

# Clement to the Corinthians

*"These things, dearly beloved, we write,  
not only as admonishing you,  
but also as putting ourselves in remembrance..."*

**WORKBOOK**

BY DON GAREY

# **GOOD WORKS BOOKS**



Clement  
to the  
Corinthians  
**workbook**

Don Garey

Published by  
**GOOD WORKS BOOKS**

P.O. Box 617  
Ames, Oklahoma 73718

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## **Dedication**

This book is dedicated to my children for the happiness they have brought me even when I was most discouraged and the constant reminder they are to be who God would have me to be and do what God would have me to do.

It is my prayer for your hearts and minds to remain open yet confident, and for you to understand at an early age how to study for yourself and to learn that you are able to acquire more knowledge from God than any person can teach you. Psalm 119:99-100.

## **Acknowledgments**

My wife, Caiti, has been my greatest encourager; before her, I had no ambition. Her family, Mosher's and Bell's, became my own while mine was in disarray and guided me through the circumstances that helped define who I am today. Mark and Keith, Sr. have been examples to me in the pulpit, and confidants and guides in every other area of life. Proverbs 27:17.

I give special thanks to the Memphis School Of Preaching, its instructors and staff, for pushing my limits and providing ample opportunity to do more than is expected of me. Luke 17:10.

DAN CATES  
Registration

This is an official PDF rendering of:  
*Clement to the Corinthians*

Registered to:  
Dan Cates

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## Introduction

This study is important to Christians today because it provides insight into the beliefs and practices of first and second century Christians which is scarcely found outside of the Bible. This work was developed with the intention of keeping God's Word as the heart of the study, merely using the uninspired writing to direct our thoughts from point to point in the Bible.

“All Scripture is God breathed and is profitable for teaching, for conviction, for correction, for education which is in righteousness, in order that the man of God may be complete, utterly equipped for every good work” (2Tim. 3:16-17 MLV 2016b). The Bible is adequate and does not need addition. This work is meant to be an aid in comprehending how first and second century Christians understood the Bible, not to suppose that the letter should be added to the Bible.

In order to stay true to the purpose of this book, all of the scripture quotations have been substituted with their references, so that the student(s) of the Word will use the more accurate translations which have been made available to us today. The authors of the letter most often quoted the Septuagint translation and there are many variations and slight differences when compared to today's translations.

The translation contained in this workbook is the work of J.B. Lightfoot; a full digital copy may viewed (including the Septuagint quotations) at [www.earlychristianwritings.com](http://www.earlychristianwritings.com) for free. The alternate translation, which is only noted a few times, is Archbishop Wake's translation (contains many instances of Catholic bias). It is of the Alexandrine Manuscript, which excludes 58:1-63:4 and uses an entirely different set of chapter and verse divisions.

### ***Concerning Authorship and Date of Writing***

A casual reading of the letter reveals that there is no attribution of authorship to Clement or even mention of this name. However, tradition has ascribed it to Clement of Rome; who is not be confused with another early Christian writer, Clement of Alexandria. The text reveals the author to be “the church of God which sojourneth at Rome.” It depicts a communal authorship by its use of plural pronouns and lack of personal pronouns. It may be best understood as the letter from a church with elders to a church that was having problems with elders.

The letter is commonly referred to as *First Clement*, and as that name suggests, a *Second Epistle of Clement* is known, but the latter work is pseudepigraphic (someone

else wrote it at a later date and put Clement's name on it). Therefore, given that *Second Clement* is a false attribution, this study refers to the text as *Clement to the Corinthians*, and in references as Clement 1:1 or simply Clem. 1:1. This title is justified by the Greek title Κλήμεντος πρὸς Κορινθίους, translated "Clement unto Corinthians."

The *Shepherd of Hermas*, a book included in the Apocrypha is believed to make reference to Clement of Rome,

"Thou shalt therefore write two little books, and shalt send one to Clement, and one to Grapte. **So Clement shall send to the foreign cities, for this is his duty**; while Grapte shall instruct the widows and the orphans. But thou shalt read (the book) to this city along with the elders that preside over the church" (Hermas 8:3) [*Emphasis mine, D.G.*].

This reference depicts Clement as the one who is responsible for writing, and this is likely why this letter from the church of God at Rome to the church of God at Corinth is attributed to him. Irenaeus, in *Adversus Haereses* 3.3.3, c. 180 A.D., regarded *Clement to the Corinthians* as profitable for study and attributed the work to Clement.

Many scholars believe that *Clement to the Corinthians* was penned around A.D. 95. Nearing the end of the reign of Domitian, who is the likely cause of the problems written of in 1:1. Some indications of the date come from the fact that the church at Corinth is called "ancient" in 47:6, and 44:2-3 seem to allude to a generation or two of elders having passed on since the Apostles set them in place. This letter ranks as one of the earliest extant Christian documents outside of the canonical New Testament.

### ***Concerning Inspiration***

Before addressing the subject matter of the text, it is pertinent to this study to determine why this text is not in the New Testament Canon, i.e. factors which deem the authors as not inspired. This letter fails a key test of inspiration, specifically, scientific accuracy.

*Clement to the Corinthians* is wrong scientifically in two points. The Sun does not 'circle' as the Moon does, (20:3); however, another translation says "...runs the courses that He has appointed them..." (9:7, Wake's Translation). Therefore, this could simply be a mistranslation.

The second point, which is scientifically inaccurate across all translations, is the authors' appeal to the Phoenix (Chapter 25). The bird is said to live 500 years and in its death, yield a worm which becomes a new Phoenix. There are a multitude of stories surrounding such a bird which are sufficient to prove that it was real to some extent. A closer examination of Job 29:18 reveals that there may be a Biblical reference to such a creature. "Then I said, I shall die in my nest, and I shall multiply

my days as the sand[Phoenix]" (Job 29:18 KJV). The term in question is Strong's H2344, and the context ascribing to die in a "nest" presses for the alternate definition. While this is interesting to ponder, this student appeals to the remarks of the Roman historian, Tacitus, "All this is full of doubt and legendary exaggeration. Still, there is no question that the bird is occasionally seen in Egypt" (*Annals of Tacitus*, Book VI). Some aspects of this story and illustration simply are not true and remove any resounding quality of divine inspiration from the letter.

After a cursory reading, the text itself **appears to** make claims to inspiration.

"But if certain persons should be disobedient unto the words **spoken by Him through us**, let them understand that they will entangle themselves in no slight transgression and danger" (59:1). "For ye will give us great joy and gladness, if ye render obedience unto the things **written by us through the Holy Spirit**, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for peace and concord in this letter" (63:2) [*Emphasis mine, D.G.*].

While these could be viewed as claims to inspiration, after taking into consideration the purpose of this epistle and the heart with which it is penned, there is no purpose to make such a false claim. Rather, a large portion of this epistle consists of quotations from both the Old and New Testaments. The pleas made within this letter are backed with and in accordance with divinely inspired scripture and it is to this extent that these authors were inspired. To the same extent in which Christians quote scripture, they are not speaking of themselves, rather the Word of God, that is the words of the Holy Spirit, are being spoken through them.

Consider also Clement 45:2-3, "Ye have searched **the scriptures**, which are true, which **were given** through the Holy Ghost; and ye know that nothing unrighteous or counterfeit is written in them. Ye will not find that righteous persons have been thrust out by holy men." If the authors of this text were claiming to be inspired, then they likely would have done as Peter did with reference to Paul's writings as inspired in 2 Peter 3:16, "...they that are unlearned and unstable wrest, as they do also **the other scriptures**, unto their own destruction" (2 Pet 3:16 KJV) [*Emphasis mine, D.G.*].

The third and perhaps most blatant point which should remove all doubt as to whether or not this letter was written with direct divine inspiration was that the authors quote writings as Scripture from the Apocrypha, which is uninspired. One such source to which this letter appears to refer is *The Wisdom of Solomon*, and another obvious reference is to the book of *Judith*.

### ***Keys to Comprehending this Workbook***

¶ indicates a paragraph break in the original.

[word] details an alternate translation.

[word] gives a synonym to what may be an archaic or lesser known word.

[word] is used in a few places to add words for clarity or promote pronoun continuity between pages.

***Isa. 1:18*** (red, bold, and italicized references) designate direct quotations Clement uses.

{red braces} contain contextual or topical references, and references for obscure quotes.

{Isa. 1:18} {cf. Isa. 43:26} cf., *conferre* is latin for ‘bring together,’ signifies text for comparison.

{Isa. 1:18ff} refers to Isa. 1:18 through the end of the chapter.

{Isa. 1:18(a-b)} refers to the first, (a), and the second, (b), sections of that verse, but not the latter part, typically as divided by commas, colons, semicolons, or conjunctions.

*italics* depict quotes that may be partial, in passing, or obscure. In some cases, quotes are simply not complete enough to replace with a reference.

### ***Salutation and Cause for Writing 1:0-1:1***

1:0 The church of God which sojourneth in Rome to the church of God which sojourneth in Corinth, to them which are called and sanctified by the will of God through our Lord Jesus Christ. Grace to you and peace from Almighty God through Jesus Christ be multiplied. {cf. 1Pet. 1:2; 2Pet. 1:2}

1:1 ¶ By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, hath been greatly reviled.

---

### ***Former Glory of the Church at Corinth 1:2-3:1***

1:2 For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in Christ? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge?

1:3 For ye did all things without respect of persons, and ye walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honor which is their due. On the young too ye enjoined modest and seemly thoughts: and the women ye charged to perform all their duties in a blameless and seemly and pure conscience, cherishing their own husbands, as is meet; and ye taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion. {1Tim. 5:14; Titus 2:5}

1:0 Notice first, that this letter is written from one congregation to another.

- a. What are some ways we can interact with other congregations that would be fruitful?
- b. Consider why Christian brethren greeted one another in this tone when writing, especially in light of events as noted in 1:1.

1:1 Given the date of this letter, c. 95 A.D., Roman Emperor Domitian's reign of terror would be in full force.

- a. What are some worldly things that prevent you from giving brethren the attention they deserve?
- b. Small problems were blown out of proportion. How should we handle problems between brethren, big or small?

1:2-3 List the factors given concerning Corinth's once good reputation.

- a. Emulate.
- b. Corinth's problem was obedience to elders, and teaching others to do the same. What authority do such men have?

2:1-2 How might we keep His sufferings before our eyes today?

- a. What good would that do for us?

2:3 How might one show supplications with “pious confidence”?

- a. What does it mean to [unknowingly] commit a sin?

2:4-7 List the righteous deeds of the Corinthians.

- a. Imagine the entire congregation where you worship doing those things daily. What do you think would happen?
- b. Is there a difference in being “ready unto every good work” and seeking opportunities to do every good work?

2:8-3:1 Do you perform your duties in fear of God?

- a. What does that mean? Ecclesiastes 12:13-14.
- b. How might God give us glory? James 4:10.

2:1 And ye were all lowly in mind and free from arrogance, yielding rather than claiming submission, *more glad to give than to receive*, and content with the provisions which God supplieth. And giving heed unto His words, ye laid them up diligently in your hearts, and His sufferings were before your eyes.

