

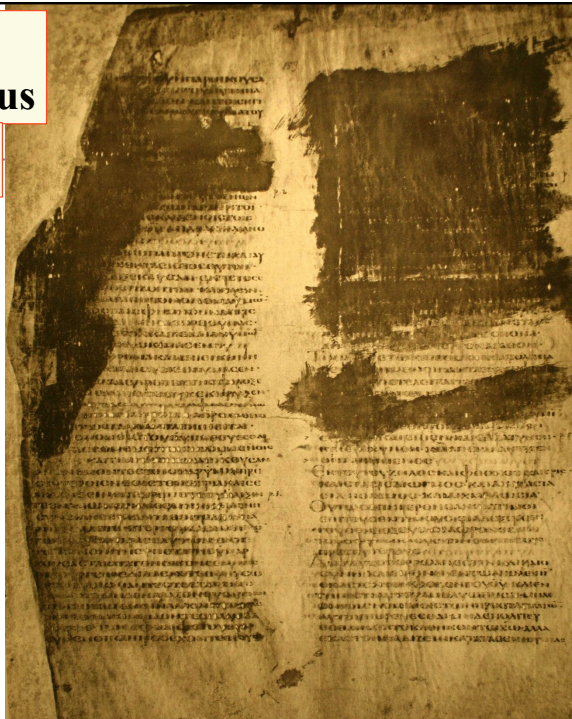
1 Clement



Fungai, 1480

Codex Alexandrinus

*Beginning of 1
Clement



Who was Clement?

Opening Address

The church of God that sojourns in Rome to the church of God that sojourns in Corinth, to those who are called and sanctified by the will of God through our Lord Jesus Christ: May grace and peace from almighty God through Jesus Christ be yours in abundance.

**Note: There is no name given for the author*

1 Clement

In this same letter he also quotes the letter of Clement to the Corinthians, showing that from the beginning it had been the custom to read it in the church. “To-day we [Dionysius]* observed the holy day of the Lord, and read out your letter, which we shall continue to read from time to time for our admonition, as we do with that which was formerly sent to us through Clement.”

Eusebius, *Hist. eccl.* 4.23.11

*Dionysius was bishop of Corinth, our only chronological certainty about him is the fact that he wrote to bishop Soter of Rome (c. 166–75).

Clement and the Bishopric of Rome

XIII. When Vespasian had reigned for ten years, his son Titus succeeded him as emperor [June 24, A.D. 79], and in the second year of his reign, **Linus, bishop of the church of the Romans**, after holding his office for twelve years, handed it on to **Anencletus** [c. A.D. 80]. After Titus had reigned for two years and as many months Domitian, his brother, succeeded him [Dec. 13, A.D. 81].

XIV. Now in the fourth year of Domitian, Annianus, the first of the see of Alexandria, died after completing twenty-two years, and Abilius succeeded him as the second.

XV. And in the twelfth year of the same reign, **Clement succeeded Anencletus** [c. A.D. 92] after he had been bishop of the church of the Romans for twelve years.

Eusebius, *Hist. eccl.* 3.13–15

XVI. There **is one recognized epistle of Clement, long and wonderful, which he drew up for the church of the Corinthians in the name of the church of the Romans when there had been dissension in Corinth**. We have ascertained that this letter was publicly read in the common assembly in many churches both in the days of old and in our own time; and that the affairs of Corinth were disturbed by dissension in his day is adequately testified to by Hegesippus.

Eusebius, *Hist. eccl.* 3.16

Who was Clement?

Philippians 4:3

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, **with Clement also**, and with other my fellowlabourers, whose names are in the book of life.

**Origen, Comm. John 6.36 identified the author of 1 Clement with this Clement*

Dio Cassius 67.14

During this period the road leading to Puteoli was paved with stones. And the same year Domitian slew among others **Flavius Clemens the consul** [A.D. 95], though he was a cousin and had as wife Flavia Domitilla, who was also a relative of the emperor. **The complaint brought against them both was that of atheism, under which many others who drifted into Jewish ways were condemned.** Some of these were killed and the remainder were at least deprived of their property. Domitilla was merely banished to Pandateria; but Glabrio, colleague of Trajan in the consulship, after being accused of various stock charges, and also of fighting with wild beasts, suffered death.

Why Was 1 Clement Written?

