

23

Philo & Clement

Tollinton: Alexandrine Teaching O.T.U.

Transcendent God is without emotion - Function of words (a) Philo:

- (23) Series of negatives excludes God from human experience. No change, no needs, no habits & influence, no emotional reaction, no $\pi\acute{\alpha}\theta\omicron\varsigma$ or "affection" in Him. He is without quality.
 (24) pure being. We can only say He is: his nature is beyond our investigation.

(b) Clement of Alexandria: (27) Complete separation bet. divine & human, divine nature uncontaminated with human ills & evils

(c) Hellenistic view: God not liable to $\pi\acute{\alpha}\theta\omicron\varsigma$. But Tappin:

"Like as a father pitieth his children" etc - we argue from best in
man to God. T. doesn't agree with the foregoing.

God as Nothing

(28) In well-known passage C. explains method of abstraction as analysis. "We advance towards contemplation of ^{the} divine by stripping off from our conception the physical properties of body; we take away breadth & depth & length. What remains is a point, having position, which we name the monad. If we remove position, the monad alone remains. Elsewhere he goes ^{even} further & places the divine essence beyond the one & higher than the monad."

"Clement's abstraction has been described as the deification of the

Clement, Origen.

Tolleinton: Alexandrian Teaching

(a) Clement:

Zen ... "

(30) St. Clement dismisses immanence. (One Above is a doctrine of transcendence, obviously. My view is that it is really D.)

(b) Origen takes seriously doctrine that "divine nature was corporeal, of a tenuity & rarity far beyond that of ordinary bodies, yet still, in the last resort, a highly refined phase of material substance" (T's words) O goes on to reject it however. - it is a Stoic doctrine.

(94) Stoics endows 'fire' with reason & purpose - fiery aether so man it was matter-fire, was divine, the immanent God permeating all things. This is pantheism of Stoics.

God

Clement of Alex : Strom

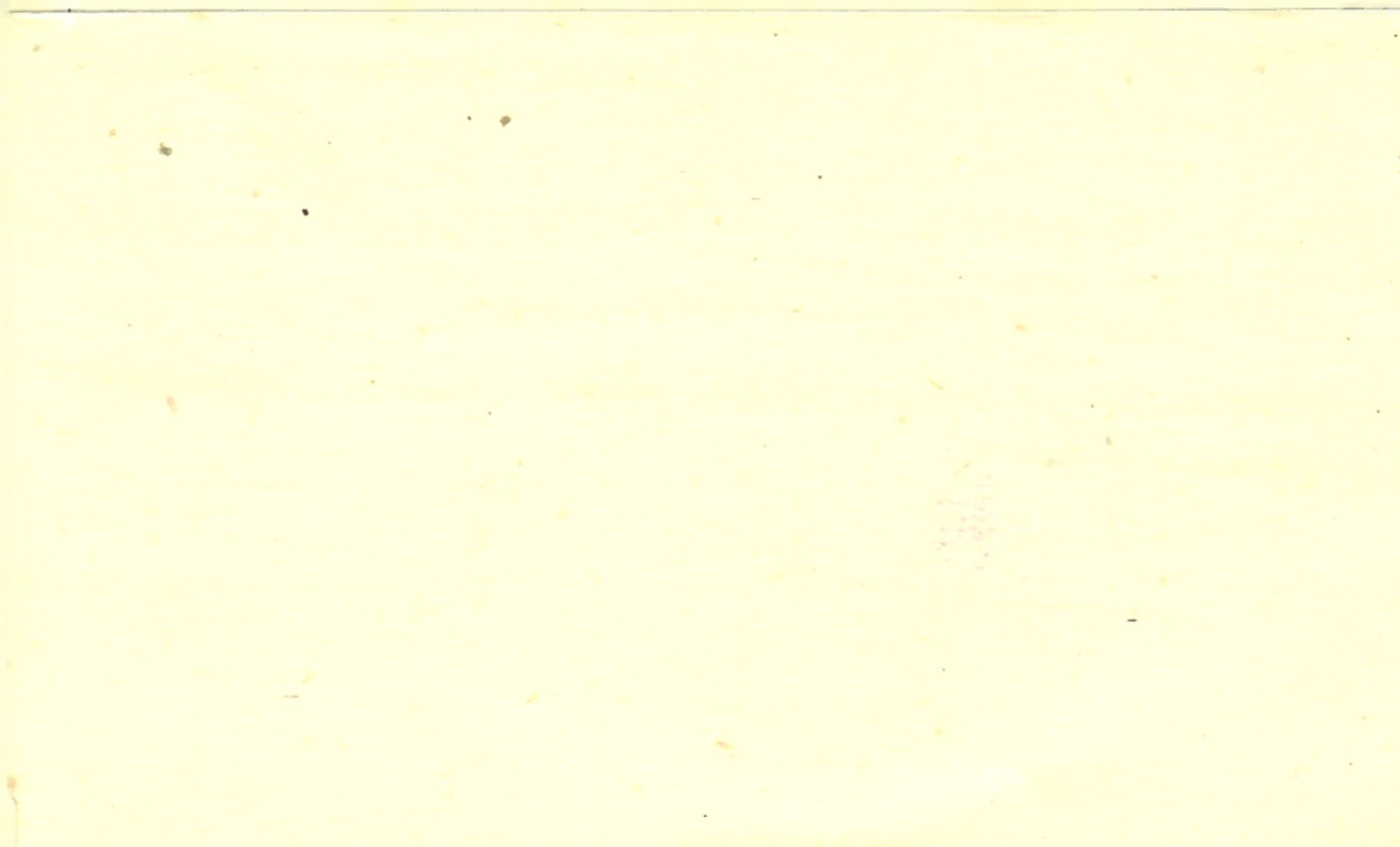
VII . 6

XXX . 1

(Preside: God in Patristic Thought)

