

ABBREVIATIONS

The following journals and periodicals are referenced in the Bibliography using abbreviations.

<i>ACW</i>	Ancient Christian Writers
<i>AGJU</i>	Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums
<i>AH</i>	<i>Adversus Haeresies</i> , Irenaeus
<i>ANCL</i>	Ante-Nicene Christian Library
<i>ANRW</i>	Aufstieg und Niedergang der Römischen Welt
<i>AOAT</i>	Alter Orient und Altes Testament
<i>BCL</i>	Biblical Classics Library
<i>CAH</i>	The Cambridge Ancient History
<i>CBQ</i>	Catholic Biblical Quarterly
<i>CH</i>	Church History
<i>ChQ</i>	Church Quarterly Review
<i>CPh</i>	Classical Philology
<i>CR</i>	Classical Review
<i>CWS</i>	The Classics of Western Spirituality
<i>ECC</i>	Early Christian Thought and the Classical Tradition
<i>ET</i>	English Translation
<i>Ex.Theo.</i>	<i>Excerpta ex Theodoto</i> , Clement of Alexandria
<i>FC</i>	The Fathers of the Church
<i>GCS</i>	Die Griechischen Christlichen Schriftsteller
<i>HE</i>	<i>Historia Ecclesiastica</i> , Eusebius
<i>HeyJ</i>	Heythrop Journal
<i>HTR</i>	Harvard Theological Review
<i>JBL</i>	Journal of Biblical Literature
<i>JECS</i>	Journal of Early Christian Studies (formerly <i>Second Century</i>)
<i>JoR</i>	The Journal of Religion
<i>JSNTSup</i>	Journal for the Study of the New Testament Supplement Series
<i>JTS</i>	Journal of Theological Studies
<i>LCC</i>	Library of Christian Classics
<i>LCL</i>	Loeb Classical Library
<i>Ltr.Theo.</i>	<i>Letter to Theodore</i> , Clement of Alexandria
<i>LXX</i>	Septuagint
<i>NHLE</i>	<i>Nag Hammadi Library in English</i> , James Robinson
<i>NHMS</i>	Nag Hammadi and Manichean Studies
<i>NHS</i>	Nag Hammadi Studies

<i>NICNT</i>	New International Commentary on the New Testament
<i>NT</i>	New Testament
<i>NovT</i>	Novum Testamentum
<i>OT</i>	Old Testament
<i>Paid.</i>	<i>Paidagogus</i> , Clement of Alexandria
<i>Protrep.</i>	<i>Protrepticus</i> , Clement of Alexandria
<i>PSEC</i>	Prayer and Spirituality in the Early Church
<i>QDS</i>	<i>Quis Dives Salvetur (Rich Man's Salvation)</i> , Clement of Alexandria
<i>RSR</i>	Recherches de Science Religieuse
<i>SAC</i>	Studies in Antiquity and Christianity
<i>SBL</i>	Society of Biblical Literature
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>SC</i>	Sources Chrétiennes
<i>SCH</i>	Studies in Church History
<i>SEC</i>	Studies in Early Christianity
<i>SHR</i>	Studies in the History of Religions
<i>SL</i>	Studia Liturgica
<i>SNTS</i>	Society for New Testament Studies
<i>SO</i>	Symbolae Osloenses
<i>SP</i>	Studia Patristica
<i>Strom.</i>	<i>Stromateis</i> , Clement of Alexandria
<i>TDNT</i>	Theological Dictionary of the New Testament
<i>VC</i>	Vigiliae Christianae
<i>WDCS</i>	Westminster Dictionary of Christian Spirituality
<i>WS</i>	World Spirituality
<i>WUNT</i>	Wissenschaftliche Untersuchungen zum Neuen Testament

BIBLIOGRAPHY

Editions and Translations:

Clement of Alexandria:

_____, Migne, J.P., *Patrologia Graeca* 8-9 (Paris 1857).

_____, Stählin, O., *Die Griechischen Christlichen Schriftsteller*,
GCS 12, *Protrepticus* und *Paedagogus*, erster Band, ed. Ursula Treu (Berlin 1972);
GCS 15, *Stromata Buch I-VI*, zweiter Band, ed. Ludwig Früchtel (Berlin 1960);
GCS 17, *Stromata Buch VII und VIII, Excerpta Ex Theodoto - Eclogae
Propheticae - Quis Dives Salvetur - Fragmente*, dritter Band,
ed. Ludwig Früchtel and Ursula Treu (Berlin 1970);
GCS 39, *Clemens Alexandrinus Register*, vierter Band, Stählin (Leipzig 1936);
Clemens Alexandrinus Register (Band IV-1), ed. Ursula Treu (Berlin, 1980).

_____, *Sources Chrétiennes*,

Vol. 70, *Le Pédagogue*, par H.I. Marrou et M. Harl (Paris 1960),
Vol. 30, *Les Stromates I*, par M. Caster et C. Mondésert (Paris 1951),
Vol. 38, *Les Stromates II*, par P. Camelot et C. Mondésert (Paris 1954),
Vol. 278, *Les Stromates V*, par A. Boulluec et P. Voulet (Paris 1981),
Vol. 446, *Les Stromates VI*, par Patrick Descourteix (Paris 1999),
Vol. 428, *Les Stromates VII*, par A. Boulluec (Paris 1997).

