομαί σοι, καί· Ἐκοιμήθην καὶ ὑπνώσα, ἐξηγέρθην, ὅτι σὺ μετ' ἐμοῦ εἶ.  
<sup>3</sup>καὶ πάλιν Ἰὼβ λέγει· Καὶ ἀναστήσεις τὴν σάρκα μου ταύτην τὴν ἀναντλήσασαν ταῦτα πάντα.

## 1 CLEMENT 26

<sup>1</sup> Do we then consider it a great and wonderful thing that the creator of the universe will bring about the resurrection of those who served him in holiness, in the confidence of a good faith, when he shows us the greatness of his promise even in a bird? <sup>2</sup> For, he says in one place, "And you shall raise me up and I will praise you; and I laid me down and slept, I rose up; for, you are with me." <sup>3</sup> And again, Job says, "And you shall raise up this my flesh, which has endured all these things."

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### 1 CLEMENT 26

<sup>1</sup> Lightfoot capitalises 'creator'.

<sup>2</sup> Lightfoot lacks the comma after με.

<sup>3</sup> Lightfoot lacks the word, 'up'.

## Κλήμεντος Α' 27

<sup>1</sup> Ταύτη οὖν τῇ ἐλπίδι προσδεδέσθωσαν αἱ ψυχαὶ ἡμῶν τῷ πιστῷ ἐν ταῖς ἐπαγγελίαις καὶ τῷ δικαίῳ ἐν τοῖς κρίμασιν. <sup>2</sup> ὁ παραγγείλας μὴ ψεύδεσθαι, πολλῷ μᾶλλον αὐτὸς οὐ ψεύσεται· οὐδὲν γὰρ ἀδύνατον παρὰ τῷ θεῷ εἰ μὴ τὸ ψεύσασθαι. <sup>3</sup> ἀναζωπυρησάτω οὖν ἡ πίστις αὐτοῦ ἐν ἡμῖν, καὶ νοήσωμεν ὅτι πάντα ἐγγὺς αὐτῷ ἐστίν. <sup>4</sup> ἐν λόγῳ τῆς μεγαλωσύνης αὐτοῦ συνεστήσατο τὰ πάντα, καὶ ἐν λόγῳ δύναται αὐτὰ καταστρέψαι. <sup>5</sup> Τίς ἐρεῖ αὐτῷ· τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κράτει τῆς ἰσχύος αὐτοῦ; ὅτε θέλει καὶ ὡς θέλει ποιήσει πάντα, καὶ οὐδὲν μὴ παρέλθῃ τῶν δεδογματισμένων ὑπ' αὐτοῦ. <sup>6</sup> πάντα ἐνώπιον αὐτοῦ εἰσίν, καὶ οὐδὲν λέληθεν τὴν βουλήν αὐτοῦ, <sup>7</sup> εἰ οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα· ἡ ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα, καὶ νύξ νυκτὶ ἀναγγέλλει γνῶσιν· καὶ οὐκ εἰσὶν λόγοι οὐδὲ λαλιαί, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν.

## 1 CLEMENT 27

<sup>1</sup> In this hope, then, let our souls be bound to him who is faithful in his promises and righteous in his judgments. <sup>2</sup> He who has commanded not to lie shall much more not be a liar himself; for, nothing is impossible with God, except to lie. <sup>3</sup> Therefore, let faith in him be kindled again in us and let us consider that all things are near him. <sup>4</sup> By the word of his majesty, he established all things and, by his word, he can destroy them. <sup>5</sup> Who shall say to him, "What have you done?" or who shall resist the might of his strength? When he wishes, and as he wishes, he will do all things and none of the things that he has decreed shall pass away. <sup>6</sup> All things are in his sight and nothing has escaped from his counsel, <sup>7</sup> since the heavens declare the glory of God and the firmament tells his handiwork; day utters speech unto day and night tells knowledge to night. And there are neither words nor speeches and their voices are not heard.

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### 1 CLEMENT 27

- <sup>1</sup> Throughout, Lightfoot capitalises pronouns referring to God (here, 'His').
- <sup>2</sup> Lightfoot lacks the comma after ψεύδεσθαι.
- <sup>3</sup> In place of 'consider', Lightfoot has 'understand'.
- <sup>4</sup> Lightfoot has 'compacted the Universe' in place of 'established all things'.
- <sup>5</sup> In place of 'wishes' (twice in this verse), Lightfoot has the archaic word, 'listeth'.
- <sup>6</sup> Lake opens with 'all is' in place of 'all things are', here following Lightfoot.
- <sup>7</sup> Lightfoot opens with 'seeing that' in place of 'since'.

## Κλήμεντος Α΄ 28

<sup>1</sup> Πάντων οὖν βλεπομένων καὶ ἀκουομένων, φοβηθῶμεν αὐτόν, καὶ ἀπολείπωμεν φαύλων ἔργων μιανὰς ἐπιθυμίας, ἵνα τῷ ἐλέει αὐτοῦ σκεπασθῶμεν ἀπὸ τῶν μελλόντων κριμάτων. <sup>2</sup> ποῦ γάρ τις ἡμῶν δύναται φυγεῖν ἀπὸ τῆς κραταιᾶς χειρὸς αὐτοῦ; ποῖος δὲ κόσμος δέξεταιί τινα τῶν αὐτομολούντων ἀπ' αὐτοῦ; <sup>3</sup> λέγει γάρ που τὸ γραφεῖον· Ποῦ ἀφήξω καὶ ποῦ κρυβήσομαι ἀπὸ τοῦ προσώπου σου; ἐὰν ἀναβῶ εἰς τὸν οὐρανόν, σὺ ἐκεῖ εἶ· ἐὰν ἀπέλθω εἰς τὰ ἔσχατα τῆς γῆς. ἐκεῖ ἡ δεξιὰ σου· ἐὰν καταστρώσω εἰς τὰς ἀβύσσους, ἐκεῖ τὸ πνεῦμά σου. <sup>4</sup> ποῖ οὖν τις ἀπέλθῃ ἢ ποῦ ἀποδράσῃ ἀπὸ τοῦ τὰ πάντα ἐμπεριέχοντος;

## 1 CLEMENT 28

<sup>1</sup> Since, then, all things are seen and heard by him, let us fear him and leave off from foul desires of evil deeds, that we may be sheltered by his mercy from the judgments to come. <sup>2</sup> For, whither can any of us fly from his mighty hand? And what world shall receive those who seek to desert from his service? <sup>3</sup> For, the Writing says in one place: "Where shall I go and where shall I hide from thy presence? If I ascend into heaven, you are there; if I depart to the ends of the earth, there is your right hand; if I make my bed in the abyss, there is your spirit." <sup>4</sup> Whither, then, shall a man depart or where shall he escape from him who embraces all things?

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### 1 CLEMENT 28

<sup>1</sup> Lightfoot has ἀπολείπωμεν in place of ἀπολίπωμεν.

<sup>2</sup> Lake has just 'him' in place of 'his service', here following Lightfoot.

<sup>3</sup> Lightfoot includes λέγει γάρ που τὸ γραφεῖον· as part of v.2. 'Writing' (τὸ γραφεῖον) is an accurate quotation of an unintelligible sentence; the name means the 3<sup>rd</sup> division of the Jewish Bible, sometimes called the Hagiographa, which was Scripture but not considered as important as the Law and the Prophets.

<sup>4</sup> Lightfoot has 'the Universe' in place of 'all things'.

## Κλήμεντος Α΄ 29

<sup>1</sup> Προσέλθωμεν οὖν αὐτῷ ἐν ὁσιότητι ψυχῆς, ἀγνάς καὶ ἀμιάντους χεῖρας αἴροντες πρὸς αὐτόν, ἀγαπῶντες τὸν ἐπιεικῆ καὶ εὖσπλαγχνον πατέρα ἡμῶν, ὃς ἐκλογῆς μέρος ἡμᾶς ἐποίησεν ἑαυτῷ. <sup>2</sup> οὕτω γὰρ γέγραπται· Ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ. ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ. <sup>3</sup> καὶ ἐν ἑτέρῳ τόπῳ λέγει· Ἰδοὺ, κύριος λαμβάνει ἑαυτῷ ἔθνος ἐκ μέσου ἐθνῶν, ὥσπερ λαμβάνει ἄνθρωπος τὴν ἀπαρχὴν αὐτοῦ τῆς ἄλλω· καὶ ἐξελεύσεται ἐκ τοῦ ἔθνους ἐκείνου ἅγια ἀγίῳ.

## 1 CLEMENT 29

<sup>1</sup> Let us, then, approach him in holiness of soul, raising pure and undefiled hands to him, loving our gracious and merciful Father, who has made us an elect portion for himself. <sup>2</sup> For, thus it is written: "When the Most High divided the nations, when he scattered the sons of Adam, he established the bounds of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, Israel was the lot of his inheritance." <sup>3</sup> And, in another place he says, "Behold, the Lord takes to himself a nation from the midst of nations, as a man takes the first fruit of his threshing-floor, and the Holy of Holies shall come forth from that nation."

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### 1 CLEMENT 29

- <sup>1</sup> Lightfoot lacks the comma after ἡμῶν.  
<sup>2</sup> Lake does not capitalise the 'Most High'.  
<sup>3</sup> Lightfoot does not capitalise 'Holy of Holies'.

## Κλήμεντος Α΄ 30

## 1 CLEMENT 30

<sup>1</sup> Ἁγίου οὖν μερίς ὑπάρχοντες ποιήσωμεν τὰ τοῦ ἁγιασμοῦ πάντα, φεύγοντες καταλαλιάς, μιαιράς τε καὶ ἀνάγνους συμπλοκάς, μέθας τε καὶ νεωτερισμοὺς καὶ βδελυκτὰς ἐπιθυμίας, μυσερὰν μοιχείαν, βδελυκτὴν ὑπερηφανίαν. <sup>2</sup> Θεὸς γάρ, φησὶν, ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. <sup>3</sup> κολληθῶμεν οὖν ἐκείνοις, οἷς ἡ χάρις ἀπὸ τοῦ θεοῦ δέδοται· ἐνδυσώμεθα τὴν ὁμόνοιαν ταπεινοφρονοῦντες, ἐγκρατευόμενοι, ἀπὸ παντὸς ψιθυρισμοῦ καὶ καταλαλιᾶς πόρρω ἑαυτοὺς ποιοῦντες, ἔργοις δικαιούμενοι, μὴ λόγοις. <sup>4</sup> λέγει γάρ· Ὁ τὰ πολλὰ λέγων καὶ ἀντακούσεται· ἢ ὁ εὐλαλὸς οἴεται εἶναι δίκαιος; <sup>5</sup> εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος. μὴ πολὺς ἐν ῥήμασιν γίνου. <sup>6</sup> ὁ ἔπαινος ἡμῶν ἔστω ἐν θεῷ καὶ μὴ ἐξ αὐτῶν· αὐτεπαινέτους γὰρ μισεῖ ὁ θεός. <sup>7</sup> ἡ μαρτυρία τῆς ἀγαθῆς πράξεως ἡμῶν διδόσθω ὑπ' ἄλλων, καθὼς ἐδόθη τοῖς πατράσιν ἡμῶν τοῖς δικαίοις. <sup>8</sup> θράσος καὶ αὐθάδεια καὶ τόλμα τοῖς κατηραμένοις ὑπὸ τοῦ

<sup>1</sup> Seeing then that we are the portion of one who is holy, let us do all the deeds of sanctification, fleeing from evil speech and abominable and impure embraces, drunkenness, and youthful lusts, and abominable passion, detestable adultery, and hateful pride. <sup>2</sup> For God, he says, resists the proud but gives grace to the humble. <sup>3</sup> Let us then join ourselves to those to whom is given grace from God; let us put on concord in meekness of spirit and continence, keeping ourselves far from all gossip and evil speech, and be justified by deeds, not by words. <sup>4</sup> For, he says, "He that speaks much shall also hear much; or does he that speaks well think he is righteous?" <sup>5</sup> Blessed is he that is born of woman and has a short life. Be not profuse in speech." <sup>6</sup> Let our praise be with God and not from ourselves; for, God hates those who praise themselves. <sup>7</sup> Let testimony to our good deeds be given by others, as it was given to our fathers, the righteous. <sup>8</sup> Boldness, arrogance, and daring belong to those

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### 1 CLEMENT 30

- <sup>1</sup> For Ἁγίου οὖν μερίς, here following Lake and the *Codex Alexandrinus*, the *Codex Constantinopolitanus* has *αγια ουν μερν*, the *Latin* text reads *αγια ουν μερις* ('a holy portion'), and the *Coptic* text represents *αγων ουν μερις* ('a portion of the saints').
- <sup>2</sup> Lightfoot has 'lowly' in place of 'humble'.
- <sup>3</sup> Before the *μη* near the end of this verse, *Codex Alexandrinus* adds *και*.
- <sup>4</sup> Lightfoot has 'again' in place of the 2<sup>nd</sup> instance of 'much'.
- <sup>5</sup> The text that Clement here quotes from the *LXX* is clearly corrupt.
- <sup>6</sup> Lightfoot opens this verse with an uppercase *omicron* and has a comma in place of the *ano teleia*.
- <sup>7</sup> Lightfoot ends with, 'our fathers, who were righteous'.
- <sup>8</sup> Lake opens with, "Forwardness and arrogance and boldness;" here, we follow Lightfoot.



θεοῦ· ἐπιείκεια καὶ ταπεινοφροσύνη καὶ πραΰτης παρὰ τοῖς  
ηὐλογημένοις ὑπὸ τοῦ θεοῦ.

that are cursed by God; gentleness, humility, and meekness are  
with those who are blessed by God.

## Κλήμεντος Α' 31

<sup>1</sup>Κολληθῶμεν οὖν τῇ εὐλογίᾳ αὐτοῦ καὶ ἴδωμεν, τίνες αἱ ὁδοὶ τῆς εὐλογίας. ἀνατυλίζωμεν τὰ ἀπ' ἀρχῆς γενόμενα. <sup>2</sup>τίνας χάριν ἠὺλογήθη ὁ πατήρ ἡμῶν Ἀβραάμ, οὐχὶ δικαιοσύνην καὶ ἀλήθειαν διὰ πίστεως ποιήσας; <sup>3</sup>Ἰσαὰκ μετὰ πεποιθήσεως γινώσκων τὸ μέλλον ἠδέως προσήγετο θυσία. <sup>4</sup>Ἰακώβ μετὰ ταπεινοφροσύνης ἐξεχώρησεν τῆς γῆς αὐτοῦ δι' ἀδελφὸν καὶ ἐπορεύθη πρὸς Λαβάν καὶ ἐδούλευσεν, καὶ ἐδόθη αὐτῷ τὸ δωδεκάσκηπτρον τοῦ Ἰσραήλ.

## 1 CLEMENT 31

<sup>1</sup> Let us cleave, then, to his blessing and let us consider what are the paths of blessing. Let us unfold the deeds of old. <sup>2</sup> Why was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? <sup>3</sup> Isaac, in confident knowledge of the future, was gladly led as a sacrifice. <sup>4</sup> Jacob departed from his country in humility because of his brother and went to Laban and served him, and to him was given the sceptre of the twelve tribes of Israel.

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### 1 CLEMENT 31

- <sup>1</sup> Lightfoot transposes the comma after ἴδωμεν to after αὐτοῦ.
- <sup>2</sup> Lightfoot has a Greek question mark in place of the comma.
- <sup>3</sup> Lightfoot ends, "*was led as a willing sacrifice.*"
- <sup>4</sup> Lake has 'meekness' in place of 'humility', here following Lightfoot.

## Κλήμεντος Α' 32

<sup>1</sup> Ὁ ἄν τις καθ' ἑν ἕκαστον εἰλικρινῶς κατανοήσῃ, ἐπιγνώσεται μεγαλεῖα τῶν ὑπ' αὐτοῦ δεδομένων δωρεῶν. <sup>2</sup> Ἐξ αὐτοῦ γὰρ ἱερεῖς καὶ Λευῖται πάντες οἱ λειτουργοῦντες τῷ θυσιαστηρίῳ τοῦ θεοῦ· ἐξ αὐτοῦ ὁ κύριος Ἰησοῦς τὸ κατὰ σάρκα. Ἐξ αὐτοῦ βασιλεῖς καὶ ἄρχοντες καὶ ἡγούμενοι κατὰ τὸν Ἰούδαν· τὰ δὲ λοιπὰ σκῆπτρα αὐτοῦ οὐκ ἐν μικρᾷ δόξῃ ὑπάρχουσιν, ὡς ἐπαγγειλαμένου τοῦ θεοῦ, ὅτι ἔσται τὸ σπέρμα σου ὡς οἱ ἀστέρες τοῦ οὐρανοῦ. <sup>3</sup> πάντες οὖν ἐδοξάσθησαν καὶ ἐμεγαλύνθησαν οὐ δι' αὐτῶν ἢ τῶν ἔργων αὐτῶν ἢ τῆς δικαιοπραγίας ἧς κατειργάσαντο, ἀλλὰ διὰ τοῦ θελήματος αὐτοῦ. <sup>4</sup> καὶ ἡμεῖς οὖν, διὰ θελήματος αὐτοῦ ἐν Χριστῷ Ἰησοῦ κληθέντες, οὐ δι' ἑαυτῶν δικαιούμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας ἢ συνέσεως ἢ εὐσεβείας ἢ ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας, ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ θεὸς ἐδικαίωσεν· ᾧ ἔστω ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

## 1 CLEMENT 32

<sup>1</sup> And if anyone candidly considers this in detail, he will recognise the greatness of the gifts given by him. <sup>2</sup> For, from him come the priests and all the Levites, who serve the altar of God; from him comes the Lord Jesus according to the flesh; from him come the kings and rulers and governors in the succession of Judah; and the other sceptres of his tribes are in no small renown, seeing that God promised that, "Your seed shall be as the stars of heaven." <sup>3</sup> All of them, therefore, were all renowned and magnified, not through themselves or their own works or the righteous actions which they had wrought, but through his will; <sup>4</sup> And, therefore, we who by his will have been called in Christ Jesus are not made righteous by ourselves, or by our wisdom or understanding or piety or the deeds which we have wrought in holiness of heart, but through faith, by which Almighty God has justified all men from the beginning of the world; to him be glory forever and ever. Amen.

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### 1 CLEMENT 32

<sup>1</sup> Lightfoot lacks the opening "Ο and *Codex Constantinopolitanus* opens with "Ο ἄν; here, we follow Lake.

<sup>2</sup> The obscurity of this passage is partly due to an ambiguity in the Greek, partly to the faultiness of the chapter divisions. 32:1 ought really to be connected with 31:4; the 'by him' in v. 1 means by God and the 'from him' here means from Jacob.

