# ARGUMENT

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness…” (2 Timothy 3:16).

Since Scripture is inspired by God it is capable of confirming doctrine (teaching, reproof, for correction, for training in righteousness). Conversely, human apocrypha, not being inspired, lacks the authoritative weight to do the same.

From the New Testament era onwards, with notable exceptions, Christians used the Deuterocanon as Scripture in the full Pauline sense (1) inspired writings (2) that are "profitable for teaching, for reproof, for correction, for training in righteousness."

Therefore, the witness of the early Church testifies to the Deuterocanon being Scripture in its fullest (Pauline) sense, which we today would identify as "canonical." Opposition to the full authority of the Deuterocanon comes late (largely towards the end of the fourth century) and appears to be more theoretically than actual.

A consensus, therefore, existed in the first four centuries of the Church that the Deuterocanon was inspired Scripture capable of confirming doctrine. Such a consensus had to have come from a common source early in Christian history. Therefore, the consensus of the early Church indicates that the Deuterocanon was part of the original deposit of faith given to the Church by Christ's inspired Apostles.

DATA AND CATAGORIES

The compilation is divided along the identifying markers given by Paul in 2 Timothy 3:16: (Category A) "All (every) Scripture is inspired by God,"

(Category B) that it is capable of "teaching, reproof, and correction."82

The data are therefore divided into three categories, (A) Explicit Confirmation as Scripture, (B) Confirmation of doctrine without qualification, and (C) Unqualified quotations with protocanonical citations.

Apart from a few exceptions, this compilation is limited to works available in English. The compilation will begin with the Apostolic Fathers (approx. AD 80 - 138) to a few decades after Jerome's death (middle of the fifth century).

Each entry will be preceded by two sets of numbers. The first number is a running count of each entry. The second number (in brackets) is a running count of each individual source. Extracts and fragments found within a work will be counted as a separate source. For example, if Eusebius quotes Dionysius, it will be counted as a separate source, since it was Dionysius who made the statement, not Eusebius. Letters will be treated as separate sources, since they were penned to different people, on different occasions, often covering different topics. Therefore, each letter will be treated as a separate source.



82 Since ambiguity exists between what constitutes material used for "training in righteousness" and material that is simply edifying will excluded from the compilation so as to focus on these texts' ability to confirm doctrine.

83 Lists of Scripture are not included in this compilation because of their inherent complexity (their purpose, contents, origin need to be examined in order to correctly appropriate their evidentiary value). There is simply too much to include in a line or two. Therefore, they will be addressed separately in Appendix A.

CATEGORY A (EXPLICIT CONFIRMATION)

# The first and strongest evidence that a Christian writer believed a book to be inspired Scripture is his explicit attestation to the document's divine authority. The attestation may come under several different forms. For example, an author may quote a document explicitly as "Scripture," or by asserting its divine authorship (i.e., introducing a quotation as the "words of God," "the words of a prophet," or that it is "spoken by the Holy Spirit," *etc*.), or by indicating that the text quoted is an authentic member of sacred Scripture (i.e., introducing a quote as part of "sacred history," coming from "our authorities," "containing sacred mysteries," *etc*.). The divine authorship of a document may come individually or as part of a group of inspired citations.

1. [1] Athenagoras (ca. 180), *Plea for Christians*, 9, quotes Baruch 3:36 as coming from a prophet inspired by the Holy Spirit.84
2. [2] Irenaeus of Lyon (ca. 180), Eusebius in his *Church History*, 5, 8, 8, believed Irenaeus (*Against*

# *Heresies*, 4, 38, 3) quoted Wisdom with approval.

1. [3] Tertullian (ca 160-209), *On the Soul*, 15, referenced Wisdom 1:6 as coming from “our Christian authorities” and “We are taught by God...”85
2. [4] Clement of Alexandria (d. 215), *The Instructor*, 1, 8, quoted Sirach 21:7 as “Scripture.”86
3. Clement of Alexandria*, The Instructor*, 2,1,6-7 quoted Wisdom 6:17-18 and 16:26 along with other texts from “Scripture.”87
4. Clement of Alexandria, *The Instructor*, 2, 5, 4, quoted Sirach 21:20 as “Scripture.”88
5. Clement of Alexandria, *The Instructor*, 2, 8, quoted Sirach 39:26-27 as “Scripture.”89
6. Clement of Alexandria, *The Instructor*, 2, 10, quoted Sirach 23:19 as “Scripture.”90 9 [5] Clement of Alexandria, *Stromata* 2, 23, quoted Tobit 4:15 as “Scripture.”91
7. Clement of Alexandria, *Stromata*, 4, 16, introduces Wisdom 3:2-4 with, “the Divine Wisdom says…”92



84 Athenagorae, *Legatio Pro Christianis*, Migne P.G. 6, 906-908.

85 Tertullian, *De Anima*, Migne P.L. 2, 671.

86 Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 325-326.

87 Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 387-388.

88 Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 449-450.

89 Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 489-490.

90 Clement of Alexandria, *Paedogogi*, Migne P.G. 8, 515-516.

91 Clement of Alexandria, *Stromata*, Migne P.G. 8, 1089-1090.

92 Clement of Alexandria, *Stromata*, Migne P.G. 8, 1309-1310.

# [6] Hippolytus (d. 236), *Against Noetus*, 5, quotes Baruch 3:36 as among the Scriptures Noetus mutilates.93

1. [7] Hippolytus, *On Song of Songs*, lists Wisdom as a book (with Proverbs and Ecclesiastes) containing the mysteries of Christ.94
2. [8] Ps-Hippolytus, *Against the Jews* 9 quoted Wisdom 2:1, 12, 13, as coming from a “prophet” and giving a prophecy concerning Christ.95
3. [9] Cyprian (d. 258), *Letter* 64, 2, cited Sirach 7:29, 31, as being “established in the Holy Spirit.”96
4. [10] Cyprian, *Treatise* 2, 1, *On the Dress of Virgins*, Wisdom 3:11 quoted with the Psalms as the words of the Spirit.97
5. [11] Cyprian, *Treatise* 2, 10, *On the Dress of Virgins*, Wisdom 5:8 quoted as “Divine Scripture.”98 17 [12] Cyprian, *Treatise* 7, 9, cited Sirach 2:1, 4, 5 as “the Divine Scripture teaches and forewarns.”99

# [13] Cyprian, *Treatise* 8, *On Works and Alms*, 2, quoted Sirach 3:30 with, “The Holy Spirit speaks in the sacred Scriptures, and says…”100

1. Cyprian, *Treatise* 8, *On Works and Alms*, 5, Sirach 29:12 is introduced as the “words of God” and “divine instructions”101
2. [14] Cyprian, *Treatise* 11 *Exhortation to Martyrdom*, 12, quoted Wisdom 3:4-8 with “The Holy Spirit shows and predicts.”102
3. [15] Ps-Cyprian, *Treatise 12*, *Against the Jews,* Book 3, Cyprian gathered together quotations “*from the Holy Scriptures* some heads bearing upon the religious teaching of our school; seeking for a succinct course of *sacred reading*, so that your mind, *surrendered to God*, might not be wearied with long or numerous volumes of books, but, instructed with a summary of *heavenly precepts*.”103 He cited Wisdom 1:1, 3:4-8, 12; 4:11,14; 5:1-9, 6:6, 13:1-4, and 15:15-17; Sirach

# 1:14, 3:30, 4:10, 29, 5:4, 7; 6:16, 7:17, 9:16, 10:26, 14:11, 23:11, 25:9, 27:5, 28:15, 29:12, and



93 Hippolytus, *Contra Heresi Noeti*, Migne P.G. 10, 809-810.

94 Hippolytus, *In Canticum Canticorum*, Migne P.G. 10, 628-630.

95 Pseudo-Hippolytus, *Demonstratio Adversus Judaeos*, Migne P.G. 10, 791-794.

96 Cyprian, Epistola LXV (70), Migne P.L. 4, 408.

97 Cyprian, *Liber De Habitu Virginum*, Migne P.L. 4, 453. 98 Cyprian, *Liber De Habitu Virginum*, Migne P.L. 4 , 461. 99 Cyprian, Liber De Mortalitate, Migne P.L. 4, 610.

100 Cyprian, *De Opere Et Eleemosynis Liber*, Migne P.L. 4, 625. 101 Cyprian, *De Opere Et Eleemosynis Liber*, Migne P.L. 4, 628. 102 Cyprian, *Ad Fortunatum De Martyrio*, Migne P.L. 4, 700.

103 Cyprian, Against the Jews, Preface to Book 3. Emphasis mine.

# 34:16; Tobit 2:2, 14, 4:5-11, and 12; Baruch (mentioned but not cited), 1 Maccabees 2:6, 52, and

2:62-63, and 2 Maccabees 6:30, 7:9, 14, 16-20, 9:12; and Susanna 1-3.104

1. [16] Origen (d. 254)*, First Principles*, 1, 2, 5, quoted Wisdom 7:25 as support from “the authority of Holy Scripture.”105
2. Origen, *First Principles*, 2, 1, 5, referenced Maccabees 7 saying, "But that we may believe on the authority of holy Scripture that such is the case, hear how in the book of Maccabees, where the mother of seven martyrs..."106
3. Origen, *First Principles*, 2, 8, 3, quoted Sirach 43:20 as "Holy Scripture."107
4. Origen*, First Principles*, 2, 9, 1, Wisdom 11:20 [21] is quoted as “Scripture.”108

# Origen, *First Principles*, 3, 1, 14, Wisdom 7:16 is quoted as “as the Scriptures declare…”109 27 [17] Origen, *Against Celsus*, 3, 72, used Wisdom 7:25-26 as “defined by the word of God.”110

1. Origen, *Against Celsus*, 4, 75 quoted Sirach 39:21, 16 as "And one of our own wise men says somewhere..."111
2. Origen, *Against Celsus*, 6, 7, quoted Sirach 21:18 and Wisdom as “holy Scriptures” and “divine words.”112
3. Origen, *Against Celsus* 7, 12, quoted Sirach 21:18 as “the teaching of Holy Scripture.”113
4. Origen, *Against Celsus* 8, 46, referenced the Maccabees as “Scripture history.”114
5. Origen, *Against Celsus*, 8, 50, quoted Sirach 10:19 as "the divine word says..."115 33 [18] Origen, *Homilies on Genesis* 1.15 references Wisdom 3:16 as "Scripture."116

34 Origen, *Homilies on Genesis* 12.5 quotes Sirach 22:19 as "Scripture."117 35 [19] Origen, *Homilies on Exodus* 4.5, quotes Sirach 22:19 as "Scripture."118

104 Ps-Cyprian, *Testimoniorum Adv. Judaeos, Liber III*, Migne P.L. 4, 752ff.

105 Origen, *Peri Archon*, Migne P.G. 11, 133-134.

106 Origen, *Peri Archon*, Migne P.G. 11, 186.

107 Origen, *Peri Archon*, Migne P.G. 11, 222.

108 Origen, *Peri Archon*, Migne P.G. 11, 225-226.

109 Origen, *Peri Archon*, Migne P.G. 11, 277-278.

110 Origen, *Contra Celsum,* Migne P. G. 11, 1013-1014

111 Origen, *Contra Celsum,* Migne P. G. 11, 1147-1148.

112 Origen, *Contra Celsum*, Migne P. G. 11, 1299-1300.

113 Origen, *Contra Celsum*, Migne P. G. 11, 1457-1458.

114 Origen, *Contra Celsum*, Migne P. G. 11, 1586.

115 Origen, *Contra Celsum*, Migne P. G. 11, 1589-1592. 116 Origen, *Homiliae in Genesim*, Migne P. G. 12, 158. 117 Origen, *Homiliae in Genesim*, Migne P. G. 12, 229.

1. Origen, *Homilies on Exodus* 6.1 quotes Wisdom 2:20 as a prediction of Christ's death.119
2. Origen, *Homilies on Exodus*, 8.4 quotes Sirach 2:12 as the words of the prophet.120
3. [20] Origen*, Commentary on Leviticus*, Homily 1, 1, Susanna part of the “divine catalog.”121 39 [21] Origen, *Homilies on Judges*, *Homily* 3, 2, quoted Sirach 10:14 and 25:4 as “Scripture.”122

# Origen, *Homilies on Judges*, *Homily* 9, 1, after talking about Deborah says, “should I recount about Judith, that admirable and most noble of all women?”123

1. [22] Origen, *Homily 1 in 1 Samuel, 4*, quoted Sirach as “Scripture.”124
2. [23] Origen, *Homily 9 in Ezekiel 2*, quoted Sirach 10:9-10 as “Sacred Scripture”125

# Origen, Homilies on Jeremiah, Homily 16.6.2 quotes Sirach 8:6 as "Scripture."126

1. Origen, Homilies on Jeremiah, Homily 20.7.3 appeals to Judith as "an example from Scripture."127
2. [24] Origen, *Commentary on Matthew, Book 12, 22*, quoted Sirach 18:30 as a “commandment” for Christians.128
3. Origen, *Homilies on Luke*, *Homily 3 (Luke 1:11)*, quoted Wisdom 1:2 as "the holy word of Scripture."129

# Origen, Homilies on Luke, Homily 21 (Luke 3:1-4) quotes Wisdom 7:17-20 as "the Lord Himself says..."130

1. [25] Origen, *Commentary on Romans*, Book 3,3,14, quoted Wisdom 9:15 as “Scripture.”131
2. Origen *Commentary on Romans*, 3,7,13, quoted Sirach 15:9 as “Scripture.”132
3. Origen, *Commentary on Romans* 9, 19, 17, quoted Sirach 10:12 [14] as “Scripture.”133



118 Origen, *In Exodum Homilia IV*, Migne P. G. 12, 321. 119 Origen, *In Exodum Homilia VI*, Migne P. G. 12, 334. 120 Origen, *In Exodum Homilia VIII*, Migne P. G. 12, 355.