_____, *The Ante-Nicene Christian Library*

Vol. 4, "Exhortation to the Heathen," "The Instructor," and Book I of "The
Miscellanies; or, Stromata," translation by W. Wilson (Edinburgh 1867).
Vol. 12, Books II–VIII of "Miscellanies," translation by W. Wilson (Edinburgh 1869).

_____, *Stromateis*, Book III, translation and notes by Henry Chadwick, *Alexandrian
Christianity*, LCC II (London 1954).

_____, *Miscellanies*, Book VII, translation and notes by J.A. Hort and J.B. Mayor
(New York 1902).

_____, *The Fathers of the Church*

Vol. 23, *Christ the Educator*, translation and notes by Simon P. Wood
(Washington, D.C. 1954).
Vol. 85, *Stromateis Books One to Three*, translation by John Ferguson
(Washington, D.C. 1991).

_____, *The Exhortation to the Greeks, The Rich Man's Salvation, and To the Newly Baptized*, translation by G.W. Butterworth, LCL (London 1919).

_____, *Excerpta Ex Theodoto*, translation and notes by R.P. Casey (London 1934).

_____, *The Letter to Theodore*, translation with notes by Morton Smith, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge, USA 1973).

Other Ancient Writers:

Alcinous, *The Handbook of Platonism*, translation, introduction and commentary by John Dillon (Oxford 1993).

Barnabas, *Épître de Barnabé*, *Sources Chrétiennes* Vol. 172, par Prigent, Pierre and Kraft, Robert A. (Paris 1971).

Eusebius, *Ecclesiastical History*, translated by Lawlor and Oulton, Vol. I & II (London 1954).

_____, *A New Eusebius*, by J. Stevenson (London 1987).

_____, *Sources Chrétiennes*,
Vol. 31, *Hist Ecclesiasticus* III, par G. Bardy (Paris 1952).
Vol. 41, *Hist Ecclesiasticus* VI, par G. Bardy (Paris 1955).

Gregory of Nyssa, *Life of Moses*, translated by Abraham J. Malherbe and Everett Ferguson, CWS (Minneapolis 1978).

_____, *Homilies on Ecclesiastes*, translation by Stuart George Hall and Rachel Moriarty (New York 1993).

_____, *The Lord's Prayer and The Beatitudes*, translation by Hilda C. Graef, ACW 18 (London 1954).

_____, *Ascetical Works*, translation by Virginia Woods Callahan, FC 58 (Washington, D.C. 1967). Works in volume: *On Virginité, On What it Means to Call Oneself a Christian, On Perfection, On the Christian Mode of Life, The Life of Saint Macrina*, and *On the Soul and the Resurrection*.

Hippolytus, *The Apostolic Tradition*, translation by Gregory Dix (London 1937).

_____, *Sources Chrétiennes*, Vol. 11^{bis}, *La Tradition Apostolique*, par B. Botte (Paris 1984).

Irenaeus, *Against Heresies*, translation by John Keble, Library of the Fathers series (London, 1872).

_____, *Sources Chrétiennes*,
Vol. 153, *Contre Les Hérésies V*, par A. Rousseau (Paris 1969),
Vol. 264, *Contre Les Hérésies I*, par A. Rousseau et L. Doutreleau (Paris 1979).

Origen, *Contra Celsum*, translation by Henry Chadwick (Cambridge 1953).

_____, *On First Principles*, translation by G.W. Butterworth (London 1936).

_____, *The Song of Songs — Commentary and Homilies*, translation by R.P. Lawson, ACW 26 (London 1957).

_____, *Selections from the Commentaries and Homilies of Origen*, translation by R.B. Tollinton (London 1929).

_____, *An Exhortation to Martyrdom, On Prayer, First Principles: Book IV, Prologue to the Commentary on the Song of Songs, Homily XXVI on Numbers*, translation by Rowan A. Greer, CWS (London 1979).

_____, *Sources Chrétiennes*,
Vol. 132, *Contre Celse I*, par Marcel Borret (Paris 1967).
Vol. 147, *Contre Celse VI*, de Marcel Borret (Paris 1969).

Philo, *The Works of Philo*, translated by C.D. Yonge (Peabody, MA 1993).

_____, *The Contemplative Life*, translation by F.H. Colson, LCL Philo, Vol.IX (Cambridge, USA 1941).

Photius, *The Library of Photius*, translation by J.H. Freese (London 1920).

Plato, *Platonis Opera*, Ioannes Burnet, Vol. I-IV (Oxonii 1905).

_____, *Phaedo*, translation by R.S. Bluck (London 1955).

_____, *Phaedrus*, translation by Alexander Nehamas and Paul Woodruff, Hackett Publishing Co., 1995.

_____, *The Republic*, translation by Paul Shorey, LCL in two volumes (London 1935).

_____, *Symposium*, translation by W.R.M. Lamb, LCL 166, Plato III (London 1991).

_____, *Timaeus and Critias*, translation by A.E. Taylor (London 1929).

Proclus, *The Elements of Theology*, translation and commentary by E.R. Dodds (Oxford 1933).

Tertullian, *Concerning the Resurrection of the Flesh*, translation by A. Souter (London 1922).

_____, *The "Prescription" of Heretics*, translation by T. Herbert Bindley (London 1914).

_____, *Concerning Prayer and Concerning Baptism*, translation by Alexander Souter (London 1919).

Secondary Sources:

Aland, Barbara, *Gnosis*, papers in honor of Hans Jonas (Göttingen 1978).