{1Pet. 5:5; Acts 20:35; 1Tim. 6:6-8}

2:2 Thus a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring also of the Holy Spirit fell upon all; {cf. Acts 2; Joel 2} {Eph. 1:13; 3:5}

2:3 and, being full of holy counsel, in excellent zeal and with a pious confidence ye stretched out your hands to Almighty God, supplicating Him to be propitious, if ~~unwillingly~~ [unknowingly] ye had committed any sin. {James 1:6-8}

2:4 Ye had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind.

2:5 Ye were sincere and simple and free from malice one towards another.

2:6 Every sedition and every schism was abominable to you. Ye mourned over the transgressions of your neighbors: ye judged their shortcomings to be your own.

2:7 Ye repented not of any well-doing, but were *ready unto every good work*. {2Tim. 2:21}

2:8 Being adorned with a most virtuous and honorable life, ye performed all your duties in the fear of Him. The commandments and the ordinances of the Lord were *written on the tablets of your hearts*. {Pro. 7:2-3}

3:1 All glory and enlargement was given unto you, and that was fulfilled which is written *My beloved ate and drank and was enlarged and waxed fat and kicked*. {Deu. 32:15}

---

### ***The Problem at Hand 3:2-7:3***

#### THE PROBLEM DEFINED AS JEALOUSY 3:2-6:4

3:2 Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity.

3:3 So men were stirred up, *the mean against the honorable*, the ill reputed against the highly reputed, the foolish against the wise, the *young against the elder*.

3:4 For this cause *righteousness* and peace stand aloof, while each man hath forsaken the fear of the Lord and become purblind in the faith of Him, neither walketh in the ordinances of His commandments nor liveth according to that which becometh Christ, but each goeth after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy, through which also *death entered into the world*.

4:1-6 For so it is written, ***Gen. 4:5-8***

4:7 Ye see, brethren, jealousy and envy wrought a brother's murder.

4:8 By reason of jealousy our father Jacob ran away from the face of Esau his brother. ***{Gen. 27:6-45}***

4:9 Jealousy caused Joseph to be persecuted even unto death, and to come even unto bondage. ***{Gen. 37:3-11, 18-28}***

4:10 Jealousy compelled Moses to flee from the face of Pharaoh king of Egypt while it was said to him by his own countryman, ***Exo. 2:14(a-b)***

4:11 By reason of jealousy Aaron and Miriam were lodged outside the camp. ***{Num. 12:1-15}***

***{The Bible does not reveal that Aaron is shut out with Miriam}***

4:12 Jealousy brought Dathan and Abiram down alive to Hades, because they made sedition against Moses the servant of God. ***{Num. 16:1, 12, 24-32}***

3:2-4 The wickedness of the world turned brethren against one another.

- a. What is the source of their problems?
- b. Each goes after the lusts of his heart. How could that be fixed? Php. 4:8.

4:1-7 What might we be feeling or thinking if we are envious of a fellow Christian's favor with God?

4:8-9 Here a physical family illustrates the problems of the spiritual family.

- a. Would it be good or bad for the spiritual family to be as close as physical families typically are?
- b. How might we benefit spiritually from being so close to one another?
- c. How should we overcome such things as jealousy?

4:10-12 Sin is common to us all. Rom. 3:23

- a. What are some reasons we would be seen as hypocrites for committing sin?
- b. How might we avoid 'self righteousness'?

4:13 Have you ever had someone upset at you because you helped them?

5:1-2 Why might people outside the church be jealous of those in the church?

a. Consider the previous question in context of the first century church.

5:3-4 How might the jealousy of others make us work harder and do more than should be necessary?

a. Do motives matter?

5:5-6 How did Paul point out 'the prize' by his example?

a. What notable pattern of patient endurance has the Apostle Paul left for us?

6:1 How might the suffering of a Christian be an encouragement to other Christians?

a. How might it depend on the outcome?

4:13 By reason of jealousy David was envied not only by the Philistines, but was persecuted also by Saul [king of Israel]. {1Sam. 18:6ff}

5:1 But, to pass from the examples of ancient days, let us come to those champions who lived nearest to our time. Let us set before us the noble examples which belong to our generation.

5:2 By reason of jealousy and envy the greatest and most righteous pillars of the church were persecuted, and contended even unto death.

5:3 Let us set before our eyes the good Apostles.

5:4 There was Peter who by reason of unrighteous jealousy endured not one but many labors, and thus having borne his testimony went to his appointed place of glory.

5:5 By reason of jealousy and strife Paul by his example pointed out the prize of patient endurance. After that he had been seven times in bonds, had been driven into exile, had been stoned, had preached in the East and in the West, he won the noble renown which was the reward of his faith, {2Cor. 11:23-27}

5:6 having taught righteousness unto the whole world and having reached the farthest bounds of the West; and when he had borne his testimony before the rulers, so he departed from the world and went unto the holy place, having been found a notable pattern of patient endurance.

{'Farthest bounds of the West' may refer to Paul's visit to Spain as he had planned, Rom. 15:28}

6:1 Unto these men of holy lives was gathered a vast multitude of the elect, who through many indignities and tortures, being the victims of jealousy, set a brave example among ourselves. {Heb. 11:36-38}

6:2 By reason of jealousy women being persecuted, after that they had suffered cruel and unholy insults as Danaids and Dirceae [Dirce], safely reached the goal in the race of faith, and received a noble reward, feeble though they were in body.

6:3 Jealousy hath estranged wives from their husbands and changed the saying of our father Adam, *Gen. 2:23(a)* {*Mat. 19:6*}

6:4 Jealousy and strife have overthrown great cities and uprooted great nations.

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*The Problem at Hand 3:2-7:3*

**EXPRESSED EMPATHY 7:1-3**

7:1 These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaiteth us.

7:2 Wherefore let us forsake idle and vain thoughts; and let us conform to the glorious and venerable rule which hath been handed down to us;

7:3 and let us see what is good and what is pleasant and what is acceptable in the sight of Him that made us.

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*Solutions to the Problem 7:4-21:9*

**REPENTANCE 7:4-8:6**

7:4 Let us fix our eyes on the blood of Christ and understand how precious it is unto His Father, because being shed for our salvation it won for the whole world the grace of repentance.

7:5 Let us review all the generations in turn, and learn how from generation to generation the Master hath given a place for repentance unto them that desire to turn to Him.

7:6 Noah preached repentance, and they that obeyed were saved.

{*Gen. 6-9; cf. Mat. 24:37; 1Pet. 3:20; 2Pet. 2:5; Heb. 11:7*}

6:2 Danaids and Dirce are from Greek mythology. Danaids were 50 maidens who married 50 men and all but one slew their husbands. Dirce was devoted to Dionysus and bore a child to Zeus; she bore twins who were taken from her and a daughter Antiope was given to her in their stead. She hated Antiope and mistreated her.

a. Though most women lack the strength attributed to men; these women remained faithful. Can the Christian's reward be taken by force?

6:3 Jealousy has divided many relationships. Give some examples.

7:1 Are our problems unique? Consider 1Cor. 10:13.

a. How does this better equip us to help others?

7:2-3 What glorious and age-old rule has been passed down to us?

7:4-6 How is repentance 'a grace'?

a. What was obeyed?

7:7 God had always offered salvation to the Gentiles.

a. Consider 2 Pet. 3:9.

8:1 How could someone be a minister of grace?

a. Are we ministers of grace?

8:2-3 God will punish the wicked; does He take pleasure in it?

8:4 Repentance alone does not remit our sins or Rahab's; what does?

8:5 How can we reason with God?

8:6 To what act of God are these Roman brethren likely referring?

9:1 What does our commitment to God have to do with forsaking toil, strife, and jealousy?

9:2 Why are examples important when considering obedience to God?

7:7 Jonah preached destruction unto the men of Nineveh; but they, repenting of their sins, obtained pardon of God by their supplications and received salvation, albeit they were aliens from God.

{Jonah; cf. Mat. 12:39; 16:4; Luke 11:29}

8:1 ¶ The ministers of the grace of God through the Holy Spirit spake concerning repentance.

8:2 Yea and the Master of the universe Himself spake concerning repentance with an oath:

8:3 *Eze. 33:11*

8:4 and He added also a merciful judgment: *Repent ye, O house of Israel, of your iniquity; say unto the sons of My people, Though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and [yet if] ye turn unto Me with your whole heart and say Father, I will give ear unto you as unto a holy people.*

{c.f. Lam. 4:6-8; Jer. 3:19(b)}

8:5 And in another place He saith on this wise, *Isa. 1:16-20*

8:6 Seeing then that He desireth all His beloved to be partakers of repentance, He confirmed it by an act of His almighty will.

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*Solutions to the Problem 7:4-21:9*

OBEDIENCE 9:1-10:7

9:1 Wherefore let us be obedient unto His excellent and glorious will; and presenting ourselves as suppliants [petitioners] of His mercy and goodness, let us fall down before Him and betake [commit] ourselves unto His compassions, forsaking the vain toil and the strife and the jealousy which leadeth unto death.

9:2 Let us fix our eyes on them that ministered perfectly unto His excellent glory.

9:3 Let us set before us Enoch, who being found righteous in obedience was translated, and his death was not found. {Gen. 5:24}

9:4 Noah, being found faithful, by his ministration preached regeneration [rebirth] unto the world, and through him the Master saved the living creatures that entered into the ark in concord. {Gen. 6-8}

10:1 Abraham, who was called the 'friend,' was found faithful in that he rendered obedience unto the words of God. {cf. 2Chr. 20:7; Isa. 41:8}

10:2 He through obedience went forth from his land and from his kindred and from his father's house, that leaving a scanty land and a feeble kindred and a mean house he might inherit the promises of God.

10:3 For He saith unto him **Gen. 12:1-3**

10:4-5 And again, when he was parted from Lot, God said unto him **Gen. 13:14-16**

10:6 And again He saith; **Gen. 15:5-6**

10:7 For his faith and hospitality a son was given unto him in old age, and by obedience he offered him a sacrifice unto God on one of the mountains which He showed him. {Gen. 22:6-13}  
{cf. James 2:21-23}

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*Solutions to the Problem 7:4-21:9*

HOSPITALITY 11:1-12:8

11:1 For his hospitality and godliness Lot was saved from Sodom, when all the country round about was judged by fire and brimstone; the Master having thus fore shown that He forsaketh not them which set their hope on Him, but appointeth unto punishment and torment them which swerve aside. {Gen. 19:1-26; cf. 2Pet. 2:7-8; Heb. 13:2}

9:3 Consider the obedience of Enoch.

a. Heb. 11:5-6; James 2:18

9:4 Noah preached a rebirth of the world.

a. How does this fit the context of obedience?

b. Titus 3:5; John 3:3-5

10:1 Abraham acted upon learning what God wanted Him to do.

a. Why do some people wait?

10:2-6 Abraham left his home, much less his comfort zone, with the intention of receiving God's promises.

a. How do we, or how have we received God's promises?

b. Acts 2:39; Jos. 21:43-45.

10:7 How do faith and hospitality go together with obedience? 1Pet. 4:8-9

11:1 We live in a world full of sin and sinful people; how are the details of Lot's life encouraging for us today?

11:2 Explain how her actions might be confused with curiosity instead of doubt.

- a. Are the examples of what not to do any less important than the examples of what we should do?
- b. Why, or why not?

12:1-4 How was Rahab hospitable?

- a. How does that differ from the common definition of hospitality?
- b. How might we raise our standards of hospitality today?