121 Origen, *In Leviticum Homilia I*, Migne P.G. 12, 405-406. 122 Origen, *Homiliae in librum Judicum*, Migne P. G. 12, 962. 123 Origen, *Homiliae in librum Judicum*, Migne P.G. 12, 987. 124 Origen, *In Librum Regum Homilia I*, Migne P. G. 12, 998. 125 Origen, *In Ezechielem Homilia VI,* Migne P.G. 13, 735.

126 Origen, *In Jeremiam Homilia XVI,* Migne P. G. 13, 447-448.

127 Origen, *In Jeremiam Homilia [XIX*], Migne P. G. 13, 515-516.

128 Origen, *Commentaria in Evangelium secundum Matthaeum,* Migne P. G. 13, 1033-1034.

129 Origen, *In Lucam Homilia III,* Migne P. G. 13, 1809.

130 Origen, *In Lucam Homilia XXI*, Migne P. G. 13, 1856.

131 Origen, *Commentaria in Epistolam B. Pauli Ad Romanos*, Migne P. G. 14, 933.

132 Origen, *Commentaria in Epistolam B. Pauli Ad Romanos*, Migne P. G. 14, 945.

1. [26] Origen (185-232)*, History of Susanna, 13,* states all the churches of Christ read Tobit.134
2. [27] Dionysius (d. 265), *On Nature*, 3 quoted in Eusebius' *Preparation for the Gospel* 5, 25, introduces Sirach 16:26-27 as “divine oracles.*”*135

# [28] Methodius (d. 311), *Banquet of the Ten Virgins*, 1, 3, makes the introduction, “Wisdom, a book full of virtue, the Holy Spirit openly drawing his hearers…”136

1. Methodius, *Banquet of the Ten Virgins* 1, 3, quoted Sirach 18:30, 19:2 and Wisdom 4:3 as “Scripture proof” for statements previously made.137
2. Methodius, *Banquet of the Ten Virgins*, 2, 3, quoted Wisdom 3:16 as “Scripture.”138
3. Methodius, *Banquet of the Ten Virgins*, 2, 6, quoted Wisdom 4:6 as Christ’s words at the Judgment.139

# Methodius, *Banquet of the Ten Virgins*, 2, 7, quoted Wisdom 15:10-11 as pertaining to those who “are blamed by the word, which says…”140

1. [29] Alexander of Alexandria (d. 326), *Thedoret’s Church History* 1, 3, accused his opponents of “disobedience to the injunction of” Sirach 3:20 [Vulg. 22 / LXX 21].141
2. [30] Athanasius (ca 296 – 373), *Against the Heathen*, 1, 9, 4, quoted Wisdom 14:12 with “as the wisdom of God testifies beforehand.”142
3. Athanasius, *Against the Heathen*, 1, 11, 1, introduces Wisdom 11:12-12 as “the Scriptures taught us beforehand long ago” and “Scripture witnesses.”143
4. Athanasius, *Against the Heathen*, 1, 17, 3, cited Wisdom 14:21 as “Scripture.”144

# Athanasius, *Against the Heathen*, 2, 44, places the words of Wisdom 13:5 on the lips of the Son.145

1. [31] *Encyclical Letter of the Council of Egypt*, 3, quoted Wisdom 1:11 as “Holy Scripture.”146



133 Origen, *Commentaria in Epistolam B. Pauli Ad Romanos*, Migne P. G. 14, 1222.

134 Origen, *Epistola Ad Africanum*, Migne P. G. 12, 79-80.

135 Dionysius the Great, De Natura 3, Praeparatio Evangelica, Migne P. G. 21, 1279-1280.

136 Methodius, *Convivium decem virginum*, Migne P. G. 18, 41-44.

137 *ibid*.

138 Methodius, *Convivium decem virginum*, Migne P. G. 18, 51-52. 139 Methodius, *Convivium decem virginum*, Migne P. G. 18, 57-58. 140 Methodius, *Convivium decem virginum*, Migne P.G. 18, 57-58.

141 Alexander of Alexandria, Theodoret's Church History, Migne P. G. 82, 895-896.

142 Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 19-20. 143 Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 23-24. 144 Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 53-54. 145 Athanasius, *Oratio sive liber contra gentes*, Migne P. G. 25, 87-88.

1. [32] Athanasius, *On the Opinion of Dionysius*, 9, Wisdom 7:25 as coming “from the Scripture”147

# [33] Athanasius, Letter to the Bishops of Egypt and Libya, 3, quoted Psalm 49:16 and Sirach 15:9 as the words of the Holy Spirit.148

1. [34] Athanasius, *Four Discourses against the Arians*, 2, 32, seems to quote Wisdom 13:5 as “Scripture.”149
2. Athanasius, *Four Discourses against the Arians*, 2, 35, quoted Judith 8:16 as “Scripture.”150
3. Athanasius, *Four Discourses against the Arians,* 2, 45, cited Wisdom 9:2 in a series of citations from the “divine Scriptures.”151
4. [35] Alexander of Thessalonica , *Fragment in Athanasius ’ Defense against Arius*, 2, 66, quoted Sirach 30:4 as “Holy Scripture.”152
5. [36] Lucifer of Caligari, (d. 361), *De non Parcendo in Deum Delinquentibus*, 15, introduces 1 Maccabees 2:49-68 as “the Holy Scripture says.”153
6. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, 35, quoted 2 Maccabees 6:1-11 as “Scripture.”
7. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, 21, introduces a quote from 2 Maccabees 7:14 and 16 as “the Scripture says…”154
8. Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, 12, quoted 1 Maccabees 1:43-52 as “Holy Scripture.”155
9. [37] Lucifer of Caligari, *Concerning Saint Athanasius*, 1, 32, quoted Wisdom 2:24 as the words of the “Holy Spirit.”156
10. Lucifer of Caligari, *Concerning Saint Athanasius*, 1, 33, quoted Wisdom 6 as the words of the “prophet.”157

# [38] Cyril of Jerusalem (315-386), *Lectures* 11, 15, quoted Baruch 3:27 as “the prophet.”158



146 Athanasius, *Apologia contra Arianos, Sancta Synodus*, Migne P. G. 25, 251-252

147 Athanasius, *De Sententia Dionysii*, Migne P. G. 25, 491-492.

148 Athanasius, *De Sententia Dionysii,* Migne P. G. 25, 541-542 543-544.

149 Athanasius, *Orationes adversus Arianos*, P. G. 26, 215-216.

150 Athanasius, Orationes adversus Arianos, P. G. 26, 221-222.

151 Athanasius, *Orationes adversus Arianos*, Migne P. G. 26, 243-244.

152 Athanasius, *Apologia contra Arianos*, Migne P. G. 25, 367-368.

153 Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, Migne P. L. 13, 957-958. 154 Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, Migne P. L. 13, 981-982. 155 Lucifer of Caligari, *De non Parcendo in Deum Delinquentibus*, Migne P. L. 13, 958-959. 156 Lucifer of Caligari, *Pro santo Athanasio*, Migne P. L. 13, 860.

157 Lucifer of Caligari, *Pro sancto Athansio*, Migne P. L. 13, 863.

# [39] Hilary of Poitiers (d. 368), *On the Trinity*, 1, 7, quoted Wisdom 13:5 as “the prophet’s voice.”159

1. Hilary of Poitiers, *On the Trinity*, 4, 16, quoted 2 Maccabees 7:28 as “Divine Scripture” and introduces it with, “the Prophet says…”160
2. [40] Hilary of Poitiers, *Tractate in Psalm* 118, [v. 13] 8, quoted Wisdom 17:1 as from a “prophet.”161
3. [41] Hilary of Poitiers, *Psalm* 118, *Let*. 19, 8, quoted Wisdom 7:27 as according to the “prophet.”162
4. [42] Hilary of Poitiers, *Tractate* In Psalm 125, 6, quoted Judith 16:3 as being among the “Law and the prophets.”163
5. [43] Hilary of Poitiers, *In Psalm* 135, 11, quoted Wisdom 7:1 as “the Prophet says…”
6. [44] Basil the Great (329-379), *Hexaemon Homilies,* 6, 10, quoted Sirach 27:12 with “[What Scripture] says is very true...”164
7. [45] Gregory of Nazianzus (325-389), *Orations,* 43, lauds Basil by recounts the “men of old days” who were “illustrious for piety, as lawgivers, generals, prophets, teachers, and men brave to the shedding of blood, Let us compare our prelate with them, and thus recognize his merit.” He references Adam, Enos, Enoch, Noah, Abraham, Isaac, Rebecca, Jacob, Twelve Patriarchs, Joseph, Job, Moses, Aaron, Joshua, Judges, Samuel, David, Solomon, Elijah, Jonah, and *the Maccabean martyrs*. Then he says, “Now I turn to the New Testament.”165
8. [46] Gregory of Nazianzus, *Oration,* 45, 15, quoted Judith 5:6 as the words of “Scripture.”166
9. [47] Amphilochius, *Oration I*, 2 quoted Baruch 3:38 as "the prophet's voice."167
10. [48] Gregory of Nyssa (d. 386), *Against Eunomius*, 8, 5, quoted Wisdom 7:18 as “most excellent Wisdom.”168
11. [49] Gregory of Nyssa, *On Virginity*, 15, introduces Wisdom 1:4 as “Scripture tells us…”169
12. [50] Didymus the Blind (ca. 386), *Commentary on Zechariah 7:5-7,* quotes Tobit 12:8-9 as a reference from "the divinely-inspired Scripture.

158 Cyril of Jerusalem, *Catechesis XI, De Filio Dei Unigenito*, Migne P. G. 33, 709-710.

159 Hilary, *De Trinitate*, Migne P. L. 10, 30.

160 Hilary, *De Trinitate*, Migne P. L. 10, 109.

161 Hilary, *Tractate in Psalm CXVIII*, Migne P. L. 9, 514.

162 Hilary, *Psalm CXVIII, Let. XIX*, Migne P. L. 9, 629.

163 Hilary, *In Psalm CXXV*, Migne P. L. 9, 774-775.

164 Basil the Great, *Homilia VI in Hexaemeron*, Migne P. G. 29, 143-144.

165 Gregory of Nazianzus, *Oratio XLIII*, Migne P. G. 36, 598-599. 166 Gregory of Nazianzus, *Oratio XLV*, Migne P. G. 36, 643-644. 167 Amphilochius, *Oratio I*, Migne P. G. 39, 37-38.

168 Gregory of Nyssa, *Contra Eunomium*, Migne P. G. 45, 783-784.

169 Gregory of Nyssa, *De Viginitate*, Migne P. G. 46, 383-384.

1. Didymus the Blind, *Commentary on Zechariah 9:14-15*, calls Tobit 4:15 a "commandment" that is transgressed.
2. Didymus the Blind, *Commentary on Zechariah 8:4-5*, points to Judith as an "Old Testament" example of caste widowhood.92
3. Didymus the Blind, *Commentary on Zechariah 13:2*, uses Wisdom 14:9-10 as a parallel to a development in thought in Isaiah.
4. Didymus the Blind, *Commentary on Zechariah* 2:6-7 quotes Sirach 43:20 as "Scripture."
5. Didymus the Blind, *Commentary on Zechariah* 3:6-7 quotes Baruch 3:37 as referring to Christ.

# Didymus the Blind, *Commentary on Zechariah* 8:23 quotes Baruch 3:37 as a prophecy of Christ. 96 [51]Epiphanius (310-403), *Panarion*, Sect. 2, Heresy 6, 15, 7, quoted Wisdom 3:13-14 as “…in another

passage the Holy Spirit says prophetically, both for the ancient and for <the> future generations.”170

1. Epiphanius, *Panarion*, *Section* 2, Heresy 13, 8, 1, quoted Sirach 13:16 as “Scripture.”171
2. Epiphanius, *Panarion*, *Section* 3, *Scholion* 70a, quoted Sirach 14:5 as “Scripture” and chastises Marcion for “falsifying what is written, but add something that is not."172
3. Epiphanius, *Panarion,* Sect. 4, *Heresy* 37, 2, 1 the followers of Noetus quoted Baruch 3:36 as “Scripture.”173
4. Epiphanius, *Panarion,* Section 4, *Heresy* 44, 18, 1, quoted Wisdom 7:2 and Sirach 10:11 as “Scripture.” 174
5. Epiphanius, Panarion, Section 4, Heresy 43, 44, 2, quoted Wisdom 3:1-4 as "[The Lord] taught it through Solomon in a book entitled Wisdom." 175
6. Epiphanius, *Panarion,* Section 4, *Heresy* 43, 48, 2, quoted Wisdom 3:4-7 is corroborated by the "other Scriptures."176
7. [52] John Chrysostom (347-407), *Homily in John*, 48, 3, Sirach 1:22 and 10:9 are included in a string of quotes introduced as “Divine Scripture.”177



170 Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 357-358. 171 Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 569-570. 172 Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 767-768. 173 Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 997-998. 174 Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 1131-1132. 175 Epiphanius of Salamis, *Panarion*, Migne P. G. 41, 1125-1126. 176 Epiphanius of Salamis, Panarion, Migne P. G. 41, 1149-1150. 177 John Chrysostom, *Homiliae in Joannem*, Migne P. G. 59, 272.

