

Christos Didaskalos: The Christology of Clement of Alexandria

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The main purpose of the dissertation is to explore Clement's christology. Contemporary studies of this christology often downplay its theo-anthropological dimension and thereby obscure the Clement's inheritance of a Christian Gospel as it was preached in Palestine. This study shows that the divine and cosmic dimensions of the *logos* complement and inform Clement's christology in a unique way. The concept of *logos* shapes Clement's christology in a positive, progressive program. This progressive revealing of the incarnate *logos* demands the identification of Jesus Christ with the divine *logos* in order to exhibit the dynamics of God's revelation within the human realm.

The study also shows how Clement connects his distinctive christology to the images of the New Song, the Teacher (*didaskalos*), and High Priest. Clement's conception of God's Word (*logos*) embedded in these images permeates in a comprehensive fashion the social, ethno-cultural, and specifically religious reality of late second century Alexandria. Education, i.e., Christian *paideia*, is the innermost component and vehicle through which Clement's theological program fuses the New Song theme with the mystical reading of the image of Christ the High Priest. Clement's conceptions of Christian *paideia* and divine *didaskalos* are not simply figurative and interpretative categories of reality and quests for the identity of Jesus from Nazareth. They constitute a totality that calls for a change and demand concrete action that requires a lifetime