

forty days, the people, although they had seen Egypt struck with the ten plagues, and the sea parted and passed over by them on foot, manna also given to them from heaven for bread, and drink supplied to them out of the rock that followed them, which kind of food was turned into whatever taste any one desired; and although, being placed under the torrid region of heaven, they were shaded by a cloud in the day-time, that they might not be scorched by the heat, and by night were enlightened by a pillar of fire, lest the horror of darkness should be added to the wasteness of the wilderness;-those very people, I say, when Moses stayed in the mount, made and worshipped a golden calf's head, after the fashion of Apis, whom they had seen worshipped in Egypt; and after so many and so great marvels which they had seen, were unable to cleanse and wash out from themselves the defilements of old habit. On this account, leaving the short road which leads from Egypt to Judea, Moses conducted them by an immense circuit of the desert, if perhaps¹³ he might be able, as we mentioned before, to shake off the evils of old habit by the change of a new education."

Chapter XXXVI.-Allowance of Sacrifice for a Time.

"When meantime Moses, that faithful and wise steward, perceived that the vice of sacrificing to idols had been deeply ingrained into the people from their association with the Egyptians, and that the root of this evil could not be extracted from them, he allowed them indeed to sacrifice, but permitted it to be done only to God, that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected by another, and at a future time; by Him, namely, concerning whom he said himself, 'A prophet shall the Lord your God raise unto you, whom ye shall hear even as myself, according to all things which He shall say to you. Whosoever shall not hear that prophet, his soul shall be cut off from his people.'

Chapter XXXVII.-The Holy Place.

¹³ Original word used in the text was: **haply**

"In addition to these things, he also appointed a place in which alone it should be lawful to them to sacrifice to God. And all this was arranged with this view, that when the fitting time should come, and they should learn by means of the Prophet that God desires mercy and not sacrifice, they might see Him who should teach them that the place chosen of God, in which it was suitable that victims should be offered to God, is his Wisdom; and that on the other hand they might hear that this place, which seemed chosen for a time, often harassed as it had been by hostile invasions and plunderings, was at last to be wholly destroyed. And in order to impress this upon them, even before the coming of the true Prophet, who was to reject at once the sacrifices and the place, it was often plundered by enemies and burnt with fire, and the people carried into captivity among foreign nations, and then brought back when they betook themselves to the mercy of God; that by these things they might be taught that a people who offer sacrifices are driven away and delivered up into the hands of the enemy, but they who do mercy and righteousness are without sacrifices freed from captivity, and restored to their native land. But it fell out that very few understood this; for the greater number, though they could perceive and observe these things, yet were held by the irrational opinion of the vulgar: for right opinion with liberty is the prerogative of a few."

Chapter XXXVIII.-Sins of the Israelites.

"Moses, then, having arranged these things, and having set over the people one Auses¹⁴ to bring them to the land of their fathers, himself by the command of the living God went up to a certain mountain, and there died. Yet such was the manner of his death, that till this day no one has found his burial-place. When, therefore, the people reached their fathers' land, by the providence of God, at their first onset the inhabitants of wicked races are routed, and they enter upon their paternal inheritance, which was distributed among them by lot. For some time thereafter they were

¹⁴ Joshua

ruled not by kings, but judges, and remained in a somewhat peaceful condition. But when they sought for themselves tyrants rather than kings, then also with regal ambition they erected a temple in the place which had been appointed to them for prayer; and thus, through a succession of wicked kings, the people fell away to greater and still greater impiety."

Chapter XXXIX.-Baptism Instituted in Place of Sacrifices.

"But when the time began to draw near that what was wanting in the Mosaic institutions should be supplied, as we have said, and that the Prophet should appear, of whom he had foretold that He should warn them by the mercy of God to cease from sacrificing; lest perhaps they might suppose that on the cessation of sacrifice there was no remission of sins for them, He instituted baptism by water amongst them, in which they might be absolved from all their sins on the invocation of His name, and for the future, following a perfect life, might abide in immortality, being purified not by the blood of beasts, but by the purification of the Wisdom of God. Subsequently also an evident proof of this great mystery is supplied *in the fact*, that every one who, believing in this Prophet who had been foretold by Moses, is baptized in His name, shall be kept unhurt from the destruction of war which impends over the unbelieving nation, and the place itself; but that those who do not believe shall be made exiles from their place and kingdom, that even against their will they may understand and obey the will of God."

