

Clement's opinions respecting the Second Person in the Trinity, may be found in a passage in the ¹ seventh book of the Stromata. We find him there saying that "the most excellent thing on earth is the most pious man; the most excellent thing in heaven, an angel, who having nearer access shares in greater purity the eternal and blessed life; but the most perfect, the most holy, the most regal, the most beneficent nature is that of the Son, being most intimately united to ² Him Who is alone omnipotent. His is the highest pre-eminence; He orders all things according to the will of the Father, and gives them the best direction, and acts upon them with unwearied and inexhaustible power, being enabled to look into the secret thoughts. For the Son of God never quits the eminence from which He looks down upon the universe; He is neither divided, nor cut off, nor transferred from place to place, but is at all times in every place, yet circumscribed by no place, being all intelligence, all the light of the Father, ³ all eye, seeing all things, hearing all things, knowing all things, by His power penetrating all powers. To Him—the Word of the Father, Who received the holy dispensation through Him Who put it in subjection to Him—is subject the host of angels and ⁴ gods. Hence all men are His; some knowing Him; others not having yet attained to the knowledge; some as friends; some as faithful servants; some as mere servants. He is the Teacher Who disciplines the Gnostic by mysteries, the believer by good hopes, the hard of heart by the corrective discipline of a sensible operation. Thence proceeds a Providence, particular, public or national, and universal." Clement then goes on to

¹ dcccxxxi. 13.

² ἢ τῷ μόνῳ παντοκράτῳ προσχιστάτῃ. Petavius objected to this expression as savouring of Arianism, because the nature is represented, not as the same, but merely as proximate to that of the Father. See Bull. Defen. Fid. Nic. c. 6. sect. 11. § 6. The whole tenor of the passage proves that Clement ascribed all the attributes of the Godhead to Christ; but when He is spoken of as the Son, with reference to the Father, or as sent forth by the Father to conduct the economy, the relation itself implies a certain subordination or inferiority.

³ We may observe that Clement here applies to the Son terms which in dccccliii. 10 he applies to God generally.

⁴ So S. L. 2. cccclv. 29. τὸν ὑπεράνω τῶν θιῶν. L. 4. DCIV. 22. οὐ γὰρ ἄν περὶ ἐνὸς τῷ πατρὶ διαφιλονικίῃ, καὶ πάντα ἰν θιῶν. L. 6. DCCXCVIII. 11. κατὰ τὴν συγκληρονομίαν τῶν κυρίων καὶ θιῶν. Compare DCCXVI. 5. L. 7. DCCCLXV. 17.

state that the Divine prophecies plainly declare that there is a Son of God, and that He is the Saviour and Lord of Whom we speak. "He draws to Him by persuasion those of the Greeks and barbarians who are willing to obey Him. He it was Who gave philosophy to the Greeks. ¹ His providential care extends to all. Since, if it does not, we must conclude either that He wants the power, which would bespeak weakness; or that, possessing the power, He wants the will, which would bespeak a deficiency in goodness; nor can we suppose that He Who took upon Him suffering flesh on our account, indulges in luxurious indolence (like the gods of Epicurus). As, therefore, it befits Him Who is the Lord of all, He takes care of all; for He is the Saviour of all. He allots His benefits to Greeks and barbarians, according to the capacity of each to receive them—that is, to those of them who are predestined and called at their proper season, faithful and elect. He, therefore, Who has called all equally, but has given more eminent honour to the more eminent believer, will not through envy withhold His benefits from any; nor will He, Who is the Lord of all, and especially when He ² ministers to the will of the good and omnipotent Father, be prevented by another from conferring them. Nor can envy be incident to the Lord Who, as He is without beginning (*ἀνάρχως*) ³ is also without passion; nor can anything which man possesses be an occasion of envy to the Lord; widely different is he to whom the passion of envy is incident. Nor can we say that the Lord was unwilling to save mankind through ignorance—because He knew not how to provide for the care of each individual. Ignorance is not incident to God; to Him Who before the foundation of the world was the counsellor of the Father. For this was 'the wisdom in which the omnipotent God rejoiced.' The Son is

¹ Compare dcccxxxi. 21.

² *καὶ μάλιστα ἐξουσιῶν τοῦ ἀγαθοῦ καὶ παντοκράτορος τελέματι Πατρὸς.* Petavius objected also to this expression. See p. 200, Note 2.

³ We have seen that exemption from passion is regarded by Clement as an attribute of the Godhead; he must therefore have considered Christ, Whom he states to be without beginning as well as without passion, to be God. Compare S. L. 4. DCXXXII. 40. *Θεὸς δὲ ἀπαθής, ἀθυμὸς τε, καὶ ἀνσιδήμωτος,* with L. 7. DCCCLXXV. 16. *ὡς μὲν εἶν μόνος ὁ ἀνσιδήμωτος ἐξ ἀρχῆς, ὁ Κύριος ὁ φιλόανθρωπος, ὁ καὶ δι' ἡμᾶς ἀνθρώπος.* There is no contradiction between the *ἀπαθής ἀνάρχως γινόμενος* and the *ἐξ ἀρχῆς ἀνσιδήμωτος*; the former relating to the essential existence of Christ, the latter to His assumption of human nature.

the power of God; inasmuch as existing before all created things He is the Word, in Whom is contained the principle of all things¹ (*ἀρχικώτατος λόγος*), and the wisdom of the Father; and He may peculiarly be called the Teacher of the beings created by Him. Nor can He, Who, having taken upon Him flesh, which is naturally subject to passion, disciplined it into a habit of impassibility, be suspected of abandoning His care of man through the seductions of pleasure." Clement afterwards says that "every operation of the Lord has reference to the Almighty, and the Son is, so to speak, an energy or operation of the Father—that the Son is constituted the causer of all good by the will of the Almighty Father, the first causer of motion, a power incomprehensible by sense; for what He was man saw not through the weakness of the flesh. Wherefore taking upon Him flesh, which is cognizable by sense, He came to show to men what is possible with reference to obedience to the commandments."

To the proofs of Clement's belief in the essential divinity of Christ, contained in the foregoing passage, we may add several passages in which His pre-existence is expressly declared. Thus² the Lord Christ is called the sun of the resurrection, begotten before the morning star, and gratuitously imparting life by His own rays. The precepts inculcating a righteous course of life are³ said to have been announced before the law by the Word. It⁴ is said of Abraham that, looking up to heaven, he saw either the Son in the Spirit, or as some interpret the passage, a glorious angel. In⁵ another place Clement,

¹ We find in DCCCXXI. 3. τὸν ἀρχικὸν λόγον, which Lowth understood of the λόγος, but as it appears to me erroneously; in S. L. I. CCCXXXIV. 4. ἐπὶ τὸν ἀρχικωτάτην σοφίαν.

² C. LXX. 9, with reference to Ps. cix. 4. See v. 24. VII. 14.

³ S. L. 3. dxxxii. 21. In P. L. I. c. 7. CXXXI. 24, it is said that the *Pædagogus* (Christ) appeared to Abraham, Jacob, etc.

⁴ S. L. 5. dclxviii. 14, with reference to Gen. xvii. 1.

⁵ P. L. I. c. 7. CXXXII. 27. CXXXIII. 17. Compare S. L. 7. DCCCXXIV. 30. and L. 5. DCXC. 28. καὶ δι' ἀγγέλου προσεχῶς (f. προσεχούς as L. 7. DCCCXXXV. 18. διὰ τι τῶν προσεχῶν ἀγγέλων) μυσταγωγείται, where the reference is to the angel who appeared to Abraham. In the Adumbrations on the First Epistle of St. John ii. 1, we find *Sed Moysi quidem propinquus ac vicinus Angelus apparuit. MIX. 28. Bull, Def. Fid. Nic. c. I. sect. I. § II.* Clement says that Moses appears to have applied the appellation *covenant* to the Lord in Gen. xvii. 4. S. L. I. CCCXXVII. 21.

comparing the old with the new covenant, says, "formerly the elder people had the elder covenant, and the law disciplined the people with fear, and the Word was an angel; but to the new people was given a new covenant, and the Word was made (*γενένηται*) and fear was changed into love, and the mystical angel Jesus is born."

There is a passage in ¹the fourth book of the *Stromata* which appears at first sight to be at variance with one which has been quoted from the first book of the *Pædagogus*, as declaratory of the distinction of persons in the unity of the Godhead. "God," he says, "not being demonstrable, is not an object of knowledge; but the Son is wisdom, and knowledge, and truth, and whatever is akin to them; demonstration, therefore, and description (*διέξοδον*) apply to Him; all the powers of the Spirit, being collectively one thing, conspire to the same point, the Son, Who is infinite with reference to the notion (*ἐννοίας*) of each of His powers. The Son is neither absolutely one, as one; nor yet many, as parts, but one, as all things; for from Him are all things; and He is the circle of all powers collected and united into one. On this account the Word is called Alpha and Omega. In Him alone the end is the beginning, and He ends in the beginning, not admitting any interval or distance." It is not easy to attach a precise meaning to many of the expressions in this passage; yet it seems only to mean, ²as Bull has interpreted it, that God cannot be known directly, and is known only mediately through the Son. In other respects it makes the Son co-existent with the Father.

That Christ was at once God and man is ³repeatedly affirmed. In commenting on the injunction given by Christ to eat His flesh and drink His blood (John vi. 53, 54), Clement

¹ dxxxv. 9.

² Def. Fid. Nic. sect. 2. c. 6. § 7.

³ Thus C. vii. 2. *ὡς δὲ ἐπιφανὴν ἀνθρώποις αὐτὸς οὗτος ὁ Λόγος, ὁ μόνος ἀμφω, Θεὸς τε καὶ ἄνθρωπος, πάντων ἡμῶν αἰτίος ἀγαθῶν.* See LXXXIV. I. P. L. I. c. 9. CXLVIII. 33. L. 3. c. I. CCLI. 22. S. L. 7. DCCCXXXII. 17, 43. DCCCXXXIII. 10. In the second book of the *Stromata*, CCCCLXXIX. 30, mention is made of the fourth Hypostasis of the Lord, which Potter supposes to mean Christ's human nature, which together with the Three Persons in the Trinity makes the τετράς.

¹ says "that the Spirit signifies allegorically the body or flesh, the Word the blood; the mixture of the two is the Lord, the food of infants; for the Lord is Spirit and Word; the food, that is the Lord Jesus, the Word of God, is incarnate spirit; sanctified heavenly flesh." ² He was not, however, a common man. ³ It would be ridiculous to suppose that the body of the Saviour, as a body, required necessary sustenance for its preservation; He ate, but not for the body, which was held together by a holy power; but lest His companions should be induced to think ⁴ otherwise of Him (than as a man), as afterwards some supposed that He was only a man in appearance. He was altogether exempt from passion, subject to no impulse of passion; neither of pleasure nor pain. In ⁵ the *Eclogæ ex Prophetarum Scripturis*, we find it affirmed that "as the Saviour, while in the body, spake and performed cures, He did the same before through the prophets; and does it now through the Apostles and teachers. For the Church ministers to the operation of the Father. On that account He then took upon Him man, that He might in the human form minister to the will of the Father: and on all occasions God Who ⁶ loves man puts on man for the salvation of man; formerly He put on the prophets; He now puts on the Church (a collection of faithful men), for it was suitable that like should minister to like for a like salvation."

¹ P. L. 1. c. 6. CXXIII. 35.

² S. L. 3. dxxxiii. 31. ἵππιτα δὲ, οὐδὲ ἀνθρώπος ἦν κοινός.

³ S. L. 6. dcclxxv. 28.

⁴ In S. L. 6. dccciv. 10, Clement says that the Son of God took upon Him flesh, which was an object of sense. Le Nourry thinks that there is no allusion to the human nature of Christ. His explanation is, Quaternio virtutum Deo consecratur; tertiâ solâ, nimirum justitiâ, hominem quartæ Domini ὑποστάσι, hoc est, firmo nec mutationi amplius obnoxio Domini statui conjungente, p. 901. Still we are not told why this unchangeable state of the Lord is called the fourth Hypostasis.

⁵ xxiii. In S. L. 7. DCCLXVIII. 9, the Lord is said to have assumed flesh, in order that He might instruct through the mouth of man. In the *Eclogæ ex Prophetarum Scripturis*, l. III. it is said that the Devil was aware of the coming of the Lord, but did not know that Jesus (Θεός is improperly inserted) was He; and therefore tempted Him to ascertain His power; then left Him for a season, waiting for His resurrection; for the Devil knew that the Lord was to rise. The demons supposed that Solomon was the Lord, till he sinned; they knew that Christ was the Lord after His resurrection.

⁶ ὁ φιλόανθρωπος Θεός. We find the Λόγος so styled in P. L. 1. c. 7. CXXXI. 10.

In the ¹second book of the *Pædagogus*, Clement says "that the Word of God in Scripture is called a pearl, being the pellucid and pure Jesus, the superintending or inspecting eye in the flesh, the transparent Word; through Whom the flesh, regenerated in the water, becomes precious."

According to Clement, our Lord was born in the ²twenty-eighth year of the reign of Augustus, when the census was first ordered to be made. Like several of the Fathers, he ³inferred from the words of Isa. lxi. 1, "To preach the acceptable year of the Lord," that our Lord's ministry lasted only a single year. We learn also that even in his time considerable diversity of opinion existed respecting the days on which our Lord was born and suffered. He ⁴says that "Love was the motive which impelled the Son of God to suffer for us." He speaks of Christ as ⁵sacrificed for us; and with reference to 1 Cor. v. 7, "Christ our passover is sacrificed for us," he ⁶says, "Truly an astonishing sacrifice, the Son of God sanctified for us." We have ⁷seen that Clement calls upon us to be believers in the suffering and adored living God. He did not, however, suppose that the Godhead suffered. On the contrary, speaking of the offering of Isaac, he ⁸says, "that the fact—that Isaac was not sacrificed—has reference to the divinity of the Lord; for Jesus arose after His interment, not having suffered (in His Divine nature), as Isaac was preserved from the sacrifice." In another ⁹place Clement, having referred

¹ c. 12. ccxli. 31. Compare a fragment found in the *Catena* of Nicetas on Matt. xii. 46, in which it is said that the pearl is the pellucid and most pure Jesus, Whom the Virgin conceived from the Divine lightning (ἡ ἀστροειδὴς τῆς θείας). For as the pearl, being in flesh, and in a shell, and in liquid, appears to be a liquid and transparent body full of light and spirit, so the incarnate Divine Word (θεῖος, not θεὸς λόγος) is intelligent light, shining through light and a liquid body. MXIV. 15.

² S. L. I. cccvii. 31. The twenty-eighth year must be reckoned from the victory at Actium.

³ S. L. I. cccvii. 8. Compare L. 5. DCLXVIII. 22. See the two fragments supposed to be taken from Clement's *Work de Paschate*. MXVII. 15.

⁴ S. L. 6. dclxxv. 15.

⁵ S. L. 5. dclxxxvi. 8. ἄπαρον ὡς ἀληθῆς σῆμα, υἱὸς Θεοῦ ἵστίς ἡμῶν ἁγιαζόμενος. But it has been ingeniously conjectured that for ἁγιαζόμενος we should read σφαγιαζόμενος. See DCLXXXVIII. 20.

⁷ C. lxxxiv. 2. πιστιῶν, ἀνθρώποι, τῷ πατρὶ καὶ παρακινῶντι Θεῷ ζῶντι, quoted in p. 195, Note 3.

⁸ P. L. I. c. 5. cxii. 3.

⁹ C. xxiii. 7.

to the passage in the Epistle to the Ephesians xi. 4, 5, where it is said that "God caused us, who were dead in sins, to live together with Christ," adds, "For the Word, living and buried with Christ, is raised on ¹ high together with God;" that is, as I understand Clement, the Word did not suffer at the crucifixion, but was present with Christ's human nature in the tomb, and preserved it from corruption to elevate it in the resurrection.

Clement ² says expressly that the Word alone was without sin.

He ³ appears to have entertained, in common with many of the early fathers, the opinion, founded on a misinterpretation of Isa. liii. 2, 3, that the personal appearance of Christ was mean. In common, too, with many of the early fathers, he ⁴ plays upon the words Χριστός and Χρηστός. He finds also various mysteries in the letters of the name Ἰησοῦς. Thus ⁵ the rectitude or straightness (ἡ εὐθεΐα) of the goodness of the Lord is denoted by the letter I. ⁶ In the number of Abraham's servants (318, *τιμή*) with whom he rescued Lot, Clement finds I H, the initials of Ἰησοῦς, the saving name. The ⁷ number of the commandments has also reference to the first letter of that name. The ⁸ instrument of ten strings

¹ Or perhaps is elevated together (with Christ) to God. See Potter's Note on the passage.

² P. L. 3. c. 12. CCCVII. 17. *μόνος γὰρ ἀναμάρτητος αὐτός ὁ Λόγος.*

³ P. L. 3. c. 1. CCLII. 7. *τὸν δὲ Κύριον αὐτὸν τὴν ὄψιν αἰσχυρὸν γεγονέναι διὰ Ἡσαΐου τὸ Πνεῦμα μαρτυρεῖ.* Compare S. L. 2. CCCXL. 24. L. 3. DLIX. 26. L. 6. DCCCXVIII. 38. We find, indeed, in S. L. 2. CCCXXXIX. 16, the following statement with reference to the Saviour, *καλὸς μὲν, ὡς ἀγαπᾶσθαι μὲνος πρὸς ἡμῶν, τὸ καλὸν τὸ ἀληθινὸν ἰσπισθεούτων* ἦν γὰρ τὸ Φῶς τὸ ἀληθινόν. But Clement always describes the beauty of the soul as the only true beauty.

⁴ C. LXXII. 10. XCV. 5. S. L. 2. CCCXXXVIII. 10. CCCCLXVI. 23. L. 5. DCLXXXV. 41.

⁵ P. L. 1. c. 9. CXLVIII. 40.

⁶ S. L. 6. dcclxxxii. 4. Clement borrowed this from the Epistle of Barnabas. c. 9.

⁷ S. L. 6. dcccxcv. 35. P. L. 3. c. 12. CCCV. 3. Clement frequently calls ten the perfect number. See S. L. 2. CCCLV. 28. L. 6. DCCLXXXII. 11. DCCCVII. 25. and the whole of chapter 16.

⁸ P. L. 2. c. 4. CXCIV. 22. *καὶ μήτι τὸ δεκάχορδον ψαλτήριον, τὸν Λόγον τὸν Ἰησοῦν μνήμι, τῷ στοιχείῳ τῆς δεκάδος φανερῶμενον.*

mentioned in Ps. xxxiii. 2, has a similar reference. In the ¹sixth book of the Stromata there is a strange application of the word Ἐπίσημος, expressing the number six, to our Lord's incarnation and transfiguration. We find, too, fanciful references to the ²form and to the material of the cross.

With respect to the descent of Christ into Hades, it is expressly affirmed by Clement in the ³sixth book of the Stromata, "Wherefore the Lord preached the Gospel also to them in Hades. The Scripture says, 'Hades says to destruction, we have not seen His form, but we have heard His voice.' It was not the place which then found a voice and uttered the foregoing words; but they who were consigned to Hades, and who had given themselves up to destruction, like men who voluntarily cast themselves out of a ship into the sea. These, therefore, are they who hear the Divine power and voice. For who in his senses would suppose that the souls of the righteous and of sinners are in one condemnation, thus imputing injustice to Providence? Do not the Scriptures ⁴show that the Lord preached the Gospel to them who were destroyed in the deluge; or rather, to them who were bound and are now detained in prison and custody? We have shown in the ⁵second book that the Apostles also, imitating the Lord, preached the Gospel to them in Hades. For it was fitting, I think, that the chief of the disciples should be imitators of their Master, there as well as here; so that HE might lead the Hebrews, THEY the Gentiles to conversion; that is, ⁶those who had lived in the righteousness, which is according to the law and to philosophy, and had walked, not

¹ dcccxii. 8. ὁ δὲ διὰ γενέσεως, ἣν ἰδὴ λῶσιν ἢ ἰξᾶς ἐπίσημος, ἠγδοῦς ὑπέμεινον, φανῆ θεός ἐν σαρκίῳ.

² S. L. I. ccccix. 11. L. 5. delxvi. 23. dexc. 5. As the numerical power of the letter I referred to the Saviour, so the letter T referred in form and numerical power to the cross. L. 6. dcllxxxii. 3. dcllxxxiii. 36. C. xci. 26. μέχρι τοῦ σημείου, until His passion. Quis Dives Salvetur. dcdxxxix. 46. S. L. 7. dcccclxxx. 16.

³ dclxii. 36. The passage of Scripture referred to seems to be Job xxviii. 22.

⁴ 1 Pet. iii. 19, 20.

⁵ cccclii., where Clement quotes a passage from the Shepherd of Hermas.

⁶ This is more fully explained in dclxiv. dclxv.

indeed perfectly, but in sin and error; for it befitted the Divine dispensation, that they, who had made the greater proficiency in righteousness, and had in their lives made it their principal object (*προηγουμένως*), and had repented of their transgressions, in whatever place they might be, since they confessedly were of the number of those who belong to the Almighty God, should be saved, each according to his own knowledge." According to Clement, therefore, Christ and the Apostles went down to Hades to preach the Gospel there to those who had died before His appearance on earth, whether Jews or Gentiles. This ¹ was necessary to clear the Divine economy from the imputation of injustice. We may take this opportunity of observing that Clement ² maintained the perpetual virginity of Mary.

With respect to the Holy Spirit, we have already quoted passages in which the distinction of persons in the Godhead is clearly expressed. To those may be added the ³ following. "He Who sprang from David, yet was before David, the Word of God, overlooking the lyre and harp, inanimate instruments, but attuning this world, and the little world man, his soul and body, to the Holy Spirit, plays to God on the many-voiced instrument, and sings to that instrument, man." Again, comparing man's passage through life to the voyage of Ulysses, Clement ⁴ exhorts us to avoid the seductions of pleasure, as Ulysses closed his ears against the song of the Sirens; and adds, "that the Word of God will steer us, and the Holy Spirit will moor us in the harbour of heaven." Clement ⁵ speaks of the Paraclete as sent by the Lord; ⁶ of the new man, transformed by the Holy Spirit of God; ⁷ of the Holy Spirit breathed upon the believer. Speaking of the first or eighth day, he ⁸ says, "From that day wisdom and knowledge first shone upon us; for the light of truth, the true light, without shadow, the Spirit of the Lord, ⁹ divided without division

¹ declx. 13. See the Valentinian notion in the *Excerpta ex Theodoti Scriptis*. XVIII.

² S. L. 7. dcccxxxix. 35.

⁴ C. xci. 25.

⁷ S. L. 5. dcxcviii. 36.

³ C. v. 24, quoted in p. 7.

⁵ C. lxxi. 7.

⁸ S. L. 6. dcccx. 13.

⁶ C. lxxxvii. 12.

⁹ ἀμετρῶς μερίζομενον πνεῦμα Κυρίου εἰς τοὺς διὰ πίστεως ἡγιασμένους. See L. 6. DCCC. 24. In S. L. 5. DCXCIX. 2, Clement says that the Spirit is not in each of us as a part of God; and promises to show how the divi-

to those who are sanctified through faith, is like a luminary to guide to the knowledge of things as they really exist." In enumerating the ten parts which are combined in man, Clement ¹says that the eighth is the spiritual part breathed into him at his creation (ἡ πνοὴ ζωῆς), the tenth is the characteristic peculiarity of the Holy Spirit which is added through faith.

With respect to the inspiration of the prophets, Clement says, ²"Sometimes that God, sometimes that the Lord, sometimes that the Word, sometimes that ³the Holy Spirit, spoke through them. Whatever they uttered, while thus inspired, was ⁴true."

On the subject of idolatrous worship, we find ⁵in Clement the notion, founded on a misinterpretation of Deut. iv. 19, that God had given the sun and moon as objects of worship to the Gentiles, in order that they might not sink into absolute atheism. Yet in the ⁶Hortatory Address we find him saying, that he knew not how men were induced to worship the work-

sion takes place, and what the Holy Spirit is, in His works on prophecy and on the soul. In L. 7. DCCCX. 22, he says that our participation in that wisdom, which teaches us to know by comprehension (καταληπτικῶς) things divine and human, is in power, not in essence or substance.

¹ L. vi. dcccviii. 8. See L. 2. CCCCLV. 19.

² C. lxxv. 20. ὁ Θεὸς διὰ Ἡσαίου λαλῶν. P. L. 3. c. 11. CCXCV. 30. S. L. 1. CCCC. 23. διὰ τοῦτο τὰδε λίγει Κύριος διὰ Ἡσαίου. P. L. 2. c. 10. CCXXIV. 27. διὰ Μωσίου ὁ Λόγος παρήγγυλεν. CCXXXVI. 27. διὰ Δαβίδ. L. 2. c. 12. CCXLVI. 36. ὁ Λόγος διὰ τοῦ προφήτου. (Hosea.) L. 3. c. 11. CCXCH. 12. ὡς διὰ Σολομώντος λίγει ὁ ἅγιος Λόγος.

³ C. lxxvi. 28. Ἱερμίας δὲ ὁ προφήτης, ὁ πάνσοφος, μᾶλλον δὲ ἐν Ἱερμίᾳ τὸ ἕγιον Πνεῦμα. So P. L. 2. c. 12. CCXXIII. 7. P. L. 1. c. 5. CVII. 6. ἰχίγγυος μάρτυς διὰ Ἡσαίου τὸ Πνεῦμα. So L. 2. c. 1. CLXVIII. 11. L. 1. c. 7. CXXXI. 11. διὰ τῆς φῆδης with reference to Deut. xxxii. 10. c. 9. CXLIX. 38. ὁ Δαβίδ, τούτιστι τὸ Πνεῦμα τὸ δι' αὐτοῦ. So L. 2. c. 10. CCXXXVIII. 16. c. 2. CLXXXV. 15. διὰ τοῦ Ἀμώς. c. 12. CCXLVI. 22. διὰ τοῦ Σοφονίου. In P. L. 1. c. 5. CIV. 32, we find τὸ προφητικὸν πνεῦμα. In C. LXVIII. 39, Clement calls the Holy Spirit the mouth of the Lord, with reference to Isa. i. 20. In S. L. 7. DCCCXCIII. 18, Clement identifies the Divine commandments with the Holy Spirit. ταῖς θείαις ἐντολαῖς, τούτιστι τῷ ἁγίῳ Πνεύματι.

⁴ S. L. 2. ccccxxxii. 14. οὐ γὰρ κιβδήλους εἰ ἴπισται ἐκ Θεοῦ λέγουσ προφέρουσιν.

⁵ S. L. 6. dcccxcv. 26, quoted in p. 116. In S. L. 5. DCLXII. 16, Clement speaks of persons who worshipped an imitation of the circumference of the heavens, embracing the stars.

