

#### D. Conclusions

The concept of the *logos* clearly dominated Clement's christological thinking. However, as Eric Osborn in his latest book clearly showed, Clement's use of the *logos* terminology concurrent with Middle Platonism and seminal for Neo-Platonism was subordinated to a larger trinitarian vision, by which Clement was captivated.<sup>1</sup> The notion of the *logos* was extremely opportune for such Christian theologians as Justin and Clement, since it perfectly attended to the service of a synthesizing nexus between what Osborn recently called the three ellipses of reciprocity between the Father and Son, God and human person, and inter-human kinship. In turn, Kalber and Chadwick, among others, also correctly demonstrated that in his christological answer to the question of who he believed Christ was, Clement followed the lead of such philosophers/theologians as Philo, the author of the *Gospel of John*, Justine, and Valentinus and personalized an intellectual conception of the *logos* while enfolding it in flesh and blood of a historical person of Jesus from Nazareth. To say that Clement did something from nothing, however, would not do this process due justice. For Clement, the *logos* was the source of life and the life itself and in no way a dead conceptual entity, whilst the most intellectual one nonetheless. However, Clement needed something more than just the right philosophical terminology. The scriptures and Greek literature of the day provided him with sufficient language and imagery to paint the portrait of Christ in its boldest, richest, almost baroque expressions of divinity. Yet still, this grand icon was supposed to be not a distant object to behold. On the contrary, for Clement, the multifaceted mission of

---

<sup>1</sup> Eric Osborn, *Clement of Alexandria* (Oxford: Oxford University Press, 2005), pp. 107-157, esp. 117ff.

Christ, both in heavenly and earthly realms, was envisioned as the synthesizing nexus that brought in Clement's own words, "all circles into unity." The most convenient vehicle for this image to be applicable to the everyday life was – and this is the one single most important point I make in my research – Clement's appeal to *paideia*, which in turn provided the necessary instruments, frameworks, and tangibility that drew a significant following from the fastidious Alexandrian milieu of educated Greeks, Judeo-Christians, and other ethnic groups craving for education in one of the most vital and vibrant cities of the Roman Empire.

God's pedagogical and parental instruction of humanity and, more intensely, the social stature of Christ the Teacher/Rabbi gave Clement the necessary dynamism and social framework that helped to apply metaphysical conceptions and divine commandments to the everyday life of the average Alexandrian citizen. It also put Christ firmly on his earthly feet, counterbalancing ostensible "spiritualization" and Gnostic escape that were so often ascribed to Clement because of his "tiptoeing" prayers and elevated mystical transformations of the soul eager to rid herself from fleshly burdens. For Clement, *paideia* – understood in a broader sense as not just Greek tiers of education but as the Judeo-Christian ethical/philosophical formation of human character and initiation in Christian mysteries – was not simply an instrumental access to the divine gnosis, which when achieved could dismiss it (*paideia*) without any remorse or return. Quite the opposite! Education, which Clement so subtly and passionately propounded, required the gritty walls of dusty classrooms, which were indivisibly attached to the temples, churches, and synagogues, and which Clement turned into preparation schools

for the heavenly university. Education also necessitated and stimulated its material transmission best preserved in manuscripts of Hebrew, Christian and Gnostic Scriptures, which became the property of not only the discriminating élite of Greeks, Romans and, a few surviving rich Jews, but also of the “outsiders,” who boldly called themselves “spiritual elite.” And, at last, *paideia* required a formation of competent instructors. Polemicising with each other, these educators offered their audience an instruction in the history of salvation. At the same time, they also offered their adherents access to the letters and texts. Instruction in, and access to, the texts is well attested by the prolific early Christian and Gnostic literature. This access to letters and texts also meant an improvement in his/her deeper relationship with the Creator, history, as well as the everyday social status. For all those domains, both of the material history and divine meta-history, Christ was the perfect teaching, the exemplary student, and the sole *didaskalos*.