

亞歷山太的革利免

CLEMENT OF ALEXANDRIA

(Reinhold Seeberg, *A Text-book of the History of Doctrines*, 141-146.)

希臘哲學精神 + 基督教信仰； 只有一個真理，殊途同歸

GREEK SPIRIT + CHRISTIAN FAITH; ONE TRUTH, ALL LINES CONVERGE

The Greek spirit is in Clement combined with the faith of the church in a way characteristically fresh and unsophisticated. The difficulties encountered do not disturb him. He was a talented dilettante, with the virtues and the vices which belong to such a character. He held that there is but one truth, in which all lines eventually converge.

上帝給猶太人律法，給希臘人哲學

哲學是基督徒的教師，使之從信心上升到知識，

根據教會的準則

新約，舊約聖經：以靈意解經調和

得救必須信心，信心指向更高的知識

GOD GAVE JEWS THE LAW, GREEKS PHILOSOPHY

PHILOSOPHY = TEACHER FOR CHRISTIAN TO RISE FROM FAITH TO KNOWLEDGE,

ACCORDING TO CHURCH'S CANON

OT & NT = COMPROMISED WITH ALLEGORICAL INTERPRETATION

FAITH = NECESSARY TO SALVATION, POINTS BEYOND TO KNOWLEDGE

God gave to the Jews the law, and to the Greeks philosophy. "For it (philosophy) led the Grecian world to Christ as did the law the Hebrews" (Str. i. 5. P. 331; vi. 17. 823; 5. 762). He spoke of the philosophers as borrowing material from the Old Testament (Str. v. 14. 699 ff. This was not the case, however, with their idolatry, Protr. 2). Philosophy he regarded as still possessing a pedagogical significance for every Christian who rises from bare faith (ψιλη πιστιφ) to *Gnosis*. But this occurs according to the canon of the church (κατα κανονα εκκλησιαστικον, Str. vii. 855; vi. 15. 803). Following Philo, Clement effects a compromise with the letter of the Old and New Testaments by allegorical interpretation (cf. Str. vi. 15. 806 f.). Faith in revelation is necessary to salvation. Such faith is sufficient, but points beyond itself to *Gnosis* (Str. ii. 2. 432; v. 1. 643; vii. 10. 864 f.: "to believe is the foundation of gnosis"). Hence, "to know is more than to believe" (Str. vi. 14. 794). Faith is the outward acceptance of God and of the doctrine of Christ in the literal sense, from fear and respect for authority (e.g., Str. ii. 12; v. i. 643; vii. 12. 873 f.).

有知識的人（有諾斯底的人）被開啟了，在異像中生活，為善而行善，愛上帝
 避免罪的情欲，看自己是上帝的兒子，不是上帝的僕人
 禱告：與上帝為友；追求更大的奧秘

**THE Gnostic LIVES IN INITIATED VISION, DO GOOD FOR ITS OWN SAKE, IN LOVE TO GOD
 AVOIDS SINFUL DESIRES, REGARDS SELF AS CHILD OF GOD, NOT SERVANT
 PRAYS – COMPANIONSHIP WITH GOD; SEEKS GREAT MYSTERIES**

The Gnostic, on the other hand, lives in initiated vision (εποπτική θεωρία), apprehending salvation inwardly and comprehending it (Str. vi. 10; i. 2. 327). He does not do that which is good for the sake of expected reward, but for its own sake, in love to God (Str. iv. 18. 614; iv. 22. 625). He avoids not only actual sin, but also every motion of sinful desire (Str. ii. 11. 455; vi. 12. 789 f.). He regards himself, not as a servant, but as a child of God (Str. vii. 2. 831). He prays always, for prayer is companionship with God (Str. vii. 7. 851 ff., 854; vii. 2. 875). If he who simply believes (απλῶς πεπιστευκῶς) requires the purifications (καθαρσία), or minor mysteries (μικρά μυστήρια) of the church, the Gnostic needs the great (μεγάλα) mysteries, the εποπτεία (Protr. Sec. 1, p. 9; sec. 12. Str. v. 11. 689). This is the royal way.

