Wisdom of Solomon 7
25 ἄτιμος γὰρ ἦστι τῆς τοῦ Θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ Παντοκράτορος δόξης εἰλικρινῆς· diá τοῦτο οὖν μεμιμαμένον εἰς αὐτὴν παρεμπίπτει. 26 ἀπαύγασμα γὰρ ἦστι φωτὸς ἀδίιόν καὶ ἔσπερον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἑνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.
25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the brightness of the everlasting light, the unsotted mirror of the power of God, and the image of his goodness.

Hebrews 1 & 2 with cognate passages from Clement’s Ep. to Corinthians

1-2: God ... has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world.

3: He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high. When he had become as much superior to angels as the name he has obtained is more excellent than theirs. 5: For to what angel did God ever say, "Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"?

6: And again, when he brings the first-born into the world, he says, "Let all God’s angels worship him."

7: Of the angels he says, "Who makes his angels winds, and his servants flames of fire."

8: But of the Son he says, "Thy throne, O God, is forever and ever, the righteous scepter is the scepter of thy kingdom.

10: And, "Thou, Lord, didst find the earth in the beginning, and the heavens are the work of thy hands;

13: But to what angel has he said, "Sit at my right hand, till I make thy enemies a stool for thy feet"?

14: Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Clement’s Ep. to Corinthians

36:1 our Savior, even Jesus Christ

36:2b being the brightness of His majesty

27.4 the word of His might
He established all things

36:2b so much greater than the angels, as He has by inheritance obtained a more excellent name than they.

36:4b thus: "Thou art my Son, today have I begotten Thee.

36:4a concerning His Son the Lord o δικτυτής spoke thus:

36:3 "Who makes His angels spirits, and His ministers a flame of fire."

16:2 Our Lord Jesus Christ, the Sceptre [of the majesty] of God

36:5 "Sit Thou at My right hand, until I make Thine enemies Thy footstool."

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1 ὁς ὁμοιομαχια τῆς μεγαλωσυνής αὐτοῦ
2 ὁς ὁμοιομαχια τῆς δόξης καὶ χαράκτηρ τῆς ὑποστάσεως αὐτοῦ φέρων τε τὰ πάντα τῷ ἰματὶ τῆς δυνάμεως αὐτοῦ καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος
3 εν λόγῳ τῆς μεγαλωσυνής αὐτοῦ συνεστήσατο τὰ πάντα
4 μεγαλωσυνής εν ψυχλοῖς
5 ἐπὶ δὲ τῷ νιῷ αὐτοῦ οὐκ ἦπεν ο δικτυτής
6 ο Κυρίος Ἰησοῦς το σκηνέτρον τῆς μεγαλωσυνής τοῦ Θεοῦ

English for Bible is RSV
I shall give you another testimony, my friends," said I, "from the Scriptures, that God begat before all creatures a Beginning.

Οτι ἀρχὴν πρὸ πάντων τῶν κτισμάτων ὁ θεός γεγένηκε
[who was] a certain rational power from Himself, δύναμιν τίνα εξ εαυτοῦ λογικὴ, who is called by the Holy Spirit: now

- the Glory of the Lord [δὸξα κυρίου],
- now the Son,
- again Wisdom,
- again an Angel,
- then God, and
- then Lord and Logos [κύριος καὶ λόγος];

He calls Himself Captain, when He appeared in human form to Joshua.

For He can be called by all those names:

- since He ministers to the Father's will, and
  ἐκ τοῦ υπηρετεῖν τῷ πατρίκῳ βουλήματι
- since He was begotten of the Father [ἐκ τοῦ]
  by an act of will [ἀπὸ τοῦ];
  καὶ ἐκ τοῦ ἀπὸ τοῦ πατρὸς θελήσει γεγένησθαι.

just as we see happening among ourselves:

  for when we give out some word,
  λόγον γὰρ τίνα προβαλλόντες,
  we beget the word;
  λόγον γεννώμεν,
  yet not by abscession,
  οὐ κατὰ ἀποτομήν
  so as to lessen the word in us,
  when we give it out:
  προβαλλόμενοι
  and just as we see also happening in the case of a fire,
  which is not lessened
  when it has kindled[another],
  but remains the same;

and that which has been kindled by it likewise appears to exist by itself [ἐκ τοῦ οὐ], not diminishing that from which it was kindled [ἐξ οὗ ἀνηφθη].