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| 104 [53] | John Chrysostom, *Homilies 7 on Hebrews 4:16*, 9, introduces Wisdom 7:8 with, “And this  doctrine is not my own, but Scripture also recognizes the same distinction.”178 |
| 105 | John Chrysostom, *Homily on Hebrews* 9, 7, introduces Luke, Sirach, Proverbs, and Mark as “Divine Scriptures.”179 |
| 106 [54] | John Chrysostom, *Homily on Ephesians*, 4, 3 quoted Sirach 5:6 as “Scripture.”180 |
| 107 | John Chrysostom, *Homily on Ephesians*, 19, introduces a quote from Sirach with, “For if a certain wise man gave this advice in the Old Testament, and said…”181 |
| 108 | John Chrysostom, *Homily on Ephesians*, 20, quoted Sirach 11:3 as “Scripture.”182 |
| 109 [55] | John Chrysostom, *Homily on Acts* 10, quoted Sirach 23:10 as from the “Old Testament.”183 |
| 110 | John Chrysostom, *Homily on Acts* 29, quoted Sirach 1:22 as the “Scripture readings.”184 |
| 111 [56] | John Chrysostom, *Homily in Matthew* 17, 2, quoted Sirach 9:8 as from the “ancient Scriptures.”185 |
| 112 | John Chrysostom, *Homily in Matthew* 52, 6, quoted Sirach 34:20 as “Scripture.”186 |
| 113 | John Chrysostom, *Homily in Matthew* 79, 5, quoted Sirach 28:3 as “from the Old Testament.”187 |
| 114 [57] | John Chrysostom, *Demonstration Against the Jews and Gentiles that Christ is God*, 8, 6, quotes Baruch 3:38 as a prophecy of Christ.188 |
| 115 [58] | John Chrysostom*, On the Incomprehensible Nature of God*, 5.14-16 quotes Baruch 3:38 as the words of a prophet.189 |
| 116 [59] | John Chrysostom, Against the Jews 8, 6, 6, quotes Sirach 2:1-2a LXX as "Scripture."190 |



178 John Chrysostom, *In Epist. ad Hebraeos*, Migne P. G. PG 63, 66.

179 John Chrysostom, *In Epist. ad Hebraeos*, Migne P. G. 63, 81. 180 John Chrysostom, *In Epist. ad Ephesios*, Migne P. G. 62, 35. 181 John Chrysostom, *In Epist. ad Ephesios*, Migne P. G. 62, 129. 182 John Chrysostom, *In Epist. ad Ephesios*, Migne P. G. 62, 138. 183 John Chrysostom, *In Acta Apostolorum*, MIgne P. G. 60, 91. 184 John Chrysostom, *In Acta Apostolorum*, Migne P. G. 60, 219. 185 John Chrysostom, *In Matthaeum*, Migne P. G. 57, 256.

186 John Chrysostom, *In Matthaeum*, Migne P. G. 58, 525.

187 John Chrysostom, *In Matthaeum*, Migne P. G. 58, 723.

188 John Chyrsostom, *Contra Judaeos et Gentiles, Quod Christus Sit Deus*, Migne P. G. 48, 813.

189 John Chrysostom, *De Incomprehensibili Dei Natura* V, Migne P. G. 48, 739.

190 John Chrysostom, *Adversus Judaeos VIII*, Migne P. G. 48, 936.

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| 117 [60] | John Chrysostom, Homilies on Genesis 2, 2 [5], quotes Wisdom 9:14 as coming from  Scripture."191 |
| 118 | John Chrysostom, Homilies on Genesis 6, 13, quotes Sirach 17:31 as from "Divine Scripture." 192 |
| 119 | John Chrysostom, Homilies on Genesis 11, 4, quotes Wisdom 14:3 as "Scripture."193 |
| 120 | John Chrysostom, Homilies on Genesis 39, 7 quotes Sirach 16:3 as coming from "the prophet."194 |
| 121 [61] | Ambrose (340-397), *Duties of the Clergy*, 1, 2, 5, quoted Sirach 20:7 as “Scripture.”195 |
| 122 | Ambrose, *Duties of the Clergy*, 2, 13, 65, quoted Wisdom 7:22-23, 29-30, and 8:7 as proof “by the witness of Scripture.”196 |
| 123 [62] | Ambrose, *Concerning Virgins*, 1, 7, 35, Wisdom 3:13 is introduced as the words “Nor do I |
|  | allege any opinion of my own, but I repeat that which the Holy Spirit spake by the prophet…”197 |
| 124 [63] | Ambrose, *Three Books on the Holy Spirit*, 3, 18, 135, introduces Wisdom 7:22 with “Let them learn that we teach by authority of the Scriptures; for it is written…”198 |
| 125 [64] | Ambrose, *Two books on brother Saytus*, 1, 30, quoted Wisdom 4:11 as “Scripture.”199 |
| 126 [65] | Ambrose, *Exposition of the Christian Faith*, 1, 3, 28, quoted Baruch 3.38 as “Scripture” and the “Divine oracles.”200 |
| 127 | Ambrose, *Exposition of the Christian Faith (De Fide)*, 4, 8, 87, quoted Sirach 24:5 as coming from “the oracles of God.”201 |
| 128 [66] | Ambrose, *Letter* 63, 16, quoted Tobit 12:8-9 as “Scripture.”202 |
| 129 [67] | Ambrose, *On Widowhood*, 7, 37-42 referenced the exploits of Judith as “Scripture.”203 |

191 John Chrysostom, *In Cap. I Genes. Homil. II*, Migne P. G. 53, 28. 192 John Chrysostom, *In Cap. I. Genes. Homil. VI*, Migne P. G. 53, 58. 193 John Chrysostom, In Cap. I. Genes. Homil. XI, Migne P. G. 53, 92.

194 John Chrysostom, In. Cap. 1. Genes. Homil. XXXVI, Migne P. G. 53, 363

195 Ambrose, *De Officiis,* Migne P. L. 16, 25.

196 Ambrose, *De Officiis,* Migne P. L. 16, 119-120.

197 Ambrose, *De Virginibus*, Migne P. L. 16, 199.

198 Ambrose, *De Spiritu Sancto,* Migne P. L. 16, 808.

199 Ambrose, *De excessu fratris sui Satyri,* Migne, P. L. 16, 1300.

200 Ambrose, *De Fide*, Migne P. L. 16, 534.

201 Ambrose, *De Fide*, Migne P. L. 16, 634.

202 Ambrose, *Epistola*, Migne P. L. 16, 1194.

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| 130 [68] | Ambrose, *Hexameron*, *The Six Days of Creation*, 4.8.31, quotes Sirach 27:12 as |
|  | "Scripture."204 |
| 131 | Ambrose, *Hexameron, The Six Days of Creation*, 6.4.17 quotes Tobit 6:1, 3:5, 8:3, and 1 1:8 as coming from "the prophetic book."205 |
| 132 [69] | Augustine (AD 354 – 430), *City of God*, 14, 7, quoted Wisdom 6:21 and the Psalms as “Scripture.”206 |
| 133 | Augustine, *City of God*, 15, 23, quoted Baruch 3:26-28 as the words of a prophet and distinguishes it from the Apocrypha.207 |
| 134 | Augustine, *City of God,* 17, 20, quoted Wisdom 2:12-21 as a prophecy concerning Christ.208 |
| 135 | Augustine, *City of God*, 17, 20, said “…of old the Church, especially the Western, received them [Wisdom and Sirach] into authority.”209 |
| 136 | Augustine, *City of God,* 17, 20, quoted Sirach 36:1-5 as a prophecy of Christ.210 |
| 137 | Augustine, *City of God*, 19, 4, quoted Wisdom 9:15 as “the true book of Wisdom.”211 |
| 138 | Augustine, *City of God,* 19, 27, quoted Wisdom 9:15 as the words of the City of God to God.212 |
| 139 | Augustine, *City of God*, 21, 9, quoted Sirach 7:17 as “Scripture.”213 |
| 140 | Augustine, *City of God*, 22, 22, quoted Sirach 30:12 as “Scripture.”214 |
| 141 [70] | Augustine, *On Christian Doctrine*, 2, 21, 32, quoted Wisdom 13:9 as a “rebuke by Holy Writ.”215 |
| 142 | Augustine, *On Christian Doctrine*, 2, 31, quoted Sirach 37:20 as “Scripture.”216 |

204 Ambrose, *Hexaemeron. Liber V*, Migne P. L. 14, 203. 205 Ambrose, *Hexaemeron, Liber VI*, Migne P. L. 14, 248. 206 Augustine, *De Civitate Dei*, Migne P. L. 41, 410-411. 207 Augustine, *De Civitate Dei*, Migne P. L. 41, 471.

208 Augustine, *De Civitate Dei*, Migne P. L. 41, 554-555. 209 *Augustine, De Civitate Dei, Migne P. L. 41, 554-555.* 210 Augustine, *De Civitate Dei*, Migne P. L. 41, 555.

211 Augustine, *De Civitate Dei*, Migne P. L. 41, 628. 212 Augustine, *De Civitate Dei*, Migne P. L. 41, 657. 213 Augustine, *De Civitate Dei*, Migne P. L. 41, 723. 214 Augustine, *De Civitate Dei*, Migne P. L. 41, 785. 215 Augustine, *Doctrina Christina*, Migne P. L. 34, 51.

216 Augustine, *Doctrina Christina*, Migne P. L. 34, 58.

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| 143 | Augustine, *On Christian Doctrine*, 3, 17, 25, used Sirach 7:27 as an example of how to |
|  | interpret Scripture.217 |
| 144 | Augustine, *On Christian Doctrine*, 3, 18, 26-27 quoted Tobit 8:5 as an apparent proof from the Old Testament Scripture.218 |
| 145 | Augustine (354-430), *On Christian Doctrine*, 4, 5, quoted Wisdom 6:26 [LXX 24] as “Scripture.”219 |
| 146 [71] | Augustine, *On the Trinity*, 4, 12, quoted Wisdom 1:13 as the “just condemnation.”220 |
| 147 | Augustine, *On the Trinity,* 4, 20, calls Wisdom 7:25-27 and 9:10 “Scripture.”221 |
| 148 | Augustine, *On the Trinity*, 11, 11, quoted Wisdom 11:21 as “Holy Scripture.”222 |
| 149 | Augustine, *On the Trinity*, 13, 16, quoted Wisdom 12:18 as “Holy Scripture.”223 |
| 150 | Augustine, *On the Trinity*, 14, 1, quoted Wisdom 6:26 as “Scripture.”224 |
| 151 | Augustine, *On the Trinity*, 15, 5, quoted Wisdom 6:1 as “Scripture.”225 |
| 152 [72] | Augustine, *On Continence*, 28 [13], quoted Wisdom 8:21 with “the Scripture says…”226 |
| 153 [73] | Augustine, *On Holy Virginity*, 31 and 44, quoted Sirach 3:18 [Vulg. 20] as “Scripture.”227 |
| 154 [74] | Augustine, *On Widowhood*, 21, quoted Wisdom 8:21 as “Scripture.”228 |
| 155 [75] | Augustine, *On Lying*, 31 [16], quoted Wisdom 1:11 as “Scripture.”229 |
| 156 [76] | Augustine, *On the Predestination of the Saints*, 17, 46, the book of Wisdom 8:21 with |
|  | “whose authority has been used by great and learned men who have commented upon the divine utterances long before us…”230 |
| 157 [77] | Augustine, *The Enchiridion* of Faith, Hope and Love, 66, quoted Sirach 40:1 as “Scripture.”231 |



217 Augustine, *Doctrina Christina*, Migne P. L. 34, 73.

218 Augustine, *Doctrina Christina*, Migne P. L. 34, 75-76.

219 Augustine, *Doctrina Christina*, Migne P. L. 34, 92.

220 Augustine, *Dei Trinitate*, Migne P. L. 42, 898.

221 Augustine, *Dei Trinitate*, Migne P. L. 42, 906-907.

222 Augustine, *Dei Trinitate*, Migne P. L. 42, 998.

223 Augustine, *Dei Trinitate*, Migne P. L. 42, 1037.

224 Augustine, *Dei Trinitate*, Migne P. L. 42, 1047.

225 Augustine, *Dei Trinitate*, Migne P. L. 42, 1062.

226 Augustine, *De Conjugiis adulterinis*, Migne P. L. 40, 370. 227 Augustine, *De Sancta Virginitate*, Migne P. L. 40, 413. 228 Augustine, *De Bono Viduitatis*, Migne P. L. 40, 444.