愛上帝的人，就進到上帝裏面：兩種基督徒生活

HE WHO LOVES GOD, MAKES HIS WAY INTO GOD: TWO FORMS OF CHRISTIANITY

“By as much as anyone loves God, by so much the more does he make his way into God (Quis div. salv. 27 fin.). Thus there result two forms of Christianity. In contrast with the barely believing, uncultivated beginner, inclined to externalities, stands the Christian who beholds the mysteries of God, and who, with heart and understanding, receives God to abiding fellowship. The Stoic discrimination between the wise and the advancing (προκοπτοντες) is here transferred to Christianity. There are now Christians of a first and of a second class. Thus the evacuation of the conception of faith by means of the bare orthodoxy which is satisfied with outward belief (Str. i. 9. 342 f.) is noted, but also granted honorable recognition, while at the same time a way of escape, although a dangerous one, from that error is discovered. The “Gnostic” of Clement really stands higher than his “believer.”

上帝是超自然（本性）的存有；創造者，沒有屬性
 基督=上帝的道（羅格斯），從開始就是動性的
 使世界存在，給先知、哲學家真理

GOD = BEING BEYOND NATURE, CREATOR, NO ATTRIBUTES
CHRIST IS LOGOS OF GOD, ACTIVE IN WORLD FROM BEGINNING,
GIVES EXISTENCE TO WORLD, OFFERS TRUTH IN PROPHETS, PHILOSOPHERS

The separate doctrines in Clement – as the objects of faith and knowledge – may be readily passed in review. The One God, who is Being beyond nature (*επεκεινα της ουσιας*), and without attributes (e.g. Str. v. 12. 695 f.; v. 11. 689), is the Creator of the world. The formula and the conception of the Trinity constantly recur (Str. v. 14. 710; cf. Exc. Ex Theod. 80. Protr. 12 init. Paed. i. 6. 123; also iii. 12. 311. Quis div. salv. 42 fin. Adumbr., p. 88, Zahn). Christ is the Logos of God (distinct from the paternal Logos, *πατρικος λογος*, Hypot. In Photius Bibl. cod. 109). In him God is known. He has been from the beginning present and active in the world, giving it existence and offering the truth in prophets and philosophers.

基督已經成為人：教導人如何正確生活

CHRIST HAS BECOME MAN: INSTRUCTS IN RIGHT LIVING

He has now become man. “Christ was, indeed, in ancient times this Logos and [the cause] of our being ... and of our well-being; but now this same Logos has appeared to men, the only One both God and man, the cause of all things good to us, by whom, having been thoroughly instructed in right living, we are conducted to eternal life” (Protr. 1, p. 6). He was a man with a human body and soul (cf., “impassible as to his soul,” Paed. 1. 2, p. 99).

革利免：幻影說？基督吃食物，好叫我們認為他有身體

CLEMENT: DOCETISM? CHRIST ATE SO WE THINK HE HAS BODY

Clement seeks, although without success, to avoid Docetism: “But in the case of the Savior [to suppose] that the body, as a body, demanded the aids necessary for duration would be ridiculous. For he ate, not for the sake of the body sustained by holy power, but in order that those with him might not be induced to think otherwise concerning him, just as, indeed, afterward some thought that he was manifested in seeming (*δοκησει*). But he was entirely impassible, upon whom no emotional impulse, whether of joy or grief, could manage to exert its power” (Str. vi. 9. 775; cf. iii. 7. 538. Adumbr., p. 87, Zahn.)

基督死，做贖價：革利免有否教導挽回祭？

基督是教師，領導，頒佈律法者，達到不朽之路

CHRIST DIED AS RANSOM; PROPITIATION?

CHRIST IS TEACHER, LEADER, LAWGIVER, WAY TO IMMORTALITY

Christ surrendered his life to death for us, became a ransom (λυτρον) for us, and overcame the devil (Quis div., p. 37. Paed. iii. 12, p. 310, i. 5. 111; i. 11 fin. Protr. 11 init.). Not much importance is, however, attached to the conception of Christ as the propitiation (ιλασμοσ; vid. e.g. Paed. iii. 6, p. 310). He grows eloquent, on the other hand, in extolling the Logos as a teacher beyond compare, as leader and lawgiver, and as the way to immortality (Protr. 11, p. 86: "For if the Teacher who has filled all things with his holy powers, creation, salvation, goodness, legislation, prophecy, instruction, now as Teacher instructs us in all things, Athens and Greece also already knew everything in the Logos," ib. p. 88 f., sec. 12, p. 91. Paed. i. 3, p. 102 f., i. 6. 113. Protr. i. p. 8: "The Logos ... having become man, just in order that thou also mightiest learn from a man how at any time a man might become divine;" cf. Paed. i. 12. 156. Str. iv. 23. 632; vii. 10. 865.) Christ, as God, forgives sins, and his humanity serves the purposes of moral instruction: "As God, forgiving sins; but as man, leading to avoid continuance in sin" (Paed. i. 3 init.).