Allen, Pauline, Raymond Canning, Lawrence Cross and Janelle Caiger, *Prayer and Spirituality in the Early Church*, Vol.I (Brisbane 1998); Vol.II, ed. by Pauline Allen, Wendy Mayer and Lawrence Cross (Brisbane 1999).

Avraamides, Achilles, "Clement of Alexandria and the Gnostics," AOAT 203, *Studies in Honor of Tom B. Jones*, edited by Marvin A. Powell, Jr., and Ronald H. Sack (Neukirchener 1979).

Armstrong, A.H., *Classical Mediterranean Spirituality: Egyptian, Greek, Roman*, WS 15 (London 1986).

_____, *The Cambridge History of Later Greek and Early Medieval Philosophy* (Cambridge 1970).

- Arndt, William F. and Gingrich, F. Wilbur, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago 1979).
- Balch, Ferguson, and Meeks, *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe* (Minneapolis 1990).
- Baltes, Matthias, "Is the Idea of the Good in Plato's *Republic* Beyond Being?," in *Studies in Plato and the Platonic Tradition: Essays Presented to John Whittaker*, ed. by Mark Joyle (Aldershot, UK 1997), pp.3-23.
- Barnard, L.W., "The 'Epistle of Barnabas' and its Contemporary Setting," *ANRW* 27.1 (1993), pp.159-207.
- _____, "St. Mark and Alexandria," *HTR* 57 (1964), pp.145-150.
- Barrett, C.K., "The Historicity of Acts," *JTS* 50 (1999), pp.515-534.
- Bauer, Walter, *Orthodoxy and Heresy in Earliest Christianity*, 2nd ed., ET (London 1971).
- Beatrice, Pier Franco, "Apollos of Alexandria and the Origins of the Jewish-Christian Baptist Encratism," *ANRW* 26.2 (1995), pp.1232-1275.
- Bell, H. Idris, *Egypt: From Alexander the Great to the Arab Conquest* (Oxford 1948).
- Bercot, David W., *A Dictionary of Early Christian Beliefs* (Peabody, MA 1998).
- Bigg, Charles, *The Origins of Christianity*, edited by T.B. Strong (Oxford 1909).
- _____, *The Christian Platonists of Alexandria* (Oxford 1886).
- Blumenthal, H.J., and Markus, R.A., *Neoplatonism and Early Christian Thought: Essays in Honor of A.H. Armstrong* (London 1981).
- Bowman, Alan K., Champlin, Edward, and Lintott, Andrew, *CAH* 10, "The Augustan Empire, 43 B.C.-A.D. 69," 2nd ed. (Cambridge 1996).
- Bradley, Denis J.M., "The Transformation of the Stoic Ethic in Clement of Alexandria," *SEC* 16, edited by Everett Ferguson (New York 1993), pp.43-68.
- Brakke, David, *Athanasius and the Politics of Asceticism* (Oxford 1995).

Brandwood, Leonard, *A Word Index to Plato* (Leeds, UK 1976).

Brenk, F.E., "Plutarch, Judaism and Christianity," in *Studies in Plato and the Platonic Tradition: Essays Presented to John Whittaker*, ed. by Mark Joyle (Aldershot, UK 1997), pp.97-117.

Broek, Roelof van den, "The Christian 'School' of Alexandria in the Second and Third Centuries," in *Studies in Gnosticism and Alexandrian Christianity*, NHMS 39 (Leiden 1996), pp.197-205.

_____, "Jewish and Platonic Speculations in Early Alexandrian Theology: Eugnustus, Philo, Valentinus, and Origen," in *SAC: The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.190-203.

Brown, Peter, *The Body and Society* (New York 1988).

Bruce, F.F., "'To the Hebrews': A Document of Roman Christianity?" *ANRW* 25.4 (1987), pp.3496-3521.

_____, *Men and Movements in the Primitive Church*, BCL (Carlisle, UK 1979).

_____, *Commentary on the Epistle to the Colossians*, NICNT — *Ephesians and Colossians*, with E.K. Simpson (Grand Rapids 1979).

Buell, Denise Kimber, "Producing Descent/Dissent: Clement of Alexandria's Use of Filial Metaphors as Intra-Christian Polemic," *HTR* 90 (1997), pp.89-104.

Butterworth, G.W., "The Deification of Man in Clement of Alexandria," *JTS* 17 (1916), pp.157-169.

Cameron, Ron, "The *Gospel of Thomas* and Christian Origins," in *The Future of Early Christianity*, edited by Birger A. Pearson (Minneapolis 1991), pp.381-392.

Casey, R.P., "Clement and the Two Divine Logoi," *JTS* 25 (1924), pp.43-56.

_____, "Clement of Alexandria and the Beginnings of Christian Platonism," *HTR* 18 (1925), pp.39-101.

Chadwick, Henry, "The Ascetic Ideal in the History of the Church," in *SCH* 22, *Monks, Hermits and the Ascetic Tradition* (Padstow 1985), pp.1-24.