12:5-6 If told what to do in order to be saved, how important is it that you do it?

- a. What if they gathered in a different house?
- b. What if there were some family members who were not in the house?
- c. Did her hospitality have a role in saving the spies and her family?

12:7-8 Are there any redeemed without the “blood of the Lord”?

11:2 For when his wife had gone forth with him, being otherwise minded and not in accord, she was appointed for a sign hereunto, so that she became a pillar of salt unto this day, that it might be known unto all men that they which are double-minded and they which doubt concerning the power of God are set for a judgment and for a token unto all the generations. {**Jam. 1:8**}

12:1 For her faith and hospitality Rahab the harlot was saved. {**Jos. 2; cf. Heb. 11:31; James 2:25**}

12:2 For when the spies were sent forth unto Jericho by Joshua the son of Nun, the king of the land perceived that they were come to spy out his country, and sent forth men to seize them, that being seized they might be put to death.

12:3 So the hospitable Rahab received them and hid them in the upper chamber under the flax stalks. {**Jos. 2:6**}

12:4 And when the messengers of the king came near and said, **Jos. 2:3-4**; and she pointed out to them the opposite road.

12:5 And she said unto the men, **Jos. 2:9, 12**

12:6 And they said unto her, *It shall be even so as thou hast spoken unto us. Whensoever therefore thou perceivest that we are coming, thou shalt gather all thy folk beneath thy roof and they shall be saved; for as many as shall be found without the house shall perish.* {**Jos. 2:18-19**}

12:7 And moreover they gave her a sign, that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Lord there shall be redemption unto all them that believe and hope on God. {**Jos. 2:18**}

12:8 Ye see, dearly beloved, not only faith, but prophecy, is found in the woman.

{**Many of the early Christian writers apply the same symbolic significance to the scarlet thread.**}

*Solutions to the Problem 7:4-21:9*

**BROTHERLY LOVE 13:1-14:5**

13:1 Let us therefore be lowly minded, brethren, laying aside all arrogance and conceit and folly and anger, and let us do that which is written. For the Holy Ghost saith, *Jer. 9:23-24* most of all remembering the words of the Lord Jesus which He spake, teaching forbearance and long-suffering:

13:2 for thus He spake *Luke 6:36-38*

13:3 With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind.

13:4 For the holy word saith, *Isa. 66:2*

14:1 Therefore it is right and proper, brethren, that we should be obedient unto God, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

14:2 For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men who launch out into strife and seditions, so as to estrange us from that which is right.

14:3 Let us be good one towards another according to the compassion and sweetness of Him that made us. For it is written: {*cf. Eph. 4:32*}

14:4 *Pro. 2:21-22* {*cf. Psa. 37:9*}

14:5 And again He saith *Psa. 37:35-36*

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*Solutions to the Problem 7:4-21:9*

**HUMILITY OF HEART 15:1-16:17**

15:1 Therefore let us cleave unto them that practice peace with godliness, and not unto them that desire peace with dissimulation.

13:1 What does being lowly minded have to do with arrogance, conceit, foolishness, and anger?

13:2 Concerning final judgment and condemnation, how does Romans 14:4, 10, 13 harmonize with Luke 6?

13:3 What role does humility play in rendering obedience?

13:4 Why might we tremble at God's Word?

14:1-2 Does a self-imposed leader have followers?  
a. Is an individual, his leader, or both at fault if the individual is led astray?

14:3-5 What reasons do these references provide to not be jealous of the wicked people that prosper?

15:1 Does the end justify the means to obtain peace?

15:2-3 Can the heart be right with God if the lips say otherwise?

15:4-6 Consider flattering speech versus humble speech in light of 1Cor. 2:4-5.

a. How might we become guilty of telling God what He wants to hear?

16:1-14 Consider Mat. 26:53 and its implications.

16:15-16 Note the sufferings of the Lord and consider your own life.

a. Why were so many unaccepting of the Lord?

16:17 How might humility provoke the self-appointed elders to do the right thing?

17:1 Consider the lives of these men. With whom did they obtain a good report?

17:2 Why might Abraham obtain a good report, yet still consider himself *dust and ashes*?

a. How is this biblical?

15:2 For He saith in a certain place ***Isa. 29:13***  
{cf. ***Eze. 33:31***; ***Mat. 15:8, 9***; ***Mark 7:6-7***}

15:3 and again, *they blessed with their mouth, but they cursed with their heart.* {cf. ***James 3:8-10***}

15:4 And again He saith, ***Psa. 78:36-37***

15:5-6 ***Psa. 12:3-5***

16:1 For Christ is with them that are lowly of mind, not with them that exalt themselves over the flock. {***1Pet. 5:3***}

16:2 The scepter of the majesty of God, even our Lord Jesus Christ, came not in the pomp of arrogance or of pride, though He might have done so, but in lowliness of mind, according as the Holy Spirit spake concerning Him. {***Php. 2:7***}

16:3-14 For He saith ***Isa. 53:1-12***  
{cf. ***John 12:38***; ***Rom. 10:16***}

16:15-16 And again He Himself saith;  
***Psa. 22:6-8***

16:17 Ye see, dearly beloved, what is the pattern that hath been given unto us; for, if the Lord was thus lowly of mind, what should we do, who through Him have been brought under the yoke of His grace?

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*Solutions to the Problem 7:4-21:9*

GOOD REPORT 17:1-19:1

17:1 Let us be imitators also of them which went about in goatskins and sheepskins, preaching the coming of Christ. We mean Elijah and Elisha and likewise Ezekiel, the prophets, and besides them those men also that obtained a good report.

17:2 Abraham obtained an exceeding good report and was called the friend of God; and looking steadfastly on the glory of God, he saith in lowliness of mind, *But I am dust and ashes.* {***Gen. 18:27***}

17:3 Moreover concerning Job also it is thus written;  
**Job 1:1**

17:4 Yet he himself accuseth himself saying, *No man from filth; no, not though his life be but for a day.*  
{**Job 14:4-5**}

17:5 Moses was called *faithful in all His house*, and through his ministration God judged Egypt with the plagues and the torments which befell them. Howbeit he also, though greatly glorified, yet spake no proud words, but said, when an oracle was given to him at the bush, **Exo. 3:11**

17:6 **Exo. 4:10** And again he saith, *But I am smoke from the pot.* {**cf. Psa. 102:3; 119:83; James 4:14**}

18:1 But what must we say of David that obtained a good report? of whom God said, *I have found a man after My heart, David the son of Jesse: with eternal mercy have I anointed him.* {**Psa. 89:20**}  
{**cf. 1Sam. 13:14; 16:7, 22; Acts 13:22**}

18:2-14 Yet he too saith unto God **Psa. 51:1-17**

19:1 The humility therefore and the submissiveness of so many and so great men, who have thus obtained a good report, hath through obedience made better not only us but also the generations which were before us, even them that received His oracles in fear and truth.

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*Solutions to the Problem 7:4-21:9*

PEACE AND UNITY 19:2-20:12

19:2 Seeing then that we have been partakers of many great and glorious doings, let us hasten to return unto the goal of peace which hath been handed down to us from the beginning, and let us look steadfastly unto the Father and Maker of the whole world, and cleave unto His splendid and excellent gifts of peace and benefits.

17:3-4 Could such a good report be due to godly character?

- a. How might putting others first, develop a good reputation?

17:5-6 God chose to speak to Moses, yet his reply was essentially, "I'm not worthy to do this for you."

- a. Are we worthy to do God's will?
- b. Are we more worthy than our neighbors?

18:1-14 God acknowledged David's heart and righteousness, and still David sought God's mercy.

- a. Does a good heart make up for our past sins?

19:1 How do these oracles, the inspired words, make us better, or enable us to be better?

- a. Does it matter how we receive them? Heb. 11:1-2.

19:2 In what way do we unite with the ancient people of God when we obey Him?

19:3 What is the eye of our soul? Heb. 11:1, 3.

- a. Read Ezekiel 18:23; does God punish out of pure anger?
- b. How does anger differ from justice?

20:1-3 Consider the size of the universe and how it spins in a pattern without fail.

- a. What pattern has God set before us?
- b. How should we obey it?
- c. Answer the previous question using the points made in the passage.

20:4-6 There are laws of nature. How might these be considered God's laws?

20:7-9 Is there any place beyond the ordinances of the Master?

- a. Are there any people beyond the ordinances of the Master?
- b. Photios I, c. 9th century A.D., Orthodox Church leader, believed that this statement concerning worlds beyond the ocean was a reason to write-off this letter.
- c. What is the result when people go against the ordinances of the Master?

19:3 Let us behold Him in our mind, and let us look with the eyes of our soul unto His long-suffering will. Let us note how free from anger He is towards all His creatures.

20:1 The heavens are moved by His direction and obey Him in peace.

20:2 Day and night accomplish the course assigned to them by Him, without hindrance one to another.

20:3 The sun and the moon and the dancing stars according to His appointment circle in harmony within the bounds assigned to them, without any swerving aside.

**Alternate Translation:**

*“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.”*

20:4 The earth, bearing fruit in fulfillment of His will at her proper seasons, putteth forth the food that supplieth abundantly both men and beasts and all living things which are thereupon, making no dissension, neither altering anything which He hath decreed.

20:5 Moreover, the inscrutable depths of the abysses and the unutterable statutes of the nether regions are constrained by the same ordinances.

20:6 The basin of the boundless sea, gathered together by His workmanship *into its reservoirs*, passeth not the barriers wherewith it is surrounded; but even as He ordered it, so it doeth.

20:7 For He said, ***Job 38:11***

20:8 The ocean which is impassable for men, and the worlds beyond it, are directed by the same ordinances of the Master.

20:9 The seasons of spring and summer and autumn and winter give way in succession one to another in peace.

20:10 The winds in their several quarters at their proper season fulfill their ministry without disturbance; and the ever flowing fountains, created for enjoyment and health, without fail give their breasts which sustain the life for men. Yea, the smallest of living things come together in concord and peace.

20:11 All these things the great Creator and Master of the universe ordered to be in peace and concord, doing good unto all things, but far beyond the rest unto us who have taken refuge in His compassionate mercies through our Lord Jesus Christ,

20:12 to whom be the glory and the majesty for ever and ever. Amen.

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*Solutions to the Problem 7:4-21:9*

EDIFICATION 21:1-9

21:1 Look ye, brethren, lest His benefits, which are many, turn unto judgment to all of us, if we walk not worthily of Him, and do those things which are good and well pleasing in His sight with concord.

21:2 For He saith in a certain place, *Pro. 20:27*

21:3 Let us see how near He is, and how that nothing escapeth Him of our thoughts or our devices which we make.

21:4 It is right therefore that we should not be deserters from His will.

21:5 Let us rather give offense to foolish and senseless men who exalt themselves and boast in the arrogance of their words, than to God.

21:6 Let us fear the Lord Jesus [Christ], whose blood was given for us. Let us reverence our rulers; let us honor our elders; let us instruct our young men in the lesson of the fear of God. Let us guide our women toward that which is good:

20:10-12 How might this lesson in peace and concord, a picture of true unity, be helpful to the Corinthians?

a. What does that mean for us?

21:1 What does it mean to walk worthily of God?

a. Eph. 4:1, how might we walk worthy of our calling?

b. Col. 1:10, what does this have to do with being fruitful and increasing in knowledge?