⁶ liv. 22, quoted in p. 10.

manship of God instead of God, the sun and moon and starry choir; absurdly taking for God things which are the instruments of (whereby to measure) time. In ¹ another place he enumerates seven sources of idolatry. Some, beholding the ² heavens and the motions of the heavenly bodies, moved with admiration, deified and worshipped them. Some deified ³ the fruits of the earth by which the life of man is sustained. Others the visitations and calamities inflicted in punishment of crime; hence the furies and avenging deities of the tragic poets. Some, and among them certain philosophers, deified human passions; fear, love, joy, hope. Some deified the course of human affairs, and gave ⁴ bodily forms to justice and to fate. Many deities were the offspring of poetic fiction; and lastly, men through gratitude deified ⁵ those who had conferred any signal benefit on them. These seven sources are not very accurately distinguished from each other. Clement notices the silence of the Heathen oracles, C. x. 12.

Clement ⁶ speaks of the angelic nature as the most excellent (created) nature in heaven, nearest in place and purity to the Divine, and partaking of an eternal and happy existence. ⁷ The angels were infinite in number, and there were among them different orders or ranks. ⁸ Seven of them, being the first-born, possessed the greatest power, and were the leaders of the angelic host. ⁹ Each nation and city was assigned to

¹ xxii. 5, quoted in p. 9.

² Θεοὺς ἐκ τοῦ εἶν ἐνομασάντες τοὺς ἀστέρας, καὶ προσκύνησαν ἥλιον, ὡς Ἰνδοὶ καὶ σιλήνην, ὡς Φρύγες. 8.

³ Δηῶν, τὸν σίτον, ὡς Ἀθηναῖοι καὶ Διόνυσον, τὴν ἀμπέλων, ὡς ἠθηβαῖοι, πρῶτον γέννησαν. 11.

⁴ πολλὰς τῶν δαιμόνων ἐπινοήσασα μορφάς. C. LXXIX. 15.

⁵ The Barbarians gave the appellation of gods to their lawgivers. S. L. I. CCCLV. 17. CCCXCIX. 29. Clement alludes to the deification of Alexander the Great. C. LXXVII. 36. In P. L. 2. c. 9. CCXIII. 20, he mentions the practice of crowning idols with garlands. Following Plutarch, he says that Numa prohibited the erection of any figure of God, either in the likeness of a man or of any other animal. S. L. I. CCCLIX. 1.

⁶ S. L. 7. dcccxxxii. 14.

⁷ S. L. 7. decclxix. 8. ἀπίρους δ' ὄσους ἡμῖν ἀριθμῶ λογιζόμενος ἀγγέλους.

⁸ S. L. 6. dcccxiii. 21. dcccxxii. 16.

⁹ S. L. 7. dcccxxxii. 10. εἰσὶ γὰρ συνδιαννημένοι προστάξει θείᾳ τι καὶ ἀρχαῖα ἀγγίλοι κατὰ ἴδην. Compare L. 6. dcccxxii. 10. This notion was founded on the reading of Deut. xxxii. 8 in the Septuagint.

the care of a particular angel. Some also presided over the ¹ planets, and some, under the direction of the Divine Providence, were even assigned to ² particular individuals; their office was to assist in disposing the mind for the reception of the Divine inspiration. In the ³ lowest order of angels were they who were in immediate communication with man, and the immediate agents in the direction of mortal events. Thus God ⁴ rains upon the just and the unjust, through the instrumentality of the subordinate powers. They were also employed to give ⁵ philosophy to the Greeks. Clement speaks of angels, whom he calls ⁶ watchers; of ⁷ angels appointed to punish the unjust, though here perhaps he is merely stating the opinion

¹ S. L. 5. dclviii. 12. τοὺς ἰφιστάτους τοῖς πλανήταις κατὰ τὴν εἶαν πρόνοιαν. Compare DCCI. II. L. 6. DCCCXVII. 5. ἀρχοντικός ἀγγέλος ἐν ἡλίῳ. Eclogæ ex Prophetarum Scripturis. LVI.

² S. L. 6. dcccxxii. 7, 12. τάχα δὲ καὶ τῶν (Lowth reads κατὰ τοὺς), ἐπὶ μέρους, ὧν ἐνίαις ἀποτιτάχεται τινί. See L. 7. DCCCLXXXI. 23, where the Gnostic is said not to be dependent on the aid of angels, but to be under the guardianship of God Himself. DCCCLXV. 37.

³ They are called proximate angels, διὰ τῶν προσεχῶν ἀγγέλων. L. 7. DCCCXXXV. 18. Compare L. 6. DCCCXXII. 14. προσεχιστέρα ἢ ἱστικότη. Adumbrationes in Ep. Judæ v. 9, MVIII. 34, in I John ii. 1, MIX. 28.

⁴ S. L. 6. decliii. 24. διὰ τῶν ὑποτιταγμένων δυνάμειν. Compare DCLIV. 15. DCCCXXIV. 12. L. 7. DCCCXXXIII. 45, where Clement speaks of the gradation of beings from angels down to man. DCCCLXV. 26.

⁵ S. L. 7. dcccxxii. 8. οὗτός ἐστιν ὁ δίδους καὶ τοῖς Ἑλλήσι τὴν φιλοσοφίαν διὰ τῶν ὑποδιστίρων ἀγγέλων. Compare DCCCXXX. 8. In the Eclogæ ex Prophetarum Scripturis, LI. it is said that the first-created angels, moved by the Lord, acted upon the angels who were in immediate proximity to the prophets (εἰς τοὺς προσεχῆς τοῖς προφήταις ἀγγέλους), declaring to them the glory of God (with reference to Ps. xviii. 1), that is, the covenants; and that all things which are done on earth by the ministry of angels are done through the first-created angels to the glory of God. In LVI. it is said that the first-created angels will be advanced from their present ministerial office to a state of rest, in which their sole occupation will be the contemplation of God; that the order next below them will be advanced into their place; and every succeeding order will rise to a higher rank. In LVII. we find the strange notion that men pass into the angelic state, and having been instructed for a thousand years by angels, are then perfected; that their instructors are elevated to the station of archangels, and that they themselves become in turn the instructors of men; thus at stated periods they are restored to their appropriate angelic rank.

⁶ P. L. 2. c. 9. ccxviii. 12. σφᾶς αὐτοὺς ἀπικαζόντες ἀγγέλοις αὐς ἰγρηγόρους καλοῦμεν. See the Note of Cotelierius on the Apostolic Constitution. L. 8. c. 12.

⁷ S. L. 5. dcc. 27.

of Plato; of ¹ an angel of repentance; of ² angels who presided over the ascent of the blessed into heaven.

The angels ³ have no bodily organs or members: ⁴ their perception is most acute. We find in Clement nothing to countenance the notion that prayers ought to be addressed to them. He ⁵ represents them, as well as men, as praying for blessings from God. Clement ⁶ speaks of apostate angels, who, ⁷ smitten by the beauty of women, and giving themselves up to their lusts, were cast down from heaven. They ⁸ revealed to women the Divine mysteries which had come to their knowledge, and which it was intended to keep secret until the Advent of the Lord. Thus men received the doctrine of Providence and the knowledge of sublime things (*τῶν μετεώρων*). Demons, ⁹ according to Clement, are hateful and impure spirits, always tending downwards to the earth, hovering about tombs and monuments, where they are obscurely seen, like shadowy phantasms. He ¹⁰ couples them with bad angels, and says that the name of angels or demons was given to the souls of men. In some places he ¹¹ applies the name

¹ Quis Dives Salvetur. dclxi. 8. In the *Eclogæ ex Prophetarum Scripturis*, XLI. we find mention of an angel who had the charge of exposed infants. See also XLVIII.

² S. L. 4. dcxvi. 17. *ταῖς ἰφιστῶσι τῆ ἀνόδοι ἀγγίλοις.*

³ S. L. 6. dclxix. 21.

⁴ S. L. 7. dccclii. 37.

⁵ S. L. 7. dcccliii. 41. ὅτιν εἰκότως ἐνὸς ὄντος τοῦ ἀγαθοῦ Θεοῦ, παρ' αὐτοῦ μόνον τῶν ἀγαθῶν τὰ μὲν δεῖναι, τὰ δὲ παραμῖναι εὐχόμεθα, ἡμεῖς τε καὶ οἱ ἀγγίλοι. See L. 3. DXXXIII. 19.

⁶ S. L. 5. dcxxv. 24. L. 7. DCCCLXXXIV. 27.

⁷ P. L. 3. c. 2. cclx. 17. S. L. 3. DXXXVIII. 19. This notion was derived from the Septuagint version of Gen. vi. 2. In S. L. 7. DCCCLIX. 8, Clement ascribes their fall to indolence; and says that they did not attempt to rise from double-mindedness to singleness of habit, *εἰς τὴν μίαν ἐκίνησιν ἔξεν ἐκ τῆς εἰς τὴν διπλὴν ἰσσημιότητος*. Unity implies perfection; duality imperfection—the possibility of the existence of evil as well as good, and of choosing the former. See p. 149, Note 6.

⁸ S. L. 5. dcl. 13. Compare *Eclogæ ex Prophetarum Scripturis*, LIII. where there is a reference to the Book of Enoch. According to Clement, Satan inspired women with the love of dress. P. L. 3. c. 2. CCLIII. 27.

⁹ C. xlix. 22. xxxvii. 27.

¹⁰ S. L. 6. dcliv. 28. Plagues and hail-storms and tempests were caused by them. DCLV. 5, 9. See P. L. 2. c. 1. CLXVIII. 25, where Clement, quoting Homer, says that the souls of the dead flock to the meats offered in sacrifice to idols.

¹¹ C. l. 33.

δαίμονες to the heathen gods; in others he ¹ alludes to the Platonic distinction between gods and demons.

With respect to the worship of demons, ² Clement doubts who first erected altars and offered sacrifices to them; but says expressly that the first altar to Love was erected by Charmus (qu. Charinus) in the academy. He ³ speaks of a demon to whom gluttons are subject; but ⁴ says that men cannot truly ascribe their sins to the agency of demons; since if they can, they will themselves be free from guilt. He ⁵ defines the passions, impressions made upon the soft and yielding soul by the spiritual powers, against whom we have to wrestle. The object of these malevolent powers is on every occasion to produce something of their own habits or dispositions; and thus to bring again under their subjection those who have renounced them (in baptism). In ⁶ the case of demoniacal possessions, the demon entered into the possessed person, who in consequence did not speak his own language, but that of the demon. The ⁷ magicians, however, pretended that they could at all times command the services of the demons.

Clement ⁸ speaks of a prince of the demons, whom he calls the Devil, the dragon. ⁹ In the Adumbrations on the First Epistle of St. John, iii. 8, *Ab initio diabolus peccat*, we find the following comment, which implies that the first offence of

¹ C. xxxv. 4. Clement quotes Plato as defining *ἰδαίμονιον*, τὸ εἶναι τὸν δαίμονα ἔχον· δαίμονα δὲ λέγισθαι, τὸ τῆς ψυχῆς ἡμῶν ἡγεμονικόν. S. L. 2. CCCXCIX. 13.

² C. xxxviii. 33. Clement mentions Phoroneus and Merops. He interprets *δυσιδαιμονία* the fear of demons, the disposition to deify everything, wood, stone, air. S. L. 7. DCCCXXXI. 6. See L. 2. CCCL. 12.

³ P. L. 2. c. 1. clxxiv. 13. See clxviii. 4.

⁴ S. L. 6. dclclxxxix. 9. In the Eclogæ ex Prophetarum Scripturis, vii. we find the notion that unclean spirits are entwined around the soul. In xlvi. the affections of the soul are called spirits.

⁵ S. L. 2. cccclxxxvii. 7. See C. iv. 11.

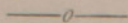
⁶ S. L. 1. ccccv. 2. In C. vi. 2 is an allusion to Saul's possession.

⁷ C. lii. 7.

⁸ S. L. 5. dccci. 31. L. 7. DCCCLXXI. 2. C. xiv. 11, where it is said that Jupiter, when he metamorphosed himself into a dragon, showed what he was.

⁹ MX. 31. ὁ δὲ διάβολος, ἀντιζεύστιος ἄν, καὶ μετανῆσαι αὐς τι ἔσ. S. L. 1. CCCLXVII. 36.

the devil might have been repaired by repentance : *Ab initio scilicet, a quo peccare cepit inconvertibiliter, in peccando perseverans.*



CHAPTER VIII.

¹ We have seen that in the beginning of the *Stromata* Clement speaks of the true tradition of the blessed doctrine, which had been handed down from the holy Apostles, Peter, James, John, and Paul. He ² afterwards says, "that the Lord permitted the Divine mysteries and the holy light to be communicated to those who were capable of receiving them; He did not reveal them to many, inasmuch as they were not adapted to many; but to few, to whom He knew them to be adapted, and who were capable of receiving them, and

¹ L. I. cccxxii. 18, quoted in pp. 66 and 141, Notes 3, 4. See L. 6. DCCLXXI. 15. According to a passage quoted by Eusebius (H. E. L. 2. c. 1) from the seventh book of the *Hypotyposes* of Clement, the Lord communicated this knowledge (τὴν γνῶσιν) to James, and John, and Peter, after the resurrection; who delivered it to the other disciples, and they again to the seventy. Compare S. L. 6. DCCLXXV. 43. James, and John, and Peter appear to have been selected because Christ took them to be witnesses of His transfiguration; and St. Paul uniformly states that he had received the truth by immediate revelation.

² cccxxiii. 21, quoted in p. 66, cccxxiv. 13. This distinction between written and unwritten tradition is found also in CCCXVIII. 3. CCCXIX. 25. CCCXXI. 12. L. 4. DCXIII. 23. L. 6. DCCLXXXVI. 7, though in these passages Clement seems merely to be contending that the labours of those who publish the Gospel by writing, and of those who publish it by preaching, are equally useful. In L. 6. DCCCVI. 20, he says, that when God commanded Isaiah to take a new book, and to write in it (viii. 1), He meant to intimate that the holy knowledge, which was then unwritten, being originally imparted to those only who could comprehend it, would afterwards be communicated through the Scriptures. This was fulfilled when the Saviour taught the Apostles, and they committed to writing His unwritten teaching. According to the *Eclogæ ex Prophetarum Scripturis*, XXVII. the ancients (οἱ προφῆται) committed nothing to writing, because they were unwilling to add the trouble of writing to that of teaching; or to consume in writing the time which they must employ in meditating on that which they should have to say. Perhaps, too, they thought that the talents of writing and teaching (orally) were seldom united in the same person. Clement mentions an unwritten tradition given to the Hebrews. S. L. 5. DCLXXXIII. 22.

of being conformed to them. Secret things, like God, are committed to oral, not to written tradition (λόγῳ, οὐ γράμματι).¹ Clement goes on to say, that he does not pretend to give in the Stromata a perfect account of these secret doctrines; he means merely to renew the recollection of them; some had been obliterated from his memory through lapse of time, having never been committed to writing; and of those which he retained he made only a selection; since there were some to which he was unwilling to allude even in words, much more in writing; lest they who met with them should pervert them to their own injury, and he should thus be placing, according to the proverb, a sword in the hand of a child.¹

In ²the fifth book of the Stromata, Clement having quoted what St. Paul says in the third chapter of the Epistle to the Ephesians (vv. 3, 4, 5) respecting his knowledge in the mystery of Christ, adds that there is a certain instruction of the perfect, to which St. Paul alludes in his Epistle to the Colossians (i. 9, 10, 11, 25, 26, 27). "Some mysteries," Clement proceeds, "were concealed until the times of the Apostles, and were by them delivered as they received them from the Lord; concealed in the Old Testament, but now revealed to the saints." He then quotes other passages from St. Paul's Epistles, to show that the knowledge of which he is speaking, is not vouchsafed to all believers. He quotes the Epistle of Barnabas to the same effect; and ³finds in Psalm xix. an allusion to the distinction between that which is written and that which is concealed, inasmuch as it is the subject of this higher knowledge. Hence instruction (μαθητεία) is called illumination (φωτισμός), because it makes manifest that which

¹ Compare L. 6. dccxxxvi. i. decciii. 30. L. 7. dedi. 35, p. 141, Note 4.

² dclxxxii. 16. οὐ γὰρ ἐκκεκλιῦν χρὴ τὸ μυστήριον, ἰμφαίνιν δὲ ὅσον εἰς ἀνάμνησιν τοῖς μυστηριακοῖς τῆς γνώσεως, εἰ καὶ συνήσουσιν ὅπως εἰρηται πρὸς τοῦ Κυρίου, γίνεσθαι ὡς ὁ πατὴρ ἡμῶν τίλειοι. L. 7. dccccxxxvi. 9. Compare dccccxvi. 29. Clement quotes our Saviour's injunction, that "pearls are not to be cast before swine," in justification of this concealment of the higher knowledge. L. i. cccxlvi. 17. L. 2. cccccxxii. 20.

³ ἡμέρα γὰρ τῇ ἡμέρα ἐρεύγεται βῆμα, τὸ γεγραμμένον ἀντικρυς· καὶ οὐκ ἐκπῆ ἀναγγίλλει γνώσιν, τὴν ἰστικρυμμένην μυστικῶς. dclxxxiv. 21. See a different application of this verse, p. 198, Note 5.

is hidden. When St. Paul expressed his wish to communicate in person some spiritual gift to the Roman converts, he alluded to the Gnostic (in Clement's acceptance of the word) tradition, which he could not impart by letter.—When in the third chapter of the First Epistle to the Corinthians (vv. 1, 2, 3) he told them that he “could not speak to them as spiritual, but as carnal, as infants in Christ, and that he had in consequence fed them with milk, not with strong meat,” he meant by *milk* catechetical instruction in the first rudiments of the Gospel; by *strong meat*,¹ the full and perfect insight into the mysteries; that is, the flesh and blood of the Word—the comprehension of the Divine power and essence.

In conformity with the distinction between the Gnostic and the common believer, Clement² says, “that in proceeding to the contemplation of the mysteries of knowledge, he shall adhere to³ the celebrated and venerable rule of tradition, commencing from the origin of the Universe, setting forth those points of physical contemplation which are necessary to be premised, and removing whatever can be an obstacle in the way; so that the ears may be prepared for the reception of the Gnostic tradition, the ground being cleared of weeds and fitted for the planting of the vineyard; for there is a conflict previous to the conflict, and mysteries before the mysteries.”

Speaking of the heretics, Clement⁴ says, “that they did not transmit or interpret the Scriptures agreeably to the dignity of God; for the understanding and the cultivation of the pious

¹ ἡ ἰσοπτικὴ θιαρία. DCLXXXV. 38.

² S. L. I. CCCXXV. I.

³ κατὰ τὸν ἐκκλησίαν καὶ σιμὸν τῆς παραδόσεως κανόνα. In CCCXXV. 28 we find πρὸ αὐτῆς τῆς παραδόσεως τῆς συνήθους, which appears to be opposed to τῆς γνωστικῆς παραδόσεως in 7.

⁴ S. L. 6. dcccii. 35. ὁ κανὼν τῆς ἀληθείας. L. 6. DCCCVI. 8. DCCCXVIII. 15. L. 7. DCCCXC. 14 is equivalent to ὁ ἐκκλησιαστικὸς κανὼν. DCCCIII. 10. DCCCLXXXVII. 19. DCCCXXVI. 14. DCCCLV. I. ὁ κανὼν τῆς Ἐκκλησίας. L. 1. CCLXXV. 14. L. 7. DCCCXCVII. 25, as is ἡ ἀληθὴς παράδοσις. DCCCXLV. 5, where there is a direct reference to the Heathen mysteries, to ἡ Ἐκκλησιαστικὴ παράδοσις. DCCCXC. 24. ἡ γνῶσις ἡ Ἐκκλησιαστικὴ. DCCCXII. 21. DCCCXCVI. 16. αἱ τοῦ Χριστοῦ παραδόσεις. DCCCXIII. 22. ἡ τοῦ Κυρίου παράδοσις. DCCCXCVI. 28. DCCCXCVII. 40. θεία παράδοσις. DCCCXVI. 14. ἡ Ἀποστολικὴ καὶ Ἐκκλησιαστικὴ ὀρθοτομία τῶν δογμάτων. DCCCXCVI. 23. ὁ κατὰ τὴν ἀλήθειαν εὐαγγελικὸς κανὼν. L. 3. DXLI. 16. ὁ κανὼν τῆς πίστεως. L. 4. DCVII. 25.

tradition, agreeably to the teaching of the Lord delivered by the Apostles, is a deposit to be rendered to God.—The Scriptures are to be interpreted according to the canon of the truth. Neither the prophets, nor the Saviour Himself, announced the Divine mysteries so as to be easily comprehended by every one, but spoke in parables; which will be understood by those who adhere to the interpretation of the Scriptures according to the ecclesiastical rule; and that rule is, the harmony of the Law and the Prophets with the covenant delivered by the Lord during His presence on earth.”

When we proceed to inquire what were the mysterious truths which had been thus transmitted by unwritten tradition, and were unfitted for the ear of the common believer, we shall find that they consisted chiefly of precepts for the formation of the true Gnostic—the perfect Christian. The use to which the Romish Church applies unwritten tradition and the ¹ *Disciplina Arcani*—in order to account for the total silence of the first ages of Christianity respecting certain doctrines which it now requires its followers to believe as necessary to salvation—this use receives no sanction from the writings of Clement. The same Scriptures were placed in the hands of Clement's Gnostic, and of the common believer, but he interpreted them on different principles; he ² affixed to them a higher and more spiritual meaning. The same doctrines were proposed as the objects of his faith, but he explained them in a different manner; he discovered in them hidden meanings which are not discernible by the vulgar eye. Clement's Esoteric system agrees only in one respect with the Romish *Disciplina Arcani*; it is equally destitute of solid foundation.

Far, however, from teaching his Gnostic to rely on unwritten tradition, Clement ³ says, “that they who are labouring after

¹ In S. L. 4. c. vi. 22, Clement gives a specimen of the secret discipline in his day, for the purpose of showing its absurdity. Potter has misunderstood the passage. See his Note.

² See what is said in the tract entitled *Quis Dives Salvetur* respecting the hidden wisdom contained even in the simplest of our Lord's sayings; not merely in those which perplexed His disciples, and which He explained τοῖς Ἰσραὴλ καὶ αὐτοῖς τοῖς τῆς βασιλείας τίνεσσι ὅτι ἀπὸ τοῦ καλοῦ μίνουσι. DCCLXXXVIII. 30.

³ ἀλλ' οἱ πονῶν ἕτοιμοι ἐπὶ τοῖς καλλίστοις εὐ πρώτοις ἀποστήσονται ζητοῦντες

excellence will not stop in their search of truth until they have obtained proof of that which they believe from the Scriptures themselves." He ¹alleges that the heretics perverted the Scriptures according to their lusts; ²that they did not obey the Divine Scriptures, and kicked off the tradition of the Church. He ³says that, in cases in which it is not sufficient merely to state a doctrine, but we are also required to prove what we affirm, we then do not look for human testimony, but appeal to the voice of the Lord, which is a greater surety than all demonstration; or rather is the only demonstration. With reference to this knowledge, they who merely taste the Scriptures are *believers*; they who proceed further are accurate indexes (*γνώμονες*) of the truth; they are *Gnostics*. ⁴Thus we, bringing proof respecting the Scriptures from the Scriptures themselves, rest our belief on demonstration. Clement says that the ⁵Gnostic follows whithersoever God leads him in the divinely-inspired Scriptures; and ⁶couple clear demonstration from the testimony of the Scriptures with knowledge (*ἡ γνώσις*), when he speaks of the remedies of ignorance. He ⁷opposes the tradition of the blessed Apostles and teachers, which was in agreement with the divinely-inspired Scriptures, to human doctrines; and ⁸repeatedly asserts the unity of the Apostolic tradition.

Clement has quoted ⁹all the books of the Old Testament

τὴν ἀλήθειαν, πρὶν ἂν τὴν ἀποδοῖξιν ἀπ' αὐτῶν λάβωσι τῶν γραφῶν. S. L. 7. DCCCLXXXIX. 13. He gives an unhappy illustration of his own precept by appealing to an apocryphal Scripture in proof of the perpetual virginity of Mary. DCCCXC. 4.

¹ S. L. 7. dcccxc. 11. Compare DCCCXCI. 19, 40. L. 3. DXXIX. 2, quoted in p. 188, Note 9.

² S. L. 7. dcccxc. 20. ταῖς θεαῖς ἐπίθοντο ἂν γραφαῖς. DCCCXCIV. 7. So αἱ κυριακαὶ γραφαί. DCCCXC. 2, 34.

³ S. L. 7. dcccxc. 6. Clement says that the Gnostic grows old in the Scriptures, preserving the apostolic and ecclesiastic division (*ἑρπτομαίαν*) of doctrines. DCCCXCVI. 23. See L. 3. DXLIII. 15.

⁴ So S. L. 7. dcccxc. 35. ἐν τῷ βιβλιοῦν ἕκαστον τῶν ἀποδοικνυμένων κατὰ τὰς γραφὰς ἐξ αὐτῶν πάλιν τῶν ὁμοίων γραφῶν. See also DCCCXCVI. 8.

⁵ S. L. 7. dcccxciv. 38.

⁶ S. L. 7. dcccxcv. 10. ἐν γνώσει τῇ διὰ τῶν γραφῶν παραδομένη. DCCCXCVII. 8.

⁷ S. L. 7. dcccxcvi. 11.

⁸ As in S. L. 7. dcd. 8.

⁹ There appears to be a reference to the book of Ezra. S. L. 1. CCCXCII. 35, and to that of Nehemiah. CCCXCII. 15.

with the exception of that of Ruth, the second book of Chronicles, the Song of Solomon, and the Prophecy of ¹Obadiah.

Of the Apocryphal books, he quotes ²Ecclesiasticus, and gives it the title of Scripture. He quotes it also under the title of ἡ Σοφία.

He ³quotes also the book of Wisdom under the title of ἡ Σοφία, a title which he ⁴gives to the book of Proverbs; it may therefore be inferred that he conceived the three books to have been composed by Solomon. He ⁵quotes Baruch under the name of Jeremiah, and gives the book the title of Divine Scripture.

He ⁶mentions the book of the Maccabees in conjunction with that of Esther and Mordecai; and ⁷speaks of the compiler of the epitome of the acts of the Maccabees, with a particular reference to the second book, 1-10. He ⁸refers to the book of Tobit under the title of Scripture. There ⁹appears to be

¹ Obadiah (Ἀβδίου) is mentioned in the enumeration of the prophets. S. L. I. CCCC. 31.

² Φόβος γὰρ Κυρίου ἀποθεῖται ἀμαρτήματα· ἄφοβος δ' οὐ δυνήσεται δικαιοσῆναι, φησὶν ἡ γραφή. I. 18, 22. P. L. I. c. 8. CXXXIX. 7. See also L. 2. c. 6. CXCVI. 29. c. 8. CCX. 10. Στίφανος ἄρα σοφίας, ἧ φησὶν ἡ Σοφία, φόβος Κυρίου. I. 18. L. I, 8. CXXXIX. 25. So also CXLII. 2. c. 9. CXLII. 41. c. 13. CLIX. 16. L. 2. c. 1. CLXVIII. 22. c. 7. CCI. 6.