<sup>3</sup> Lightfoot opens this verse with an uppercase *pi*.

<sup>4</sup> Before 'glory', Lightfoot adds 'the'.

## Κλήμεντος Α' 33

<sup>1</sup>Τί οὖν ποιήσωμεν, ἀδελφοί; ἀργήσωμεν ἀπὸ τῆς ἀγαθοποιΐας καὶ ἐγκαταλίπωμεν τὴν ἀγάπην; μηθαμῶς τοῦτο ἐάσαι ὁ δεσπότης ἐφ' ἡμῖν γε γενηθῆναι, ἀλλὰ σπεύσωμεν μετὰ ἐκτενείας καὶ προθυμίας πᾶν ἔργον ἀγαθὸν ἐπιτελεῖν. <sup>2</sup>αὐτὸς γὰρ ὁ δημιουργὸς καὶ δεσπότης τῶν ἀπάντων ἐπὶ τοῖς ἔργοις αὐτοῦ ἀγαλλιᾶται. <sup>3</sup>τῷ γὰρ παμμεγεθεστάτῳ αὐτοῦ κράτει οὐρανούς ἐστήρισεν καὶ τῇ ἀκαταλήπτῳ αὐτοῦ συνέσει διεκόσμησεν αὐτούς· γῆν τε διεχώρισεν ἀπὸ τοῦ περιέχοντος αὐτὴν ὕδατος καὶ ἤδρασεν ἐπὶ τὸν ἀσφαλῆ τοῦ ἰδίου βουλήματος θεμέλιον· τὰ τε ἐν αὐτῇ ζῶα φοιτῶντα τῇ ἑαυτοῦ διατάξει ἐκέλευσεν εἶναι· θάλασσαν καὶ τὰ ἐν αὐτῇ ζῶα προετοιμάσας ἐνέκλεισεν τῇ ἑαυτοῦ δυνάμει. <sup>4</sup>ἐπὶ πᾶσι τὸ ἐξοχώτατον καὶ παμμέγεθες κατὰ διάνοιαν, ἄνθρωπον, ταῖς ἱεραῖς καὶ ἀμώμοις χερσὶν ἔπλασεν τῆς ἑαυτοῦ εἰκόνος χαρακτῆρα. <sup>5</sup>οὕτως γὰρ φησιν ὁ θεός· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν· καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. <sup>6</sup>ταῦτα οὖν πάντα τελειώσας ἐπήνεσεν αὐτὰ καὶ ἡυλόγησεν καὶ εἶπεν· Αὐξάνεσθε καὶ πληθύνεσθε.

## 1 CLEMENT 33

<sup>1</sup> What shall we do, then, brethren? Shall we idly abstain from well-doing and cease from love? May the Master forbid that this should happen, at least to us, but let us be zealous to accomplish every good deed with energy and readiness. <sup>2</sup> For, the Creator and Master of the universe himself rejoices in his works. <sup>3</sup> For, by his infinitely great might did he establish the heavens and, by his incomprehensible understanding, did he order them; and he separated the earth from the water that surrounds it and fixed it upon the secure foundation of his own will; and the animals that move in it did he command to exist by his own decree; the sea and the living things in it did he make ready and enclosed by his own power. <sup>4</sup> Above all, man, the most excellent and from his intellect the greatest of his creatures, did he form in the likeness of his own image by his sacred and faultless hands. <sup>5</sup> For, God spoke thus, "Let us make man according to our image and likeness; and God made man, male and female he made them." <sup>6</sup> So, when he had finished all these things, he praised them and blessed them and said, "Increase and multiply." <sup>7</sup> Let us observe that all the

### 1 CLEMENT 33

- <sup>1</sup> In place of 'energy and readiness', Lightfoot has 'instancy and zeal'.
- <sup>2</sup> Both Lightfoot and Lake here capitalise both 'Creator' and 'Master'.
- <sup>3</sup> Lightfoot has προδημιουργήσας in place of προετοιμάσας.
- <sup>4</sup> Another possible reading for the end of the verse is, "did he form in accordance with his intellect." Lightfoot has 'impress[ion]' in place of 'likeness'.
- <sup>5</sup> In place of 'according to our image and likeness', Lightfoot has 'after our image and after our likeness'.
- <sup>6</sup> Lightfoot opens the verse with an uppercase tau.
- <sup>7</sup> For this verse, Lightfoot reads: Εἶδομεν ὅτι ἐν ἔργοις ἀγαθοῖς πάντες ἐκοσμήθησαν οἱ δίκαιοι· καὶ αὐτὸς οὖν ὁ κύριος ἔργοις ἑαυτὸν κοσμήσας ἐχάρη.

<sup>7</sup>ἴδωμεν, ὅτι ἐν ἔργοις ἀγαθοῖς πάντες ἐκοσμήθησαν οἱ δίκαιοι, καὶ αὐτὸς δὲ ὁ κύριος ἔργοις ἀγαθοῖς ἑαυτὸν κοσμήσας ἐχάρη. <sup>8</sup>ἔχοντες οὖν τοῦτον τὸν ὑπογραμμὸν ἀόκνως προσέλθωμεν τῷ θελήματι αὐτοῦ· ἐξ ὅλης τῆς ἰσχύος ἡμῶν ἐργασώμεθα ἔργον δικαιοσύνης.

righteous have been adorned with good works; and the Lord himself adorned himself with good works and rejoiced. <sup>8</sup>Seeing, therefore, that we have this pattern, let us follow his will without delay; let us work the work of righteousness with all our strength.

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<sup>8</sup> Lightfoot lacks the word, *τῆς* and opens with a conjectural *Εἴδωμεν*.

## Κλήμεντος Α' 34

<sup>1</sup> Ὁ ἀγαθὸς ἐργάτης μετὰ παρρησίας λαμβάνει τὸν ἄρτον τοῦ ἔργου αὐτοῦ, ὁ νωθρὸς καὶ παρειμένος οὐκ ἀντοφθαλμεῖ τῷ ἐργοπαρέκτῃ αὐτοῦ. <sup>2</sup> Δέον οὖν ἐστὶν προθύμους ἡμᾶς εἶναι εἰς ἀγαθοποιΐαν· ἐξ αὐτοῦ γὰρ ἐστὶν τὰ πάντα. <sup>3</sup> Προλέγει γὰρ ἡμῖν· Ἴδου ὁ κύριος, καὶ ὁ μισθὸς αὐτοῦ πρὸ προσώπου αὐτοῦ, ἀποδοῦναι ἐκάστῳ κατὰ τὸ ἔργον αὐτοῦ. <sup>4</sup> Προτρέπεται οὖν ἡμᾶς πιστεύοντας ἐξ ὅλης τῆς καρδίας ἐπ' αὐτῷ, μὴ ἀργοὺς μηδὲ παρειμένους εἶναι ἐπὶ πᾶν ἔργον ἀγαθόν. <sup>5</sup> τὸ καύχημα ἡμῶν καὶ ἡ παρρησία ἔστω ἐν αὐτῷ· ὑποτασσώμεθα τῷ θελήματι αὐτοῦ· κατανοήσωμεν τὸ πᾶν πλῆθος τῶν ἀγγέλων αὐτοῦ, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσιν παρεστῶτες. <sup>6</sup> Λέγει γὰρ ἡ γραφή· Μύρια μυριάδες παρειστήκεισαν αὐτῷ, καὶ χίλια χιλιάδες ἐλειτούργουν αὐτῷ, καὶ ἐκέκραγον, Ἅγιος, ἅγιος, ἅγιος κύριος σαβαώθ, πλήρης πᾶσα ἡ κτίσις τῆς δόξης αὐτοῦ. <sup>7</sup> καὶ ἡμεῖς, οὖν, ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ συναχθέντες τῇ συνειδήσει, ὥς ἐξ ἐνὸς στόματος βοήσωμεν πρὸς αὐτὸν ἐκτενῶς εἰς τὸ μετόχους ἡμᾶς γενέσθαι τῶν

## 1 CLEMENT 34

<sup>1</sup> The good workman receives the bread of his labour with boldness but the lazy and careless does not dare to look his employer in the face. <sup>2</sup> Therefore, it is necessary that we be prompt in well-doing: for, all things are from him. <sup>3</sup> For, he warns us, saying, "Behold, the Lord comes and his reward is before his face, to recompense each man according to his work." <sup>4</sup> He exhorts us, therefore, if we believe in him with our whole heart, not to be lazy or careless in every good work. <sup>5</sup> Let our glorying 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 ready and minister to his will. <sup>6</sup> For, the Scripture says, "Ten thousand times ten thousand stood by him and a thousand thousands ministered to him; and they cried aloud: Holy, Holy, Holy is the Lord of Sabaoth, the whole of creation is full of his glory." <sup>7</sup> Therefore, we too must gather together with concord in our conscience and cry earnestly to him, as it were with one mouth, that we may be made

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### 1 CLEMENT 34

<sup>1</sup> Lightfoot has 'slothful' in place of 'lazy'.

<sup>2</sup> In place of 'prompt', Lightfoot has 'zealous'.

<sup>3</sup> Lightfoot lacks the word, 'comes'.

<sup>4</sup> Lightfoot opens the verse with an uppercase *pi*.

<sup>5</sup> In place of 'glorying', Lightfoot has 'boast'.

<sup>6</sup> Lightfoot has an *ano teleia* after ἐκέκραγον in place of the comma.

<sup>7</sup> For 'with concord in our conscience', some translate as 'in concord and a good conscience' but it is not certain that συνείδησις can be the synonym of ἀγαθὴ συνείδησις.



μεγάλων καὶ ἐνδόξων ἐπαγγελιῶν αὐτοῦ. <sup>8</sup>λέγει γάρ·  
Ὁφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν  
ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν κύριος τοῖς  
ὑπομένουσιν αὐτόν.

partakers of his great and glorious promises; <sup>8</sup> for, he says,  
“Eye has not seen and ear has not heard; and it has not entered  
into the heart of man, what things the Lord has prepared for  
them that wait for him.”

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<sup>8</sup> In place of κύριος (‘Lord’), here following *Codex Constantinopolitanus* (and the *Latin & Syriac* texts), *Clement of Alexandria* has ὁ θεός (‘God’ – cf. 1Co 2:9); *Lightfoot*, following *Codex Alexandrinus*, omits the word.

## Κλήμεντος Α' 35

<sup>1</sup> Ὡς μακάρια καὶ θαυμαστά τὰ δῶρα τοῦ θεοῦ, ἀγαπητοί. <sup>2</sup> Ζωὴ ἐν ἀθανασίᾳ, λαμπρότης ἐν δικαιοσύνῃ, ἀλήθεια ἐν παρρησίᾳ, πίστις ἐν πεποιθήσει, ἐγκράτεια ἐν ἀγιασμῷ· καὶ ταῦτα ὑπέπιπτεν πάντα ὑπὸ τὴν διάνοιαν ἡμῶν. <sup>3</sup> τίνα οὖν ἄρα ἐστὶν τὰ ἐτοιμαζόμενα τοῖς ὑπομένουσιν; ὁ δημιουργὸς καὶ πατὴρ τῶν αἰώνων ὁ πανάγιος αὐτὸς γινώσκει τὴν ποσότητα καὶ τὴν καλλονὴν αὐτῶν. <sup>4</sup> ἡμεῖς οὖν ἀγωνισώμεθα εὐρεθῆναι ἐν τῷ ἀριθμῷ τῶν ὑπομενόντων, ὅπως μεταλάβωμεν τῶν ἐπηγγελμένων δωρεῶν. <sup>5</sup> πῶς δὲ ἔσται τοῦτο, ἀγαπητοί; ἐὰν ἐστηριγμένη ᾖ ἡ διάνοια ἡμῶν πιστῶς πρὸς τὸν θεόν, ἐὰν ἐκζητῶμεν τὰ εὐάρεστα καὶ εὐπρόσδεκτα αὐτῷ, ἐὰν ἐπιτελέσωμεν τὰ ἀνήκοντα τῇ ἀμώμῳ βουλήσει αὐτοῦ, καὶ ἀκολουθήσωμεν τῇ ὁδῷ τῆς ἀληθείας, ἀπορρίψαντες ἀφ' ἑαυτῶν πᾶσαν ἀδικίαν καὶ πονηρίαν, πλεονεξίαν, ἔρεις, κακοηθείας τε καὶ δόλους, ψιθυρισμούς τε καὶ καταλαλιάς, θεοστυγίαν, ὑπερηφανίαν τε καὶ ἀλαζονείαν, κενοδοξίαν τε καὶ ἀφιλοξενίαν. <sup>6</sup> ταῦτα γὰρ οἱ πράσσοντες στυγητοὶ τῷ θεῷ ὑπάρχουσιν· οὐ μόνον δὲ οἱ

## 1 CLEMENT 35

<sup>1</sup> How blessed and wonderful, dearly beloved, are the gifts of God! <sup>2</sup> Life in immortality, splendour in righteousness, truth in boldness, faith in confidence, temperance in sanctification: and all these things are submitted to our understanding! <sup>3</sup> What, then, do you think, are these things, which are being prepared for those who patiently wait for him? The Creator and Father of the ages, the All-holy one, himself knows their greatness and beauty. <sup>4</sup> Let us, then, strive to be found among the number of those that wait, that we may receive a share of the promised gifts. <sup>5</sup> But how shall this be, dearly beloved? If our understanding is fixed faithfully on God; if we seek those things which are well-pleasing and acceptable to him; if we fulfil those things which are in harmony with his faultless will and follow the way of truth, casting away from ourselves all iniquity and wickedness, covetousness, strife, malice and fraud, gossiping and evil speech, hatred of God, pride and arrogance, vain-glory and inhospitality. <sup>6</sup> For, those who do these things are hateful to God; and not only those who do

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### 1 CLEMENT 35

- <sup>1</sup> Lake lacks 'dearly' before 'beloved'.
- <sup>2</sup> For 'submitted to our understanding', Lightfoot has 'fall under our apprehension'.
- <sup>3</sup> In place of 'greatness', Lightfoot has 'number'.
- <sup>4</sup> Lightfoot adds αὐτον after ὑπομενόντων.
- <sup>5</sup> The word, ἀφιλοξενίαν, is doubtful. Codex Alexandrinus reads φιλοξενίαν, which is impossible; Codex Constantinopolitanus (and the Syriac text) read ἀφιλοξενίαν but the Latin text reads inhumilitatem, which probably represents an original φιλοδοξίαν.
- <sup>6</sup> Lightfoot has 'consent unto them' in place of 'take pleasure in them'.

πράσσοντες αὐτά, ἀλλὰ καὶ οἱ συνευδοκοῦντες αὐτοῖς.<sup>7</sup> λέγει γὰρ ἡ γραφή· Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεός· Ἰνατί σὺ διηγῇ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην μου ἐπὶ στόματός σου;<sup>8</sup> σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω. εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ, καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις. τὸ στόμα σου ἐπλεόνασεν κακίαν, καὶ ἡ γλῶσσα σου περιέπλεκεν δολιότητα. καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις, καὶ κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον.<sup>9</sup> ταῦτα ἐποίησας, καὶ ἐσίγησα· ὑπέλαβες, ἄνομε, ὅτι ἔσομαί σοι ὅμοιος.<sup>10</sup> ἐλέγξω σε καὶ παραστήσω σε κατὰ πρόσωπόν σου.<sup>11</sup> σύνετε δὴ ταῦτα, οἱ ἐπιλανθανόμενοι τοῦ θεοῦ, μήποτε ἀρπάσῃ ὡς λέων, καὶ μὴ ᾗ ὁ ρυόμενος.<sup>12</sup> θυσία αἰνέσεως δοξάσει με, καὶ ἐκεῖ ὁδός, ἣ δείξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ.

them but also those who take pleasure in them.<sup>7</sup> For, the Scripture says, “But to the sinner said God: Why do you declare my ordinances and take my covenant in your mouth?<sup>8</sup> You hated instruction and cast my words behind you; if you saw a thief, you ran with him and you made your portion with the adulterers; your mouth multiplied evil and your tongue wove deceit. You sat down to speak evil against your brother and you laid a stumbling-block in the way of your mother’s son.<sup>9</sup> You have done these and I kept silent; you thought, wicked one, that I shall be like you.<sup>10</sup> I will reprove you and set yourself before your face.<sup>11</sup> Now understand these, you who forget God, lest he seize you as a lion and there be none to deliver.<sup>12</sup> The sacrifice of praise shall glorify me; and therein is a way in which I will show to him the salvation of God.”

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<sup>7</sup> Lightfoot has ‘lips’ in place of ‘mouth’.

<sup>8</sup> In place of ‘ran’, Lightfoot has ‘kept company’.

<sup>9</sup> Lightfoot has ‘unrighteous man’ in place of ‘wicked one’.

<sup>10</sup> The Syriac text reads, “set your sins before your face,” which is no doubt a guess but it gives the meaning.

<sup>11</sup> Before ‘he seize’, Lightfoot adds ‘at any time’.

<sup>12</sup> In place of ᾗ (following the *Latin* text – *in qua*), the *Greek* & *Syriac* texts, following later *LXX MSS*, have ᾗν.

## Κλήμεντος Α' 36

<sup>1</sup> Αὕτη ἡ ὁδός, ἀγαπητοί, ἐν ἣ εὗρομεν τὸ σωτήριον ἡμῶν, Ἰησοῦν Χριστόν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, τὸν προστάτην καὶ βοηθὸν τῆς ἀσθενείας ἡμῶν. <sup>2</sup> διὰ τούτου ἀτενίζομεν εἰς τὰ ὕψη τῶν οὐρανῶν, διὰ τούτου ἐνοπτριζόμεθα τὴν ἁμωμον καὶ ὑπερτάτην ὄψιν αὐτοῦ, διὰ τούτου ἠνεώχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας, διὰ τούτου ἡ ἀσύνετος καὶ ἐσκοτωμένη διάνοια ἡμῶν ἀναθάλλει εἰς τὸ φῶς, διὰ τούτου ἠθέλησεν ὁ δεσπότης τῆς ἀθανάτου γνώσεως ἡμᾶς γεύσασθαι, ὃς ὦν ἀπαύγασμα τῆς μεγαλowsύνης αὐτοῦ, τοσούτῳ μείζων ἐστὶν ἀγγέλων, ὅσω διαφορώτερον ὄνομα κεκληρονόμηκεν. <sup>3</sup> γέγραπται γὰρ οὕτως· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. <sup>4</sup> ἐπὶ δὲ τῷ υἱῷ αὐτοῦ οὕτως εἶπεν ὁ δεσπότης. Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· αἵτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς. <sup>5</sup> καὶ πάλιν λέγει πρὸς αὐτόν· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

<sup>6</sup> τίνες οὖν οἱ ἐχθροί; οἱ φαῦλοι καὶ ἀντιτασόμενοι τῷ θελήματι αὐτοῦ.