- _____, “Domestication of Gnosis,” (pp.3-16) in *The Rediscovery of Gnosticism I: The School of Valentinus* SHR 41,1 (Leiden 1980).
- _____, *Early Christian Thought and the Classical Tradition* (Oxford 1966).
- _____, “The Silence of Bishops in Ignatius,” *HTR* 43 (1950), pp.169-172.
- _____, Review of H.A. Wolfson’s *Philo*, *CR* 63 (1949), pp.24-25.
- Chadwick, Owen, *Western Asceticism*, “Introduction,” *LCC* 12 (London 1958), pp.13-31.
- Clark, Elizabeth A., *Clement’s Use of Aristotle: The Aristotelian Contribution to Clement of Alexandria’s Refutation of Gnosticism* (New York 1977).
- Collins, A.Y., “Numerical Symbolism in Jewish and Early Christian Apocalyptic Literature,” *ANRW* 21.2 (1984), pp.1221-1287.
- Cox, Michael, *A Handbook of Christian Mysticism* (Wellingborough, UK 1986).
- Coyle, J. Kevin, “What was ‘Prayer’ for Early Christians?,” *PSEC* 2, edited by Allen, Mayer and Cross, (Brisbane 1999), pp.25-41.
- Criddle, A.H., “On the Mar Saba Letter Attributed to Clement of Alexandria,” *JECS* 3:2 (1995), pp.215-220.
- Crook, J.A., Lintott, Andrew, and Rawson, Elizabeth, *CAH* 9, “The Last Age of the Roman Republic, 146-43 B.C.,” 2nd ed. (Cambridge 1994).
- Cross, F.L., *The Oxford Dictionary of the Christian Church*, 3rd ed. by E.A. Livingstone (Oxford 1997).
- Daniélou, J., *The Theology of Jewish Christianity, A History of Early Christian Doctrine*, Vol. I, (ET) by John A. Baker (London 1973).
- _____, *Gospel Message and Hellenistic Culture, A History of Early Christian Doctrine*, Vol. II, (ET) by John A. Baker (London 1973).
- _____, “Bulletin D’Histoire des Origines Chrétiennes,” *RSR* 55 (1967), pp.88-151.
- _____, *Origen*, (ET) by Walter Mitchell (London 1955).
- _____, *Platonisme et Théologie Mystique* (Paris 1944).

- Dillon, John, "The Riddle of the *Timaeus*: Is Plato Sowing Clues?", in *Studies in Plato and the Platonic Tradition: Essays Presented to John Whittaker*, ed. by Mark Joyal (Aldershot, UK 1997), pp.25-42.
- _____, *The Golden Chain: Studies in the Development of Platonism and Christianity*; "Tampering with the *Timaeus*: Ideological Emendations in Plato," V, pp.50-72; "The Transcendence of God in Philo: Some Possible Sources," IX, pp.1-8; (Aldershot, UK 1990).
- _____, *The Middle Platonists: A Study of Platonism 80 B.C. to A.D. 220* (London 1977).
- Duckworth, Colin and Osborn, Eric, "Clement of Alexandria's *Hypotyposesis*," JTS 36 (1985), pp.67-83.
- Duling, Dennis, and Perrin, Norman, *The New Testament: Proclamation and Parenesis, Myth and History*, 3rd edition (Fort Worth 1994).
- Edwards, M.J., "Clement of Alexandria and his Doctrine of the Logos," VC 54 (2000), pp.159-177.
- Emmett, Dorothy, "Theoria and The Way of Life," JTS 17 (1966), pp.38-52.
- Engelbrecht, Edward, "God's Milk: An Orthodox Confession of the Eucharist," JECS 7:4 (1999), pp.509-526.
- Esler, Philip Francis, *Community and Gospel in Luke-Acts*, SNTS Monograph Series 57 (Cambridge 1987).
- Fee, Gordon D., *The First Epistle to the Corinthians*, NICNT (Grand Rapids 1987).
- Ferguson, Everett, *Studies in Early Christianity*, Vol. 16 (New York 1993).
- _____, "Was Barnabas A Chiliast? An Examble of Hellenistic Number Symbolism in *Barnabas* and Clement of Alexandria," in *Greeks, Romans, and Christians*, ed. by Balch, Ferguson, and Meeks, (Minneapolis 1990), pp.157-167.
- Fortin, E.L., "Clement of Alexandria and the Esoteric Tradition," SP 9:3 (1966), pp.41-56.
- Frend, W.H.C., *The Rise of Christianity* (London 1984).
- Friedrich, Gerhard, (ed.) *Theological Dictionary of the New Testament*, translator and editor, Geoffrey W. Bromiley, Vol. V (Grand Rapids 1983).

Fritz, von, K., "NOOΣ and NOEIN in the Homeric Poems," CPh 38 (1943), pp.79-93.

Gager, John G., "Jews, Gentiles, and Synagogues in the Book of Acts," in *Christians Among Jews and Gentiles*, edited by Nickelsburg and MacRae (Philadelphia 1986), pp.91-99.

Garrison, Roman, *The Graeco-Roman Context of Early Christian Literature*, JSNTSup 137 (Sheffield 1997).

Gaston, Robert W., "Attention and Decorum in Early Christian Prayer," PSEC 1 (Brisbane 1998), pp.81-96.

Goodspeed, Edgar J., *Index Patristicus sive Clavis Patrum Apostolicorum Operum*, 2nd ed. (Naperville 1960).

_____, *Index Apologeticus sive Clavis Iustini Martyris Operum* (Leipzig 1912).

Grant, Robert M., "Theological Education at Alexandria," in SAC: *The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.178-189.

_____, *Eusebius as Church Historian* (Oxford 1980).

_____, "Early Alexandrian Christianity," CH 40 (1971), pp.133-144.

_____, *Gnosticism: an anthology* (London 1961).

_____, *Second Century Christianity* (London 1946).

Green, Henry A., "The Socio-Economic Background of Christianity in Egypt," in SAC: *The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.100-113.