³ φροντὶς δὲ παιδείας ἀγάπη ἦν ἡ Σοφία λίγυ· ἀγάπη δὲ, τήρησι νόμων αὐτῆς. VI. 17, 18. P. L. 2. c. 1. CLXVII. 4. S. L. 2. CCCCXXX. 38.

⁴ ἡ θεία Σοφία ὑφορμῖνι παραγγέλλει τοῖς αὐτῆς τέκνοις, μὴ ἴσθι οἰοσάτης, XXIII. 20, 21. P. L. 2. c. 2. CLXXXII. 24. So c. 9. CCXVIII. 18. L. 3. c. 12. CCCVI. 37. S. L. I. CCCLXXV. 10. ἡ πανάριστος Σοφία. S. L. 2. DI. 36. See the Note of Cotelerius at the end of the Epistle of Clemens Romanus. Clement, quoting passages from the book of Proverbs, calls them βήσεις ἐκ παιδὸς Ἑβραίου σοσοφισμίνου. C. LXVII. 36. So P. L. 2. c. 8. CCXIV. 22. προφητεῖαν οὖσαν σοσοφισμίνην.

⁵ καὶ μὴν καὶ διὰ Ἱερμίου τὴν φρόνησιν ἐξηγιέται, Μακάριοι ἴσθιν, Ἰσραὴλ, λίγυν, ὅτι τὰ ἀριστεὰ τῷ Θεῷ γνωστὰ ἡμῖν ἴσθι. III. 13. P. L. I. c. 10. CLII. 9, 12, 37. παγκάλως γοῦν ἡ θεία πευ λίγυ γραφή, after which follows a quotation from Baruch, III. 16, 17. L. 2. c. 3. CLXXXIX. 16.

⁶ S. L. I. CCCXCII. 19.

⁷ S. L. 5. dccv. 20.

⁸ S. L. 2. DIII. 19. τοῦτο βραχίως ἡ γραφή διδῆλωκιν εἰρηκῦα, ὁ μισοῖς, ἀλλὰ οὐ ποιήσῃς. Tobit iv. 16. See also L. 6. DCCXCI. 17.

⁹ S. L. 2. CCCCLVII. 32.

one reference to the book of Judith, viii. 27; and there¹ are references also to the Apocryphal books of Esdras.

Clement quotes all the four Gospels. We have² already noticed the accounts given by Eusebius out of the Hypotyposes, respecting the origin of St. Mark's and St. John's Gospels. In S. L. 4. dxcv. 32, Clement makes Matthew and Levi distinct persons. See Le Nourry, p. 1014.

Clement³ ascribes the Acts of the Apostles to Luke. He quotes all the Epistles of St. Paul, excepting that to Philemon. That to the Hebrews he⁴ ascribes expressly to St. Paul.

Of the Catholic Epistles he quotes three; for I agree with⁵ Lardner in doubting whether there is any express reference to the Epistle of James, to the second of Peter, or to the second and third of John. But Clement⁶ quotes what he calls the larger Epistle of John, thereby implying that there was at least one smaller epistle composed by that Apostle. In the⁷ Adumbrations on the Epistle of Jude it is said that Jude was brother of the sons of Joseph; and that though he knew his relationship to the Lord, yet he did not style himself the brother of the Lord, but of James.

Clement⁸ ascribes the Apocalypse to St. John. With respect to Apocryphal writings, he⁹ has one express reference to the Gospel according to the Hebrews.

¹ S. L. 1. ccxcii. 32. ccxciii. 1. cccc. 22. L. 3. DLVI. 30.

² P. 3, Note 3. See the Adumbrations on the fifth chapter of the First Epistle of St. Peter. v. 14. MVII. 39.

³ S. L. 5. dxcvi. 5. The passage of the Adumbrations referred to in the preceding Note.

⁴ S. L. 6. dcclxxi. 24. See also L. 2. CCCXXXIII. 1. DI. 7, 34. L. 4. DCVIII. 26, p. 3, Note 3 of this work, and the Adumbrations on the First Epistle of Peter. MVII. 16, 46.

⁵ Credibility, Part 2. c. 22, sect. 8.

⁶ *Ἰωάννης ἐν τῇ μίζου ἐπιστολῇ*. S. L. 2. CCCCLXIV. 3. The author of the Adumbrations says that the second Epistle was addressed to virgins, and especially to a Babylonish virgin named Electa. MXI. 13.

⁷ MVII. 49. Eusebius, E. H. L. 6. c. 14, says that Clement in the Hypotyposes quoted the Epistle of Jude. It is expressly quoted S. L. 3. DCV. 10.

⁸ S. L. 6. dccxciii. 11. Compare P. L. 2. c. 12. CCXLI. 37.

⁹ S. L. 2. cccliii. 2. See Lardner, Credibility, Part 2. c. 22, sect. 13.

He ¹ quotes from the Gospel according to the Egyptians, two questions put by Salome to Christ.

He ² quotes an Apocryphal work entitled the Traditions of Matthias; to whom, as we ³ have seen, the followers of Valentinus, Marcion, and Basilides appealed in support of their opinions.

He ⁴ quotes a work entitled the Preaching of Peter, and from the manner of quoting seems to have attached some authority to it. Upon this point, however, as well as upon Clement's citations from other Apocryphal writings, I refer the reader to ⁵ Lardner.

Eusebius ⁶ says that Clement in the Hypotyposes quoted the Revelation of Peter. We find ⁷ references to it in the *Eclogæ ex Prophetarum Scripturis*.

Having considered the testimony borne by Clement to the genuineness of the books of Scripture, we will proceed to consider his mode of interpreting it. To begin with the book of Genesis. "By the serpent," he ⁸ says, "is allegorically represented pleasure, which creeps upon the belly, an earthly vice." ⁹ The laughter of Sarah, when it was announced to her that she should bear a son, was the laughter, not of incredulity, but of bashfulness. ¹⁰ Lot's wife, because she willingly turned to look back on worldly vice, was left without sensation, be-

¹ S. L. 3. dxxxix. 45. dxli. 14. Compare DXXXII. 8. L. 3. DLIII. 14. *Excerpta ex Theodoti Scriptis*. LXVII. Jones says that Clement had never himself seen this gospel.

² S. L. 2. ccclii. 37. L. 3. dxiii. 15. L. 7. dcccxxxii. 11. *Ἐκ τῶν ἀποκρύφου*. L. 3. DXXIV. 30.

³ S. L. 7. dcd. 9.

⁴ S. L. 1. ccccxxvii. 27. *Ἐν δὲ τῷ Πίτρου κηρύγματι εἴροις ἂν νόμον καὶ λόγον τὸν Κύριον προσαγορευόμενον*. L. 2. CCCCLXV. 5. L. 6. DCCLIX. 24. DCCLXI. 22. DCCLXII. 9. DCCLXIV. 47. DCCLXIX. 34. DCCCIV. 35. *Eclogæ ex Prophetarum Scripturis*. LVIII. Neander considers this work as the composition of a moderate Gnostic. On the Gnostic Systems, p. 30.

⁵ *Credibility*, Part 2. c. 22. sect. 13. See also Jones on the Canon.

⁶ E. H. L. 6. c. 14.

⁷ xli. xlviii. xlix

⁸ C. lxxxvi. 23. Compare S. L. 6. DCCCXX. 30.

⁹ S. L. 6. dccxc. 23.

¹⁰ S. L. 2. ccclxi. 35. Compare C. LXXXII. 11.

coming a pillar of salt ; and, being thus prevented from proceeding further, was fixed, not as an empty and useless figure, but fitted to salt or preserve (*ἀπρίοσαι*) those who have a spiritual discernment. ¹ Abraham, when he obeyed the command to sacrifice his son Isaac, on the third day lifting up his eyes saw the place afar off. The following is Clement's comment. "The first day is that of the sight of that which is fair ; the second is the best desire of the soul ; on the third the mind discerns spiritual things, the eyes of the understanding being opened by the Teacher Who rose again on the third day. Or the three days may be the mystery of the seal (of baptism), through which man believes on the true God. Hence Abraham saw the place afar off ; for the place of God is hard to be comprehended. Plato calls God the place of ideas (*χώραν ἰδεῶν*), having collected from Moses that He is a place, inasmuch as He comprehends all things." With reference to Gen. xlix. 11, Clement ² says that the blood of the Lord is called allegorically wine. "He washed his garments in wine, and his clothes in the blood of grapes." ³ Moses, speaking allegorically, called the Divine Wisdom the tree of life planted in Paradise ; by which Paradise we may also understand the world, wherein all the works of creation are called into birth. Clement ⁴ interprets the history of Joseph allegorically. The coat of many colours which Joseph wore indicated his various knowledge, of which his brethren were envious. They cast him, therefore, into a pit in which was no water, after they had stripped him of his coat, that he might, like them, be without knowledge.

To follow Clement through all his allegorical ⁵ interpretations would be a wearisome and unprofitable labour ; I shall there-

¹ Gen. xxii. S. L. 5. dxc. 15.

² P. L. I. c. 6. cxxvi. 12.

³ S. L. 5. dxc. 1.

⁴ S. L. 5. dclxxviii. 7.

⁵ The reader will find allegorical interpretations of Exod. xv. 1 in S. L. 5. dclxxvii. 35. Exod. xix. 18. L. 6. dxxlv. 24. Exod. xxi. 33. L. 5. dclxxviii. 19. Exod. xxxiv. 5. L. 2. cccxxxix. 17. Levit. i. 6. L. 5. dclxxxvi. 21. Levit. xviii. 1. L. 2. ccccliii. 23. Numb. vi. 9. P. L. I. c. 2. C. 4. Deut. xxii. 5. S. L. 2. cccclxxi. 20. Deut. xxiii. 1. C. xxi. 15, where Clement calls Moses the hierophant of truth. Deut. xxv. 15. C. I. x. 6. He frequently produces different interpretations of the same passage. Thus P. L. 2. c. 1. clxxii. 37. c. 8. ccv. 20. S. L. 2. cccclxxiv. 22.

fore content myself with producing some of the most remarkable. In ¹ the sixth book of the Stromata he gives the Gnostic explication of the Decalogue. He ² first observes, that "the number ten is a sacred number. The finger of God, with which the commandments were written, is the power of God, by which the heaven and earth, represented by the two tables, were created. There is a celestial Decalogue; the sun, moon, stars, clouds, light, wind, water, air, darkness, fire. There is also a terrestrial Decalogue; men, cattle, creeping things, beasts, two kinds of animals living in the water, fishes and whales (κῆτη); two kinds of winged animals, carnivorous, and those that live on milder food; two kinds of plants, those that bear fruit, and those that do not. The ark, in which the tables were deposited, was the knowledge of things human and divine, *i.e.* Wisdom. The two tables may also mean the two covenants. In consequence of the abounding of ignorance and sin, they (the tables) were mystically renewed, the commandments being written with two spirits, the superior and the subject (τῷ τε ἡγεμονικῷ, τῷ τε ὑποκειμένῳ), 'for the flesh lusteth against the Spirit, and the Spirit against the flesh.' There is, moreover, a decalogue in man; the five senses, the faculty of speech, the seminal principle, the spiritual principle breathed into man at his creation, the principal faculty (τὸ ἡγεμονικόν) of the soul, the characteristic peculiarity of the Holy Spirit which is added through faith." Clement then proceeds to interpret the several precepts, and in his enumeration appears to confound the first and second together; for he makes the prohibition to take God's name in vain the second, and the command to observe the seventh day the third. There is, however, reason to suspect some corruption of the text; for he calls the command to honour parents the fifth. Interpreting this commandment, he says, "that by father is meant God; and by mother, not as some suppose, the substance out of which men are created; nor, as others say, the Church; but the Divine knowledge and wisdom, which Solomon ³ calls the mother of just men." The next commandment is that against adultery: by adultery Clement understands a departure from the true knowledge of God. In like manner by murder he understands a violent taking away of the truth respecting God and His eternal exist-

¹ dcccvii. 25.

² Prov. i. 8; xxxi. 1.

³ Compare P. L. 3. c. 12. cccv. 3.

ence. Theft is the appropriation to ourselves of any part of the honour due to God, as the author and preserver of all created things. The Greeks, too, when they imitated the true philosophy, were thieves. Clement then passes immediately to the tenth commandment.¹

We have already² noticed the following extraordinary comment on Exod. xvi. 16 : "Now an Omer is the tenth part of an Ephah," or, according to the Septuagint, "of the three measures" (τῶν τριῶν μέτρων). "By the three measures are signified the three criteria in us : sensation, of things sensible ; speech, of things spoken, nouns and verbs ; the understanding, of things intelligible (νοητῶν)."

³ According to the mystical interpretation of Scripture, Moses slew the Egyptian who smote the Hebrew with a word.

The ⁴ Israelites, when they departed out of Egypt, spoiled the Egyptians, not from greediness of gain, as their accusers affirmed ; but partly in order to obtain a recompense for the service which they had rendered during their sojourn in Egypt ; partly in order to punish the Egyptians for reducing them to a state of bondage, in violation of the laws of hospitality ; for they came originally into Egypt as supplicants in a time of famine.

⁵ The pillar of fire which preceded the Israelites signified that it is impossible to represent God by an image ; it signified also His stedfastness and His unchangeable light, which cannot be reduced to a figure. Hence the ancients set up columns or pillars which they worshipped as Gods.

The ⁶ prohibition of various kinds of food in the Mosaic law

¹ Among the prohibitions in the Decalogue, Clement inserts οὐ παιδοφειρήσις. C. LXXXV. 3. P. L. 2. c. 10. CCXXIII. 33. L. 3. c. 12. CCCV.

² S. L. 3. DXXVII. 32. It is omitted L. 2. CCCCXLVI. 19.

³ S. L. 2. CCCCLV. 4. See p. 81. ³ S. L. 1. ccccxiii. 20.

⁴ S. L. 1. ccccxv. 25. Clement here follows Philo.

⁵ S. L. 1. ccccxviii. 37. See p. 193, Note 2.

⁶ P. L. 2. c. 1. clxxv. 24. Compare c. 10. CCXX. 31. συμβολικῶς. L. 3. c. 11. CCXCVII. 24. S. L. 2. CCCCXLIV. 20. L. 5. DCLXXVI. 27. Clement in support of these mystical interpretations quotes the Epistle of Barnabas.

was designed in a mystical manner suited to the economy (*οικονομικώτατα*) to teach the Jews frugality. Moses assigned particular reasons for the several prohibitions; spiritual reasons, which were secret; carnal, which were openly declared, and in which the Jews believed. ¹ The clean beasts, which divide the hoof and chew the cud, are symbolical of the Orthodox, who are steadfast in the faith, and meditate on the oracles of God day and night. The beasts which chew the cud, but divide not the hoof, signify the Jews; who profess to meditate on the law of the Lord, but do not walk firmly forward to the Father through the Son. The beasts which divide the hoof, but chew not the cud, are the heretics; who profess to believe in the Father and the Son, but do not rightly interpret the oracles of God. The beasts which neither divide the hoof nor chew the cud represent those who are altogether impure. In ² another place Clement says, that "the command to take a turtle-dove for a sin-offering (Levit. xii. 6) signified allegorically that the purification of the irrational part of the soul is acceptable to God."

In the ³ fifth book of the Stromata the reader will find an allegorical interpretation of the tabernacle and its furniture, of the dress of the priests, etc., borrowed, like many other of Clement's fanciful interpretations, from Philo.

When Job said that "he came naked out of his mother's womb and should return thither naked," according ⁴ to Clement, he did not mean stripped of worldly possessions, but free from vice and sin, and the invisible spectre which follows those who have lived a life of injustice.

In Ps. i. 1, Clement ⁵ interprets the "counsel of the

¹ S. L. 7. dcd. 23. Clement here borrows from Irenæus. L. 5. c. 8. Levit. i. 11. See p. 129.

² S. L. 7. dcccclxix. 5. Compare P. L. 1. c. 5. CVI. 2. Levit. xv. 29.

³ S. L. 5. dclxiv. 26. See L. 6. DCCLXXXIII. 16.

⁴ S. L. 4. dexxxvi. 26. Potter supposes Clement to have borrowed the notion of the invisible spectre, *αἰδίου; εἰδώλου*, from the Phædo of Plato.

⁵ S. L. 2. cccclxiv. 23. This interpretation is given on the authority of a man wise in these matters, *σοφοῦ τὰ τοιαῦτα*. Clement gives another interpretation, which he thus introduces, *ἕτιρος δὲ κυριώτερον ἔστιν*. He finds in ver. 3 of the same Psalm an allusion to the resurrection. P. L. 1. c. 10. CLII. 25.

ungodly," of the Gentiles; "the way of sinners," of the Jews; "the ¹ seat of the scornful," of the heretics.

In ² Ps. xix. 2, "Day unto day uttereth speech," refers to that which is expressly written; "night unto night sheweth knowledge," to that knowledge which is mystically concealed. "There is no speech nor language where their voice is not heard," to the Omnipresence of God.

On Isa. i. 2, "Hear, O heaven, and give ear, O earth," Clement ³ says that by *hear* the prophet means understand; by *heaven*, the soul of the Gnostic who has taken up the contemplation of heaven and of Divine things; by *earth*, the man who prefers ignorance and hardness of heart; and that the expression *give ear* (*ἐνωτίζον*), *i.e.* use the organs of hearing, has a particular reference to those who are wholly attached to the objects of sense. When Isaiah says, xi. 7, that "the ox and the bear shall feed," Clement ⁴ discovers that by *the ox*, which is under the yoke, and is deemed a clean animal by the law, because it divides the hoof and chews the cud, is meant the Jew; and by *the bear*, an unclean and savage animal, the Gentile. As the bear licks its cub into shape with its tongue, so the Gentile is formed and tamed by the Word. In Isa. liii. 6, "And the Lord hath laid on Him the iniquity of us all," Clement ⁵ follows the Septuagint version, *καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν*, and supposes the words to mean that Christ is to be the judge and corrector of our sins.

¹ Καθίδραν λοιμῶν in the Septuagint.

² S. L. 5. dclxxxiv. 22. There are allegorical or mystical interpretations of Ps. viii. 5, in S. L. 4. dlxvi. 28. xlv. 8, 9. in P. L. 2. c. 10. ccxxxvi. 28. S. L. 6. dcclxxxvi. 11. of Ps. xlix. 13. P. L. 1. c. 13. clxx. 13, where Clement refers the words, "He is like the beasts that perish," to the fall of Adam; of Ps. li. 5. S. L. 3. dlvii. 5. of Ps. lxxxii. 6. C. xciv. 30. P. L. 1. c. 6. cxiii. 26. of Ps. ciii. 14. P. L. 1. c. 8. cxxxv. 16. and of Ps. cl. P. L. 2. c. 4. cxch. 5. of Prov. i. 14. P. L. 1. c. 10. cliv. 14 (Clement interprets this passage of our Saviour's passion) of Prov. iii. 5. S. L. 2. ccccxxx. 17, of Prov. ix. 18, according to the Septuagint version. P. L. 3. c. 2. cclvii. 13.

³ S. L. 4. dclxi. 1. Clement had previously given a similar interpretation of Jer. xxii. 29. There are allegorical or mystical interpretations of Isa. vii. 9. in S. L. 4. dcxxv. 33. xxii. 20. L. 6. dccxxxvi. 4. xlxx. 8. dcclxxi. 17, of Jer. xii. 9, according to the Septuagint version. P. L. 2. c. 10. ccxxiii. 9, of Zech. ix. 9. P. L. 1. c. 5. cvi. 37. C. xciii. 33.

⁴ S. L. 6. dcclxx. 43.

⁵ P. L. 1. c. 8. cxxxviii. 30.

I may take this opportunity of remarking that Clement¹ mentions a heretical interpolation of Mal. iii. 15.

² Clement, if I understand him, thus calculates Daniel's seventy weeks. The temple was rebuilt in seven; then after an interval of sixty-two weeks the Messiah came; then after an interval of half a week, Nero placed the abomination in the temple of Jerusalem; and after another half week the temple was destroyed by Vespasian.

³ Clement says that the three series, each of fourteen generations, into which St. Matthew divides the genealogy of Christ (i. 17), had a mystical meaning; which, however, he does not explain. ⁴ When John the Baptist said that God was able to raise up children unto Abraham out of stones, he meant by stones the Gentiles, who put their trust in stones.

The ⁵ command to pluck out the right eye if it offends us (Matt. v. 29), according to Clement is a direction to pluck out all evil lusts by the roots. ⁶ When Christ said that He spake to the Jews in parables, in order that seeing they might not see (Matt. xiii. 13), He did not mean that He would cause them to be ignorant; He merely predicted their ignorance. These are among the more sober of Clement's interpretations.

⁷ When Christ said, "Let the dead bury their dead" (Matt. viii. 22), He alluded to men who live vicious lives and are dead

¹ S. L. 3. dxxviii. 22.

² S. L. 1. cccxliv. 7. ccccviii. 16. Clements connects the 1290 and 1335 days in c. xii. with the half week in c. ix. ccccix. 1.

³ S. L. 1. ccccix. 25. Clement speaks of the genealogy as beginning from Abraham and terminating with Mary the mother of the Lord.

⁴ Matt. iii. 9. C. iv. 23. So by the generation of vipers were meant the venomous hypocrites who laid snares for the righteous.

⁵ P. L. 3. c. 11. ccxciv. 15. The heretical perversion of Matt. v. 42, τῷ αἰτῶντί σι δίδου, has been already noticed. S. L. 3. dxxiii. 28. dxxxvi. 20. There are interpretations of Matt. viii. 20. S. L. 1. cccxxix. 4. L. 4. dlxxvii. 12. xi. 15. L. 5. dcxliv. 12. xiii. 33. L. 5. dcxciv. 22. xiii. 31. P. L. 1. c. 11. clv. 5. xvii. 27. L. 2. c. 1. clxxii. 28, 37. xviii. 3. L. 1. c. 5. civ. 28. cvii. 22. xviii. 20. S. L. 3. dxli. 41. xxiv. 19. L. 3. dxxxiv. 1. xxvi. 7. P. L. 2. c. 8. ccv. 5. ccvi. 14.

⁶ S. L. 1. cccxvii. 16.

⁷ P. L. 3. c. 11. ccci. 2. S. L. 3. dxxii. 13. L. 4. dcxxxv. 7.

to God ; who dig their own graves. ¹When Christ told His disciples "to proclaim on the house-top that which they had heard in the ear" (Matt. x. 27), He meant that they should declare with suitable grandeur the secret mysteries imparted to them, and explain the Scriptures according to the canon of truth. In the pathetic address of our Saviour to Jerusalem, Clement ² discovers that by chickens are meant Christians, the Word mystically ascribing simplicity of soul to the age of boyhood. In ³ another place he says that the address alludes to the various modes in which they, who peaceably contemplate sacred things, are prepared for vocation by Christ ; for Jerusalem signifies the vision of peace.

Commenting upon the parable of the rich man and Lazarus, Clement ⁴ says, "that the former was the multitude, the worthless grass which is cast into the fire (Luke xii. 28) ; the latter, the true Christian, the good grass, which is watered by the dew of Divine grace, and, when cut, springs up again in the bosom of the Father."

Clement ⁵ defends his allegorical interpretations by appealing to John iv. 34, where Christ says, "My meat is to do the will of Him that sent Me." Commenting on John vi. 53, 54, Clement ⁶ writes, "Our Lord has symbolically alluded to this kind of food in St. John's Gospel, saying, 'Eat My flesh, and drink My blood,' signifying allegorically by that which is drunk the faith and promise by which the Church, consisting, like man, of many members, is watered and receives increase and is compacted together of both ; of a body, that is, faith ; of a soul, that is, hope ; as the Lord was composed of flesh and blood ; for truly hope is the blood of faith, by which faith is kept together as by a soul. But when hope is breathed away, the vital power of faith is dissolved, like blood poured forth."

¹ S. L. 6. dcccii. 39.

² Matt. xxiii. 37. P. L. 1. c. 5. cvi. 10.

³ S. L. 1. cccxxxii. 8.

⁴ Luke xvi. 19. P. L. 2. c. 10. ccxxxii. 38.

⁵ P. L. 1. c. 6. cxv. 19.

⁶ P. L. 1. c. 6. cxxi. 1. Compare CXXIII. 24. CXXV. 27. The teaching or doctrine of the Saviour is called our spiritual food, apparently with reference to John vi. Compare the comment on John x. 9, "I am the door." C. IX. 35 and S. L. 7. DCCCXVI. 38.

Clement ¹ alleges John xiv. 2, "In My Father's house are many mansions," to prove that different degrees of reward will be assigned to different degrees of virtue. He ² finds in Acts vi. 2, "It is not reason that we should leave the Word of God and serve tables," and in the Apostolic decree, Acts xv. 23, prohibitions of gluttony.

³The wise virgins in the parable (Matt. xxv.) are the souls of the wise, who, understanding that they are placed in a world of ignorance, light their lamps and rouse their intellect, and illuminate the darkness, and dispel ignorance, and seek the truth, and wait for the appearance of the Teacher. Or, as Clement ⁴ says in another place, they are Gnostic souls, which have abstained from evil, and wait for the Lord in love, and light their lamps for the contemplation of things (τῶν πραγμάτων).

The miracle of the five barley loaves and two fishes is ⁵ thus interpreted. The barley loaves signified the previous preparation of the Jew and Greek for the Divine wheat, *i.e.* the Gospel; barley appearing earlier in the summer than wheat. The fishes signified the Greek philosophy, which was generated and carried along amidst the Gentile billows. They were given for the nourishment of those who still lay on the ground, and did not increase like the fragments of the loaves; yet partaking of the blessing of the Lord, they had the Divine resurrection breathed into them through the power of the Word. Or one of the fishes may mean the encyclical course of instruction, the other the philosophy which is afterwards taught; and these two are collected by the word of the Lord.

Speaking of the Gnostic, Clement ⁶ says that "he supplies the place of the Apostles, by an upright life, by accurate knowledge, by assisting his friends, by *removing the mountains* of his neighbours, and casting down all the inequalities of their souls."

¹ S. L. 4. dlxxix. 30.

³ S. L. 5. dclv. 4.

⁵ S. L. 6. dccclxxxvii. 3. The reference is to John vi.

⁶ S. L. 7. dccclxxxviii. 21.

² P. L. 2. c. 7. ccii. 7.

⁴ S. L. 7. dccclxxv. 32.

Clement ¹ speaks of persons who transposed the Gospels τῶν μετατιθέντων τὰ Εὐαγγέλια, by which Mill understands that they transferred marginal explanations into the text. May it not mean that they transferred into the genuine Gospels passages which they found in other accounts of our Saviour's life and preaching?