## 1 CLEMENT 36

<sup>1</sup> This is the way, dearly beloved, in which we found our salvation, Jesus Christ, the high priest of our offerings, the defender and helper of our weakness. <sup>2</sup> Through him, we look steadfastly on the heights of heaven; through him, we see, as though in a mirror, his faultless and most excellent countenance; through him, the eyes of our hearts were opened; through him, our foolish and darkened understanding blossoms towards the light; through him, the Master willed that we should taste the immortal knowledge – who, being the brightness of his majesty is by so much greater than angels, as he has inherited a more excellent name. <sup>3</sup> For, it is written thus, “Who makes his angels spirits and his ministers a flame of fire.” <sup>4</sup> But, of his son, the Master said thus, “You are my son: this day have I begotten you. Ask of me and I will give you the Gentiles for your inheritance and the ends of the earth for your possession.” <sup>5</sup> And again, he says to him, “Come, sit down by my right hand, until I make your enemies a footstool of your feet.”

<sup>6</sup> Who then are the enemies? Those who are wicked and oppose his will.

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### 1 CLEMENT 36

<sup>1</sup> Lightfoot lacks the comma after Χριστόν.

<sup>2</sup> In place of ἀτενίζομεν, Codex Alexandrinus has ἀτενίτωμεν ('let us look steadfastly').

<sup>3</sup> Lightfoot has 'aflame' for 'a flame'.

<sup>4</sup> Lightfoot opens this verse with a capital epsilon.

<sup>5</sup> For 'by my right hand', Lightfoot has 'on my right hand'.

<sup>6</sup> Lightfoot has 'resist' in place of 'oppose'.

## Κλήμεντος Α' 37

<sup>1</sup> Στρατευσώμεθα οὖν, ἄνδρες ἀδελφοί, μετὰ πάσης ἐκτενείας ἐν τοῖς ἀμώμοις προστάγμασιν αὐτοῦ. <sup>2</sup> κατανοήσωμεν τοὺς στρατευομένους τοῖς ἡγουμένοις ἡμῶν, πῶς εὐτάκτως, πῶς ἐκτικῶς, πῶς ὑποτεταγμένως ἐπιτελοῦσιν τὰ διατασσόμενα. <sup>3</sup> οὐ πάντες εἰσὶν ἑπαρχοὶ οὐδὲ χιλιάρχοι οὐδὲ ἑκατόνταρχοι οὐδὲ πεντηκόνταρχοι οὐδὲ τὸ καθεξῆς, ἀλλ' ἕκαστος ἐν τῷ ἰδίῳ τάγματι τὰ ἐπιτασσόμενα ὑπὸ τοῦ βασιλέως καὶ τῶν ἡγουμένων ἐπιτελεῖ. <sup>4</sup> οἱ μεγάλοι δίχα τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ μικροὶ δίχα τῶν μεγάλων· σύγκρασις τις ἔστιν ἐν πᾶσιν, καὶ ἐν τούτοις χρῆσις. <sup>5</sup> λάβωμεν τὸ σῶμα ἡμῶν· ἡ κεφαλὴ δίχα τῶν ποδῶν οὐδὲν ἔστιν, οὕτως οὐδὲ οἱ πόδες δίχα τῆς κεφαλῆς· τὰ δὲ ἐλάχιστα μέλη τοῦ σώματος ἡμῶν ἀναγκαῖα καὶ εὐχρηστά εἰσιν ὅλῳ τῷ σώματι· ἀλλὰ πάντα συνπνεῖ καὶ ὑποταγῇ μιᾷ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα.

## 1 CLEMENT 37

<sup>1</sup> Let us then serve in our army, brethren, with all earnestness, following his faultless commands. <sup>2</sup> Let us consider those who serve our generals, with what good order, habitual readiness, and submissiveness they perform their commands. <sup>3</sup> Not all are prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifty men, or the like, but each carries out in his own rank the commands of the emperor and of the generals. <sup>4</sup> The great cannot exist without the small, nor the small without the great; there is a certain mixture among all, and herein lies the advantage. <sup>5</sup> Let us take our body as an example: the head is nothing without the feet, likewise the feet are nothing without the head; the smallest members of our body are necessary and valuable to the whole body but all work together and are united in a common subjection to preserve the whole body.

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### 1 CLEMENT 37

<sup>1</sup> Lightfoot has 'therefore' in place of 'then'.

<sup>2</sup> Lightfoot has εἰκτικῶς in place of ἐκτικῶς. *Codex Alexandrinus* reads *ειεκτι...* (the rest of the word has disappeared, though there is a trace of either *ω* or *ικ*); another MS (which Lake refers to as A<sup>1</sup>) has *εὐεικτ...*

<sup>3</sup> In place of 'rulers of thousands' and 'rulers of hundreds', here following Lightfoot, Lake has, respectively, 'tribunes' and 'centurions'.

<sup>4</sup> For *τούτοις*, the *Latin* text seems to imply *ἀλλήλοις*, reading 'and one makes use of the other', which may be the original text.

<sup>5</sup> Lightfoot opens this verse with an upercase *lambda*.

## Κλήμεντος Α' 38

<sup>1</sup> Σωζέσθω οὖν ἡμῶν ὅλον τὸ σῶμα ἐν Χριστῷ Ἰησοῦ, καὶ ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ, καθὼς ἐτέθη ἐν τῷ χαρίσματι αὐτοῦ. <sup>2</sup> ὁ ἰσχυρὸς τημελείτω τὸν ἀσθενῆ, ὁ δὲ ἀσθενὴς ἐντρεπέσθω τὸν ἰσχυρόν· ὁ πλούσιος ἐπιχορηγείτω τῷ πτωχῷ, ὁ δὲ πτωχὸς εὐχαριστεῖτω τῷ θεῷ, ὅτι ἔδωκεν αὐτῷ, δι' οὗ ἀναπληρωθῇ αὐτοῦ τὸ ὑστέρημα· ὁ σοφὸς ἐνδεικνύσθω τὴν σοφίαν αὐτοῦ μὴ ἐν λόγοις, ἀλλ' ἐν ἔργοις ἀγαθοῖς· ὁ ταπεινοφρονῶν μὴ ἑαυτῷ μαρτυρεῖτω, ἀλλ' ἑάτω ὑφ' ἑτέρου ἑαυτὸν μαρτυρεῖσθαι· ὁ ἀγνὸς ἐν τῇ σαρκὶ μὴ ἀλαζονευέσθω, γινώσκων ὅτι ἕτερός ἐστιν ὁ ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν. <sup>3</sup> ἀναλογισώμεθα οὖν, ἀδελφοί, ἐκ ποίας ὕλης ἐγενήθημεν, ποῖοι καὶ τίνες εἰσὴλθαμεν εἰς τὸν κόσμον, ἐκ ποίου τάφου καὶ σκότους ὁ πλάσας ἡμᾶς καὶ δημιουργήσας εἰσὴγάγεν εἰς τὸν κόσμον αὐτοῦ, προετοιμάσας τὰς εὐεργεσίας αὐτοῦ, πρὶν ἡμᾶς γεννηθῆναι. <sup>4</sup> ταῦτα οὖν πάντα ἐξ αὐτοῦ ἔχοντες ὀφείλομεν κατὰ πάντα εὐχαριστεῖν αὐτῷ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

## 1 CLEMENT 38

<sup>1</sup> Let, therefore, our whole body be preserved in Christ Jesus and let each be subject to his neighbour, according to the special grace that is granted to him. <sup>2</sup> Let the strong care for the weak and let the weak reverence the strong. Let the rich man bestow help on the poor and let the poor give thanks to God, that he gave him one to supply his needs; let the wise manifest his wisdom not in words but in good deeds; let him who is humble-minded not testify to his own humility but let him leave it to others to bear him witness; let not him who is pure in the flesh be boastful, knowing that it is another who bestows on him his continence. <sup>3</sup> Let us consider, then, brethren, of what matter we were formed, who we are, and with what nature we came into the world, and how he who formed and created us brought us into his world from the darkness of a grave and prepared his benefits for us before we were born. <sup>4</sup> Since, therefore, we have everything from him, we ought in everything to give him thanks, to whom be glory forever and ever. Amen.

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### 1 CLEMENT 38

- <sup>1</sup> Lightfoot adds καὶ after καθὼς. In place of 'special grace', here following Lightfoot, Lake has 'position'.
- <sup>2</sup> For τημελείτω, Codex Alexandrinus has μὴ τημελείτω; this is perhaps a corruption of μὴ ἀτημελείτω ('not neglect'), which may be the true reading. After σαρκὶ, Codex Alexandrinus (and Lightfoot) reads καὶ μὴ, preceded by a lacuna (the vellum has been cut away); it is suggested that ητω be supplied (as also in Lightfoot), giving, "Let him who is pure in the flesh be so, and not ..."
- <sup>3</sup> Lightfoot opens this verse with an uppercase alpha.
- <sup>4</sup> Before 'glory', Lightfoot adds 'the'.



## Κλήμεντος Α' 39

<sup>1</sup> ἄφρονες καὶ ἀσύνετοι καὶ μωροὶ καὶ ἀπαίδευτοι χλευάζουσιν ἡμᾶς καὶ μυκτηρίζουσιν, ἑαυτοὺς βουλόμενοι ἐπαίρεσθαι ταῖς διανοαῖς αὐτῶν. <sup>2</sup> τί γὰρ δύναται θνητός; ἢ τίς ἰσχὺς γηγενοῦς; <sup>3</sup> γέγραπται γάρ· Οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου, ἀλλ' ἢ αὖραν καὶ φωνὴν ἤκουον. <sup>4</sup> Τί γάρ; μὴ καθαρὸς ἔσται βροτὸς ἔναντι κυρίου; ἢ ἀπὸ τῶν ἔργων αὐτοῦ ἄμεμπτος ἀνὴρ, εἰ κατὰ παίδων αὐτοῦ οὐ πιστεύει, κατὰ δὲ ἀγγέλων αὐτοῦ σκολιόν τι ἐπενόησεν; <sup>5</sup> οὐρανὸς δὲ οὐ καθαρὸς ἐνώπιον αὐτοῦ· ἕα δέ, οἱ κατοικοῦντες οἰκίας πηλίνας, ἐξ ὧν καὶ αὐτοὶ ἐκ τοῦ αὐτοῦ πηλοῦ ἐσμέν· ἔπαισεν αὐτοὺς σιτὸς τρόπον, καὶ ἀπὸ πρωῒθεν ἕως ἐσπέρας οὐκ ἔτι εἰσίν· παρὰ τὸ μὴ δύνασθαι αὐτοὺς ἑαυτοῖς βοηθῆσαι ἀπώλοντο. <sup>6</sup> ἐνεφύσησεν αὐτοῖς, καὶ ἐτελεύτησαν παρὰ τὸ μὴ ἔχειν αὐτοὺς σοφίαν. <sup>7</sup> ἐπικάλεσαι δέ, εἴ τίς σοι ὑπακούσεται, ἢ εἴ τινα ἁγίων ἀγγέλων ὄψῃ· καὶ γὰρ ἄφρονα ἀναιρεῖ ὀργή, πεπλανημένον δὲ θανατοῖ ζῆλος. <sup>8</sup> ἐγὼ δὲ ἐώρακα ἄφρονας

## 1 CLEMENT 39

<sup>1</sup> Foolish, imprudent, silly, and ignorant men mock and deride us, wishing that they should be exalted in their imaginations. <sup>2</sup> For, what can mortal man do, or what is the strength of him who is a child of earth? <sup>3</sup> For, it is written, "There was no form before my eyes but I heard a sound and a voice." <sup>4</sup> What then? Shall a mortal be pure before the Lord? Or shall a man be blameless in his deeds, seeing that he does not believe in his servants and has noted perversity in his angels? <sup>5</sup> Nay! Heaven is not pure before him. Away then, you who inhabit houses of clay of which, even of the same clay, we ourselves were made. He smote them as a moth and from morning until evening they do not endure; they perished, without being able to help themselves. <sup>6</sup> He breathed on them and they died, because they had no wisdom. <sup>7</sup> But call now, if any shall answer you, or if you shall see any of the holy angels; for, wrath destroys the foolish and envy puts to death him that is in error. <sup>8</sup> I have seen

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### 1 CLEMENT 39

- <sup>1</sup> Lake ends with, "wishing to exalt themselves in their own conceits." Here, we follow Lightfoot.
- <sup>2</sup> Lightfoot lacks 'man' after 'mortal'.
- <sup>3</sup> Lake has 'shape' in place of 'form', here following Lightfoot.
- <sup>4</sup> Lightfoot opens this verse with a lowercase *tau* and ends it with an *ano teleia* in place of the Greek question mark.
- <sup>5</sup> In place of 'pure before him', Lightfoot has 'clean in His sight'.
- <sup>6</sup> Lightfoot moves the comma to after ἐτελεύτησαν.
- <sup>7</sup> For 'is in error', Lightfoot has 'has gone astray'.
- <sup>8</sup> Lightfoot (following Codex Alexandrinus) has βάλλοντας in place of βάλλοντας, here following Codex Constantinopolitanus, the Latin & Syriac texts, the LXX, and Lake.

ρίζας βάλλοντας, ἀλλ' εὐθέως ἐβρώθη αὐτῶν ἡ δίαίτα.  
<sup>9</sup> πόρρω γένοιντο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας·  
κολαβρισθείησαν ἐπὶ θύραις ἡσσόνων, καὶ οὐκ ἔσται ὁ  
ἐξαιρούμενος· ἃ γὰρ ἐκείνοις ἡτοίμασται, δίκαιοι ἔδονται,  
αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαίρετοι ἔσονται.

the foolish taking root but their habitation was presently  
consumed. <sup>9</sup> Let their sons be far from safety; let them be  
mocked in the gates of those less than they, with none to  
deliver; for, what was prepared for them the righteous shall  
eat and they shall not be delivered from evil.

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<sup>9</sup> For '*those less than they*', Lightfoot has just '*inferiors*'.

## Κλήμεντος Α΄ 40

<sup>1</sup> Προδήλων οὖν ἡμῖν ὄντων τούτων, καὶ ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευσεν κατὰ καιροὺς τεταγμένους. <sup>2</sup> τὰς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὠρισμένοις καιροῖς καὶ ὥραις. <sup>3</sup> ποῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει, αὐτὸς ὥρισεν τῇ ὑπερτάτῳ αὐτοῦ βουλήσει, ἵν' ὁσίως πάντα γινόμενα ἐν εὐδοκίᾳ εὐπρόσδεκτα εἴῃ τῷ θελήματι αὐτοῦ. <sup>4</sup> οἱ οὖν τοῖς προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς αὐτῶν εὐπρόσδεκτοί τε καὶ μακάριοι· τοῖς γὰρ νομίμοις τοῦ δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. <sup>5</sup> τῷ γὰρ ἀρχιερεῖ ἴδιαι λειτουργίαι δεδομένοι εἰσὶν, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ Λευῖταις ἴδιαι διακονίαι ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

## 1 CLEMENT 40

<sup>1</sup> So, since these things are manifest to us and we have looked into the depths of the divine knowledge, we ought to do in order all things that the Master commanded us to perform at appointed times. <sup>2</sup> He commanded us to celebrate sacrifices and services and not carelessly or in disorder but at fixed times and hours. <sup>3</sup> He has himself fixed, by his supreme will, the places and persons whom he desires for these celebrations, in order that all things may be in piety according to his good pleasure and be acceptable to his will. <sup>4</sup> So, those who offer their oblations at the appointed seasons are acceptable and blessed; for, they follow the laws of the Master and do no sin. <sup>5</sup> For, to the High Priest his proper services are allotted and to the priests the proper place has been appointed; and, on Levites, their proper services have been imposed. The layman is bound by the ordinances for the laity.

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### 1 CLEMENT 40

- <sup>1</sup> Lightfoot ends with an *ano teleia* (Greek semicolon) in place of the full stop.  
<sup>2</sup> The *Latin & Syriac* texts omit ἐπιτελεῖσθαι, καὶ, here following *Codices Alexandrinus & Constantinopolitanus*; Lightfoot adds ἐπιμελῶς before the phrase.  
<sup>3</sup> Lightfoot has an *ano teleia* in place of the comma near the middle of this verse.  
<sup>4</sup> Lightfoot opens with an uppercase *omicron*.  
<sup>5</sup> For δέδεται ('is bound'), following *Codex Alexandrinus*, *Codex Constantinopolitanus* has δέδοται ('is given'); the *Latin & Syriac* texts follow the latter.

## Κλήμεντος Α΄ 41

<sup>1</sup> Ἐκαστος ἡμῶν, ἀδελφοί, ἐν τῷ ἰδίῳ τάγματι εὐαριστεῖτω τῷ θεῷ ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὠρισμένον τῆς λειτουργίας αὐτοῦ κανόνα, ἐν σεμνότητι. <sup>2</sup> οὐ πανταχοῦ, ἀδελφοί, προσφέρονται θυσίαι ἐνδελεχισμοῦ ἢ εὐχῶν ἢ περὶ ἁμαρτίας καὶ πλημμελείας, ἀλλ' ἢ ἐν Ἱερουσαλὴμ μόνῃ· κάκεῖ δὲ οὐκ ἐν παντὶ τόπῳ προσφέρεται, ἀλλ' ἔμπροσθεν τοῦ ναοῦ πρὸς τὸ θυσιαστήριον, μωμοσκοπηθὲν τὸ προσφερόμενον διὰ τοῦ ἀρχιερέως καὶ τῶν προειρημένων λειτουργῶν. <sup>3</sup> οἱ οὖν παρὰ τὸ καθήκον τῆς βουλήσεως αὐτοῦ ποιοῦντές τι θάνατον τὸ πρόστιμον ἔχουσιν. <sup>4</sup> ὁρᾶτε, ἀδελφοί· ὅσω πλείονος κατηξιώθημεν γνώσεως, τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ.

## 1 CLEMENT 41

<sup>1</sup> Let each one of us, brethren, give thanks to God in his own rank and have a good conscience, not transgressing the appointed rules of his service, with all reverence. <sup>2</sup> Not in every place, my brethren, are the daily sacrifices offered or the free-will offerings, or the sin-offerings and trespass-offerings, but only in Jerusalem; and there also the offering is not made in every place but before the shrine, at the altar, and the offering is first inspected by the High Priest and the ministers already mentioned. <sup>3</sup> Those, therefore, who do anything contrary to that which is agreeable to his will suffer the penalty of death. <sup>4</sup> You see, brethren, that the more knowledge we have been entrusted with, the greater risk that we incur.

