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#6 in our series by Archbishop Wake

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THE
SUPPRESSED
GOSPELS AND EPISTLES
OF THE ORIGINAL
NEW TESTAMENT
OF
JESUS THE CHRIST

AND OTHER PORTIONS OF THE ANCIENT HOLY SCRIPTURES.
NOW EXTANT, ATTRIBUTED TO
HIS APOSTLES, AND THEIR DISCIPLES,
AND VENERATED BY THE PRIMITIVE CHRISTIAN CHURCHES DURING
THE FIRST FOUR CENTURIES,
BUT SINCE, AFTER VIOLENT DISPUTATIONS

FORBIDDEN BY THE
BISHOPS OF THE NICENE COUNCIL,
IN THE REIGN OF THE EMPEROR CONSTANTINE
AND OMITTED FROM THE CATHOLICS AND PROTESTANT
EDITIONS OF THE NEW TESTAMENT, BY ITS COMPILERS

TRANSLATED FROM THE ORIGINAL TONGUES, WITH HISTORICAL
REFERENCES TO THEIR AUTHENTICITY,

BY
ARCHBISHOP WAKE
AND OTHER
LEARNED DIVINES

THE FIRST EPISTLE OF
CLEMENT TO THE CORINTHIANS.

CHAPTER I.

Clement commends them for their excellent order
and piety in Christ, before their schism broke out.

THE Church of God which is
at Rome, to the Church of God
which is at Corinth, elect,
sanctified by the will of God,
through Jesus Christ our Lord:
grace and peace from the Almighty
God, by Jesus Christ, be multiplied
unto you.

2 Brethren, the sudden and
unexpected dangers and calamities
that have fallen upon us, have, we
fear, made us the more slow in our
consideration of those things which
you inquired of us:

3 As also of that wicked and
detestable sedition, so unbecoming
the elect of God, which a few
headstrong and self-willed men
have fomented to such a degree of
madness, that your venerable and
renowned name, so worthy of all
men to be beloved, is greatly
blasphemed thereby.

4 For who that has ever been
among you has not experienced
the firmness of your faith, and
its fruitfulness in all good works;
and admired the temper and
moderation of your religion in
Christ; and published abroad the
magnificence of your hospitality;
and thought you happy in your
perfect and certain knowledge of
the Gospel?

5 For ye did all things without
respect of persons, and walked
according to the laws of God;
being subject to those who had

the rule over you, and giving the honour that was fitting to the aged among you.

6 Ye commanded the young men to think those things that were modest and grave.

7 The women ye exhorted to do all things with an unblameable, and seemly, and pure conscience; loving their own husbands, as was fitting: and that keeping themselves within the bounds of a due obedience, they should order their houses gravely, with all discretion.

8 Ye were all of you humble-minded, not boasting of anything desiring rather to be subject than to govern; to give than to receive; being a content with the portion God hath dispensed to you:

9 And hearkening diligently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes.

10 Thus a firm, and blessed, and profitable peace was given unto you: and an unsatiabable desire of doing good; and a plentiful effusion of the Holy Ghost was upon all of you.

11 And being full of good designs, ye did with, great readiness of mind, and with a religious confidence stretch forth your hands to God Almighty; beseeching him to be merciful unto you, if in anything ye had unwillingly sinned against him.

12 Ye contended day and night for the whole brotherhood; that with compassion and a good conscience, the number of his elect might be saved.

13 Ye were sincere, and without offence towards each other; not mindful of injuries; all sedition and schism was an abomination unto you.

14 Ye bewailed every one his neighbours' sins, esteeming their defects your own.

15 Ye were kind one to another without grudging; being ready to every good work. And being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God; whose I commandments were written upon the tables of your

heart.

CHAPTER II.

How their divisions began.

ALL honour and enlargement
was given unto you; and so
was fulfilled that which is written,
my beloved did eat and drink, he
was enlarged and waxed fat, and
he kicked.

2 From hence came emulation,
and envy, and strife, and sedition;
persecution and disorder, war and
captivity.

3 So they who were of no renown,
lifted up themselves against
the honourable; those of no
reputation against those who were
in respect; the foolish against the
wise; the young men against the
aged.

4 Therefore righteousness and
peace are departed from you,
because every one hath forsaken
the fear of God; and is grown blind
in his faith; nor walketh by the
rule of God's commandments nor
liveth as is fitting in Christ:

5 But every one follows his
own wicked lusts: having taken
up an unjust and wicked envy, by
which death first entered into the
world.

CHAPTER III.

Envy and emulation the original of all
strife and disorder. Examples of the
mischiefs they have occasioned.

FOR thus it is written,
And in process of time it came to
pass, that Cain brought of the fruit
of the ground an offering unto the
Lord. And Abel, he also brought
of the firstlings of his flock,
and of the fat thereof:

2 And the Lord had respect unto
Abel, and to his offering. But
unto Cain and unto his offering he
had not respect. And Cain was
very sorrowful, and his countenance
fell.

3 And the Lord said unto Cain,
Why art thou sorrowful? And
why is thy countenance fallen?
If thou shalt offer aright, but not

divide aright, hast thou not sinned?
Hold thy peace: unto thee shall
be his desire, and thou shalt rule
over him.

4 And Cain said unto Abel his
brother, Let us go down into the
field. And it came to pass, as
they were in the field, that Cain
rose up against Abel his brother,
and slew him.

5 Ye see, brethren, how envy
and emulation wrought the death
of a brother. For this, our father
Jacob fled from the face of his
brother Esau.

6 It was this that caused Joseph
to be persecuted even unto death,
and to come into bondage. Envy
forced "Moses to flee from the
face of Pharoah king of Egypt,
when he heard, his own countryman
ask him, "Who made thee a Judge,
and a ruler over us? Wilt thou
kill me as thou didst the
Egyptian yesterday?

7 Through envy Aaron and Miriam
were shut out of the camp, from
the rest of the congregation
seven days.

8 Emulation's sent Dathan and
Abiram quick into the grave because
they raised up a sedition against
Moses the servant of God.

9 For this, David was not
only hated of strangers, but was
persecuted even by Saul the king
of Israel.

10 But not to insist upon ancient
examples, let us come to those
worthies that have been nearest
to us; and take the brave
examples of our own age.

11 Through zeal and envy, the
most faithful and righteous pillars
of the church have been persecuted
even to the most greivous deaths.

12 Let us set before our eyes,
the holy Apostles; Peter by unjust
envy underwent not one or two,
but many sufferings; till at last
being martyred, he went to the
place of glory that was due unto
him.

13 For the same cause did
Paul in like manner receive the
reward of his patience. Seven
times he was in bonds; he was
whipped, was stoned; he preached
both in the East and in the West;

leaving behind him the glorious report of his faith:

14 And so having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the West; he at last suffered martyrdom by the command of the governors,

15 And departed out of the world, and went unto his holy place; having become a most eminent pattern of patience unto all ages.

16 To these Holy Apostles were joined a very great number of others, who having through envy undergone in like manner many pains and torments, have left a glorious example to us.

17 For this, not only men but women have been persecuted; and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness; and though weak in body, yet received a glorious reward.

18 This has alienated the minds even of women from their husbands; and changed what was once said by our father Adam; This is now bone of my bones, and flesh of my flesh.

19 In a word, envy and strife, have overturned whole cities, and rooted out great nations from off the earth.

CHAPTER IV.

4 He exhorts them to live by holy rules, and repent of their divisions, and they shall be forgiven.

THESE things, beloved, we write unto you, not only for your instruction, but also for our own remembrance.

2 For we are all in the same lists, and the same combat is prepared for us all.

3 Wherefore let us lay aside all vain and empty cares; and let us come up to the glorious and venerable rule of our holy calling.

4 Let us consider what is good, and acceptable and well-pleasing in the sight of him that made us.

5 Let us look steadfastly to the blood of Christ, and see how precious his blood is in the sight of God: which being shed for our salvation, has obtained the grace of repentance for all the world.

6 Let us search into all the ages that have gone before us; and learn that our Lord has in every one of them still given place for repentance to all such as would turn to him.

7 Noah preached repentance; and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites.

8 Howbeit they repenting of their sins, appeased God by their prayers: and were saved, though they were strangers to the covenant of God.

9 Hence we find how all the ministers of the grace of God have spoken by the Holy Spirit of repentance. And even the Lord of all, has himself declared with an oath concerning it;

10 As I live, saith the Lord, I desire not the death of a sinner, but that he should repent. Adding farther this good sentence, saying Turn from your iniquity, O house of Israel.

11 Say unto the children of my people, though your sins should reach from earth to heaven; and though they shall be redder than scarlet, and blacker than sackcloth yet if ye shall turn to me with all your heart, and shall call me father, I will hearken to you, as to a holy people.

12 And in another place he saith on this wise: wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

13 Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be as wool.

14 If ye be willing and obedient ye shall eat the good of the land but, if ye refuse and rebel, ye shall be devoured with the sword;

For the mouth of the Lord hath
spoken it.

15 These things has God
established by his Almighty will,
desiring that all his beloved
should come to repentance.

CHAPTER V.

1 He sets before them the examples of holy men,
whose piety is recorded in the Scripture.

WHEREFORE let us obey his
excellent and glorious will;
and imploring his mercy and
goodness, let us fall down upon
our faces before him, and cast
ourselves upon his mercy; laying
aside all vanity, and contention,
and envy which leads unto death.