In ² another place Clement says "that some ascribed to Matthias, the words which in Luke xix. 8 are given to Zacchæus." We may observe that by εὐαγγέλια, in the foregoing passage, are clearly ³ meant written Gospels.

By *the last day*, in John vi. 40, Clement ⁴ understood this world, which is reserved unto a particular time, when it shall cease to exist.

With reference apparently to Luke xvi. 12, "If ye have not been faithful in that which is another man's" (ἐν τῷ ἀλλοτρίῳ), Clement ⁵ says that "the precept to desire nothing does not mean that the things desired are another's (ἀλλότρια), as they suppose who affirm that the Creator was not the Supreme God; or that the things created are evil and detestable; that would be an atheistic opinion: but we call the things of the world ἀλλότρια, because our abode among them is not for ever; because they are ἀλλότρια with respect to possession, inasmuch as they must pass to those who are to succeed us; though with respect to use they are our own (ἴδια), since they were made for us, so long as it is necessary for us to live among them."

On Rom. xiii. 12, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light," Clement ⁶ says "that by *the*

¹ S. L. 4. dlxxiii. 2. See Mill's Note, quoted by Potter, who refers to L. 7. DCCCXCI. 31. ἐν τῷ μετατιθέναι τὰ σημαίνοντα. See also L. 3. DXXIX. 4.

² S. L. 4. dlxxix. 13.

³ So ἐν τοῖς εὐαγγέλοις. Quis Dives Salvetur. DCDXXXVII. 44.

⁴ P. L. 1. c. 6. CXV. 20.

⁵ S. L. 4. dcv. 20. In the tract Quis Dives Salvetur, DCDXLVI. 3, that which relates to the Spirit is said to be ἴδιον, that which relates to the world ἀλλότριον. See also DCDLIII. 15. DCDLVI. 20. P. L. 3. c. 1. CCLII. 1. c. 2. CCLVII. 17.

⁶ S. L. 4. dcxxxviii. 16. Clement seems in v. 11 to have read εἰδότες τὸν Κόσμον instead of εἰδότες τὸν καιρὸν.

day and the light is allegorically signified the Son, and by the armour of light the precepts of Christ."

We ¹ find the following paraphrase of Rom. viii. 38, "For I am persuaded that neither death (threatened by persecution), nor life (the present life), nor Angels (apostate Angels), nor principalities (the principality of Satan is the life which he has chosen; his are the principalities and powers of darkness), nor things present (in which we now live, as the soldier in hope, the merchant in gain), nor height, nor depth, nor any other creature," which by an operation peculiar to man acts against the faith of him who freely chooses (for creature is here synonymous with operation, which is our work), no such operation shall be able to separate us.

Clement's ² interpretation of 1 Cor. iii. 12, is that the *gold, silver, precious stones* were the Gnostic structures erected on the foundation of faith in Christ Jesus; *the wood, hay, and stubble* were the additions of the Heretics. When St. Paul expressed his anxiety to impart to the Roman converts (1-11) "some spiritual gift, to the end they might be established," he alluded to the Gnostic building. He could not openly communicate such spiritual gifts by letter.

Clement ³ interprets 1 Cor. vii. 14, "But now are they (your children) holy," by a reference to John iii. 6, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." This, he says, applies not only to parturition, but also to instruction; the children are holy, ⁴ being acceptable to God; to Whom the words of the Lord have betrothed their souls.

¹ L. 4. dcvi. 5.

² S. L. 5. dclx. 8. The interpretation given by Basilides of 1 Cor. vii. 9, "It is better to marry than to burn," may be seen L. 3. dix. 16, quoted in p. 156. There are remarks on the 5th and 36th verses of the same chapter, dxlvi. 10, 17; and interpretations of 1 Cor. i. 21. S. L. 1. ccclxx. 19. ccclxxi. 3. of 1 Cor. ix. 5. L. 3. dxxxvi. 1. of Gal. ii. 19. L. 3. dlx. 41. of Gal. v. 16. L. 4. dxci. 8. of 1 Tim. iv. 1. S. L. 3. dl. 2.

³ L. 3. dxlix. 33.

⁴ αὐτίκα ἅγια τὰ τέκνα, αἱ ὑπαριστήσις (f. ἡ ὑπαριστήσι) τῷ Θεῷ, τῶν κυριακῶν λόγων νυμφισσάντων τὴν ψυχὴν.

Clement ¹ says that the word *πορνεία* is used by the Apostle in three different senses. As the desire of having more (*πλεονεξία*) is called *πορνεία*, being opposed to contentment; and as Idolatry is so called, being the distribution of the (worship due to the) one God among many; so *πορνεία* is a falling away from one marriage to many.

Clement ² affirms that the word *φουσιό*, 1 Cor. viii. 1, does not mean *puffeth up*, but *causeth man to think greatly and truly*, and supports his interpretation by a quotation from one of the books of Solomon; but the passage is not extant in the form in which he quotes it. Œcumenius has ³ preserved a fragment of the Hypotyposes, in which Clement, interpreting 1 Cor. xi. 10, "For this cause ought the woman to have power on her head because of the angels," says "that the angels are righteous and virtuous men, who might be tempted to sin if the women were unveiled." The real angels of heaven see them, even when veiled.

On 1 Cor. xiii. 4, "Charity vaunteth not itself" (*οὐ περπερεύεται*), ⁴ Clement observes "that *περπερεία* is that attention to ornament which indicates superfluity and uselessness; wherefore the Apostle adds, 'doth not behave itself unseemly;' for a form not our own and not according to nature is unseemly; this he expresses by adding that 'Charity seeketh not that which is not her own' (*τὸ μὴ ἑαυτῆς*), for truth calls that which is proper its own; whereas the love of ornament seeks that which is not its own, being estranged from God, and the Word, and Charity." ⁵ Clement's comment on the 11th verse of the same chapter, *When I was a child*, is, that when St. Paul *was a child*, that is, a Jew, *he understood as a child*, that is, he walked according to the law; but *when he became a man*, that is, a Christian, *he put*

¹ S. L. 3. dlii. 1. Compare L. 6. DCCCXVI. 19. L. 7. DCCCLXXXVII. 18.

² S. L. 7. dcccxcvii. 1. ἡ σοφία, φησὶν ὁ Σαλωμών, ἐπιφυσίωσεν τὰ ἑαυτῆς τίματα. The commentators suppose Clement to refer to Eccus. iv. 11. ἡ σοφία υἱὸς ἑαυτῆς (for ἑαυτῆς) ἀνέψωσεν.

³ mxiv. 25. The Valentinian interpretation appears in the Excerpta ex Theodoti Scriptis, xciv.

⁴ P. L. 3. ccli. 38. I know not where Clement found the reading τὸ μὴ ἑαυτῆς. In the tract Quis Dives Salvetur, DCCLVI. 30, we find the common reading τὰ ἑαυτῆς.

⁵ P. L. 1. c. 6. cxviii. 30.

away childish things, that is, the things of the law; and understood the things of Christ, Who is called in Scripture by excellence *the Man*.

On 1 Cor. iii. 2, Clement ¹ says, "that by *spiritual*, St. Paul meant those who believed in the Holy Spirit; by *carnal*, those who were newly instructed, and not yet purified (by the water of baptism); he called them carnal, as they were on a footing with the heathen, still carnally-minded. He gave them, therefore, milk to drink, *i.e.* he poured knowledge into them, which is communicated by catechetical instruction, and nourishes unto eternal life." The expression *I give to drink* (ἐπότιω) is significant of perfect participation: for full-grown men are said to drink, infants to suck.

² His interpretation of 2 Cor. xii. 2, "I knew a man in Christ," etc., is, that St. Paul by the unspeakable words which he heard meant the ineffable nature of God; and that he was not restrained from uttering them by any positive prohibition, but because it was impossible to declare the Divine Nature. That can only be declared above the third heaven, by those whose office it is to initiate the elect souls.

Clement, speaking of Phil. ii. 7, "But made Himself of no reputation, and took upon Him the form of a servant," ³ says that St. Paul called the outward man a servant, with reference to his state before the Lord became a servant, and took upon Him flesh. But God Himself in His compassion made the flesh free; delivering it from corruption and from a deadly and bitter servitude, investing it with incorruption, and throwing around it the holy ornament of immortality.

¹ P. L. i. c. 6. cxix. 30. Clement seems to have read γάλα ὑμῶν ἐπότισα, ὡς νηπίους, ἐν Χριστῷ, οὐ βρῶμα. He separates the words ἐν Χριστῷ from ὡς νηπίους, and connects them with γάλα ὑμῶν ἐπότισα. His paraphrase is, I have instructed you in Christ with simple, true, and natural nourishment, *viz.* spiritual. As nurses feed new-born infants with milk, so I nourish you with the milk of Christ, the Word, instilling into you spiritual food. Thus the perfect milk is perfect food, and leads to an increasing perfection, which knows no cessation (ἀκατάπαυστον). Wherefore this milk, together with honey, was promised in the land of rest. See Exod. iii. 8. CXIX. 13.

² S. L. 5. dxcxiii. 10. See p. 172, Note 2.

³ P. L. 3. c. 1. ccli. 30.

By the expression *true yoke-fellow* (σύζυγε γνήσιε), in Phil. iv. 3, Clement¹ supposed St. Paul to mean his wife, to whom he alludes in 1 Cor. ix. 5. For according to Clement, Peter,² Philip, and Paul were married.

In Col. i. 28, our translators have rendered πάντα ἄνθρωπον, *every man*. According to³ Clement, they should have said, *the whole man*, that is, purified both in soul and body. The expression cannot mean *every man* absolutely, for then there would be no unbelievers; nor yet *every believer*, since all are not perfect.

With reference to Heb. i. 3, Clement⁴ says "that the Apostle calls the Son χαρακτηῆρα τῆς δόξης τοῦ Πατρὸς, because He teaches the truth concerning God, and shows us as it were by an express image (χαρακτηρίσαντα), that God and the Father is the one and only ruler of all; Whom no one has known excepting the Son, and he to whom the Son has revealed Him."

Clement⁵ thought that both Christ and the Apostles preached to the spirits in Hades. He quotes in support of the opinion 1 Pet. iii. 19, "By which also He went and preached to the spirits in prison."

By the charity which covers a multitude of sins (1 Pet. iv. 8), Clement⁶ seems to have understood the love of Christ which remits the sins of man.

¹ S. L. 3. dxxxv. 19. Compare with reference to 1 Cor. ix. 5. L. 4. DCVII. 1.

² Clement appears here to confound Philip the deacon with Philip the apostle. See Potter's Note, DXXXV. 16.

³ S. L. 5. dclxxxiii. 5.

⁴ S. L. 7. dcccxxvi. 28. Clement appears to quote from memory; the reading of our text is ὁς ἄν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑπεστάσις αὐτοῦ. In Heb. xi. 40, Clement supposes the word μόνου to be understood ἵνα μὴ χάρις ἡμῶν τελευθῶσι (μόνοι). S. L. 4. DCIX. 13.

⁵ S. L. 6. dclxxiii. 11. See p. 207.

⁶ S. L. 1. ccccxxiii. 36. L. 2. CCCCLXIII. 23. It may be observed with reference to 2 Pet. i. 20, that the word ἱερίους is used by Clement to signify an explanation of a word or passage in Scripture. P. L. 2. c. 1. CLXXII. 37.

Clement¹ finds in the twelve gates of the Heavenly Jerusalem (Rev. xxi. 21) an allusion to the twelve Apostles.

Having given so many examples of the mode in which Clement applied the language of Scripture, I will add one of his modes of interpreting a Heathen poet.² Of the following lines of Hesiod,—

Κίβος μὲν πανάριστος, ὃς αὐτὸς πάντα νόση,
Ἐσθλὸς δ' αὖ κἀκίβιος ὃς ἰὺ ἰσπίντι πύθηται,
"Ὅς δὲ κε μήτ' αὐτὸς νόση, μήτ' ἄλλου ἀκούων
Ἐν θυμῷ βάλλῃται, ἔδ' αὐτ' ἀχρηῖος ἀνήρ,—

the first describes Abraham, who sought God; the second, the disciples, who obeyed the Word; the third and fourth, the Gentiles, who did not follow Christ.

The authority of Clement has been quoted in support of a mode of interpretation κατ' οἰκονομίαν, but, in my opinion, erroneously. We know that the word οἰκονόμος, in its literal sense, is equivalent to house-steward, *Rei familiaris dispensator*; and consequently οἰκονομία to³ stewardship. St. Paul, therefore, speaks of himself as a steward or dispenser of the mysteries of God (1 Cor. iv. 1), and of a bishop as the steward of God (Tit. i. 7). He speaks of himself also as entrusted with a stewardship (1 Cor. ix. 17); as a minister of the Church according to the stewardship of God assigned him for the Colossians (i. 25). In another place he speaks of the stewardship of the grace of God assigned him for the Ephesians (iii. 2). Hence if St. Paul said or did anything κατ' οἰκονομίαν, he said or did it as a steward of God, entrusted with the dispensation of the grace of the Gospel among the

¹ P. L. 2. c. 12. cclxii. 2. It appears from L. 1. c. 6. cxxv. 2, that he considered the Jerusalem which is above synonymous with heaven. He speaks of it as τῆς οὐρανοπόλειως.

² P. L. 3. c. 8. cclxxix. 9.

³ It is used in the original sense, P. L. 2. c. 10. ccxxxvii. 8, where Clement, having said that the use of dyed wool weakens the texture of the cloth, adds, τὸ δὲ οὐδ' εἰς οἰκονομίαν ἰϋθιτον. Ὅσπερ μπόρισμα οἰκονομικόν. L. 3. c. 10. cclxxxiii. 33. οὐκ ἴτι περὶ τὸν οἶκον εἶη ἂν μόνη ἡ οἰκονομία. S. L. 1. cccxxxvi. 11. τὴν ἄκραν οἰκονομίαν. L. 7. dcccclxiv. 2. μάλιστα δὲ τοῖς τηλικαύτην οἰκονομίαν πισιστιμύινους. L. 4. dcvii. 10, where there is a direct allusion to 1 Cor. ix. 17. τῆς τοῦ γάλακτος οἰκονομίας. L. 2. cccclxxvii. 16, seems to mean the provision of milk made by God for the nourishment of the infant. See P. L. 1. c. 6. cxxii. 26.

Gentiles. Nor, when in the Epistle to the Ephesians St. Paul speaks of the dispensation of the fulness of times (*εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*, i. 10), is the use of the word very different; the meaning is, that the dispensation of the Gospel was reserved to the fulness of time. Having premised these few observations respecting the use of the word *οἰκονομία* in the New Testament, let us proceed to consider the passages in which it is used by Clement.

He¹ says of Christians, that they understand the dispensation of God; that is, the Providence of God in His moral government of the universe. *οἰκονομία* here is put, not for the office of dispensing, but for the thing dispensed. The sense is the same when he² speaks of the beautiful economy used by the Word in leading men on to perfection; and when assigning the reason why God, notwithstanding His goodness, is angry, and punishes man, he³ says that such a procedure, *ἡ τοιαύδε οἰκονομία*, conduces to the right education of children.

¹ C. lii. 37. *οἱ τὴν οἰκονομίαν τοῦ Θεοῦ κατανοοῦσιν*.

² P. L. i. c. l. xcix. 3. *τῇ καλῇ συγχρῆται οἰκονομία ὁ πάντα φιλόθετος λόγος*. So Christ is said to have received perfect regeneration at His baptism, *κατὰ τὴν οἰκονομικὴν προδιατύπωσιν*, according to that which had been prefigured with reference to the Gospel dispensation.

³ P. L. i. c. 8. cxxxvi. 35. Compare τὴν οἰκονομίαν τὴν ἑαυτοῦ. CXXXIX. 26. *παρὰ τὴν οἰκονομίαν τῆς ἀπειλῆς*. 32. *ὁ τρόπος τῆς οἰκονομίας αὐτοῦ*. CXLII. 19. *τὴν περὶ τὸ ἰσχύειν τὴν ἀνθρωπότητα οἰκονομίαν*. c. 10. CL. 32. *εὐκ ἱερικὴν οἰκονομίαν ζηλώσας*. L. 3. c. 4. CCLXIX. 14, where Clement is speaking of the government of an earthly monarch. In c. 12. CCCX. 12, Clement says, "If we become hearers of the Word, let us glorify the blessed Economy," *τὴν μακαρίαν δοξάζωμεν οἰκονομίαν*, where by *οἰκονομία* we must, according to Potter, understand the incarnation of the Word; but here also it means the Divine procedure in sending the Word to take our flesh. So S. L. i. CCCXLVI. 39. *ἡ γὰρ κατὰ τὴν θείαν παράδοξιν φιλοσοφία ἴσται τὴν πρῶτον καὶ βιβαιοὶ ἢ ἀναίρεσις, μῦθος ἢ περὶ τὸν Σωτῆρα οἰκονομία φαίνεται*. L. 5. DCXLVI. 31. *τὴν κατὰ σάρκα οἰκονομίαν*. DCLXIX. 21. L. 6. DCCLXIV. 22. CCLXXXIII. 27. *θείας οἰκονομίας ἢ περιπτωσις*. If the Greeks by chance said anything in agreement with the true philosophy, that chance was a part of the Divine economy or procedure; was in the order of Divine providence. CCCXVII. 36. *ἰτίρα γὰρ ἢ οἰκονομία*, It was another part of the Divine procedure. L. 2. CCCXXX. 29, where *τῇ οἰκονομίᾳ τοῦ Θεοῦ* is evidently equivalent to *τῇ μίθῃ καὶ θείᾳ, τῇ προνοητικῇ διοικήσει* in 27. L. 3. DXL. 5. L. 4. DCXXXI. 24. L. 6. DCCCH. 13. L. 7. DCCLV. 40. DCCLXXXII. 32, 37. CCCXXXIX. 8. *ὅτι τὸ Ἰσαὰκ—τύπον ἰσόμενοι ἡμῖν οἰκονομίας σωτηρίου*. The sacrifice of Isaac was a type of the Divine procedure in accomplishing our salvation. L. 5. DCCXIV. 3. L. 6. DCCCXII. 23. CCCCLXXXI. 24.

If we turn to the passages in which the verb *οικονομῆν* is used, we shall find that it has a corresponding meaning.

ἡ δὲ οἰκονομία αὐτῆ, καὶ προφητικῆ καὶ τυπικῆ. This part of the Divine procedure (with reference to the sons of Abraham) was both prophetic and typical. L. 3. DXL. 28. φουσιῶν ἀνάγκη θείας οἰκονομίας. Quis Dives Salvetur. DCCLV. 41. DXLVIII. 34. τῇ οἰκονομίᾳ πιδόμενος ἐναρίστωσ. DLIX. 24. ἡ κατὰ τὴν Ἐκκλησίαν κατ' ἡμᾶς οἰκονομία. L. 4. DLXXVI. 18. δικαίας οὐσης τῆς οἰκονομίας. Here the word refers to God's distribution of gifts to each man according to his deserts. DLXXX. 5. τῆς ἀρρήτου οἰκονομίας καὶ λυτουργίας. Here, however, *οἰκονομία* may mean simply *office*. DCII. 38. εἰ μὴν γὰρ μὴ εἴη τῆς θείας δικαιοσύνης (ἢ ἀνταποδοσίας) εἰχόμενος ἡ οἰκονομία τῶν καθαρῶν, καὶ πιστῶν ἢ ὑπέθετο αὐτοῖς· εἰ δὲ ἐκ προνοίας τὰ καθάρσια, ἐκ προνοίας καὶ αἱ κολάσεις. For if the retribution is not of Divine appointment, then there is an end of the expiatory procedure (of the procedure for the purpose of expiation or purification according to the system of Basilides), and their hypothesis falls to the ground; but if the expiation proceeds from God's providence, so also do the punishments. L. 5. DCCLXXIX. 18. ὅπως ἴδωσιν τὸ τέλος τῶν λογίων τῆς οἰκονομίας. He (John the Baptist) pointed out the true end of the oracles respecting the Divine procedure in the incarnation of Christ. L. 6. DCCCIV. 7. DCCXXX. 18. οὐδὲ τὴν ἄλλαν Ἰησοῦν οἰκονομίας τῆς ἀληθείας. Nor are they (the Greeks) acquainted with the rest of the Divine procedure as it truly is. L. 6. DCCLXV. 9. τί οὖν; οὐχὲ καὶ ἐν αὐτῷ ἡ αὐτὴ γέγονεν οἰκονομία. What then? Was not the Divine procedure the same *apud inferos*? See DCCLXIII. 24. DCCXCI. 12. καὶ πᾶσαν τὴν κατὰ τὸν Κύριον δημιουργίαν τε καὶ οἰκονομίαν συνίημι. To comprehend the whole procedure in reference to the work of creation and the dispensation as conducted by the Lord. DCCXIII. 28. Ἀγγελοῦ δόξης κάλειν τῆς οἰκονομίας (imitations) of the angelic glory, and of the distribution of offices established in heaven. DCCXVII. 4. τὰ εἰς οἰκονομίαν ἐπιτήδεια, that which was necessary to the fulfilment of the Divine counsel. L. 7. DCCCXXX. 9. κατὰ τὴν τῶν περιγίων οἰκονομίαν. According to the Divine procedure with reference to earthly things. DCCCXXXI. 31. The Word is spoken of as displaying τὴν ἁγίαν οἰκονομίαν. But instead of ἀναδιδυγμένῳ we should perhaps read ἀναδιδυγμένῳ as in DCCLXII. 35. τοῦ μεγίστου ἐπὶ τῆς γῆς ἀγαθοῦ λόγου τε καὶ ἔργῳ ἀναδιξάμενος. DCCLXXIV. 35. ἐν τῇ κατὰ τὸν βίον οἰκονομίᾳ means in life and conversation. DCCCLXXV. 44. ἡ σὲ οἰκονομία, thy (that is, Christ's) procedure in conducting the government of the world. DCCLXXVI. 11. οἰκονομία τὸν εὐζῆσαι δι' αὐτοῦ μέλλοντα προορμίσθαι, the procedure grounded on foreseeing that a certain individual would be saved through his means. The Word is used in the same sense in the Excerpta ex Theodoti Scriptis, v. where Christ's injunction to the three disciples not to reveal what they had seen on the Mount, is said to have been given, lest the Jews, understanding what the Lord was, should abstain from laying hands on Him, and thus the economy should be incomplete, καὶ ἀτελής ἡ οἰκονομία γίνηται. In XI. it signifies *office*. In XXVII. it appears to be used in the same sense, and as in XI. is opposed to *δύναμις*. Perhaps, however, it may here mean *dispensation*, as it does in XXXIII. and LVIII. the dispensation beyond the *pleroma*.

It ¹ means to *administer*, with reference either to worldly affairs, or the providential governance of the universe.

The passage which has been most frequently produced in proof of an interpretation of Scripture κατ' οἰκονομίαν is in S. L. 6. DCCCII. Clement is there speaking of the circumcision of Timothy by St. Paul, in accommodation to the prejudices of the Jews. St. Paul, he ² says, knew well that circumcision does not justify; but while he maintained the essential doctrines, he admitted that he became all things to all men (κατὰ συμπεριφορὰν), by accommodation, that he might gain all. Daniel in like manner wore the golden chain put upon him by the king of Persia, in order to save his countrymen from oppression. "They, therefore," proceeds Clement, "are not in reality deceivers, who accommodate themselves in conformity to the part assigned them by Providence for the salvation of others (οἱ συμπεριφερόμενοι δι' οἰκονομίαν σωτηρίας), nor they who partially err; but they who err on essential points." According to Clement, St. Paul and Daniel acted κατὰ συμπεριφορὰν, οἱ συμπεριφερόμενοι ³ δι' οἰκονομίαν σωτηρίας. He interpreted their acts as done in accommodation, with reference to

¹ In this sense it is used Quis Dives Salvetur. DCXLIII. 46. προοικονομηῖναι. S. L. 1. CCCXXIV. 46. οἰκονομῶντα τὴν διέξοδον. P. L. 2. c. 7. CCIV. 27. So οἰκονομικῶς διδομέναι. S. L. 2. CCCCXLIV. 37. The two covenants were given, each in its appointed time by the Providence of God. ἀμφὸν γὰρ ἡ δύναμις οἰκονομῆ σωτηρίας. L. 1. CCCCXXIII. 29. The twofold exercise of the power of Providence, in punishing and in conferring good, dispenses salvation. πάντα μὲν οὖν οἰκονομῶνται ἄνωθεν εἰς καλόν. CCCLXIX. 12.

² Compare S. L. 7. dccclxiii. 13. For the use of the word συμπεριφέρειναι, see also P. L. 2. c. 10. CCXXXIV. 16. In S. L. 1. CCCXXVI. 13, it is joined with οἰκονομῆσθαι. Clement says, "that we must, in choosing our part, choose, not that which is not blamed, but that which is not justly blamed. For it does not follow, because a man will not do an act (for itself, προηγουμένως, making it his principal object), that he will not do it under certain circumstances; on the contrary, he will then do it, proceeding agreeably to the Divine Wisdom, and accommodating himself οἰκονομῶντις τι θεοσέφως καὶ συμπεριφερόμενος." See also S. L. 2. CCCLXVII. 12. L. 3. DXLI. 38. L. 7. DCCCLXVIII. 40. DCCCLXXXI. 13. DCCCLIV. 2. τοῖς δ' ἀπειληγμένοις ὁ γνωστικός οἰκονομῶν τὴν αἴτησιν. The Gnostic will adapt his prayer to the case of those whose conscience is seared. See Gataker's Note on Marc. Anton. in p. 330.

³ So P. L. 1. c. 9. cxlvi. 3. σωτηρίαν οἰκονομουμένην. L. 3. c. 12. CCCIII. 28. οἰκονομουμένους τῆς ἰσπανοθύσιως τὴν σωτηρίαν. S. L. 6. DCCCXX. 34. προσοικονομῶνται σφισιν οἱ κακοί, the wicked take such measures.

the parts assigned them by Providence; but there is no mention of an interpretation of Scripture κατ' οἰκονομίαν. In like manner, when he says (P. L. 2. c. I. CLXXV. 24) that frugality was recommended to the Jews under the law οἰκονομώ-
τατα by the prohibition of different kinds of food, he means that it was recommended in conformity to the character of the dispensation; Moses assigning openly carnal reasons, which the Jews believed; but in secret spiritual reasons. The passage which appears to give the greatest sanction to the notion of an interpretation κατ' οἰκονομίαν is in P. L. 2. c. 9. CCXIX. 16, where, speaking of Lot's incest, he says, "I omit the interpretation which refers it to the economy of the restitution of all things, παραπέμπομαι γὰρ νῦν τῆς παλιγγενεσίου οἰκονομίας τὴν ἐξήγησιν." But here also by οἰκονομία is to be understood the Divine procedure with respect to the restitution.