Chapter XL.-Advent of the True Prophet.

"These things therefore having been fore-arranged, He who was expected comes, bringing signs and miracles as His credentials by which He should be made manifest. But not even so did the people believe, though they had been trained during so many ages to the belief of these things. And not only did they not believe, but they added blasphemy to unbelief, saying that He was a gluttonous man and a belly-slave, and that He was actuated by a

demon, even He who had come for their salvation. To such an extent does wickedness prevail by the agency of evil ones; so that, but for the Wisdom of God assisting those who love the truth, almost all would have been involved in impious delusion. Therefore He chose us twelve, the first who believed in Him, whom He named apostles; and afterwards other seventy-two most approved disciples, that, at least in this way recognizing the pattern of Moses, the multitude might believe that this is He of whom Moses foretold, the Prophet that was to come."

Chapter XLI.-Rejection of the True Prophet.

"But some one perhaps may say that it is possible for any one to imitate a number; but what shall we say of the signs and miracles which He wrought? For Moses had wrought miracles and cures in Egypt. He also of whom he foretold that He should rise up a prophet like unto himself, though He cured every sickness and infirmity among the people, wrought innumerable miracles, and preached eternal life, was hurried by wicked men to the cross; which deed was, however, by His power turned to good. In short, while He was suffering, all the world suffered with Him; for the sun was darkened, the mountains were torn asunder, the graves were opened, the veil of the temple was rent, as in lamentation for the destruction impending over the place. And yet, though all the world was moved, they themselves are not even now moved to the consideration of these so great things."

Chapter XLII.-Call of the Gentiles.

"But inasmuch as it was necessary that the Gentiles should be called into the room of those who remained unbelieving, so that the number might be filled up which had been shown to Abraham, the preaching of the blessed kingdom of God is sent into all the world. On this account worldly spirits are disturbed, who always oppose those who are in quest of liberty, and who make use of the engines of error to destroy God's building; while those who press on to the glory of safety and liberty, being rendered braver by their

resistance to these spirits, and by the toil of great struggles against them, attain the crown of safety not without the palm of victory. Meantime, when He had suffered, and darkness had overwhelmed the world from the sixth even to the ninth hour, as soon as the sun shone out again, and things were returned to their usual course, even wicked men returned to themselves and their former practices, their fear having abated. For some of them, watching the place with all care, when they could not prevent His rising again, said that He was a magician; others pretended that he was stolen away."

Chapter XLIII.-Success of the Gospel.

"Nevertheless, the truth everywhere prevailed; for, in proof that these things were done by divine power, we who had been very few became in the course of a few days, by the help of God, far more than they. So that the priests at one time were afraid, lest perhaps, by the providence of God, to their confusion, the whole of the people should come over to our faith. Therefore they often sent to us, and asked us to discourse to them concerning Jesus, whether He were the Prophet whom Moses foretold, who is the eternal Christ. For on this point only does there seem to be any difference between us who believe in Jesus, and the unbelieving Jews. But while they often made such requests to us, and we sought for a fitting opportunity, a week of years was completed from the passion of the Lord, the Church of the Lord which was constituted in Jerusalem was most plentifully multiplied and grew, being governed with most righteous ordinances by James, who was ordained bishop in it by the Lord."

Chapter XLIV.-Challenge by Caiaphas.