人必須遵守基督的教訓，愛別人

人在罪中被捆綁；但是有自由意志行善，有自由意志相信

上帝提供救恩；人有能力掌握

MAN: OBEY CHRIST'S TEACHING, LOVE OTHERS

MAN = BOUND IN SIN; BUT HE HAS FREE WILL TO DO GOOD, HAVE FAITH

GOD OFFERS SALVATION; MAN HAS POWER TO GRASP IT

Man, upon his part, is to render obedience to the teaching of Christ, and, with a view to reward, exercise love toward others, in accordance with the commandments (Protr. 11, p. 89 f. Paed. i. 3. 102). Clement knows full well that man lies bound in the fetters of sin (Protr. li. Init. Paed. iii. 12. 307: "For to sin continually is natural and common to all"), but this does not prevent him from most strongly emphasizing his free-will (αυτεξουσιον) or the "in our power" (εφ ημιν, Str. vi. 12. 788). "But he desires that we may be saved from ourselves" (ib.). Thus man is free to do good and to exercise faith (Str. iv. 24. 633; ii. 15. 462; iii. 9. 540). God offers salvation, and man has power to grasp it: "Just as the physician furnishes health to those who labor with him for health, so also does God furnish eternal salvation to those working with him for knowledge and prosperity" (Str. vii. 7. 860).

人最先的愿望就是信心；然後敬畏，盼望，悔改；目標：愛心，知識
信心：同意，明白所宣講的事；得救必須有信心；可是信心指向愛心，知識

FIRST INCLINATION IS FAITH; THEN FEAR, HOPE, REPENTANCE;

GOAL: LOVE, KNOWLEDGE

FAITH: ASSENT, PERCEPTION CONCERNING THINGS SPOKEN

FAITH: NECESSARY FOR SALVATION; BUT POINTS TO LOVE, KNOWLEDGE

The first right inclination (η πρωτη προφ σωτηριαν νευσιφ) is faith. Then follow fear, hope, repentance (μετανοια). The goal is reached in love (αγαπη) and knowledge (γνωσιφ) (Str. ii. 6. 445). Faith is an “assent” (συγκαταθεσιφ) and a “perception of the mind (προληψιφ διανοιαφ) concerning the things spoken” (Str. ii. 12.458; 2. 437, 432). Inasmuch as faith is a necessary preliminary to salvation, our salvation may be ascribed to it (Str. ii. 12. 457 f.: “Faith is strength for salvation and power for eternal life;” Paed. i. 6. 116: “The one universal salvation of the human race is faith”). But this faith points beyond itself to knowledge and love (vid. supra; cf. Str. ii. 11. 454: “reasonable,” δοξαστικη, and “intelligent,” επιστημονικη, faith).

信心只是同意；沒有提到保羅的因信稱義

FAITH = MERE ASSENT; PAUL’S JUSTIFICATION BY FAITH IS ABSENT

This was a necessary inference when faith was regarded as merely an assent, or a persuasion to comply with the commandments (πειθεσθαι ταιφ εντολαιφ, ib.). With such an idea of faith, Paul’s doctrine of justification is untenable: “Righteousness is two-fold: that produced by love and that produced by fear” (Str. vii. 12. 879). The “Gnostic” has complete righteousness. This is illustrated in Abraham’s faith and righteousness: “For example, to Abraham, having become a believer, it was accounted for righteousness; to him, having advanced to that which is greater and more perfect than faith,” etc. (Str. vi. 12. 791; cf. vii. 14. 885). Thus, then, the believer of his free will decides for God and his law, advancing from mere faith and the righteousness which attaches to it to knowledge and love, to continual inward fellowship with God, to a life of faith and uninterrupted holy activity, to genuine righteousness. Here the moral ideal is attained; the lust of the world has vanished: “He is not strenuous, but in a state of calmness” (Str. iv. 22. 625). Yet, on the other hand, it is maintained with all earnestness that “only the well-doing which is for the sake of love, or for the sake of the beautiful itself, is chosen by the Gnostic.” He lives and labors in the world without love for the world (e.g., Str. iii. 7. 537; vi. 12. 790; vii. 12. 874-878). He attains to right conduct (κατορθωμα), whereas the simple believer (απλωφ πιστοφ) reaches only median conduct (μεση πραξιφ), according to the Stoic terminology (Str. vi. 14. 796).

