

THE
PREACHING OF SIMEON KEFA
FROM THE JOURNAL OF
T. FLAVIUS CLEMENS, “CLEMENT”

TRUE NAMES EDITION

It was James who spoke. "My brothers," he said, "listen to me. Simeon has described how Yahweh first arranged to enlist a people for his name out of the gentiles. This is entirely in harmony with the words of the prophets, since the scriptures say: "After that I shall return and rebuild the fallen tent of David; I shall make good the gaps in it and restore it. Then the rest of humanity, and of all the nations once called mine, will look for the Sovereign One, says YHWH who made this known so long ago." Ya'akov haZaddik in Acts 15:13-18

These women have struggled hard for the gospel with me, along with Clement and all my other fellow-workers, whose names are written in the book of life. Sha'ul / Paul in Philippians 4:3

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Introductory Comments

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This book contains the story of *Clement of Rome's conversion to True Religion*, written while engaged in the discipleship program of Simon Peter (Simeon Kefa), the close associate of Yahshua the Anointed (Jesus Christ). Clement's collection of Petrine abstracts is in an autobiographical style, like a journal, and contains numerous important speeches, lessons on practical living, views of science and cosmology, demonology and Greek mythology, debating strategies and problem solving techniques, and physical descriptions of real places, all written down as Clement and Kefa travel from Jerusalem to Greece and Rome.

As a young man of *great education*, a descendent of the powerful Flavian dynasty, cousin to Emperor's Vespasian, Titus and Domitian, Clement volunteered to record Kefa's words for posterity as a *mitvah* for Ya'akov haZaddik (James the Just, overseer of the assembly at Jerusalem and brother to Messiah). On the other hand, as a gentile "God-fearer," Clement was not – for a time – allowed to eat with the greater disciples until he was judged spiritually prepared for immersion into the Faith of the Jerusalem Assembly. Though he became a successor for Kefa, throughout most of these writings he is, along with several others, just on the edge of the circle.

Also included in this book are letters from Kefa to Ya'akov instructing the Jerusalem Assembly what they might do with his preaching (that is, with Clement's journal), and especially how the Assembly should *guard it from his "enemy"* – who, from the text, we can only guess to be either Simon the Magician or Saul of Tarsus.

For Saul / Paul is noticeably absent from Clement's accounts and Kefa's speeches. The only place where Saul is identified is as the "ringleader" of a vicious attack upon Ya'akov and his

disciples as they study on the steps of the Jerusalem temple. Ya'akov is hurled down the steps and, being left for dead, is carried "to his house" with broken legs.

Also included is a letter from Clement to Ya'akov in the event Kefa's death in Rome, and Kefa's final words regarding how one should oversee the Assembly. (For, according to other obscure letters, Kefa spent only his last few years in Rome as the "missionary emeritus" of the Assembly of Yahweh.) Clement is Kefa's choice as successor, and *the histories of the Roman Church bear out Clement ascendancy*. (Some lists have two other "Popes" in between Peter and Clement, but when one examines the original letters of ascendancy, the "in-betweeners" actually served as administrators for Kefa and Sha'ul, who were "emeritus" of two different assemblies at Rome – the first primarily composed of Jews, the latter of gentiles.)

Of Clement's writings, preserved are not only this fascinating journal (which came to be known as *The Recognitions of Clement*), but another, amplified journal of his travels with Kefa (known as *Clementine Homilies*, *The Clementia* or *The Clementina*), some sermons, a couple tracts, as well as a mention in Philippians 4:3.

In my earliest studies of the New Testament, I was perplexed at how "Simon Peter" could take up so much space in the Evangels and Acts, but so little space in the Epistles. (This is especially true of James and Jude, sons of Joseph the Carpenter.) In 1989, while writing *Secrets Sayings of the Savior*, I discovered a portion of the *Clementine Homilies* in an old book and was fascinated that this "new" literature was on par with *or superior to the Acts of the Apostles*. Why were these "Homilies" not in Scripture – and why were they not even known to Believers – and why were they not read in church or studied in Sunday School or Bible School? Likewise, why were they

then not condemned, as so much other extra-biblical literature was, and put to Pope Gelasius' fire?

In fact, these books and letters, and many more, are available to anyone - tucked away in the VIIIth volume of the *Ante-Nicene Fathers* - in old translations full of *churchy 19th-century words* and *out-of-date commentary*.

Yet within the *Clementia* reside concepts and doctrines completely *foreign to the Church* and to the *modern Hebraic Roots Movement*; concepts such as "The Standing Man," "The Primal Adam," the nature of demons and demonic influence in disease, the food ordinances (including with whom one may eat), and numerous hidden (*i.e.* apocryphal) or "done-away-with-by-Jesus" ordinances. These strange, syncretic teachings were labeled as interpolations by "scholars" of bygone centuries, planted like dinosaur bones by evil adversaries of orthodox Christianity - the *Gnostics* - and dismissed as heresy ;)

However, with the long, long awaited release of the Dead Sea Scrolls, we learn that "The Standing Man" doctrine *et al did not derive from paganism or Gnosticism*, but from sectarian Judaism - from those whom scholars now call Nazoreans, Ebionites, Rechabites or Elchasaites (which movements were also condemned by early Christian heresiologists). The scrolls and parchments preserved in the marl caves, dated now from 150 B.C.E. to 136 C.E., valued perpetrated the *very same strange doctrines preached so strongly by Kefa* in the journal of Clement.

The mystery of why it took 45+ years to get the Dead Sea Scrolls translated is not so secret now that we know what the Scrolls are composed of - and especially since *The International Team of Scholars assigned to translate them were all Catholics (save one) headed up by Catholic priests under the jurisdiction of the Chief Inquisitor, Cardinal Ratzinger who is now Pope Benedict XVI*.

For, if the message of the scrolls and the authentic preaching of Kefa becomes a matter for not just scholars, but religious people, following the apostolic literature found in both Clement and the Scrolls must lead *the serious, scholastic Believer back* to one's Hebraic roots, the supernatural, the Torah – and the teaching of “The Sect of the Nazarenes” (Acts 24:5).

*
* *

I heartily thank Ted Dornan for editing the previous work of Moore so that we might read and listen to Clement, a pre-Christian, Hebraic document, without being afflicted with out-of-place church language. The editing, and even more, the recording of all this, has been *monumental tasks*; and not without major translation difficulties and serious attacks by devilish forces.

Finally, I suggest that the reader who wants further background and explanation on the teachings found in *The Preaching of Simeon Kefa* read Robert Eisenman's little book *The Dead Sea Scrolls and the First Christians*, which is out of print but not rare on the used market. If need be, contact us through www.apostolia.com.

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