"But when we twelve apostles, on the day of the Passover, had come together with an immense multitude, and entered into the church of the brethren, each one of us, at the request of James, stated briefly, in the hearing of the

people, what we had done in every place. While this was going on, Caiaphas, the high priest, sent priests to us, and asked us to come to him, that either we should prove to him that Jesus is the eternal Christ, or he to us that He is not, and that so all the people should agree upon the one faith or the other; and this he frequently entreated us to do. But we often put it off, always seeking for a more convenient time." Then I, Clement, answered to this: "I think that this very question, whether He is the Christ, is of great importance for the establishment of the faith; otherwise the high priest would not so frequently ask that he might either learn or teach concerning the Christ." Then Peter: "You have answered rightly, O Clement; for as no one can see without eyes, nor hear without ears, nor smell without nostrils, nor taste without a tongue, nor handle anything without hands, so it is impossible, without the true Prophet, to know what is pleasing to God." And I answered: "I have already learned from your instruction that this true prophet is *the Christ*; but I should wish to learn what *the Christ* means, or why He is so called, that a matter of so great importance may not be vague and uncertain to me."

Chapter XLV.-The True Prophet: Why Called the Christ.

Then Peter began to instruct me in this manner: "When God had made the world, as Lord of the universe, He appointed chiefs over the several creatures, over the trees even, and the mountains, and the fountains, and the rivers, and all things which He had made, as we have told you; for it were too long to mention them one by one. He set, therefore, an angel as chief over the angels, a spirit over the spirits, a star over the stars, a demon over the demons, a bird over the birds, a beast over the beasts, a serpent over the serpents, a fish over the fishes, a man over men, who is Christ Jesus. But He is called *Christ* by a certain excellent rite of religion; for as there are certain names common to kings, as Arsaces among the Persians, Caesar among the Romans, Pharaoh among the Egyptians, so among the Jews a king is called *Christ*. And the reason of this title¹⁵ is this:

¹⁵ Original word used in the text was: **appellation**

Although indeed He was the Son of God, and the beginning of all things, He became man; Him first God anointed with oil which was taken from the wood of the tree of life: from that anointing therefore He is called *Christ*. Thence, moreover, He Himself also, according to the appointment of His Father, anoints with similar oil every one of the pious when they come to His kingdom, for their refreshment after their labors, as having got over the difficulties of the way; so that their light may shine, and being filled with the Holy Spirit, they may be endowed with immortality. But it occurs to me that I have sufficiently explained to you the whole nature of that branch from which that ointment is taken."

Chapter XLVI.-Anointing.

"But now also I shall, by a very short representation, recall you to the recollection of all these things. In the present life, Aaron, the first high priest, was anointed with a composition of chris¹⁶, which was made after the pattern of that spiritual ointment of which we have spoken before. He was prince of the people, and as a king received first-fruits and tribute from the people, man by man; and having undertaken the office of judging the people, he judged of things clean and things unclean. But if any one else was anointed with the same ointment, as deriving virtue from it, he became either king, or prophet, or priest. If, then, this temporal grace, compounded by men, had such efficacy, consider now how potent was that ointment extracted by God from a branch of the tree of life, when that which was made by men could confer so excellent dignities among men. For what in the present age is more glorious than a prophet, more illustrious than a priest, more exalted than a king?"

Chapter XLVII.-Adam Anointed a Prophet.

To this, I replied: "I remember, Peter, that you told me of the first man that he was a prophet; but you did not say that

¹⁶ A consecrated oil, usually mixed with balsam or balsam and spices.
Source: *Dictionary.com Unabridged (v 1.1)*.

he was anointed. If then there be no prophet without anointing, how could the first man be a prophet, since he was not anointed? "Then Peter, smiling, said: "If the first man prophesied, it is certain that he was also anointed. For although he who has recorded the law in his pages is silent as to his anointing, yet he has evidently left us to understand these things. For as, if he had said that he was anointed, it would not be doubted that he was also a prophet, although it were not written in the law; so, since it is certain that he was a prophet, it is in like manner certain that he was also anointed, because without anointing he could not be a prophet. But you should rather have said, If the chrism was compounded by Aaron, by the perfumer's art, how could the first man be anointed before Aaron's time, the arts of composition not yet having been discovered? "Then I answered, "Do not misunderstand me, Peter; for I do not speak of that compounded *ointment* and temporal oil, but of that simple and eternal ointment, which you told me was made by God, after whose likeness you say that that other was compounded by men."

Chapter XLVIII.-The True Prophet, a Priest.