229 Augustine, *De Mendacio*, Migne P. L. 40, 508.

230 Augustine, *De Dono Perseverantiae*, Migne P. L. 45, 1019-1020.

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| 158 [78] | Augustine, *On the Care of the Dead*, 16 [21], quoted Sirach 3:22 as “Scripture.”232 |
| 159 [79] | Augustine, *Morals of the Catholic Church*, 16, 29, quoted Wisdom 1:5 and 11:17 as words of “the prophet.”233 |
| 160 | Augustine, *On the Morals of the Catholic Church*, 23, 43, quoted Sirach 27:6 as being |
|  | from the books that the “same divine Spirit who wrote those things in the New Testament.” 234 |
| 161 | Augustine, *On the Morals of the Catholic Church*, 24, 45, quoted Sirach 19:1 as from the Old Testament and “the words of the prophet.”235 |
| 162 [80] | Augustine, *Reply to Faustus*, 12, 44, quoted Wisdom 2:18-21 saying “is prophesied of the Jews”236 |
| 163 | Augustine, *Reply to Faustus*, 22, 2, quoted Wisdom 7:27 as from the “Old Testament.”237 |
| 164 [81] | Augustine, *In Answer to the Letters of Petilian*, 3, 29 [34], quoted Wisdom 1:5 as “Scripture.”238 |
| 165 | Augustine, *In Answer to the Letters of Petilian*, 3, 31 [36], quoted Wisdom 1:5 with “according to the Scripture.”239 |
| 166 [82] | Augustine, *On the Soul and its Origin*, 3, 2, quoted Wisdom 1:5 as “Scripture.”240 |
| 167 [83] | Augustine, *On Nature and Grace, Against the Pelagians*, 33, Pelagius quoted Sirach 10:13 in a proof from “Scripture.”241 |
|  | Augustine, *On Nature and Grace*, 36, 42, says that Pelagius lists Judith among the |
|  | biblical examples of those who are said to have lived justly without sin. |
| 168 [84] | Augustine, *Concerning Man Perfection in Righteousness*, 13, quoted Tobit 4.21 as part of several passages Coelestius adduced correctly from Scripture.242 |
| 169 [85] | Augustine, *On Marriage and Concupiscence*, 1, 32, quoted Sirach 18:30 as “Scripture.”243 |



231 Augustine *De Fide. Spe et Charitate*, Migne P. L. 40, 263.

232 Augustine, *De Cura Pro Mortuis Gerenda Ad Paulinum*, Migne P. L. 40, 608.

233 Augustine, *De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, Migne P. L. 32, 1324. 234 Augustine, *De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, Migne P. L. 32, 1330. 235 Augustine, *De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, Migne P. L. 32, 1330. 236 Augustine, Contra *Faustum Manichaeum*, Migne P. L. 42, 278.

237 Augustine, Contra *Faustum Manichaeum*, Migne P. L. 42, 404.

238 Augustine, *Contra Litteras Petiliani Donatistae Cirtensis Episcopi*, Migne P. L. 43, 565. 239 Augustine, *Contra Litteras Petiliani Donatistae Cirtensis Episcopi,* Migne P.L. 43, 366. 240 Augustine, *De Anima et ejus Origine*, Migne P. L. 44, 511.

241 Augustine, *De Natura Et Gratia Ad Timasium Et Jacobum Contra Pelagium*, Migne P. L. 44, 265.

242 Augustine, *De Perfectione justitiae hominis*, Migne P. L. 44, 307.

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| 170 [86] | Augustine, *Treatise on Freewill and Grace*, [XV] 31, quoted Sirach 15:15 LXX as  “Scripture.” 244 |
| 171 [87] | Augustine, *On the Lord’s Sermon on the Mount*, 2, 14 [48], quoted Sirach 5:5-6 with, “… the Holy Spirit recalls us, when He says by the prophet…”245 |
| 172 [88] | Augustine*, Tractates on John*, *Tractate* 12, 10, quoted Wisdom 1:2 as “Scripture.” 246 |
| 173 | Augustine*, Tractates on John*, *Tractate* 21, 2, quoted Wisdom 7:26 as “Scripture.”247 |
| 174 | Augustine*, Tractates on John*, *Tractate*, 53, 7, quoted Sirach 2:22 [23] as an “admonition of the Lord.”248 |
| 175 | Augustine, *Tractates on John*, *Tractate* 25, 15, quoted Sirach 10:14-15 as “Scripture.”249 |
| 176 [89] | Augustine, *Homilies on the First Epistle of John, Tract* 9, 2 quoted Sirach 1:28 as “Scripture.”250 |
| 177 | Augustine, *Against Julian* 6, 1, 1, quotes Wisdom 7:28 as "Scripture."251 |
| 178 | Augustine, *Letter* 164, 13, 6, quotes Wisdom 10:1-2 as having canonical authority.252 |
| 179 [90] | Rufinus (340-410), *Benediction of Gad*, 3, quoted Sirach 34:9 as "Scripture."253 |
| 180 | Rufinus, *Benediction of Joseph*, 3, quoted Sirach 11:30 as "Sacred Scripture."254 |
| 181 [91] | Rufinus, *Commentary on the Symbol of the Apostles*, 5, quoted Baruch 3:36-38 as "the prophet foretold..."255 |
| 182 | Rufinus, *Commentary on the Symbol of the Apostles*, 46, quoted Wisdom 3:7 as "the prophet predicts..."256 |
| 183 [92] | Jerome, *Letter* 77, 4, quoted Baruch 5:5 as being among the “trumpets of the prophets.” (AD 399).257 |



243 Augustine, *De Nuptiis Et Concupiscentia,* Migne P. L. 44, 432.

244 Augustine, *De Gratia et libero arbitrio*, Migne P. L. 44, 900.

245 Augustine, *De Sermone Domini In Monte Secundum Matthaeum*, Migne P. L. 34, 1290.

246 Augustine, *In Evangelium Joannis Tractatus CXXIV*, Migne P. L. 35, 1489. 247 Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 1565. 248 Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 1777 249 Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 1604. 250 Augustine, *In Evangelium Joannis Tractatus CXXIV,* Migne P. L. 35, 2046. 251 Augustine, *Contra Julianum Pelagianum Liber VI*, Migne P. L. 44, 821. 252 Augustine, *Epistolarum Classis III*, Migne P. L. 33, 711.

253 Rufinus, *De Benedictionibus Patriarcharum*, Migne P. L. 21, 326.

254 Rufinus, *De Benedictionibus Patriarcharum*, Migne P. L. 21, 332.

255 Rufinus, *Commentarius in Symbol. Apostol*., Migne P. L. 21, 344-345.

256 Rufinus, *Commentarius in Symbol. Apostol*., Migne P. L. 21, 385.

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| 184 [93] | Jerome, *Letter* 118, 1 [AD 406], quoted Sirach 3:7 and 4:28 as "Scripture."258 |
| 185 | Jerome (340-430), *Letter* 118, 2, quoted Sirach 22:6 as “Divine Scripture.” (AD 406).259 |
| 186 [94] | Theophilius of Alexandria, *Festal Letter of AD 402* in Jerome, *Letter* 98, 13, quoted Wisdom 1:7 as "Scripture."260 |
| 187 [95] | Theophilius of Alexandria, *Festal Letter of AD 404*, in Jerome, *Letter* 100, 9 says that the |
|  | victories of the Maccabees (2 Maccabees 7) are praised by the bodies in the whole world in the churches of Christ..261 |
| 188 [96] | Theodoret (393-457), Commentary on Psalm 67, quotes Baruch 3:37 as the words of the "according the prophet."262 |
| 189 [97] | Sulpitius Severus (363-420), *Sacred History*, 1, 49, gives Tobit as part in Sacred Scripture.263 |
| 190 | Sulpitius Severus*, Sacred History*, 2, 14, includes Judith in “sacred History”264 |
| 191 | Sulpitius Severus, *Sacred History*, 2, 20, writes of the Maccabees as taken from Sacred Scripture.265 |
| 192 [98] | Sulpitius Severus, *Doubtful Letters*, 2, 10 calls Wisdom 1:11 “Scripture.”266 |
| 193 [99] | John Cassian (360-435), Conferences pt 1, 7, 5 quoted Baruch 3:11 as "the words of the prophet."267 |
| 194 | John Cassian, *Conferences.* pt. 1, 9, 34, introduces Sirach 29:15 with “this saying of the Lord...”268 |
| 195 [100] | John Cassian, *12 Books on the Institutes*, 4, 38, calls Sirach 2:1 “Scripture.”269 |
| 196 | John Cassian, *12 Books on the Institutes*, 10, 20, possibly quoted Sirach 33:29 as "Scripture."270 |



257 Jerome, *Epistolae*, Migne P. L. 22, 693.

258 Jerome, Epistolae, Migne P. L. 22, 1205.

259 Jerome, *Epistolae*, Migne P. L. 22, 962.

260 Jerome, *Epistolae*, Migne P. L. 22, 802.

261 Jerome, *Epistolae*, Migne P. L. 22, 820.

262 Theodoret, In Psalmo LXVI, P. G. 80, 13-83-1374.

263 Sulpitius Severus, *Historia sacra*, Migne P.L. 20, 125. 264 Sulpitius Severus, *Historia sacra*, Migne P. L. 20, 137. 265 Sulpitius Severus, *Historia sacra*, Migne P. L. 20, 141. 266 Sulpitius Severus, *Epistola*, Migne P. L. 20, 254.

267 Cassian, *De Coenobiorum institutis,* Migne P. L. 49, 675. 268 Cassian, *De Coenobiorum institutis,* Migne P. L. 49, 809. 269 Cassian, *De Coenobiorum institutis*, Migne P. L. 49, 198.

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| 197 [101] | Cyril of Alexandria (376-444), Letter 15, 2, Sirach 3:22 is quoted as "Sacred Scripture."271 |
| 198 [102] | Cyril of Alexandria, Festal Letter, 6, quoted Wisdom 15:10 as the words of the prophet.272 |
| 199 [103] | Cyril of Alexandria, *Festal Letter,* 11, 8, quoted Baruch as “Scripture.”273 |
| 200 [104] | Cyril of Alexandria, Festal Letter, 14, 2, quoted Sirach 2:14 as a "divine injunction."274 |
| 201 [105] | *Cyril of Alexandria*, Festal Letter 18, quoted Baruch 3:38 as "Scripture."275 |
| 202 [106] | Cyril of Alexandria, Festal Letter 28, quoted Baruch 3:38 as the word of the prophet.276 |
| 203 [107] | Cyril of Alexandria, Homily 7 quoted Sirach 2:1 as "Scripture."277 |
| 204 [108] | Cyril of Alexandria, *Commentary on the Twelve*, *On Hosea, 14,* quoted Sirach 11:20 as "a prophecy about Christ by "blessed" Sirach.278 |
| 205 | Cyril of Alexandria, *Commentary on the Twelve, On Hosea,* 13, quoted Wisdom 13:1 as “sacred Scripture.”279 |
| 206 | Cyril of Alexandria, *Commentary on the Twelve, On Amos*, 3, calls Sirach 13:23 “Scripture.”280 |
| 207 | Cyril of Alexandria, *Commentary on the Twelve, On Nahum,* 2, quoted Sirach 13:23 as “Scripture.”281 |
| 208 [109] | Peter Chrysologus (406-450), Sermon 88, quotes Baruch 3:36-37 as "Scripture" and "the words of the Prophet.282 |

270 Cassian, *De Coenobiorum institutis*, Migne P. L. 49, 386.

271 Cyril of Alexandria, *Epistola*, Migne P. G. 77, 99.

272 Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 505-506.

273 Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 663-664.

274 Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 715-716.

275 Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 819-820.

276 Cyril of Alexandria, *Homilia Paschalis*, Migne 77, 953-954.

277 Cyril of Alexandria, *Homiliae Diversae*, Migne 77, 1005-1006.

278 Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 323-324. 279 Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 303-304. 280 Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 473-474. 281 Cyril of Alexandria, *Commentarii in duodecim prophetas minores*, Migne P. G. 71, 821-822. 282 Peter Chrysologus, *Sermo LXXXVIII*, Migne P. L. 52, 449.

**CATEGORY B – CONFIRM DOCTRINE**

# Whereas Category A provides explicit confirmation of the first half of 2 Timothy 3:16-17 (i.e. the Deuterocanon is inspired Scripture) Category B provides confirmation of the second half of the verse, namely, that the Deuterocanon is used “…for teaching, for reproof, for correction…,” that is, to confirm doctrine.

We do well to recall that Rufinus and Jerome wrote that the Deuterocanon was to be used only as edifying material, *not* to "support ecclesiastical doctrine" and this was said to express the "common opinion" of the early Church.283 Did a consensus of early Christians accept the Deuterocanon only as edifying material or did the consensus use them to confirm doctrine?