2 Let us look up to those who
have the most perfectly ministered
to his excellent glory. Let us
take Enoch for our example;
who being found righteous in
obedience, was translated, and
his death was not known.

3 Noah being proved to be
faithful, did by his ministry,
preach regeneration to the world;
and the Lord saved by him all the
living creatures, that went with
one accord into the ark.

4 Abraham, who was called
God's friend, was in like manner
found faithful; inasmuch as he
obeyed the commands of God.

5 By obedience he went out of
his own country, and from his
own kindred, and from his father's
house; that so forsaking a small
country, and a weak affinity, and
a little house, he might inherit
the promises of God.

6 For thus God said unto him;
"get thee out of thy country, and
from thy kindred, and from thy
father's house, unto a land that
I will show thee."

7 "And, I will make thee a great
nation, and will bless thee, and
make thy name great, and thou
shalt be blessed. And I will
bless them that bless thee, and
curse them that curse thee; and
in thee shall all families of the
earth be blessed,"

8 And again when he separated
himself from Lot, God said unto

him; I Lift up now thine eyes, and
look from the place where thou
art northward, and southward, and
eastward, and westward, for all
the land which thou seest, to thee
will I give it, and to thy seed for
ever.

9 And I will make thy seed as
the dust of the earth, so that if a
man can number the dust of the
earth, then shall thy seed also be
numbered.

10 And again he saith: and
God brought forth Abraham, and
said unto him; look now toward
heaven, and tell the stars, if thou
be able to number them: so shall
thy seed be.

11 And Abraham believed God,
and it was counted to him for
righteousness.

12 Through faith and hospitality
he had a son given him in his
old age; and through obedience
he offered him up in sacrifice to
God, upon one of the mountains
which God showed into him.

CHAPTER VI.

1 Redemption for such as have been eminent for their
faith, kindness, and charity to their neighbours.

BY hospitality and goodliness
was Lot saved out of Sodom,
when all the country round about
was destroyed by fire and brimstone.

2 The Lord thereby making it
manifest, that he will not forsake
those that trust in him; but will
bring the disobedient to punishment
and correction.

3 For his wife who went out
with him, being of a different
mind, and not continuing in the
same obedience, was for that reason
set forth for an example, being
turned into a pillar of salt
unto this day.

4 That so all men may know,
that those who are double minded,
and distrustful of the power of
God, are prepared for condemnation,
and to be a sign to all succeeding
ages.

5 By faith and hospitality was
Rahab the harlot saved. For when
the spies were sent by Joshua the
son of Nun to search out Jericho,

and the king of Jericho knew that they were come to spy out his country, he sent men to take them, so that they might be put to death.

6 Rahab therefore, being hospitable, received them, and hid them under the stalks of flax, on the top of her house.

7 And when the messengers that were sent by the king came unto her, and asked her, saying, There came men unto thee to spy out the land, bring them forth, for so hath the king commanded: She answered, The two men whom ye seek came unto me, but presently they departed, and are gone: Not discovering them unto them.

8 Then she said to the spies, I know that the Lord your God has given this city into your hands; for the fear of you is fallen upon all that dwell therein. When, therefore, ye shall have taken it, ye shall save me and my father's house.

9 And they answered her, saying, It shall be as thou hast spoken unto us, Therefore, when thou shalt know that we are near, thou shalt gather all thy family together, upon the house-top and they shall be saved: but all that shall be found without thy house shall be destroyed.

10 And they gave her moreover a sign, that she should hang out of her house a scarlet rope, showing thereby, that by the blood of our Lord, there should be redemption to all that believe and hope in God. Ye see, beloved, how there was not only faith, but prophesy too in this woman.

CHAPTER VII.

1 What rules are given for leading a holy life.

LET us, therefore, humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: And let us do as it is written.

2 For thus saith the Holy Spirit; Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth, glory in the Lord, to seek

him, and to do judgment and justice.

3 Above all, remembering the words of the Lord Jesus, which he spake concerning equity and long suffering, saying,

4 Be ye merciful, and ye shall obtain mercy; forgive, and ye shall be forgiven; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kind to others, so shall God be kind to you; with what measure ye mete, with the same shall it be measured to you again.

5 By this command, and by these rules, let us establish ourselves, that so we may always walk obediently to his holy words; being humble minded:

6 For so says the Holy Scripture; upon whom shall I look, even upon him that is poor and of a contrite spirit, and that trembles at my word.

7 It is, therefore, just and righteous, men and brethren, that we should become obedient unto God, rather than follow such as through pride and sedition, have made themselves the ring-leaders of a detestable emulation.

8 For it is not an ordinary harm that we shall do ourselves, but rather a very great danger that we shall run, if we shall rashly give up ourselves to the wills of men, who promote strife and seditions, to turn us aside from that which is fitting.

9 But let us be kind to one another, according to the compassion and sweetness of him that made us.

10 For it is written, The merciful shall inherit the earth; and they that are without evil shall be left upon it: but the transgressors shall perish from off the face of it.

11 And again he saith, I have seen the wicked in great power and spreading himself like the cedar of Libanus. I passed by, and lo! he was not; I sought his place, but it could not be found.

12 Keep innocently, and do the thing that is right, for there shall be a remnant to the peaceable man.

13 Let us, therefore, hold fast
to those who religiously follow
peace; and not to such as only
pretend to desire.

14 For he saith in a certain
place, This people honoureth me
with their lips, but their heart
is far from me.

15 And again, They bless with
their mouths, but curse in their
hearts.

16 And again he saith, They
loved him with their mouths, and
with their tongues they lied to
him. For their heart was not right
with him, neither were they
faithful in his covenant.

17 Let all deceitful lips become
dumb, and the tongue that speaketh
proud things. Who have said, with
our tongue will we prevail; our lips
are our own, who is Lord over us?

18 For the oppression of the
poor, for the sighing of the needy,
now will I arise saith the Lord;
I will set him in safety, I will
deal confidently with him.

CHAPTER VIII.

He advises then, to be humble, and, follow the
examples of Jesus, and of holy men in all ages.

FOR Christ is theirs who are
humble, and not who exalt
themselves over his flock. The
sceptre of the majesty of God, our
Lord Jesus Christ, came not in
the show of pride and arrogance,
though he could have done so;
but with humility as the Holy
Ghost had before spoken
concerning him.

2 For thus he saith, Lord, who
hath believed our report, and to
whom is the arm of the Lord
revealed; For he shall grow up
before him as a tender plant, and
as a root out of a dry ground;

3 He hath no form or comeliness,
and when we shall see him, there
is no beauty that we should desire
him.

4 He is despised and rejected of
men; a man of sorrows and acquainted
with grief.

5 And we hid, as it were, our
faces from him; he was despised,

and we esteemed him not.

6 Surely he hath borne our
griefs, and carried our sorrows
yet we did esteem him stricken,
smitten of God, and afflicted.

7 But he was wounded for our
transgressions; he was bruised for
our iniquities; the chastisement
of our peace was upon him; and
with his stripes we are healed.

8 All we like sheep have gone
astray; we have turned every one
to his own way; and the Lord hath
laid on him the iniquity of us all.

9 He was oppressed, and he was
afflicted, yet he opened not his
mouth: he is brought as a lamb to
the slaughter; and as a sheep
before her shearers is dumb,
so he openeth not his mouth.

10 He was taken from prison
and from judgment; and who shall
declare this generation? For he
was cut off out of the land of the
living: for the transgression of my
people was he stricken.

11 And he made his grave with
the wicked, and with the rich in
his death; because he had done no
violence, neither was any deceit
in his mouth.

12 Yet it pleased the Lord to
bruise him; he hath put him to
grief: when thou shalt make his
soul an offering for sin, he shall
see his seed, he shall prolong his
days, and the pleasure of the Lord
shall prosper in his hand.

13 He shall see of the travail
of his soul, and shall be satisfied:
by his knowledge shall my righteous
servant justify many; for he shall
bear their iniquities.

14 Therefore will I divide him
a portion with the great, and he
shall divide the spoil with the
strong; because he hath poured
out his soul unto death; and he
was numbered with the transgressors,
and he bare the sin of many, and
made intercession for the
transgressors.

15 And again he himself saith,
I am a worm and no man, a reproach
of men, and despised of the people.
All they that see me laugh me to
scorn; they shoot out their lips,
they shake their heads, saying;
He trusted in the Lord that he

would deliver him, let him
deliver him seeing he delighted
in him.

16 Ye see, beloved, what the
pattern is that has been given to
us. For if the Lord thus humbled
himself, what should we do who
are brought by him under the
yoke of his grace?

17 Let us be followers of those
who went about in goat-skins, and
sheep-skins; preaching the coming
of Christ.

18 Such were Elias, and Eliaxus,
and Ezekiel, the prophets,
And let us add to these, such
others as have received the like
testimony.

19 Abraham has been greatly
witnessed of; having been called
the friend of God. And yet he
steadfastly beholding the glory of
God, says with all humility, I am
dust and ashes.

20 Again of Job, it is thus
written, That he was just, and
without blame, true; one that served
God, and abstained from all evil.
Yet he accusing himself, said, No
man is free from pollution, no,
not though he should live but one
day.

21 Moses was called faithful in
all God's House; and by his conduct
the Lord punished Israel by stripes
and plagues.

22 And even this man, though
thus greatly honoured, spake not
greatly of himself; but when the
oracle of God was delivered to him
out of the bush, he said, Who
am I, that thou dost send me? I
am of a slender voice, and a slow
tongue.