Guthrie, Donald, *New Testament Introduction*, 4th edition (Leicester 1990).

Hanson, R.P.C., Book review of Morton Smith's *Clement of Alexandria and a Secret Gospel of Mark*, JTS 25 (1974), p.513.

_____, *Tradition in the Early Church* (London 1962).

_____, *Origen's Doctrine of Tradition* (London 1954).

- Harrison, Verna E.F., "The Care-Banishing Breast of the Father: Feminine Images of the Divine in Clement of Alexandria's *Paedagogus* I," *SP* 31 (1997), pp.401-05.
- Hatch, Edwin and Redpath, Henry A., *A Concordance to the Septuagint*, Vol.2 (Graz-Austria 1954).
- Hazlett, Ian, *Early Christianity, Origins and Evolution to AD 600* (London 1991).
- Hedrick, Charles W., Hodgson, Robert Jr., *Nag Hammadi, Gnosticism, and Early Christianity* (Peabody, MA 1986).
- Hoek, Annewies, van den, "The 'Catechetical' School of Early Christian Alexandria and its Philonic Heritage," *HTR* 90 (1997), pp.59-87.
- _____, "Techniques of Quotation in Clement of Alexandria," *VC* 50 (1996), pp.223-243.
- _____, "How Alexandrian was Clement of Alexandria? Reflections on Clement and his Alexandrian Background," *HeyJ* 31 (1990), pp.179-194.
- _____, *Clement of Alexandria and His Use of Philo in the Stromateis*, Supplements to *VC* 3 (Leiden 1988).
- Horst, Pieter W., van der, "Silent Prayer in Antiquity," *Numen* 41 (1994), pp.1-25.
- Hurst, L.D., *The Epistle to the Hebrews: Its background of thought*, SNTS Monograph Series 65 (Cambridge 1990).
- Inge, W.R., *Mysticism in Religion* (London 1933).
- _____, "Clement of Alexandria," *ChQ* 58 (1904), pp.348-371.
- _____, *Christian Mysticism* (London 1899).
- Jaeger, Werner, *Early Christianity and Greek Paideia* (Oxford 1962).
- _____, *Paideia: the Ideals of Greek Culture*, Vol. II, *In Search of the Divine Centre*, translated by Gilbert Highet (Oxford 1944).
- Jacobson, Howard, *A Commentary on Pseudo-Philo's 'Liber Antiquitatum Biblicarum,'* *AGJU* 31 (Leiden 1996).
- Jacques, Xavier, *Septuagint Words Sharing Common Elements* (Rome 1972).

- Jefford, Clayton, *Reading the Apostolic Fathers* (Peabody, MA 1996).
- Jones, Wainwright and Yarnold, *The Study of Spirituality* (London 1986).
- Joyal, Mark, *Studies in Plato and the Platonic Tradition: Essays Presented to John Whittaker* (Aldershot, UK 1997).
- Kannengiesser, Charles, Book review of Guy G. Stroumsa's *Hidden Wisdom*, JoR (April 1998), pp.268-269.
- Klijn, A.F.J., "Jewish Christianity in Egypt," in SAC: *The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.161-175.
- Koester, Helmut, "Written Gospels or Oral Tradition?" JBL 113 (1994), pp.293-297.
- _____, *Introduction to the New Testament, Volumes 1 & 2* (Philadelphia 1984).
History, Culture, and Religion of the Hellenistic Age, Vol. 1; History and Literature of Early Christianity, Vol. 2.
- _____, "Apocryphal and Canonical Gospels," HTR 73 (1980), pp.105-130.
- _____, "GNOMAI DIAPHOROI: The Origin and Nature of Diversification in the History of Early Christianity," HTR 58 (1965), pp.279-318.
- Kovacs, Judith L., "Concealment and Gnostic Exegesis: Clement of Alexandria's Interpretation of the Tabernacle," SP 31 (1997), pp.414-437.
- Krause, Martin, *Gnosis and Gnosticism*, NHS 8 (Leiden 1977).
- Kubo, Sakae, *A Reader's Greek-English Lexicon of the New Testament* (Grand Rapids 1975).
- Lane Fox, Robin, *Pagans and Christians* (New York 1987).
- Lattey, Cuthbert, "The Deification of Man in Clement of Alexandria: Some Further Notes," JTS 17 (1916), pp.257-262.
- Layton, Bentley, *The Gnostic Scriptures* (Garden City, NY 1987).
- _____, *The Rediscovery of Gnosticism I: The School of Valentinus* SHR 41,1 (Leiden 1980).

