

Clement of Alexandria and his use of Philo in the Stromateis. An Early Christian Reshaping of a Jewish Model by Annewies Van Den Hoek. Leiden: E.J. Brill, 1988. ISBN-10: 9004087567. ISBN-13: 978-9004087569.

Clement's *Stromata* are crucial in considering the passage from pagan philosophy to Christianity. A number of scholars have tried to uncover Clement's sources. Notably, Otto Stählin, who prepared the critical edition of Clement's works, publishing the *Protrepticus* and *Paedagogus* in 1905; the *Stromateis* Books I-VI in 1906; and the *Stromateis* Books VII and VIII in 1909) and Wilhelm Bousset (*Jüdisch-Christlicher Schulbetrieb in Alexandria und Rom*, 1915).

Philo's thought was used by the patristic writers in a number of different ways. But both Clement and Origen, Jerome and Augustine were all enthusiasts. Lacan was aware of his work, perhaps through the controversy between Fénelon and Bossuet concerning the trope of 'disinterested love' that so interested him. Both sides used Clement to support their position and Lacan referred to him in S7. His three major works demonstrate that Clement was influenced by Hellenistic philosophy to a greater extent, perhaps, than any other Christian thinker of his time, and in particular, by Plato and Stoicism. This is illustrated by Hort in his admirable edition and translation of the *Stromateis* Book VII¹. Here, in his learned introduction at pages xlvi-xlix, he lists the philosophical lexis that Clement uses in that Book alone. His main legacy being the idea of transcendence.

This study by Mme Van Den Hoek is detailed, thorough and scholarly. She demonstrates through a careful analysis of manifold passages Clement's use of Philo and the way he exploits his source. Various passages become transparent, therefore, in assessing the relationship between the two authors. Specifically, the author considers the parallel and divergent senses of particular ideas and their meaning in application. These are almost always concerned with the allegorical meaning of passages from sacred scripture and, indeed, of biblical characters, for example, Hagar and Sarah. Other themes concern notions such as spiritual assent (notably in chapter VI), the concept of the divinity itself, the function of various symbolisms (the temple, vestments), apologetic themes, God and creation and sometimes polemic ones. But while remaining within a broadly scriptural orbit, more directly philosophical *topoi* are considered including the virtues, the Law and knowledge itself.

John GALE
Ozenay, France

¹ *Clement of Alexandria Miscellanies Book VII. The Greek Text with Introduction, Translation, Notes, Dissertations and Indices*. London: Macmillan, 1902.