23 And again he saith, I am as
the smoke of the pot.

24 And what shall we say of
David, so highly testified of in the
Holy Scriptures? To whom God said,
I have found a man after my own
heart, David the son of Jesse,
with my holy oil have I anointed
him.

25 But yet he himself saith unto
God, Have mercy upon me, O God,
according to thy loving kindness;
according unto the multitude of
thy tender mercies, blot out my
transgressions.

26 Wash me thoroughly from
mine iniquity, and cleanse me
from my sin. For I acknowledge
my transgressions, and my sin is
ever before me.

27 Against Thee only have I
sinned, and done this evil in
thy sight; that thou mightest
be justified when thou speakest;
and be clear when thou judgest.

28 Behold I was shapen in
iniquity, and in sin did my mother
conceive me.

29 Behold, thou desirest truth
in the inward parts; and in the
hidden part thou shalt make me to
know wisdom.

30 Purge me with hyssop, and
I shall be clean: wash me, and I
shall be whiter than snow.

31 Make me to hear joy and
gladness, that the bones which
thou hast broken may rejoice.

32 Hide thy face from my sins,
and blot out all mine iniquities.
Create in me a clean heart O God;
and renew a right spirit
within me.

34 Cast me not away from thy
presence, and take not thy holy
spirit from me.

35 Restore unto me the joy of
thy salvation, and uphold me with
thy free spirit.

36 Then will I teach transgressors
thy ways, and sinners shall be
converted unto thee.

37 Deliver me from blood-guiltiness,
O God, thou God of my salvation;
and my tongue shall sing aloud
of thy righteousness.

38 O Lord open thou my lips,
and my mouth shall show forth
thy praise.

39 For thou desirest not sacrifice,
else would I give it; thou
delightest not in burnt-offerings.

40 The sacrifices of God are
a broken spirit; a broken and a
contrite heart, O God, thou wilt
not despise.

He again persuades them to compose their divisions.

THUS has the humility and
godly fear of these great
and excellent men recorded in
the Scriptures, through obedience,
made not only us, but also the
generations before us better;
even as many as have received his
holy oracles with fear and truth.

2 Having therefore so many,
and such great and glorious
examples, let us return to that
peace which was the mark that
from the beginning was set before
us;

3 Let us look up to the Father
and Creator of the whole world;
and let us hold fast to his glorious
and exceeding gifts and benefits
of peace.

4 Let us consider and behold
with the eyes of our understanding
his long suffering will; and think
how gentle and patient he is
towards his whole creation.

5 The heavens moving by his
appointment, are subject to him
in peace.

6 Day and night accomplish the
courses that he has allotted unto
them, not disturbing one another.

7 The sun and moon, and all the
several companies and constellations
of the stars, run the courses that
he has appointed to them in concord,
without departing in the least from
them.

8 The fruitful earth yields its
food plentifully in due season both
to man and beast, and to all animals
that are upon it, according to his
will; not disputing, nor altering
any thing of what was ordered by him.

9 So also the unfathomable and
unsearchable floods of the deep,
are kept in by his command;

10 And the conflux of the vast
sea, being brought together by his
order into its several collections,
passes not the bounds that he has
set to it;

11 But as he appointed it, so it
remains. For he said, Hitherto
shalt thou come, and thy floods
shall be broken within thee.

12 The ocean impassable to

mankind, and the worlds that are beyond it are governed by the same commands of their great master.

13 Spring and summer, autumn and winter, give place peaceably to each other.

14 The several quarters of the winds fulfil their work in their seasons, without offending one another.

15 The ever-flowing fountains, made both for pleasure and health, never fail to reach out their breasts to support the life of men.

16 Even the smallest creatures live together in peace and concord with each other.

17 All these has the Great Creator and Lord of all, commanded to observe peace and concord; being good to all.

18 But especially to us who flee to his mercy through our Lord Jesus Christ; to whom be glory and majesty for ever and ever. Amen.

CHAPTER X.

He exhorts them to obedience, from the consideration of the goodness of God, and of his presence in every place.

TAKE heed, beloved, that his many blessings be not to our condemnation; except we shall walk worthy of him, doing with one consent what is good and pleasing in his sight.

2 The spirit of the Lord is a candle, searching out the inward parts of the belly.

3 Let us therefore consider how near he is to us; and how that none of our thoughts, or reasonings which we frame within ourselves, are hid from him,

4 It is therefore just that we should not forsake our rank, by doing contrary to his will.

5 Let us choose to offend a few foolish and inconsiderate men, lifted up and glorying in their own pride, rather than God.

6 Let us reverence our Lord Jesus Christ whose blood was

given for us.

7 Let us honour those who are set over us; let us respect the aged that are amongst us; and let us instruct the younger men, in the discipline and fear of the LORD.

8 Our wives let us direct, to do that which is good.

9 Let them show forth a lovely habit of purity, in all their conversation; with a sincere affection of meekness.

10 Let the government of their tongues be made manifest by their silence.

11 Let their charity be without respect of persons, alike towards all such as religiously fear God.

12 Let your children be bred up in the instruction of Christ:

13 And especially let them learn how great a power humility has with God; how much a pure and holy charity avails with him; how excellent and great his fear is; and how it will save all such as turn to him with holiness in a pure mind.

14 For he is the searcher of the thoughts and counsels of the heart; whose breath is in us, and when he pleases he can take it from us.

CHAP. XI.

Of faith: and particularly what we are to believe as to the Resurrection.

BUT all these things must be confirmed by the faith which is in Christ; for so He himself bespeaks us by the Holy Ghost;

2 Comeye children and hearken unto me, and I will teach you the fear of the Lord. What man is there that desireth life, and loveth to see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Depart from evil and do good; seek peace and pursue it.

5 The eyes of the Lord are upon
the righteous, and his ears are
open unto their prayers.

6 But the face of the Lord is
against them that do evil, to cut
off the remembrance of them from
the earth.

7 The righteous cried, and the
Lord heard him, and delivered
him out of all his troubles.

8 Many are the troubles of the
wicked; but they that trust in the
Lord mercy shall encompass them
about.

9 Our all-merciful and beneficent
Father hath bowels of compassion
towards them that fear him: and
kindly and lovingly bestows his
graces upon all such as come to
him with a simple mind.

10 Wherefore let us not waver,
neither let us have any doubt in
our hearts, of his excellent and
glorious gifts.

11 Let that be far from us
which is written, Miserable are
the double-minded, and those who
are doubtful in their hearts;

12 Who say these things have
we heard, and our fathers have
told us these things. But behold
we are grown old, and none of
them has happened unto us.

13 O ye fools consider the trees:
take the vine for an example.
First it sheds its leaves; then it
buds; after that it spreads its
leaves; then it flowers; then come
the sour grapes; and after them
follows the ripe fruit. See how in
a little time the fruit of the trees
comes to maturity.

14 Of a truth yet a little while
and his will shall suddenly be
accomplished.

15 The Holy Scripture itself
bearing witness, that He shall
quickly come and not tardy, and
that the Lord shall suddenly come
to his temple, even the 3 holy ones
whom ye look for.

16 Let us consider, beloved,
how the Lord does continually
show us, that there shall be a
future resurrection; of which he
has made our Lord Jesus Christ
the first fruits, raising him from

the dead.

17 Let us contemplate, beloved,
the resurrection that is continually
made before our eyes.

18 Day and night manifest a
resurrection to us. The night lies
down, and the day arises: again
the day departs and the night
comes on.

19 Let us behold the fruits of
the earth. Every one sees how the
seed is sown. The sower goes
forth, and casts it upon the earth;
and the seed which when it was
sown fell upon the earth dry and
naked, in time dissolves.

20 And from the dissolution,
the great power of the providence
of the Lord rises it again; and of
one seed many arise, and bring
forth fruit.

CHAPTER XII.

The Resurrection further proved.

LET us consider that wonderful
type of the resurrection which
is seen in the Eastern countries:
that is to say, in Arabia.

2 There is a certain bird called
a Phoenix; of this there is never
but one at a time: and that lives
five hundred years. And when
the time of its dissolution draws
near, that it must die, it makes
itself a nest of frankincense, and
myrrh, and other spices into which
when its time is fulfilled it enters
and dies.

3 But its flesh putrifying, breeds
a certain worm, which being nourished
with the juice of the dead bird
brings forth feathers; and when
it is grown to a perfect state,
it takes up the nest in which
the bones of its parent lie, and
carries it from Arabia into Egypt,
to a city called Heliopolis:

4 And flying in open day in the
sight of all men, lays it upon the
altar of the sun, and so returns
from whence it came.

5 The priests then search into
the records of the time: and find
that it returned precisely at the
end of five hundred years.

6 And shall we then think it to

be any very great and strange
thing for the Lord of all to raise
up those that religiously serve him
in the assurance of a good faith,
when even by a bird he shows us
the greatness of his power to fulfil
his promise?

7 For he says in a certain place,
Thou shalt raise me up and I shall
confess unto thee.

8 And again, I laid me down
and slept, and awaked, because
thou art with me.

9 And again, Job says, Thou
shalt raise up this flesh of mine,
that has suffered all these
things.

10 Having therefore this hope,
let us hold fast to him who is
faithful in all his promises, and
righteous in all his judgments;
who has commanded us not to lie,
how much more will he not
himself lie?