- Lee, G.M., "Eusebius on St. Mark and the Beginnings of Christianity in Egypt," SP 12 (1975), pp.422-431.
- Levin, Saul, "The Early History of Christianity, in Light of the 'Secret Gospel' of Mark," ANRW 25.6 (1988), pp.4270-4292.
- Liddell and Scott, *Greek-English Lexicon*, abridged version (Oxford 1989).
- Lietzmann, Hans, *A History of the Early Church: Vols. I-IV*, ET by Bertram Woolf (London 1960).
- Lilla, Salvatore R., "The Neoplatonic Hypostases and the Christian Trinity," in *Studies in Plato and the Platonic Tradition: Essays Presented to John Whittaker*, ed. by Mark Joye (Aldershot, UK 1997), pp.127-189.
- _____, *Clement of Alexandria, A study in Christian Platonism and Gnosticism* (Oxford 1971).
- Logan, Alastair H.B., *Gnostic Truth and Christian Heresy* (Edinburgh 1996).
- Lossky, Vladimir, *The Mystical Theology of the Eastern Church*, 2nd ed. (London 1991).
- _____, *Vision of God*, ET by Asheleigh Moorhouse (London 1963).
- Louth, Andrew, "Mysticism," in *Early Christianity: Origins and Evolution to AD 600*, ed. by Ian Hazlett (London 1991), pp.208-217.
- _____, "Apathetic Love in Clement of Alexandria," SP 18:3 (1989), pp.413-420.
- _____, Book review of Raoul Mortley's *Word to Silence*, JTS 39 (1988), pp.260-263.
- _____, "Augustine," in *The Study of Spirituality*, ed. Jones, Wainwright and Yarnold (London 1986), pp.134-145.
- _____, "Mysticism," WDCS (Philadelphia 1983), pp.272-274.
- _____, *The Origins of the Christian Mystical Tradition* (Oxford 1981).
- Lust, Eynikel, and Hauspie, *A Greek-English Lexicon of the Septuagint*, Vols 1 & 2 (Stuttgart 1992 and 1996).
- MacLeod, C.W., "'Ανάλῶσις: A Study in Ancient Mysticism," JTS 21 (1970), pp.43-55.

- Marsh, H.G., "The Use of *μυστήριον* in the Writings of Clement of Alexandria with Special Reference to His Sacramental Doctrine," *JTS* 37 (1936), pp.64-80.
- Marrou, H.I., *A History of Education in Antiquity*, translated by George Lamb (New York 1964).
- Maschke, Timothy, "Prayer in the Apostolic Fathers," *Second Century* 9:2 (1992).
- Mayer, Günter, *Index Philoneus* (Berlin 1974).
- McCue, James, "Orthodoxy and Heresy: Walter Bauer and the Valentinians," *VC* 33 (1979), pp.118-130.
- McGuckin, John A., "The Prayer of the Heart in Patristic and Early Byzantine Tradition," in *PSEC* 2, edited by Allen, Mayer and Cross, (Brisbane 1999), pp.69-108.
- _____, "Christian Asceticism and the Early School of Alexandria," in *Monks, Hermits and the Ascetic Tradition*, SCH 22 (Padstow 1985), pp.25-39.
- Méhat, A., *Études sur les 'Stromates' de Clément d'Alexandrie*, *Patristica Sorbonensia* 7 (Paris 1966).
- Meredith, Anthony, "Clement of Alexandria," in *The Study of Spirituality*, ed. Jones, Wainwright and Yarnold (London 1986), pp.112-114.
- Michaelis, Wilhelm, TDNT 5, entry for *ἄρρω*, pp.315-382.
- Molland, Einar, "Clement of Alexandria on the Origin of Greek Philosophy," *SO* 15/16 (1936), pp.57-85.
- Mondésert, Claude, *Clément d'Alexandrie* (Paris 1944).
- Moritz, Thorsten, *A Profound Mystery: The Use of the Old Testament in Ephesians*, *Supplements to NovT* 85 (Leiden 1996).
- Mortley, Raoul, *From Word to Silence: Vol.I, The Rise and Fall of the Logos; Vol.II, The way of Negation, Christian and Greek*, *Theophaneia* 31 (Bonn 1986).
- _____, "The Mirror and 1 Corinthians 13:12 in the Epistemology of Clement of Alexandria," *VC* 30 (1976), pp.109-120.

- _____, *Connaissance Religieuse et Herméneutique chez Clément d'Alexandrie* (Leiden 1973).
- _____, "The Theme of Silence in Clement of Alexandria," *JTS* 24 (1973), pp.197-202.
- Mullins, Terence, Y., "Papias and Clement and Mark's Two Gospels," *VC* 30 (1976), pp.189-92.
- Munck, Johannes, "Presbyters and Disciples of the Lord in Papias," *HTR* 52 (1959), pp.223-243.
- Nautin, Pierre, "La fin des *Les Stromates* et *les Hypotyposes* de Clément d'Alexandrie," *VC* 30 (1976), pp.268-302.
- Nickelsburg, George W.E. with MacRae, George W., *Christians Among Jews and Gentiles: Essays in Honor of Krister Stendahl* (Philadelphia 1986).
- Nilsson, M.P., *Greek Piety* (Oxford 1948).
- Nock, A.D., "Hellenistic Mysteries and Christian Sacraments," pp.791-820 (first appeared in *Mnemosyne* 5, 1952), in *Arthur Darby Nock: Essays on Religion and the Ancient World*, Vol. II, edited by Zeph Stewart (Oxford 1972).
- _____, "The Exegesis of *Timaeus* 28C," *VC* 16 (1962), pp.79-86.
- Osborn, E.F., "Clement of Alexandria: A Review of Research, 1958-1982," *Second Century* 3:4 (1983), pp.219-244.
- _____, *The Beginning of Christian Philosophy* (Cambridge 1981).
- _____, "Teaching and Writing in the First Chapter of the *Stromateis* of Clement of Alexandria," *JTS* 10 (1959), pp.335-343.
- _____, *The Philosophy of Clement of Alexandria* (Cambridge 1957).
- Pagels, Elaine, "Gnostic and Orthodox views of Christ's Passion: Paradigms for the Christian's Response to Persecution?," in *The Rediscovery of Gnosticism I: The School of Valentinus* SHR 41,1 (Leiden 1980), pp.262-83.
- _____, *The Gnostic Gospels* (New York 1979).