The Word of Wisdom [ὁ λόγος τῆς σοφίας],
who is Himself this God [αὐτὸς ὁν αὐτὸς ο θεός]
begotten of the Father of all things, [τοῦ πατρὸς τῶν ὅλων γεγένησι]
and Word, and Wisdom, and Power, and the Glory of the Begetter,
[kαὶ λόγος καὶ σοφία καὶ δύναμις καὶ δόξα τοῦ γεγένησαντος υπάρχων]
will bear evidence to me,
when He speaks by Solomon the following:
If I shall declare to you what happens daily, I shall call to mind events from everlasting, and review them.

(22) The Lord created me as the beginning of his ways,
κύριος ἐκτισὲν μὲ ἀρχὴν ὀδὼν αὐτοῦ
For the sake of his works.
eἰς ἔργα αὐτοῦ

(23) Before the present age He established me in the beginning,
πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ
before he made the earth and before he made the depth,
(24) before he brought forth the springs of the waters,
(25) before the mountains were established and before all the hills, he begets me.
γεννᾷ με

(26) The Lord made countries and uninhabited spaces and the habitable heights of that beneath the sky. God made the country, and the desert, and the highest inhabited places under the sky.
κύριος ἐποίησεν χώρας καὶ ἄκρης καὶ άκρα ὁικοῦμενα τῆς ὑπ’ ὀψανὸν

(27) When He made ready the heavens,
ἡνίκα ἤτοιμαξεν τὸν οὐρανὸν
I was along with Him, and
συμπαρήμην αὐτῷ καὶ
when He set up His throne on the winds:
ὅτε ἀφώριζεν τὸν ἐαυτοῦ θρόνον ἐπ’ ἄνέμοιν

(28) when He made the high clouds strong, and the springs of the deep safe,
ἡνίκα ἱσχυρὰ ἐποίει τὰ ἁνω νεφή καὶ ως ἱσχυρὰς ἔτειθε πηγὰς τῆς ὑπ’ ὀψανὸν
(29) when He made the foundations of the earth,
καὶ ἱσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς
(30) I was with Him arranging.
ἡμεν παρ’ αὐτῷ ἄρμοδους ἐγώ
I was that in which He rejoiced;
daily and at all times
ἡμεν ἣ προσέχωμεν καθ’ ἡμέραν [δὲ εὐφραίνωμεν ἐν προσώπω]
αὐτοῦ ἐν πάντι καιρῷ
μή τις ἢ καὶ τῆς δικαιολογίας τοῦτο πρὸς τὴν ἑκείνου συγγένεια. οὕτω γὰρ ἐστιν εὑρέθην κεῖμενον παρὰ τῷ Ἑβραίῳ τὸν λόγον τὸ ὁ θεὸς πρὸς τῶν ἄλλων διὰ γεννητά, τὸ δὲ ἐφεξῆς ἐκ τῆς νέας Ἰουδαϊκῆς προσέρρησε τὸ τῆς 5 ἱδίας κατακρατεῖ δυνάμεως. τοῦτο δὲ ἦσαν τὴν ἀπολογίαν ἢ, ἐξείλει σισιφὸς ὁ λόγος ἐξεταζόμενος ὁ θεὸς, 7 ψηφί, κρατεῖ τῆς ἱδίας δυνάμεως. τὸ ύπ οὔτε μοι, τίνος κράτει; ἄλλο τι παρὰ τὴν δύναμιν ὅν αὐτὸς ἄλλο τι οὕσεως κατακρατεῖ τῆς δυνάμεως ἤ τι πάσης ἤ τις ἡ ἐξετάζει τῇ δυνάμει τῆς ἱδίας. τὸ γὰρ ἄλλο τι παρὰ τὴν δύναμιν ἢ δυνάμεις πάντως ὃς ἔσται καὶ οὕσεως εὑρίσκεται καθὼς δύναμις οὐκ ἔσται, κατ’ ἑκείνον κρατεῖ τῆς δυνάμεως. ἀλλὰ 10 δύναμις ὅν, ὁ θεὸς πάλιν ἔσται ἐν ἑαυτῷ δύναμιν ἔχει καὶ ταῦτα κατακρατεῖ τῆς ἑτέρας καὶ τῆς ἡ μάχη καὶ ἡ διάστασις, διὸ περίπατον τοῦ θεοῦ τὴν ἑπταβίουσαν ἑκατὸν ἕνα καὶ τῆς ἑκατὸν ἑτέρας δυνάμεως τοιαύτου ὁ Εὐαγγελισμός δεινός τις τῆς ἐπονομάζεται. 805 Μ. σύνθετος, αὐτὸς πρὸς ἑαυτόν μετρίζομενος, ἀστάφλωσαν ἔχουν τῇ δυνάμει τῆς δύναμιν, ὡς ταύτη μὲν πρὸς ἄταξίαν ἐγερθηκεν, τῇ δὲ ἑτέρῃ κυλώσεως τοῦ πλημμέλης τῆς κινήσεως. τὶ δὲ καὶ βουλόμενος κράτει πρὸς γέννησιν ἀρμόδιος τῆς δύναμιν, μὴ τί γέννησαν ἐκάκον ἐν τῷ μῆνι κυλώθηκα 11 τὴν γέννησιν, μέλλον δὲ πρὸς τοῦτο τῇ δυνάμει τοῦ κρατοῦσαν ἐστιν, ἐρμηνευόμενος. τὸ γὰρ λεγόμενον ἀρμοδιότητα τοιαύτη καὶ προφητικὴν ὑποδεικνύει ἐφ’ ἑαυτῆς ἴδια;