11 For nothing is impossible
with God but to lie.

12 Let his faith then be stirred
up again in us; and let us consider
that all things are nigh unto him.

13 By the word of his power he
made all things: and by the same
word he is able, (whenever he
will,) to destroy them.

14 Who shall say unto him,
what dost thou? or who shall
resist the power of his strength?

15 When, and as he pleased,
he will do all things; and nothing
shall pass away of all that has been
determined by him.

16 All things are open before
him; nor can anything be hid
from his counsel.

17 The heavens declare the
glory of God, and the firmament
showeth his handy work. Day
unto day uttereth speech, and
night unto night showeth
knowledge. There is no speech nor
language where their voice is not
heard.

CHAPTER XIII.

It is impossible to escape the vengeance of God,
if we continue in sin.

SEEING then all things are seen
and heard by God, let us fear
him, and let us lay aside our
wicked works which proceed from
ill desires; that through his mercy
we may be delivered from the
condemnation to come.

2 For whither can any of us flee
from his mighty hand? Or what
world shall receive any of those
who run away from him?

3 For thus saith the Scripture
in a certain place. Whither shall
I flee from thy spirit, or where
shall I hide myself from thy
presence?

4 If I ascend up into heaven,
thou art there; if I shall go to the
uttermost parts of the earth, there
is thy right hand: if I shall make
my bed in the deep, thy Spirit is
there.

5 Whither then shall any one
go; or whither shall he run from
him that comprehends all things?

6 Let us therefore come to him
with holiness of heart, lifting up
chaste and undefiled hands unto
him; loving our gracious and
merciful Father, who has made us
to partake of his election.

7 For so it is written, When
the Most High divided the nations;
when he separated the sons of
Adam, he set the bounds of the
nations, according to the number
of his angels; his people Jacob
became the portion of the Lord,
and Israel the lot of his
inheritance.

8 And in another place he saith,
Behold the Lord taketh unto himself
a nation, out of the midst of the
nations, as a man taketh the first-
fruits of his flour; and the Most
Holy shall come out of that nation.

CHAPTER XIV.

How we must live that we may please God.

WHEREFORE we being apart
of the Holy One: let us do
all those things that pertain unto
holiness:

2 Fleeing all evil-speaking
against one another; all filthy
and impure embraces, together with

all drunkenness, youthful lusts,
abominable concupiscences,
detestable adultery, and
execrable pride.

3 For God saith, he resisteth
the proud, but giveth grace to the
humble.

4 Let us therefore hold fast to
those to whom God has given his
grace.

5 And let us put on concord,
being humble, temperate; free
from all whispering and detraction;
and justified by our actions,
not our words.

6 For he saith, Doth he that
speaketh and heareth many things,
and is of a ready tongue, suppose
that he is righteous? Blessed is
he that is born of a woman, that
liveth but a few days: use not
therefore much speech.

7 Let our praise be of God, not
of ourselves; for God hateth those
that commend themselves.

8 Let the witness of our good
actions be given to us by others,
as it was given to the holy men
that went before us.

9 Rashness, and arrogance, and
confidence, belong to them who
are accursed of God: but equity,
and humility, and mildness, to
such as are blessed by him.

10 Let us then lay hold of his
blessing, and let us consider what
are the ways by which we may
attain unto it.

11 Let us look back upon those
things that have happened from
the beginning.

12 For what was our Father
Abraham blessed? Was it not
because that through faith he
wrought righteousness and truth?

13 Isaac being fully persuaded
of what he knew was to come,
cheerfully yielded himself up for
a sacrifice. Jacob with humility
departed out of his own country,
fleeing from his brother, and went
unto Laban and served him; and
so the sceptre of the twelve tribes
of Israel was given unto him.

14 Now what the greatness of
this gift was, will plainly appear,
if we shall take the pains distinctly

to consider all the parts of it.

15 For, from him came the
priests and Levites; who all
ministered at the altar of God.

16 From him came our Lord
Jesus Christ, according to the
flesh.

17 From him came the kings,
and princes, and rulers in Judah.

18 Nor were the rest of his
tribes in any little glory: God
having promised that their seed
shall be as the stars of heaven.

19 They were all therefore
greatly glorified, not for their own
sake, or for their own works, or
for the righteousness that they
themselves wrought, but through
his will.

20 And we also being called by
the same will in Christ Jesus, are
not justified by ourselves, neither
by our own wisdom, or knowledge,
or piety, or the works which we
have done in the holiness of our
hearts.

21 But by that faith, by which
God Almighty has justified all
men from the beginning; to whom
be glory for ever and ever, Amen.

CHAPTER XV.

We are justified by faith; yet this must not
lessen our care to live a virtuous life,
nor our pleasure in it.

WHAT shall we do therefore,
brethren? Shall we be slothful
in well-doing, and lay aside
our charity? God forbid that any
such thing should be done by us.

2 But rather let us hasten with
all earnestness and readiness of
mind, to perfect every good work.
For even the Creator and Lord of
all things himself rejoices in his
own works.

3 By his Almighty power he
fixed the heavens, and by his
incomprehensible wisdom he
adorned them.

4 He also divided the earth
from the water, with which it is
encompassed: and fixed it as a
secure tower, upon the foundation
of his own will.

5 He also by his appointment,
commanded all the living creatures
that are upon it, to exist.

6 So likewise the sea, and all
the creatures that are in it;
having first created them, he
enclosed them therein by his power.

7 And above all, he with his
holy and pure hands, formed man,
the most excellent; and, as to his
understanding, truly the greatest
of all other creatures; the character
of his own image.

8 For thus God says; Let us
make man in our image, after our
own likeness; so God created man,
male and female created he them.

9 And having thus finished all
these things, he commended all
that he had made, and blessed
them, and said, increase and
multiply.

10 We see how all righteous men
have been adorned with good works
Wherefore even the Lord himself,
having adorned himself with his
works, rejoiced.

11 Having therefore such an
example, let us without delay,
fulfil his will; and with all
our strength, work the work of
righteousness.

CHAPTER XVI.

A virtuous life enforced from the examples
of the holy angels, and from the exceeding
greatness of that reward which God has prepared for us.

THE good workman with
confidence receives the bread of
his labour; but the sluggish and
lazy cannot look him in the face
that set him on work.

2 We must therefore be ready
and forward in well-doing: for
from him are all things.

3 And thus he foretels us,
behold the Lord cometh, and his
reward is with him, even before his
face, to render to everyone according
to his work.

4 He warns us therefore beforehand,
with all his heart to this end,
that we should not be slothful and
negligent in well-doing.

5 Let our boasting, therefore,
and our confidence be in God
let us submit ourselves to his will,
Let us consider the whole multitude
of his angels, how ready they
stand to minister unto his will.

6 As saith the Scripture,
thousands of thousands stood
before him and ten thousand
times ten thousand ministered
unto him. And they cried, saying,
Holy, holy, holy is the Lord of
hosts; The whole earth is full
of his glory.

7 Wherefore let us also, being
conscientiously gathered together
in concord with one another; as
it were with one mouth, cry,
earnestly unto him, that he would
make us partakers of his great and
glorious promises.

8 For he saith, a Eye hath not
seen, nor ear heard, neither have
entered into the heart of man, the
things which God has prepared for
them that wait for him,

CHAPTER XVII.

1 We must attain the gifts of God by faith and obedience,
which we must carry on in an orderly pursuing of the
duties of our several stations, without envy or contention.
24 The necessity of different orders among men.
33 We have none of us anything but what we received of God:
whom therefore we ought in every condition thankfully to obey.

HOW blessed and wonderful,
beloved, are the gifts of God.

2 Life in immortality! brightness
in righteousness! truth in full
assurance! faith in confidence!
temperance in holiness!

3 And all this has God subjected
to our understandings:

4 What therefore shall those
things be which he has prepared
for them that wait for him?

5 The Creator and Father of
spirits, the Most Holy; he only
knows both the greatness and
beauty of them,

6 Let us therefore strive with
all earnestness, that we may be
found in the number of those that
wait for him, that so we may
receive the reward which he has
promised.

7 But how, beloved, shall we do

this? We must fix our minds by
faith towards God, and seek those
things that are pleasing and
acceptable unto him.

8 We must act conformably to
his holy will; and follow the way
of truth, casting off from us all
unrighteousness and iniquity,
together with all covetousness,
strife, evil manners, deceit,
whispering, detractions; all
hatred of God, pride and boasting;
vain-glory and ambition;

9 For they that do these things
are odious to God; and not only
they that do them, but also all
such as approve of those that do
them.

10 For thus saith the Scripture,
But unto the wicked, God said,
What hast thou to do to declare
my statute, or that thou shouldst
take my covenant in thy mouth?
Seeing that thou hatest instruction,
and castest my words behind thee.

11 When thou sawest a thief,
then thou consentedst with him;
thou hast been partaker with
adulterers, Thou givest thy mouth
to evil, and thy tongue frameth
deceit. Thou sittest and speakest
against thy brother; thou slanderest
thine own mother's son.

12 These things hast thou done
and I kept silence; thou thoughtest
that I was altogether such a one
as thyself: but I will reprove thee,
and set them in order before thine
eyes.

13 Now consider this ye that
forget God, lest I tear you in pieces,
and there be none to deliver.

14 Whose offereth praise,
gloryfieth me; And to him that
disposeth his way aright, will
I show the salvation of God.

15 This is the way, beloved, in
which we may find our Saviour,
even Jesus Christ, the high-priest
of all our offerings, the defender
and helper of our weakness.