21:2-3 Find the harmony between Proverbs 20:27 and John 1:4-5, 9.

a. How near is God?

b. Consider your answer in conjunction with Heb. 4:12.

21:4-5 Can we desert God's will?

a. Did the Roman brethren convey a belief in 'once saved, always saved'?

b. What is the penalty for deserting God's will?

c. 2Pet. 2:20-22. How is the deserter like the fool of Pro. 26:11.

21:6 How can proper teaching help the Corinthians?

21:7-8 List the 'let them' points.

- a. How can those things be taught to women?
- b. How can those things be taught to children?
- c. Why might spiritual security be a good point to teach children? (referring to 21:8(c))

21:9 How is the breath of God in us?

- a. Consider Adam. Gen. 2:7.
- b. Consider 2Tim. 3:16.

22:1-8 How do we receive Christ's invitation through the Holy Spirit?

- a. 2Pet. 2:21, What's the harmony between the invitation to which the Roman brethren are referring in the Psalms?
- b. So did these first century Christians believe in a present supernatural invitation, or were they referring to ancient words inspired by the Holy Spirit?
- c. What does the invitation have to do with mercy?

23:1-3 How might 'drawing near to God' relate to refraining from double mindedness?

21:7 let them [the women] show forth their lovely disposition of purity; let them prove their sincere affection of gentleness; let them make manifest the moderation of their tongue through their silence; let them show their love, not in factious preferences but without partiality towards all them that fear God, in holiness. Let our children be partakers of the instruction which is in Christ:

21:8 (a) let them [children] learn how lowliness of mind prevaileth with God, (b) [let them learn] what power chaste love hath with God, (c) [let them learn] how the fear of Him is good and great and saveth all them that walk therein in a pure mind with holiness.

21:9 For He is the searcher out of the intents and desires; whose breath is in us, and when He listeth, He shall take it away.

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### *Certainties Affirmed 22:1-28:4*

CERTAINTY OF GOD'S FAVOR 22:1-23:4

22:1(a-b) Now all these things the faith which is in Christ confirmeth: for He Himself through the Holy Spirit thus inviteth us: ...

22:1(c)-22:7 *Psa. 34:11-19*

22:8 And again *Psa. 32:10*

23:1 The Father, who is pitiful [full of pity] in all things, and ready to do good, hath compassion on them that fear Him, and kindly and lovingly bestoweth His favors on them that draw nigh unto Him with a single mind.

23:2 Therefore let us not be double-minded, neither let our soul indulge in idle humors respecting His exceeding and glorious gifts.

23:3 Let this scripture be far from us where He saith *Wretched are the double-minded, Which doubt in their soul and say, These things we did hear in the days of our fathers also, and behold we have grown old, and none of these things hath befallen us. {cf. Jam. 1:8; 4:8; 2Pet. 3:4}*

23:4 *Ye fools, compare yourselves unto a tree; take a vine. First it sheddeth its leaves, then a shoot cometh, then a leaf, then a flower, and after these a sour berry, then a full ripe grape. Ye see that in a little time the fruit of the tree attaineth unto mellowness. {cf. Jam. 1:10-12}*

*Certainties Affirmed 22:1-28:4*

#### CERTAINTY OF THE RESURRECTION 23:5-27:3

23:5 Of a truth quickly and suddenly shall His will be accomplished, the scripture also bearing witness to it, saying *Mal. 3:1(b)*

24:1 Let us understand, dearly beloved, how the Master continually showeth unto us the resurrection that shall be hereafter; whereof He made the Lord Jesus Christ the firstfruit, when He raised Him from the dead. *{cf. 1Cor. 15:20}*

24:2 Let us behold, dearly beloved, the resurrection which happeneth at its proper season.

24:3 Day and night show unto us the resurrection. The night falleth asleep, and day ariseth; the day departeth, and night cometh on. *{cf. Jer. 15:9}*

24:4 Let us mark the fruits, how and in what manner the sowing taketh place.

24:5 *The sower goeth forth* and casteth into the earth each of the seeds; and these falling into the earth dry and bare decay: then out of their decay the mightiness of the Master's providence raiseth them up, and from being one they increase manifold and bear fruit.

*{cf. Mat. 13; Col. 2:19; 1Cor. 3:6-7}*

25:1 Let us consider the marvelous sign which is seen in the regions of the east, that is, in the parts about Arabia.

*\*Prior to reading about the Phoenix consider some parables Jesus spoke; were they factual stories?*

23:4 Compare each stage of the tree's development to stages of spiritual maturity.

- a. Consider what it means to bear fruit in light of John 15:1-8.

23:5-24:1 What did Jesus' coming to the temple have to do with resurrection?

- a. Consider John 2:19; Mark 14:58.

24:2-3 How does the Bible relate sleep to the resurrection? 1Cor. 15:18.

24:4-5 The Roman brethren describe the church as a plant that grows stronger in number "from being one".

- a. How might this be?
- b. What does the Bible say is the seed? See Luke 8:11.
- c. Who gives the increase?

25:1 The rest of chapter 25 uses the legend of the Phoenix as an illustration.

- a. Does something need to be true to make it a valid illustration?
- b. Note: *Allegory* - a story, poem, or picture that can be interpreted to reveal a hidden meaning.

25:2-5 Encouragement to consider this text as the authors intended:

- a. “nor to take heed to fables and unending genealogies, which provide more debates, rather than a stewardship of God which is in faith.”  
(1 Tim. 1:4 MLV 2016b)
- b. “But renounce foolish and non-instructive debates, knowing that they give birth to quarrels.”  
(2 Tim. 2:23 MLV 2016b)
- c. Malachi 4:2, consider how Jesus relates to this portrayal of the Phoenix.

26:1 If people believed that the Phoenix could be resurrected so simply (and many did believe it), why is it difficult for some to grasp the idea of our own resurrection?

26:2-3 How does the Lord sustain us in this life?

- a. 1Jn. 3:2, how shall we be raised?
- b. Read 1Cor. 15:42-44.

27:1-2 Do we have hope without the resurrection?  
1Cor. 15:29-32

25:2 There is a bird, which is named the Phoenix. This, being the only one of its kind, liveth for five hundred years; and when it hath now reached the time of its dissolution that it should die, it maketh for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it entereth, and so it dieth.

25:3 But, as the flesh rotteth, a certain worm is engendered, which is nurtured from the moisture of the dead creature and putteth forth wings. Then, when it is grown lusty, it taketh up that coffin where are the bones of its parent, and carrying them journeyeth from the country of Arabia even unto Egypt, to the place called the City of the Sun;

25:4 and in the daytime in the sight of all, flying to the altar of the Sun, it layeth them thereupon; and this done, it setteth forth to return.

25:5 So the priests examine the registers of the times, and they find that come when the five hundredth year is completed.

26:1 Do we then think it to be a great and marvelous thing, if the Creator of the universe shall bring about the resurrection of them that have served Him with holiness in the assurance of a good faith, seeing that He showeth to us even by a bird the magnificence of His promise?

26:2 For He saith in a certain place *And Thou shalt raise me up, and I will praise Thee;* and; ***Psa. 3:5***

26:3 And again Job saith *And Thou shall raise this my flesh which hath endured all these things.*  
{cf. ***Job 19:25-26***}

27:1 With this hope therefore let our souls be bound unto Him that is faithful in His promises and that is righteous in His judgments.

27:2 He that commanded not to lie, much more shall He Himself not lie: for nothing is impossible with God save to lie. {cf. ***Titus 1:2; Heb. 6:18***}

27:3 Therefore let our faith in Him be kindled within us, and let us understand that all things are nigh unto Him.

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*Certainties Affirmed 22:1-28:4*

**CERTAINTY OF JUDGEMENT 27:4-28:4**

27:4 By a word of His majesty He compacted the universe; and by a word He can destroy it.

27:5 *Who shall say unto Him, What hast thou done? or who shall resist the might of His strength? When He listeth, and as He listeth, He will do all things; and nothing shall pass away of those things that He hath decreed. {Job 9:12; Dan. 4:35}*

*{27:5 begins with what is likely a reference to the Wisdom of Solomon 12:12 in the Apocrypha.}*

27:6 All things are in His sight, and nothing escapeth His counsel,

27:7 seeing that *Psa. 19:1-3*

28:1 Since therefore all things are seen and heard, let us fear Him and forsake the abominable lusts of evil works, that we may be shielded by His mercy from the coming judgments.

28:2 For where can any of us escape from His strong hand? And what world will receive any of them that desert from His service?

28:3 For the holy writing saith in a certain place *Psa. 139:7-10*

28:4 Whither then shall one depart, or where shall one flee, from Him that embraceth the universe?

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*Calls to Action 29:1-38:2*

**ACT LIKE GOD'S PEOPLE 29:1-32:4**

29:1 Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with love towards our gentle and compassionate Father who made us an elect portion unto Himself. *{cf. 1Tim. 2:8}*

27:3 What does it mean to have a "kindled" faith?

a. What would that look like?

27:4-5 Do these brethren have a good understanding of God's might?

a. Can any stand against God?

b. If God said something would happen, how many years would need to pass for it to no longer be a true statement?

27:6-7 How does God seeing and knowing everything affect us?

a. How does God's creation declare His glory?

28:1-2 What does it mean to be shielded by mercy?

a. If God were pursuing you, who would aid you or come to your defense?

b. Consider Jonah 1:10-15.

28:3-4 Where is the only place one can escape God's judgement?

29:1 How can we approach God this way if He is so intimidating?

29:2-3 Who were God's people when Moses penned Deuteronomy?

- a. Who is the Holy of holies that came?
- b. Who are God's people today?

30:1 What might be consider evil speech by God?

- a. When does an embrace become impure?

30:2-3 Who are the Corinthians instructed to cleave unto?

- a. How might be humble and gentle promote unity?
- b. Compare the justification mentioned with 'walking the walk' versus 'talking the talk'?

30:4-8 Do you know of situations where ungodly behavior goes punished?

- a. Consider how bullying might be an example of the described wicked conduct.

31:1-2 How does Bible study accomplish these things?

- a. How is Abraham our father?

29:2 For thus it is written: **Deu. 32:8-9**

29:3 And in another place He saith, *Behold, the Lord taketh for Himself a nation out of the midst of the nations, as a man taketh the first fruits of his threshing floor; and the Holy of holies shall come forth from that nation.* {cf. **Deu. 4:34**}

30:1 Seeing then that we are the special portion of a Holy God, let us do all things that pertain unto holiness, forsaking evil speakings, abominable and impure embraces, drunkennesses and tumults and hateful lusts, abominable adultery, hateful pride.

30:2 *For God*, He saith, **James 4:6**  
{cf. **Pro. 3:34; 1Pet. 5:5**}

30:3 Let us therefore cleave unto those to whom grace is given from God. Let us clothe ourselves in concord, being lowly minded and temperate, holding ourselves aloof [distant] from all back biting and evil speaking, being justified by works and not by words.

30:4-5 For He saith, **Job 11:2-3(a)**

30:6 Let our praise be with God, and not of ourselves: for God hateth them that praise themselves.

30:7 Let the testimony to our well doing be given by others, as it was given unto our fathers who were righteous.