Below lists the writer, his work, the text used, and a summary of the doctrine or teaching that the text is used to confirm or teach. The context of each citation is given in the footnotes.

1. [1] Clement of Rome, *1 Clement* 27:5-7 used Wisdom 12:12 to confirm God’s sovereignty over creation.284
2. [2] *The Shepherd of Hermas*, *First Commandment,* 1, possibly used of 2 Maccabees 7:28 to confirm creation from nothing (*ex nihilo*).285
3. [3] Athenagoras, *Plea for Christians*, 9, quoted Baruch to affirm God's transcendence.286
4. [4] Tertullian, *Prescription against the Heretics*, 7, cited Wisdom 1:6 to show the superiority of Christianity over pagan philosophy.287



283 Keep in mind that orthodox Christians and heretics both appealed to the Deuterocanon to confirm doctrine. The importance of Category B quotations is not so much *what* doctrines are confirmed as *that* doctrines are confirmed. Such appeals show that both the author and his audience accepted the text as authoritative Scripture in accord with 2 Timothy 3:16-17. It is also important, for our purposes here, to note whether the doctrine confirmed could be known through unaided nature reason or only by divine revelation. Added weight should to be given to appeals involving questions of Christological or the Trinity since these subjects because nothing less of divine source could provide the required precision and authority to establish these points.

284 “By the word of His might He established all things, and by His word He can overthrow them. Who shall say unto Him, ‘What have you done? Or, Who shall resist the power of His strength’?" (Wisdom 12:12).

285 “First of all, believe that there is one God who created and finished all things, and made all things out of nothing” (2 Maccabees 7:28).

286 “But, since the voices of the prophets confirm our arguments— for I think that you also, with your great zeal for knowledge, and your great attainments in learning cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute—what, then, do these men say? ‘The Lord is our God; no other can be compared with Him.’ [Baruch 3:36] And again: ‘I am God, the first and the last, and besides Me there is no God.’ (Isaiah 44:6) In like manner: ‘Before Me there was no other God, and after Me there shall be none; I am God, and there is none besides Me.’ (Isaiah 43:10-11) And as to His greatness: ‘Heaven is My throne, and the earth is the footstool of My feet: what house will you build for Me, or what is the place of My rest?’ (Isaiah 66:1) But I leave it to you, when you meet with the books themselves, to examine carefully the prophecies contained in them that you may on fitting grounds defend us from the abuse cast upon us.”

# [5] Tertullian, *On the Soul*, 15, used Wisdom 1:6 to confirm the primacy of the soul over the body.288

1. [6] Tertullian, *Answer to the Jews*, 4 used Joshua and Maccabees to prove that the Sabbath commandment was only temporary, not eternal.289
2. [7] Tertullian, *Against Marcion* , 3, 22, quoted Wisdom 2:12 as proof that Marcion's Creator was not an adversary of Christ because he showed displeasure when speaking of Christ's sufferings.290
3. [8] Irenaeus of Lyon, *Demonstration of Apostolic Teaching*, 97, quoted Baruch as an extended prophesy of the Incarnation.291



287 “He had been at Athens, and had in his interviews (with its philosophers) become acquainted with that human wisdom which pretends to know the truth, while it only corrupts it, and is itself divided into its own manifold heresies, by the variety of its mutually repugnant sects. What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? Our instruction comes from ‘the porch of Solomon,’ who had himself taught that ‘the Lord should be sought in simplicity of heart.’ (Wisdom 1:1) Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition!”

288 “We are taught by God concerning both these questions— viz. that there is a ruling power in the soul, and that it is enshrined in one particular recess of the body. For, when one reads of God as being ‘The searcher and witness of the heart;’ (Wisdom 1:6) when His prophet is reproved by His discovering to him the secrets of the heart; (Proverbs 24:12) when God Himself anticipates in His people the thoughts of their heart, ‘Why do you think evil in your hearts?’ (Matthew 9:4) when David prays ‘Create in me a clean heart, O God,’ and Paul declares, “With the heart ‘man believes unto righteousness,’ (Romans 10:10) and John says, ‘By his own heart is each man condemned;’ (1 John 3:20) when, lastly, ‘he who looks on a woman so as to lust after her, has already committed adultery with her in his heart,’ (Matthew 5:28) — then both points are cleared fully up, that there is a directing faculty of the soul, with which the purpose of God may agree…”

289 “Which was so done; and when the space of the seventh day was finished, just as was predicted, down fell the walls of the city. [*cf.* Joshua 6:1-20]. Whence it is manifestly shown, that in the number of the seven days there intervened a sabbath-day. For seven days, whencesoever they may have commenced, must necessarily include within them a sabbath-day; on which day not only must the priests have worked, but the city must have been made a prey by the edge of the sword by all the people of Israel. Nor is it doubtful that they ‘wrought servile work,’ when, in obedience to God's precept, they drove the preys of war. For in the times of the Maccabees, too, they did bravely in fighting on the sabbaths, and routed their foreign foes, and recalled the law of their fathers to the primitive style of life by fighting on the sabbaths. Nor should I think it was any other law which they thus vindicated, than the one in which they remembered the existence of the prescript touching ‘the day of the sabbaths.’ Whence it is manifest that the force of such precepts was temporary, and respected the necessity of present circumstances; and that it was not with a view to its observance in perpetuity that God formerly gave them such a law.

290 Then why does the Creator, if an adversary of Christ, not only predicts that the apostles should incur this suffering, but even expresses His displeasure thereat? For He ought neither to predict the course of the other god, whom, as you contend, He knew not, nor to have expressed displeasure at that which He had taken care to bring about. ‘See how the righteous perishes, and no man lays it to heart; and how merciful men are taken away, and no man considers. For the righteous man has been removed from the evil person.’ (Isaiah 57:1) Who is this but Christ? ‘Come, say they, let us take away the righteous, because He is not for our turn, (and He is clean contrary to our doings).’ (Wisdom 2:12) Premising, therefore, and likewise subjoining the fact that Christ suffered, He foretold that His just ones should suffer equally with Him— both the apostles and all the faithful in succession

# [9] Clement of Alexandria, *The Instructor*, 2, 1, quoted Wisdom 6:19 and Wisdom 16:26 to explain the Agape.292

1. [10] Clement of Alexandria, *Stromata,* 4, 16, quoted Wisdom 3:1-6 to demonstrate that both suffering and martyrdom are forms of sanctification or purification.293
2. [11] Hippolytus, *The Anti-Christ*, 49, quoted 2 Maccabees 2:42 as fulfilling the prophecies of Daniel and Antiochus Epiphanes is used as a model or precursor of the Anti-Christ.294



291 “By the invocation of the name of Jesus Christ, crucified under Pontius Pilate, there is a separation and division among mankind; and wheresoever any of those who believe on Him shall invoke and call upon Him and do His will; He is near and present, fulfilling the requests of those who with pure hearts call upon Him. Whereby receiving salvation, we continually give thanks to God, who by His great, inscrutable and unsearchable wisdom delivered us, and proclaimed the salvation from heaven — to wit, the visible coming of our Lord, that is, His living as man— to which we by ourselves could not attain: for ‘the things which are impossible with men are possible with God?’ Wherefore also Jeremiah saith concerning her (i.e. wisdom): “Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, found her, and will bring her for choice gold? There is none that hath found her way, nor any that comprehendeth her path. But he that knoweth all things knoweth her by his understanding: he that prepareth the earth for evermore, hath filled it with four-footed beasts: he that sendeth forth the light and it goeth; he called it, and it obeyed him with fear: and the stars shined in their watches, and were glad: he called them, and they said Here we be; they shined with gladness unto him that made them. This is our God: there shall none other be accounted of in comparison with him. He hath found out every way by knowledge, and hath given it unto Jacob his servant, and to Israel that is beloved of him. Afterward did he appear upon earth, and was conversant with men. This is the book of the commandments of God, and of the law which endureth for ever’ (Baruch 3:29 – 4:1). All they that hold it fast (are appointed) to life: but such as leave it shall die. Now by Jacob and Israel he means the Son of God, who received power from the Father over our life, and after having received this brought it down to us who were far off from Him, when He appeared on earth and was conversant with men, mingling and mixing the Spirit of God the Father with the creature formed by God that man might be after the image and likeness of God.”

292 “But the earthly is called a supper, as has been shown from Scripture. For the supper is made for love, but the supper is not love (agape); only a proof of mutual and reciprocal kindly feeling. ‘Let not, then, your good be evil spoken of; for the kingdom of God is not meat and drink.’ says the apostle, in order that the meal spoken of may not be conceived as ephemeral, ‘but righteousness, and peace, and joy in the Holy Ghost’ (Romans 14:16-17). He who eats of this meal, the best of all, shall possess the kingdom of God, fixing his regards here on the holy assembly of love, the heavenly Church. Love, then, is something pure and worthy of God, and its work is communication. ‘And the care of discipline is love,’ as Wisdom says; ‘and love is the keeping of the law’ (Wisdom 6:19). And these joys have an inspiration of love from the public nutriment, which accustoms to everlasting dainties. Love (*agape*), then, is not a supper. But let the entertainment depend on love. For it is said, 'Let the children whom You have loved, O Lord, learn that it is not the products of fruits that nourish man; but it is Your word which preserves those who believe in You'" (Wisdom 16:26).

293 “The divine Wisdom says of the martyrs, ‘They seemed in the eyes of the foolish to die, and their departure was reckoned a calamity, and their migration from us an affliction. But they are in peace. For though in the sight of men they were punished, their hope was full of immortality’ (Wisdom 3:1-4). He then adds, teaching martyrdom to be a glorious purification, ‘And being chastened a little, they shall be benefited much; because God proved them,” that is, suffered them to be tried, to put them to the proof, and to put to shame the author of their trial, “and found them worthy of Himself,’ (Wisdom 3:5-6) plainly to be called sons. ‘As gold in the furnace He proved them, and as a whole burned-offering of sacrifice He accepted them. And in the time of their visitation they will shine forth, even as sparks run along the stubble. They shall judge the nations, and rule over the peoples, and the Lord shall reign over them forever’ (Wisdom 3:7-8).

1. [12] Hippolytus, *Commentary on Daniel (Susanna)*, v. 55, quoted Tobit and Sarah as proofs for the intercession of angels.295

# [13] Ps-Hippolytus, *Against the Jews* 8-9 quoted Wisdom 2:1, 12-17, 20 as a prophecy concerning opposition to Christ by the Jews.296

1. Ps-Hippolytus, *Against the Jews*, 10, quoted Wisdom 5:1-9 as a prophecy concerning Christ and the Jews.297
2. [14] Cyprian, *Treatise* 9, quoted Sirach 2:4-5 to demonstrate that the suffering produces patience in the righteous and complaints and blasphemes in the wicked.298



294 “And the word— “in their forehead”— indicates that all are crowned, and put on a crown of fire, and not of life, but of death. For in this wise, too, did Antiochus Epiphanes the king of Syria, the descendant of Alexander of Macedon, devise measures against the Jews. He, too, in the exaltation of his heart, issued a decree in those times, that ‘all should set up shrines before their doors, and sacrifice, and that they should march in procession to the honour of Dionysus, waving chaplets of ivy’ (2 Maccabees 2:6) and that those who refused obedience should be put to death by strangulation and torture. But he also met his due recompense at the hand of the Lord, the righteous Judge and all-searching God; for he died eaten up of worms. And if one desires to inquire into that more accurately, he will find it recorded in the books of the Maccabees.”

295 “‘For even now the angel of God.’ He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both.”

296 “I produce now the prophecy of Solomon, which speaks of Christ, and announces clearly and perspicuously things concerning the Jews; and those which not only are befalling them at the present time, but those, too, which shall befall them in the future age, on account of the contumacy and audacity which they exhibited toward the Prince of Life; for the prophet says, ‘The ungodly said, reasoning with themselves, but not aright,’ that is, about Christ, ‘Let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings and words, and upbraids us with our offending the law, and professes to have knowledge of God; and he calls himself the Child of God.’ And then he says, ‘He is grievous to us even to behold; for his life is not like other men's, and his ways are of another fashion. We are esteemed of him as counterfeits, and he abstains from our ways as from filthiness, and pronounces the end of the just to be blessed.’ And again, listen to this, O Jew! None of the righteous or prophets called himself the Son of God. And therefore, as in the person of the Jews, Solomon speaks again of this righteous one, who is Christ, thus: ‘He was made to reprove our thoughts, and he makes his boast that God is his Father. Let us see, then, if his words be true, and let us prove what shall happen in the end of him; for if the just man be the Son of God, He will help him, and deliver him from the hand of his enemies. Let us condemn him with a shameful death, for by his own saying he shall be respected’" (Wisdom 2:1, 12-13, 14-15, 16-20).