16 By him we look up to the
highest heavens; and behold, as
in a glass, his spotless and most
excellent visage.

17 By him are the eyes of our
hearts opened; by him our foolish
and darkened understanding
rejoiceth to behold his wonderful

light.

18 By him would God have us
to taste the knowledge of
immortality: who being the
brightness of his glory, is by
so much greater than the angels,
as he has by inheritance obtained
a more excellent name than they.

19 For so it is written, who
maketh his angels spirits, and his
ministers a flame of fire:

20 But to his son, thus saith the
Lord, Thou art my Son, to-day
have I begotten thee.

21 Ask of me and I will give
thee the heathen for thy inheritance,
and the utmost parts of the earth
for thy possession.

22 And again he saith unto him,
Sit thou on my right hand until
I make thine enemies thy
foot-stool.

23 But who are his enemies?
even the wicked, and such who
oppose their own wills to the
will of God.

24 Let us therefore march-on,
men and brethren, with all
earnestness in his holy laws.

25 Let us consider those who
fight under our, earthly governors
How orderly, how readily, and
with what exact obedience they
perform those things that are
commanded them.

26 All are not generals, nor
colonels, nor captains, nor
inferior officers:

27 But everyone in his respective
rank does what is commanded him by
the king, and those who have the
authority over him.

28 They who are great, cannot
subsist without those that are little;
nor the little without the great;

29 But there must be a mixture
in all things, and then there will
be use and profit too.

30 Let us, for example, take
our body: the head without the
feet is nothing, neither the feet
without the head.

31 And even the smallest members
of our body are yet both necessary
and useful to the whole body.

32 But all conspire together,
and are subject to one common
use, namely, the preservation of
the whole body.

33 Let therefore our whole body
by saved in Christ Jesus; and let
everyone be subject to his neighbour,
according to the order in which
he is placed by the gift of God.

34 Let not the strong man despise
the weak; and let the weak see that
he reverence the strong.

35 Let the rich man distribute
to the necessity of the poor; and
let the poor bless God, that he has
given one unto him, by whom his
want may be supplied.

36 Let the wise man show forth
his wisdom, not in words, but in
good works.

37 Let him that is humble, not
bear witness to himself, but let
him leave it to another to bear
witness of him.

38 Let him that is pure in the
flesh, not grow proud of it, knowing
that it was from another that he
received the gift of continence.

39 Let us consider therefore,
brethren, whereof we are made;
who, and what kind of men we
came into the world, as it were
out of a sepulchre, and from outer
darkness.

40 He hath made us, and formed
us, brought us into his own world;
having presented us with his
benefits, even before we were born.

41 Wherefore, having received
all these things from him, we
ought in everything to give thanks
unto him, to whom be glory for
ever and ever. Amen.

CHAPTER XVIII.

Clement therefore exhorts them to do everything
orderly in the Church, as the only way to please God.

FOOLISH and unwise men, who
have neither prudence, nor
learning, may mock and deride
us; being willing to setup
themselves in their own conceits.

2 But what can a mortal man
do? Or what strength is there in

him that is made out of the dust?

3 For it is written, there was no
shape before mine eyes; only I
heard a sound and a voice.

4 For what? Shall man be pure
before the Lord? Shall he be
blameless in his works?

5 Behold, he trusteth not in
his servants; and his angels he
chargeth with folly.

6 Yes, the heaven is not clean
in his sight, how much less they
that dwell in houses of clay; of
which also we ourselves were
made?

7 He smote them as a moth:
and from morning even unto the
evening they endure not. Because
they were not able to help
themselves, they perished;
he breathed upon them and they
died, because they had no wisdom.

8 Call now if there be any that
will answer thee; and to which of
the angels wilt thou look?

9 For wrath killeth the foolish
man, and envy slayeth him that is
in error.

10 I have seen the foolish taking
root, but lo, their habitation was
presently consumed.

11 Their children were far from
safety, they perished at the gates
of those who were lesser than
themselves: and there was no man
to help them.

12 For what was prepared for
them, the righteous did eat; and
they shall not be delivered from
evil.

13 Seeing then these things are
manifest unto us, it will behove
us to take care that looking into
the depths of the divine knowledge,
we do all things in order,
whatsoever our Lord has commanded
us to do.

14 And particularly that we
perform our offerings and service to
God, at their appointed seasons
for these he has commanded to be
done, not rashly and disorderly,
but at certain determinate times
and hours.

15 And therefore he has ordained
by his supreme will and authority,

both where, and by what persons, they are to be performed; that so all things being piously done unto all well-pleasing, they may be acceptable unto him.

16 They therefore who make their offerings at the appointed seasons, are happy and accepted; because through obeying the commandments of the Lord, they are free from sin.

17 And the same care must be had of the persons that minister unto him.

18 For the chief-priest has his proper services; and to the priest their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen.

19 Let every one of you therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him.

20 The daily sacrifices are not offered everywhere; nor the peace-offerings, nor the sacrifices appointed for sins and transgressions; but only at Jerusalem: nor in any place there, but only at the altar before the temple; that which is offered being first diligently examined by the high-priest and the other minister we before mentioned.

21 They therefore who do any thing which is not agreeable to his will, are punished with death.

22 Consider, brethren, that by how much the better knowledge God has vouchsafed unto us, by so much the greater danger are we exposed to.

CHAPTER XIX.

The orders of Ministers in Christ's Church established by the Apostles, according to Christ's command, 7 after the example of Moses.

16 Therefore they who have been duly placed in the ministry according to their order, cannot without great sin be put out of it.

THE Apostles have preached to us from the Lord Jesus Christ Jesus Christ from God.

2 Christ therefore was sent by God, the Apostles by Christ; so both were orderly sent, according to the will of God.

3 For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing, That the kingdom of God was at hand.

4 And thus preaching through countries and cities, they appointed the first fruits of their conversion to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit.

5 Nor was this any new thing; seeing that long before it was written concerning bishops and deacons.

6 For thus saith the Scripture, in a certain place; I will appoint their overseers in righteousness, and their ministers in faith.

7 And what wonder if they, to whom such a work was committed by God in Christ, established such officers as we before mentioned; when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded him.

8 Whom also all the rest of the prophets followed, bearing witness with one consent to those things that were appointed by him.

9 For he, perceiving an emulation to arise among the tribes concerning the priesthood, and that there was a strife about it, which of them should be adorned with that glorious name; commanded their twelve captains to bring to him twelve rods; every tribe being written upon its rod, according to its name,

10 And he took them and bound them together, and sealed them with the seals of the twelve princes of the tribes: and laid them up in the tabernacle of witness, upon the table of God.

11 And when he had shut the door of the tabernacle, he sealed up the keys of it, in like manner as he had done the rods; and said unto them, Men and brethren,

whichsoever tribe shall have its
rod blossom, that tribe has God
chosen to perform the office of a
priest, and to minister unto him
in holy things.

12 And when the morning was
come, he called together all Israel,
six hundred thousand men; and
showed to the princes their seals
and opened the tabernacle of
witness; and brought forth the
rods.

13 And the rod of Aaron was
found not only to have blossomed,
but also to have fruit upon it.

14 What think you, beloved?
Did not Moses before know what
should happen?

15 Yes verily: but to the end
there might be no division, nor
tumult in Israel, he did in this
manner, that the name of the true
and only God might be glorified;
to whom be honour for ever and
ever, Amen.

16 So likewise our Apostles
knew by our Lord Jesus Christ,
that there should contentions arise,
upon account of the ministry.

17 And therefore having a perfect
fore-knowledge of this, they
appointed persons, as we have
before said, and then a gave
direction, how, when they should
die, other chosen and approved men
should succeed in their ministry.

18 Wherefore we cannot think
that those may justly be thrown
out of their ministry, who were
either appointed by them, or
afterwards chosen by other eminent
men, with the consent of the whole
church; and who have with all
lowliness and innocency ministered
to the flock of Church, in peace,
and without self-interest, and
were for a long time commended
by all.

19 For it would be no small sin
in us, should we cast off those
from their ministry, who holily
and without blame fulfil the
duties of it.

20 Blessed are those priests,
who having finished their course
before these times, have obtained
a fruitful and perfect dissolution
for they have no fear, lest any one
should turn them out of the place
which is now appointed for them.

21 But we see how you have
put out some, who lived reputably
among you, from the ministry,
which by their innocence they had
adorned.

CHAPTER XX.

He exerts them to peace from examples out of
the Holy Scriptures,
20 particularly from St. Paul's exhortation to them.

YE are contentious, brethren,
and zealous for things that
pertain not unto salvation.

2 Look into the Holy Scriptures,
which are the true words of the
Holy Ghost. Ye know that there
is nothing unjust or counterfeit
written in them.

3 There you shall not find that
righteous men were ever cast off
by such as were good themselves.

4 They were persecuted, but it
was by the wicked and unjust.

5 They were cast into prison,
but they were cast in by those that
were unholy.

6 They were stoned, but it was
by transgressors.

7 They were killed, but by accursed
men, and such as had taken up an
unjust envy against them.

8 And all these things they
underwent gloriously.

9 For what shall we say,
brethren? Was Daniel cast into the
den of lions, by men fearing
God? Shadrach, Meshach, and
Abednego, were they cast into the
fiery furnace by men, professing
the excellent and glorious worship
of the Most High? God forbid.