1 Clement 1:1

Because of the sudden and repeated misfortunes and reverses that have happened to us, brothers, we acknowledge that we have been somewhat slow in giving attention to the matters in dispute among you, dear friends, especially the detestable and unholy schism (μιαρᾶς καὶ ἀνοσίου στάσεως), so alien and strange to those chosen by God, which a few reckless and arrogant persons have kindled to such a pitch of insanity that your good name, once so renowned and loved by all, has been greatly reviled.

Why Was 1 Clement Written?

1 Clement 3:3

So people were stirred up: those without honor against the honored, those of no repute against the highly reputed, the foolish against the wise, the young against the old.

1 Clement 44:6

For we see that you have removed certain people, their good conduct notwithstanding, from the ministry that had been held in honor by them blamelessly.

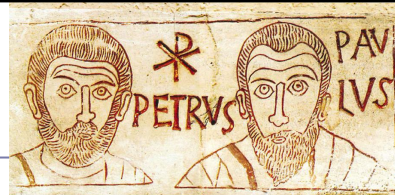
1 Clement 47:6

It is disgraceful, dear friends, yes, utterly disgraceful and unworthy of your conduct in Christ, that it should be reported that the well-established and ancient church of the Corinthians, because of one or two persons, is rebelling against its presbyters.

Repeatedly warns about “rebellion” (στάσις)

1 Clement 1:1, 2:6, 3:2, 14:2, 46:9, 51:1, 54:2, 57:1, 63:1

Examples of Peter & Paul



What does this passage tell you about Peter and Paul?

1 Clement 5

2 Because of jealousy and envy the greatest and most righteous pillars were persecuted and fought to the death. 3 Let us set before our eyes the good apostles. 4 There was **Peter**, who because of unrighteous jealousy endured not one or two but many trials, and thus having given his testimony went to his appointed place of glory. 5 Because of jealousy and strife **Paul** showed the way to the prize for patient endurance. 6 After he had been seven times in chains, had been driven into exile, had been stoned, and had preached in the east and in the west, he won the genuine glory for his faith, 7 having taught righteousness to the whole world and having reached the farthest limits of the west. Finally, when he had given his testimony before the rulers, he thus departed from the world and went to the holy place, having become an outstanding example of patient endurance.

The Crucifixion of Peter

John 21:18–19

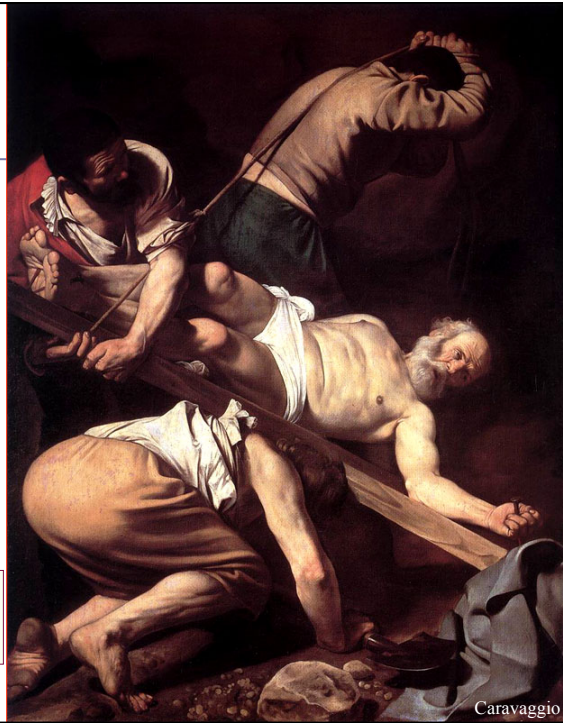
¹⁸ Verily, verily, I say unto thee [Peter], When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. ¹⁹ This spake he, *signifying by what death he should glorify God.*

“You (Pope Soter) have also, by your very admonition, brought together the planting that was made by Peter and Paul at Rome and at Corinth; for both of them alike planted in our Corinth and taught us; and both alike, *teaching similarly in Italy, suffered martyrdom at the same time.*”

Eusebius, *Ecclesiastical History*, 2.25.8 (from letter of bishop Dionysius of Corinth, ca. late II)

“You have Rome...where Peter endured a passion like his Lord; where *Paul won his crown in a death like John [the Baptist].*”

Tertullian, *Praescrption against Heretics* 36. (Christian writer, approx. A.D. 200)



Domine, quo vadis?