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### 1 CLEMENT 41

<sup>1</sup> For εὐαριστεῖτω ('give thanks'), Codex Alexandrinus reads ευχαριστειτω ('join in the Eucharist').

<sup>2</sup> For εὐχῶν (reading 'free-will offerings'), Codex Constantinopolitanus reads προεὐχῶν (giving 'sacrifices of prayers').

<sup>3</sup> Lightfoot has 'receive' in place of 'suffer'.

<sup>4</sup> Lightfoot opens the verse with an uppercase omicron.

## Κλήμεντος Α' 42

<sup>1</sup>Οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ θεοῦ ἐξεπέμφθη. <sup>2</sup>ὁ Χριστὸς οὖν ἀπὸ τοῦ θεοῦ καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ· ἐγένοντο οὖν ἀμφοτέρωθεν εὐτάκτως ἐκ θελήματος θεοῦ. <sup>3</sup>παραγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ θεοῦ, μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι, τὴν βασιλείαν τοῦ θεοῦ μέλλειν ἔρχεσθαι. <sup>4</sup>κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. <sup>5</sup>καὶ τοῦτο οὐ καινῶς· ἐκ γὰρ δὴ πολλῶν χρόνων ἐγγράπτο περὶ ἐπισκόπων καὶ διακόνων. οὕτως γάρ που λέγει ἡ γραφή· Καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ καὶ τοὺς διακόνους αὐτῶν ἐν πίστει.

## 1 CLEMENT 42

<sup>1</sup> The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus the Christ was sent from God. <sup>2</sup> The Christ, then, is from God and the Apostles from the Christ. In both ways, then, they were in accordance with the appointed order of God's will. <sup>3</sup> Having thus received their commands and being fully assured by the resurrection of our Lord Jesus Christ, and with faith confirmed by the word of God, they went forth in the assurance of the Holy Spirit, preaching the good news that the Kingdom of God is coming. <sup>4</sup> They preached from district to district and from city to city, and they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers. <sup>5</sup> And this was no new method; for, many years before, had bishops and deacons been written of; for, the scripture says, "Thus in one place I will establish their bishops in righteousness and their deacons in faith."

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### 1 CLEMENT 42

<sup>1</sup> After 'sent', Lightfoot adds lacks 'forth'.

<sup>2</sup> ἀμφοτέρωθεν ('both') is probably adverbial rather than the subject of ἐγένοντο.

<sup>3</sup> Lightfoot lacks the comma after θεοῦ.

<sup>4</sup> After κηρύσσοντες, the Latin text adds eos qui obaudiebant voluntati Dei baptizantes ('baptising those who were obedient to the will of God').

<sup>5</sup> Lightfoot has a comma in place of the 1<sup>st</sup> ano teleia.

## Κλήμεντος Α' 43

<sup>1</sup> Καὶ τί θαυμαστόν, εἰ οἱ ἐν Χριστῷ πιστευθέντες παρὰ θεοῦ ἔργον τοιοῦτο κατέστησαν τοὺς προειρημένους; ὅπου καὶ ὁ μακάριος πιστὸς θεράπων ἐν ὅλῳ τῷ οἴκῳ Μωϋσῆς τὰ διατεταγμένα αὐτῷ πάντα ἐσημειώσατο ἐν ταῖς ἱεραῖς βίβλοις, ᾧ καὶ ἐπηκολούθησαν οἱ λοιποὶ προφηταί, συνεπιμαρτυροῦντες τοῖς ὑπ' αὐτοῦ νενομοθετημένοις. <sup>2</sup> ἐκεῖνος γάρ, ζήλου ἐμπεσόντος περὶ τῆς ἱερωσύνης καὶ στασιαζουσῶν τῶν φυλῶν, ὁποῖα αὐτῶν εἶη τῷ ἐνδόξῳ ὀνόματι κεκοσμημένη, ἐκέλευσεν τοὺς δώδεκα φυλάρχους προσενεγκεῖν αὐτῷ ῥάβδους ἐπιγεγραμμένας ἐκάστης φυλῆς κατ' ὄνομα· καὶ λαβὼν αὐτάς ἔδραμεν καὶ ἐσφράγισεν τοῖς δακτυλίοις τῶν φυλάρχων, καὶ ἀπέθετο αὐτάς εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐπὶ τὴν τράπεζαν τοῦ θεοῦ. <sup>3</sup> καὶ κλείσας τὴν σκηνὴν ἐσφράγισεν τὰς κλεῖδας ὡσαύτως καὶ τὰς ῥάβδους, <sup>4</sup> καὶ εἶπεν αὐτοῖς· Ἄνδρες ἀδελφοί, ἥς ἂν φυλῆς ἡ ῥάβδος βλαστήσῃ, ταύτην ἐκλέλεκται ὁ θεὸς εἰς τὸ ἱερατεῦειν καὶ λειτουργεῖν αὐτῷ. <sup>5</sup> πρωΐας δὲ γενομένης συνεκάλεσεν πάντα τὸν Ἰσραήλ, τὰς ἑξακοσίας χιλιάδας τῶν ἀνδρῶν, καὶ ἐπεδείξατο τοῖς φυλάρχοις τὰς σφραγίδας, καὶ ἤνοιξεν τὴν σκηνὴν τοῦ μαρτυρίου καὶ προεἶλεν τὰς ῥάβδους·

## 1 CLEMENT 43

<sup>1</sup> And what wonder is it if those who were in Christ and were entrusted by God with such a duty established those who have been mentioned? Since the blessed Moses, a faithful servant in all his house, noted down in the sacred books all the injunctions that were given him; and the other prophets followed him, bearing witness with him to the laws that he had given. <sup>2</sup> For, when jealousy arose concerning the priesthood and the tribes were quarrelling as to which of them was adorned with that glorious title, Moses himself commanded the rulers of the twelve tribes to bring him rods, with the name of a tribe written on each; and he took them, and bound them, and sealed them with the rings of the rulers of the tribes, and put them away in the Tabernacle of Testimony on the table of God. <sup>3</sup> And he shut the Tabernacle, and sealed the keys, as he had done with the rods, <sup>4</sup> and he said to them, "Brethren, of whichever tribe the rod shall bud, this has God chosen for his priesthood and ministry." <sup>5</sup> Now, when morning came, he called together all Israel, six hundred thousand men, and showed the seals to the rulers of the tribes; and he opened the Tabernacle of Testimony and took forth the rods, and the rod

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### 1 CLEMENT 43

<sup>1</sup> Lightfoot ends with, "were ordained by him."

<sup>2</sup> In place of 'title', Lightfoot has 'name'.

<sup>3</sup> Lightfoot ends with θύρας in place of ῥάβδους.

<sup>4</sup> Lightfoot ends with, "to be priests and ministers unto Him."

<sup>5</sup> Lake opens the verse, here following Lightfoot, with, "And, when it was daylight." Lightfoot lacks the full top at the end of the verse.



καὶ εὐρέθη ἡ ῥάβδος Ἀαρὼν οὐ μόνον βεβλαστηκυῖα, ἀλλὰ καὶ καρπὸν ἔχουσα. <sup>6</sup> τί δοκεῖτε, ἀγαπητοί; οὐ προήδει Μωϋσῆς τοῦτο μέλλειν ἔσεσθαι; μάλιστα ᾔδει· ἀλλ' ἵνα μὴ ἀκαταστασία γένηται ἐν τῷ Ἰσραήλ, οὕτως ἐποίησεν, εἰς τὸ δοξασθῆναι τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου θεοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

of Aaron was found not only to have budded but also to be bearing fruit. <sup>6</sup> What do you think, beloved? That Moses did not know beforehand that this was going to happen? Assuredly he knew, but he acted thus that there should be no disorder in Israel, to glorify the name of the true and only God, to whom be the glory for ever and ever. Amen.

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<sup>6</sup> The word, θεοῦ ('God') follows the *Coptic* text; the *Syriac* has κυρίου – 'Lord', as does Lightfoot; the *Latin* text (with *Codex Alexandrinus*) omits the word and has merely, "the true and only one."

## Κλήμεντος Α΄ 44

<sup>1</sup> Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς. <sup>2</sup> διὰ ταύτην οὖν τὴν αἰτίαν πρόγνωσιν εἰληφότες τελείαν κατέστησαν τοὺς προειρημένους, καὶ μεταξὺ ἐπινομήν δεδώκασιν, ὅπως, ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν. <sup>3</sup> τοὺς οὖν κατασταθέντας ὑπ' ἐκείνων ἢ μεταξὺ ὑφ' ἐτέρων ἑλλογίμων ἀνδρῶν συνευδοκησάσης τῆς ἐκκλησίας πάσης, καὶ λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης, ἡσύχως καὶ ἀβαναύσως, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τούτους οὐ δικαίως νομίζομεν ἀποβάλλεσθαι τῆς λειτουργίας. <sup>4</sup> ἁμαρτία γὰρ οὐ μικρὰ ἡμῖν ἔσται, ἐὰν τοὺς ἀμέμπτως καὶ ὁσίως προσενεγκόντας τὰ δῶρα τῆς ἐπισκοπῆς ἀποβάλωμεν. <sup>5</sup> μακάριοι οἱ προοδοιπορήσαντες πρεσβύτεροι, οἵτινες ἔγκαρπον καὶ τελείαν ἔσχον τὴν ἀνάλυσιν· οὐ γὰρ εὐλαβοῦνται μή τις αὐτοὺς μεταστήσῃ ἀπὸ τοῦ ἰδρυμένου

## 1 CLEMENT 44

<sup>1</sup> And our Apostles knew through our Lord Jesus Christ that there would be strife for the title of bishop. <sup>2</sup> For this cause, therefore, since they had received perfect foreknowledge, they appointed those who have been already mentioned and afterwards added the codicil that if they should fall asleep, other approved men should succeed to their ministry. <sup>3</sup> We consider, therefore, that it is not just to remove from their ministry those who were appointed by them, or later on by other men of repute, with the consent of the whole Church, and have ministered to the flock of Christ without blame, humbly, peaceably, and modestly, and for many years have received a universally favourable testimony. <sup>4</sup> For, our sin is not small if we eject from the episcopate those who have blamelessly and piously offered its sacrifices. <sup>5</sup> Blessed are those Presbyters who finished their course before now and have obtained a fruitful and perfect release in the ripeness of completed work; for, they have now no fear that any shall move them from the

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### 1 CLEMENT 44

<sup>1</sup> Lightfoot lacks the comma after Χριστοῦ.

<sup>2</sup> For ἐπινομήν, here following *Codex Alexandrinus*, *Codex Constantinopolitanus* has ἐπιδομήν; the *Latin* text has *legem* (possibly reading ἐτι νόμον) and the *Syriac* text has the equivalent of ἐπιδοκιμήν. ἐπινομήν seems the most probable reading, as the *Latin* supports the -νομήν and the Greek supports ἐπι-. However, the translation is doubtful, as it is difficult to obtain any sense unless it be supposed that ἐπινομήν has the meaning, 'codicil', which usually belongs to the cognate word, ἐπινομις. Lightfoot emends to επιμονην ('permanence').

<sup>3</sup> Lightfoot lacks a number of the commas in this verse.

<sup>4</sup> Lightfoot opens with, "For, it will be no light sin for us."

<sup>5</sup> Lightfoot does not capitalise 'Presbyters'.

αὐτοῖς τόπου. <sup>6</sup>ὁρῶμεν γάρ, ὅτι ἐνίοις ὑμεῖς μετηγάγετε  
καλῶς πολιτευομένους ἐκ τῆς ἀμέμπτως αὐτοῖς τετιμημένης  
λειτουργίας.

place appointed to them. <sup>6</sup>For, we see that, in spite of their  
good service, you have removed some from the ministry that  
they fulfilled blamelessly.

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<sup>6</sup> It is doubtful that the translation, ‘*that they fulfilled blamelessly*’, is right and the Greek is perhaps corrupt. Lightfoot emends *τετιμημένης* to *τετηρημένης* (‘*that they preserved*’) but the translation given is supported by the *Latin* (*facto* – probably a corruption of *functo*).

## Κλήμεντος Α' 45

<sup>1</sup> Φιλόνεικοι ἔστε, ἀδελφοί, καὶ ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν. <sup>2</sup> ἔγκεκύφατε εἰς τὰς ἱερὰς γραφάς, τὰς ἀληθεῖς, τὰς διὰ τοῦ πνεύματος τοῦ ἁγίου. <sup>3</sup> ἐπίστασθε, ὅτι οὐδὲν ἄδικον οὐδὲ παραπεποιημένον γέγραπται ἐν αὐταῖς. οὐχ εὐρήσετε δικαίους ἀποβεβλημένους ἀπὸ ὁσίων ἀνδρῶν. <sup>4</sup> ἐδιώχθησαν δίκαιοι, ἀλλ' ὑπὸ ἀνόμων· ἐφυλακίσθησαν, ἀλλ' ὑπὸ ἀνοσίων· ἐλιθάσθησαν ὑπὸ παρανόμων· ἀπεκτάνθησαν ὑπὸ τῶν μιαρὸν καὶ ἄδικον ζῆλον ἀνειληφότων. <sup>5</sup> ταῦτα πάσχοντες εὐκλεῶς ἤνεγκαν. <sup>6</sup> τί γὰρ εἵπωμεν, ἀδελφοί; Δανιήλ ὑπὸ τῶν φοβουμένων τὸν θεὸν ἐβλήθη εἰς λάκκον λεόντων; <sup>7</sup> ἢ Ἀνανίας καὶ Ἀζαρίας καὶ Μισαήλ ὑπὸ τῶν θρησκευόντων τὴν μεγαλοπρεπῆ καὶ ἔνδοξον θρησκείαν τοῦ ὑψίστου κατείρχθησαν εἰς κάμινον πυρός; μηθαμῶς τοῦτο γένοιτο. τίνες οὖν οἱ ταῦτα δράσαντες; οἱ στυγητοὶ καὶ πάσης κακίας πλήρεις εἰς τοσοῦτο ἐξήρισαν θυμοῦ, ὥστε τοὺς ἐν ὁσίᾳ καὶ ἀμώμῳ προθέσει δουλεύοντας τῷ θεῷ εἰς αἰκίαν περιβαλεῖν, μὴ εἰδότες ὅτι ὁ ὑψιστος ὑπέρμαχος καὶ ὑπερασπιστὴς ἐστὶν τῶν ἐν καθαρᾷ συνειδήσει λατρευόντων τῷ

## 1 CLEMENT 45

<sup>1</sup> You are contentious, brethren, and zealous for the things which lead to salvation. <sup>2</sup> You have studied the Holy Scriptures, which are true and given by the Holy Spirit. <sup>3</sup> You know that nothing unjust or counterfeit is written in them. You will not find that the righteous have been cast out by holy men. <sup>4</sup> The righteous were persecuted but by the wicked; they were put in prison but by the unholy; they were stoned by sinners; they were killed by men who had conceived foul and unrighteous envy. <sup>5</sup> Suffering these things, they endured nobly. <sup>6</sup> For what shall we say, brethren? Was Daniel cast into the lions' den by those who feared God? <sup>7</sup> Or were Ananias, Azarias, and Misael shut up in the fiery furnace by those who ministered to the great and glorious worship of the Most High? God forbid that this be so. Who then were they who did these things? Hateful men, full of all iniquity, were roused to such a pitch of fury, that they inflicted torture on those who served God with a holy and faultless purpose, not knowing that the Most High is the defender and protector of those who serve his

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### 1 CLEMENT 45

- <sup>1</sup> Another possible reading for 'you are contentious' (as Lake) is 'be contentious' (as Lightfoot).
- <sup>2</sup> Lightfoot has διὰ in brackets.
- <sup>3</sup> Lightfoot lacks the comma after the 1<sup>st</sup> word of this verse.
- <sup>4</sup> In place of 'The righteous', Lightfoot opens with 'Righteous men'.
- <sup>5</sup> This verse is exactly the same in Lightfoot's translation.
- <sup>6</sup> Lightfoot has 'must' in place of 'shall'.
- <sup>7</sup> In place of 'ministered to', Lightfoot has 'professed'.

παναρέτω ὀνόματι αὐτοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.<sup>8</sup> οἱ δὲ ὑπομένοντες ἐν πεποιθήσει δόξαν καὶ τιμὴν ἐκληρονόμησαν, ἐπλήρθησάν τε καὶ ἔγγραφοι ἐγένοντο ἀπὸ τοῦ θεοῦ ἐν τῷ μνημοσύνῳ αὐτοῦ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

excellent name with a pure conscience, to whom be glory for ever and ever. Amen.<sup>8</sup> But they who endured in confidence obtained the inheritance of glory and honour; they were exalted and were enrolled by God in his memorial for ever and ever. Amen.

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<sup>8</sup> For μνημοσύνῳ αὐτοῦ ('his memorial'), Codex Alexandrinus reads μνημοσύνῳ αὐτῶν ('their memorial').

## Κλήμεντος Α΄ 46

<sup>1</sup>Τοιούτοις οὖν ὑποδείγμασιν κολληθῆναι καὶ ἡμᾶς δεῖ, ἀδελφοί. <sup>2</sup>γέγραπται γάρ· Κολλᾶσθε τοῖς ἁγίοις, ὅτι οἱ κολλώμενοι αὐτοῖς ἁγιασθήσονται. <sup>3</sup>καὶ πάλιν ἐν ἑτέρῳ τόπῳ λέγει· Μετὰ ἀνδρὸς ἀθῶου ἀθῶος ἔσῃ καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ, καὶ μετὰ στρεβλοῦ διαστρέψεις. <sup>4</sup>κολληθῶμεν οὖν τοῖς ἀθώοις καὶ δικαίοις· εἰσὶν δὲ οὗτοι ἐκλεκτοὶ τοῦ θεοῦ. <sup>5</sup>ἵνατί ἔρεις καὶ θυμοὶ καὶ διχοστασίαι καὶ σχίσματα πόλεμός τε ἐν ὑμῖν; <sup>6</sup>ἢ οὐχὶ ἓνα θεὸν ἔχομεν καὶ ἓνα Χριστὸν καὶ ἓν πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς; καὶ μία κλῆσις ἐν Χριστῷ; <sup>7</sup>ἵνατί διέλκομεν καὶ διασπῶμεν τὰ μέλη τοῦ Χριστοῦ καὶ στασιάζομεν πρὸς τὸ σῶμα τὸ ἴδιον, καὶ εἰς τοσαύτην ἀπόνοιαν ἐρχόμεθα, ὥστε ἐπιλαθέσθαι ἡμᾶς, ὅτι μέλη ἐσμὲν ἀλλήλων; μνήσθητε τῶν λόγων τοῦ κυρίου Ἰησοῦ. <sup>8</sup>εἶπεν γάρ· Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ· καλὸν ἦν αὐτῷ,

## 1 CLEMENT 46

<sup>1</sup> We also, brethren, must thus cleave to such examples. <sup>2</sup> For, it is written, “Cleave to the holy; for, they who cleave to them shall be made holy.” <sup>3</sup> And again, in another place it says, “With the innocent man you shall be innocent, and with the elect man you shall be elect, and with the perverse you shall act perversely.” <sup>4</sup> Let us, then, cleave to the innocent and righteous; for, these are God’s elect. <sup>5</sup> Why are there strife and passion and divisions and schisms and war among you? <sup>6</sup> Or have we not one God, and one Christ, and one Spirit of grace shed upon us? And one calling in Christ? <sup>7</sup> Why do we divide and tear asunder the members of Christ, and raise up strife against our own body, and reach such a pitch of madness as to forget that we are members one of another? Remember the words of the Lord Jesus; <sup>8</sup> for, he said, “Woe unto that man: it

### 1 CLEMENT 46

<sup>1</sup> After ‘such examples’, Lightfoot adds ‘as these’.