Fathers held that

God has no physical configuration. ^{p. 13} God is not circumscribed in place, nor can be represented by any figure.



Office

Clement Paed. III. 1
of A. I. 5.
(Presby G. P. T)
16

"That man in whom the word abides
possesses the form of the word, is made like
to ~~the~~ God."



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Q

Clement: Stron ~~1110~~ N. 89

Emelt SEM 50

From the beginning, ye have been immortal
 & children of eternal life, & ye desire
 to take death upon yourselves, so that ye
 might drain it to the dregs, & destroy
 it, that Death might die in you, &
 through you: "first ye destroy,"

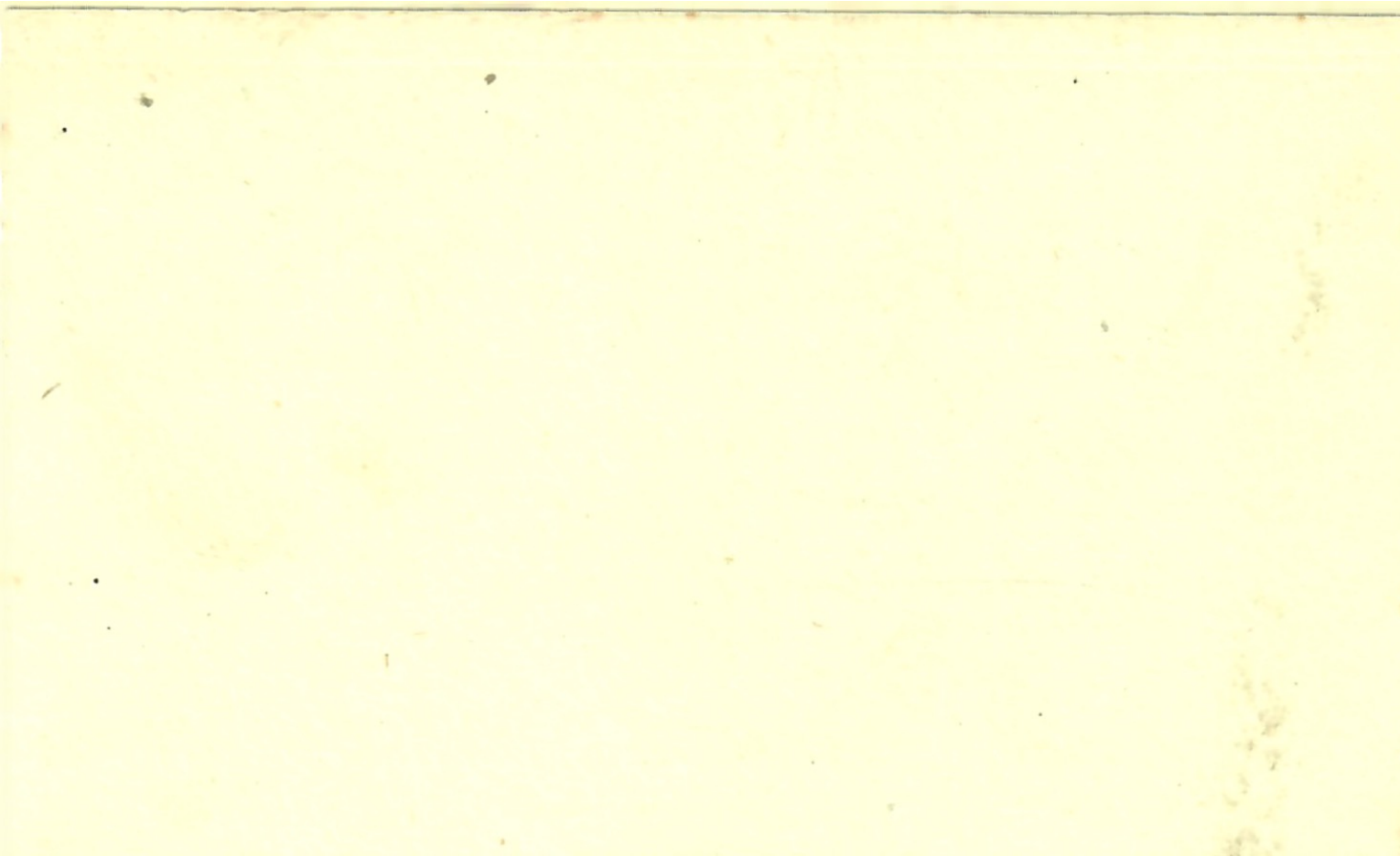
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Clement of Alexandria: The Instructor
(Book III chap i)

R M Jones: Mystical Religion

83 "It is, then, the greatest of all lessons to know
oneself. For if one knows himself he will know God,
and knowing God, he will be made like God."