30:8 Boldness and arrogance and daring are for them that are accursed of God; but forbearance and humility and gentleness are with them that are blessed of God.

31:1 Let us therefore cleave unto His blessing, and let us see what are the ways of blessing. Let us study the records of the things that have happened from the beginning.

31:2 Wherefore was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? {**Rom. 4:13**}

31:3 Isaac with confidence, as knowing the future, was led a willing sacrifice. {cf. Heb. 11:19}

31:4 Jacob with humility departed from his land because of his brother, and went unto Laban and served; and the twelve tribes of Israel were given unto him. {cf. Gen. 27:41-43}

32:1 If any man will consider them one by one in sincerity, he shall understand the magnificence of the gifts that are given by Him.

32:2 For of Jacob are all the priests and levites who minister unto the altar of God; of him is the Lord Jesus as concerning the flesh; of him are kings and rulers and governors in the line of Judah; yea and the rest of his tribes are held in no small honor, seeing that God promised saying, *Thy seed shall be as the stars of heaven.*  
{cf. Gen. 15:5; 22:17; 26:4; Exo. 32:13}

32:3 They all therefore were glorified and magnified, not through themselves or their own works or the righteous doing which they wrought, but through His will.

32:4 And so we, having been called through His will in Christ Jesus, are not justified through ourselves or through our own wisdom or understanding or piety or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that have been from the beginning; to whom be the glory for ever and ever. Amen. {cf. Rom. 4:23-5:2}

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*Calls to Action 29:1-38:2*

DO GOOD WORKS 33:1-34:4

33:1 What then must we do, brethren? Must we idly abstain from doing good, and forsake love? May the Master never allow this to befall us at least; but let us hasten with instancy and zeal to accomplish every good work.

31:3 How did Isaac's actions, as noted here, show faith?

a. Can we live in such a way?

31:4 God's people weren't always 'godly'; how does that make you feel?

32:1 Why might considering the lives of the faithful help us understand God's gifts?

a. What constitutes a gift from God?

32:2-3 Consider some instances which may be considered when God glorified and magnified Jacob's descendants.

32:4 What did these first century Christians believe about faith and obedience?

a. Refer to Clement 9:1.

33:1 If we didn't earn our salvation as described in 32:4, what is the point of doing good works?

a. Consider Eph. 2:8-10.

33:2-3 Consider the power of God's words and Word.

33:4-6 Do the Romans believe man is God's greatest creation?

- a. Does the Bible teach that?
- b. Consider Heb. 2:5-8.

33:7 Is the righteous association with good works coincidence?

- a. Clement depicts God rejoicing in His works; can we rejoice in ours?

33:8 What does it mean to do something with ALL diligence?

- a. What does it mean to do something with ALL our strength?

34:1 Some people feel as though they can only hope to go to Heaven but never have confidence in it; how should we feel about our reward?

- a. Consider 1John 5:13.

34:2-3 Is it acceptable to expect rewards from God even though we do not merit them?

- a. God has certain expectations of His followers; can we have certain expectations of Him?

33:2 For the Creator and Master of the universe Himself rejoiceth in His works.

33:3 For by His exceeding great might He established the heavens, and in His incomprehensible wisdom He set them in order. And the earth He separated from the water that surroundeth it, and He set it firm on the sure foundation of His own will; and the living creatures which walk upon it He commanded to exist by His ordinance. Having before created the sea and the living creatures therein, He enclosed it by His own power. {cf. Gen. 1}

33:4 Above all, as the most excellent and exceeding great work of His intelligence, with His sacred and faultless hands He formed man in the impress of His own image.

33:5 For thus saith God **Gen. 1:27**

33:6 So having finished all these things, He praised them and blessed them and said, *Increase and multiply.* {Gen. 1:28}

33:7 We have seen that all the righteous were adorned in good works. Yea, and the Lord Himself having adorned Himself with worlds rejoiced.

33:8 Seeing then that we have this pattern, let us conform ourselves with all diligence to His will; let us with all our strength work the work of righteousness.

34:1 The good workman receiveth the bread of his work with boldness, but the slothful and careless dareth not look his employer in the face.

34:2 It is therefore needful that we should be zealous unto well doing, for of Him are all things: {cf. 2Cor. 9:8; Eph. 2:10; 2Tim. 2:21; 3:17}

34:3 since He forewarneth us saying, Behold, the Lord, and His reward is before His face, to recompense each man according to his work. {cf. 1Pet. 1:17}

34:4 He exhorteth us therefore to believe on Him with our whole heart, and to be not idle nor careless unto every good work.

{cf. Titus 2:14; 3:8, 14; Heb. 10:24; 13:21}

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*Calls to Action 29:1-38:2*

PRAISE GOD 34:5-35:4

34:5 Let our boast and our confidence be in Him: let us submit ourselves to His will; let us mark the whole host of His angels, how they stand by and minister unto His will.

34:6 For the scripture saith, *Ten thousands of ten thousands stood by Him, and thousands of thousands ministered unto Him: and they cried aloud, Holy, holy, holy is the Lord of Sabaoth; all creation is full of His glory.* {Dan. 7:10; Isa. 6:3}

34:7 Yea, and let us ourselves then, being gathered together in concord with intentness of heart, cry unto Him as from one mouth earnestly that we may be made partakers of His great and glorious promises.

34:8 For He saith, *Isa. 64:4* {cf. 1Cor. 2:9-10}

35:1 How blessed and marvelous are the gifts of God, dearly beloved!!

35:2 Life in immortality, splendor in righteousness, truth in boldness, faith in confidence, temperance in sanctification! And all these things fall under our apprehension.

35:3 What then, think ye, are the things preparing for them that patiently await Him? The Creator and Father of the ages, the All holy One Himself knoweth their number and their beauty.

35:4 Let us therefore contend, that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts.

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34:4 Is it possible to believe in God half-heartedly?

- a. What kind of life would that individual lead?
- b. Consider what it means to be idle to good works.
- c. Consider what it means to be careless to good works.

34:5-6 How do the angels serve as good examples?

34:7 Is unity necessary to be partakers of God's promises?

34:8 How are we more blessed than those of Old Testament times, spiritually speaking?

35:1-2 Clement writes that we can have these things; is he correct?

- a. Can we have them now?

35:3-4 How does 'patience', as described here, fit the greater context of giving praise to God?

35:5 How shall these things be?

- a. List the if-statements.

35:6 Consider the difference between those that 'do them' and those that 'consent unto them.'

- a. What qualifies as consent?
- b. Read 2John 10-11.
- c. Luke 10:30-37, would these men be guilty of consent?

35:7-12 Why might some people be inclined to think God is like them, or thinks like they do?

- a. In what areas might they attempt to have this 'understanding' with God?

36:1 What are our offerings?

- a. From what does He guard us?
- b. With what does He help us?

36:2 List what Clement writes that we may accomplish 'through Him.'

36:3 Does God strengthen His messengers and servants?

36:4-5 As referenced in Hebrews 1, is Jesus currently sitting at the Father's right hand?

## CAST OFF INIQUITY 35:5-12

35:5 But how shall this be, dearly beloved? If our mind be fixed through faith towards God; if we seek out those things which are well pleasing and acceptable unto Him; if we accomplish such things as beseem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vainglory and inhospitality.

35:6 For they that do these things are hateful to God; and not only they that do them, but they also that consent unto them. {**Rom. 1:32**}

35:7-12 For the scripture saith, **Psa. 50:16-23**

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## UNIFY IN CHRIST 36:1-38:2

36:1 This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ the High priest of our offerings, the Guardian and Helper of our weakness.

36:2 Through Him let us look steadfastly unto the heights of the heavens; through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springeth up unto the light; through Him the Master willed that we should taste of the immortal knowledge **Heb. 1:3-4**

36:3 For so it is written **Psa. 104:4**  
{**cf. Heb. 1:7**}

36:4 but of His Son the Master said thus, **Psa. 2:7-8**  
{**cf. Heb. 1:5**}

36:5 And again He saith unto Him **Psa. 110:1**  
{**cf. Heb. 1:13**}

36:6 Who then are these enemies? They that are wicked and resist His will.

37:1 Let us therefore enlist ourselves, brethren, with all earnestness in His faultless ordinances.  
{cf. 2Tim. 2:3-4}

37:2 Let us mark [note] the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.

37:3 All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executeth the orders given by the king and the governors.

37:4 The great without the small cannot exist, neither the small without the great. There is a certain mixture in all things, and therein is utility.

37:5 Let us take our body as an example. The head without the feet is nothing; so likewise the feet without the head are nothing: even the smallest limbs of our body are necessary and useful for the whole body: but all the members conspire and unite in subjection, that the whole body maybe saved. {1Cor. 12:14-21}

38:1 So in our case let the whole body be saved in Christ Jesus, and let each man be subject unto his neighbor, according as also he was appointed with his special grace. {Rom. 12:5}

38:2 Let not the strong neglect the weak; and let the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He hath given him one through whom his wants may be supplied. Let the wise display his wisdom, not in words, but in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbor. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth his continence upon him.

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36:6-37:1 What does it mean to do something earnestly?

- a. What is one righteous reason men rush to war?
- b. Is the spiritual war real to you?

37:2 Liken Clement's example to Mat. 8:8-10.

37:3-4 A king, without subjects, has no authority.

- a. Certainly God *is* authority, but does our service honor Him similarly to how an earthly king is honored?

37:5 How might one member be useful to the whole congregation?

- a. Consider Heb. 10:24-25.
- b. How do we help one another so that the whole body might be saved?

38:1 To what extent are we subject to those around us?

- a. Consider Rom. 14:19.

38:2 How would acknowledging brethren's deeds promote unity?

*Gradation & Division of God's People 38:3-47:7*

38:3 When we came into the world, how did we appear in God's sight?

- a. Were we born sinful? Eze. 18:20
- b. Consider Rom. 7:8-13.
- c. Consider (c) in light of the new birth of John 3:3-5 and the preparation of Eph. 1:4-5.

38:4 Knowing what we were before obeying God, should that make us more thankful?

39:1 Does it appear that men, such as the self-imposed leaders at Corinth, treated the Roman brethren with Christian conduct?

39:2-9 Does Job describe man in God's sight, or does he describe man as compared to God?

40:1-3 The Bible makes it apparent that some Jews, who believed in Christ, still kept the offerings and ministrations of the Law [works].

- a. Rom. 2:12-16; 25-3:4; Gal. 5:3
- b. However, Paul explained, even under the Law, faith saved. Rom. 3:27-31
- c. Rom. 4:4-5

**MEN ARE NOTHING WITHOUT GOD 38:3-39:9**

38:3 (a) Let us consider, brethren, of what matter we were made; (b) who and what manner of beings we were, when we came into the world; (c) from what a sepulcher and what darkness He that molded and created us brought us into His world, having prepared His benefits aforehand ere ever we were born.

38:4 Seeing therefore that we have all these things from Him, we ought in all things to give thanks to Him, to whom be the glory for ever and ever. Amen. {cf. Eph. 5:20}

39:1 Senseless and stupid and foolish and ignorant men jeer and mock at us, desiring that they themselves should be exalted in their imaginations.

39:2 For what power hath a mortal? or what strength hath a child of earth?