<sup>2</sup> The source of this quotation is unknown.

<sup>3</sup> Clement takes the word for ‘with’ (Μετὰ) to mean ‘in the company of’; in Ps 17 (LXX = Ps 18 MT), it means ‘in the case of’ and the subject of the verbs is God.

<sup>4</sup> In place of ‘innocent’, Lightfoot has ‘guiltless’.

<sup>5</sup> For ἵνατί, Lightfoot has ἵνα τί.

<sup>6</sup> Lightfoot lacks the opening ‘Or’.

<sup>7</sup> For ἵνατί, Lightfoot has ἵνα τί (cf. #5). For τοῦ κυρίου Ἰησοῦ (here following Lake), *Codex Alexandrinus* (and Lightfoot) reads *Ἰησου του κυριου ημων* and *Codex Constantinopolitanus* (in concordance with the Coptic & Syriac texts) has *του κυριου ημων Ἰησου Χριστου*. These other readings appear to be semi-liturgical expansions of the simple form found in the *Latin* text (*domini Ihesu* – corresponding to Lake’s text).

<sup>8</sup> The ending, *τῶν ἐκλεκτῶν μου διαστρέψαι*, follows the *Latin*, *Syriac* & *Coptic* texts; *Codices Alexandrinus* & *Constantinopolitanus* have *τῶν μικρῶν μου σδαλίσαι* (‘offend one of my little ones’)



εἰ οὐκ ἐγεννήθη, ἢ ἓνα τῶν ἐκλεκτῶν μου σκανδαλίσαι·  
κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον καὶ καταποντισθῆναι  
εἰς τὴν θάλασσαν, ἢ ἓνα τῶν ἐκλεκτῶν μου διαστρέψαι.<sup>9</sup> τὸ  
σχίσμα ὑμῶν πολλοὺς διέστρεψεν, πολλοὺς εἰς ἀθυμίαν  
ἔβαλεν, πολλοὺς εἰς δισταγμόν, τοὺς πάντας ἡμᾶς εἰς λύπην·  
καὶ ἐπίμονος ὑμῶν ἐστὶν ἡ στάσις.

is better for him if he had not been born, than that he should  
offend one of my elect; it is better for him that a millstone be  
hung on him and he be cast into the sea, than that he should  
turn aside one of my elect.”<sup>9</sup> Your schism has turned aside  
many, has cast many into discouragement, many to doubt, all  
of us to grief; and your sedition continues.

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<sup>9</sup> For ὑμῶν, some online transcriptions here read ἀμῶν.

## Κλήμεντος Α' 47

<sup>1</sup> Ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. <sup>2</sup> τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψεν; <sup>3</sup> ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν περὶ ἑαυτοῦ τε καὶ Κηφᾶ τε καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιῆσθαι. <sup>4</sup> ἀλλ' ἡ πρόσκλησις ἐκείνη ἦττον αἰμαρτίαν ὑμῖν προσήνεγκεν· προσεκλίθητε γὰρ ἀποστόλοις μεμαρτυρημένοις καὶ ἀνδρὶ δεδοκιμασμένῳ παρ' αὐτοῖς. <sup>5</sup> νυνὶ δὲ κατανοήσατε, τίνες ὑμᾶς διέστρεψαν καὶ τὸ σεμνὸν τῆς περιβοήτου φιλαδελφίας ὑμῶν ἐμείωσαν. <sup>6</sup> αἰσχρά, ἀγαπητοί, καὶ λίαν αἰσχρά, καὶ ἀνάξια τῆς ἐν Χριστῷ ἀγωγῆς ἀκούεσθαι, τὴν βεβαιωτάτην καὶ ἀρχαίαν Κορινθίων ἐκκλησίαν δι' ἐν ἣ δύο πρόσωπα στασιάζειν πρὸς τοὺς πρεσβυτέρους. <sup>7</sup> καὶ αὕτη ἡ ἀκοή οὐ μόνον εἰς ἡμᾶς ἐχώρησεν, ἀλλὰ καὶ εἰς τοὺς ἑτεροκλινεῖς ὑπάρχοντας ἀφ' ἡμῶν, ὥστε καὶ βλασφημίας ἐπιφέρεσθαι τῷ ὀνόματι κυρίου διὰ τὴν ὑμετέραν ἀφροσύνην, ἑαυτοῖς δὲ κίνδυνον ἐπεξεργάζεσθαι.

## 1 CLEMENT 47

<sup>1</sup> Take up the epistle of the blessed Paul the Apostle. <sup>2</sup> What did he first write to you at the beginning of his preaching? <sup>3</sup> With true inspiration, he charged you concerning himself and Cephas and Apollos, because even then you had made yourselves partisans. <sup>4</sup> But that partisanship entailed less guilt on you; for, you were partisans of Apostles who had high reputation and of a man approved in their sight. <sup>5</sup> But now consider who they are who have perverted you and have lessened the respect due to your famous love for the brethren. <sup>6</sup> It is a shameful report, beloved, extremely shameful, and unworthy of your training in Christ, that on account of one or two persons the steadfast and ancient church of the Corinthians is being disloyal to the presbyters. <sup>7</sup> And this report has not only reached us but also those who dissent from us, so that you bring blasphemy on the name of the Lord through your folly and are, moreover, creating danger for yourselves.

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### 1 CLEMENT 47

- <sup>1</sup> In this chapter, Clement takes up the example set by St Paul.
- <sup>2</sup> Lightfoot ends the verse with, "*in the beginning of the Gospel.*"
- <sup>3</sup> For ἑαυτοῦ, Lightfoot has simply αὐτοῦ (making the pronoun non-reflexive).
- <sup>4</sup> Lightfoot opens, "*Yet that making of parties brought less sin.*"
- <sup>5</sup> For 'lessened the respect', Lightfoot has '*diminished the glory*'.
- <sup>6</sup> Before 'beloved', Lightfoot adds '*dearly*'.
- <sup>7</sup> Lightfoot lacks the 1<sup>st</sup> comma in this verse.

## Κλήμεντος Α΄ 48

<sup>1</sup> Ἐξάρωμεν οὖν τοῦτο ἐν τάχει καὶ προσπέσωμεν τῷ δεσπότῃ καὶ κλαύσωμεν ἱκετεύοντες αὐτόν, ὅπως ἴλεως γενόμενος ἐπικαταλλαγῇ ἡμῖν καὶ ἐπὶ τὴν σεμνὴν τῆς φιλαδελφίας ἡμῶν ἀγνὴν ἀγωγὴν ἀποκαταστήσῃ ἡμᾶς. <sup>2</sup> Πύλη γὰρ δικαιοσύνης ἀνεωγυῖα εἰς ζωὴν αὕτη, καθὼς γέγραπται· Ἀνοίξατέ μοι πύλας δικαιοσύνης, ἵνα εἰσελθὼν ἐν αὐταῖς ἐξομολογήσωμαι τῷ κυρίῳ. <sup>3</sup> αὕτη ἡ πύλη τοῦ κυρίου· δίκαιοι εἰσελεύσονται ἐν αὐτῇ. <sup>4</sup> πολλῶν οὖν πυλῶν ἀνεωγυῖων ἡ ἐν δικαιοσύνῃ αὕτη ἐστὶν ἡ ἐν Χριστῷ, ἐν ᾗ μακάριοι πάντες οἱ εἰσελθόντες καὶ κατευθύνοντες τὴν πορείαν αὐτῶν ἐν ὁσιότητι καὶ δικαιοσύνῃ, ἀταράχως πάντα ἐπιτελοῦντες. <sup>5</sup> ἦτω τις πιστός, ἦτω δυνατὸς γινῶσιν ἐξειπεῖν, ἦτω σοφὸς ἐν διακρίσει λόγων, ἦτω ἀγνὸς ἐν ἔργοις. <sup>6</sup> τοσοῦτω γὰρ μᾶλλον ταπεινοφρονεῖν ὀφείλει, ὅσω δοκεῖ μᾶλλον μεῖζων εἶναι, καὶ ζητεῖν τὸ κοινωφελὲς πᾶσιν, καὶ μὴ τὸ ἑαυτοῦ.

## 1 CLEMENT 48

<sup>1</sup> Let us then quickly root this out and let us fall down before the Master and beseech him with tears, that he may have mercy upon us, and be reconciled to us, and restore us to our holy and seemly practice of love for the brethren. <sup>2</sup> For, this is a gate of righteousness opened on to life, as it is written, "Open me the gates of righteousness, that I may enter by it and praise the Lord; <sup>3</sup> this is the gate of the Lord, the righteous shall enter by it." <sup>4</sup> So, then, of the many gates which are opened, that which is in righteousness is the one in Christ, in which are blessed all who enter and make straight their way in holiness and righteousness, achieving all things without disorder. <sup>5</sup> Let a man be faithful; let him be able to utter Knowledge; let him be wise in the discernment of words; let him be pure in his deeds. <sup>6</sup> For, the more he seems great, the more he should be humble and seek the good of all and not his own benefit.

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### 1 CLEMENT 48

<sup>1</sup> Lightfoot lacks the comma in this verse.

<sup>2</sup> For ἵνα εἰσελθὼν ... ἐξομολογήσωμαι, here following the Syriac & Coptic texts (and Clement of Alexandria), both Greek codices have εἰσελθὼν ... ἐξομολογήσομαι ('I will enter ... and praise').

<sup>3</sup> Lightfoot has a comma in place of the *ano teleia*.

<sup>4</sup> Lightfoot has 'confusion' in place of 'disorder'.

<sup>5</sup> Clement twice quotes this passage with γοργος ('energetic') instead of ἀγνὸς before ἐν ἔργοις but the 2<sup>nd</sup> time (here), he adds ἡτω αγνος as well (as does Lightfoot). 'Knowledge' is here no doubt used in the almost technical sense of secret knowledge, conveying power, and specially revealed, approaching closely to the meaning it had in the various Gnostic systems and in the Mystery religions.

<sup>6</sup> In place of 'humble', Lightfoot has 'lowly in mind'.

## Κλήμεντος Α' 49

<sup>1</sup> Ὁ ἔχων ἀγάπην ἐν Χριστῷ ποιησάτω τὰ τοῦ Χριστοῦ παραγγέλματα. <sup>2</sup> τὸν δεσμὸν τῆς ἀγάπης τοῦ θεοῦ τίς δύναται ἐξηγήσασθαι; <sup>3</sup> τὸ μεγαλεῖον τῆς καλλονῆς αὐτοῦ τίς ἀρκετὸς ἐξειπεῖν; <sup>4</sup> τὸ ὕψος, εἰς ὃ ἀνάγει ἡ ἀγάπη, ἀνεκδιήγητόν ἐστιν. <sup>5</sup> ἀγάπη κολλᾷ ἡμᾶς τῷ θεῷ, ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν, ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βάνανυσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον· ἀγάπη σχίσμα οὐκ ἔχει, ἀγάπη οὐ στασιάζει, ἀγάπη πάντα ποιεῖ ἐν ὁμονοίᾳ· ἐν τῇ ἀγάπῃ ἐτελειώθησαν πάντες οἱ ἐκλεκτοὶ τοῦ θεοῦ, δίχα ἀγάπης οὐδὲν εὐάρεστόν ἐστιν τῷ θεῷ. <sup>6</sup> ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ δεσπότης· διὰ τὴν ἀγάπην, ἣν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν ἐν θελήματι θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.

## 1 CLEMENT 49

<sup>1</sup> Let him who has love in Christ perform the commandments of Christ. <sup>2</sup> Who is able to explain the bond of the love of God? <sup>3</sup> Who is sufficient to tell the greatness of its beauty? <sup>4</sup> The height to which love lifts us up is not to be expressed. <sup>5</sup> Love unites us to God. Love covers a multitude of sins. Love endures all things; it is long-suffering in all things. There is nothing coarse, nothing arrogant in love; love admits no division, love makes no sedition, love does all things in concord. In love were all the elect of God made perfect. Without love, nothing is well pleasing to God. <sup>6</sup> In love did the Master take us unto himself; for the sake of the love, which he had towards us, did Jesus Christ our Lord give his blood by the will of God for us, and his flesh for our flesh, and his soul for our souls.

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### 1 CLEMENT 49

<sup>1</sup> Lightfoot has 'fulfil' in place of 'perform'.

<sup>2</sup> In place of 'is able to explain', Lightfoot has 'can declare'.

<sup>3</sup> Lightfoot has 'majesty' in place of 'greatness'.

<sup>4</sup> Lightfoot lacks the 2 commas in this verse.

<sup>5</sup> The word, ἐστιν, is omitted by the Latin text and by Clement of Alexandria.

<sup>6</sup> Another reading for 'his soul for our souls' is 'his life for our lives' but there seems to be an antithesis in the Greek, between σὰρξ ('flesh') and ψυχὴ ('soul').

## Κλήμεντος Α' 50

<sup>1</sup> Ὁρᾶτε, ἀγαπητοί, πῶς μέγα καὶ θαυμαστόν ἐστιν ἡ ἀγάπη, καὶ τῆς τελειότητος αὐτῆς οὐκ ἔστιν ἐξήγησις. <sup>2</sup> τίς ἱκανὸς ἐν αὐτῇ εὐρεθῆναι, εἰ μὴ οὓς ἂν καταξιώσῃ ὁ θεός; δεώμεθα οὖν καὶ αἰτώμεθα ἀπὸ τοῦ ἐλέους αὐτοῦ, ἵνα ἐν ἀγάπῃ εὐρεθῶμεν δίχα προσκλίσεως ἀνθρωπίνης, ἁμωμοί. <sup>3</sup> αἱ γενεαὶ πᾶσαι ἀπὸ Ἀδὰμ ἕως τῆσδε τῆς ἡμέρας παρῆλθον, ἀλλ' οἱ ἐν ἀγάπῃ τελειωθέντες κατὰ τὴν τοῦ θεοῦ χάριν ἔχουσιν χῶρον εὐσεβῶν, οἱ φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τοῦ Χριστοῦ. <sup>4</sup> γέγραπται γάρ· Εἰσέλθετε εἰς τὰ ταμεῖα μικρὸν ὅσον ὅσον, ἕως οὗ παρέλθῃ ἡ ὀργὴ καὶ ὁ θυμὸς μου, καὶ μνησθήσομαι ἡμέρας ἀγαθῆς, καὶ ἀναστήσω ὑμᾶς ἐκ τῶν θηκῶν ὑμῶν. <sup>5</sup> μακάριοί ἐσμεν, ἀγαπητοί, εἰ τὰ προστάγματα τοῦ θεοῦ ἐποιοῦμεν ἐν ὁμονοίᾳ ἀγάπης, εἰς τὸ ἀφεθῆναι ἡμῖν δι' ἀγάπης τὰς ἀμαρτίας. <sup>6</sup> γέγραπται γάρ· Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι· μακάριος ἀνὴρ, οὗ οὐ μὴ λογίσῃται κύριος ἀμαρτίαν, οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος. <sup>7</sup> οὗτος ὁ μακαρισμὸς

## 1 CLEMENT 50

<sup>1</sup> See, dearly beloved, how great and wonderful is love, and that of its perfection there is no expression. <sup>2</sup> Who is able to be found in it save those to whom God grants it? Let us then beg and pray of his mercy that we may be found in love, without human partisanship, free from blame. <sup>3</sup> All the generations from Adam until this day have passed away; but those who were perfected in love by the grace of God have a place among the pious who shall be made manifest at the visitation of the Kingdom of Christ. <sup>4</sup> For, it is written, "Enter into your chambers for a very little while, until my wrath and fury pass away, and I will remember a good day, and will raise you up out of your graves." <sup>5</sup> Blessed are we, dearly beloved, if we perform the commandments of God in the concord of love, that through love our sins may be forgiven. <sup>6</sup> For, it is written, "Blessed are they whose iniquities are forgiven and whose sins are covered; blessed is the man whose sin the Lord will not reckon and in whose mouth is no guile." <sup>7</sup> This declaration of

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### 1 CLEMENT 50

<sup>1</sup> Lightfoot ends with an *ano teleia* in place of the full stop.

<sup>2</sup> In place of 'able', Lightfoot has 'sufficient'.

<sup>3</sup> In place of Χριστοῦ ('of Christ'), here following the *Latin & Coptic* texts (and possibly *Codex Alexandrinus*), the *Syriac* text and *Codex Constantinopolitanus* (and Lightfoot) have θεοῦ ('of God'). Lightfoot has τῆς in brackets.

<sup>4</sup> Lightfoot has 'the closet' in place of 'your chambers'.

<sup>5</sup> The word, ἐποιοῦμεν, seems corrupt; a present is required.

<sup>6</sup> Lightfoot ends the verse with a full stop in place of the *ano teleia*.

<sup>7</sup> Lightfoot opens this verse with an uppcase *omicron*.

ἐγένετο ἐπὶ τοὺς ἐκλελεγμένους ὑπὸ τοῦ θεοῦ διὰ Ἰησοῦ  
Χριστοῦ τοῦ κυρίου ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν  
αἰώνων. ἀμήν.

blessedness was given to those who have been chosen by God  
through Jesus Christ our Lord, to whom be the glory forever  
and ever. Amen.