Clement speaks of the Scriptures as given by the Inspiration of God; "God," he ¹ says, "leads men according to the divinely inspired Scriptures." He ² says also, that "to take offence at the Divine commands is to take offence at the Holy Spirit." He ³ calls the Prophets instruments of the Divine voice. Speaking of those who pretended to the spirit of prophecy among the heathen, he ⁴ says, that they were all thieves and robbers (with reference to John x. 18), who either foretold future events from observation and probable conjecture, as physicians and fortune-tellers judge from the countenance; or were moved by demons; or were excited by the influence of water, or of frankincense, or by some quality of the air. But the Hebrew prophets foretold events by the power and inspiration of God; as before the law, Adam, who ⁵ prophesied with respect to the woman, and on the occasion of

¹ ἡγίεται δὲ κατὰ τὰς βιοτιώστους γραφάς. S. L. 7. dcccxciv. 38. τοῖς βιοτιώστους λόγοις. DCCCXCVI. 1.

² δυσαριστούμενοι ταῖς θείαις ἐντολαῖς, τουτίστι τῷ ἁγίῳ πνεύματι. L. 7. DCCCXCIII. 18, quoted in p. 209, Note 3.

³ τοὺς δὲ τοῦ παντοκράτορος ἀροφήτας Θεοῦ οὐκ ἂν τις καταπλαγίη, ἔργατα θείας γινομένων φωνῆς. S. L. 6. DCCCXXVII. 33.

⁴ S. L. I. cccc. 17. Compare S. L. 5. DCXCIX. 10.

⁵ When Adam said, "Therefore shall a man leave his father," etc., Gen. ii. 24, which the Fathers, from Eph. v. 32, understood to be prophetic. See Tertullian, de Animâ, c. 11.

the naming of the animals; Noah, who preached repentance; Abraham, Isaac, and Jacob, who clearly foretold many future events, both distant and near at hand; so also, when the law was given, Moses and Aaron prophesied; after the law was given, Joshua, Samuel, etc.¹

In another place, Clement, speaking of false prophets, ² says that they sometimes spoke the truth, but spoke in ecstasy, as ministers of the Apostate (angel). Like others of the early fathers, he ³ believed that the Word imparted to all men, but especially to those who cultivated their reasoning powers, a certain Divine influence, by which they were led to the recognition of One God, self-existent and eternal.

With respect to the Septuagint version, Clement ⁴ says "that the Law and the Prophetical books were translated into Greek in the reign of Ptolemy, the son of Lagus; or, according to some, in that of Ptolemy Philadelphus; and that Demetrius Phalereus was very zealous in forwarding the work, which was performed by seventy elders, chosen from those most conversant with the Scriptures, and the Greek language, who were sent from Jerusalem to Alexandria for the purpose. Each made his version separately; but when the several versions were compared, they were found to agree both in sense and words. This was effected by the Providence of God, Who designed that the Scriptures should reach the ears of the Greeks. Nor ought it to occasion any surprise; for the Scriptures, having been lost during the Babylonish captivity, ⁵ Ezra, the Levite and Priest, inspired by God, renewed them in the time of Artaxerxes.

¹ Clement says that the whole number of prophets was thirty-five. He mentions as female prophets, Sarah, Rebekah, Miriam, Deborah, and Olda.

² S. L. I. ccclix. 6. On the subject of Prophesying in ecstasy, see my work on Tertullian.

³ Thus C. lix. 14, *ἰστορηται τῆς ἀπίστω βίβη*. LXI. 8. LXII. 20. LXIV. 8. S. L. 2. ccccxciii. 17. See p. 193, Note 5.

⁴ S. L. I. ccccxix. 26. See p. 73. Compare Irenæus, L. 3. c. 25. Clement quotes a passage from the first book of the work of Aristobulus to Ptolemy Philometor, in which it was said that the parts of Scripture which recorded the most remarkable events connected with the history of the Hebrews had been translated into Greek before the time of Demetrius, and even of the conquest of Persia by Alexander.

⁵ See S. L. I. ccccii. 32.

Clement¹ uniformly speaks of the Sibyl as endowed with the gift of prophecy. In ²the first book of the Stromata he mentions the various accounts which had been given of her birthplace, parentage, etc., and in ³the same book he enumerates the different Sibyls and the ages in which they lived. There is in the ⁴sixth book a passage in which St. Paul is represented as appealing to the books of the Sibyl and Hystaspes; for I agree with Grabe in thinking that, as it at present stands, it will scarcely bear the interpretation put upon it by Cotelerius. Clement refers either to some Apocryphal book, which bore the name of St. Paul, or to some discourse of St. Paul, which was introduced into the work entitled "The Preaching of Peter."

Clement's quotations from Scripture appear generally to have been made from memory. The consequence is, that he ⁵sometimes blends passages from different parts of Scripture in one quotation; ⁶sometimes expresses the sense in words very different from those of Scripture; ⁷sometimes attributes to one sacred writer passages which belong to another.

¹ ταῦτα ἡμῖν ἡ προφητικὴ περιγγραφή καὶ ποιητικὴ Σύβυλλα. C. xxiv. 1. So XLIV. 6, 26. *παρὰ τῆς προφητίδος τῆς Ἑβραίων.* LXI. 22. LXVI. 10. S. L. 5. DCCXIV. 23. The Sibyl is also quoted, C. LIV. 2. LX. 31. P. L. 2. c. 10. CCXXXIX. 7. L. 3. c. 3. CCLXI. 16. S. L. 3. DXVII. 2. S. L. 5. DCCXVIII. 20.

² ccclviii. 7. See Lardner's Credibility, c. 22.

³ ccclxxxiv. 5. The Phrygian, named Artemis; the Erythrean, Herophile; the Egyptian; the Italian, who dwelt at Rome, and whose son Evander built the temple of Pan, called Lupercal. In CCCXCIX. 5, Clement mentions the Samian, Colophonian, Cumæan, Erythrean, Pythian, the Taraxandrian (qu. Taxandrian), the Macetian (Macedonian), the Thessalian, and the Thesprotian.

⁴ dcclxi. 22. See Cotelerius, *Judicium de Epistolâ posteriore Clementis Romani.* Beverege in *Cod. Cam. L. 1. c. 14.* Grabe *Spicil. tom. 1. p. 66.* On the subject of the Sibylline verses, see Prideaux's *Connexion.* P. 2. B. 9.

⁵ Thus Isa. lxiv. 1, 2, and lxvi. 1. C. LXVI. 36. Isa. xl. 8, and li. 6. lxvii. 5. Isa. i. 16, 17, and Ps. xxxiii. 14. xliv. 9. P. L. i. c. 7. CXXXIII. 26. Matt. v. 40. Luc. vi. 29 and L. 3. c. ult. CCCVII. 4.

⁶ Thus C. lxvi. 40. LXVIII. 30. P. L. 1. c. 5. CIV. 20. CVI. 1. c. 11. CLVI. 1. L. 3. c. 12. CCCV. 17. CCCVI. 26. CCCVIII. 12. S. L. 3. DLV. 20.

⁷ Thus having quoted one of the Psalms, he proceeds to quote Ps. xxxiii. 4, ἡ ῥάβδος σου καὶ ἡ βακτηρία σου παρακάλισάν με, ὡς τις ἕτερος, as if from another prophet. P. L. 1. c. 7. CXXXV. 3. He quotes also, as from one of the books of Kings, a passage made up of different passages in the book of Job. S. L. 4. DCXLI. 12. He quotes as from a Gospel (*ἐν τινὶ εὐαγγελίῳ*)

He frequently quotes, as from Scripture, passages which are not to be found in it. Thus he ¹says, "that Moses forbade the Israelites to eat the hare and the hyæna." ²He quotes as Scripture the following words, *ὁσμὴ εὐωδίας τῷ Θεῷ καρδία δοξάζουσα τὸν πεπλακότα αὐτήν.* ³Again, *εἶδες γὰρ τὸν ἀδελφόν σου, εἶδες τὸν Θεόν σου.* ⁴Again, *αἰτείσθε γὰρ τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται.* ⁵Again, *γίνεσθε δόκιμοι τραπέζιται.* He ⁶expressly attributes to Solomon the following sentence, which is not to be found in Scripture, *τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, ὁ Σολομὼν λέγει, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.* ⁷Having quoted Isa. liv. 1, he adds the following words, as part of the quotation, *ἐβίωσας εἰς τὸ περίφραγμα τοῦ λαοῦ. ἐνευλογήθησαν τὰ τέκνα σου εἰς τὰς σκηνὰς τῶν πατέρων,* and shortly afterwards, *ἐκληρονόμησας τὴν διαθήκην τοῦ Ἰσραήλ.* ⁸He says that the disciple to whom Christ addressed the words, "Let the dead bury their dead" (Matt. viii. 22), was Philip. He ⁹quotes, after Clemens Romanus, *ἐγὼ δὲ εἶμι ἀπὸ χύτρας,* as the words of Scripture. Having ¹⁰quoted Micah i. 2, *ἀκούσατε, λαοὶ, λόγον* (in the Vatican MS. *λόγους*), the following words, *μυστήριον ἰμῶν ἰμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου,* which appear in the translation of Theodotion to have followed the words *ἰλπίς ἐν υἱοῖσιν.* Isa. xxiv. 16. See Jerome in loco. S. L. 5. DCLXXXIV. 9. He quotes as from Hosea words found in Amos iv. 13. C. LXVII. 14. (See S. L. 5. DCCXXV. 2), and as from a prophet, words not to be found in Scripture, but quoted also in the Epistle of Barnabas, c. 11. S. L. 3. DL. 29.

¹ P. L. 2. c. 10. ccxx. 32. He appears here to have followed the author of the Epistle ascribed to Barnabas, c. 10.

² P. L. 3. c. 12. ccvi. 8. The same words are quoted as Scripture by Irenæus, L. 4. c. 32. See Grabe's Note.

³ S. L. 1. cclxxiv. 10. L. 2. CCCCLXVI. 15.

⁴ S. L. 1. cccxxvi. 21. These words are quoted by Origen, de Oratione, sect. 2. If, however, we compare S. L. 4. DLXXIX. 7, we shall perhaps conclude that they are Clement's interpretation of Matt. vi. 33. See Lardner's Credibility. c. 22.

⁵ S. L. 1. cccxxv. 14. There are allusions to this quotation, L. 2. CCCXXXVI. 14. L. 6. DCCLXXX. 28. L. 7. DCCCLXXXVII. 35. The reader may consult Usher, Proleg. ad Ignatium, c. 8. sect. 7, or Cotelerius ad Constit. Apost. L. 2. c. 36.

⁶ S. L. 2. ccccxl. 2.

⁷ S. L. 2. ccccxliv. 25.

⁸ S. L. 3. dxxii. 13. Grotius in loco supposes Clement to have learned this from tradition. In the corresponding passage, Luke ix. 59, the person addressed is not called a disciple.

⁹ S. L. 4. dexi. 15. See the Notes on the 17th chapter of the Epistle of Clemens Romanus, in the edition of Cotelerius.

¹⁰ S. L. 4. dexli. 8.

he adds, Κυρίου οἱ συνοικούντες οὐδύναις. He ¹ quotes the following words, ποιήσει τις κρύφα, καὶ οὐχὶ ἐπόψομαι αὐτόν, as spoken by the Almighty. He ascribes ² to Zephaniah a long passage, of which there is no trace in our Scriptures. Having alluded to 1 Sam. i. 13, he ³ adds, αἴτησαι, φησὶν ἡ γραφή, καὶ ποιήσω ἐννοήθητι, καὶ δώσω. He ⁴ gives an account of the ascension of Moses, which ⁵ Grotius supposes to have been copied from an Apocryphal work under that title. He ⁶ quotes as part of Scripture the words τέτοκεν καὶ οὐ τέτοκεν, which Tertullian expressly ascribes to Ezekiel. In the ⁷ tract, Quis Dives Salvetur, we find the following words ascribed to God, ἐφ' οἷς γὰρ ἂν εἴρω ὑμᾶς, ἐπὶ τούτοις καὶ κρινῶ. I know not whether the following words, which occur in the ⁸ seventh book of the Stromata, ὃν ἐγὼ πατάξω, σὺ ἐλέησον, or the following, which occur in ⁹ the Hortatory Address, σὺ γὰρ εἶ κιθάρα, καὶ αὐλὸς, καὶ νοῦς ἐμὸς, or the ¹⁰ following, to which he gives the title of Prophecy, τότε γάρ, φησί τις προφητεία, δυστυχῆσει τὰ τῆδε πράγματα, ὅτ' ἂν ἀνδριάσι πιστεύσωσιν, are intended for quotations from Scripture.

As Clement frequently quotes from memory, it is not easy to determine whether in cases in which his quotations differ from the present text, we are to conclude that different readings existed in the MSS. to which he had access. He ¹¹ says that the testimony borne to Christ after His baptism was conveyed in the words, υἱὸς μου εἶ σὺ ἀγαπητὸς, ἐγὼ σήμερον γεγέννηκά σε, where he appears, as Justin had done before him, to have confounded Ps. ii. 7 with Luke iii. 22. In John i. 3, 4, he ¹² seems to have read ὁ γέγονεν ἐν αὐτῷ, ζωὴ ἦν, a reading

¹ S. L. 5. dclxxxiv. 25.

² S. L. 5. dxcvii. 14.

³ S. L. 6. dcxc. 35. See also DCCLXXVIII. 39. L. 7. DCCCLV. 3. DCCCLXI. 13. DCCLXXXVI. 3.

⁴ S. L. 6. dcccvi. 32. This book is quoted by Origen, de Princip. L. 3. c. 2, according to the translation of Rufinus.

⁵ In Jude, ver. 9.

⁶ S. L. 7. dcccxc. 4. See Tertullian, de Carne Christi, c. 23.

⁷ dcdlvii. 41. They are quoted, with some variation, as a saying of Christ, by Justin Martyr, Dial. p. 267, A. See Grabe Spicil. T. 1. p. 327.

⁸ dcccxxvi. 36.

⁹ v. 31.

¹⁰ lxxviii. 15.

¹¹ P. L. 1. c. 6. cxiii. 5. See my work on Justin Martyr.

¹² P. L. 1. c. 6. cxiv. 4. L. 2. c. 9. ccviii. 17. Excerpta ex Theodoti Scriptis. vi. Adumb. in 1 John v. 2. MIX. 34. See Chrysostom and Theophylact on the passage in St. John.

adopted by those who denied the divinity of the Holy Spirit. In Eccclus. xxxi. or xxxiv. 26, he ¹ quotes οἶνος δὲ καρδίαν ὑπερηφάνων, whereas in the printed editions we find οὕτως οἶνος καρδίας ἐν μάχῃ ὑπερηφάνων. In xix. 5 he ² quotes ὁ δὲ ἀντοφθαλμῶν ἠδονῇ στεφανοῖ τὴν ζωὴν αὐτοῦ, which Grotius believes to be the true reading, instead of ὁ μισῶν λαλιὰν ἐλαττονοῦται κακία. He ³ alludes to an addition to the last verse of the ninth chapter of Proverbs which is found in the Vatican MS. In the Epistle of Jude, ver. 6, he ⁴ appears to have read ὑπὸ ζόφον ἀγρίων ἀγγέλων τετήρηκεν: in 1 Cor. ix. 27, he ⁵ reads ὑποπιέζω instead of ὑποπιιάζω.

Clement frequently quotes the Epistle ascribed to Barnabas as the work of the Apostle of that name. εἰκότως οὖν ὁ Ἀπόστολος Βαρνάβας are the words with which he ⁶ introduces a quotation from the first and second chapters. In ⁷ another place he calls the author τὸν Ἀποστολικὸν Βαρνάβαν, and says that he was one of the seventy, and the fellow-labourer of St. Paul.

Clement ⁸ quotes also the first of the two Epistles which go under the name of Clemens Romanus, and ⁹ calls the author an Apostle, ἐν τῇ πρὸς Κορινθίους Ἐπιστολῇ ὁ Ἀπόστολος Κλήμης. In ¹⁰ another place he calls it the Epistle of the Romans to the Corinthians.

Clement ¹¹ quotes several passages from the Shepherd of

¹ P. L. 2. c. 2. clxxxii. 17.

² P. L. 2. c. 10. ccxxxi. 5. There is also at CCXXIX. 1, a passage of Ecclesiasticus, xxvi. 22, not extant in our printed copies, but probably derived from a MS.

³ P. L. 3. c. 2. cclvii. 9.

⁴ P. L. 3. c. 8. cclxxx. 29. See Mill on the place, who observes that Lucifer Calaritanus follows the same reading.

⁵ S. L. 3. dlviii. 4. See the Note in Potter's edition.

⁶ S. L. 2. cccxlv. 27. See ccccxlvii. 37. cccclxxii. 29, where the quotation is from the last chapter of the Greek edition.

⁷ S. L. 2. cccclxxxix. 43. See also L. 5. dclxxxiii. 33. The Epistle is referred to P. L. 2. c. 10. ccxx. 31. L. 3. c. 11. CCXCVII. 24. CCXCVIII.

⁸ S. L. 2. CCCCLXIV. 10. L. 5. DCLXXVI. 27. L. 6. DCCLXXXII. 1.

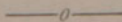
⁹ S. L. 1. cccxxxix. 7. In L. 6. DCCLXXII. 19, Clement attributes part of the passage here quoted to Barnabas, though he shortly after refers another part to Clemens Romanus. DCCLXXXIII. 4.

¹⁰ S. L. 4. dcix. 41.

¹¹ S. L. 5. dexciii. 29.

¹² S. L. 1. cccclxix. 8. cccclxxvi. 36. L. 2. cccclxxx. 15. cccclii. 3. cccclviii. 20. L. 4. dxvii. 47. L. 6. dcclxiv. 14. dcccvi. 9.

Hermas. He ¹ quotes also the address of Tatian to the Greeks; and ² ascribes to the same writer a work entitled *περὶ τοῦ κατὰ τὸν Σωτῆρα καταρτισμοῦ*, written, as the passage quoted clearly shows, after he had seceded from the Church, and had become a disciple of Valentinus. It appears from the selections from the prophetic writings, that Tatian ³ interpreted the words, "Let there be light," as a prayer, not as a command.



CHAPTER IX.

WE have seen that among the pseudo-Gnostics, whose errors Clement undertook to confute, were ⁴ some who asserted that the law was not given by the Supreme God Who gave the Gospel. He insists, therefore, that the law and the Gospel are only parts of the same economy, in which the same God is revealed to mankind. "There is," ⁵ he says, "in truth one covenant of salvation, extending from the foundation of the world to our time, which, according to the difference of generations and seasons, is supposed to be given in different forms. For it is fitting that there should be one unchangeable gift of salvation, proceeding from one God through one Lord, but

¹ S. L. 1. cclxxviii. 10.

² S. L. 3. dlvii. 20. It contains an interpretation of 1 Cor. vii. 5, disparaging marriage. See DLIII. 12. Tatian interpreted the Old Man in Eph. iv. 22, 24, of the law, and the New Man of the Gospel, meaning that the law did not proceed from the Supreme God, Who gave the Gospel. ³ xxxviii. DXLVIII. 16.

⁴ One of their arguments was, that the law addressed itself to the fears of men. Clement, in answer, points out the utility of fear as a means of discipline. S. L. 2. ccccxlvi. 1.

⁵ S. L. 6. dcxciii. 12. A passage has been already quoted in p. 215, in which the ecclesiastical rule is said to be the harmony of the law and the prophets with the covenant given during our Lord's abode on earth. DCCCIII. 11. See also L. 5. DCCXXX. 20. L. 6. DCCLXXXIV. 30. and L. 2. CCCCXLIV. 34, where Clement infers that the law and Gospel were given by the same God, because in both faith is set forth as the medium of justification: in proof of this he quotes Rom. i. 17. L. 1. CCCCXXIV. 13. L. 2. DVII. 11. L. 3. DXLIV. 40. L. 4. DCXIV. 21. DCXXIII. 13. DCXXV. 20. Clement gives a different interpretation of Rom. i. 17 in L. 5. DCXLIV. 22.

conferring its benefits in different ways. On this account the middle wall which separated the Greek from the Jew is removed; so that both are formed into a peculiar people, meeting together in the unity of the faith; and there is one election (*ἐκλογὴ μία*) from both." We must bear in mind that, according to the Gnostics, certain persons, called the election, were destined by nature to salvation. Speaking ¹ in another place of the unity of the Church, he says that "there is one ancient and Catholic Church, existing in the unity of one faith, which has reference to the peculiar covenants, or rather, to the one covenant given, at different times, by the will of one God, and collecting together, through one Lord, those appointed to receive its benefits, whom God has predestined, having known from the foundation of the world that they would be just." According to Clement, ² the law regulated the actions, the Gospel the thoughts of men.

He ³ speaks of four ancient covenants, which ⁴ in the selections from the writings of the prophets are said to be those made with Adam, Noah, Abraham, and Moses. He ⁵ speaks also of commandments given before the law. We have seen that in his enumeration of the commandments of the Decalogue, Clement makes that which relates to the observance of the seventh day the third. "The third precept," he ⁶ says, "is that which declares that the world was made by God, and that He gave the seventh day as a rest for men, on account of the hardships and sufferings to which they are subject in this life. God is exempt from fatigue, and suffering, and want; but we who are in the flesh require rest; wherefore the seventh day is called rest (the Sabbath), ⁷ an exemption from ills, ushering ⁸ in the day which is the commencement of creation, our

¹ S. L. 7. dcccxcix. 14.

² S. L. 7. dcccclxxvii. 20. See L. 3. dxiii. 28.

³ ἁγίας μνῆμα τετραδὸς διαθηκῶν παλαιῶν. S. L. 5. dclxvi. 6.

⁴ li.

⁵ S. L. 6. dcccix. 10.

⁶ S. L. 6. dcccix. 3. See p. 223.

⁷ So S. L. 4. dlxvi. 25. ἥ μοι δοκεῖ τὸ σάββατον δι' ἀποδοχῆς (i. ἀποχῆς) κακῶν ἰγκράτιας αἰνίσσασθαι.

⁸ τὴν ἀρχίγονον ἡμέραν. Potter supposes Clement here to allude to Christ, who gives us being, and light, and rest. I suspect that he rather alludes to the eighth day, the commencement of the new creation, ἢ καταπαύσας τὰ πάντα, ἀρχὴν ἡμέρας ἰγδόσης ποιήσω, ὃ ἴσθι, ἄλλου κόσμου ἀρχὴν διὰ καὶ ἄγομεν τὴν ἡμέραν τὴν ἰγδόσιν εἰς εὐφροσύνην, ἢ καὶ ὁ Ἰησοῦς ἀνίστη ἐκ

real rest; which is in truth the first generation of that light, in which all things are contemplated and possessed. From this day the first Wisdom and Knowledge enlightens us; for it is the light of truth, the true light, without shadow, the Spirit of the Lord distributed without division among those who are sanctified through faith; having the place of a luminary, to the end that all existing things may be known. Following this light throughout our life, we are rendered exempt from suffering; and that is rest. Wherefore Solomon says, that Wisdom was with the Almighty before the heaven and earth, and all existing things; a participation in which, I mean not in its essence, but in its power, teaches man to comprehend and know things divine and human." Clement, then, having discussed for a while the properties and virtues of the numbers ¹ six, seven, and eight, reproves those who interpreted the rest of God (Gen. ii. 2) as if it meant that God had then ceased to work; for, inasmuch as He *is* good, if ² He ever ceased to *do* good, He would cease to be God. The rest of God means, that God then prescribed the order which all created things were to observe for ever without deviation; and that He then put an end to the previous confusion.

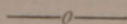
νικητών. Barnab. Ep. c. 15. We have seen that, speaking of the *true Israelites*, or Gnostics, Clement says that they do not remain in the Hebdomas of rest, but being by good works assimilated to God, they raise themselves to look into the inheritance of the Ogdoas, and there continually apply themselves to pure contemplation, with which they cannot be satisfied. L. 6. DCCXCIV. 1, quoted in p. 152. So again the true Gnostic hastens through the holy Hebdomas to his Father's abode, to the mansion of the Lord; that is, the Ogdoas. L. 7. DCCCLXVI. 11. Compare DCCCLXXXIV. 17. For the Valentinian notions of the Ogdoas, see the Excerpta ex Theodoti Scriptis, LXIII. and LXXX. The rest of the Hebdomas was assigned to the common believer; for the Gnostic was reserved the Ogdoas, the state of perfect blessedness in the presence of God. See S. L. 5. DCCXIII. 1.

¹ Clement frequently speaks of the hidden meanings of the numbers seven and eight; and of the Gnostic mystery of the Hebdomas and Ogdoas. S. L. 4. DCXII. 23. This he afterwards explains DCXXXVI. 18, where, speaking of the seven days during which a man who touched a dead body was deemed unclean (Num. xix. 11), he says, that the number seven may signify either the seven returns of Sabbatical years, at the end of which comes the rest of the year of Jubilee (Lev. xxv. 8); or the seven heavens; the Ogdoas being the fixed space (*ἡ ἀπλανὴς χώρα*), which is near to the intelligible world (*τῶν νοητῶν κόσμος*). See also L. 5. DCLXVII. 30.

² *ἀπὸ ἀγαθοῦ σαββατίζειν.* S. L. 1. CCCXXIII. 21.

Having quoted a passage from the tenth book of Plato's work *De Republicâ*, in which he discovers an allusion to the Lord's day, under the name of the eighth day, Clement ¹ proceeds to produce passages from Greek writers to show that the seventh day was by them considered holy. All that can be fairly collected from these passages is, that the Greeks attached some peculiar sanctity to the seventh day of the month, and some peculiar virtue to the number seven; but this they did also to other days and numbers.

It is scarcely necessary to observe that Clement never applies the name Sabbath to the first day of the week, which he calls the ² Lord's day.



CHAPTER X.

CLEMENT always speaks of the redemption of man as effected by the death of Christ. ³ "Christians are redeemed from corruption by the blood of the Lord. ⁴ The Word poured forth His blood for us, to save human nature. ⁵ The Lord gave Himself as a victim for us. ⁶ By His own passion He delivered us from offences and sins, and thorns of that kind (in allusion to the crown of thorns placed on our Saviour's head)." ⁷ His interpretation of Isa. liii. 6, "The Lord hath laid on Him the iniquity of us all" (in the Septuagint, *Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν*) is, that the Lord sent Him as the corrector of our sins. "On this account He is alone able to remit transgressions, being appointed by the Father of the Universe to be our schoolmaster (*παιδαγωγός*), and alone able to distinguish

¹ S. L. 5. dccxii. 31. The verses which Clement ascribes to Callimachus are by Eusebius given to Linus.

² See a mystical application of the name. S. L. 7. DCCCLXXXVII. 29.

³ P. L. 1. c. 5. cxii. 1. See also c. 6. CXXVII. 22. c. 9. CXLVIII. 29. L. 2. c. 2. CLXXVII. 25. *Eclogæ ex Prophetarum Scripturis*, xx.