- _____, “Visions, Appearances and Apostolic Authority,” pp.415-430, in *Gnosis*, edited by Barbara Aland (Göttingen 1978).
- Parrott, Douglas M., “Gnostic and Orthodox Disciples in the Second and Third Centuries,” in *Nag Hammadi, Gnosticism, & Early Christianity*, ed. Hedrick, Charles and Hodgson, Robert (Peabody, MA 1986), pp.193-219.
- Patterson, L.G., “The Divine Became Human: Irenaeus Themes in Clement of Alexandria,” SP 31 (1997), pp.497-516.
- _____, *God and History in Early Christian Thought* (London 1967).
- Patrick, John, *Clement of Alexandria* (Edinburgh 1914).
- Pauley, W.C. de, “Man: The Image of God. A Study in Clement of Alexandria,” ChQ 100 (1925), pp.96-121.
- Pearson, Birger A., “Pre-Valentinian Gnosticism in Alexandria,” in *The Future of Early Christianity*, edited by Birger A. Pearson (Minneapolis 1991), pp. 455-466.
- _____, *SAC: The Roots of Egyptian Christianity*, ed. by Pearson and Goehring, James E., (Philadelphia 1986).
- _____, *SAC: Gnosticism, Judaism, and Egyptian Christianity* (Minneapolis 1990).
- _____, “Philo, Gnosis, and the New Testament,” in *SAC: Gnosticism, Judaism, and Egyptian Christianity* (Minneapolis 1990), pp.165-182.
- _____, “Earliest Christianity in Egypt: Some Observations,” in *SAC: The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.132-156.
- _____, “Christians and Jews in First-Century Alexandria,” in *Christians Among Jews and Gentiles*, edited by Nickelsburg and MacRae (Philadelphia 1986), pp.206-216.
- Peterson, Brian K., *Eloquence and the Proclamation of the Gospel in Corinth*, SBLDS 163 (Atlanta 1998).
- Prestige, G.L., *Fathers and Heretics* (London 1940).
- Quesnell, Quentin, “The Mar Saba Clementine: A Question of Evidence,” CBQ 37 (1975), pp.48-67.

Quispel, G., "Valentinian Gnosis and the Apocryphon of John," in *The Rediscovery of Gnosticism I: The School of Valentinus* SHR 41,1 (Leiden 1980), pp.118-132.

_____, "Gnostic Man: The Doctrine of Basilides," in *Gnostic Studies I* (Istanbul, Netherlands 1974), pp.103-133.

Rahlfs, Alfred, *Septuaginta*, the Greek text (Stuttgart 1935).

Ridings, Daniel, "Clement of Alexandria and the Intended Audience of the *Stromateis*," SP 31 (1997), pp.517-521.

Ritter, A.M., "Clement of Alexandria and the Problem of Christian Norms," SP 18:3 (1989), pp.421-439.

Roberts, Colin H., *Manuscripts, Society and Belief in Early Christian Egypt* (Oxford 1979).

Roberts, Louis, "The Literary Form of the *Stromateis*," *Second Century* 1:4 (1981), pp.211-222.

Robinson, James M., "The Discovering and Marketing of Coptic Manuscripts: The Nag Hammadi Codices and the Bodmer Papyri," in *SAC: The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.2-25.

_____, *The Nag Hammadi Library in English* (New York 1977).

Rudolph, Kurt, *Gnosis*, translated by Robert McLachlan Wilson (San Francisco 1983).

Runia, David T., "The Pre-Christian Origins of Early Christian Spirituality," in *PSEC 2*, edited by Allen, Mayer, and Cross, (Brisbane 1999), pp.11-24.

_____, *Philo and the Church Fathers*, Supplements to VC 32 (Leiden 1995).

_____, *Philo in Early Christian Literature* (Van Gorcum, Assan 1993).

Ruwet, J., "Les 'Agrapha' dans les œuvres de Clément d'Alexandrie," *Biblica* 30 (1949), pp.133-160.

Sandmel, Samuel, *Philo of Alexandria* (Oxford 1979).

Schoedel, William R., "Papias," ANRW 27.1 (Berlin 1993), pp.235-270.

- Schweitzer, Albert, *The Mysticism of Paul the Apostle*, ET by William Montgomery (London 1931).
- Segelberg, Eric, "Prayer Among the Gnostics? The Evidence of some Nag Hammadi Documents," in *Gnosis and Gnosticism*, ed. by Martin Krause, NHS 8 (Leiden 1977), pp.55-69.
- Sellew, Philip, "Secret Mark and the History of Canonical Mark," in *The Future of Early Christianity*, edited by Birger A. Pearson (Minneapolis 1991), pp.242-257.
- Sheils, W.J., *Monks, Hermits and the Ascetic Tradition*, SCH 22 (Padstow 1985).
- Siebert, Folker, *Nag Hammadi Register* WUNT 26 (Tübingen 1982).
- Skemp, J.B., "The Spirituality of Socrates and Plato," in *Classical Mediterranean Spirituality: Egyptian, Greek, Roman*, edited by A.H. Armstrong, WS 15 (London 1986), pp.102-120.
- Smith, Morton, "Paul's Arguments as Evidence of the Christianity from which He Diverged," in *Christians Among Jews and Gentiles*, edited by Nickelsburg and MacRae (Philadelphia 1986), pp.254-260.
- _____, "Clement of Alexandria and Secret Mark: the Score at the End of the First Decade," HTR 75 (1982), pp.449-461.
- _____, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge, USA 1973).
- Stead, G.C., "In Search of Valentinus," SHR 41,1 (Leiden 1980), pp.75-95.
- Stroumsa, Guy G., *Hidden Wisdom*, SHR 70 (Leiden 1996).
- Sullivan, Shirley Darcus, "NOOS and Vision: Five Passages in the Greek Lyric Poets," SO 63 (1988), pp.7-17.
- Talley, Thomas, "Liturgical Time in the Ancient Church: the State of Research," SL 14 (1981), pp.34-51.
- Taylor, A.E., *Plato: The Man and His Work* (London 1960).
- Thayer, Joseph H., *Greek-English Lexicon of the New Testament* (Edinburgh 1886).
- Tollinton, R.B., *Clement of Alexandria*, Vols I & II (London 1914).