透過洗禮，人得救，進入教會；罪得赦免，現在能夠領受救恩

**SALVATION THROUGH BAPTISM INTO CHURCH:
CLEANSING FROM SIN, NOW CAPABLE OF RECEIVING SALVATION
NEW MAN, SONSHIP, PERFECTION, IMMORTALITY = THROUGH BAPTISM**

The individual, however, secures his salvation only in connection with the church and its agency (Paed. iii. 12 fin.; i. 6. 123, 114: "His desire is the salvation of men; and this has been called the church"). Hierarchical aims are entirely foreign to Clement (cf. Str. vi. 13. 793). It is baptism which makes one a member of the church and a partaker of salvation. It brings the cleansing from sin, and thus the capability of apprehending the salvation which the teaching of the church offers. Thus one becomes through baptism a new man. Sonship, perfection, immortality have become his in faith (initially) through baptism (Paed. i. 6. 113: "Having been baptized, we are illuminated; having been illuminated, we are made sons; having been made sons, we are perfected; having been perfected, we are made superior to death." P. 114: "Thus nothing but believing and being born again is perfection in life.")

永恒救主的永恒救恩：罪由聖靈除去；

我們沒有攔阻能看見靈，我們能看見屬上帝的事，聖靈從天上流到我們

**ETERNAL SALVATION OF ETERNAL SAVIOR: SINS = ERASED BY SPIRIT;
WE HAVE FREE UNHINDERED VISION OF THE SPIRIT, WE BEHOLD DIVINE THINGS,
THE HOLY SPIRIT STREAMS IN UPON US FROM HEAVEN**

Ib.: "This doctrine, μαθημα, is the eternal salvation of the eternal Savior. ... We, the baptized, having erased our beclouding sins, the condemnation of darkness, by the divine Spirit, have the free and unhindered and bright vision of the Spirit; by which alone we behold divine things, the Holy Spirit streaming in upon us from heaven." P. 116: "Therefore we have washed away all our sins, and are immediately no longer evil. This is the one grace of illumination, viz., to be no longer the same as before, or to have cleansed the way. But when knowledge, γνωσιφ, appears, together with illumination ... the unlearned are learned – whenever this learning may have been added; for thou has not [power] to tell the time. For instruction indeed leads up to faith, but faith is taught together with baptism by the Holy Spirit"). God cleanses sins committed after baptism by disciplinary sufferings (Str. iv. 24. 634).

聖餐：讓我們能與不朽有份；

酒與水混合，滋潤我們的信心，聖靈帶我們到不朽

**EUCHARIST: BESTOWS PARTICIPATION IN IMMORTALITY
MIXED WINE NOURISHES TO FAITH, SPIRIT LEADES TO IMMORTALITY**

The Eucharist, according to Clement, bestows participation in immortality. The communicant enters into fellowship with Christ and the divine Spirit. “On the one hand, the mixed wine nourishes to faith; on the other hand, the Spirit leads to immortality. The commingling anew in both of the potion and the Word is called the eucharist, a blessed and beautiful [gift of] grace, of which those who partake in faith are sanctified in both body and soul” (Paed. ii. 2. 177 f.; cf. i. 6. 125.) These are the Christian mysteries (vid. Prot. 12, p. 91 ff.). But this all points beyond itself to the unshrouded knowledge of the “great mysteries” (vid. supra, p. 142). This is the Christian life: “right living, together with due appropriation of knowledge – for the perception of the truth and the fulfillment of the commandments” (Str. i. 1. 318; cf. vi. 12. 788: “both in learning and in exercise”).

身體復活

RESURRECTION OF THE BODY

Clement taught the resurrection of the body. He appears to have accepted the possibility of a conversion after death (Str. vii. 2 fin.; 16. 895), without giving prominence to the idea. [Note 1: Clement expresses himself as against the theory of the pre-existence of souls (Eclog. 17). It is not taught in Str. v. 16. 808, nor in Quis div. salv. 33 fin.)