⁴ P. L. 1. c. 6. cxxiv. 8.

⁵ P. L. 1. c. 11. clvi. 5.

⁶ P. L. 2. c. 8. ccxv. 5. See L. 1. c. 8. cxxviii. 30. *Quis Dives Salvetur*, DCDXLVIII. 44.

⁷ P. L. 1. c. 8. cxxxviii. 30.

between obedience and disobedience." ¹ Clement held that salvation was offered to all who believed in Christ; in opposition to the notion of the Gnostics—that the spiritual seed alone was saved.

In the ²second book of the *Stromata*, Clement treats of faith. His object seems to have been to show, in opposition to the Greeks, who called it empty and barbarous (that is, ³unphilosophical), that it was practical—a principle of action; and to show, in opposition to Basilides and the Valentinians, who considered it as a natural quality, that it was voluntary. He defines it, a voluntary anticipation, a pious assent, *the substance of things hoped for, the evidence of things not seen*. He notices the definitions given by others; by ⁴Theophrastus, for instance, who said that sensation was the principle of faith, inasmuch as from it are derived all the principles which extend to our reason and understanding. Clement ⁵elsewhere defines faith the rational assent of a soul free to choose; and says that it is the worker of good and the foundation of a righteous course of action. In speaking of faith, Clement insists particularly on the freedom of man to choose and to refuse; "this," he ⁶says, "is plainly declared in Scripture, so that we rest upon faith, an immutable criterion, showing a ready mind; inasmuch as we have chosen life, and have believed in God through the voice of the Word." He had previously said that a voluntary faith is the foundation of salvation.

Clement ⁷says, "that faith is superior to knowledge, and is

¹ P. L. I. c. 6. cxv. 15.

² ccccxxii. 35. In ccccxliv. 5, he mentions some who spoke of faith as easy and vulgar.

³ But in S. L. 5. dcxcvii. 33, he says, that it is the part of those who censure philosophy also to disparage faith.

⁴ ccccxxxiii. 4, 19. In the former place there is a distinction between faith and demonstration. Aristotle's definition is given ccccxxxvi. 21, and that of Epicurus, ccccxxxvii. 1. Faith is called the ears of the soul. L. 5. dcxlv. 9. Compare dclii. ii. dclxxxix. 22.

⁵ S. L. 5. dclxv. 5. dexcvii. 36. In L. 2. ccccxliv. 5, we find *καὶ ἡ μὲν πίστις ἀπόληψις ἰκούσιος, καὶ ἀρόληψις ἐγνώμονος προκαταλήψιος*.

⁶ S. L. 2. ccccxxxiv. 28.

⁷ S. L. 2. ccccxxxvi. 23. He afterwards thus expresses the relation of faith to knowledge, *πιστὴ τοῦτον ἢ γνώσις, γνωστὴ δὲ ἢ πίστις εἶψ' αὐτὴ*

its test; that ¹ the exercise of faith becomes knowledge, fixed on a firm foundation. ² Repentance is the perfect work of faith; for unless a man believed his previous state to be sinful, he would not quit it; and unless he believed that punishment awaited the sinner, and salvation him who kept the commandments, he would not change. ³ Hope also depends on faith; for hope is the expectation of the possession of good; and that expectation must be founded on faith." They who disparaged faith ⁴ represented it as having its origin in fear. This Clement does not deny; but ⁵ contends that "fear first becomes faith, and then love; since there are two kinds of fear: one coupled with hatred, such for instance as we feel towards a wild beast; the other with love, such as we feel towards a parent."

Faith, according to Clement, was the medium of justification under all the Divine dispensations. This he ⁶ shows by a reference to the eleventh chapter of the Epistle to the Hebrews. ⁷ When the Apostle says (Rom. i. 17), that the "righteousness of God is revealed in the Gospel from faith to faith," he means that salvation is taught by one and the same Lord, first through prophecy, then perfectly through the Gospel. Clement ⁸ speaks of the ONE mode of salvation by faith in God. He ⁹ talks of being moored by the firm cable of faith

ἀκαλουβία τι καὶ ἀντακαλουβία γίνεται. 34. The word which I have here translated knowledge is *πιστήμη*, scientia, opposed to *δόξη*, opinio. Clement is not speaking of the perfect *γνώσις*. See CCCXXXV. 33. CCCCLIV. 14.

¹ S. L. 2. CCCXXXIII. 14.

² S. L. 2. CCCXLIII. 24.

³ In P. L. 1. c. 6. cxxi. 10, Clement calls hope the blood of faith, by which faith is kept together, as by a soul. When hope is breathed away, like blood flowing out, the vitality of faith is dissolved. Clement also distinguishes confidence *πεισθήσις* from faith. S. L. 2. CCCXLIV. 8. L. 5. DCXCVII. 29.

⁴ S. L. 2. CCCXLV. 10.

⁵ S. L. 2. CCCLVII. 24, quoted in p. 81.

⁶ S. L. 2. CCCXXXIV. 36.

⁷ S. L. 2. CCCXLIV. 39. Clement adds the words *τὴν μίαν* after *εἰς πίστιν* in his quotation. So also in L. 6. DCCLXV. 33. *πᾶς ὁ διαφόροις χρόνοις διὰ πίστεως σωθῆναι τι καὶ σωθῆσθαι.* Yet DCCLXII. 30, he speaks of faith as wanting to those who were just according to the law. See also L. 5. DCLXXVIII. 12.

⁸ P. L. 1. c. 1. xcvi. 15. Faith is said to be the way to truth. S. L. 2. CCCXXX. 24. *πίστις δὲ ἰσχύς εἰς σωτηρίαν καὶ δύναμις εἰς ζωὴν αἰώνιον.* CCCCLVII. 32.

⁹ P. L. 1. c. 4. ciii. 18.

in the Lord. Having ¹ said that the first endeavour after salvation is faith, which is generated in time (as opposed to eternity), he ² goes on to say that faith is the perfection of instruction—that nothing is wanting to faith, which is perfect and complete in itself—that ³ catechetical instruction leads men to faith, which is taught in baptism by the Holy Spirit, and is the one universal salvation of human nature. “Abraham,” he ⁴ says, “was justified not by works, but by faith; wherefore good works are of no avail after the end of life to those who perform them, unless they also have faith.” He calls faith “a grace, which leads men from principles which admit not of demonstration to the universal simple (essence), which is neither united to matter, nor is matter, nor is subject to matter; whereas unbelief drags man down from heaven and things invisible to earth. ⁵ Whether faith is founded on love or fear, it is something divine; for it comes by hearing, and hearing by the Word of God; but there must be a meetness to receive it on the part of him who hears.”

When, however, Clement compares faith with knowledge (*γνώσις*), he speaks of it as imperfect. “The believer is perfected by knowledge. ⁶ Faith is an internal good; without seeking God, it confesses and glorifies Him as God. Wherefore the believer, setting out from faith and growing in it by the grace of God, must as far as it is possible acquire the knowledge of God. ⁷ As it is natural for him who has hands to lay hold; and for him who has sound eyes to see the light; so is it natural for him who has received faith to become a partaker of knowledge, if he is willing to build gold, silver,

¹ P. L. I. c. 6. cxv. 12. ἄρμῃ μὲν ἡ πίστις ἐν χρόνῳ γιννομένη—πίστις γὰρ ἡ μαθήσεις τελειότης—οὐδὲν δὲ ἰδοῦ τῆ πίστι, τελειὰ οὐσῆ ἰξ αὐτῆς καὶ πεπληρωμένη.

² P. L. I. c. 6. cxvi. 21. Clement, S. L. 5. dclv. 31, speaks of those who demand demonstration, and are not content with salvation by faith.

³ S. L. I. cccxxxviii. 21.

⁴ S. L. 2. ccccxxxv. 33.

⁵ S. L. 2. ccccxlv. II. ccccxlii. 18. See also ccccliv. 28. καὶ ἡ πίστις δύναμις τις τοῦ Θεοῦ, ἰσχύς οὐσα τῆς ἀληθείας.

⁶ S. L. 7. dccclxiv. 31. In the Eclogæ ex Prophetarum Scripturis, xv. the believer is said to receive remission of sins from the Lord; the Gnostic from himself. (See Quis Dives Salvetur. dcdlvii. 35), and Ps. xvii. 50 is quoted to prove that all believers are kings. XLIV.

⁷ S. L. 6. dcccxix. 8. Clement, L. 5. dclxxix. I, speaks of an extemporaneous or sudden faith. τῆς αὐτοσχιδίου πίστιος.

precious stones, on the foundation which has been laid (1 Cor. iii. 12)."

We have seen that Clement calls faith the worker of good. Sometimes he appears to confound it with its fruits; as when he ¹ says that faith is obedience to the Word; ² or an undeviating performance of those things taught by the Word. He ³ interprets Rom. xi. 22, "If thou continue in His goodness," if thou continue in faith in Christ.

I have said that Clement speaks of faith as the only medium of justification; but as he occasionally confounds faith with its fruits, so he seems to represent the latter as contributing towards the justification of man. "Sins," he ⁴ says, "are cleansed by alms and faith." We have seen, too, that he ⁵ speaks of faith as wanting to those who were justified according to the law. His notion was that philosophy was given to the Gentiles by God for the same purpose for which the law was given to the Jews; in order to prepare them for justification under the Gospel by faith in Christ. Hence he infers the necessity of the descent either of Christ or of the Apostles into the receptacle of departed spirits, in order that they might preach the Gospel to those Jews and Gentiles who had died before Christ's coming; having conformed their practice, though imperfectly, to the rule of life, which the law and philosophy had set before them respectively.

¹ P. L. i. c. 13. clix. 3.

² P. L. i. c. 13. clx. 14.

³ P. L. i. c. 8. cxl. 3.

⁴ S. L. 2. cccclxvi. 25. 'Ελιημοσύναις οὖν καὶ πίστειν ἀποκαθαίρονται ἁμαρτίαι, where there seems to be an allusion to Prov. iii. 3 in the Septuagint. 'Ελιημοσύναι καὶ πίστις μὴ κλιπείτωσάν σε. The expression δι' ὑπακοῆς ἰδικαιούτο. L. 4. DCXXXII. 29, applies to the covenant made with Adam.

⁵ S. L. 6. dcclxii. 30, quoted in p. 250, Note 7, DCCXCIV. 14. The Gentiles wanted not only faith, but also the renunciation of idolatry. 33. See DCCLXIV. 10. ἀλλ' ὡς κατὰ καιρὸν ἦκει τὸ κήρυγμα νῦν, οὕτως κατὰ καιρὸν ἰδίθη νόμος μὲν καὶ προφηταὶ βαρβάρους, φιλοσοφία δὲ Ἑλλησι, τὰς ἀποὺς ἰδιζουσα πρὸς τὸ κήρυγμα. DCCLXII. 14. DCCLXIV. 33. εἰκότως οὖν Ἰουδαίους μὲν νόμος, Ἑλλησι δὲ φιλοσοφία, μίχρι τῆς παρουσίας ἰντιϋθιν δὲ ἡ κλήσις ἡ καθολικὴ εἰς περιούσιον δικαιοσύνης λαόν, κατὰ τὴν ἐκ πίστεως διδασκαλίαν συνάγοντος, δι' ἰνὸς τοῦ Κυρίου, τοῦ μόνου ἰνὸς ἀμφὸν Θεοῦ, Ἑλλήνων τε καὶ βαρβάρων, μᾶλλον δὲ πάντος τοῦ τῶν ἀνθρώπων γένους. DCCCXXIII. 20. See also DCCXCV. 25, where Clement quotes Deut. iv. 19, which he interprets, like the other early fathers, as a permission to the Gentiles to worship the sun and moon. DCCLXXII. 25. L. i. cccclxxii. 4.

It is certain, however, that Clement did not believe that heathen virtue possessed of itself any efficacy towards justification. For he ¹ says that every action of the heathen is sinful; since it is not sufficient that an action is right; its object or aim must also be right. Although, too, he ² speaks of being justified by abstinence from evil, with a particular reference to our Lord's remarks on righteousness (*δικαιοσύνη*) of the Pharisees (Matt. v. 20), and says that a Christian must be perfected by doing good after the example of Christ, yet it cannot be doubted that he considered no action good unless it sprang from faith. "Righteousness," he ³ says in another place, "in order to be perfect, must halt in no respect, in word, in act, in abstinence from evil, in doing good, in Gnostic perfection. Every righteous man is a believer, but every believer is not righteous; I speak now of that growth and perfectness in righteousness, with reference to which the Gnostic is called righteous: faith was imputed to Abraham for righteousness because he believed; but he advanced to higher and more perfect degrees of faith." ⁴ Again, "the office of saving righteousness is to lead man on to that which is better, according to his capacity." The justification of the Gnostic, according to Clement, consisted not in being merely reckoned, but in being made just. ⁵ He thus interprets 1 Cor. vi. 11, "Ye are justified in the name of the Lord Jesus;" ye are, so to speak, made just as He is just, and mixed as far as it is possible with the Holy Spirit.

Casaubon ⁶ has observed that the language of Clement, as well as of the other early fathers, on the subject of justification, requires to be leniently interpreted. He refers particularly to a passage in the first book of the *Stromata*, in ⁷ which it is said

¹ S. L. 6. dccxcvi. 7. See also L. 7. DCCCLXVII. 2. DCCCLXXIII. 40. and L. 3. DXXXIV. 26, where Clement says that an act to be right must be done through the love of God.

² οὐκ ἀποχῆ κακῶν μόνον δικαιοῦσις, πρὸς δὲ καὶ τῆ κυριακῆ τελειότητις ἰσοῦσις. S. L. 4. DLXXVI. 22. ἵαν μὴ πλιονάση ἡμῶν ἢ δικαιοσύνη πλείον τῶν γραμματίων καὶ φαρσαίων, τῶν κατὰ ἀποχῆν κακῶν δικαιομένων, σὺν τῇ μετὰ τῆς ἐν ταῦτοις τελειώσεως καὶ τῇ τὸν πλεόν ἄγαπῆν καὶ ἐνργητικῆν δύνασθαι, οὐκ ἴσισθ βασιλικῆ. L. 6. DCCCXXV. 33.

⁴ S. L. 7. dcccxv. 9.

³ S. L. 6. dccxc. 20.

⁵ S. L. 7. dccclxxxv. 23.

⁶ Exercitationes in Baronii Annales ad Apparatum. I.

⁷ ccclxxvii. 6. καὶ ἑαυτὸν ἰδικαίου ποτὶ καὶ ἡ φιλοσοφία τοὺς Ἕλληνας, but

that philosophy of itself justified the Greeks. As I have already stated—and Casaubon himself produces a ¹ passage which confirms the statement—I believe Clement to have meant that philosophy and the law were respectively the preparations of the Gentile and Jew for the justification of the Gospel. Under the Gospel, faith is the medium of justification; but the believer ought not to remain stationary; he must strive continually to advance towards Gnostic perfection. The apparent incorrectness of Clement's language arises from not making that ² clear distinction between justification and sanctification, which the controversies at the time of the Reformation introduced among Protestant divines.

In speaking of faith, I referred ³ to a passage in which Clement strongly asserts the freedom of man to choose and to refuse. He argues that it is necessary to the responsibility of men, that they should not ⁴ be moved by strings like inanimate machines. ⁵ God confers eternal salvation on those who work together with Him in knowledge and good actions; the performance of His commandment being in our own power. ⁶ Every man partakes of (the Divine) beneficence in the degree in which he chooses; since the suitable choice and discipline of the soul constitute the superiority of the election (in opposition to the heretical notion of a race elect by nature). ⁷ Our assent is

Clement adds, *οὐκ εἰς τὴν καθόλου δι' δικαιοσύνην.* We find *ἐκάστου ἡμῶν ἑαυτὸν δικαιοῦντος, ἢ ἱμπαλιν ἀπιυθῆ κατασκευάζοντος.* L. 3. DXL. 38.

¹ Clement calls philosophy *ὑποβάθραν τῆς κατὰ Χριστὸν φιλοσοφίας.* S. L. 6. DCCCLXXIII. 40.

² On this subject the reader will do well to consult an article in the Theological Quarterly Review for April 1835 on the Remains of Alexander Knox, Esq.; as well as the Letter to D. Parken, Esq., on Justification, in the first, and the second and third Essays in the second volume of those Remains.

³ S. L. 2. ccccxxxiv. 28. Compare L. 1. CCCLXXI. 7, 22. L. 2. CCCCLXIII. 10. CCCCLXXXIX. 39. L. 3. DXXIX. 32. L. 4. DCXXXIII. 24. L. 7. DCCCXXXIV. 11. DCCCXXXV. 1. DCCCXXXVII. 2. Quis Dives Salvetur, DCDXL. 22.

⁴ *μὴ νευροσπαστούμενον ἀφ' ἑἑωῶν δίκην ὀργάνων.* S. L. 4. DXXVIII. 30. L. 7. DCCCXXXII. 5. DCCCLV. 29.

⁵ S. L. 7. dcccxl. 17.

⁶ S. L. 5. dccxxxiv. 1. So L. 7. dccxxxix. 16. *οὔτε γὰρ φύσει τὴν ἀριτὴν γινώμεθα ἔχοντες, κ. τ. λ.* L. 4. DCXX. 25. L. 6. DCCCLXXXVIII. 17, where Clement says that it is the nature of the soul to be moved by itself.

⁷ S. L. 2. CCCCLVIII. 9. L. 5. DCCXXXI. 15.

in our own power; this the Stoics, as well as the disciples of Plato, admitted. In like manner ¹obedience, disobedience, transgression, are in our own power. ²Neither praise nor honour could be justly conferred, nor censure nor punishment justly inflicted, if evil was involuntary, and the soul had not the power of desiring and abstaining.

In a fragment ³cited by Maximus, we find various definitions of will, *e.g.* a natural power desiring that which is according to nature—a natural desire, suitable to the nature of that which is rational—a natural free movement of the free mind, or the mind freely moved with reference to any object. Freedom is the mind naturally moved, or an intelligent free movement of the soul. Which of these definitions Maximus meant to ascribe to Clement is not certain. In the ⁴second book of the *Stromata* Clement says, that choice (*προαίρεσις*) is the deliberate desire of an object. Clement ⁵says, “that God, by commanding Moses to tell Pharaoh to let the Israelites go, though He at the same time foretold that Pharaoh would not let them go, manifested at once His divinity, by His foreknowledge of the future, and His love of man by giving the free soul an opportunity of repentance.” Clement does not, however, attempt to explain how the prescience of God and the freedom of man are to be reconciled. He ⁶seems to have entertained a notion, founded on Gal. iii. 23, 24, 25, that the Jews, who were under the terrors of their schoolmaster, the law, were not free; whereas the Christian, who is under the guidance of the Word, is; ⁷freedom consisting in obedience to the Word.

While, however, Clement strongly insists on the freedom of man, he does not exclude the operations of Divine grace.

¹ S. L. 2. cccclx. 36. cccclxii. 12. cccclxv. 22. cccclxviii. 30. In P. L. 3. c. 5. CCLXXII. 12, Clement uses the expression *την αὐτεξούσιον ἀπαιδευσίαν*. The devil possessed freedom of will, and was capable of repentance. S. L. I. CCLXVII. 36, quoted in p. 213, Note 9. L. 7. DCCCLX. 34.

² S. L. I. cclxviii. 12. L. 2. cccclxxxviii. 9. L. 6. dclclxxxix. 16. Quis Dives Salvetur. DCDXLIII. 14. Fragment cited by Maximus. MXXIII. 10.

³ mxvii. 5.

⁴ cccclxxxiii. 6.

⁵ P. L. I. c. 9. cxliii. 25.

⁶ P. L. I. c. 6. cxvi. 33. *οὐκ ἀνούσι ὅτι ὑπ' ἑκείνων τὸν νόμον οὐκίσι ἰσμεν, ὅς ἢν μετὰ φόβου ὑπὸ δὲ τὸν λόγον, τῆς προαιρέσεως τὸν παιδαγωγόν;* Compare CXVIII. 7. L. 3. c. 12. CCCIV. 14.

⁷ Quisnam igitur liber? Sapiens, sibi qui imperiosus.

"It is not," he ¹says, "possible to obtain anything without a choice or purpose; yet all does not depend on our intention,—the event, for instance; since 'by grace we are saved,' not, however, without good works. They who have a natural disposition towards good must cultivate it. They must have a sound purpose, which does not waver in the pursuit of good. To this end we stand in especial need of Divine grace, and right instruction, and pure affection, and we require that the Father should draw us towards Himself." On ²another occasion he says, "Whether then the Father draws towards Himself every one who leads a pure life and is capable of attaining to the idea of the blessed and incorruptible nature; or whether the free power within us, coming to the knowledge of the good (*τάγαθόν*), leaps over the barriers, according to the language of the gymnasium; yet without a special grace the soul does not soar above all objects placed above it, casting off and giving back to the kindred earth whatever weighs it down." In the ³Extracts from the writings of the prophets we find the following attempt to explain the different offices of grace and free-will in the work of salvation. "Since the soul is moved of itself, the grace of God demands from it that which it has, viz. a ready temper, as its contribution towards salvation. For the Lord wishes that the good which He confers on the soul should be its own; since it is not without sensation, that it should be impelled like a body. To possess is the lot of him who has received; to receive, of him who has wished and desired; to retain what he has received, of him who studies and is able to retain. For this purpose God has given free choice to the soul, that He may point out what is right; and the soul, having chosen, may receive and keep it."

From what has been said, it is evident that Clement must

¹ S. L. 5. dclxvii. 5. In distinguishing Greek or philosophical from Christian continence (*ἐγκράτεια*), Clement says that the former controlled the act, the latter the very desire. He adds that the latter can only be obtained through the grace of God. S. L. 3. dxxxvii. 29. He says that the Saviour alone quickens the eye of the soul. L. 5. dclvi. 30. See also L. 6. dcccxxvi. 36. *Quis Dives Salvetur*. dcdxlvii. 20.

² S. L. 5. dxcvi. 12. See also dcxcviii. 36. L. 6. dcccxxii. 6. L. 7. dcccclx. 17.

³ xxii. See S. L. 6. dcclxxxviii. 17, quoted in p. 254, Note 6. Compare xvii.

have held the doctrine of Predestination in the Arminian sense, or *ex praevisis meritis*.¹ "There are two kinds of wickedness; one acts secretly, with deceit; the other with violence; the Divine Word has cried aloud, calling all collectively, well knowing those who would not obey. Since, however, obedience and disobedience are in our own power, in order that no one may plead ignorance, He has made the calling just, and demands from each that which he has the ability to do."² "God, Who foresaw the event, was aware both of the unworthiness of Judas, and of the worthiness of Matthias."³ In the Comment on the Epistle of Jude, ver. 4, "who were before of old ordained to this condemnation, ungodly men," the author observes that they were not predestined to ungodliness; but, being ungodly, were predestined to condemnation. The Calvinist would say that they were predestined to both.

According to⁴ Clement, all men are called; but to those who are willing to obey, the appellation of *called* (κλητοί) is given. The distinction which he⁵ draws between the *called* and the *elect* is similar to that drawn by St. Paul between the seed of Abraham according to the flesh and according to faith. The necessity under which he was placed of combating the notions of⁶ Valentinus and Basilides respecting the elect seed,

¹ S. L. 2. ccccxliii. 5. So P. L. 1. c. 7. cxxxiii. 34. τοὺς πρὸ καταβολῆς κόσμου εἰς πίστιν ἠγνωσμένους Θεῷ. S. L. 4. DLXX. 1. δι' ἧς ἀνιδέκνυτο τῷ Κυρίῳ, καὶ πρὸ τῆς γνῶσεως τὴν προαίρεσιν τοῦ μαρτυρήσαντος ἰδοῦσι. L. 7. DCD. 1. οὓς προαίρεσιν ὁ Θεὸς, δικαίους ἰσομένους πρὸ καταβολῆς κόσμου ἠγνωκώς. DCCXCIX. 7. See also L. 6. DCCLXXVIII. 10. In S. L. 7. DCCCXXXII. 22, Clement speaks of those who were predestined, and called at their proper season. In DCCCLVI. 2, of those who are appointed to different stations and offices by God.

² S. L. 6. dcxcii. 40. Compare dcxcv. 23.

³ mvii. 53. Clement says, S. L. 4. DCXXXIV. 13, that God admonishes those who are capable of salvation by examples, οἱ δὲ ὑποδουγμάτων σωθῆναι δυνάμενοι. It follows, therefore, that there are some incapable of salvation by examples.

⁴ S. L. 1. cccclxi. 13. Quis Dives Salvetur, DCDXXXVI. 45.

⁵ οἱ μὴ γὰρ σπέρμα Ἀβραάμ, δοῦλοι ἔτι τοῦ Θεοῦ, οὗτοι εἰσὶν οἱ κλητοί· οἱ δὲ Ἰακώβ οἱ ἐκλεκτοὶ αὐτοῦ, οἱ τῆς κακίας περιήσαντες τὴν ἐνέργειαν. S. L. 6. DCCLXX. 37. In L. 3. DXLI. 17, Clement makes a threefold distinction into the called, the elect, and a third class destined to the highest honour.

⁶ See S. L. 5. dcxlv. L. 6. declv. 26.

may account in some measure for the strong terms in which he asserts the entire freedom of man.

With God, according to Clement, to will and to effect are the same. ¹ "How great is the power of God! His mere will is the creation of the world. He creates by His mere will, and the effect follows upon His wish." ² Again, "as His will (*θέλημα*) is an act, and that act is called the universe (*κόσμος*); so His will (*βούλημα*) is the salvation of man, and that will is called the Church. For He knew whom he called; and whom He called, them He also saved." ³ Again, "that which will hereafter believe is to God as if it already believed." ⁴ Again, "God, Who knows the future as if it was already present, knows the elect according to His purpose, even before the creation (*πρὸ τῆς γενέσεως*)."

From this intimate connexion between the will of God and its effects, it might appear to ⁵ follow that evil is to be ascribed to Him. This Clement denies. ⁶ "God's providence is good as well as supreme. ⁷ Though He inflicts punishment, His will is to discipline and benefit, and to save those who turn to Him." I am far from meaning to contend that the language of Clement on these abstruse questions is always consistent; my office is merely to state what his opinions are.

¹ C. lv. 1. See P. L. 1. c. 6. cxiii. 37.

² P. L. 1. c. 6. cxiv. 10. See p. 31. I read *οὐδὲν οὐν οὐς κίκληκιν' οὐς δι κίκληκιν, ἅμα καὶ σίσωκιν*. Clement appears to distinguish between *θέλημα* and *βούλημα*. Is it the distinction between will and purpose?

³ S. L. 7. dcccxvi. 25. Compare P. L. 3. c. 3. cclxiii. 37, where Clement distinguishes between *προαίρεσις* and *θέλημα*.