“And while Peter thus spake, and all the brethren wept, behold four soldiers took him and led him unto Agrippa. And he in his madness commanded him to be crucified on an accusation of godlessness. . . . I [Peter] beseech you the executioners, crucify me thus, with the head downward and not otherwise: and the reason wherefore, I will tell unto them that hear.”

Acts of Peter 36–37

“After defending himself [successfully], the apostle [Paul] is said to have set out again on the ministry of preaching and, coming a second time to the same city [i.e. Rome], found fulfillment in martyrdom.”

Eusebius, *Church History* 2.22.2. (Eusebius was a Christian historian, approx. A.D. 325)

“You have Rome... where Peter endured a passion like his Lord; where Paul won his crown in a death like John [the Baptist].”

Tertullian, *Praescription against Heretics* 36.
(Christian writer, approx. A.D. 200)

“Peter was struck, Stephen was overwhelmed by stones, James was slain as a victim of the altar, [and] Paul was beheaded.”

Tertullian, *Scorpiace* 15. (Christian writer, approx. A.D. 200)



Eusebius Chronicle

Jerome Chronicon Eusebii a Graeco Latine redditum et continuatum

Romanorum
XIII

Musonius et Plutarchus philosophi insignes habentur.

L. Annaeus Melas Senecae frater et Gallionis bona Lucani poetae filii sui a Nerone promeretur.

Primus Nero super omnia scelera sua etiam persecutionem in Christianos facit, in qua Petrus et Paulus gloriose Romae occubuerunt.

Contra Iudaeos, qui Cestii Flori avaritiam non ferentes rebellabant, Vespasianus magister militiae a Nerone transmittitur.

Vespasianus plurimas urbes Iudaeae capit.

Flavius Iosephus scriptor historicus

dux belli Iudaeorum, cum a Romanis interficiendus esset, Vespasiano praenuntiavit de morte Neronis et eius imperio.

Post Petrum primus Romanam ecclesiam tenuit Linus an. xi.

Nero, cum a senatu quaereretur ad poenam, e Palatio fugiens ad quartum urbis miliarium in suburbano liberti sui inter Salariam et Nomentanam viam

Iudeorum
XXIII

5

10

15

20

25

1 Musonius... Rom. 14 OAMLFNQD: 12 TXC: 13 BD 2 L. Annaeus... Rom. 14 OAMLFNQD: 12 TXC: 13 B
6 primus... Rom. 14 OAMLFNQD: 13 BTXC 10 contra... Rom. 14 OAMLFNQD: 13 BTXC 14 Vespasianus
... Rom. 14 OAMLFNQD: 13 BTXC 16 Flavius... Rom. 14 OAMLFNQD: 13 BTXC 21 post... Rom. 14 OAM
LFNQD: 13 BTXC 23 Nero... Rom. 13 B

1 plutarchus OADPQDC: plutarchus MLNX: plutarchus F: plutarchus T philosophi AMFPNQTXD: filios OBL:
philosophus C insignis BLC 3 l. ann. X annaeus OADPQC: senex M: annaeus LEO: annaeus, corr. annaeus N:
annaeus Q: iannaeus X melas A: messalas L: maelas N 4 callionis DC poete LQ 6 prima persecutio a nerone in
terto post l. 5 in marg. B: in marg. sin. D: prima persecutio in marg. sin. M: in marg. dext. Q: prima a nerone persecutio in
marg. dext. F: prima persecutio sub nerone in marg. dext. T: persecutio (persecutio X) prima sub nerone in marg. sin. XC:
om. OADPQ 8 in... gloriose mil. A: in... occubuerunt mil. QA: nec. FN: petrus... paulus mil. O: capp. rae. T:
atr. B gloriose OADMPNT: gloriose LFQD: gloriose NC 9 occubuerunt BF: occubuerunt X 10 cesti OADP
NTADC: cesti A: gasti L: cesti FQ 14 iudaeae ABANX: iudaeae OLFPPQDC 16 iosephus OALFNQTC: iosephus
B: iosephus MTD: iosephus X scribtor ODX biuenerunt OADMPNQTC: storius AD: storichus L: biuenerunt X
19 prenuat MD: pronuata F 20 imperio AL 21 post... tenuit mil. A: post... xi mil. OBOX: nec. PNTC: capp.
rui. D edulium A: succulium T 23 quaeretur LPD 24 liberti OAMFFNTX: liberti AL: libertini BQ: liberti D
26 sui... et hiatus in L nomentanam OADPNT: ... tulum L: nomentanam F: numentanam AQDC: numentanam X

Words of Jesus?