10 What kind of persons then
were they that did these things?
They were men abominable, full
of all wickedness; who were
incensed; to so great a degree,
as to bring those into sufferings,
who with a holy and unblameable
purpose of mind worshipped God:
not knowing that the Most High is
the protector and defender of all
such as with a pure conscience
serve his holy name: to whom be
glory for ever and ever, Amen.

11 But they who with a full persuasion have endured these things, are made partakers of glory and honour: and are exalted and lifted up by God for a memorial throughout all ages, Amen.

12 Wherefore it will behove us also, brethren, to follow such examples as these; for it is written, Hold fast to such as are holy; for they that do so shall be sanctified.

13 And again in another place he saith, With the pure, thou shalt be pure (and with the elect thou shalt be elect,) but with, the perverse man thou shalt be perverse.

14 Let us therefore join ourselves to the innocent and righteous; for such are the elect of God.

15 Wherefore are there strifes, and anger, and divisions, and schisms, and wars, among us?

16 Have we not all one God, and one Christ? Is not one spirit of grace poured out upon us all? Have we not one calling in Christ.

17 Why then do we rent and tear in pieces the members of Christ; and raise seditious against our own body? And are come to such a height of madness, as to forget that we were members one of another?

18 Remember the words of our Lord Jesus, (how he said, Woe to that man by whom offences come). It, were better for him that he had never been born, than that he should have offended one of my elect. It were better for him, that a mill-stone should be tied about his neck, and he should be cast into the sea, than that he should offend one of my little ones.

19 Your schism has perverted many, has discouraged many: it has caused diffidence in many, and grief in us all. And yet your sedition continues still.

20 Take the Epistle of the blessed Paul the Apostle into your hands; What was It that he wrote to you at his first preaching the Gospel among you?

21 Verily he did by the spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to

fall into parties and factions
among yourselves.

22 Nevertheless your partiality
then led you into a much less sin
forasmuch as ye placed your
affections upon Apostles, men
of eminent reputation in the
church; and upon another, who
was greatly tried and approved
of by them.

23 But consider, we pray you,
who are they that have now led
you astray; and lessened the
reputation of that brotherly love
that was so eminent among you;

24 It is a shame, my beloved,
yea, a very great shame, and
unworthy of your Christian
profession, to hear that the
most firm and ancient church
of the Corinthians should,
by one or two persons, be led
into a sedition against its
priests.

25 And this report is come not
only to us, but to those also that
differ from us.

26 Insomuch that the name of
the Lord is blasphemed through
your folly; and even ye yourselves
are brought into danger by it.

27 Let us therefore with all
haste put an end to this sedition;
and let us fall down before the
Lord, and beseech him with tears
that he would be favourably
reconciled to us, and restore us
again to a seemly and holy course
of brotherly love.

28 For this is the gate of
righteousness, opening unto life:
As it is written, I Open unto me
the gates of righteousness; I will
go into them and will praise the
Lord. This is the gate of the Lord,
the righteous shall enter into it.

29 Although therefore many
gates are opened, yet this gate of
righteousness is that gate in Christ
at which blessed are they that
enter in, and direct their way in
holiness and righteousness; doing
all things without disorder.

30 Let a man be faithful, let
him be powerful in the utterance
of knowledge; let him be wise in
making an exact judgment of
words; let him be pure in all
his actions.

31 But still by how much the
more he seems to be above others,
by reason of these things, by so
much the more will it behove him
to be humble-minded; and to seek
what is profitable to all men, and
not his own advantage.

CHAPTER XXI.

1 The value which God, puts upon love and
unity: the effects of a true charity,
8 which is the gift of God, and must be obtained by prayer.

HE that has the love that is in
Christ, let him keep the
commandments of Christ.

2 For who is able to express the
obligation of the love of God?
What man is sufficient to declare,
and is fitting, the excellency of its
beauty?

3 The height to which charity
leads, is inexpressible.

4 Charity unites us to God;
charity covers the multitude of
sins: charity endures all things;
is long-suffering in all things.

5 There is nothing base and
sordid in charity: charity lifts not
itself up above others; admits of
no divisions; is not seditious; but
does all things in peace and concord.

6 By charity were all the elect of
God made perfect: Without it nothing
is pleasing and acceptable in the
sight of God.

7 Through charity did the Lord
join us into himself; whilst for
the love that he bore towards us,
our Lord Jesus Christ gave his
own blood for us, by the will of
God; his flesh for our flesh; his
soul for our souls.

8 Ye see, beloved, how great
and wonderful a thing charity is;
and how that no expressions are
sufficient to declare its perfection.

9 But who is fit to be found in
it? Even such only as God shall
vouchsafe to make so.

10 Let us therefore pray to him,
and beseech him, that we may be
worthy of it; that so we may live
in charity; being unblamable,
without human propensities,
without respect of persons.

11 All the ages of the world,
from Adam, even unto this day,
are passed away; but they who
have been made perfect in love,
have by the grace of God obtained
a place among the righteous; and
shall be made manifest in the
judgment of the kingdom of Christ.

12 For it is written, Enter into
thy chambers for a little space, till
my anger and indignation shall
pass away: And I will remember
the good day, and, will raise you
up out of your graves.

13 Happy then shall we be,
beloved, if we shall have fulfilled
the commandments of God, in the
unity of love; that so, through
love, our sins may be forgiven us.

14 For so it is written, Blessed
are they whose iniquities are
forgiven, and whose sins are covered.
Blessed is the man to whom the
Lord imputeth no sin, and in whose
mouth there is no guile.

15 Now this blessing is fulfilled
in those who are chosen by God
through Jesus Christ our Lord, to
whom be glory for ever and ever,
Amen.

CHAPTER XXII.

1 He exhorts such as have been concerned in these divisions to
repent, and return to their unity, confessing their sin to God,
7 which he enforces from the example of Moses,
10 and of many among the heathen,
23 and of Judith and Esther among the Jews.

LET us therefore, as many as
have transgressed by any of
the suggestions of the adversary,
beg God's forgiveness.

2 And as for those who have
been the heads of the sedition and
faction among you, let them look
to the common end of our hope.

3 For as many as are endued
with fear and charity, would rather
they themselves should fall into
trials than their neighbours: And
choose to be themselves condemned,
rather than that the good and just
charity delivered to us, should
suffer.

4 For it is seemly for a man
to confess wherein he has
transgressed.

5 And not to harden his heart,

as the hearts of those were
hardened, who raised up sedition
against Moses the servant of God
whose punishment was manifest
unto all men, for they went down
alive into the grave; death
swallowed them up.

6 Pharaoh and his host, and
all the rulers of Egypt, their
chariots also and their horsemen,
were for no other cause drowned
in the bottom of the Red Sea,
and perished; but because they
hardened their foolish hearts,
after so many signs done in the
land of Egypt, by Moses the
servant of God.

7 Beloved, God is not indigent
of anything; nor does he demand
anything of us, but that we
should confess our sins unto him.

8 For so says the Holy David,
I will confess unto the Lord, and
it shall please him better than a
young bullock that hath horns and
hoof. Let the poor see it and be
glad.

9 And again he saith, Offer
unto God the sacrifice of praise,
and pay thy vows unto the Most
Highest. And call upon me in the
day of trouble, and I will deliver
thee, and thou shalt glorify me.
The sacrifice of God is a broken
spirit.

10 Ye know, beloved, ye know
full well, the Holy Scriptures;
and have thoroughly searched into
the oracles of God: call them
therefore to your remembrance.

11 For when Moses went up into
the mount, and tarried there forty
days and forty nights in fasting
and humiliation; God said unto
him, Arise, Moses, and get thee
down quickly from hence, for thy
people whom thou broughtest out
of the land of Egypt, have
committed wickedness: they have
soon transgressed the way that
I commanded them, and have made
to themselves graven images.

12 And the Lord said unto him,
I have spoken unto thee several
times, saying, I have seen this
people, and behold it is a stiff-
necked people: let me therefore
destroy them, and put out their
name from under heaven. And I
will make unto thee a great and a
wonderful nation, that shall be
much larger than this.

13 But Moses said, Not so,
Lord: Forgive now this people
their sin; or if thou wilt not,
blot me also out of the book of
the living. O admirable charity!
O insuperable perfection! The servant
speaks freely to his Lord: He beseeches
him either to forgive the people,
or to destroy him together with them.

14 Who is there among you
that is generous? Who that is
compassionate? Who that has
any charity? Let him say, if this
sedition, this contention, and these
schisms, be upon my account,
I am ready to depart; to go away
whithersoever you please; and do
whatsoever ye shall command me:
Only let the flock of Christ be in
peace, with the elders that are set
over it.

15 He that shall do this, shall
get to himself a very great honour
in the Lord; and there is no place
but what will be ready to receive
him: For the earth is the Lord's,
and the fulness thereof.

16 These things, they who have
their conversation towards God
not to be repented of, both have
done, and will always be ready to
do.

17 Nay and even the Gentiles
themselves have given us examples
of this kind.

18 For we read, How many
kings and princes, in times of
pestilence, being warned by their
oracles, have given up themselves
unto death; that by their own
blood, they might deliver their
country from destruction.

19 Others have forsaken their
cities, so that they might put an
end to the seditions of them.

20 We know how many among
ourselves, have given up
themselves unto bonds, that
thereby they might free others
from them.

21 Others have sold themselves
into bondage, that they might feed
their brethren with the price of
themselves.

22 And even many women,
being strengthened by the grace
of God, have done many glorious
and manly things on such occasions.