⁴ S. L. 7. dcccliii. 6. Compare L. 6. dccxci. 5, where the epithet *ἀναρχος* is applied to the purpose of God. C. vi. 36, where he speaks of Christians as being before the foundation of the world, *οἱ τῷ δεῖν ἔσσεσθαι ἐν αὐτῷ πρότερον γιγνινημένοι τῷ Θεῷ*.

⁵ In order to get rid of this inference, Clement proposes to read 1 Cor. i. 20, *οὐχ ἡμῶραν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου*, without an interrogation. S. L. 1. cccclxxi. 1.

⁶ S. L. 1. ccccxxiii. 28. See L. 4. dcii. 10.

⁷ S. L. 6. dccclxvi. 38.

CHAPTER XI.

CLEMENT uniformly connects regeneration with baptism. "The Pædagogus," he ¹says, "forms man out of the dust, regenerates him with water, causes him to grow by the Spirit." The effects of baptism are ²thus described: "Our transgressions are remitted by one sovereign medicine, the baptism according to the Word (λογικῶ βαπτίσματι). We are cleansed from all our sins, and cease at once to be wicked. This is one grace of illumination, that we are no longer the same in conversation (τὸν τρόπον) as before we were washed; inasmuch as knowledge rises together with illumination, shining around the understanding; and we who were without learning (ἀμαθεῖς) are instantly styled learners (μαθηταί), this learning having at some former time been conferred upon us; for we cannot name the precise time; since catechetical instruction leads to faith, and faith is instructed by the Holy Spirit in baptism." ³Our flesh is said to become precious, being regenerated by water.

But the regeneration by water must be accompanied by a regeneration by the Spirit or by the Word; for Clement ⁴says at one time that the Father regenerates by the Spirit unto adoption all who flee to Him; at ⁵another, that man is regenerated by the Word.

¹ P. L. I. c. 12. clvi. 18. See also C. lxi. 9. P. L. I. c. 5. civ. 30. c. 6. cxii. 36. L. 3. c. 12. cccliii. 18. S. L. 3. dli. 25. L. 4. dcxxxvii. 3.

² P. L. I. c. 6. cxvi. 13. See also cxiv. 27. διυλιζόμενοι βαπτίσματι. CXVII. 13. λούμενος εἰς ἄφισιν ἁμαρτιῶν. S. L. 2. CCCCLX. 5.

³ P. L. 2. c. 12. ccxli. 34. So L. 1. c. 6. cxxiv. 39. εὐθὺς δὲ ἀναγινώσκοντες τισιμήματα.

⁴ P. L. c. 5. cx. 24. So ἐν πνεύματι ἀναγινώσκοντες. S. L. 2. CCCCLX. 9. On the baptism of the affections, see L. 7. DCCCLXXXV. 9.

⁵ S. L. 2. cccl. 32. In L. 7. dcccxxxix. 29, we find Christ represented as styling Himself τὸν ἀναγινώσκοντα, καὶ ἀνακτιζόντα καὶ τήνούμενον τὴν ψυχὴν τὴν ἐξυλιεργμένην, and Quis Dives Salvetur. DCDXLVIII. 31, Christ is introduced as thus addressing the Christian, ἐγὼ σε ἀναγίνωσκω. In P. L. 3. c. 12. CCCX. 19, man is said to be formed anew (μεταπλασσεσθαι) by the Word; but there is no reference to baptism. Clement alludes to baptism under the name of ὕδωρ λογικόν. C. LXXIX. 18. As that which begets immediately supplies food to that which is begotten, so He Who regenerates us nourishes us with His own milk, the Word. P. L. I. c. 6. CXXVII. 16. See also CXXVIII. 7.

“Baptism,” Clement¹ says, “has various titles. It is called grace (χάρισμα), illumination (φώτισμα), that which is perfect (τέλειον), and washing (λουτρόν). *Washing*, because by it we are cleansed from our sins. *Grace*, because by it the punishment due to our sins is remitted. *Illumination*, because by it we behold that holy saving light, and our sight is sharpened to behold the Divine nature. *That which is perfect*, because nothing is wanting to him who knows God. It is absurd to call that which is not perfect the grace of God; God Who is perfect will give gratuitously (χαριεῖται) perfect gifts.” The name σφραγίς is also² applied to baptism, or to the imposition of hands, which concluded the rite. The word παλιγγενεσία occurs, but not in connexion with baptism. “Let us hasten,” Clement³ says, “to salvation, to regeneration (ἐπὶ τὴν παλιγγενεσίαν), to a union with the one Essence (τῆς μοναδικῆς οὐσίας).” Here the word seems to relate to the state of the just in the resurrection. ⁴ Again, “She who has committed fornication, lives to sin, but dies to the commandments; she who has repented, being as it were born again by conversion of life, has regeneration of life (παλιγγενεσίαν ζωῆς).” Suicer quotes the latter passage to show that παλιγγενεσία is used to express the gift of God by which the corrupt nature of man is renewed after His image. But it refers to that gift as connected, not with baptism, but with repentance. So also in the tract entitled⁵ Quis Dives Salvetur, διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς καὶ μέγα γνῶρισμα παλιγγενεσίας.

¹ P. L. i. c. 6. cxiii. 27. Clement had before said, “Being baptized, we are illuminated; being illuminated, we are adopted; being adopted, we are perfected; being perfected, we are rendered immortal.” So C. LXXV. 36. ἐπὶ τὸ λουτρόν, ἐπὶ τὴν σωτηρίαν, ἐπὶ τὸν φωτισμόν. P. L. i. c. 6. CXIV. 21. CXXVIII. 2. τὸ λουτρόν τὸ πνευματικόν. S. L. 5. DCLXXXIX. 1. P. L. 2. c. 9. CCXVIII. 15. ἰγρήγοριν ἄρα πρὸς τὸν Θεὸν ὁ φωτισμῶν. L. 3. c. 11. CCC. 21. τοὺς Χριστῶν τελευμένους, where there is an allusion to initiation into the mysteries. S. L. 5. DCLIII. 12. ἐπὶ καὶ παρὰ τοῖς βασιβάρους φιλοσόφοις τὸ κατηχησαί τι καὶ φωτίσαι ἀναγιγνώσκαι λέγεται. DCLXXXIV. 26. διὰ τοῦτο φωτισμῶς ἢ μαθητεία κίκληται, where the name φωτισμῶς appears to be given to the instruction received previously to baptism. Quis Dives Salvetur. DCDLIX. 20. τὸ τελευταῖον ἰφώτισι.

² ὡςτι οὐδὲ βάπτισμα ἐστὶ εὐλογον, οὐδὲ μακαρία σφραγίς. S. L. 2. CCCXXXIV. 23. τῆς σφραγίδος μυστήριον, δι’ ἧς ὁ τῶν ὄντων πιστεύεται Θεός. L. 5. DEXC. 22. μετὰ τὴν σφραγίδα. Quis Dives Salvetur. DCDLVII. 8. ὡς τὸ τίθειν αὐτῶν φυλακτήριον ἰπιστήσας τὴν σφραγίδα τοῦ Κυρίου. DCDLIX. 22. Eclogæ ex Prophetarum Scripturis. XII.

³ C. lxxii. 21. See p. 12.

⁴ S. L. 2. dvii. 13.

⁵ dedlx. 41.

We find, as we might expect, fanciful allusions to baptism. "We are to quench the fiery darts of ¹the wicked one (Eph. vi. 16), with the watery points which have been dipped by the Word." Clement ²says that the numerous washings prescribed by Moses are all comprehended in the one baptism ordained by Christ; and that our regeneration is prefigured in Lev. xv. 18. ³The custom among the heathen of washing before prayer or the performance of any sacred rite, which Clement supposes them to have derived from the Levitical law, was a figure or image of baptism.

⁴Speaking of the resurrection, Clement says, that to partake of it is merely to attain to the promise of which the belief had previously been professed in baptism. Such, at least, is the interpretation put upon the words by Langbain, in a ⁵letter to Archbishop Usher, cited by Lowth. Whether this is so or not, there is in the ⁶second book of the Stromata a clear allusion to the renunciation of the powers of evil, made in baptism.

Clement ⁷alludes to the custom of giving milk mixed with honey to the newly-baptized. He ⁸alludes also to a custom of mixing milk with sweet wine; but whether with any reference to baptism is uncertain, though Jerome ⁹states that in the Western Churches such a mixture was given in baptism. Potter ¹⁰finds an allusion to the practice of anointing the candidate for baptism; but it is, to say the least, obscure. There are ¹¹passages from which we may infer that baptism was then administered by immersion.

¹ ταῖς ὑδατίνας ἀκμαῖς ταῖς ὑπὸ τοῦ λόγου βιβραμμέναις. C. XC. 19.

² S. L. 3. dclviii. 40.

³ S. L. 4. dcxxviii. 23. See also L. 5. dclxxxix. 1.

⁴ ἰν δὲ τῇ ἀναστάσει τῶν πιστιούντων ἀπέκνιται τὸ τίλος· τὸ δὲ οὐκ ἄλλου τινός ἐστι μεταλαβεῖν, ἀλλ' ἢ τῆς προμολογημένης ἰσαγγιλίας τυχεῖν. P. L. I. c. 6. CXV. 4.

⁵ Numbered 216 in the Appendix to Parr's Life of Usher.

⁶ cccclxxxvii. 14.

⁷ P. L. I. c. 6. cxxviii. 11. Compare CXXV. 2.

⁸ P. L. I. c. 6. cxxviii. 18.

⁹ In Esaiam, lv. 1.

¹⁰ P. L. I. c. 12. clvii. 1.

¹¹ τῶν ἐξ ὕδατος ἀνασπώμενων παιδίων. P. L. 3. c. 11. cclxxxix. 8. ἀνέρωπος ἀγνοία βιβαπτισμένος, when immersed in ignorance. C. IV. 20.

¹ Ioannes Moschus has preserved a fragment from the fifth book of the Hypotyposes of Clement, in which, commenting on 1 Cor. i. 14, he says that "Christ baptized Peter only; Peter, Andrew; Andrew, James and John; they, the other Apostles." In the Excerpta ex Theodoti Scriptis, we find a statement of the Valentinian notions respecting baptism. ² "There is a twofold baptism; one of sense (*αἰσθητόν*) by water; the other of the understanding (*νοητόν*) by the Holy Spirit. As the bread (in the Eucharist), and the oil (in baptism), are sanctified by the power of the name (pronounced over them), not being the same in appearance as they are received, but changed by that power into a spiritual power; so the water, which has been exorcised and has become baptism, receives not only that which is worse (*τὸ χεῖρον*), but also sanctification. We ought to go joyfully to baptism. But ³ as unclean spirits frequently descend together with the baptized person, and receiving the seal (*τῆς σφραγίδος*), afterwards become incurable; our joy is mixed with apprehension lest we should not descend alone into the water." ⁴ In the Extracts from the writings of the prophets is a fanciful comparison between the work of creation and of regeneration. It is asked, "whether baptism, being a sign of regeneration, is not a going forth from matter through the teaching of the Saviour, a strong, and mighty, and incessant wind bearing us along? Thus the Lord bringing us out of disorder illuminates us, leading us to the light which has no shade, not to the material light. As all generation is by water and the Spirit, so is regeneration. ⁵ 'For the Spirit of God was borne over the abyss.' And on this account our Saviour, though He Himself needed not baptism, was baptized, in order that He might sanctify all water, to those who are born again. Thus we are purified not only in the body, but also in the soul. This, then,

¹ mxvi. 33. The question respecting the baptism of the Apostles appears to have been much agitated in those days. See Tertullian, de Baptismo. c. 12.

² lxxxi. lxxxii. lxxxiii. Clement himself finds an allusion to heretical baptism in Prov. ix. 18. *οὐτω γὰρ διαβήσῃ ὕδωρ ἀλλότριον.* S. L. I. CCLXXV. 19. He speaks also of some who baptized men into vice. L. 3. DLXII. 11.

³ Compare S. L. 2. cccxc. 7.

⁴ v. vii. viii.

⁵ Igitur omnes aquæ de pristinâ originis prærogativâ sacramentum sanctificationis consequuntur, invocato Deo. Tertullian, de Baptismo. c. 4.

is a sign that our invisible parts are purified, and that the unclean spirits entwined about the soul are strained out by the new and spiritual generation." On the words, "the waters which were above the heaven or firmament" (Gen. i. 7), it is observed that "there is a sensible (*αἰσθητόν*) and an intelligible (*νοητόν*) water. The earthly cleanses the body; by the heavenly water is allegorically expressed the Holy Spirit, Which purifies things unseen." In the same ¹Extracts, Heracleo is introduced as saying that some marked the ears of baptized persons with fire, thus interpreting John the Baptist's declaration that "He Who came after him should baptize with the Holy Ghost and with fire." Then follows a fanciful comment on Matt. iii. 12, where the chaff is said to mean our material covering, which is winnowed by the Spirit, and then burned with fire; the wheat, which means our incorruptible part, the seed of life, is gathered into the garner.

I have already referred to a ²passage in which Clement speaks of catechetical instruction as leading men to faith. On one occasion he ³says, that "the meat mentioned by St. Paul (1 Cor. iii. 2) is faith converted into a foundation by catechetical instruction;" ⁴on another, that "milk is catechetical instruction, being as it were the first nourishment of the soul: meat is the full contemplation of the mysteries (*ἡ ἐποπτικὴ θεωρία*). ⁵The *carnal* were they who had been recently admitted to catechetical instruction—the babes in Christ." In communicating this instruction, regard ⁶appears to have been had to the previous condition of the convert; a different course was pursued in the case of a Greek and a barbarian. Clement ⁷mentions incidentally that the name *fathers* was given to the catechists.

¹ xxv.

² P. L. I. c. 6. cxvi. 21. *ἡ μὲν καθήκοντος εἰς πίστιν περιέργου*, quoted in p. 251, Note 2.

³ P. L. I. c. I. cxx. 39.

⁴ S. L. 5. dclxxxv. 36. In dclxxv. 14, Clement speaks of the Word as inflaming and illuminating man from the first catechetical instruction to the growth of manhood, *to the measure of the stature*. In L. 6. dcccxxvi. 12, he opposes knowledge, which he calls the perfection of faith, to catechetical instruction. See L. 2. cccclxxix. 28. L. 7. dcccclxxiii. 1.

⁵ P. L. I. c. 6. cxix. 32.

⁶ S. L. 6. dclxxxiv. 40, compared with dclxxxvi. 10.

⁷ S. L. I. ccxvii. 1. Compare L. 3. dlv. 33. On the manner in which Christian children were educated, see C. lviii. 28.

We come now to the Eucharist. Clement ¹ says that the Scripture calls wine a mystic symbol of the holy blood. "Christ," he ² says, "partook of wine; for He was a man; He even blessed it, saying, 'Take, drink, this is My blood,' the blood of the vine: He thus calls allegorically the Word, Who was poured forth for many for the remission of sins, the sacred stream of gladness." ³ Again, "He showed that what He blessed was wine, by saying to His disciples, 'I will not drink of the fruit of this vine' (Clement quotes apparently from memory), 'until I drink it with you in the kingdom of My Father.'" Commenting on Gen. xlix. 11, "Binding his foal to the vine," ⁴ Clement thus interprets the words: "He bound the simple and infant people to the Word, Who is called allegorically a vine. For the vine bears wine, as the Word bears blood; both are drunk by men unto salvation; the wine bodily, the blood spiritually." ⁵ Again, "There is a twofold blood of the Lord; the one carnal, by which we are redeemed from corruption; the other spiritual, by which we are anointed. To drink the blood of Jesus is to partake of the incorruption of the Lord. The Spirit is the strength of the Word, as the blood is of the flesh. According to this analogy, the wine is mixed with water, the Spirit with man; the mixture of wine and water supplies a banquet unto faith; the Spirit leads the way unto incorruption; the mixture of both, of that which is drunk and of the Word, is called the ⁶ Eucharist, an admirable and lovely grace, which sanctifies both the body and soul of those who partake of it in faith; the will of the Father *mystically* mixing up the Divine mixture, man, with the Spirit and the Word. Thus the Spirit is truly united to the soul,

¹ P. L. 2. c. 2. clxxxiv. 9.

² P. L. 2. c. 2. clxxxvi. 11. See S. L. 5. dclxxv. 11. *τιλιυταϊον δι, αιμα αμπιλου, του Λογου, τον αιθωπα οινον την τιλιουσαν της αγωγης υφροσυνην διδασκει.* Quis Dives Salvetur. DCCLII. 8. *αυτος ο τον οινον, το αιμα της αμπιλου της Δαβιδ, ικχιας ημων επι τας τετραμινας ψυχας.*

³ P. L. 2. c. 2. clxxxvi. 18. See S. L. 1. cccxliii. 14, where Clement calls that which Christ brake bread. *δια τουτο ουν ο Σωτηρ, αρτον λαβων, πρωτον ιλαλησεν και υχαριστησεν εστα κλασας τον αρτον προιθηκεν, κ. τ. ε.* Again, speaking of the bread and wine which Melchizedec brought to Abraham, he says, *ο τον οινον και τον αρτον την ηγιασμινην διδοου προφην, εις τυπον υχαριστιας.* S. L. 4. DCXXXVII. 19.

⁴ P. L. 1. c. 5. cvii. 1.

⁵ P. L. 2. c. 2. clxxvii. 24.

⁶ Clement also uses the word *υχαριστια* in its original signification, giving of thanks. L. 2. c. 1. CLXX. 14.

which is borne along or impelled by it; the flesh to the Word, on account of which (the flesh), the Word became flesh."

Clement ¹ gives various interpretations of Christ's expressions in the sixth chapter of St. John's Gospel respecting His flesh and blood; but in no instance does he interpret them literally. On one occasion he ² says that the flesh and blood of the Word is the comprehension of the Divine power and essence. His notion ³ seems to have been that by partaking of the bread and wine in the Eucharist, the soul of the believer is united to the Spirit, and that by this union the principle of immortality is imparted to the flesh.

Clement ⁴ speaks incidentally of some, who in the distribution of the Eucharist, allowed the people to take each his share. He ⁵ speaks also of heretics who used only water in the Eucharist. He ⁶ applies the expression *holy supper* (τὸ δεῖπνον τὸ ἅγιον) to Christ's supper with His disciples in the house of Simon the leper (Matt. xxvi. 6). We find him ⁷ complaining of the abuse of the word *agape*, which some applied in his time to luxurious entertainments; and ⁸ speaking of the horrible acts committed by the followers of Carpocrates at the feasts to which they gave the name of *agape*. He ⁹ mentions also the abuse of the kiss of peace which was given in the *agape*.

¹ P. L. i. cxxi. cxxiii. cxxv. cxxvi.

² S. L. 5. dclxxxv. 38. So dclxxxvi. 2. βρώσις γὰρ καὶ πόσις τοῦ θείου λόγου ἢ γνώσις ἴσσι τῆς θείας οὐσίας. In the Excerpta ex Theodoti Scriptis, XIII. we find the Valentinian exposition of John vi. 51. The Son is the living bread given by the Father to those who are willing to eat. "The bread which I will give," He says, "is My flesh;" either the bread by which the flesh is nourished in the Eucharist; or rather, the flesh is His body, that is, the Church, the heavenly bread, the blessed assembly.

³ εἰς ἀφθαρσίαν ἐκτρέφον. P. L. i. c. 6. cxxvi. 5. Quis Dives Salvetur. DCXLVIII. 41. Christ is introduced as saying that He gives Himself as bread, of which if any one tastes he shall not experience death.

⁴ ἢ καὶ τὴν Εὐχαριστίαν τινὲς διανίμαντις, ὡς Ἰησὺς, αὐτὸν δὲ ἕκαστον τοῦ λαοῦ λαβεῖν τὴν μοῖραν ἑπιτρέπουσιν. S. L. i. CCCXVIII. 32.

⁵ εἰσὶ γὰρ οἱ καὶ ὕδαρ ψιλὸν εὐχαριστοῦσιν. S. L. i. CCCLXXV. 15. See p. 189.

⁶ P. L. 2. c. 8. ccv. 5. ⁷ P. L. 2. c. 1. clxv. 16. See p. 40.

⁸ S. L. 3. dxiv. 13. and L. 7. dcccxcii. 37. δι' ἣν κακίην τὴν συμποτικὴν διὰ τῆς ψυδωμένου ἀγάπης πρωτοκλισίαν ἀσπάζονται. See p. 187.

⁹ P. L. 3. c. 11. ccc. 10.

With respect to the nature of prayer, Clement says that our prayers will correspond to our conceptions of the Deity. ¹ "An inadequate conception of God, turning aside to low and unworthy thoughts, preserves no piety in its hymns, in its words, in its writings, in its opinions." ² "Prayer is an evidence of the moral character." He ³ defines it to be converse with God. "If we only whisper, or without opening our lips address God in silence, we cry aloud from within. For God hears without ceasing this internal converse." This, ⁴ as we have seen, was the mode of prayer especially used by the Gnostic, ⁵ "who prayed in every place not openly, in the sight of the multitude, but when he was walking, when he was conversing, when he was quiet, when he was reading, in the performance of every rational act, on all occasions; if he only meditated in the secret chamber of his soul, still he called 'with groanings that cannot be uttered,' upon the Father, Who was near to him even while he was yet speaking." ⁶ His whole life is prayer and converse with God. His ⁷ prayer is a continual thanksgiving.

⁸ "The Gnostic receives whatever he asks; for God knows who are worthy and who are unworthy of His gifts.—Prayer, however, is not superfluous, even though good things are conferred without prayer.—The confidence that we shall receive what we ask is a kind of prayer, deposited, as it were, in the mind of the Gnostic. Prayer is an occasion of converse with God, and we ought to omit no occasion of approaching Him. In a word, the holiness of the Gnostic, in union with the blessed Providence, through a voluntary confession, displays the perfect benevolence of God." In these last remarks the object of Clement appears to be to show that prayer on the

¹ S. L. 7. dcccliii. 12.

² S. L. 7. dccclvi. 12.

³ ἴσθιν οὖν, ὡς ἰσθῖν πολυμρότερον, ὁμιλία πρὸς τὸν Θεὸν ἢ ἐν γῆ, κ. τ. ἴ. S. L. 7. DCCCLIV. 3. Compare DCCCLVI. 22. The Pythagoreans, Clement says, directed men to pray aloud; not because they doubted of God's ability to hear the stillest prayer, but that men might always pray for that for which they would not be ashamed that others should hear them pray. L. 4. DCXLI. 29.

⁴ See pp. 123, 146.

⁵ S. L. 7. dccclxi. 9.

⁶ S. L. 7. dccclxxv. 48, quoted in p. 146.

⁷ S. L. 7. dccclxxix. 39, quoted in p. 123, Note 8, and in p. 146, Note 4.

⁸ S. L. 7. dccclv. 4. Clement says that peculiar efficacy was ascribed to prayers uttered in an unknown tongue. L. 1. ccccv. 20.

part of man is not incompatible with perfect goodness on the part of God ; and to anticipate the objection, "Why, if God is good, does He not bestow His gifts on His creatures without requiring to be asked for them?" ¹ "The man who asks in prayer, with a right disposition and with a grateful mind, in some measure contributes to the result, receiving willingly that for which he asks." ² There can be no effectual prayer without virtue. They who do not live virtuously cannot pray to receive what is good from God, since they know not what is really good ; even if they received it, they would be insensible to the gift. ³ It is true that God sometimes grants the petitions of sinners ; but not for their own sake, but for the sake of those who may be benefited by them. ⁴ When they obtain that for which they ask, it operates to their injury, because they know not how to use it.

When Clement ⁵ says that the Gnostic does not pray in any fixed place, or on any stated days or festivals, but throughout his whole life, he gives us incidentally to understand that Christians in general did meet together in fixed places, and at appointed times, for the purposes of prayer ; and on one occasion he ⁶ mentions that by some the third, sixth, and ninth hours were set apart for prayer. ⁷ It was customary for those who joined in prayer to stretch forth the head and to raise the hands to heaven, and to rise up on their feet when the words with which the prayer concluded were pronounced by the whole congregation ; by these gestures they signified the zeal of the spirit to approach the intelligible essence, and their anxiety to raise the body from the earth, while the soul was borne upwards, as it were on wings, by the desire of better things ; and thus contemptuously casting off the chain of the flesh to press forward to the holy place. ⁸ Christians turned

¹ S. L. 7. dcccvi. 7.

² S. L. 6. dcccvi. 25. In L. 5. dcliv. 15, Clement says that they who take the kingdom of heaven by violence (*βιασται*), take it not by contentious words, but by a continuance in well-doing, and by unceasing prayers.

³ S. L. 7. dcccxxvi. 6.

⁴ S. L. 7. dcccclvii. 5.

⁵ S. L. 7. dccccli. 21, quoted in p. 123. DCCCCLVI. 6.

⁶ S. L. 7. dccccliv. 18.

⁷ S. L. 7. dccccliv. 7. Compare the Extracts from the Writings of the Prophets. x. Tertullian, de Oratione.

⁸ S. L. 7. dcccclvi. 25. Clement here observes that the most ancient

their faces towards the east in prayer, because the east is the image of the day of (spiritual) nativity; the point from which the light first shines out of darkness, and from which the day of the knowledge of truth rose like the sun upon those who were immersed in ignorance. In ¹ the Commentary on the Second Epistle of St. John, ver. 10, we find an allusion to the custom of giving the kiss of peace after prayer; but with a particular reference to family prayer (in oratione quæ fit in domo).

Clement ² says that our supper ought to be light, in order that we may be ready to wake to prayer, ³ and that we ought to rise frequently from our bed in the night, in order to praise God; ⁴ that before we take our meals we ought to bless and sing praises to the Maker of all things; and that we ought to do the same before we go to sleep. It ⁵ seems also to have been customary among the first Christians to sing hymns during their meals, expressive of their gratitude towards God; as the heathen were accustomed to sing songs in honour of their deities.

Among the precepts which he delivers about drinking, he ⁶ says that they who are in the flower of their age, and find it convenient to take a meal (*ἀριστον*) in the day-time, should take bread only, without drinking, in order that their superfluous moisture may be sucked up by the dry food (*ξηροφαγία*), as by a sponge. Here, though he uses the word *Xerophagia*, he does not appear to have intended to allude to the fast so termed; as the reasons which he assigns for prohibiting the use of liquid have reference only to bodily health. The Gnostic would, of course, comply with the fasts of the Church; not so much from the value which he attached to the outward

temples looked to the west, so that they, who stood with their faces turned to the statue of the god, looked to the east.

¹ mxi. 21. In P. L. 2. c. 7. cciii. 22, Clement mentions the Christian salutation, "Peace be with you."

² P. L. 2. c. 1. clxvii. 14.

³ P. L. 2. c. 9. ccxviii. 9, quoted in p. 48. Compare *Quis Dives Salvetur*. DCCLVIII. 32.

