

Clement's Epistle And Hebrews

I also am including a link to the insightful Epistle of Clement. Clement, who was personally discipled by Rav Shaul/Paul, was viewed by believers 200 years before Constantine's corruption of the faith, as a legitimate author of an epistle belonging in Scripture. While we don't take a position on this, I thought you'd find this interesting, in light of Clement's many reference to Hebrews as SCRIPTURE, a book now denied by some messianic leaders. Here are some references to the Book of Hebrews from the Epistle of Clement, along with other comments, including a link to the entire epistle. Some ancient manuscripts like the Codex A-Alexandrian Greek text include this letter as Scripture.

<http://www.earlychristianwritings.com/text/1clement-lightfoot.html>

The Apostolic Father

St. Clement

Introductory Note to the First Epistle of Clement to the Corinthians.

[A.D. 30-100] Clement was probably a Gentile and a Roman. He seems to have been at Philippi with St. Paul (A.D. 57) when that first-born of the Western churches was passing through great trials of faith.

The following is the Introductory Notice of the original editors and translators, Drs. Roberts and Donaldson.

The first Epistle, bearing the name of Clement, has been preserved to us in a single manuscript only. Though very frequently referred to by ancient

Christian writers, it remained unknown to the scholars of Western Europe until happily discovered in the Alexandrian manuscript. This ms. of the Sacred Scriptures (known and generally referred to as Codex A) was presented in 1628 by Cyril, Patriarch of Constantinople, to Charles I., and is now preserved in the British Museum. Subjoined to the books of the New Testament contained in it, there are two writings described as the Epistles of one Clement. Of these, that now before us is the first. It is tolerably perfect, but there are many slight *lacunae*, or gaps, in the ms., and one whole leaf is supposed to have been lost towards the close. These *lacunae*, however, so numerous in some chapters, do not generally extend beyond a word or syllable, and can for the most part be easily supplied.

Who the Clement was to whom these writings are ascribed, cannot with absolute certainty be determined. The general opinion is, that he is the same as the person of that name referred to by St. Paul ([Phi.4.3](#)). The writings themselves contain no statement as to their author. The first, and by far the longer of them, simply purports to have been written in the name of the Church at Rome to the Church at Corinth. But in the catalogue of contents prefixed to the ms. they are both plainly attributed to one Clement; and the judgment of most scholars is, that, in regard to the first Epistle at least, this statement is correct, and that it is to be regarded as an authentic production of the friend and fellow-worker of St. Paul. This belief may be traced to an early period in the history of the Church. It is found in the writings of Eusebius (*Hist. Eccl.*, iii. 15), of Origen (*Comm. in Joan.*, i. 29), and others. The internal evidence also tends to support this opinion. The doctrine, style, and manner of thought are all in accordance with it; so that, although, as has been said, positive certainty cannot be reached on the subject, we may with great probability conclude that we have in this Epistle a composition of that Clement who is known to us from Scripture as having been an associate of the great apostle.

The date of this Epistle has been the subject of considerable controversy. It is clear from the writing itself that it was composed soon after some persecution (chap. i.), which the Roman Church had endured; and the only question is, whether we are to fix upon the persecution under Nero or Domitian. If the former, the date will be about the year 68; if the latter, we must place it towards the close of the first century or the beginning of the second. We possess no external aid to the settlement of this question. The lists of early Roman bishops are in hopeless confusion, some making Clement the immediate successor of St. Peter, others placing Linus, and others still Linus and Anacletus, between him and the apostle. The internal evidence, again, leaves the matter doubtful, though it has been strongly pressed on both sides. The probability seems, on the whole, to be in favor of the Domitian period, so that the Epistle may be dated about A.D. 97.

This Epistle was held in very high esteem by the early Church. The account given of it by Eusebius (*Hist. Eccl.*, iii. 16) is as follows. "There is one acknowledged Epistle of this Clement (whom he has just identified with the friend of St. Paul), great and admirable, which he wrote in the name of the Church of Rome to the Church at Corinth, sedition having then arisen in the latter Church. We are aware that this Epistle has been publicly read in very many churches both in old times, and also in our own day." The Epistle before us thus appears to have been read in numerous churches, as being almost on a level with the canonical writings. And its place in the Alexandrian ms., immediately after the inspired books, is in harmony with the position thus assigned it in the primitive Church. There does indeed appear a great difference between it and the inspired writings in many respects, such as the fanciful use sometimes made of Old Testament statements, the fabulous stories which are accepted by its author, and the general diffuseness and feebleness of style by which it is distinguished.

But the high tone of evangelical truth, which pervades it, the simple and earnest appeals which it makes to the heart and conscience, and the anxiety which its writer so constantly shows to promote the best interests of the Church of Christ, still impart an undying charm to this precious relic of later apostolic times.

The First Epistle of Clement to the Corinthians.

Direct References to the Book, Of Hebrews As Scripture

Chap. XVII. ...Let us be imitators also of those who in goat-skins and sheep-skins (Heb.11:37) went about proclaiming the coming of Christ; I mean Elijah, Elisha, and Ezekiel among the prophets, with those others to whom a like testimony is borne [in Scripture].

Chap. XXI.Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us; (Comp. Heb.13:17; 1Th.5:12-13) let us honor the aged⁴⁴

Chap. XXIII. ...Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry;" (Hab.2: 3; Heb.10: 37)

Chap. XXVII.Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie. (Comp. Tit.1: 2; Heb.6: 18)

Chap. IX.Let us steadfastly contemplate those who have perfectly ministered to His excellent glory. Let us take (for instance) Enoch, who,

being found righteous in obedience, was translated, and death was never known to happen to him.²⁴ (Heb.11: 5.)

Chap. XIXWherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us (Heb.12: 1)

Chap. XXXVI.By Him the Lord has willed that we should taste of 15 immortal knowledge, "who, being the brightness of His majesty, is by so much greater than the angels, as He hath by inheritance obtained a more excellent name than they." (Heb.1: 3-4) For it is thus written, "Who makes His angels spirits, and His ministers a flame of fire." (Psa.104: 4; Heb.1: 7) But concerning His Son the Lord spoke thus. "Thou art my Son, to-day have I begotten Thee. Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Psa.2: 7-8; Heb.1: 5) And again He saith to Him, "Sit Thou at My right hand, until I make Thine enemies Thy footstool." (Psa.110: 1; Heb.1: 13) But who are His enemies? All the wicked, and those who set themselves to oppose the will of God.

Chap. XLIII ...And what wonder is it if those in Christ who were entrusted with such a duty by God, appointed those [ministers] before mentioned, when the blessed Moses also, "a faithful servant in all his house," (Heb.3: 5)

Chap. LVI ..."For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Pro. 3:12; Heb.12: 6)