Trigg, Joseph W., "Receiving the Alpha: Negative Theology in Clement of Alexandria and its Possible Implications," *SP* 31 (1997), pp.540-545.

_____, *Origen* (London 1983).

Turner, John D., "The Gnostic Threefold Path to Enlightenment," *NovT* 22 (Leiden 1980).

Turner, Nigel, *Christian Words* (Edinburgh 1980).

Underhill, Evelyn, *The Mystic Way* (London 1914).

Veilleux, Armand, "Monasticism and Gnosis in Egypt," in *SAC: The Roots of Egyptian Christianity*, edited by Pearson and Goehring (Philadelphia 1986), pp.271-306.

Völker, Walther, *Der wahre Gnostiker nach Clemens Alexandrinus* (Berlin 1952).

Wakefield, Gordon S., *The Westminster Dictionary of Christian Spirituality* (Philadelphia 1983).

_____, "Spirituality," *WDCS* (Philadelphia 1983), pp.361-363.

Walbank, F.W., Astin, A.E., Frederiksen, M.W., and Ogilvie, R.M., *CAH* 7-1, "The Hellenistic World," 2nd ed. (Cambridge 1991).

Wallace-Hadrill, D.S., *Eusebius of Caesarea* (London 1960).

Walls, A.F., "Papias and Oral Tradition," *VC* 21 (1967), pp.136-140.

Ward, Benedicta, "Marriage, Spiritual," *WDCS* (Philadelphia 1983), pp.259-260.

Welborn, L.L., *Politics and Rhetoric in the Corinthian Epistles* (Macon, GA 1997).

Whittaker, John, "Plutarch, Platonism and Christianity," in *Neoplatonism and Early Christian Thought: Essays in Honor of A.H. Armstrong*, edited by H.J. Blumenthal and R.A. Markus (London 1981), pp.50-63.

_____, "NeoPythagoreanism and Negative Theology," *SO* 44 (1969), pp.109-125.

_____, "Ἐπέκεινα νοῦ καὶ οὐσίας," *VC* 23 (1969), pp.91-104.

Wilken, Robert L., *The Myth of Christian Beginnings* (London 1971).

- Williams, Rowan, *The Wound of Knowledge* (London 1990).
- Wilson, R. McL., “Valentinianism and the *Gospel of Truth*,” in *The Rediscovery of Gnosticism I: The School of Valentinus* SHR 41,1 (Leiden 1980), pp.133-141.
- Wink, Walter, *Cracking the Gnostic Code*, SBL Monograph Series 46 (Atlanta 1993).
- Winter, Bruce W., *Philo and Paul Among the Sophists*, SNTS Monograph Series 96 (Cambridge 1997).
- Wisse, Frederik, “The Use of Early Christian Literature as Evidence for Inner Diversity and Conflict,” in *Nag Hammadi, Gnosticism, and Early Christianity*, ed. Hedrick, Charles and Hodgson, Robert (Peabody, MA 1986), pp.177-190.
- _____, “The Nag Hammadi Library and the Heresiologists,” VC 25 (1971), pp.205-223.
- Witt, R.E., *Albinus and the History of Middle Platonism* (Cambridge 1937).
- Wolfson, Harry Austryn, “The Philonic God of Revelation and His Latter-day Deniers,” in *Religious Philosophy: A Group of Essays* (Cambridge, USA 1961), pp.1-26.
- _____, *The Philosophy of the Church Fathers: Faith, Trinity, Incarnation*, Vol. I (Cambridge, USA 1956).
- _____, “Negative Attributes in the Church Fathers and the Gnostic Basilides,” HTR 50 (1957), pp.145-156.
- _____, *Philo*, Vols I & II (Cambridge, USA 1948).
- Wray, Judith Hoch, *Rest as a Theological Metaphor in the Epistle to the Hebrews and the Gospel of Truth: Early Christian Homiletics of Rest*, SBLDS 166 (Atlanta 1998).
- Wytzes, J., “The Twofold Way: Platonic Influences in the Work of Clement of Alexandria,” Part I, VC 11 (1957), pp.226-245.
- _____, “The Twofold Way: Platonic Influences in the Work of Clement of Alexandria,” Part II VC 14 (1960), pp.129-153.
- Yamauchi, Edwin M., *Pre-Christian Gnosticism* (London 1973).
- Zandee, J., “*The Teachings of Silvanus*” and *Clement of Alexandria* (Leiden 1977).