⁴ P. L. 2. c. 4. cxci. 24, quoted in p. 44. See also c. 9. CCXVI. 21. c. 10. CCXXVIII. 5. S. L. 2. DVI. 22. L. 7. DCCCLXI. 1.

⁵ S. L. 6. declxxxv. 9.

⁶ P. L. 2. c. 2. clxxix. 1, quoted in p. 42. Compare c. 10. CCXXXII. 13.

act, as out of regard to the inward meaning which it concealed. Fasting,¹ according to the Gnostic, signified an abstinence from all evil; in act, in word, and even in thought. The² Gnostic understood the mysteries of the days of fasting, the fourth and sixth days of the week, called the Dies Stationari, of which the former was dedicated to Mercury, the latter to Venus. Fasting on those days signified to him that he was to renounce the love of gain and the love of pleasure. In,³ the Extracts from the Writings of the Prophets we find the following remarks on fasting. "Fasting is abstinence from food, as the word (*νηστεία*) implies. But food renders us neither more nor less righteous. Mystically, however, fasting shows that, as life in each individual is supported by food, and not to be nourished by food is a symbol of death, so we ought to fast from worldly things that we may die to the world, and afterwards partaking of Divine food may live to God. Moreover, fasting purifies the soul from matter, and renders it, as well as the body, pure and light to receive the Divine discourses. The worldly food is the former conversation and sins; the Divine food is faith, hope, love, patience, knowledge, peace, temperance." "Blessed are they who hunger and thirst after the righteousness of God, for they shall be filled." But this desire appertains to the soul, not to the body."

On the subject of marriage it is not easy to reconcile Clement to himself. At one time he combats the notions of the heretics, who, like⁵ Marcion, enjoined abstinence from marriage, in order that the world created by the Demiurge might not be peopled; or, like⁶ Tatian, dared to ascribe the institution of marriage to the devil, contending that the bind-

¹ S. L. 6. dccxc. 18.

² S. L. 7. dccclxxvii. 12.

³ xiv. Clement says that the Apostles lived generally on berries and vegetables. P. L. 2. c. I. CLXXIV. 19. He ascribes the institution of sacrifices to the desire of eating flesh. S. L. 7. DCCCXLIX. 23.

⁴ I Cor. viii. 8.

⁵ S. L. 3. dxv. 19. The Valentinians, who arranged their Æons in couples, allowed marriage. DVIII. 1. The Carpocratians allowed a community of women. DXI. 20.

⁶ S. L. 3. dxxxiii. 22. dxlvii. 15. Among the passages alleged by the heretics against marriage were Matt. vi. 19. DL. 33; 2 Cor. xi. 3. DLIII. 36; Gen. iii. 5. DLIX. 33.

ing of the woman to the man, mentioned by St. Paul (1 Cor. vii. 39), meant the union of the flesh to corruption. On these occasions ¹ Clement contends that neither marriage renders us acceptable to God, nor abstinence from marriage, unless accompanied by *knowledge*; ² that the *real* man is not manifested by choosing a single life; but that *he* surpasses others, who can attend to all the duties incident to the married and parental state, and yet not be separated from the love of God; who can rise superior to every trial occasioned by children, by a wife, by servants, by possessions. ³ Some of the Apostles were married, and had children; Peter, for instance, and Philip; the latter gave his daughters in marriage. ⁴ Paul also was married. If ⁵ Christ did not marry, the reason was, that He had His own bride, the Church. Moreover, He was not a common man, so as to stand in need of a helpmate after the flesh; nor was it necessary for Him to beget children, inasmuch as He remains for ever and is the only-begotten Son of God.

At other times Clement gives a decided preference to celibacy. "If you ask," he ⁶ says, "my opinion on the subject, I answer, that I pronounce those to whom the gift of chastity is given by God blessed; that I admire monogamy and the grave modesty of a single marriage. But I say that we ought to sympathize with each other, and bear each other's burdens; lest he who thinks that he stands securely should himself fall. With respect to a second marriage, I say with the Apostle, let him who burns, marry." ⁷ The Gnostic marries, as he eats and drinks, not for the thing itself, but from necessity. ⁸ His wife, after she has borne children, is to him as a sister born of the same father; so that she is only re-

¹ οὐδὲ μὲν γάμος (ἡμᾶς παραστήσει) ἀλλ' οὐδὲ ἀποχὴ γάμου ἐν ἀγνωσίᾳ. S. L. 4. DCXXX. 29. Compare L. 3. DXXXIV. 26.

² S. L. 7. dccclxxiv. 25.

³ S. L. 3. dxxxv. 16. Compare DII. 32. L. 7. DCCCLXIX. 21. See p. 234, Note 2.

⁴ We have seen, p. 234, that Clement supposed St. Paul in the words *σύζυγι γνήσει* (Phil. iv. 3), to address his wife.

⁵ S. L. 3. dxxxiii. 30.

⁶ S. L. 3. dxi. 12. See the passages quoted, p. 49, Note 2.

⁷ διὸ καὶ ἰσθίει, καὶ πίνει, καὶ γαμῶ, οὐ προσηγομένως, ἀλλὰ ἀναγκαίως. S. L. 7. DCCCLXXIV. 21.

⁸ S. L. 6. dccxc. 12. Compare L. 3. DXXXVI. 2.

mindful of her husband when she looks upon her children ; and she will be truly his sister, when both lay aside the flesh.

The solution of this inconsistency in Clement's language seems to be, that he ¹ deemed the performance of any act, by which the senses are gratified, for the purpose of obtaining that gratification, derogatory from Christian perfection—nay, even sinful. ² Hence he limits the lawful use of marriage to the procreation of children. God said, "Be fruitful and multiply;" the world must be peopled; men, therefore, must marry as they must eat and drink in order to preserve their own lives; the Gnostic recognises this necessity, but ³ limits the use of marriage by it. With respect to a second marriage, we have seen that, according to Clement, the Apostle permits him who burns to marry a second time; but the ⁴ Apostle discourages a second marriage in 1 Cor. vii. 40. "Some," Clement says, ⁵ "deemed the virtue of a widow, who did not contract a second marriage, superior to that of a virgin."

¹ ψιλὴ γὰρ ἡδονή, καὶ ἐν γάμῳ παραληφθεῖ, παράνομός ἐστι, καὶ ἄδικος, καὶ ἄλογος. P. L. 2. c. 10. CCXXV. 16.

² P. L. 2. c. 10. CCXX. 7. L. 2. c. 3. clxxxix. 2.

³ ἡ μὲν γὰρ (συνουσία) κατὰ νόμον σφαλικά· εἰ μὴ ὅσον αὐτῆς ἐπὶ παιδοποιήσῃ. P. L. 2. c. 10. CCXXVIII. 38. Compare CCXXVII. 23. S. L. 3. DLV. 1, and the observations respecting pregnant women. P. L. 2. c. 10. CCXXV. 14. S. L. 3. DXLIH. 31. L. 2. CCCCLXXV. 22. CCCCLXXXI. 16. CCCCLXXXV. 29. L. 3. DXXXVIII. 5. DXLVI. 20. DLXI. 21.

⁴ S. L. 3. dxlvii. 14. dxlviii. 26. dxliv. 21. dli. 37.

⁵ S. L. 3. dlviii. 10. Compare L. 7. DCCCLXXV. 21. DCCCLXXVII. 26.

CHAPTER XII.

THE Church (*Ἐκκλησία*), according to ¹ Clement, consists of those whom God called (*κέκληκεν*) and saved; the ² congregation of the elect; ³ the congregation of those who dedicate themselves to prayer; ⁴ the spiritual and holy choir, forming the spiritual part of the body of Christ, of which they, who bear only the name of Christians, but do not live according to reason, are the flesh. ⁵ The Church on earth is the image of the Church in heaven, which Clement ⁶ elsewhere calls the holy assembly of love, ⁷ the holy mountain, the Church on high above the clouds, touching the heavens—the ⁸ heavenly Jerusalem. We have seen that Clement ⁹ calls the Church the will of God. He seems to have been led to this expression by the words of the Lord's Prayer, "Thy will be done in earth as it is in heaven." He says of the Church, that it is governed by the Word, being a city on earth, impregnable, and free from oppression; the ¹⁰ Divine will on earth as in heaven.

Clement insists strongly on the unity and antiquity of the Church. Speaking of the origin of the heretical sects, he ¹¹ says, "From what has been said, it is, I think, plain, that the true, the really ancient Church is one, in which are enrolled all who are just according to (God's) purpose. For as there is

¹ P. L. 1. c. 6. cxiv. 13, quoted in p. 31, Note 2.

² S. L. 7. dcccxlvi. 10. *οὐ γὰρ νῦν τὸν τόπον, ἀλλὰ τὸ ἄβροισμα τῶν ἐκκλησιῶν* (Bishop Montague suggested that the true reading is *ἐκκλησιῶν*) *Ἐκκλησίαν καλῶν.*

³ S. L. 7. dcccxlvi. 19. *τὸ ἄβροισμα τῶν ταῖς ἐσχάταις ἀνακιμίωνων.*

⁴ S. L. 7. dcccxxxv. 34.

⁵ S. L. 4. dxciii. 22. In a fanciful interpretation of Ps. ci. Clement says that the Church on earth practises (*μιλιτῶν*) the resurrection of the flesh. P. L. 2. c. 4. CXCIII. 12.

⁶ P. L. 2. c. 1. clxvii. 2.

⁷ P. L. 1. c. 9. cxlviii. 15. Compare S. L. 6. DCCXCIII. 36.

⁸ S. L. 4. dcxlii. 13.

⁹ *ὅπως καὶ τὸ βούλημα αὐτοῦ ἀνθρώπων ἰστί σωτηρία· καὶ τοῦτο Ἐκκλησία κίκληται.* P. L. 1. c. 6. CXIV. 12. See p. 31, Note 2. S. L. 4. DXCIII. 23.

¹⁰ *βίλημα θείον ἰστί γῆς, ὡς ἐν οὐρανῶ.* S. L. 4. DCXLII. 19.

¹¹ S. L. 7. dcccxcix. 5. *τὴν ἰστί ἀρχῆς Ἐκκλησίαν.* L. I. CCCLXXV. 5. The Church is described by Clement as at once a virgin and mother; a virgin in purity, a mother in affection. P. L. 1. c. 6. CXXIII. 14.

one God and one Lord, so that which is most highly valuable is praised because it is one, being an imitation of the one principle. The one Church, then, is associated to the nature of the One; which Church those men violently attempt to divide into many sects. In substance, in sentiment, in principle or origin, in excellence, we say that the ancient and Catholic Church is alone; collecting through one Lord into the unity of one faith, modified according to the peculiar covenants, or rather to the one covenant at different times, by the will of one God, all the preordained whom God predestined, having known that they would be just from the foundation of the world. But the excellence of the Church, like the principle of every substance, is in unity, surpassing all other things, and having nothing similar or equal to itself." In ¹ this ancient Church alone is the true knowledge to be found; because in it was ² preserved the Apostolic right division (*ὀρθοδομία*) of doctrine. In ³ this Church, which is perfected in Christ its Head, are united thanksgiving, blessing, joy and gladness, and patience, which works together with them.

It has appeared from a passage ⁴ already cited, that in the time of Clement the name Ἐκκλησία was given to the place in which Christians assembled for the purposes of Divine worship. On ⁵ one occasion he opposes it to the word *συναγωγή*. But in general the word Ἐκκλησία is used by him to express the whole body of Christians, which he ⁶ calls the great temple of God, the true believer being the small temple. In describing the progress of the Gnostic towards perfection, Clement ⁷ says that "it is possible for a man even in the present day, who exercises himself in the commandments of the Lord, and lives

¹ S. L. 7. dcccxxxviii. 38.

² S. L. 7. dcccxvi. 23.

³ P. L. I. c. 5. cxi. 25.

⁴ In p. 272, Note 5. That particular places were set apart for the purposes of Divine worship, appears also indirectly from S. L. 7. dcccli. 21. ὅθιν αὐτὶ ἀρισμῖνον τόπον, οὐδὲ ἰεραῖον ἱερὸν, κ. τ. λ., quoted in p. 269.

⁵ In a fanciful comment on Prov. ix. 18. τόπον τὴν συναγωγὴν, οὐχὶ δὲ Ἐκκλησίαν, ὁμωνύμως προσῖπιν. S. L. I. ccclxxv. 17. We find οἶκον κυριακόν S. L. 3. dlxii. 1, but with reference to the dwelling-house of a Christian; not to a house set apart for public worship.

⁶ γὰρ δὲ ἴσθιν, ὁ μὲν μέγας, ὡς ἡ Ἐκκλησία· ὁ δὲ μικρὸς, ὡς ὁ ἀνθρώπος ὁ τὸ σπῖρμα σώζων τὸ Ἀβραάμ. S. L. 7. dccclxxxii. 14. See L. 6. dccxcvii. 26. In L. 7. dccclxxiii. 5, the spiritual soul is said to go to its kindred place in the spiritual Church.

⁷ S. L. 6. dccxciii. 1.

perfectly and *gnostically* according to the Gospel, to be enrolled in the number of the Apostles. Such a man is the true Presbyter of the Church, and the true minister (*διάκονος*) of the will of God, if he does and teaches that which is of the Lord; not chosen (*χειροτονούμενος*) by men; not deemed righteous because a Presbyter, but enrolled in the presbytery because righteous; and although he may not be honoured with the first place (*πρωτοκαθεδρία*) upon earth, yet will he sit among the ¹ four-and-twenty thrones, judging the people, as John says in the Apocalypse.”

Clement proceeds to remark, that these four-and-twenty judges will be selected from the most perfect members of the Church, now composed of Jews and Gentiles; and then adds, “for the degrees (*αἱ προκοπαὶ*) in the Church on earth, of Bishops, Presbyters, Deacons, are, in my opinion, imitations of the angelic glory, and of that dispensation which is said in Scripture to await all who, walking in the steps of the Apostles, live in perfect righteousness according to the Gospel. These, ² according to the Apostle, being raised into the clouds, will first minister (*διακονήσων*), will then, receiving an advancement in glory (for there are differences in glory), be enrolled in the Presbytery, until they come unto the perfect man.” Whatever we may think of the comparison which Clement here institutes, one consequence flows necessarily from the passage—that there were in Clement’s time three degrees or orders of ministers in the Church—Bishops, Presbyters, Deacons. On ³ another occasion Clement says that precepts are addressed in Scripture to select persons; to presbyters, bishops, deacons, widows. Sometimes, indeed, only presbyters and deacons are mentioned. ⁴ The office of the former is said to be to amend the soul; of the latter, to minister. In the tract entitled *Quis Dives Salvetur*, ⁵ the titles *ἐπίσκοπος* and *πρεσβύτερος* are indifferently applied to the same person; but St. John had

¹ Clement has here mixed up Apoc. iv. 4, xi. 16, with Matt. xix. 28, or Luke xxii. 30.

² 1 Thess. iv. 17; 1 Cor. xv. 41; Eph. iv. 13 are here mixed together.

³ P. L. 3. c. 12. cccix. 24.

⁴ ἡμοῖς δὲ καὶ κατὰ τὴν ἐκκλησίαν, τὴν μὲν βιλιτωτικὴν οἱ πρεσβύτεροι σώζουσιν εἰκόνα τὴν ὑπηρετικὴν δὲ οἱ διάκονοι. S. L. 7. DCCCXXX. 5.

⁵ dcdlix. 11, 18, 42. In P. L. 3. c. 11. CCXCI. 3, Clement speaks of the Presbyter as laying his hand on the head of the woman, and blessing her;

previously been described as travelling through Asia Minor appointing bishops, forming whole Churches, and admitting into the number of the clergy (*κληρῶ*) those who were marked out by the Holy Spirit. Here there is no mention either of presbyters or deacons. It is evident, therefore, that the bishop was distinguished from the rest of the clergy; he was in truth the chief presbyter.

Clement ¹ mentions expressly the distinction between the clergy and laity. He ² alludes to the injunctions given by St. Paul in one of his Epistles to Timothy respecting female deacons. He ³ speaks also of the custom of reading the Scriptures; but with reference to private, not public exercises of devotion.

With respect to the discipline of the Church, Clement ⁴ distinguishes between sins committed before and after baptism; the former are remitted at baptism; the latter are purged by discipline. A ⁵ part of this discipline was the *ἐξομολόγησις*, a public confession of sin and profession of repentance. The ⁶ necessity of this purifying discipline is

which seems to refer to the imposition of hands after baptism. Diseases are said to be cured by the laying on of hands. *Quis Dives Salvetur*. DCCLV. 6. We find P. L. I. c. 5. CXX. 29, the expression *ἐκ τῶν ἐκκλησιῶν προηγούμενοι*, presidents of the Churches, who are said to be shepherds. S. L. 7. DCCCLII. 36.

¹ *κἄν πρεσβύτερος ἢ, κἄν διάκονος, κἄν λαϊκός*. S. L. 3. DLII. 15. *λαϊκῆς ἀπιστίας* opposed to *ἱερατικῆ διακονία*. L. 5. DCLXV. 18. DCLXVI. 1.

² *ἴσμεν γὰρ καὶ ὅσα περὶ Διακόνων γυναικῶν ἐν τῇ ἱστῆρᾳ πρὸς Τιμόθειον ἱστοροῦν ἡ γυναικίος διατάσσεται Παῦλος*. S. L. 3. DXXXVI. 6. The allusion appears to be to 1 Tim. iii. 11. He had before represented the *ἀδελφὸς γυναικίας*, whom the Apostles carried about (1 Cor. ix. 5), as intended to assist them in introducing the Gospel into private families. *συνδιακόνους ἰσομίνας πρὸς τὰς οἰκουροὺς γυναικίας, δι' ὧν καὶ εἰς τὴν γυναικωνῆτιν ἀδιαβλήτως ταρμισθῆναι ἡ τοῦ Κυρίου διδασκαλία*.

³ P. L. 2. c. 10. CCXXVIII. L. 3. c. 12. CCCV. 9. S. L. 7. DCCCLX. 48.

⁴ S. L. 4. DCXXXIV. 18. DCXXXIII. 35. L. 2. CCCLX. 1. In the tract *Quis Dives Salvetur*, DCCLVII. 35, the author seems to say that God gives remission of sins committed before baptism; but that each man gives himself remission of sins subsequently committed. Compare *Eclogæ ex Prophetarum Scripturis*. XV.

⁵ *τῶν ἐν μετανοίᾳ ἱερομολογούντων*. S. L. 2. CCCCLX. 21. *οὐ συνίτις τὸ τῷ Δαβὶδ κατ' ἱερομολόγησιν ἐιρημένον*. L. 6. DCCLXIX. 5. L. 7. DCCCLXXX. 28.

⁶ Compare S. L. 6. DCXCIV. 18. DCXCV. 8. L. 7. DCCCLXV. 17, 37. DCCCLXXIX. 8. *Excerpta ex Prophetarum Scripturis*. XI.

such, that if it does not take place in this life, it must after death; and is then to be effected by ¹ fire, not by a destructive, but a discriminating (*φρόνιμον*) fire, pervading the soul which passes through it.

Clement ² speaks of two kinds of repentance; one arising from the dread of punishment; the other from the shame with which the consciousness of guilt overwhelms the soul. True ³ repentance consists in renouncing sin and rooting it out from the soul. By this repentance, God, Who can alone forgive sins, is induced again to dwell in man.

Clement ⁴ quotes a passage from the Theætetus of Plato as descriptive of the life of Christians in his day; from which it would appear that they abstained as much as possible from all public business, and kept themselves aloof from all meetings, whether of a political or convivial character. Though present in their bodies on earth, they had their conversation in heaven. This description, however, must be understood to apply rather to the Gnostic or perfect Christian, than to the common believer; of whose life Clement draws a picture in the eleventh chapter of the third book of the Pædagogus. In ⁵ one instance he couples together the theatres and tribunals of justice, as alike to be avoided by the Christian, under the title of "the seats of the scornful" (Ps. i. 1, *καθέδρα λοιμῶν* in the Septuagint).

The Christians ⁶ called each other brethren, because they were regenerated by the same Word; or as Clement expresses

¹ S. L. 7. dcccli. 10. See p. 182, Note 3.

² S. L. 4. dlxxx. 22. In L. 6. DCCCLXXXIX. 4, Clement distinguishes between the repentance of the common believer and of the Gnostic. See p. 146.

³ Quis Dives Salvetur. DCCLVII. 14.

⁴ S. L. 5. dccvi. 20. In P. L. 2. c. 10. ccxxxvii. 31, Clement speaks of John the Baptist as turning aside from the pomp of the city to go into the wilderness, and there to converse in quiet with God.

⁵ S. L. 2. cccclxv. 1. In P. L. 3. c. 11. ccxcviii. 18, interpreting the same words, Clement unites the stadium and the theatre, with reference to the executions which took place in the former. Compare S. L. 7. DCCCLXXVI. 38; and with respect to theatres. DCCCLII. 12.

⁶ S. L. 2. ccccl. 31. In S. L. 1. cccxix. 19, Clement speaks of the liberality of Christians in assisting the poor.

himself in ¹ another place, because they were of the same tribe and the same mind, and were partakers of the same Word. ² Gnostics or perfect Christians are brethren, inasmuch as they are an elect creature, as their conversation and the character of their actions is the same, as they agree in thought, in word, in deed, entertaining always the holy sentiments which God willed the elect to entertain.

The Christians appear still to have observed the injunction respecting abstinence from blood ; for which Clement ³ assigns two reasons : first, that the body of man is nothing but flesh fertilized (*γεωργουμένη*) with blood ; secondly, because the blood of man partook of the Word, and has communication of grace through the Spirit.

I find only one passage in the writings of Clement which has any bearing on the question of the existence of miraculous powers in the Church. In the ⁴ Extracts from the Writings of Theodotius, the Valentinians are represented as saying that the Spirit, which each of the prophets specially possessed for the purposes of his ministry, was poured forth on all the members of the Church. Hence the signs of the Spirit, cures of diseases and prophecies, are accomplished through the Church. Clement's comment (if the epitome is rightly ascribed to him) is, that the Valentinians were ignorant that the Paraclete, Who now works proximately (*προσεχῶς*) in the Church, is of the same essence and power with Him Who worked proximately under the Old Testament.

With respect to the temporal condition of the Christians, Clement ⁵ says that the Greek philosophers willingly closed their ears against the truth ; partly because they despised the barbarous language of the first converts ; partly because they dreaded the hazard of death which the civil laws suspended over the head of the believer. It appears, therefore, that the profession of Christianity was then punished by death. In

¹ S. L. 2. cccclxxiii. 2. This, however, as well as another passage, L. 3. dxiii. 32, rather describes the relation in which the Jews stood to each other.

² S. L. 7. dccclxxviii. 5.

⁴ xxiv.

³ P. L. 3. c. 3. cclxvii. 30.

⁵ S. L. 6. dccclxxiii. 42.

¹another place Clement says, that his object is to show that the Gnostic is the only true worshipper of God; to the end that the philosophers, learning what the true Christian is, may be ashamed of their own ignorance in rashly persecuting the mere name of Christian, and calling those atheists who acknowledged the only true God. ²Remarking upon the saying of Zeno—that the sight of one Indian burning in the flames would be more convincing than all the arguments ever urged in favour of the endurance of suffering—he adds that Christianity could furnish ³numerous instances of men, who had been burned, tortured, beheaded, having been led by the fear of the law, as of a schoolmaster, to Christ, and thus been exercised to display their piety even by pouring forth their blood.

The Valentinians ⁴contended that there were two modes of confession; one by faith and by conduct, the other by the voice. The latter took place before the civil authorities, and was supposed by the multitude to be the only confession, erroneously, since even hypocrites may make it; and all are not called to make it. Many who have attained to salvation have departed this life in the natural course; Matthew, for instance, Philip, Thomas, ⁵Levi, and others. As the effect of this mode of reasoning must have been to indispose men to confess Christ before the magistrates, by representing martyrdom as a very uncertain mark of true Christian courage, Clement combats it strenuously. Yet he too, playing upon the word *μάρτυς*, ⁶speaks of every man as a martyr who bears testimony to God by a virtuous life and conversation. On one

¹ S. L. 7. dcccxxviii. 1. Compare L. 6. DCCXXXVI. 15. DCCCXXVII. 18.

² S. L. 2. ccccxciv. 23. Compare L. 4. dxcviii. 19.

³ S. L. 7. dccclxix. 32. Clement speaks of Christian women, as well as men, who prepared themselves to die for Christ. S. L. 4. dxc. 7.

⁴ S. L. 4. dxcv. 24. Clement speaks of certain heretics who said that the knowledge of the true God was the real martyrdom; but that he who confessed unto death was a suicide. DLXXI. 10.

⁵ Clement here makes Levi a different person from Matthew. See Potter's Note.

⁶ Compare S. L. 2. cccclxxi. 23. cccclxxxiv. 18. cccclxxxvi. 12. L. 4. dlxix. 18. dlxx. 22. dlxxv. 6. L. 7. dccclxiv. 10. See p. 147, Note 5. Quis Dives Salvetur. DCDXLIX. 22. Clement speaks of persecution from without and from within.

¹ occasion he defines martyrdom a purification from sins, accompanied by glory.

Clement condemns those who courted martyrdom by voluntarily presenting themselves before the tribunals. We may sometimes think his reasoning on the subject overstrained; for instance, when he ² says that by such a proceeding men render themselves accomplices of the persecutor, and partakers of his guilt. Yet on other occasions he ³ opposes the rashness of those who courted danger to the steady, rational courage of those who avoided it, when they could without a denial of their profession; and cheerfully and boldly met it, when they could not. ⁴ He contends also, that no man is at liberty to withdraw himself from life.

As my design in the present work was to collect, for the use of the theological student, those passages of Clement's writings which serve to illustrate the history, the doctrines, and the practice of the Church of Christ in his day, I have rarely touched upon any matters not immediately connected with that design. I cannot, however, close this volume without observing, that among the early Fathers there is none whose writings will more amply repay the labour bestowed upon them by the classical student; on account of the numerous quotations from the Greek poets and philosophers, and the numerous allusions to the customs of heathen antiquity, which they contain.

¹ S. L. 4. dxcvi. 46. *ἔοικεν οὖν τὸ μαρτύριον ἀποκάθαρσις εἶναι ἁμαρτιῶν μετὰ δόξης.* See DCIX. 31. In the Extracts from the Prophetic Writings it is said that martyrdom presupposes persecution; no man is a martyr unless he is persecuted. LXIII.

² S. L. 4. dxcvii. 27, etc. In the Extracts from the Prophetic Writings it is said of the elders, that they were grieved when they were not suffering under some calamity, bodily or temporal; inasmuch as they thought that, if they received not the punishment of their transgressions in this life, they should suffer more severely in the life to come. XI.

³ S. L. 7. dccclxxi. 16.

⁴ S. L. 6. dccclxxvii. 39. Clement alludes to the cases in which the philosophers deemed suicide allowable. DCLXXVI. I.