39:3-9 For it is written; **Job 4:15-5:5**

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*Gradation & Division of God's People 38:3-47:7*

**JUDAISM AND CONSCIENCE 40:1-41:4**

40:1 Forasmuch then as these things are manifest beforehand, and we have searched into the depths of the Divine knowledge, we ought to do all things in order, as many as the Master hath commanded us to perform at their appointed seasons. {cf. 1Cor. 14:40}

40:2 Now the offerings and ministrations [of Judaism, cf. 41:2] He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. {Lev. 23}

40:3 And where and by whom He would have them performed, He Himself fixed by His supreme will: that all things being done with piety according to His good pleasure might be acceptable to His will.

40:4 They therefore that make their offerings at the appointed seasons are acceptable and blessed: for while they follow the institutions of the Master they cannot go wrong. {Gal. 5}

40:5 For unto the high priest his proper services have been assigned, and to the priests their proper office is appointed, and upon the levites their proper ministrations are laid. The layman is bound by the layman's ordinances. {Leviticus}

41:1 Let each of you, brethren, in his own order give thanks unto God, maintaining a good conscience and not transgressing the appointed rule of his service, but acting with all seemliness.

41:2 Not in every place, brethren, are the continual daily sacrifices offered, or the freewill offerings, or the sin offerings and the trespass offerings, but in Jerusalem alone. And even there the offering is not made in every place, but before the sanctuary in the court of the altar; and this too through the high priest and the afore said ministers, after that the victim to be offered hath been inspected for blemishes.

41:3 They therefore who do any thing contrary to the seemly ordinance of His will receive death as the penalty. {cf. James 2:10}

41:4 Ye see, brethren, in proportion as greater knowledge hath been vouchsafed unto us, so much the more are we exposed to danger. {cf. Heb. 7:7, 19, 22; 8:6; 9:23}

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*Gradation & Division of God's People 38:3-47:7*

THE HIERARCHY OF THE KINGDOM 42:1-44:5

42:1 The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God.

42:2 So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order.

40:4-5 The first century was a time of transition for God's people, from one covenant to another.

- a. This practice was outdated, but they did such rendering obedience and faith in God.

41:1 These Jews regarded God's holy days, Lev. 23, but Gentiles did not. Paul wrote to promote unity, Rom. 14:5-6; does Clement?

41:2 Jerusalem was destroyed in A.D. 70, 20+ years prior to this writing, but did that put an end to Judaism?

41:3 Keeping the works of the Law included keeping the death penalty of the Law.

- a. Lev. 20:2, 27; 24:14, 16, 23
- b. Deu. 13:10; 17:5; 21:21; 22:21, 24

41:4 Consider 'greater knowledge' with Rom. 15:1-4.

42:1-2 The Roman brethren reestablish the authority of the Apostles.

- a. Are the **red letters** in Bibles more important than the rest?

42:3 Jesus preached “the kingdom of God is at hand,” Mark 1:14-15.

Clement writes that after Pentecost, Acts 2, they preached that the kingdom of God is at hand.

The term, ‘kingdom of God’ is used in two ways: (but just one kingdom)

- a. The kingdom of God that was to come, over which Christ is head, is the church. The church was established on Pentecost, at which time the Apostles were given the “full assurance of the Holy Ghost.”
- b. Thus Clement, if in accordance with Scriptures, must refer to the heavenly portion of the kingdom of God as mentioned in 2Pet. 1:11; 2Tim. 4:18; 1Cor. 15:50; Acts 14:22.

42:4-5 How does Isaiah describe these officers as better?

43:1 Note that the prophets followed the example of Moses.

- a. What is the New Testament application?

43:2-4 Note Moses did not ‘put them in their place,’ rather, he let God speak concerning the matter.

- a. What is the New Testament application?

42:3 Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God ~~should come~~ [is at hand]. {Heb. 2:3-4} {cf. Clement 54:4}.

42:4 So preaching everywhere in country and town, they appointed their firstfruits, when they had proved them by the Spirit, to be ~~bishops~~ [overseers] and deacons unto them that should believe. {Acts 14:23}

42:5 And this they did in no new fashion; for indeed it had been written concerning ~~bishops~~ [overseers] and deacons from very ancient times; for thus saith the scripture in a certain place, *Isa. 60:17(b)*

43:1 And what marvel, if they which were entrusted in Christ with such a work by God appointed the aforesaid persons? seeing that even the blessed Moses who was a *faithful servant in all His house* recorded for a sign in the sacred books all things that were enjoined upon him. And him also the rest of the prophets followed, bearing witness with him unto the laws that were ordained by him. {Num. 12:7; Heb. 3:5}

43:2 For he, when jealousy arose concerning the priesthood, and there was dissension among the tribes which of them was adorned with the glorious name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. And he took them and tied them and sealed them with the signet rings of the chiefs of the tribes, and put them away in the tabernacle of the testimony on the table of God. {Num. 17:2-8}

43:3 And having shut the tabernacle he sealed the keys and likewise also the doors.

43:4 And he said unto them, Brethren, the tribe whose rod shall bud, this hath God chosen to be priests and ministers unto Him.

43:5 Now when morning came, he called together all Israel, even the six hundred thousand men, and showed the seals to the chiefs of the tribes and opened the tabernacle of the testimony and drew forth the rods. And the rod of Aaron was found not only with buds, but also bearing fruit.

43:6 What think ye, dearly beloved? Did not Moses know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Israel, he did thus, to the end that the Name of the true and only God might be glorified: to whom be the glory for ever and ever. Amen...

44:1 And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the ~~bishop's~~ [overseer's] office. {Acts 20:28-30}

44:2 For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterward by other men of repute with the consent of the whole church, and have ministered blamelessly to the flock of Christ in lowliness of mind, peacefully and with all modesty, and for long time have borne a good report with all these men we consider to be unjustly thrust out from their ministration.

44:3 For it will be no light sin for us, if we thrust out those who have offered the gifts of the ~~bishop's~~ [overseer's] office blamelessly and holily.

44:4 Blessed are those ~~presbyters~~ [elders] who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

44:5 For we see that ye have displaced certain persons, though they were living honorably, from the ministration which had been respected by them blamelessly.

43:5-6 Even though Moses knew what was right; how did he handle answering their dispute?

- a. Why did he handle it like that?
- b. Is God glorified when our disputes are resolved peacefully?

44:1-2 Is the 'succession' of overseers as described here a good way to keep qualified men in the office?

44:3 Can an overseer fulfill his duties if the people do not respect his office?

- a. Consider Heb. 13:7, 17.
- b. What might the 'gifts' of the overseer's office be?

44:4 Why do the Romans say that the previous elders are blessed?

- a. Are elders to be honored?
- b. Read 1Tim. 5:17.
- c. What does Paul say by inspiration in order to protect elders?
- d. Read 1Tim. 5:19-21.

44:5 Give a reason God would accept for men to 'displace' an elder.

*Gradation & Division of God's People 38:3-47:7*

RIGHT AND WRONG DIVISIONS 45:1-47:7

45:1 Does what Clement wrote here agree with God's Word?

- a. How can these Roman's preach unity and still give a cause for contention?

45:2-3 How often should God's Word 'weigh-in' when making decisions as a church?

45:4-5 To whom are the self-imposed Corinthians compared?

- a. To whom are the displaced men compared?
- b. How does one endure these things 'nobly'?
- c. What is the alternative to a 'noble' death?

45:6-7 Does God champion those who serve Him with a pure conscience today?

- a. 1Tim. 1:5; 1Pet. 3:21
- b. How is He our protector?

45:8 How does our conscience affect our confidence?

- a. How does a good conscience enable us to endure?

45:1 Be ye contentious, brethren, and jealous about the things that pertain unto salvation.

45:2 Ye have searched the scriptures, which are true, which were given through the Holy Ghost;

45:3 and ye know that nothing unrighteous or counterfeit is written in them. Ye will not find that righteous persons have been thrust out by holy men.

45:4 Righteous men were persecuted, but it was by the lawless; they were imprisoned, but it was by the unholy. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy.

45:5 Suffering these things, they endured nobly.

45:6 For what must we say, brethren? Was Daniel cast into the lions' den by them that feared God? {Dan. 6:5-23}

45:7 Or were Ananias [Hananiah/Shadrach] and Azarias [Azariah/Meshach] and Misael [Mishael/ Abednego] shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such a pitch of wrath, as to bring cruel suffering upon them that served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of them that in a pure conscience serve His excellent Name: unto whom be the glory for ever and ever. Amen. {Dan. 3:13-30}

45:8 But they that endured patiently in confidence inherited glory and honor; they were exalted, and had their names recorded by God in their memorial for ever and ever. Amen.

46:1 ¶ To such examples as these therefore, brethren, we also ought to cleave.

46:2 For it is written; *Cleave unto the saints, for they that cleave unto them shall be sanctified.*

*Alternate Translation: Hold fast to such as are holy; for they that do so will be sanctified.*  
{Lev. 11:44} {cf. 1Pet. 1:15-16}

46:3 And again He saith in another place;  
*Psa. 18:25(b)-26* {cf. 2Sam. 22:26-27}

46:4 Let us therefore cleave to the guiltless and righteous: and these are the elect of God.

46:5 Wherefore are there strifes and wraths and factions and divisions and war among you?  
{James 4:1}

46:6 Have we not one God and one Christ and one Spirit of grace that was shed upon us? And is there not one calling in Christ? {Eph. 4:4-6}

46:7 Wherefore do we tear and rend asunder the members of Christ, and stir up factions against our own body, and reach such a pitch of folly, as to forget that we are members one of another?  
{Eph. 4:25; Rom. 12:5}

46:8 Remember the words of Jesus our Lord: for He said, *Luke 17:1(b)-2*

46:9 Your division hath perverted many; it hath brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continueth.

47:1 Take up the epistle of the blessed Paul the Apostle. {First Corinthians, cf. 47:2}

47:2 What wrote he first unto you in the beginning of the Gospel?

47:3 Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then ye had made parties.  
{1Cor. 1:10-13}

46:1-2 How do we cleave to ancient brethren and their examples?

46:3-4 Consider 1Cor. 15:33.

a. What benefit do we reap if we cleave to the guiltless and righteous?

46:5 If the Corinthians lived as examples like those God has set before us all, would they have these problems?

a. Would we?

46:6 We serve one and the same God; shouldn't we be unified?

46:7 If we all believe in a God that desires a unified people; why do men still 'stir up factions'?

46:8-9 List some pitfalls of divisions.

47:1-3 Is this a common problem?

47:4 At least the division of which Paul wrote was among righteous men, but was that division justified?

47:5 Clement and the Roman brethren had received this command from Paul, Rom. 16:17.

a. Consider the mark of the righteous of Php. 3:18.

47:6 Clement wrote circa A.D. 95, yet called the Corinthian congregation ancient.

a. Should it be stronger than it is?  
b. What is your conclusion after considering Clem. 1:2-3?

47:7 How does strife within the Lord's body do harm?

48:1 Why should sin be addressed speedily?

a. What type of heart is shown in the proper response? 2Cor. 7:9-10.

48:2-3 How does Psalm 118:19-20 fit this context?

47:4 Yet that making of parties brought [a] less[er] sin upon you; for ye were partisans of Apostles that were highly reputed, and of a man approved in their sight.

*Alternate Translation: Nevertheless your partiality then led you into a much less sin because you placed your affections upon Apostles, men of eminent reputation in the church, and upon another who was greatly tested and approved of by them.*

47:5 But now mark ye, who they are that have perverted you and diminished the glory of your renowned love for the brotherhood.