Then Peter answered, with an appearance of indignation: "What! do you suppose, Clement, that all of us can know all things before the time? But not to be drawn aside now from our proposed discourse, we shall at another time, when your progress is more manifest, explain these things more distinctly.

"Then, however, a priest or a prophet, being anointed with the compounded ointment, putting fire to the altar of God, was held illustrious in all the world. But after Aaron, who was a priest, another is taken out of the waters. I do not speak of Moses, but of Him who, in the waters of baptism, was called by God His Son. For it is Jesus who has put out, by the grace of baptism, that fire which the priest kindled for sins; for, from the time when He appeared, the chrism has ceased, by which the priesthood or the prophetic or the kingly office was conferred."

Chapter XLIX.-Two Comings of Christ.

"His coming, therefore, was predicted by Moses, who delivered the law of God to men; but by another also before him, as I have already informed you. He therefore intimated that He should come, humble indeed in His first coming, but glorious in His second. And the first, indeed, has been already accomplished; since He has come and taught, and He, the Judge of all, has been judged and slain. But at His second coming He shall come to judge, and shall indeed condemn the wicked, but shall take the pious into a share and association with Himself in His kingdom. Now the faith of His second coming depends upon His first. For the prophets-especially Jacob and Moses-spoke of the first, but some also of the second. But the excellency of prophecy is chiefly shown in this, that the prophets spoke not of things to come, according to the sequence of things; otherwise they might seem merely as wise men to have conjectured what the sequence of things pointed out."

Chapter L.-His Rejection by the Jews.

"But what I say is this: It was to be expected that Christ should be received by the Jews, to whom He came, and that they should believe on Him who was expected for the salvation of the people, according to the traditions of the fathers; but that the Gentiles should be averse to Him, since neither promise nor announcement concerning Him had been made to them, and indeed he had never been made known to them even by name. Yet the prophets, contrary to the order and sequence of things, said that He should be the expectation of the Gentiles, and not of the Jews. And so it happened. For when He came, he was not at all acknowledged by those who seemed to expect Him, in consequence of the tradition of their ancestors; whereas those who had heard nothing at all of Him, both believe that He has come, and hope that he is to come. And thus in all things prophecy appears faithful, which said that He was the expectation of the Gentiles. The Jews, therefore, have erred concerning the first coming of the Lord; and on this point only there is disagreement betwixt us and them. For

they themselves know and expect that Christ shall come; but that he has come already in humility-even he who is called Jesus-they do not know. And this is a great confirmation of His coming, that all do not believe on Him."

Chapter LI.-The Only Saviour.

"Him, therefore, has God appointed in the end of the world; because it was impossible that the evils of men could be removed by any other, provided that the nature of the human race were to remain entire, i.e., the liberty of the will being preserved. This condition, therefore, being preserved inviolate, He came to invite to His kingdom all righteous ones, and those who have been desirous to please Him. For these He has prepared unspeakable good things, and the heavenly city Jerusalem, which shall shine above the brightness of the sun, for the habitation of the saints. But the unrighteous, and the wicked and those who have despised God, and have devoted the life given them to diverse wickedness, and have given to the practice of evil the time which was given them for the work of righteousness He shall hand over to fitting and condign vengeance. But the rest of the things which shall then be done, it is neither in the power of angels nor of men to tell or to describe. This only it is enough for us to know, that God shall confer upon the good an eternal possession of good things."

Chapter LII.-The Saints Before Christ's Coming.

When he had thus spoken, I answered: "If those shall enjoy the kingdom of Christ, whom His coming shall find righteous, shall then those be wholly deprived of the kingdom who have died before His coming? "Then Peter says: "You compel me, O Clement, to touch upon things that are unspeakable. But so far as it is allowed to declare them, I shall not shrink from doing so. Know then that Christ, who was from the beginning, and always, was ever