XX XXIII XXIV

① Tollinfor: Alexandrine Teaching on the
Unison

Mediation

PHILO, CLEMENT, ORIGEN

569

565

(48) Alex: teaching Christ Transcendence, & so has to go in for Mediation
(but essentially right. I must stress the numberness & transcendence, &
use it as argument for T.U. mediation)

Clement's Words, Plotinus' Soul, Origen's manifold Christ - are all
concerned with particulars of existence, mediation. "In their
actual religious outlook these transcendental teachers come more
near than we might expect to the principle of the Lord's saying
that no sparrow falls to the ground without your father's care.

The numberness of the Absolute is mitigated by the host of lower divinities, ranging from guardian Angels to the co-eternal Logos, who have all their normal ministries & by whose constant activity it comes that the universe is kept in touch with God. St Paul spoke of "thrones, dominions, principalities & powers", all of them divine agencies inferior to the Father, subordinate to the Son, which had their place & their office in the immediate spiritual world. The universe must indeed have seemed strangely full of these powers of good & evil, for there were demons as well as spirits & angels, & even the stars were alive (49) This principle of mediation, which at once rescued God from contact with the lower things

Mediation

② Tollinton

PHILO

"It also provided an upward & downward way between the extremes of being, is common in one form or another to all the teachers..." - Gnostics, Plotinus, Philo, Clement, Origen.

(51) Gnostics's 30 Aeons, male & female - abstract spiritual forms but more nearly personal than the Platonic ideas.

(55) Philo: Powers, heavenly entities that share divine nature but are subordinate to God, act as his ministers, manifesting his character, accomplish his purposes: numerous. P: "God, being one, has about him an unpraiseworthy number of powers." They share (56) in task of creation & preserve its operation. Beneficent agencies

which sustain all things in their proper place & function.
They are immaterial but act on material things. Matter
is given Form by them - all objects formed by their operation.
Their relation to material world so intimate that Philo
speaks of the 4 elements as powers: "Earth, water, air, sun,
moon, heavens, other incorporeal powers" from one continuous
list. (P's words) The powers are changeful, incommunicable,
known only by their operation. independent of time, share
many characteristics with the angels but are really a distinct
& higher type of being, known to us as cosmic forces, but
purposeful, not blind, rational, moral. (57) "It is through
them that the will & the mind of God find expression. The

Mediations

③ Tollinton

PH120

powers are free from error, making no mistakes, adequate & perfectly adapted to their mediating task." Logos at head of this hierarchy. Then descending hierarchy: P identified his powers with Plato's ideas. Too numerous for arrangement. But 6 Cities of Refuge represent 6 highest powers. (Ours my 6?) 3 beyond Jordan represent the powers who control the heavens & the whole cosmic order. 3 the side Jordan typify agencies concerned with the life of man. (59) God doesn't "come down" but "the glory of the Lord", which is subordinate. (60) P's "deliberate assignment to the powers of tasks which he definitely refuses to leave in

the hands of God. God made the highest rational element
in man. The lower elements, whereby man is liable to error &
to wickedness, were not God's work but are due to the subordi-
-nate agency of the powers (G1) P's words: "But punishments
appointed for the wicked are inflicted by means of his
sub-ordinate ministers." (G2) The powers act in accord with
divine will, yet that action is their own. Relatively independent,
may introduce error. Powers of initiative. T: "Philo's
conception is a noble one, fusing Hellenic with Hebrew elements,
& giving us a vision of a vast company which no man can
number or fully understand, who in time & throughout the
universe, & also beyond their limits, are God's ministers &
refuge in their service, holding the stars upon their courses,

Mediators

④ TOLLINON PHILLO, CLEMENT

giving the forms their beauty & their movement to the waters, &
Endowing with their highest faculties the mind & soul of man.⁶³
But the character of mediation lies upon all their work. They
hold the universe in unity. They bring what is beyond into relation
with what is here. They secure the immensity of God & yet make
manifest his nature. Not "one mediator between God & man"
but a host of intermediate existences." (end of Philo)

Clement's Logos doctrine dominates his theology "The Word, who is
common to both, is Mediator, Son of God, Saviour of men,
God's minister, our Teacher." (C's words) "Clement takes over all

Phil's teaching on the cosmic office of the Word, not
diminishing the area of the Word's administration by the intro-
duction of subordinate powers....." "By whom all things were
made" "Like the Wisdom of the O. T. the Word is the Counsellor
of God in the fashioning of the universe; he is also instrument,
medium, agent..... All the principles & powers of the
spiritual world, all the stars of heaven upon their courses,
the history of the world & the life of (64) man, are alike
originated & regulated by the Word." C's words: "most
perfect, most holy, most sovereign, most supreme, most
royal, most beneficent is the nature of the Son, which
stands nearest to the One Almighty. He is the greatest