1 Clement 13:1–2

¹ Most of all, let us remember the words of the Lord Jesus, which he spoke as he taught gentleness and patience. ² For he said this: “Show mercy, so that you may receive mercy; forgive, so that you may be forgiven. As you do, so shall it be done to you. As you give, so shall it be given to you. As you judge, so shall you be judged. As you show kindness, so shall kindness be shown to you. With the measure you use it will be measured to you.”

Celestial Harmony

1 Clement 20:3

The sun and the moon and the choirs of stars circle in harmony within the courses assigned to them, according to his direction, without any deviation at all.

1 Clement 25: The Phoenix

1 Let us observe the remarkable sign that is seen in the regions of the east, that is, in the vicinity of Arabia. 2 There is a bird that is named the phoenix. This bird, the only one of its species, lives for five hundred years. When the time of its dissolution and death arrives, it makes for itself a coffin-like nest of frankincense and myrrh and the other spices, into completed, it enters and dies. 3 But as the flesh decays, a certain worm is born, which is nourished by the juices of the dead bird and eventually grows wings. Then, when it has grown strong, it takes up that coffin-like nest containing the bones of its parent, and carrying them away, it makes its way from the country of Arabia to Egypt, to the city called Heliopolis. 4 There, in broad daylight, in the sight of all, it flies to the altar of the sun and deposits them there, and then it sets out on its return. 5 The priests then examine the public records of the times, and they find that it has come at the end of the five hundredth year.



Herodotus, *Hist.* 2.73

Another bird also is sacred; it is called the phoenix. I myself have never seen it, but only pictures of it; for the bird comes but seldom into Egypt, once in five hundred years, as the people of Heliopolis say. It is said that the phoenix comes when his father dies. If the picture truly shows his size and appearance, his plumage is partly golden but mostly red. He is most like an eagle in shape and bigness. The Egyptians tell a tale of this bird's devices which I do not believe. He comes, they say, from Arabia bringing his father to the Sun's temple enclosed in myrrh, and there buries him. His manner of bringing is this: first he moulds an egg of myrrh as heavy as he can carry; and when he has proved its weight by lifting it he then hollows out the egg and puts his father in it, covering over with more myrrh the hollow in which the body lies; so the egg being with his father in it of the same weight as before, the phoenix, after enclosing him, carries him to the temple of the Sun in Egypt. Such is the tale of what is done by this bird.

1 Clement 42

The apostles received the gospel for us from the Lord Jesus Christ; Jesus the Christ was sent forth from God. 2 So then Christ is from God, and the apostles are from Christ. Both, therefore, came of the will of God in good order. 3 Having therefore received their orders and being fully assured by the resurrection of our Lord Jesus Christ and full of faith in the word of God, they went forth with the firm assurance that the Holy Spirit gives, preaching the good news that the kingdom of God was about to come. 4 So, preaching both in the country and in the towns, they appointed their first fruits, when they had tested them by the Spirit, to be bishops and deacons for the future believers. 5 And this was no new thing they did, for indeed something had been written about bishops and deacons many years ago; for somewhere thus says the scripture: "I will appoint their bishops in righteousness and their deacons in faith."

Ecclesiastical Offices

1 Clement 44

1 Our apostles likewise knew, through our Lord Jesus Christ, that there would be strife over the bishop's office. 2 For this reason, therefore, having received complete foreknowledge, they appointed the leaders mentioned earlier and afterwards they gave the offices a permanent character; that is, if they should die, other approved men should succeed to their ministry. 3 These, therefore, who were appointed by them or, later on, by other reputable men with the consent of the whole church, and who have ministered to the flock of Christ blamelessly, humbly, peaceably, and unselfishly, and for a long time have been well-spoken of by all-these we consider to be unjustly removed from their ministry. 4 For it will be no small sin for us if we depose from the bishop's office those who have offered the gifts blamelessly and in holiness. 5 Blessed are those presbyters who have gone on ahead, who took their departure at a mature and fruitful age, for they need no longer fear that someone may remove them from their established place. 6 For we see that you have removed certain people, their good conduct notwithstanding, from the ministry that had been held in honor by them blamelessly.

2 Clement

- Not a letter but more like a sermon
 - Oldest surviving sermon outside of the NT
- Probably not written by the same author as 1 Clement, but cannot be sure on this point
- Concerned with exhortation to repent and endurance to the end