23 The blessed Judith, when
her city was besieged, desired the
elders, that they would suffer her
to go into the camp of their enemies;
and she went out exposing herself
to danger, for the love she bare
to her country and her people
that were besieged: and the
Lord delivered Holofernes into
the hands of a woman.

24 Nor did Esther, being perfect
in faith, expose herself to any
less hazard, for the delivery of the
twelve tribes of Israel, in danger
of being destroyed. For by fasting
and humbling herself, she entreated
the Great Maker of all things, the
God of spirits; so that beholding
the humility of her soul, he
delivered the people, for whose
sake she was in peril.

CHAPTER XXIII.

The benefit of mutual advice and correction.

He entreats them to follow that which is here given to them.

WHEREFORE let us also pray
for such as are fallen into
sin. That being endued with
humility and moderation, they
may submit not unto us, but to
the wish of God.

2 For by this means they shall
obtain a fruitful and perfect
remembrance, with mercy, both in
our prayers to God, and in our
mention of them before his saints.

3 Let us receive correction, at
which no man ought to repine.

4 Beloved, the reproof and the
correction which we exercise
towards one another, is good, and
exceeding profitable: for it unites
us the more closely to the will of
God.

5 For, so says the Holy Scripture,
The Lord corrected me, but he did
not deliver me over unto death. For
whom the Lord loveth he chasteneth,
and scourgeth every son whom he
receiveth.

6 The righteous, saith he, shall
instruct me in mercy and reprove
me; but let not oil of sinners
make fat my head.

7 And again he saith, Happy
is the man whom God correcteth;
therefore despise not thou the
chastening of the Almighty.

8 For he maketh gore and bindeth
up; he woundeth and his hands
make whole.

9 He shall deliver thee in six
troubles; yea in seven there shall
no evil touch thee. In famine he
shall redeem thee from death; and
in war from the power of the sword.

10 Thou shalt be hid from the
scourge of the tongue; neither
shalt thou be afraid of destruction
when it cometh.

11 Thou shalt laugh at the
wicked and sinners; neither shalt
thou be afraid of the beasts of the
earth. The wild beast shall be at
peace with thee.

12 Then shalt thou know that
thy house shall be in peace; and
the habitation of thy tabernacle
shall not err. Then shalt know
also that thy seed shall be great
and thy offspring as the grass of
the earth.

13 Thou shalt come to thy
grave as the ripe corn, that is
taken in due time: like as a shock
of corn cometh in, in its season.

14 Ye see, beloved, how there
shall be a defence to those that are
corrected of the Lord. For being
a good instructor, he is willing to
admonish us by his holy, diaipline.

15 Do ye therefore who laid the
first foundation of this sedition,
submit yourselves unto your
priests; and be instructed unto
repentance, bending the knees of
your hearts.

16 Learn to be subject, laying
aside all proud and arrogant
boasting of your tongues.

17 For it is better for you to be
found little, and approved, in the
sheepfold of Christ, than to seem
to yourselves better than others,
and be cast out of his fold.

18 For thus speaks the
excellent and all-virtuous wisdom,
Behold I will pour out the word
of my spirit upon you, I will make
known my speech unto you.

19 Because I called and ye
would not hear, I stretched out
my hand and ye regarded not.

20 But ye have set at nought all

my counsel, and would none of
my reproof. I will also laugh at
your calamity, and mock when
your fear cometh.

21 When your fear cometh as
desolation, and your destruction
as a whirlwind, when distress and
anguish cometh upon you.

22 Then shall ye call upon me
but I will not hear you: the
wicked shall seek me but they
shall not find me. For that they
hated knowledge, and did not seek
the fear of the Lord.

23 They would not hearken
unto my counsel: they despised
all my reproof. Therefore shall
they eat of the fruit of their own
ways; and be filled with their
own wickedness.

CHAPTER XXIV

1 Recommends them to God. Desires speedily to hear
that this Epistle has had a good effect upon them.
4 Conclusion.

NOW God, the inspector of all
things, the Father of Spirits,
and the Lord of all flesh, who
hath chosen our Lord Jesus Christ,
and us by him, to be his peculiar
people;

2 Grant to every soul of man
that calleth upon his glorious and
holy name, faith, fear, peace,
long-suffering, patience, temperance,
holiness and sobriety, unto all
well-pleasing in his sight;
through our High-Priest and
Protector Jesus Christ, by whom
be glory and majesty, and power,
and honour unto him now and for
ever more, Amen.

3 The messengers whom we
have sent unto you, Claudius,
Ephebus, and Valerios Bito, with
Fortunatus, send back to us again
with all speed, in peace and with
joy, that they may the sooner
acquaint us with your peace and
concord, so much prayed for and
desired by us: and that we may
rejoice in your good order.

4 The grace of our Lord Jesus
Christ be with you, and with all
that are any where called by God
through him: To whom be honour
and glory, and might and inesty,
and eternal dominion, by Christ

Jesus, from everlasting to everlasting, Amen.

REFERENCES TO CLEMENT'S FIRST EPISTLE TO THE CORINTHIANS.

[Clement was a disciple of Peter, and afterwards Bishop of Rome. Clemens Alexandrinus calls him an apostle. Jerome says he was an apostolic man, and Rafinus that he was almost an apostle. Eusebius calls this the wonderful Epistle of St. Clement, and says that it was publicly read in the assemblies of the primitive church. It is included in one of the ancient collections of the Canon Scripture. Its genuineness has been much questioned, particularly by Photius, patriarch of Constantinople in the ninth century, who objects that Clement speaks of worlds beyond the ocean: that he has not written worthily of the divinity of Christ; and that to prove the possibility of a future resurrection, he introduces the fabulous story of the phoenix's revival from its own ashes. To the latter objection, Archbishop Wake replies that the generality of the ancient Fathers have made use of the same instance in proof of the same point; and asks, if St. Clement really believed that there was such a bird, and that it did revive out of the cinders of the body after burning, where was the, great harm either in giving credit to such a wonder, or, believing it, to make rich a use as he here does of it?--The present is the Archbishop's translation from the ancient Greek copy of the Epistle, which is at the end of the celebrated Alexandrine MS. of the Septuagint and New Testament, presented by Cyril, patriarch of Alexandria, to King Charles the First, now in the British Museum. The Archbishop, in prefacing his translation, esteems it a great blessing that this "Epistle" was at last so happily found out, for the increase and confirmation both of our faith and our charity.]

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

CHAPTER I.

That we ought to value our salvation;
and to show that we do by a sincere obedience.

BRETHREN, we ought so to
think of Jesus Christ as of
God: as of the judge of the living,
and the dead; nor should we think
any less of our salvation.

2 For if we think meanly of
him, we shall hope only to receive
some small things from him.

3 And if we do so, we shall
sin; not considering from whence
we have been called, and by whom,
and to what place; and how much
Jesus Christ vouchsafed to suffer
for our sakes.

4 What recompense then shall
we render unto him? Or what
fruit that may be worthy of what
he has given to us?

5 For indeed how great are
those advantages which we owe to
him in relation to our holiness?

He has illuminated us; as a father,
he has called us his children;
he has saved us who were lost and
undone.

6 What praise shall we give to
him? Or what reward that may
be answerable to those things
which we have received.

7 We were defective in our
understandings; worshipping stones,
and wood; gold, and silver, and
brass, the work of men's hands;
and our whole life was nothing
else but death.

8 Wherefore being encompassed
with darkness, and having such a
mist before our eyes, we have
looked up, and through his will
have laid aside the cloud wherewith
we were surrounded.

9 For he had compassion upon
us, and being moved in his bowels
towards us, he saved us; having
beheld in us much error, and
destruction; and seeing that we had
no hope of salvation, but only
through him.

10 For he called us, who were
not; and was pleased from nothing
to give us being.

CHAPTER II.

1 That God had before prophesied by Isaiah,
that the Gentiles should be saved;
8 And that this ought to engage, such especially
to live well; without which they will still miscarry.

REJOICE, thou barren, that
bearest not, break forth and
cry thou that travailest not; for
she that is desolate hath many
more children than she that hath
a husband.

2 In that saying, Rejoice thou
barren that bearest not, he spake
of us: for our church was barren
before children were given unto it.

3 And again; when he said,
Cry thou that travailest not:
he implied thus much: That after
the manner of a woman in travail,
we should not cease to put up our
prayers unto God abundantly.

4 And for what follows, because
she that is desolate hath more
children than she that hath a husband;
it was therefore added, because
our people which seemed to have

been forsaken by God, now believing
in him, are become more than they
who seemed to have God.

5 And another Scripture saith,
a I came not to call the righteous
but sinners (to repentance). The
meaning of which is this; that
those who were lost must be saved:

6 For that is, indeed, truly great
and wonderful, not to confirm those
things that are yet standing, but
those which are falling,

7 Even so did it seem good to
Christ to save what was lost; and
when he came into the world, he
saved many, and called us who
were already lost.

8 Seeing then he has showed
so great mercy towards us; and
chiefly for that we who are alive,
do now no longer sacrifice to dead
Gods, nor pay any worship to
them, but have by him been
brought to the knowledge of
the Father of truth.

9 Whereby shall we show that
we do indeed know him, and by
not denying him by whom we
have come to the knowledge of
him.

10 For even he himself saith,
Whosoever shall confess me before
men, him will I confess before
my Father. This therefore is our
reward, if we shall confess him by
whom we have been saved.