## Κλήμεντος Α' 51

<sup>1</sup> Ὅσα οὖν παρεπέσαμεν καὶ ἐποιήσαμεν διὰ τινὰς παρεμπτώσεις τοῦ ἀντικειμένου, ἀξιῶσμεν ἀφεθῆναι ἡμῖν. καὶ ἐκεῖνοι δέ, οἵτινες ἀρχηγοὶ στάσεως καὶ διχοστασίας ἐγενήθησαν, ὀφείλουσιν τὸ κοινὸν τῆς ἐλπίδος σκοπεῖν. <sup>2</sup> οἱ γὰρ μετὰ φόβου καὶ ἀγάπης πολιτευόμενοι ἑαυτοὺς θέλουσιν μᾶλλον αἰκίαις περιπίπτειν ἢ τοὺς πλησίον· μᾶλλον δὲ ἑαυτῶν κατὰγνωσιν φέρουσιν ἢ τῆς παραδεδομένης ἡμῖν καλῶς καὶ δικαίως ὁμοφωνίας, <sup>3</sup> καλὸν γὰρ ἀνθρώπῳ ἐξομολογεῖσθαι περὶ τῶν παραπτωμάτων ἢ σκληρῦναι τὴν καρδίαν αὐτοῦ, καθὼς ἐσκληρύνθη ἡ καρδία τῶν στασιαζόντων πρὸς τὸν θεράποντα τοῦ θεοῦ Μωϋσῆν, ὧν τὸ κρίμα πρόδηλον ἐγενήθη, <sup>4</sup> κατέβησαν γὰρ εἰς ᾗδου ζῶντες, καὶ θάνατος ποιμανεῖ αὐτούς. <sup>5</sup> Φαραὼ καὶ ἡ στρατιὰ αὐτοῦ καὶ πάντες οἱ ἡγούμενοι Αἰγύπτου, τὰ τε ἄρματα καὶ οἱ ἀνάβαται αὐτῶν οὐ δι' ἄλλην τινὰ αἰτίαν ἐβυθίσθησαν εἰς θάλασσαν ἐρυθρὰν καὶ ἀπώλοντο, ἀλλὰ διὰ τὸ σκληρυνθῆναι αὐτῶν τὰς ἀσυνέτους καρδίας μετὰ τὸ γενέσθαι τὰ σημεῖα καὶ τὰ τέρατα ἐν γῇ Αἰγύπτου διὰ τοῦ θεράποντος τοῦ θεοῦ Μωϋσέως.

## 1 CLEMENT 51

<sup>1</sup> Let us then pray that, for all our transgressions and for what we have done through any attacks of the adversary, forgiveness may be granted to us. And those also who set themselves up as leaders of sedition and disagreement are bound to consider the common ground of hope. <sup>2</sup> For, those who live in fear and love are willing to suffer torture themselves rather than their neighbours, and they and they pronounce condemnation against themselves, rather than against our tradition of noble and righteous harmony. <sup>3</sup> For, it is better for man to confess his transgressions rather than to harden his heart, even as the heart of those was hardened who rebelled against God's servant Moses and their condemnation was made manifest; <sup>4</sup> for, they went down into Hades alive and death shall be their shepherd. <sup>5</sup> Pharaoh and his army and all the rulers of Egypt, their chariots, and their riders, were sunk in the Red Sea, and perished for no other cause than that their foolish hearts were hardened, after the signs and wonders had been wrought in the land of Egypt by God's servant Moses.

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### **1 CLEMENT 51**

- <sup>1</sup> The text, διὰ τινὰς παρεμπτώσεις, is doubtful; Clement of Alexandria reads δια τὰς παρεμπτῶσεις and the Latin text has propter quasdam incursiones, equivalent to the Coptic text's δια τὰς παρεμπτῶσεις τινῶν [τὰς]; the 2 Greek codices and the Syriac read simply δια τινος τῶν του.
- <sup>2</sup> Lightfoot has a comma in place of the *ano teleia* and a full stop in place of the final comma.
- <sup>3</sup> In place of 'rebelled', Lightfoot has 'made sedition'.
- <sup>4</sup> Lightfoot does not capitalise 'Hades'.
- <sup>5</sup> For 'after the signs', Lake reads an awkward 'after that signs' and Lightfoot has 'after that the signs'.

## Κλήμεντος Α' 52

<sup>1</sup> Ἀπροσδεής, ἀδελφοί, ὁ δεσπότης ὑπάρχει τῶν πάντων· οὐδὲν οὐδενὸς χρήζει εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ. <sup>2</sup> φησὶν γὰρ ὁ ἐκλεκτὸς Δαυεὶδ· Ἐξομολογήσομαι τῷ κυρίῳ, καὶ ἁρέσει αὐτῷ ὑπὲρ μόσχον νέον κέρατα ἐκφέροντα καὶ ὀπλὰς· ἰδέτωσαν πτωχοὶ καὶ εὐφρανθήτωσαν. <sup>3</sup> καὶ πάλιν λέγει· Θῦσον τῷ θεῷ θυσίαν αἰνέσεως καὶ ἀπόδος τῷ ὑψίστῳ τὰς εὐχὰς σου· καὶ ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με. <sup>4</sup> θυσία γὰρ τῷ θεῷ πνεῦμα συντετριμμένον.

## 1 CLEMENT 52

<sup>1</sup> The Master, brethren, has need of nothing: he asks nothing of anyone, save that confession be made to him. <sup>2</sup> For, David the chosen says: "I will confess to the Lord and it shall please him more than a young calf that grows horns and hoofs: let the poor see it and be glad." <sup>3</sup> And again, he says, "Sacrifice to God a sacrifice of praise and pay to the Most High your vows; and call upon me in the day of your affliction, and I will deliver you and you shall glorify me." <sup>4</sup> For, the sacrifice of God is a broken spirit.

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### 1 CLEMENT 52

- <sup>1</sup> Lightfoot has a full stop in place of the 2<sup>nd</sup> comma and a comma in place of the *ano teleia*.
- <sup>2</sup> In place of 'chosen', Lightfoot has 'elect'.
- <sup>3</sup> Lake has 'Highest' in place of 'Most High', here following Lightfoot.
- <sup>4</sup> Clement uses this refrain several times but its meaning is unclear.

## Κλήμεντος Α΄ 53

<sup>1</sup> Ἐπίστασθε γάρ καὶ καλῶς ἐπίστασθε τὰς ἱερὰς γραφάς, ἀγαπητοί, καὶ ἐγκεκύφατε εἰς τὰ λόγια τοῦ θεοῦ. πρὸς ἀνάμνησιν οὖν ταῦτα γράφομεν. <sup>2</sup> Μωϋσέως γὰρ ἀναβάντος εἰς τὸ ὄρος καὶ ποιήσαντος τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἐν νηστείᾳ καὶ ταπεινώσει, εἶπεν πρὸς αὐτὸν ὁ θεός· Μωϋσῆ, Μωϋσῆ, Κατάβηθι τὸ τάχος ἐντεῦθεν, ὅτι ἡνόμησεν ὁ λαός σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου· παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς, ἐποίησαν ἑαυτοῖς χωνεύματα. <sup>3</sup> καὶ εἶπεν κύριος πρὸς αὐτόν· Λελάληκα πρὸς σε ἅπαξ καὶ δις λέγων· Ἐώρακα τὸν λαὸν τοῦτον, καὶ ἰδοὺ ἐστὶν σκληροτράχηλος· ἔασόν με ἐξολεθρεῦσαι αὐτούς, καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ, καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ θαυμαστὸν καὶ πολὺ μᾶλλον ἢ τοῦτο. <sup>4</sup> καὶ εἶπεν Μωϋσῆς· Μηδαμῶς, κύριε· ἄφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ, ἥ κάμῃ ἐξάλειψον ἐκ βίβλου ζώντων. <sup>5</sup> ὦ μεγάλης ἀγάπης, ὦ τελειότητος ἀνυπερβλήτου. παρρησιάζεται θεράπων πρὸς κύριον, αἰτεῖται ἄφεσιν τῷ πλήθει, ἢ καὶ ἑαυτὸν ἐξαλειφθῆναι μετ' αὐτῶν ἄξιοι.

## 1 CLEMENT 53

<sup>1</sup> For, you know, and know well, the sacred Scriptures, beloved, and you have studied the oracles of God. Therefore, we write these things to remind you. <sup>2</sup> For, when Moses went up into the mountain and passed forty days and forty nights in fasting and humiliation, God said to him, “Moses, Moses: Go down hence quickly; for, my people, whom you brought out of the land of Egypt, have sinned; they have quickly gone aside out of the way that you commanded them; they have made themselves molten images.” <sup>3</sup> And the Lord said to him, “I have spoken to you once and twice, saying, “I have seen this people and behold: it is stiff-necked; suffer me to destroy them and I will wipe out their name from under heaven, and you will I make into a nation great and wonderful and much more than this.”” <sup>4</sup> And Moses said, “Not so. Lord; pardon the sin of this people or blot me also out of the book of the living.” <sup>5</sup> O great love! O unsurpassable perfection! The servant is bold with the Lord; he asks forgiveness for the people or begs that he himself may be blotted out together with them.

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### 1 CLEMENT 53

<sup>1</sup> Lightfoot has ‘searched’ in place of ‘studied’.

<sup>2</sup> Lake, following *Codex Alexandrinus*, lacks Μωϋσῆ, Μωϋσῆ, here following Lightfoot, the *Latin*, *Syriac* & *Coptic* texts, and (possibly) *Codex Constantinopolitanus*.

<sup>3</sup> Lightfoot opens the verse with an uppercase *kappa*.

<sup>4</sup> For ‘pardon’, Lightfoot has ‘forgive’.

<sup>5</sup> In place of ‘the Lord’, Lightfoot has ‘his Master’.

## Κλήμεντος Α' 54

<sup>1</sup> Τίς οὖν ἐν ὑμῖν γενναῖος, τίς εὐσπλαγχνος, τίς πεπληρο-  
ρημένος ἀγάπης; <sup>2</sup> εἰπάτω· Εἰ δι' ἐμὲ στάσις καὶ ἔρις καὶ  
σχίσματα, ἐκχωρῶ, ἄπειμι, οὗ ἂν βούλησθε, καὶ ποιῶ τὰ  
προστασσόμενα ὑπὸ τοῦ πλήθους· μόνον τὸ ποίμνιον τοῦ  
Χριστοῦ εἰρηνεύτω μετὰ τῶν καθεσταμένων πρεσβυτέρων.  
<sup>3</sup> τοῦτο ὁ ποιήσας ἑαυτῷ μέγα κλέος ἐν Χριστῷ περιποιήσεται,  
καὶ πᾶς τόπος δέξεται αὐτόν, τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ  
πλήρωμα αὐτῆς. <sup>4</sup> ταῦτα οἱ πολιτευόμενοι τὴν ἀμεταμέλητον  
πολιτείαν τοῦ θεοῦ ἐποίησαν καὶ ποιήσουσιν.

## 1 CLEMENT 54

<sup>1</sup> Who then among you is noble, who is compassionate, who is  
filled with love? <sup>2</sup> Let him say, "If there is sedition and strife  
and divisions on my account, I will depart; I will go wherever  
you will and will obey the orders of the people; only let the  
flock of Christ have peace with the presbyters set over it." <sup>3</sup> He  
who does this will win for himself great glory in Christ and  
every place will receive him; for, the earth is the Lord's and the  
fullness of it. <sup>4</sup> This has been, and will be, the way of those who  
live without regrets as citizens in the city of God.

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### 1 CLEMENT 54

<sup>1</sup> Lightfoot has a Greek question mark in place of the 1<sup>st</sup> comma.

<sup>2</sup> In place of 'sedition', Lightfoot has 'faction'.

<sup>3</sup> Lightfoot has an *ano teleia* (Greek semicolon) in place of the 2<sup>nd</sup> comma.

<sup>4</sup> Lake adds 'in the past' after 'has been' and 'in the future' after 'will be'; here, we more closely follow the Greek text (and Lightfoot).

## Κλήμεντος Α΄ 55

## 1 CLEMENT 55

<sup>1</sup> ἵνα δὲ καὶ ὑποδείγματα ἐθνῶν ἐνέγκωμεν. πολλοὶ βασιλεῖς καὶ ἡγούμενοι, λοιμικοῦ τινος ἐνστάντος καιροῦ, χρησιμοδοτηθέντες παρέδωκαν ἑαυτοὺς εἰς θάνατον, ἵνα ῥύσωνται διὰ τοῦ ἑαυτῶν αἵματος τοὺς πολίτας· πολλοὶ ἐξεχώρησαν ἰδίῳ πόλεω, ἵνα μὴ στασιάζωσιν ἐπὶ πλεῖον.  
<sup>2</sup> ἐπιστάμεθα πολλοὺς ἐν ἡμῖν παραδεδωκότας ἑαυτοὺς εἰς δεσμά, ὅπως ἑτέρους λυτρώσονται· πολλοὶ ἑαυτοὺς παρέδωκαν εἰς δουλείαν, καὶ λαβόντες τὰς τιμὰς αὐτῶν ἑτέρους ἐψώμισαν.  
<sup>3</sup> πολλαὶ γυναῖκες ἐνδυναμωθεῖσαι διὰ τῆς χάριτος τοῦ θεοῦ ἐπετελέσαντο πολλὰ ἀνδρεῖα.  
<sup>4</sup> Ἰουδίθ ἡ μακαρία, ἐν συγκλεισμῷ οὐσης τῆς πόλεως, ῥήτησατο παρὰ τῶν πρεσβυτέρων ἐαθῆναι αὐτὴν ἐξελθεῖν εἰς τὴν παρεμβολὴν τῶν ἀλλοφύλων.  
<sup>5</sup> παραδοῦσα οὖν ἑαυτὴν τῷ κινδύνῳ ἐξῆλθεν δι' ἀγάπην τῆς πατρίδος καὶ τοῦ λαοῦ τοῦ ὄντος ἐν συγκλεισμῷ, καὶ παρέδωκεν κύριος Ὀλοφέρνην ἐν χειρὶ θηλείας.  
<sup>6</sup> οὐχ ἥττον καὶ ἡ τελεία κατὰ πίστιν Ἑσθήρ

<sup>1</sup> Let us bring forward examples from Gentiles. Many kings and rulers, when a time of pestilence has set in, being led by oracles and given themselves up to death, that they might rescue their subjects through their own blood. Many have gone away from their own cities, that sedition might have an end.  
<sup>2</sup> We know that many among ourselves have given themselves to bondage that they might ransom others. Many have delivered themselves to slavery and fed others with the price they received for themselves.  
<sup>3</sup> Many women, strengthened through the grace of God, have performed many deeds of manly valour.  
<sup>4</sup> The blessed Judith, when her city was besieged, asked the elders to suffer her to go out into the camp of the strangers.  
<sup>5</sup> So, she gave herself up to danger and went forth for love of her country and her people in their siege, and the Lord delivered over Holofernes by the hand of a woman.  
<sup>6</sup> No less did Esther also, who was perfect in faith, deliver

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### 1 CLEMENT 55

<sup>1</sup> Lightfoot has an *ano teleia* (Greek semicolon) in place of the 1<sup>st</sup> full stop.

<sup>2</sup> Lightfoot has a full stop in place of the *ano teleia*.

<sup>3</sup> For 'deeds of manly valour', Lightfoot has simply 'manly deeds'.

<sup>4</sup> Lightfoot ends with an *ano teleia* rather than a full stop.

<sup>5</sup> In place of 'gave herself up to danger', Lightfoot has 'exposed herself to peril'.

<sup>6</sup> For ἥττον, here following *Codex Constantinopolitanus* and the *Syriac* & *Coptic* texts, *Codex Alexandrinus* (and Lightfoot) has *ἡττονι* ('no less danger'). In place of ἔθνος, following the *Latin*, *Syriac* & *Coptic* texts, the Greek codices both have *δωδεκαφυλον* ('the twelve tribes'). For δεσπότην, here following the *Latin* & *Coptic* texts, *Codex Alexandrinus* has *δεσποτην θεον* and *Codex Constantinopolitanus* has just *θεον*; the *Syriac* text also inserts *θεον* but after *τῶν αἰώνων*.

κινδύνῳ ἑαυτὴν παρέβαλεν, ἵνα τὸ ἔθνος τοῦ Ἰσραὴλ μέλλον ἀπολέσθαι ῥύσῃται· διὰ γὰρ τῆς νηστείας καὶ τῆς ταπεινώσεως αὐτῆς ἠξίωσεν τὸν παντεπόπτην δεσπότην τῶν αἰώνων· ὃς ἰδὼν τὸ ταπεινὸν τῆς ψυχῆς αὐτῆς ἐρύσατο τὸν λαόν, ὧν χάριν ἐκινδύνευσεν.

herself to danger, that she might rescue the nation of Israel from the destruction that awaited it; for, with fasting and humiliation, she besought the all-seeing Master of the Ages; and he saw the meekness of her soul and rescued the people for whose sake she had faced peril.



## Κλήμεντος Α' 56

<sup>1</sup> Καὶ ἡμεῖς οὖν ἐντύχωμεν περὶ τῶν ἐν τινὶ παραπτώματι ὑπαρχόντων, ὅπως δοθῇ αὐτοῖς ἐπιείκεια καὶ ταπεινοφροσύνη εἰς τὸ εἶξαι αὐτοὺς μὴ ἡμῖν ἀλλὰ τῷ θελήματι τοῦ θεοῦ· οὕτως γὰρ ἔσται αὐτοῖς ἔγκαρπος καὶ τελεία ἢ πρὸς τὸν θεὸν καὶ τοὺς ἁγίους μετ' οἰκτιρμῶν μνεῖα. <sup>2</sup> ἀναλάβωμεν παιδείαν, ἐφ' ἣ οὐδεὶς ὀφείλει ἀγανακτεῖν, ἀγαπητοί. ἡ νουθέτησις, ἣν ποιούμεθα εἰς ἀλλήλους, καλὴ ἐστὶν καὶ ὑπεράγαν ὠφέλιμος· κολλᾷ γὰρ ἡμᾶς τῷ θελήματι τοῦ θεοῦ. <sup>3</sup> οὕτως γὰρ φησὶν ὁ ἅγιος λόγος· Παιδεύων ἐπαίδευσέν με ὁ κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέν με. <sup>4</sup> ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. <sup>5</sup> Παιδεύσει με γάρ, φησὶν, δίκαιος ἐν ἐλέει καὶ ἐλέγξει με, ἔλαιον δὲ ἀμαρτωλῶν μὴ λιπανάτω τὴν κεφαλὴν μου. <sup>6</sup> καὶ πάλιν λέγει· Μακάριος ἄνθρωπος, ὃν ἤλεγξεν ὁ κύριος· νουθέτημα δὲ παντοκράτορος μὴ ἀπαναίνου· αὐτὸς γὰρ ἀλγεῖν ποιεῖ, καὶ πάλιν ἀποκαθίστησιν. <sup>7</sup> ἔπαισεν, καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο. <sup>8</sup> ἑξάκις ἐξ ἀναγκῶν ἐξελεῖταί σε, ἐν δὲ

## 1 CLEMENT 56

<sup>1</sup> Let then us also intercede for those who have fallen into any transgression, that meekness and humility be given to them, that they may submit, not to us, but to the will of God; for so will they have fruitful and perfect remembrance before God and the saints and find compassion. <sup>2</sup> Let us receive correction, which none should take amiss, beloved. The admonition which we make one to another is good and beyond measure helpful, for it unites us to the will of God. <sup>3</sup> For, the holy word says thus: "With chastisement the Lord chastised me and he delivered me not over unto death; <sup>4</sup> For, whom the Lord loves he chastens and scourges every son whom he receives. <sup>5</sup> For, he says, the righteous shall chasten me with mercy and reprove me but let not the oil of sinners anoint my head." <sup>6</sup> And again, he says, "Blessed is he whom the Lord reproved; do not reject the admonition of the Almighty, for he makes to suffer pain and again he restores; <sup>7</sup> he wounded, and his hands healed. <sup>8</sup> Six times will he deliver you from troubles and the

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### 1 CLEMENT 56

- <sup>1</sup> Lightfoot has 'forbearance' in place of 'meekness'.
- <sup>2</sup> In place of 'which none should take amiss', Lightfoot has 'whereat no man ought to be vexed'.
- <sup>3</sup> Lightfoot opens the quotation with, "The Lord has indeed chastened me."
- <sup>4</sup> As throughout this work, Lightfoot here capitalises pronouns that refer to God.
- <sup>5</sup> For ἔλαιον, Lightfoot reads ἔλεος and marks the text as 'corrupt'.
- <sup>6</sup> Lightfoot opens the verse with an uppercase kappa.
- <sup>7</sup> For this verse, Lightfoot reads, "He has smitten and His hands have healed."
- <sup>8</sup> Lightfoot ends with an *ano teleia* in place of the full stop.