47:6 It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Christ, that it should be reported that the very steadfast and ancient church of the Corinthians, for the sake of one or two persons, maketh sedition against its presbyters [elders].

47:7 And this report hath reached not only us, but them also which differ from us, so that ye even heap blasphemies on the Name of the Lord by reason of your folly, and moreover create peril for yourselves.

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***Proper Responses 48:1-59:2***

ENTREAT GOD WITH GODLY CHARACTER 48:1-50:6

48:1 ¶ Let us therefore root this out quickly, and let us fall down before the Master and entreat Him with tears, that He may show Himself propitious and be reconciled unto us, and may restore us to the seemly and pure conduct which belongeth to our love of the brethren.

48:2-3 For this is a gate of righteousness opened unto life, as it is written; ***Psa. 118:19-20***

48:4 Seeing then that many gates are opened, this is that gate which is in righteousness, even that which is in Christ, whereby all are blessed that have entered in and direct their path in holiness and righteousness, performing all things without confusion.

48:5 Let a man be faithful, let him be able to ~~expound a deep saying~~ [powerful in utterance of knowledge], let him be wise in the discernment of words, let him be strenuous in deeds, let him be pure;

48:6 for so much the more ought he to be lowly in mind, in proportion as he seemeth to be the greater; and he ought to seek the common advantage of all, and not his own.

49:1 Let him that hath love in Christ fulfill the commandments of Christ.

49:2 Who can declare the bond of the love of God?

49:3 Who is sufficient to tell the majesty of its beauty?

49:4 The height, where unto love exalteth, is unspeakable.

49:5 Love joineth us unto God; *love covereth a multitude of sins*; love endureth all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions, love doeth all things in concord. In love were all the elect of God made perfect; without love nothing is well pleasing to God: {1Pet. 4:8} {cf. 1Cor. 13}

49:6 in love the Master took us unto Himself; for the love which He had toward us, Jesus Christ our Lord hath given His blood for us by the will of God, and His flesh for our flesh and His life for our lives. {1Jn. 4:19}

50:1 Ye see, dearly beloved, how great and marvelous a thing is love, and there is no declaring its perfection.

*\*You're on Chapter 50, has Clement written or pushed any false doctrine yet?*

48:4 How is prayer a 'gate' in Christ?

- a. Order is the opposite of confusion, but consider the role of confidence in maintaining order.

48:5-49:1 Remember the context; they 'displaced' godly elders. Here Clement writes of who should hold the office.

- a. Why is the ability to speak with authority important for overseers?
- b. Name some 'deeds' that fit this context.
- c. Consider 1Jn. 3:16 and what it meant to first century Christians.

49:2-4 Eph. 3:17-18; Rom. 8:38-39. Does Paul's understanding of God's love harmonize with this letter?

49:5 How does love accomplish each of these things?

49:6 How does this illustrate Christ 'taking our place'?

50:1 Why is love the solution?

50:2 Who does God love?

- a. Who is sufficient to be found in God's love blameless?
- b. Define factiousness.
- c. Does God practice factiousness in any way?
- d. What is the 'visitation of the Kingdom of God'? Consider Clement 42:3

50:3 Consider Isa. 26:21 also. To what is it referring?

50:4 How might this statement summarize Christianity?

50:5-6 Did those under the Law seek forgiveness as it is shown in this Psalm?

51:1 When those we oppose hold to their error, should our prayers for them ever change from such as is shown here?

51:2 Would you rather trials fell on you than your Christian brethren?

- a. Consider (b) in light of Romans 9:3.

50:2 Who is sufficient to be found therein, save those to whom God shall vouchsafe it [love]? Let us therefore entreat and ask of His mercy, that we may be found blameless in love, standing apart from the factiousness of men. All the generations from Adam unto this day have passed away: but they that by God's grace were perfected in love dwell in the abode of the pious; and they shall be made manifest in the visitation of the Kingdom of God. {cf. Clement 54:4}

50:3 For it is written; *Isa. 26:20*

50:4 Blessed were we, dearly beloved, if we should be doing the commandments of God in concord of love, to the end that our sins may through love be forgiven us.

50:5 For it is written; *Psa. 32:1-2*  
{cf. John 1:47; 1Pet. 2:22}

50:6 This declaration of blessedness was pronounced upon them that have been elected by God through Jesus Christ our Lord, to whom be the glory for ever and ever. Amen.

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*Proper Responses 48:1-59:2*

ASK FORGIVENESS 51:1-54:4

51:1 For all our transgressions which we have committed through any of the wiles of the adversary, let us entreat that we may obtain forgiveness. Yea and they also, who set themselves up as leaders of faction and division, ought to look to the common ground of hope.  
{cf. Eph. 6:11}

51:2 (a) For such as walk in fear and love desire that they themselves should fall into suffering rather than their neighbors; (b) and they pronounce condemnation against themselves rather than against the harmony which hath been handed down to us nobly and righteously.

51:3 For it is good for a man to make confession of his trespasses rather than to harden his heart, as the heart of those was hardened who made sedition against Moses the servant of God; whose condemnation was clearly manifest,

51:3 Consider how a hard heart and making confession are opposites.

51:4 for they went down to hades alive, and *Death shall be their shepherd.*

51:4 How do Old Testament examples of punishment encourage us, who live in New Testament times?

*Alternate Translation: for they went down alive into the grave, and death swallowed them up.*  
{Num. 16:27-33}

51:5 Pharaoh and his host and all the rulers of Egypt, *their chariots and their horsemen,* were overwhelmed in the depths of the Red Sea, and perished for none other reason but because their foolish hearts were hardened after that the signs and the wonders had been wrought in the land of Egypt by the hand of Moses the servant of God.  
{Exo. 14:23-31}

51:5 Compare to the hardening of hearts mentioned in 51:3.

52:1 ¶ The Master, brethren, hath need of nothing at all. He desireth not anything of any man, save to confess unto Him.

52:1 Why do we sacrifice praise to God if He doesn't need it?

52:2 For the elect David saith; *Psa. 69:31-32(a)*

a. Why do we sacrifice of our livelihoods if God doesn't need it?

52:3 And again He saith; *Psa. 50:14-15*

b. Why do we pray prayers of thanksgiving, if God doesn't need them?

52:4 *Psa. 51:17(a)*

53:1 ¶ For ye know, and know well, the sacred scriptures, dearly beloved, and ye have searched into the oracles of God. We write these things therefore to put you in remembrance.

52:2-4 How do the sacrifices and offerings mentioned in these Psalms apply to New Testament worship?

53:2-3 When Moses went up into the mountain and had spent forty days and forty nights in fasting and humiliation, God said unto him;  
*Deu. 9:12-14* {cf. Exo. 32:7-10(a)}

a. Consider Heb. 13:15 & Rom. 12:1

53:4 And Moses said; *Exo. 32:32*  
{cf. Deu. 9:18-19; Exo. 32:11-14}

53:1-4 Even when brethren openly falter, what should we do?

53:5 Do we need leaders who would go this far for our souls?

54:1 How does 53:5 illustrate the compassion and abundance of love mentioned here?

54:2-3 We generally refer to this as 'stepping down' or 'resigning' when a man leaves the eldership.

- a. Has Clement written of a single elder leadership or have his writings been plural each time?  
See Clement 21:6; 42:4-5; 44:3-4; 55:4.
- b. How is putting the godly elders back into place going to help their situation?

54:4 Does Clement acknowledge that the kingdom of God is currently on earth, or does he illustrate it as yet to come?

55:1-3 The early church described here is under duress.

- a. Consider Rom. 5:6-8.

53:5 ¶ O mighty love! O unsurpassable perfection! The servant is bold with his Master; he asketh forgiveness for the multitude, or he demandeth that himself also be blotted out with them.

{cf. Rom. 9:3}

54:1 Who therefore is noble among you? Who is compassionate? Who is fulfilled [fully filled] with love?

54:2 Let him say; If by reason of me there be faction and strife and divisions, I retire, I depart, whither ye will, and I do that which is ordered by the people: only let the flock of Christ be at peace with its duly appointed presbyters [elders].

54:3 He that shall have done this, shall win for himself great renown in Christ, and every place will receive him: for *Psa. 24:1(a)*

54:4 Thus have they done and will do, that live as citizens of that kingdom of God which bringeth no regrets.

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*Proper Responses 48:1-59:2*

ENDURE CHASTISEMENT 55:1-56:16

55:1 ¶ But, to bring forward examples of Gentiles also; many kings and rulers, when some season of pestilence pressed upon them, being taught by oracles have delivered themselves over to death, that they might rescue their fellow citizens through their own blood. Many have retired from their own cities, that they might have no more seditions.

55:2 We know that many among ourselves have delivered themselves to bondage, that they might ransom others. Many have sold themselves to slavery, and receiving the price paid for themselves have fed others.

55:3 Many women being strengthened through the grace of God have performed many manly deeds.

{55:4-5, Refer to the book of Judith, chapters 7-13 in the Apocrypha, NOT INSPIRED & often false.}

55:4 The blessed Judith, when the city was beleaguered [besieged], asked of the elders that she might be suffered to go forth into the camp of the ~~aliens~~ [foreigners]. {cf. 2Kings 24:10-25:4}

55:5 So she exposed herself to peril and went forth for love of her country and of her people which were beleaguered [under attack]; and the Lord delivered Holofernes [Holofernes] into the hand of a woman.

55:6 To no less peril did Esther also, who was perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, when they were on the point to perish. For through her fasting and her humiliation she entreated the all seeing Master, the God of the ages; and He, seeing the humility of her soul, delivered the people for whose sake she encountered the peril.  
{Est. 4:10-8:7}

56:1 Therefore let us also make intercession for them that are in any transgression, that forbearance and humility may be given them, to the end that they may yield not unto us, but unto the will of God. For so shall the compassionate remembrance of them with God and the saints be fruitful unto them, and perfect.

56:2 Let us accept chastisement, whereat no man ought to be vexed, dearly beloved. The admonition which we give one to another is good and exceeding useful; for it joineth us unto the will of God.

56:3 For thus saith the holy word; **Psa. 118:18**  
{cf. Pro. 3:11}

56:4 **Heb. 12:6** {cf. Heb. 12:7-11}

56:5 **Psa. 141:5**

{Quotes are originally from the Septuagint, which here adds the idea that if sinners console you, you will be inclined to join them.}

55:4-5 In the Apocrypha, Holofernes was an Assyrian general under command of the king of Babylon, Nebuchadnezzar.

- a. Judith is said to have been a wealthy widow who seduced and beheaded Holofernes.
- b. Bethulia is the name attributed to the city she saved; its whereabouts are uncertain.
- c. Consider Judith's motives and how her courage may serve as an example for us.

55:6 God is not mentioned in the book of Esther.

- a. Did God have a hand in the events like Clement writes?

56:1 If our pleas for one to repent are not in hopes that they respond to *us*, then who?

56:2-5 What do the examples provided from God's Word illustrate the proper response to chastisement to be?

- a. What purpose should chastisement serve?
- b. Should we welcome chastisement?
- c. With what heart should chastisement be given?

56:6-16 Job's friends did not speak only lies to him.