297 “And again David, in the Psalms, says with respect to the future age, ‘Then shall He’ (namely Christ) ‘speak unto them in His wrath, and vex them in His sore displeasure.’ And again Solomon says concerning Christ and the Jews, that ‘when the righteous shall stand in great boldness before the face of such as have afflicted Him, and made no account of His words, when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of His salvation; and they, repenting and groaning for anguish of spirit, shall say within themselves, This is He whom we had sometimes in derision and a proverb of reproach; we fools accounted His life madness, and His end to he without honour. How is He numbered among the children of God, and His lot is among the saints? Therefore have we erred from the way of truth, and the light of righteousness bath not shined unto us, and the sun of righteousness rose not on us. We wearied ourselves in the way of wickedness and destruction; we have gone through deserts where there lay no way: but as for the way of the Lord, we have not known it. What has our pride profited us? All those things are passed away like a shadow’" (Wisdom 5:1-9)

# [15] Cyprian, *Against the Jews*, 2, 1,299 quoted Sirach 24:3-7 to demonstrate Christ was established by God to be the First Born.300

1. Cyprian, *Against the Jews*, 2, 14, Wisdom 2:12-22 is used as a prophecy of Christ’s death.301
2. Cyprian, *Against the Jews*, 3, 1, quoted Sirach 14:11 and 29:12 to show almsgiving cleanses one from sins.302
3. Cyprian, *Against the Jews*, 3.1, Tobit 4:5-11 to affirm the efficacy of almsgiving and good works before God.303
4. Cyprian, *Against the Jews*, 3, 15, quoted Wisdom 2:4-8 and 1 Maccabees 5:52 to show that sanctification makes men pleasing to God.304



298 "And this struggle and encounter cannot be sustained but by the strength of patience. But as we are to be examined and searched out, diverse sufferings are introduced; and a manifold kind of temptations is inflicted by the losses of property, by the heats of fevers, by the torments of wounds, by the loss of those dear to us. Nor does anything distinguish between the unrighteous and the righteous more, than that in affliction the unrighteous man impatiently complains and blasphemes, while the righteous is proved by his patience, as it is written: ‘In pain endure, and in your low estate have patience; for gold and silver are tried in the fire’" (Sirach 2:4-5).

299 Cyprian’s *Against the Jews* consist mainly of propositions followed by proof texts or *testimonium*. Therefore, the footnotes for this section contain mostly the citation alone.

300 "Also in the same in Ecclesiasticus: ‘I went forth out of the mouth of the Most High, first-born before every creature: I made the unwearying light to rise in the heavens, and I covered the whole earth with a cloud: I dwelt in the high places, and my throne in the pillar of the cloud: I compassed the circle of heaven, and I penetrated into the depth of the abyss, and I walked on the waves of the sea, and I stood in all the earth; and in every people and in every nation I had the pre-eminence, and by my own strength I have trodden the hearts of all the excellent and the humble: in me is all hope of life and virtue: pass over to me, all you who desire me.’”

301 “In the Wisdom of Solomon: ‘Let us lay hold of the righteous, because He is disagreeable to us, and is contrary to our works, and reproaches us with our transgressions of the law. He professes that He has the knowledge of God, and calls Himself the Son of God; He has become to us an exposure of our thoughts; He is grievous unto us even to look upon, because His life is unlike to others, and His ways are changed. We are esteemed by Him as frivolous, and He restrains Himself from our ways, as if from uncleanness; and He extols the last end of the righteous, and boasts that He has God for His Father. Let us see, then, if His words are true, and let us try what will come to Him. Let us interrogate Him with reproach and torture, that we may know His reverence and prove His patience. Let us condemn Him with a most shameful death. These things they considered, and erred. For their maliciousness has blinded them, and they knew not the sacraments of God’” (Wisdom 2:12-22).

302 “In the same in Ecclesiasticus: ‘My son, if you have, do good by yourself, and present worthy offerings to God; remember that death delays not.’ Also in the same place: ‘Shut up alms in the heart of the poor, and this will entreat for you from all evil.’”

303 “Of this same matter in Tobit: ‘And I said to Tobias, My son, go and bring whatever poor man thou shalt find out of our brethren, who still has God in mind with his whole heart. Bring him hither, and he shall eat my dinner together with me. Behold, I attend thee, my son, until thou come.’ Also in the same place: ‘All the days of thy life, my son, keep God in mind, and transgress not His precepts. Do justice all the days of thy life, and do not walk in the way of unrighteousness; because if thou act truly, there will be respect of thy works. Give alms of thy substance, and turn not thy face from any poor man. So shall it come to pass that the face of God shall not be turned away from thee. Even as thou hast, my son, so do: if thou hast abundant substance, give the more alms therefrom; if thou hast little, communicate even of that little. And do not fear when thou givest alms: thou layest up for thyself a good reward against the day of need; because alms delivereth from death, and does not suffer to go into darkness. Alms is a good office for all who do it in the sight of the most high God.”

# Cyprian, *Against the Jews*, 3, 17, quoted Wisdom 5:1-9 to show that God rewards martyrdom with immortality.

1. Cyprian, *Against the Jews*, 3, 17, quoted 2 Maccabees 6:30 to establish that heavenly glory outweighs our sufferings.305
2. Cyprian, *Against the Jews* 3, 59, used Wisdom 13:1-4, 15-17 to condemn idolatry.306 24 [16] Cyprian, *On the Lord’s Prayer*, 33, used Tobit 12:12-15 to confirm the role of angels in

# prayer.307



304 “In Genesis: ‘And God, tempted Abraham, and said to him, Take your only son whom you love, Isaac, and go into the high land, and offer him there as a burnt-offering on one of the mountains of which I will tell you.’ Of this same thing in Deuteronomy: ‘The Lord your God proves you, that He may know if you love the Lord your God with all your heart, and with all your soul.’ Of this same thing in the Wisdom of Solomon: ‘Although in the sight of men they suffered torments, their hope is full of immortality; and having been in few things distressed, yet in many things they shall be happily ordered, because God tried them, and found them worthy of Himself. As gold in the furnace He proved them, and as a burnt-offering He received them. And in their time there shall be respect of them; they shall judge the nations, and shall rule over the people; and their Lord shall reign forever. Of this same thing in the Maccabees: ‘Was not Abraham found faithful in temptation, and it was accounted unto him for righteousness?’”

305 “In the Epistle of Paul to the Romans: ‘The sufferings of this present time are not worthy of comparison with the glory that is to come after, which shall be revealed in us.’ Of this same thing in the Maccabees: ‘O Lord, who hast the holy knowledge, it is manifest that while I might be delivered from death, I am suffering most cruel pains of body, being beaten with whips; yet in spirit I suffer these things willingly, because of the fear of your own self.’ Also in the same place: ‘You indeed, being powerless, destroyest us out of this present life; but the King of the world shall raise us up who have died for His laws into the eternal resurrection of life.’ Also in the same place: ‘It is better that, given up to death by men, we should expect hope from God to be raised again by Him. For there shall be no resurrection to life for you.’ Also in the same place: ‘Having power among men, although you are corruptible, you do what you will. But think not that our race is forsaken of God. Sustain, and see how His great power will torment, you and your seed.’ Also in the same place: Do not err without cause; for we suffer these things on our own accounts, as sinners against our God. But think not that you shall be unpunished, having undertaken to fight against God.”

306 “In the Wisdom of Solomon: ‘All the idols of the nations they counted gods, which neither have the use of their eyes for seeing, nor their nostrils to receive breath, nor their ears for hearing, nor the fingers on their hands for handling; but their feet also are slow to walk. For man made them; and he who has borrowed his breath, he fashioned them. But no man will be able to fashion a god like to himself. For since he is mortal, he fashions a dead thing with wicked hands. But he himself is better than they whom he worships, since he indeed lived, but they never.’ On this same matter: ‘Neither have they who have regarded the works known who was the artificer, but have thought that either fire, or wind, or the rapid air, or the circle of the stars, or the abundant water, or the sun and moon, were the gods that rule over the world; and if, on account of the beauty of these, they have thought thus, let them know how much more beautiful than these is the Lord; or if they have admired their powers and operations, let them perceive from these very things that He who has established these mighty things is stronger than they.’”

307 “Those prayers quickly ascend to God which the merits of our labours urge upon God. Thus also Raphael the angel was a witness to the constant prayer and the constant good works of Tobias, saying, ‘It is honourable to reveal and confess the works of God. For when you prayed, and Sarah, I did bring the remembrance of your prayers before the holiness of God. And when you buried the dead in simplicity, and because you did not delay to rise up and to leave your dinner, but went out and covered the dead, I was sent to prove you; and again God has

# [17] Cyprian, *On Works and Alms*, 5.20, used Sirach 29:15 is used to show that good works propitiate God.308

1. Cyprian, *On Works and Alms*, 5, 20, used Tobit 12:8-9 to establish the efficacy of good works and that almsgiving can save one from death.309
2. [18] Aphraates*, Demonstration* 5, 19, cited several passages from 2 Maccabees as fulfilling prophecies of Daniel 7.310



sent me to heal you, and Sarah your daughter-in-law. For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God’” (Tobit 12:12-15).

308 “The remedies for propitiating God are given in the words of God Himself; the divine instructions have taught what sinners ought to do, that by works of righteousness God is satisfied, that with the deserts of mercy sins are cleansed. And in Solomon we read, ‘Shut up alms in the heart of the poor, and these shall intercede for you from all evil’ (Sirach 29:15).

309 "And as the king did not obey him, he underwent the misfortunes and mischiefs which he had seen, and which he might have escaped and avoided had he redeemed his sins by almsgiving. Raphael the angel also witnesses the like, and exhorts that alms should be freely and liberally bestowed, saying, ‘Prayer is good, with fasting and alms; because alms does deliver from death, and it purges away sins.’ (Tobit 12:8-9) He shows that our prayers and fastings are of less avail, unless they are aided by almsgiving; that entreaties alone are of little force to obtain what they seek, unless they be made sufficient by the addition of deeds and good works. The angel reveals, and manifests, and certifies that our petitions become efficacious by almsgiving, that life is redeemed from dangers by almsgiving, that souls are delivered from death by almsgiving."

310 “For Daniel said:— I was considering the ten horns that were upon the head of the beast. For the ten horns were ten kings (Daniel 7:8, 24) who arose at that time until Antiochus. And he said:— A little horn arose from between those ten and three fell before it. (Daniel 7:8) For when Antiochus arose in the kingdom, he humbled three kings, and he exalted himself against the saints of the Most High and against Jerusalem. And he defiled the sanctuary. (2 Maccabees 6:2-4) And he caused the sacrifice and the offerings to cease for a week and half a week, namely, for ten and a-half years. And he brought in fornicators into the house of the Lord, and he caused the observances of the Law to cease. (2 Maccabees 5:26) And he slew righteous men and gave them to the birds of heaven and to the beasts of the earth. For in his days was fulfilled the word that David spoke: — O God, the Gentiles have come into your inheritance, and have defiled Your holy temple. They have made Jerusalem desolate. They have given the dead bodies of Your servants as food to the birds of heaven, and the flesh of Your righteous ones to the beasts of the earth. They have poured out their blood like water round about Jerusalem, and there is none to bury them. For this was accomplished at that time, when the venerable and aged Eleazar was slain, and the sons of the blessed Samuna, seven in number, and when Judas (Maccabeus) and his brethren were struggling on behalf of their people, when they were dwelling in hiding-places (2 Maccabees 5:27). At that time the horn made war with the saints, (Daniel 7:21) and their power prevailed. And the wicked Antiochus spoke words against the Most High, and changed the times and the seasons. (Daniel 7:25) And he made to cease the covenant of Abraham, and abolished the Sabbath of rest (2 Maccabees 6:10-11). For he commanded the Jews that they should not circumcise. Therefore, (the Prophet) said concerning him— He shall think to change the times and the seasons and the laws, and they were given into his hand for a time, times, and half a time. (Daniel 7:25) Now the time and half a time is the week and a half, which is ten years and a half. Again he said:— The judgment was set and they took away his authority from him, to injure and destroy him until the end of the kingdom. (Daniel 7:26) For the judgment came upon Antiochus, a judgment from heaven; (2 Maccabees 9:5-12) and he became sick with a grievous and evil sickness, and on account of the smell of him as he rotted, no man could approach him, for worms were crawling and falling from him and eating his flesh because he oppressed the worm Jacob. (Isaiah 41:14) And his flesh rotted in his lifetime, because he caused the dead bodies of the sons of Jerusalem to rot and they were not buried. And he became defiled in his own eyes, because he had defiled the sanctuary of God. And he prayed and was not

# [19] Origen (AD 185-254), *First Principles*, 1, 2, 5, quoted Wisdom 7:25 to demonstrate that the Son is the only Begotten of the Father.311

1. Origen, *First Principles*, 1, 2, 9, quoted Wisdom 7:25-26 as a "definition" of the attributes of God, namely a description of the Son being omnipotent and eternal.312
2. Origen, *First Principles*, 1, 2, 10 used Wisdom 7:25 to argue that Father is eternally omnipotent because the Son is the "efflux of the glory of the Almighty."313



heard, because he did not hearken to the groanings of the righteous whom he slew. For he wrote a letter and sent it to the Jews and called them “my friends,” but God had not mercy on him, but he died in his torment."