3 ο θεὸς πρὸς τῶν ἄλλων διὰ γεννητά. ex. gr. cf Philo de migr. Abrahami § 183 (II p 304, 7 ed Wendland) πρὸς γὰρ παντός τοῦ γεννητοῦ (scil. ἐστίν ὁ θεὸς), similior est Legum allegro lib III 173 (I p 151, 30 ed Cohlin) ὁ λόγος τοῦ θεοῦ νομιστράτου... τῶν δε γένος.

VLATS 1-2 συγγενεῖα S ν: συγγενεῖα VLT (sed ν erat T) 3 γεγένητα LS 5 κατακρατεῖ V 9 τῆς ἱδίας δυνάμεως ν 10 αὐτός τῷ δύναμιν V 13 ἔχει T 14 κρατεῖ VT 17 ἑαυτῶν ν: 23 γέννησαν scripsi: γέννησαν librī V 25-26 γέννησαν Σ τῇ δυνάμει κρατούμενον Α

the things that are made,' he who created all things, since 'no nature obstructs, nor cause compels... decrees not only that what is made is good, but when it is good that it be made.' 5. But he that made all things is the Only-begotten God, as the Gospel proclaims. When he willed, it was then that he made the creation, and then that with the body of heaven he surrounded the whole world contained within its framework by means of the revolving spheres. When he thought fit, it was then that he exposed the dry ground, and then that he imprisoned the waters in the encircling land. Then was the time for plants, for fruits, for the origin of animals, and for the forming of man, when each one of them was deemed timely by the wisdom of the creator. 6. But the one who created all things (I repeat the same argument again) is the Only-begotten God, who made the ages (Heb 1:2). Once the periods of the ages had been laid down before things existed, it is appropriate to use that temporal adverb, because it was 'then' that he willed, and 'then' that he made. But when there was no age, nor any idea of temporal periods that is applicable to the divine nature, which is immeasurable and without temporal extent, then surely the connotation of temporal adverbs is ineffectual. 7. While therefore it is not unreasonable to say that the temporal beginning was set for the creation as seemed good to the wisdom of him who made all things, to envisage the divine nature itself as having some temporal extension is work for those educated in the new philosophy.

§§7b–14 The absurd notion that God controls his own power

The kind of point, embedded in what he has said, which I deliberately passed over in my haste to reach my subject, I shall now take up again and spell out to demonstrate the cunning wit of our wordsmith. 8. His 'supremest God,' he says, before such other things as are generated (γενήται), controls his own power.

The statement has been lifted word for word from Philo the Hebrew into his own book by our wordsmith, and whoever cares may detect Eunomius' plagiarism from the actual works of Philo. 148 I have drawn attention to this at the present time, not so much to sneer at the poverty of the wordsmith's own words and thoughts, as intending to demonstrate the affinity between Eunomius' doctrines and the words of Jews. 9. For Philo's argument would not match his ideas word for word, if there were not some family likeness between his thought and Philo's. Thus we may find included in the Hebrew's text the words

148 Philo, Migr. Abr. 183 and Leg. alleg. III. 175 are suggested as the source (see Jaeger's notes on pp. 218 and 219). Except for 'God,' the verbal likeness is inexact.