The title of this article will undoubtedly remind the reader of the book of H. Koch, Pronoia und Paideusis. Already now we may say that the contents of this article will recall this book. For, what Origenes has written about these notions, is essentially already to be found in Clement, whose theology was profoundly influenced, especially by the paideia-idea. In a broad outline he gives the following form to this idea: God occupies Himself with man as an educator. This is connected partly with the fact that God’s main quality towards mankind is His goodness, partly with man’s liberty to choose God’s side or against Him. God’s goodness towards man is to Clement an incontestable fact. Out of goodness God assumed the human body for our sake, out of charity He gave the law and the prophets and not long ago (before Clement’s time) He sent His Son. This is not a natural process, but a deed of free will: οὔτε γάρ ὁ θεὸς ἀκαν ἀγαθὸς ἵν τρόπον τὸ πῦρ θεματικῶν (ἐκούσιος δὲ ἥ των ἀγαθῶν μετάδοσις αὐτῶ, καὶ προλαμβάνῃ τὴν αἰτησιν). God has no natural relation to us, Clement says, gravcular ποιεῖν πάντως ὧν ὁ θεὸς ἐν ἐλέῳ διὰ τὴν αὐτοῦ ἀγαθότητα κηδεται ἡμῶν μήτε μορίων διὰ τῶν αὐτοῦ μήτε φύσει τέκνων. (In another context, however, he states that to do well is in the nature of God, just as it is in the nature of fire to produce warmth, str. I, 86, 3).

In correspondence with this opinion he does not attach much 

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1 Naturally Clement’s speculations about God are not exhausted by these thoughts. The other pole of his thinking about God is God’s incognizability, by which he has become the father of Orthodox mysticism. This does however not belong to our subject.

q.d.a. 37, 3.
str. II, 73, 3.
str. II, 74, 1.
str. IV, 74, 2.
weight to the idea of divine wrath. According to his opinion this idea would charge God with affects, and since for Clement sin consists in the yielding to affects, one would, by taking God’s anger seriously, impute something unworthy to Him. God is per definitionem apathes; and the imitation of God — the great ethical principle of Clement — consists in a life of apatheia. Accordingly he does his best, where the Bible speaks about God’s wrath, to give an explanation, which is more in harmony with his conception of divine charity, e.g. διὸ καὶ χείρας καὶ ὀφράς καὶ ἀπειλὰς μὴ πάθη θεοῦ τις ὑπολάβῃ παρὰ Ἐβραίους λέγεσθαι, μηδαμῶς, ἀλληγορεῖσθαι δὲ τινὰ ἐκ τούτων τῶν ὁνομάτων ὁσιότερον ... This passage is completed and illustrated by a statement in the Paedagogus, where he says that God’s wrath — ei δὴ ὄργην τὴν νοουθεσίαν αὐτοῦ χρῆ καλεῖ — also arises from His goodness: God does not punish as a revenger, but corrects as an educator: ἀλλ’ ὡς πρὸς τοῦ διδασκάλου ἢ τοῦ πατρὸς οἱ παῖδες, οὕτως ἡμεῖς πρὸς τῆς περονολας κολαζόμεθα. θεὸς δὲ οὕ τιμωρεῖται (ἐστι γὰρ ἡ τιμωρία κακοῦ ἀνταπόδοσις), κολάζει μέντοι πρὸς τὸ χρήσιμον καὶ κοινῆ καὶ ἱδία τοῖς κολαζομένοις. It is true that God threatens with punishment, but Clement does not believe that these threats should be meant seriously: Who threatens has not the intention to harm, he thinks.

In respect to the salvation of man Clement is a synergist. This is universally known and needs no further explication. We cite only str. I, 83, 5: οὖτε δὲ οἱ ἐπαινοῦ οὖτε οἱ πόνοι οὐθὲ αἱ τιμῶ οὐθ’ αἱ κολάσεις δίκαιαι, μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσία τῆς ὁμοίας καὶ ἀφορμῆς because the same thought is expressed by Albinus.

In view of human liberty and divine goodness Clement conceives

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7 But in paed. I, 74, 4 he will, if necessary, speak about τὸ ἐμπαιθὲς τῆς ὀργῆς, ei δὴ ὄργην τὴν νοουθεσίαν αὐτοῦ χρῆ καλεῖ, because the God, who assumed the human body eiς πάθη καταβαινοντος ...

8 str. V, 68, 3.

9 paed. I, 74, 4; cf. a passage about scolding etc. in the Bible paed. I, 75-82.

10 str. VII, 102, 5; cf. IV, 164, 1; paed. I, 70, 3.

11 paed. I, 68, I: ὁ δὲ ἀπειλῶν δηλὼς έστι μηδὲν ἐθέλων πράξαι κακῶν μηδὲ ἀγαθῆ διεικεῖ ἐπιτελέσαι as an instance from chap. X which deals entirely with the pedagogic character of God’s corrections, just as the next chapter which describes all sorts of corrections and reproofs.

12 This word in str. VII, 77, 5; 84, 4.

13 H. Koch, o.c. pg. 269.