311 "Let us now ascertain how those statements which we have advanced are supported by the authority of holy Scripture. The Apostle Paul says, that the only-begotten Son is the 'image of the invisible God,' and 'the first-born of every creature.' And when writing to the Hebrews, he says of Him that He is 'the brightness of His glory, and the express image of His person.' Now, we find in the treatise called the Wisdom of Solomon the following description of the wisdom of God: 'For she is the breath of the power of God, and the purest efflux of the glory of the Almighty. Nothing that is polluted can therefore come upon her. For she is the splendour of the eternal light, and the stainless mirror of God’s working, and the image of His goodness.' Now we say, as before, that Wisdom has her existence nowhere else save in Him who is the beginning of all things: from whom also is derived everything that is wise, because He Himself is the only one who is by nature a Son, and is therefore termed the Only-begotten."

312 "Let us see now what is the meaning of the expression which is found in the Wisdom of Solomon, where it is said of Wisdom that 'it is a kind of breath of the power of God, and the purest efflux of the glory of the Omnipotent, and the splendour of eternal light, and the spotless mirror of the working or power of God, and the image of His goodness' (Wisdom 7:25-26) These, then, are the definitions which he gives of God, pointing out by each one of them certain attributes which belong to the Wisdom of God, calling wisdom the power, and the glory, and the everlasting light, and the working, and the goodness of God. He does not say, however, that wisdom is the breath of the glory of the Almighty, nor of the everlasting light, nor of the working of the Father, nor of His goodness, for it was not appropriate that breath should be ascribed to any one of these; but, with all propriety, he says that wisdom is the breath of the power of God. Now, by the power of God is to be understood that by which He is strong; by which He appoints, restrains, and governs all things visible and invisible; which is sufficient for all those things which He rules over in His providence; among all which He is present, as if one individual. And although the breath of all this mighty and immeasurable power, and the vigour itself produced, so to speak, by its own existence, proceed from the power itself, as the will does from the mind, yet even this will of God is nevertheless made to become the power of God. Another power accordingly is produced, which exists with properties of its own—a kind of breath (Wisdom 7:25), as Scripture says, of the primal and unbegotten power of God, deriving from Him its being, and never at any time non-existent."

313 "Let us now examine the expression, 'Wisdom is the purest efflux of the glory of the Almighty;' and let us first consider what the glory of the omnipotent God is, and then we shall also understand what is its efflux. As no one can be a father without having a son, nor a master without possessing a servant, so even God cannot be called omnipotent unless there exist those over whom He may exercise His power; and therefore, that God may be shown to be almighty, it is necessary that all things should exist...Therefore He is the efflux of the glory of God in this respect, that He is omnipotent— the pure and limpid Wisdom herself— glorified as the efflux of omnipotence or of glory. And that it may be more clearly understood what the glory of omnipotence is, we shall add the following. God the Father is omnipotent, because He has power over all things, i.e., over heaven and earth, sun, moon, and stars, and all things in them. And He exercises His power over them by means of His Word, because at the name of Jesus every knee shall bow, both of things in heaven, and things on earth, and things under the earth. And if every knee is bent to Jesus, then, without doubt, it is Jesus to whom all things are subject, and He it is who exercises power over all things, and through whom all things are subject to the Father; for through wisdom, i.e., by word and reason, not by force and necessity, are all things subject."

# Origen, *First Principles*, 1, 2, 11, quoted Wisdom 7:26 is used to demonstrate that the Son is from the Father and co-eternal.314

1. Origen, *First Principles* 1, 2, 12, quoted Wisdom 7:26 to demonstrate that Father and Son exercise one will and in no way are they dissimilar.315
2. Origen, *First Principles*, 2, 9, 1, quoted Wisdom 11:21 to prove that creatures have limits, therefore, they are under God’s sovereignty.316
3. Origen, First Principle, 4, 3, 14, quoted Sirach 16:21 to demonstrate that the knowledge of those enlightened by the Holy Spirit still has its limits.317
4. [20] Origen, *Contra Celsus*, 4, 37, quoted Wisdom 12:1 to show that God's breathing into Adam was not physical air, but God's incorruptible spirit.318



314 "In the third place, wisdom is called the splendour of eternal light [Wisdom 7:26]. The force of this expression we have explained in the preceding pages, when we introduced the similitude of the sun and the splendour of its rays, and showed to the best of our power how this should be understood. To what we then said we shall add only the following remark. That is properly termed everlasting or eternal which neither had a beginning of existence, nor can ever cease to be what it is. And this is the idea conveyed by John when he says that 'God is light.' Now His wisdom is the splendour of that light, not only in respect of its being light, but also of being everlasting light, so that His wisdom is eternal and everlasting splendour. If this be fully understood, it clearly shows that the existence of the Son is derived from the Father but not in time, nor from any other beginning, except, as we have said, from God Himself."

315 "But wisdom is also called the stainless mirror of the ἐνέργεια or working of God (Wisdom 7:26). We must first understand, then, what the working of the power of God is. It is a sort of vigour, so to speak, by which God operates either in creation, or in providence, or in judgment, or in the disposal and arrangement of individual things, each in its season. For as the image formed in a mirror unerringly reflects all the acts and movements of him who gazes on it, so would Wisdom have herself to be understood when she is called the stainless mirror of the power and working of the Father: as the Lord Jesus Christ also, who is the Wisdom of God, declares of Himself when He says, 'The works which the Father does, these also does the Son likewise.' And again He says, that the Son cannot do anything of Himself, save what He sees the Father do. As therefore the Son in no respect differs from the Father in the power of His works, and the work of the Son is not a different thing from that of the Father, but one and the same movement, so to speak, is in all things, He therefore named Him a stainless mirror, that by such an expression it might be understood that them is no dissimilarity whatever between the Son and the Father."

316 "It is certain that He made them according to some definite number, predetermined by Himself: for it is not to be imagined, as some would have it, that creatures have not a limit, because where there is no limit there can neither be any comprehension nor any limitation. Now if this were the case, then certainly created things could neither be restrained nor administered by God. For, naturally, whatever is infinite will also be incomprehensible. Moreover, as Scripture says, 'God has arranged all things in number and measure;' (Wisdom 11:21) and therefore number will be correctly applied to rational creatures or understandings, that they may be so numerous as to admit of being arranged, governed, and controlled by God."

317 And yet, whatever that is that these powers have learned through revelation from the Son of God and from the Holy Spirit, and they were certainly capable of apprehending a very large number of things, far more in the case of the former beings than for the lower ones, nevertheless it is impossible for them to comprehend all things. For it is written: “Most of God’s works are in secret" (Sirach 16:21 LXX).

318 "Whereon Celsus, wishing maliciously to ridicule the 'inbreathing into his face of the breath of life,' and not understanding the sense in which the expression was employed, states that 'they composed a story that a man was fashioned by the hands of God, and was inflated by breath blown into him,' in order that, taking the word 'inflated' to be used in a similar way to the inflation of skins, he might ridicule the statement, 'He breathed into his

# Origen, *Contra Celsus*, 6, 7, quoted Sirach and Wisdom to refute Celsus by showing that Christians too are encouraged to practice dialectics.319

1. Origen, *Against Celsus*, 8, 14, quoted Wisdom 7:25-26 to demonstrate Christ being the the Son of God is divine.320
2. [21] Origen, *Commentary on John*, 1, 18, quoted 2 Maccabees 7:28 to prove God created all things out of nothing (*ex nihilo*).321

# Origen*, Commentary on John*, 2, 16, used Judith 9:2 to prove that Jesus is the light that enlightens all men that is He is the God of all.322

1. Origen, *Commentary on John*, 6, 36, quoted Wisdom 17:1 to show that the divine mysteries go beyond human understanding and can be resolved only with great difficulty.323



face the breath of life,' —terms which are used figuratively, and require to be explained in order to show that God communicated to man of His incorruptible Spirit; as it is said, 'For Thine incorruptible Spirit is in all things'” (Wisdom 12:1).

319 "Seeing, however, he produces another quotation from Plato, in which he asserts that the employment of the method of question and answer sheds light on the thoughts of those who philosophize like him, let us show from the holy Scriptures that the word of God also encourages us to the practice of dialectics: Solomon, e.g., declaring in one passage, that ‘instruction unquestioned goes astray;’ and Jesus the son of Sirach, who has left us the treatise called ‘Wisdom,’ declaring in another, that ‘the knowledge of the unwise is as words that will not stand investigation.’”

320 "Again Celsus proceeds: 'If you should tell them that Jesus is not the Son of God, but that, God is the Father of all, and that He alone: ought to be truly worshipped, they would not consent to discontinue their worship of him who is their leader in the sedition. And they call him Son of God, not out of any extreme reverence for God, but from an extreme desire to extol Jesus Christ.' We, however, have learned who the Son of God is, and know that He is 'the brightness of His glory, and the express image of His person,' and 'the breath of the power of God, and a pure influence flowing from the glory of the Almighty;' moreover, 'the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness.' We know, therefore, that He is the Son of God, and that God is His father. And there is nothing extravagant or unbecoming the character of God in the doctrine that He should have begotten such an only Son; and no one will persuade us that such a one is not a Son of the unbegotten God and Father."

321 "In the third place a beginning may be that out of which a thing comes, the underlying matter from which things are formed. This, however, is the view of those who hold matter itself to be uncreated, a view which we believers cannot share, since we believe God to have made the things that are out of the things which are not, as the mother of the seven martyrs in the Maccabees teaches, (2 Maccabees 7:28) and as the angel of repentance in the Shepherd inculcated."

322 "He is said to be the God of Abraham and of Isaac and of Jacob. He, then, who infers from the saying, ‘The life was the light of men,’ that the light is for no other than for men, ought also to conclude that the God of Abraham and the God of Isaac and the God of Jacob is the God of no one else but these three patriarchs. But He is also the God of Elijah, (2 Kings 2:14) and, as Judith says, (Judith 9:2) of her father Simeon, and the God of the Hebrews. By analogy of reasoning, then, if nothing prevents Him from being the God of others, nothing prevents the light of men from being the light of others besides men."

323 "The story suggests that the being must be a very cruel one to whom such sacrifices are offered for the salvation of men; and we require some breadth of mind and some ability to solve the difficulties raised against Providence, to be able to account for such things and to see that they are mysteries and exceed our human nature.

# [22] Origen, *Commentary on Matthew* 10:19, quoted Wisdom 9:6 to prove that faith apart from divine power is nothing.324

1. [23] Origen, *Commentary on Romans*, 1, 5, 2, used Wisdom 7:25-26 to show Christ is the substantial Son of the Father.325
2. Origen, *Commentary on Romans,* 1, 18, 7, used Sirach 15:16-17 to confirm our free will in choosing salvation or damnation.326
3. Origen, *Commentary on Romans,* 2, 3, quoted Wisdom 11:20 as an analog to show that God’s patience is measured.327
4. Origen *Commentary on Romans,* 3, 7, 6, possibly used Wisdom 1:1 to show the righteousness of God cannot be known by natural impulses but by revelation.328
5. Origen, *Commentary on Romans*, 5, 2, 8, cited Wisdom 10:1 to prove that Christ redeems the sin of Adam and that Adam will share in the redemption.329
6. Origen, *Commentary on Romans,* 5, 3, 8, used Wisdom 9:6 to prove those justified in Christ should do nothing without righteousness otherwise it is worthless.330



Then we shall say, ‘Great are the judgments of God, and hard to be described; for this cause untutored souls have gone astray’" (Wisdom 17:1).

324 “‘Let the earth put forth grass sowing seed after its kind and after its likeness;’ (Genesis 1:11) so also neither do the operations of the powers, apart from the faith of those who are being healed, exhibit the absolute work of healing, nor faith, however great it may be, apart from the divine power. And that which is written about wisdom, you may apply also to faith, and to the virtues specifically, so as to make a precept of this kind, ‘If anyone be perfect in wisdom among the sons of men, and the power that comes from You be wanting, he will be reckoned as nothing’” (Wisdom 9:6).

325 “Furthermore, when he said ‘Son of God’ he did not add the words, ‘in power’ superfluously by this indicating that he is the Son substantially according to the Spirit of Holiness. For Christ is called ‘The power of God and the wisdom of God’ which is also named ‘the breath of the power of God, and the purest emanation of the glory of the Almighty’ and ‘the splendor of eternal light and the image of God’s goodness.’” (Wisdom 7:25-26)

326 Otherwise, neither blame nor virtue could be ascribed to it, nor would the choice of the good earn a reward or

the turning aside to evil merit punishment. Instead, the freedom of will is preserved in the soul in all things, so that it may turn to what it wants, just as it is written, ‘See I have set before you life and death’ ‘Fire and water’ (Sirach 15:16-17) Life, therefore, is Christ and death is the last enemy, the devil. The soul therefore makes its own decision whether it wants to choose life, that is Christ, or to turn aside to death, the devil.”

327 “But just as God made everything in measure, weight, and number (Wisdom 11:20) also there is a definite measure of God’s patience.”

328 “Moreover, wisdom also speaks this way to men, as if the righteousness of God cannot be known by the impulses of nature alone but must be south through the study of doctrine, and for this reason it says, ‘Learn righteousness, you who judge the earth.’” (Quotation could also be from Psalm 2:10).