τῷ ἐβδόμῳ οὐχ ἄψεταιί σου κακόν. <sup>9</sup> ἐν λιμῷ ῥύσεταιί σε ἐκ θανάτου, ἐν πολέμῳ δὲ ἐκ χειρὸς σιδήρου λύσει σε. <sup>10</sup> καὶ ἀπὸ μάστιγος γλώσσης σε κρύψει, καὶ οὐ μὴ φοβηθήσῃ κακῶν ἐπερχομένων. <sup>11</sup> ἀδίκων καὶ ἀνόμων καταγελάσῃ, ἀπὸ δὲ θηρίων ἀγρίων οὐ μὴ φοβηθῇς. <sup>12</sup> θῆρες γὰρ ἄγριοι εἰρηνεύσουσίν σοι. <sup>13</sup> εἴτα γνώσῃ, ὅτι εἰρηνεύσει σου ὁ οἶκος, ἡ δὲ δίαίτα τῆς σκηνῆς σου οὐ μὴ ἀμάρτη. <sup>14</sup> γνώσῃ δέ, ὅτι πολὺ τὸ σπέρμα σου, τὰ δὲ τέκνα σου ὥσπερ τὸ παμβότανον τοῦ ἀγροῦ. <sup>15</sup> ἐλεύσῃ δὲ ἐν τάφῳ ὥσπερ σῖτος ὥριμος κατὰ καιρὸν θεριζόμενος, ἢ ὥσπερ θημωνιά ἄλωνος καθ' ὥραν συγκομισθεῖσα.

<sup>16</sup> βλέπετε, ἀγαπητοί, πόσος ὑπερασπισμός ἐστὶν τοῖς παιδευομένοις ὑπὸ τοῦ δεσπότου· πατὴρ γὰρ ἀγαθὸς ὢν παιδεύει εἰς τὸ ἐλεηθῆναι ἡμᾶς διὰ τῆς ὁσίας παιδείας αὐτοῦ.

seventh evil will not touch you. <sup>9</sup> In famine he shall rescue you from death and in war he shall free you from the arm of the sword. <sup>10</sup> And he will hide you from the scourge of the tongue and you will not fear when evils come. <sup>11</sup> You will laugh at the unholy and wicked and not fear wild beasts; <sup>12</sup> for, wild beasts will be at peace with you. <sup>13</sup> Then you will know that your house will have peace and the home of your tabernacle will not fail. <sup>14</sup> And you will know that your seed will be many and your children like the herb of the field. <sup>15</sup> And you will come to the grave as ripe corn reaped in due season, or as a heap on the threshing-floor gathered at the right time."

<sup>16</sup> You see, beloved, the great protection for those who are chastened by the Master; for, he is a good father and chastens us that we may obtain mercy through his holy chastisement.

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<sup>9</sup> Lake has 'hand' in place of 'arm'.

<sup>10</sup> Lightfoot ends with an *ano teleia* in place of the full stop.

<sup>11</sup> Lightfoot ends with full stop in place of the *ano teleia*.

<sup>12</sup> Lightfoot ends with an *ano teleia* in place of the full stop.

<sup>13</sup> Lightfoot punctuates this verse differently, reading: εἴτα γνώσῃ ὅτι εἰρηνεύσει σου ὁ οἶκος· ἡ δὲ δίαίτα τῆς σκηνῆς σου οὐ μὴ ἀμάρτη,

<sup>14</sup> Lightfoot ends with an *ano teleia* in place of the full stop.

<sup>15</sup> Lake ends the verse, here following Lightfoot, with, "at the appointed time."

<sup>16</sup> Lightfoot opens this verse with an uppercase *beta*.

## Κλήμεντος Α΄ 57

<sup>1</sup> Ὑμεῖς οὖν οἱ τὴν καταβολὴν τῆς στάσεως ποιήσαντες ὑποτάγητε τοῖς πρεσβυτέροις καὶ παιδεύθητε εἰς μετάνοιαν, κάμψαντες τὰ γόνατα τῆς καρδίας ὑμῶν. <sup>2</sup> μάθετε ὑποτάσσεσθαι, ἀποθέμενοι τὴν ἀλαζόνα καὶ ὑπερήφανον τῆς γλώσσης ὑμῶν αὐθάδειαν· ἄμεινον γάρ ἐστιν ὑμῖν, ἐν τῷ ποιμνίῳ τοῦ Χριστοῦ μικροὺς καὶ ἐλλογίμους εὐρεθῆναι, ἢ καθ' ὑπεροχὴν δοκοῦντας ἐκριφῆναι ἐκ τῆς ἐλπίδος αὐτοῦ. <sup>3</sup> οὕτως γὰρ λέγει ἡ πανάρετος σοφία· Ἴδού, προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον. <sup>4</sup> ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε, καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε, ἀλλὰ ἀκύρους ἐποιεῖτε τὰς ἐμὰς βουλὰς, τοῖς δὲ ἐμοῖς ἐλέγχοις ἠπειθήσατε· τοιγαροῦν κἀγὼ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι, καταχαροῦμαι δὲ ἡνίκα ἂν ἔρχηται ὑμῖν ὄλεθρος καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος, ἡ δὲ καταστροφὴ ὁμοία καταιγίδι παρῇ, ἢ ὅταν ἔρχηται ὑμῖν θλίψις καὶ πολιορκία. <sup>5</sup> ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ εἰσακούσομαι ὑμῶν· ζητήσουσίν με κακοί, καὶ οὐχ εὐρήσουσιν. ἐμίσησαν γὰρ σοφίαν, τὸν δὲ φόβον τοῦ κυρίου οὐ προείλαντο, οὐδὲ ἤθελον ἐμαῖς προσέχειν βουλαῖς,

## 1 CLEMENT 57

<sup>1</sup> You, therefore, who laid the foundation of the sedition, submit to the presbyters and receive the correction of repentance, bending the knees of your hearts. <sup>2</sup> Learn to be submissive, putting aside the boastful and the haughty self-confidence of your tongue; for, it is better for you to be found small but honourable in the flock of Christ, than to be preeminent in repute but to be cast out from his hope. <sup>3</sup> For, the excellent wisdom says thus, "Behold I will bring forth to you the words of my spirit, <sup>4</sup> and I will teach you my speech, since I called and you did not obey; and I put forth my words and you did not attend but made my counsels of no effect and disobeyed my reproofs; therefore, I will also laugh at your ruin and I will rejoice when destruction comes upon you, and when sudden confusion overtakes you and catastrophe comes as a storm, or when persecution or siege comes upon you. <sup>5</sup> For, it shall come to pass when you call upon me, I will not hear you. The evil shall seek me and they shall not find me. For, they hated wisdom and they chose not the fear of the Lord; neither would they attend to my counsels but mocked my reproofs.

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### 1 CLEMENT 57

<sup>1</sup> Lightfoot ends with an *ano teleia* (Greek semicolon) in place of the full stop.

<sup>2</sup> In place of 'be submissive', Light foot has 'submit yourselves'.

<sup>3</sup> The 'excellent wisdom' is a title used: (a) of Proverbs; or (b) of Proverbs, Ecclesiasticus, and Ecclesiastes; or (c) of the 3<sup>rd</sup> division of the OT (Hagiographa/Writings) as a whole.

<sup>4</sup> Lightfoot includes the words, 'and I will teach you my speech' as part of v. 3.

<sup>5</sup> In place of 'The evil', Lightfoot has 'evil men'.

ἐμυκτήριζον δὲ ἐμούς ἐλέγχους. <sup>6</sup>τοιγαροῦν ἔδονται τῆς  
ἐαυτῶν ὁδοῦ τοὺς καρπούς, καὶ τῆς ἐαυτῶν ἀσεβείας  
πλησθήσονται. <sup>7</sup>ἀνθ' ὧν γὰρ ἠδίκουν νηπίους  
φονευθήσονται, καὶ ἐξετασμός ἀσεβεῖς ὀλεῖ· ὁ δὲ ἐμοῦ  
ἀκούων κατασκηνώσει ἐπ' ἐλπίδι πεποιθώς καὶ ἡσυχάσει  
ἀφόβως ἀπὸ παντὸς κακοῦ.

<sup>6</sup> Therefore, they shall eat the fruits of their own way and shall  
be filled with their own wickedness. <sup>7</sup> For, because they  
wronged the innocent, they shall be put to death and  
inquisition shall destroy the wicked. But he who hears me shall  
tabernacle with confidence in his hope and shall be in rest with  
no fear of any evil."

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<sup>6</sup> Codex Alexandrinus is missing from here to the beginning of Ch. 64.

<sup>7</sup> Lightfoot adds a comma after νηπίους.

## Κλήμεντος Α' 58

<sup>1</sup> Ὑπακούσωμεν οὖν τῷ παναγίῳ καὶ ἐνδόξῳ ὀνόματι αὐτοῦ φυγόντες τὰς προειρημένας διὰ τῆς σοφίας τοῖς ἀπειθοῦσιν ἀπειλὰς, ἵνα κατασκηνώσωμεν πεποιθότες ἐπὶ τὸ ὀσιώτατον τῆς μεγαλωσύνης αὐτοῦ ὄνομα. <sup>2</sup> Δέξασθε τὴν συμβουλὴν ἡμῶν, καὶ ἔσται ἀμεταμέλητα ὑμῖν. Ἰὴν γὰρ ὁ θεὸς καὶ Ἰὴ ὁ κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα τὸ ἅγιον, ἧ τε πίστις καὶ ἡ ἐλπίς τῶν ἐκλεκτῶν, ὅτι ὁ ποιήσας ἐν ταπεινοφροσύνῃ μετ' ἐκτενοῦς ἐπιεικείας ἀμεταμελήτως τὰ ὑπὸ τοῦ θεοῦ δεδομένα δικαιώματα καὶ προστάγματα, οὗτος ἐντεταγμένος καὶ ἐλλόγιμος ἔσται εἰς τὸν ἀριθμὸν τῶν σωζομένων διὰ Ἰησοῦ Χριστοῦ, δι' οὗ ἔστιν αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

## 1 CLEMENT 58

<sup>1</sup> Let us, therefore, be obedient to his most holy and glorious name and escape the threats that have been spoken of old by wisdom to the disobedient, that we may tabernacle in confidence on the most sacred name of his majesty. <sup>2</sup> Receive our counsel and there shall be nothing for you to regret; for, as God lives and as the Lord Jesus Christ lives and the Holy Spirit, the faith and hope of the elect, he who with lowliness of mind and eager gentleness has without backsliding performed the decrees and commandments given by God, shall be enrolled and chosen in the number of those who are saved through Jesus Christ, through whom is to him the glory forever and ever. Amen.

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### 1 CLEMENT 58

<sup>1</sup> Lightfoot adds a comma after αὐτοῦ.

<sup>2</sup> The Ἰὴ before ὁ κύριος, here following the *Latin* & *Coptic* texts, is omitted by *Codex Constantinopolitanus* and the *Syriac* text.

## Κλήμεντος Α' 59

<sup>1</sup> Ἐὰν δέ τινες ἀπειθήσωσιν τοῖς ὑπ' αὐτοῦ δι' ἡμῶν εἰρημένοις, γινωσκέτωσαν ὅτι παραπτώσει καὶ κινδύνῳ οὐ μικρῷ ἑαυτοὺς ἐνδήςουσιν. <sup>2</sup> ἡμεῖς δὲ ἀθῶοι ἐσόμεθα ἀπὸ ταύτης τῆς ἁμαρτίας καὶ αἰτησόμεθα ἐκτενῇ τὴν δέησιν καὶ ἰκεσίαν ποιούμενοι, ὅπως τὸν ἀριθμὸν τὸν κατηριθμημένον τῶν ἐκλεκτῶν αὐτοῦ ἐν ὅλῳ τῷ κόσμῳ διαφυλάξῃ ἄθραυστον ὁ δημιουργὸς τῶν πάντων διὰ τοῦ ἡγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, δι' οὗ ἐκάλεσεν ἡμᾶς ἀπὸ σκοτόους εἰς φῶς, ἀπὸ ἀγνωσίας εἰς ἐπίγνωσιν δόξης ὀνόματος αὐτοῦ,

<sup>3</sup> [Δὸς ἡμῖν, κύριε,] ἐλπίζειν ἐπὶ τὸ ἀρχεγόνον πάσης κτίσεως ὀνομά σου, ἀνοίξας τοὺς ὀφθαλμοὺς τῆς καρδίας ἡμῶν εἰς τὸ γινώσκειν σε τὸν μόνον ὑψιστον ἐν ὑψίστοις, ἅγιον ἐν ἁγίοις ἀναπαύομενον. τὸν ταπεινοῦντα ὕβριν ὑπερηφάνων, τὸν διαλύοντα λογισμοὺς ἐθνῶν, τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος καὶ τοὺς ὑψηλοὺς ταπεινοῦντα, τὸν πλουτίζοντα καὶ πτωχίζοντα, τὸν ἀποκτείνοντα καὶ ζῆν ποιοῦντα, μόνον εὐρέτην πνευμάτων καὶ θεὸν πάσης σαρκός· τὸν ἐπιβλέποντα ἐν τοῖς ἀβύσσοις, τὸν ἐπόπτην ἀνθρωπίνων

## 1 CLEMENT 59

<sup>1</sup> But if some are disobedient to the words that have been spoken by him through us, let them know that they will entangle themselves in sin and no little danger; <sup>2</sup> but we shall be innocent of this sin and will pray with eager entreaty and supplication that the Creator of the Universe may guard unhurt the number of his elect that has been numbered in all the world through his beloved child Jesus Christ, through whom he called us from darkness to light, from ignorance to the full knowledge of the glory of his name.

<sup>3</sup> [Grant us, Lord,] that we may set hope in your name, which is the primal source of all creation; open the eyes of our heart to know you, that you alone are the highest in the highest and remain holy among the holy. You humble the pride of the haughty; you destroy the imaginings of nations; you raise up the humble and bring down the lofty; you make rich and you make poor; you slay and you make alive; you alone are the benefactor of spirits and are the God of all flesh; you look into the abysses; you see into the works of man; you are the helper

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### 1 CLEMENT 59

<sup>1</sup> Lightfoot ends with a comma in place of the full stop.

<sup>2</sup> Lightfoot adds an *ano teleia* (Greek semicolon) after ἁμαρτίας.

<sup>3</sup> At the start of this verse, there appears to be a lacuna in the Greek text; Lightfoot supplies Δὸς ἡμῖν, κύριε. The Syriac & Latin texts appear to insert καὶ σωζοντα before καὶ ζῆν but this is omitted by the Greek & Coptic texts. For εὐρέτην ('creator'), implied by the Latin, Coptic & Syriac texts, Codex Constantinopolitanus has εὐεργέτην ('benefactor').



ἔργων, τὸν τῶν κινδυνευόντων βοηθόν, τὸν τῶν ἀπηλπισμένων σωτῆρα, τὸν παντὸς πνεύματος κτίστην καὶ ἐπίσκοπον· τὸν πληθύνοντα ἔθνη ἐπὶ γῆς καὶ ἐκ πάντων ἐκλεξάμενον τοὺς ἀγαπῶντάς σε διὰ Ἰησοῦ Χριστοῦ τοῦ ἡγαπημένου παιδός σου, δι' οὗ ἡμᾶς ἐπαίδευσας, ἡγίασας, ἐτίμησας· <sup>4</sup>ἀξιοῦμέν σε, δέσποτα, βοηθὸν γενέσθαι καὶ ἀντιλήπτορα ἡμῶν. τοὺς ἐν θλίψει ἡμῶν σῶσον, τοὺς ταπεινοὺς ἐλέησον, τοὺς πεπτωκότας ἔγειρον, τοῖς δεομένοις ἐπιφάνηθι, τοὺς ἀσθενεῖς ἴασαι, τοὺς πλανωμένους τοῦ λαοῦ σου ἐπίστρεψον· χόρτασον τοὺς πεινῶντας, λύτρωσαι τοὺς δεσμίους ἡμῶν, ἐξανάστησον τοὺς ἀσθενοῦντας, παρακάλεσον τοὺς ὀλιγοψυχοῦντας· γνώτωσάν σε ἅπαντα τὰ ἔθνη, ὅτι σὺ εἶ ὁ θεὸς μόνος καὶ Ἰησοῦς Χριστὸς ὁ παῖς σου καὶ ἡμεῖς λαός σου καὶ πρόβατα τῆς νομῆς σου.

of those who are in danger, the saviour of those in despair, the creator and watcher over every spirit; you multiply nations upon the earth and have chosen out from them all those that love you through Jesus Christ, your beloved child; and, through him, you have taught us, made us holy, and brought us to honour. <sup>4</sup> We beseech you, Master, to be our helper and our understanding. Save those among us who are in tribulation; have mercy on the lowly, raise up the fallen, show yourself to those in need, heal the sick, turn again the wanderers of your people; feed the hungry, ransom our prisoners, raise up the weak, comfort the faint-hearted; let all the Gentiles know you, that you are God alone, and that Jesus Christ is your child, and that we are your people and the sheep of your pasture.