- a. They often assumed that Job did something worthy of such chastisement, and sometimes gave sound advice, had that been Job's case.
- b. Are we ever in a position where God could not rightfully chastise us?
- c. Compare the chastisement mentioned to the disciplining of children.

57:1-7 Consider Heb. 13:17.

- a. Whose honor are we more concerned about having?
- b. Consider Pro. 1:23 & 33 apart from the rest of the text.
- c. Could God say to the guilty in judgment, "I tried to tell you, but you didn't listen"?

58:1 How does obedience provide a way of escape from those threatenings mentioned in Proverbs?

- a. How does trust have a role in obedience to God?
- b. Clarify how 'Name' is used in this passage, and consider how we use the phrase 'in Jesus Name'.

56:6-15 And again He saith; **Job 5:17-26**  
{cf. Rev. 3:19}

56:16 Ye see, dearly beloved, how great protection there is for them that are chastened by the Master: for being a kind father He chasteneth us to the end that we may obtain mercy through His holy chastisement. {cf. Pro. 13:24}

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*Proper Responses 48:1-59:2*

SUBMIT TO GOD 57:1-57:7

57:1 Ye therefore that laid the foundation of the sedition, submit yourselves unto the ~~presbyters~~ [elders] and receive chastisement unto repentance, bending the knees of your heart.

57:2 Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Christ and to have your name on God's roll, than to be had in exceeding honor and yet be cast out from the hope of Him.

57:3-7 For thus saith the All virtuous Wisdom;  
**Pro. 1:23-33**

{Some translations only use the Manuscript Alexandrines, a fifth century Greek 'Bible,' which omits 58:1-63:4}

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*Proper Responses 48:1-59:2*

HEAR OUR PLEA 58:1-59:2

58:1 Let us therefore be obedient unto His most holy and glorious Name, thereby escaping the threatenings which were spoken of old by the mouth of Wisdom against them which disobey, that we may dwell safely, trusting in the most holy Name of His majesty.

58:2 Receive our counsel, and ye shall have no occasion of regret. For as God liveth, and the Lord Jesus Christ liveth, and the Holy Spirit, who are the faith and the hope of the elect, so surely shall he, who with lowliness of mind and instant in gentleness hath without regretfulness performed the ordinances and commandments that are given by God, be enrolled and have a name among the number of them that are saved through Jesus Christ, through whom is the glory unto Him for ever and ever. Amen.

59:1 But if certain persons should be disobedient unto the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger;

59:2 but we shall be guiltless of this sin. And we will ask, with instancy of prayer and supplication, that the Creator of the universe may guard intact unto the end the number that hath been numbered of His elect throughout the whole world, through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to the full knowledge of the glory of His Name.

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***A Pious Prayer 59:3-61:3***

59:3 [Grant unto us, Lord,] that we may set our hope on Thy Name which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, who alone abidest *Highest in the lofty, Holy in the holy*; who *layest low in the insolence of the proud*, who *settest the lowly on high*, and *bringest the lofty low*; who *makest rich and makest poor*; who *killest and makest alive*; who alone art the Benefactor of spirits and the God of all flesh; who *lookest into the abysses*, who scanest the works of man; the Succor of them that are in peril, the *Savior of them that are in despair*; The Creator and Overseer of every spirit; who multiplieth the nations upon earth, and hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honor us.

58:2 Can we counsel our brethren in matters such as this, or is it 'every man for himself'?

- a. Is there a charge here to do what the Roman brethren said to do, or is their 'counsel' to do the 'ordinances and commandments that are given by God'?
- b. In this letter, have you noticed any instance in which the Roman brethren showed themselves to be higher or more righteous than the Corinthians?

59:1 Consider 2Pet. 2:20

- a. Is this sentence claiming explicit, direct inspiration? See Introduction.

59:2 At what point are we made guiltless of others sins?

- a. Read Eze. 3:18-21.

59:3 The first point in this prayer is man's reliance on God and acknowledgment of His greatness.

- a. Do we pray this way often?
- b. Is this a good way to start a prayer? {cf. Mat. 6:9; Luke 11:2}
- c. List what is acknowledged as being accomplished through Christ.

59:4 The second point of this prayer is supplication.

- a. Read 1Tim. 2:1 & Eph. 6:18.
- b. Does this prayer call on God to keep His promises?

60:1 The third point of this prayer is acknowledging God's faithfulness.

- a. Then the prayer turns to ask for forgiveness.
- b. How are these two connected?

60:2 Why is it important to make amends with God, not only in repentance, but in prayer?

- a. Read 1John 1:7-10.
- b. Is breaking the 'law of the land' sin?

60:3 Is God able to fill this request?

60:4 Does Clement propose that obedience is necessary to be saved?

- a. So far, what mindset or heart does this prayer impress upon you?
- b. Should we pray for concord and peace often?

59:4 We beseech Thee, Lord and Master, to be *our help and succor*. Save those among us who are in tribulation; have mercy on the lowly; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; release our prisoners; raise up the weak; comfort the fainthearted. *Let all the Gentiles know that Thou art the God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture.*

60:1 Thou through Thine operations didst make manifest the everlasting fabric of the world. Thou, Lord, didst create the earth. Thou that art faithful throughout all generations, righteous in Thy judgments, marvelous in strength and excellence, Thou that art wise in creating and prudent in establishing that which Thou hast made, that art good in the things which are seen and faithful with them that trust on Thee, *pitiful [full of pity] and compassionate*, forgive us our iniquities and our unrighteousnesses and our transgressions and shortcomings.

60:2 Lay not to our account every sin of Thy servants and Thine handmaids, but cleanse us with the cleansing of Thy truth, and *guide our steps to walk in holiness* and righteousness and singleness of heart and *to do such things as are good and well pleasing in Thy sight* and in the sight of our rulers. {cf. Rom. 13}

60:3 Yea, Lord, *make Thy face to shine upon us* in peace for our good, that we may be sheltered *by Thy mighty hand* and delivered from every sin *by Thine uplifted arm*. And deliver us from them that hate us wrongfully.

60:4 Give concord and peace to us and to all that dwell on the earth, as Thou gavest to our fathers, *when they called on Thee in faith and truth* with holiness, [that we may be saved,] while we render obedience to Thine almighty and most excellent Name, and to our rulers and governors upon the earth.

61:1 Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we knowing the glory and honor which Thou hast given them may submit ourselves unto them, in nothing resisting Thy will. Grant unto them therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure.

61:2 For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honor and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well pleasing in Thy sight, that, administering in peace and gentleness with Godliness the power which Thou hast given them, they may obtain Thy favor.

61:3 O Thou, who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen.

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***Conclusion 62:1-65:2***

**SUMMARY 62:1-63:4**

62:1 As touching those things which befit our religion and are most useful for a virtuous life to such as would guide [their steps] in holiness and righteousness, we have written fully unto you, brethren.

61:1 Is it acceptable, when leading a group in prayer, to pray for our submission?

- a. List the requests mentioned here.
- b. Is God able to grant these things? Eph. 3:20

61:2 Is God's favor obtainable?

- a. Define grace.

61:3 Is there any other that could fulfill our prayers?

- a. Through whom do we render our prayers?
- b. Through whom is this prayer rendered?
- c. Is it encouraging to see things that we practice also done by early Christians even outside of the Bible?

62:1 What does it mean to write 'as touching these things'?

- a. Consider Rom. 1:20.
- b. Consider Heb. 11:27.

**Conclusive Remarks:**

- a. Nearing the end of this letter, how has it been any different from a sermon preached by uninspired men today?
- b. Does the fact that the Roman brethren used uninspired stories or writings, like the Phoenix and Judith, to make a Biblical point devalue it for application purposes today?

62:2 List the points made for how they handled 'every argument'.

- a. Should we be mindful to handle arguments with brethren in such ways?
- b. Are we to put our brethren in remembrance of God's Word?
- c. Consider Peter's writings: 2Pet. 1:12, 15; 3:1.
- d. Consider Paul's writings: 1Tim. 4:6; 2Tim. 2:14.

62:3 Recall the former glory of the Corinthians. Clem. 1:2-3:7

- a. Do brethren regard you as one who has 'diligently searched into the oracles and teaching of God'?

63:1 To 'Submit the neck' shows submission of life.

- a. Consider Rom. 12:1.

63:2 Concerning inspiration, refer to Introduction.

- a. Is the description of this letter given, as an entreaty for peace and concord, accurate?

63:3-4 The Roman brethren sent faithful men with this counsel. How is this wise?

62:2 For concerning faith and repentance and genuine love and temperance and sobriety and patience we have handled every argument, putting you in remembrance, that ye ought to please Almighty God in righteousness and truth and long suffering with holiness, laying aside malice and pursuing concord in love and peace, being instant in gentleness; even as our fathers, of whom we spake before, pleased Him, being lowly minded toward their Father and God and Creator and towards all men.

62:3 And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of God.

63:1 Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our souls, that ceasing from this foolish dissension we may attain unto the goal which lieth before us in truthfulness, keeping aloof from every fault.

63:2 For ye will give us great joy and gladness, if ye render obedience unto the things written by us through the Holy Spirit, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for peace and concord in this letter.

63:3 And we have also sent faithful and prudent men that have walked among us from youth unto old age blamelessly, who shall also be witnesses between you and us.

63:4 And this we have done that ye might know that we have had, and still have, every solicitude [concern] that ye should be speedily at peace.

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*Conclusion 62:1-65:2*

CLOSING PRAYER 64:1

64:1 Finally may the All seeing God and Master of spirits and Lord of all flesh, who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name faith, fear, peace, patience, long-suffering, temperance, chastity and soberness, that they may be well pleasing unto His Name through our High priest and Guardian Jesus Christ, through whom unto Him be glory and majesty, might and honor, both now and for ever and ever. Amen.

64:1 What does it mean to be a peculiar people?

- a. See Exo. 19:5; Deu. 14:2; 26:18; Titus 2:14; 1Pet. 2:9
- b. How does this prayer conclude similarly to the last prayer? cf. Clem. 61:3.

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*Conclusion 62:1-65:2*

CLOSING REMARKS 65:1-2

65:1 Now send ye back speedily unto us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in peace and with joy, to the end that they may the more quickly report the peace and concord which is prayed for and earnestly desired by us, that we also may the more speedily rejoice over your good order.

65:1 This is thought to be the same Fortunatus as mentioned in 1Cor. 16:17.

- a. Some believe Clement, the penman of this letter, to be the same as mentioned in Php. 4:3. Given the difference in time and place and the popularity of the name, that is highly unlikely.

65:2 The grace of our Lord Jesus Christ be with you and with all men in all places who have been called by God and through Him, through whom be glory and honor, power and greatness and eternal dominion, unto Him, from the ages past and forever and ever. Amen.

65:2 Compare the closing of this letter to:

- a. Rom. 16:20, 24; 1Cor. 16:23; Php. 4:23; 1Th. 5:28; 2Th. 3:18; Rev. 22:21
- b. Consider how these things are through Christ.

Do you believe that Clement, his Roman brethren, and his faithful Corinthian brethren would feel at home in the congregation where you attend?

- a. Why, or why not?
- b. Would you consider these brethren, all except those at fault in Corinth, 'sound' considering only what this letter tells us of them?
- c. How has the study of this ancient letter aided your understanding of New Testament Christianity?