present with the pious, though secretly, through all their generations: especially with those who waited for Him, to whom He frequently appeared. But the time was not yet that there should be a resurrection of the bodies that were dissolved; but this seemed rather to be their reward from God, that whoever should be found righteous, should remain longer in the body; or, at least, as is clearly related in the writings of the law concerning a certain righteous man, that God translated him. In like manner others were dealt with, who pleased His will, that, being translated to Paradise, they should be kept for the kingdom. But as to those who have not been able completely to fulfill the rule of righteousness, but have had some remnants of evil in their flesh, their bodies are indeed dissolved, but their souls are kept in good and blessed abodes, that at the resurrection of the dead, when they shall recover their own bodies, purified even by the dissolution, they may obtain an eternal inheritance in proportion to their good deeds. And therefore blessed are all those who shall attain to the kingdom of Christ; for not only shall they escape the pains of hell, but shall also remain incorruptible, and shall be the first to see God the Father, and shall obtain the rank of honor among the first in the presence of God."

Chapter LIII.-Animosity of the Jews.

"Wherefore there is not the least doubt concerning Christ; and all the unbelieving Jews are stirred up with boundless rage against us, fearing lest perhaps He against whom they have sinned should be He. And their fear grows all the greater, because they know that, as soon as they fixed Him on the cross, the whole world showed sympathy with Him; and that His body, although they guarded it with strict care, could nowhere be found; and that innumerable multitudes are attaching themselves to His faith. Whence they, together with the high priest Caiaphas, were compelled to send to us again and again, that an inquiry might be instituted concerning the truth of His name. And when they were constantly entreating that they might either learn or teach concerning Jesus, whether He were the Christ, it seemed good to us to go up into the temple, and in the

presence of all the people to bear witness concerning Him, and at the same time to charge the Jews with many foolish things which they were doing. For the people was now divided into many parties, ever since the days of John the Baptist."

Chapter LIV.-Jewish Sects.

"For when the rising of Christ was at hand for the abolition of sacrifices, and for the bestowal of the grace of baptism, the enemy, understanding from the predictions that the time was at hand, wrought various schisms among the people, that, if perhaps it might be possible to abolish the former sin, the latter fault might be incorrigible. The first schism, therefore, was that of those who were called Sadducees, which took their rise almost in the time of John. These, as more righteous than others, began to separate themselves from the assembly of the people, and to deny the resurrection of the dead, and to assert that by an argument of infidelity, saying that it was unworthy that God should be worshipped, as it were, under the promise of a reward. The first author of this opinion was Dositheus; the second was Simon. Another schism is that of the Samaritans; for they deny the resurrection of the dead, and assert that God is not to be worshipped in Jerusalem, but on Mount Gerizim. They indeed rightly, from the predictions of Moses, expect the one true Prophet; but by the wickedness of Dositheus they were hindered from believing that Jesus is He whom they were expecting. The scribes also, and Pharisees, are led away into another schism; but these, being baptized by John, and holding the word of truth received from the tradition of Moses as the key of the kingdom of heaven, have hid it from the hearing of the people. Yea, some even of the disciples of John, who seemed to be great ones, have separated themselves from the people, and proclaimed their own master as the Christ. But all these schisms have been prepared, that by means of them the faith of Christ and baptism might be hindered."

Chapter LV.-Public Discussion.

"However, as we were proceeding to say, when the high priest had often sent priests to ask us that we might discourse with one another concerning Jesus; when it seemed a fit opportunity, and it pleased all the Church, we went up to the temple, and, standing on the steps together with our faithful brethren, the people kept perfect silence; and first the high priest began to exhort the people that they should hear patiently and quietly, and at the same time witness and judge of those things that were to be spoken. Then, in the next place, exalting with many praises the rite or sacrifice which had been bestowed by God upon the human race for the remission of sins, he found fault with the baptism of our Jesus, as having been recently brought in opposition to the sacrifices. But Matthew, meeting his propositions, showed clearly, that whosoever shall not obtain the baptism of Jesus shall not only be deprived of the kingdom of heaven, but shall not be without peril at the resurrection of the dead, even though he be for-titled by the prerogative of a good life and an upright disposition. Having made these and such like statements, Matthew stopped."

Chapter LVL.-Sadducees Refuted.

"But the party of the Sadducees, who deny the resurrection of the dead, were in a rage, so that one of them cried out from amongst the people, saying that those greatly err who think that the dead ever arise. In opposition to him,

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