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Nota di contenuto	Preliminary Material -- Introduction. Clement as Scriptural Exegete: Overview and History of Research / Judith L. Kovacs -- Comprehensive Bibliography on Clement's Scriptural Interpretation / Jana Plátová -- L'interprétation de la Bible et le « genre symbolique » selon Clément d'Alexandrie / Alain Le Boulluec -- The Mysteries of Scripture: Allegorical Exegesis and the Heritage of Stoicism, Philo, and Pantaenus / Ilaria L.E. Ramelli -- The Bible in Alexandria: Clement between Philo and Origen / Marco Rizzi -- Negative Theology and Dialectics in Clement of Alexandria's Understanding of the Status and Function of Scripture / Johannes A. Steenbuch -- Schesis and Trinitarian Thought in Clement of Alexandria: From Philosophy to Scriptural Interpretation / Ilaria Vigorelli -- Clement's Exegetical Interests in Stromateis viii / Matyáš Havrda -- Clement of Alexandria and the Book of Proverbs / Annewies van den Hoek -- Four Desires: Clement of Alexandria and the Sermon on the Mount / Veronika ernušková -- Clement of Alexandria's Reception of the Gospel of John: Context, Creative Exegesis and Purpose / Piotr Ashwin-Siejkowski -- The Philosophical Problem of "Place" in Clement's Exegesis of the Prologue to the Gospel of John / Miklós Gyurkovics -- Clement's Exegesis of 1 John in the Adumbrationes / Davide Dainese -- Reading the "Divinely Inspired"

Paul: Clement of Alexandria in Conversation with "Heterodox"
Christians, Simple Believers, and Greek Philosophers / Judith L. Kovacs
-- Index of Modern Authors -- Index of Ancient Sources -- Index of
Subjects and Names.

Sommario/riassunto

In Clement's Biblical Exegesis scholars from six countries explore various facets of Clement of Alexandria's hermeneutical theory and his exegetical practice. Although research on Clement has tended to emphasize his use of philosophical sources, Clement was important not only as a Christian philosopher, but also as a pioneer Christian exegete. His works constitute a crucial link in the tradition of Alexandrian exegesis, but his biblical exegesis has received much less attention than that of Philo or Origen. Topics discussed include how Clement's methods of allegorical interpretation compare with those of Philo, Origen, and pagan exegetes of Homer, and his readings of particular texts such as Proverbs, the Sermon on the Mount, John 1, 1 John, and the Pauline letters.