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<sup>4</sup> Before 'Master', Lightfoot adds 'Lord and'.

## Κλήμεντος Α' 60

<sup>1</sup>Σὺ γὰρ τὴν ἀέναν τοῦ κόσμου σύστασιν διὰ τῶν ἐνεργουμένων ἐφανεροποίησας· σύ, κύριε, τὴν οἰκουμένην ἔκτισας, ὁ πιστὸς ἐν πάσαις ταῖς γενεαῖς, δίκαιος ἐν τοῖς κρίμασιν, θαυμαστὸς ἐν ἰσχύϊ καὶ μεγαλοπρεπείᾳ, ὁ σοφὸς ἐν τῷ κτίζειν καὶ συνετὸς ἐν τῷ τὰ γενόμενα ἐδράσαι, ὁ ἀγαθὸς ἐν τοῖς ὀρωμένοις καὶ χρηστὸς ἐν τοῖς πεποιθόσιν ἐπὶ σέ, ἐλεῆμον καὶ οἰκτίρμον, ἄφες ἡμῖν τὰς ἀνομίας ἡμῶν καὶ τὰς ἀδικίας καὶ τὰ παραπτώματα καὶ πλημμελείας. <sup>2</sup>μὴ λογίσῃ πᾶσαν ἁμαρτίαν δούλων σου καὶ παιδισκῶν, ἀλλὰ καθάρισον ἡμᾶς τὸν καθαρισμὸν τῆς σῆς ἀληθείας, καὶ κατεύθυνον τὰ διαβήματα ἡμῶν ἐν ὁσιότητι καρδίας πορεύεσθαι καὶ ποιεῖν τὰ καλὰ καὶ εὐάρεστα ἐνώπιόν σου καὶ ἐνώπιον τῶν ἀρχόντων ἡμῶν. <sup>3</sup>ναί, δέσποτα, ἐπίφανον τὸ πρόσωπόν σου ἐφ' ἡμᾶς εἰς ἀγαθὰ ἐν εἰρήνῃ, εἰς τὸ σκεπασθῆναι ἡμᾶς τῇ χειρὶ σου τῇ κραταιᾷ καὶ ῥυσθῆναι ἀπὸ πάσης ἁμαρτίας τῷ βραχίονί σου τῷ ὑψηλῷ, καὶ ῥῦσαι ἡμᾶς ἀπὸ τῶν μισούντων ἡμᾶς ἀδίκως. <sup>4</sup>δὸς ὁμόνοιαν καὶ εἰρήνην ἡμῖν τε καὶ πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν, καθὼς ἔδωκας τοῖς πατράσιν ἡμῶν, ἐπικαλουμένων σε αὐτῶν ὁσίως ἐν πίστει καὶ ἀληθείᾳ, ὑπηκόους γινομένους τῷ παντοκράτορι καὶ ἐνδόξῳ

## 1 CLEMENT 60

<sup>1</sup>For you, through your operations, did make manifest the everlasting fabric of the world; you, Lord, created the earth. You who are faithful throughout all generations, righteous in your judgements, wonderful in strength and majesty, you who are wise in your creation and prudent in establishing that which you have made, good in the things which are seen, and gracious among those that trust in you; O merciful and compassionate, forgive us our iniquities and unrighteousness, and transgressions, and shortcomings. <sup>2</sup>Do not take into account every sin of your servants and your handmaids but cleanse us with the cleansing of your truth and guide our steps to walk in holiness of heart, to do the things which are good and pleasing in your sight and in the sight of our rulers. <sup>3</sup>Yea, Lord, make your face to shine upon us in peace for our good, so 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. <sup>4</sup>Give concord and peace to us and to all that dwell on the earth, as you gave to our fathers who called on you in holiness with faith and truth; and grant that we may be obedient to your almighty and most

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### 1 CLEMENT 60

<sup>1</sup> In place of Σὺ γὰρ τὴν, Lightfoot opens with Σὺ τὴν.

<sup>2</sup> Before καρδίας, Lightfoot inserts καὶ δικαιοσύνη καὶ ἀπλότητι.

<sup>3</sup> Lake has 'all sin' in place of 'every sin', here following Lightfoot.

<sup>4</sup> After καὶ ἀληθείᾳ, Lightfoot adds ὥστε σῶζεσθαι ἡμᾶς ('that we may be saved', in brackets, indicating doubts as to its authenticity) and has παναρέτω in place of ἐνδόξῳ.

ὀνόματί σου, τοῖς τε ἄρχουσιν καὶ ἡγουμένοις ἡμῶν ἐπὶ τῆς γῆς. excellent name, and to our rulers and governors upon the earth.

## Κλήμεντος Α' 61

<sup>1</sup>Σύ, δεσποτα, ἔδωκας τὴν ἐξουσίαν τῆς βασιλείας αὐτοῖς διὰ τοῦ μεγαλοπρεποῦς καὶ ἀνεκδιηγήτου κράτους σου, εἰς τὸ γινώσκοντας ἡμᾶς τὴν ὑπὸ σοῦ αὐτοῖς δεδομένην δόξαν καὶ τιμὴν ὑποτάσσεσθαι αὐτοῖς, μηδὲν ἐναντιουμένους τῷ θελήματί σου· οἷς δός, κύριε, ὑγίειαν, εἰρήνην, ὁμόνοιαν, εὐστάθειαν, εἰς τὸ διέπειν αὐτοὺς τὴν ὑπὸ σοῦ δεδομένην αὐτοῖς ἡγεμονίαν ἀπροσκόπως. <sup>2</sup>σὺ γάρ, δέσποτα ἐπουράνιε, βασιλεῦ τῶν αἰώνων, δίδως τοῖς υἱοῖς τῶν ἀνθρώπων δόξαν καὶ τιμὴν καὶ ἐξουσίαν τῶν ἐπὶ τῆς γῆς ὑπαρχόντων· σύ, κύριε, διεύθυνον τὴν βουλήν αὐτῶν κατὰ τὸ καλὸν καὶ εὐάρεστον ἐνώπιόν σου, ὅπως διέποντες ἐν εἰρήνῃ καὶ πραΰτητι εὐσεβῶς τὴν ὑπὸ σοῦ αὐτοῖς δεδομένην ἐξουσίαν ἰλεώ σου τυγχάνωσιν. <sup>3</sup>ὁ μόνος δυνατὸς ποιῆσαι ταῦτα καὶ περισσότερα ἀγαθὰ μεθ' ἡμῶν, σοὶ ἐξομολογούμεθα διὰ τοῦ ἀρχιερέως καὶ προστάτου τῶν ψυχῶν ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ σοι ἡ δόξα καὶ ἡ μεγαλωσύνη καὶ νῦν καὶ εἰς γενεὰν γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

## 1 CLEMENT 61

<sup>1</sup>You, Master, have given the power of sovereignty to them through your excellent and inexpressible might, that we may know the glory and honour given to them by you and be subject to them, in nothing resisting your will. And to them, Lord, grant health, peace, concord, firmness, that they may administer the government which you have given them without offence. <sup>2</sup>For you, heavenly Master, king of eternity, have given to the sons of men glory and honour and power over the things which are on the earth; do you, O Lord, direct their counsels according to that which is good and pleasing before you, that they may administer with piety in peace and gentleness the power given to them by you and may find mercy in your eyes. <sup>3</sup>O you who alone are able to do these things and far better things for us, we praise you through Jesus Christ, the high priest and guardian of our souls, through whom be glory and majesty to you, both now and for all generations and forever and ever. Amen.

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### 1 CLEMENT 61

<sup>1</sup> Lightfoot has 'unspeakable' in place of 'inexpressible'.

<sup>2</sup> For 'king of eternity', Lightfoot has 'King of the ages'.

<sup>3</sup> In place of 'and far better things', Lightfoot has 'and far more exceeding good than these'.

## Κλήμεντος Α' 62

<sup>1</sup>Περὶ μὲν τῶν ἀνηκόντων τῇ θρησκείᾳ ἡμῶν καὶ τῶν ὠφελιμωτάτων εἰς ἐνάρετον βίον τοῖς θέλουσιν εὐσεβῶς καὶ δικαίως διευθύνειν, ἱκανῶς ἐπεστείλαμεν ὑμῖν, ἄνδρες ἀδελφοί. <sup>2</sup>περὶ γὰρ πίστεως καὶ μετανοίας καὶ γνησίας ἀγάπης καὶ ἐγκρατείας καὶ σωφροσύνης καὶ ὑπομονῆς πάντα τόπον ἐψηλαφήσαμεν, ὑπομιμνήσκοντες δεῖν ὑμᾶς ἐν δικαιοσύνῃ καὶ ἀληθείᾳ καὶ μακροθυμίᾳ τῷ παντοκράτορι θεῷ ὁσίως εὐαρεστεῖν, ὁμονοοῦντας ἀμνησικάκως ἐν ἀγάπῃ καὶ εἰρήνῃ μετὰ ἐκτενοῦς ἐπιεικείας, καθὼς καὶ οἱ προδεδηλωμένοι πατέρες ἡμῶν εὐηρέστησαν ταπεινοφρονοῦντες τὰ πρὸς τὸν πατέρα καὶ κτίστην θεὸν καὶ πάντας ἀνθρώπους. <sup>3</sup>καὶ ταῦτα τοσοῦτῳ ἥδιον ὑπεμνήσαμεν, ἐπειδὴ σαφῶς ἤδειμεν γράφειν ἡμᾶς ἀνδράσιν πιστοῖς καὶ ἐλλογιμωτάτοις καὶ ἐγκεκυφόσιν εἰς τὰ λόγια τῆς παιδείας τοῦ θεοῦ.

## 1 CLEMENT 62

<sup>1</sup> We have now written to you, brethren, sufficiently touching the things which befit our worship and are most helpful for a virtuous life to those who wish to guide their steps in piety and righteousness. <sup>2</sup> For, we have touched on every aspect of faith and repentance and true love and self-control and sobriety and patience, and reminded you that you are bound to please almighty God with holiness in righteousness and truth and long-suffering, and to live in concord, bearing no malice, in love and peace with eager gentleness, even as our fathers, whose example we quoted, were well-pleasing in their humility towards God, the Father and Creator, and towards all men. <sup>3</sup> And we had the more pleasure in reminding you of this, because we knew quite well that we were writing to men who were faithful and distinguished and had studied the oracles of the teaching of God.

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### 1 CLEMENT 62

- <sup>1</sup> In place of εἰς ἐνάρετον βίον τοῖς θέλουσιν, here following *Codex Constantinopolitanus* and the *Coptic* text, the *Latin* & *Syriac* texts read τοῖς θέλουσιν ἐνάρετον βίον. After διευθύνειν, Lightfoot adds τὴν πορείαν αὐτῶν ('their steps') in brackets.
- <sup>2</sup> In place of καὶ κτίστην θεὸν καὶ πάντας ἀνθρώπους, here following the *Syriac* & *Latin* texts (and Lake), *Codex Constantinopolitanus* (and Lightfoot) has καὶ θεὸν καὶ κτίστην καὶ πρὸς πάντας ἀνθρώπους.
- <sup>3</sup> Lightfoot's translation opens with, "And we have put you in mind of these things the more gladly."

## Κλήμεντος Α' 63

<sup>1</sup>Θεμιτὸν οὖν ἐστὶν τοῖς τοιούτοις καὶ τοσούτοις ὑποδείγμα-  
σιν προσελθόντας ὑποθεῖναι τὸν τράχηλον καὶ τὸν τῆς  
ὑπακοῆς τόπον ἀναπληρῶσαι, ὅπως ἡσυχάσαντες τῆς  
ματαίᾳς στάσεως ἐπὶ τὸν προκείμενον ἡμῖν ἐν ἀληθείᾳ  
σκοπὸν δίχα παντὸς μώμου καταντήσωμεν. <sup>2</sup>χαρὰν γὰρ καὶ  
ἀγαλλίασιν ἡμῖν παρέξετε, ἐὰν ὑπήκοοι γενόμενοι τοῖς ὑφ'  
ἡμῶν γεγραμμένοις διὰ τοῦ ἁγίου πνεύματος ἐκκόψετε τὴν  
ἀθέμιτον τοῦ ζήλους ὑμῶν ὀργὴν κατὰ τὴν ἔντευξιν, ἣν  
ἐποιήσαμεθα περὶ εἰρήνης καὶ ὁμονοίας ἐν τῇδε τῇ ἐπιστολῇ.  
<sup>3</sup>ἐπέμψαμεν δὲ ἄνδρας πιστοὺς καὶ σώφρονας ἀπὸ νεότητος  
ἀναστραφέντας ἕως γήρους ἀμέμπτως ἐν ἡμῖν, οἵτινες καὶ  
μάρτυρες ἔσονται μεταξὺ ὑμῶν καὶ ἡμῶν. <sup>4</sup>τοῦτο δὲ  
ἐποιήσαμεν, ἵνα εἰδῆτε, ὅτι πᾶσα ἡμῖν φροντὶς καὶ γέγονεν  
καὶ ἔστιν εἰς τὸ ἐν τάχει ὑμᾶς εἰρηνεῦσαι.

## 1 CLEMENT 63

<sup>1</sup> It is therefore right that we should respect so many and so  
great examples and bow the neck and take up the position of  
obedience so that, ceasing from vain sedition, we may gain  
without any fault the goal set before us in truth. <sup>2</sup> For, you will  
give us great joy and gladness if you render obedience to the  
things which we have written through the Holy Spirit and root  
out the unrighteous passion of your jealousy, according to the  
entreaty for peace and concord, which we have made in this  
letter. <sup>3</sup> And we have also sent faithful and prudent men, who  
have lived among us without blame from youth to old age, and  
they shall also be witnesses between you and us. <sup>4</sup> We have  
done this so that you might know that we have given, and still  
give, every care, which is directed to you for your speedy  
attainment of peace.

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### 1 CLEMENT 63

- <sup>1</sup> In place of the word ἀναπληρῶσαι, Lightfoot reads the much longer ἀναπληρώσαντας προσκλιθῆναι τοῖς ὑπάρχουσιν ἀρχηγοῖς τῶν ψυχῶν ἡμῶν.  
(giving the extended translation, 'to take our side with them that are the leaders of our souls, that ceasing from this vain sedition').
- <sup>2</sup> Lightfoot lacks the comma after ἔντευξιν.
- <sup>3</sup> Lightfoot opens this verse with an uppercase *epsilon*.
- <sup>4</sup> Lightfoot lacks the commas in this verse.



## Κλήμεντος Α' 64

<sup>1</sup> Λοιπὸν ὁ παντεπόπτης θεὸς καὶ δεσπότης τῶν πνευμάτων καὶ κύριος πάσης σαρκός, ὁ ἐκλεξάμενος τὸν κύριον Ἰησοῦν Χριστὸν καὶ ἡμᾶς δι' αὐτοῦ εἰς λαὸν περιούσιον, δώῃ πάσῃ ψυχῇ ἐπικεκλημένη τὸ μεγαλοπρεπὲς καὶ ἅγιον ὄνομα αὐτοῦ πίστιν, φόβον, εἰρήνην, ὑπομονὴν καὶ μακροθυμίαν, ἐγκράτειαν, ἀγνείαν, σωφροσύνην, εἰς εὐαρέστησιν τῷ ὀνόματι αὐτοῦ διὰ τοῦ ἀρχιερέως καὶ προστάτου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ αὐτῷ δόξα καὶ μεγαλωσύνη, κράτος καὶ τιμή, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

## 1 CLEMENT 64

<sup>1</sup> Finally, may God, the all-seeing, and the master of spirits, and the Lord of all flesh, who chose out the Lord Jesus Christ, and us through him for a peculiar people, grant unto every soul that is called after his excellent and holy name, faith, fear, peace, patience, and long-suffering, temperance, chastity, and sobriety, that they may be well-pleasing to his name through our high priest and guardian Jesus Christ, through whom unto him be glory and majesty, might and honour, both now and to all eternity. Amen.

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### 1 CLEMENT 64

<sup>1</sup> For σωφροσύνην, here following *Codex Constantinopolitanus* and the *Latin & Coptic* texts, *Codex Alexandrinus* and the *Syriac* text read καὶ σωφροσυνην.

## Κλήμεντος Α' 65

<sup>1</sup>Τοὺς δὲ ἀπεσταλμένους ἀφ' ἡμῶν Κλαύδιον Ἐφηβον καὶ Οὐαλέριον Βίτωνα σὺν καὶ Φορτουνάτῳ ἐν εἰρήνῃ μετὰ χαρᾶς ἐν τάχει ἀναπέμψατε πρὸς ἡμᾶς, ὅπως θάττον τὴν εὐκταίαν καὶ ἐπιποθήτην ἡμῖν εἰρήνην καὶ ὁμόνοιαν ἀπαγγέλλωσιν, εἰς τὸ τάχιον καὶ ἡμᾶς χαρῆναι περὶ τῆς εὐσταθείας ὑμῶν.

<sup>2</sup>Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν καὶ μετὰ πάντων πανταχῇ τῶν κεκλημένων ὑπὸ τοῦ θεοῦ καὶ δι' αὐτοῦ, δι' οὗ αὐτῷ δόξα, τιμὴ, κράτος καὶ μεγαλωσύνη, θρόνος αἰώνιος, ἀπὸ τῶν αἰώνων εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἐπιστολὴ τῶν Ῥωμαίων πρὸς τοὺς Κορινθίους.

## 1 CLEMENT 65

<sup>1</sup>Now, send back quickly to us our messengers Claudius Ephebus and Valerius Vito together with Fortunatus also, in peace and with gladness, in order that they may report the more quickly the peace and concord that we pray for and earnestly desire, so that we also may the more speedily rejoice in your good order.

<sup>2</sup>The grace of our Lord Jesus Christ be with you and with all men, in every place, who have been called by God through him, and through whom be to him glory, honour, power and greatness and eternal dominion, from eternity to eternity. Amen.

The Epistle of the Romans to the Corinthians.

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### 1 CLEMENT 65

<sup>1</sup> In place of 'Vito', Lightfoot has 'Bito'.

<sup>2</sup> Lake, following *Codex Constantinopolitanus* and the *Latin* text lacks the καὶ before δι' αὐτοῦ, here following Lightfoot, *Codex Alexandrinus* and the *Syriac* text. Lightfoot lacks the final text, Ἐπιστολὴ τῶν Ῥωμαίων πρὸς τοὺς Κορινθίους. This subscription is found only in the *Coptic* text, though it was probably also known to *Clement of Alexandria* and is undoubtedly correct; all other MSS attribute the letter directly to Clement.