11 But, wherein must we confess
him?--Namely, in doing those
things which he saith, and not
disobeying his commandments
by worshipping him not with
our lips only, but with all our
heart, and with all our mind. For
he saith in Isaiah; This people
honoureth me with their lips, but
their heart is far from me.

12 Let us then not only call
him Lord; for that will not save
us. For he saith: Not everyone
that saith unto me Lord, Lord,
shall be saved, but he that doth
righteousness.

13 Wherefore, brethren,
let us confess him by our works;
by loving one another; in not
committing adultery, not speaking
evil against each other, not envying
one another; but by being temperate,
merciful, good.

14 Let us also have a mutual
sense of one another's sufferings;
and not be covetous of money; but
let us, by our good works, confess
God, and not by those that are
otherwise.

15 Also let us not fear men: but
rather God. Wherefore, if we
should do such wicked things, the
Lord hath said; Though ye should
be joined unto me, even in my very
bosom, and not keep my commandments,
I would cast you off, and say unto
you; Depart from me; I know not
whence you are, ye workers of iniquity.

CHAPTER III.

1 That, whilst we secure the other world,
we need not fear what can befall its in this.
5 That, if we follow the interests of this present world,
we cannot escape the punishment of the other.
10 Which ought to bring us to repentance and holiness,
14 and that presently: because in this world
is the only time for repentance.

THEREFORE brethren, leaving
willingly for conscience sake
our sojourning in this world,
let us do the will of him who has
called us, and not fear to depart
out of this world.

2 For the Lord saith, Ye shall
be as sheep in the midst of wolves.
Peter answered and said, What if
the wolves shall tear in pieces the
sheep? Jesus said unto Peter,
Let not the sheep fear the wolves
after death: And ye also fear not
those that kill you, and after that
have no more than they can do unto
you; but fear him who after you
are dead, has power to cast both
soul and body into hell-fire.

3 For consider, brethren, that
the sojourning of this flesh in the
present world, is but little, and of
a short continuance, but the promise
of Christ is great and wonderful,
even the rest of the kingdom
that is to come, and of eternal life.

4 What then must we do that
we may attain unto it?--We must
order our conversation, holy and
righteously, and look upon all the
things of this world as none of
ours, and not desire them. For,
if we desire to possess them we
fall from the way of righteousness.

5 For thus saith the Lord, No
servant can serve two masters. If
therefore we shall desire to serve

God and Mammon, it will be without profit to us. For what will it profit, if one gain the whole world, and lose his own soul?

6 Now this world and that to come are two enemies. This speaketh of adultery and corruption, of covetousness and deceit; but that renounces these things.

7 We cannot, therefore, be the friends of both; but we must resolve by forsaking the one, to enjoy the other. And we think it is better to hate the present things, as little, short-lived, and corruptible; and to love those which are to come, which are truly good and incorruptible.

8 For, if we do the will of Christ, we shall find rest: but if not, nothing shall deliver us from eternal punishment if we shall disobey his commands. For even thus saith the Scripture in the prophet Ezekiel, If Noah, Job, and Daniel should rise up, they shall not deliver their children in captivity.

9 Wherefore, if such righteous men are not able by their righteousness to deliver their children; how can we hope to enter into the kingdom of God, except we keep our baptism holy and undefiled? Or who shall be our advocate, unless we shall be found to have done what is holy and just?

10 Let us, therefore, my brethren, contend with all earnestness, knowing that our combat is at hand; and that many go long voyages to encounter for a corruptible reward.

11 And yet all are not crowned, but they only that labour much, and strive gloriously. Let us, therefore, so contend, that we may all be crowned. Let us run in the straight road, the race that is incorruptible: and let us in great numbers pass unto it, and strive that we may receive the crown. But if we cannot all be crowned, let us come as near to it as we are able.

12 Moreover, we must consider, that he who contends in a corruptible combat; if he be found doing anything that is not fair, is taken away and scourged, and cast out of the lists. What think ye then that he shall

suffer, who does anything that is not fitting in the combat of immortality?

13 Thus speaks the prophet concerning those who keep not their seal; Their worm shall not die, and their, fire shall not be quenched; and they shall be for a spectacle unto all flesh.

14 Let us therefore repent, whilst we are yet upon the earth: for we are as clay in the hand of the artificer. For the potter if he make a vessel, and it be turned amiss in his hands, or broken, again forms it anew; but if he has gone so far as to throw it into the furnace of fire, he can no more bring any remedy to it.

15 So we, whilst we are in this world should repent with our whole heart for whatsoever evil we have done in the flesh; while we have yet the time of repentance, that we may be saved by the Lord.

16 For after we shall have departed out of this world, we shall no longer be able either to confess our sins or repent in the other.

17 Wherefore, brethren, let us, doing the will of the Father, and keeping our flesh pure, and observing the commandments of the Lord, lay hold on eternal life: for the Lord saith in the Gospel, If ye have not kept that which was little, who will give you that which is great?-- For I say unto you, he that is faithful in that which is least, is faithful also in much.

18 This, therefore, is what he saith; keep your bodies pure, and your seal without spot, that ye may receive eternal life.

CHAPTER IV.

We shall rise, and be judged, in our bodies;
therefore we must live well in them;
6 that we ought, for our own interest,
to live well; though few seem to
mind what, really is for their advantage;
10 and we should not deceive ourselves:
seeing God will certainly judge us,
and render to all of us according to our works.

AND let not any one among you say, that this very flesh is not judged, neither raised up.

Consider, in what were you saved
in what did you look up, if not
whilst you were in the flesh?

2 We must, therefore, keep our
flesh as the temple of God. For
in like manner as ye were called
in the flesh, ye shall also come
to judgment in the flesh. Our one
Lord Jesus Christ, who has saved
us, being first a spirit, was made
flesh, and so called us; even so we
also shall in this flesh receive the
reward.

3 Let us, therefore, love one
another, that we may attain unto
the kingdom of God. Whilst we
have time to be healed, let us
deliver up ourselves to God our
physician, giving our reward unto
him.

4 And what reward shall we
give?--Repentance out of a pure
heart. For he knows all things
beforehand, and searches out our
very hearts.

5 Let us, therefore, give praise
unto him: not only with our
mouths, but with all our souls;
that he may receive us as children.
For so the Lord hath said; They
are my brethren, who do the will
of my father.

6 Wherefore, my brethren,
let us do the will of the Father,
who hath called us, that we may
live. Let us pursue virtue, and
forsake wickedness, which leadeth
us into sins; and let us flee all
ungodliness, that evils overtake
us not.

7 For, if we shall do our diligence
to live well, peace shall follow us.
And yet how hard is it to find a man
that does this? For almost all are
led by human fears, choosing rather
the present enjoyments, than the
future promise.

8 For they know not how great
a torment the present enjoyments
bring with them; nor what delights
the future promise.

9 And if they themselves only
did this, it might the more easily
be endured; but now they go on
to infect innocent souls with their
evil doctrines; not knowing that
both themselves, and those that
hear them, shall receive a double
condemnation.

10 Let us, therefore, serve

God with a pure heart, and we shall be righteous: but if we shall not serve him, because we do not believe the promise of God, we shall be miserable.

11 For thus saith the prophet; Miserable are the double-minded, who doubt in their heart, and say, these things we have heard, even in the time of our fathers, but we have seen none of them, though we have expected them from day to day.

12 O ye fools! compare yourselves to a tree; take the vine for an example. First it sheds its leaves, then it buds, then come the sour grapes, then the ripe fruit; even so my people has borne its disorders and afflictions, but shall hereafter receive good things.

13 Wherefore my brethren, let us not doubt in our minds, but let us expect with hope, that we may receive our reward; for he is faithful, who has promised that he will render to everyone a reward according to his works.

14 If, therefore, we shall do what is just in the sight of God we shall enter into his kingdom, and shall receive the promises; Which neither eye has seen, nor ear heard, nor have entered into the heart of man.

15 Wherefore let us every hour expect the kingdom of God in love and righteousness; because we know not the day of God's appearing.

CHAPTER V.

A FRAGMENT.

Man's immortal nature a type of the Lord's kingdom.

1 * * * For the Lord himself, being asked by a certain person, When his kingdom should come? answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female.

2 Now two are one, when we speak the truth to each other, and there is (without hypocrisy) one seal in two bodies:

3 And that which is without as

that which, is within;--He means
this; he calls the soul that which
is within, and the body that which
is without. As therefore thy body
appears, so let thy soul be seen by
its good works.

4 And the male with, the female,
neither Male nor female;--He
means this; he calls our anger
the male, our concupiscence the
female.

5 When therefore a man is come
to such a pass that he is subject
neither to the one nor the other of
these (both of which, through the
prevalence of custom, and an evil
education, cloud and darken the
reason,)

6 But rather, having dispelled
the mist arising from them, and
being full of shame, shall by
repentance have united both his
soul and spirit in the obedience
of reason; then, as Paul says, there is
in us neither male nor female.

REFERENCE TO THE SECOND EPISTLE THE CORINTHIANS.

[Archbishop Wake is the translator of this Second Epistle, which he says
was not of so great reputation among the primitive Fathers as the first.
He defends it notwithstanding; and in answer to those who objected to
Clement's First Epistle, that it did not duly honour the Trinity; the
Archbishop refers to this as containing proof of the writer's fulness of
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