329 "…[T]hough those who became sinners from Adam are many, yet those who are being made alive through the grace of Christ are called ‘more’ because [Adam] himself, from whom the death of sin was diffused to the others, is added to their number. For he himself will be saved with all those whom he had made subject to his transgression. Just as it is said about wisdom, ‘She protected the first-formed father of the world, when he alone had been created, and she delivered him from his own sin.’ But what wisdom is this which delivered the first man from his own sin if not Christ, who is ‘the power of God and the wisdom of God.’”

# Origen, *Commentary on Romans* 7, 13, 9, quoted Wisdom 7:25 to confirm that the Son comes from only one source, the Father, and He is God over all.331

1. Origen, *Commentary on Romans,* 7, 15, 13, quoted Wisdom 1:7 to show the Holy Spirit is from the Father and possesses the one divine essence of the Trinity.332
2. Origen, *Commentary on Romans*, 7, 17, 5, quoted Sirach 27:5 to prove God’s sovereignty (or perhaps predestination) as Creator.333
3. Origen, *Commentary on Romans,* 8, 5, 8, quoted Wisdom 7:26 in a demonstration that all preaching is Trinitarian.334
4. Origen, *Commentary on Romans,* 9, 3, 7, used Wisdom 9:6 to confirm that faith without grace is nothing.335

# [24] Origen, *Commentary on John*, 13, 153, quoted Wisdom 7:25 to formulate the relationship between the Father and the Son.336

1. Origen, *Commentary on John,* 13, 234, quoted Wisdom 7.26 to confirm his Christology.337



330 "The gift of righteousness should be interpreted in a similar way. For one who is justified by Christ should do nothing without righteousness, according to him who says, ‘Blessed are those who practice judgment and preserve righteousness at all times,’ (Psalm 106:3) and according to what Wisdom declares when she says, ‘Even if someone is perfect among the sons of men, if he does not have the righteousness from God it shall be reckoned to him as nothing’ (Wisdom 9:6).”

331 “But both are one God, since there is no other source of deity for the Son than the Father, but of that one paternal fountain, as wisdom says, the Son is ‘the purest emanation’ (Wisdom 7:25). Christ, therefore, is ‘God over all.’”

332 “He Himself is not later than the Father, but from the Father. But the wisdom of God has granted that this same thing be understood of the Holy Spirit in heaven, where it says, ‘The Spirit of the Lord filled the earth, and he who contains all things, has knowledge of his voice’ (Wisdom 1:3). If the Son is called ‘God over all’ and the Holy Spirit is recorded to contain all things, then clearly the nature of the essence of the Trinity, which is over all, is shown to be one.”

333 “It says, ‘And the word of the Lord came to him, saying ‘Shall I not be able to do with the house of Israel as this potter has done?’ Wisdom also says ‘the furnace tests the potter’s vessels and the temptation [tests] Just men.’ Therefore, God has authority over us as also the potter over the clay, to make from the same mass vessels for honor and vessels for reproach.”

334 "[Commenting on the notion that the gospel means ‘to announce good things’] …we need to endeavor to ascertain what the good things are that he has added to his good. The one true good God, whose image of the goodness is the Son and his Spirit who is called good. Therefore, he has designated as ‘good things’ that one good, since, it consists in God, the Father, the Son, and the Holy Spirit."

335 “…there is something in us that merits grace according to the measure or rule of each person. For it should not be interpreted in relation to wisdom alone that what it written, ‘Though someone is perfect among the sons of men, if he lacks the wisdom that is from you, he will be regarded as nothing.’”

336 “For he is an image of the goodness and brightness not of God, but of god’s glory, and of his eternal light, and he is a vapor, not of the Father, but of his power, and he is a pure emanation of God’s almighty glory and an unspotted mirror of his activity. It is through this mirror that Paul and Peter and their contemporaries see God, because he says, ‘He who has seen me has seen the Father who sent me.’”

# Origen, *Commentary on John*, 13, 403, quoted 2 Maccabees 15:14 to affirm that those departed are still concerned for God’s people.338

1. Origen, *Commentary on John,* 20, 26, quoted Wisdom 10:3-4 to prove that the flood occurred to destroy Cain’s seed.339
2. Origen, *Commentary on John,* 20, 235, quoted Wisdom 1:14 confirm the motives of the Devil’s sin.340

# [25] Origen, *Homilies on Jeremiah*, Homily 9, 4, 5 used Wisdom 7:26 to demonstrate Christ is eternally begotten of the Father.341

1. [26] Origen, *Commentary on* Hebrews (Hebrews 1:2-4), uses Wisdom 7:25 to show that the Son is consubstantial to the Father.342
2. [27] Dionysius of Alexandria (d. 265), *Misc. Fragments*, *Letter to Dionysius of Rome,*

# 3, used Wisdom 7:26 to prove that the Son is co-eternal with the Father.343



337 "Perhaps this is why he is the image of the invisible God. For indeed the will that is in him is an image of the first will, and the divinity that is in him is an image of the true divinity. But even though he is an image of the Father’s goodness (Wisdom 7:26), he says, ‘Why do you call me good?’"

338 "Now it appears that those saints who have previously departed this life are concerned about the people, as it is written in the Maccabees so many years after the assumption of Jeremias, ‘This is Jeremias, the prophet of God, who prays much concerning the people’ (2 Maccabees 15:14)."

339 “The book entitled Wisdom of Solomon proves that the flood occurred to destroy Cain’s seed in these words, ‘But when the unjust man fell away from her (and it is clear that wisdom is meant) in his anger, he perished by the fury wherewith he murdered his brother, on whose account, when water destroyed the earth, wisdom saved it again, steering the course of the just man in cheap wood.’”

340 “But he was a murderer form the beginning of the present things, and, I think, after he had become the ‘beginning of what the Lord made,’ he envied those who were created ‘that they might have being.’ In this way ‘death entered the world by means of envy’ since [the devil] always commits murder among those whom he finds alive…’” (Wisdom 1:14).

341 "But let us consider who is our Savoir: a 'reflection of glory' (Hebrews 1:3). The 'reflection of glory' has not been begotten just once and no longer begotten. But just as the light is an agent of reflection, in such a way 'the reflection of his glory' of God is begotten. Our Savoir is the 'Wisdom of God' (1 Corinthians 1:21). But the 'wisdom' is the 'reflection of the everlasting light' (Wisdom 7:26). If then the Savior is always begotten-because of this he also says, 'Before all the hills he begets me,' (and not, 'Before all the hills he has begotten me,' but, 'Before all of the hills he begets me') = and the Savior is always begotten by the Father..."

342 97. Origen: "Now when one examines what has been said about the Son of God, that he is the “radiance of

glory,”285 it seems necessary at the same time to treat what is also said, not only that he is the “radiance of eternal light,” but also what is said, similar to this, in the Wisdom of Solomon, where wisdom describes herself in these words: “For she is a breath of the power of God and the purest aTróppota [emanation] of the glory of the

Almighty.” (As quoted in Pamphilius' *Apology for Origen*, 97).

343 “And after a few words he says of the Son Himself:— ‘Being the brightness of the eternal Light’ (Wisdom 7:26), He Himself also is absolutely eternal. For since light is always in existence, it is manifest that its brightness also exists, because light is perceived to exist from the fact that it shines, and it is impossible that light should not shine. And let us once more come to illustrations. If the sun exists, there is also day; if nothing of this be manifest, it is impossible that the sun should be there. If then the sun were eternal, the day would never end; but now, for such is not really the state of the case, the day begins with the beginning of the sun, and ends with its ending. But God is

1. Dionysius of Alexandria, *Misc. Fragments*, *Letter to Dionysius of Rome*, 4, used Wisdom 7:25 to further establish that "God is Spirit" (John 4:24).344
2. [28] Dionysius of Alexandria, *Fragment from Books on Nature*, 3 (in Eusebius' *Preparation of the Gospels, Book* 14, 27 quoted Sirach 16:29-30 to show that blind elements

# cannot order themselves but God’s wisdom rules over all of creation.345

1. [29] Archelaus, *Against Manes*, 29, Archelaus quoted Wisdom 1:13 against Manes position that God created death.346
2. [30] Methodius, *Discourse on the Resurrection*, 1, 8, quoted Wisdom 1:14 to demonstrate all will not be destroyed at the Eschaton.347
3. Methodius, *Discourse on the Resurrection*, 1, 11, Wisdom 2:23 to confirm all immortal beings need God so as to be preserved by God.348



the eternal Light, which has neither had a beginning, nor shall ever fail. Therefore the eternal brightness shines forth before Him, and co-exists with Him, in that, existing without a beginning, and always begotten, He always shines before Him; and He is that Wisdom which says, ‘I was that wherein He delighted, and I was daily His delight before His face at all times.’”

344 “Since, therefore, the Father is eternal, the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are. Since, then, God is the Light, Christ is the Brightness. And since He is a Spirit— for says He, ‘God is a Spirit’ — fittingly again is Christ called Breath; for ‘He,’ says He, ‘is the breath of God's power.’” (Wisdom 7:25).

345 “Moreover, those stars which form a community so multitudinous and various, which these erratic and ever self-dispersing atoms have constituted, have marked off by a kind of covenant the tracts for their several possessions, portioning these out like colonies and governments, but without the presidency of any founder or house-master; and with pledged fealty and in peace they respect the laws of vicinity with their neighbours, and abstain from passing beyond the boundaries which they received at the outset, just as if they enjoyed the legislative administration of true princes in the atoms. Nevertheless these atoms exercise no rule. For how could these, that are themselves nothing, do that? But listen to the divine oracles: ‘The works of the Lord are in judgment; from the beginning, and from His making of them, He disposed the parts thereof. He garnished His works for ever, and their principles unto their generations’” (Sirach 16:26-27).

346 “Archelaus said: And consequently it has an end, because it has had a beginning in time. And this saying is also true, that ‘death is swallowed up in victory.’ It is apparent, then, that death cannot be unbegotten, seeing that it is shown to have both a beginning and an end.

Manes said: But in that way it would also follow that God was its maker.

Archelaus said: By no means; away with such a supposition! ‘For God made not death; neither has He pleasure in the destruction of the living’ (Wisdom 1:13).

347 "But it is not satisfactory to say that the universe will be utterly destroyed, and sea and air and sky will be no longer. For the whole world will be deluged with fire from heaven, and burnt for the purpose of purification and renewal; it will not, however, come to complete ruin and corruption. For if it were better for the world not to be than to be, why did God, in making the world, take the worse course? But God did not work in vain, or do that which was worst. God therefore ordered the creation with a view to its existence and continuance, as also the Book of Wisdom confirms, saying, ‘For God created all things that they might have their being; and the generations of the world were healthful, and there is no poison of destruction in them.’ (Wisdom 1:14) And Paul clearly testifies this, saying, ‘For the earnest expectation of the creature waits for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.’" (Romans 8:19-21).

# Methodius, Discourse on the Resurrection, 1, 15, quoted Wisdom 7:21 to show that it is God who creates anew and gives increase to all things.349

1. [31] Methodius, *Concerning Anna and Simeon*, 6, applies Wisdom 15:3 to Christ.350

# [32] Methodius, *Banquet of Ten Virgins*, 7, 1, quoted Wisdom 7:22 to describe the Holy Spirit as “holy, unique.”351

1. [33] Methodius*, Extracts from the Work on Things*, 9, quoted Sirach 1:2 against the contention that the universe is not eternal.352
2. [34] Methodius, *Uncertain Fragments, 5*, quoted Wisdom 12:1 shows that the Holy Spirit is given to all men.353

# [35] Lactantius, *Divine Institutes*, 4, 8, quoted Sirach 24:5 to prove that the Word of God alone made the world.354



348 “Wherefore it was because He intended man to be man, that He originally made him so. But if He so intended— since He intends what is good— man is good. Now man is said to be composed of soul and body; he cannot then exist without a body, but with a body, unless there be produced another man besides man. For all the orders of immortal beings must be preserved by God, and among these is man. ‘For,’ says the Book of Wisdom, ‘God created man to be immortal, and made him to be an image of His own eternity’ (Wisdom 2:23). The body then perishes not; for man is composed of soul and body.”

349 "The apostle certainly, after assigning the planting and watering to art and earth and water, conceded the growth to God alone, where he says, 'Neither is he that plants anything, neither he that waters; but God that gives the increase' (1 Corinthians 3:7). For he knew that Wisdom, the first-born of God, the parent and artificer of all things, brings forth everything into the world; whom the ancients called Nature and Providence, because she, with constant provision and care, gives to all things birth and growth. 'For,' says the Wisdom of God, 'my Father works hitherto, and I work.' (John 5:17) Now it is on this account that Solomon called Wisdom the artificer of all things (Wisdom 7:21), since God is in no respect poor, but able richly to create, and make, and vary, and increase all things."

350 “You are our God, and You we adore; You are our holy Temple, and in You we pray; You are our Lawgiver, and You we obey; You are God of all things the First. Before You was no other god begotten of God the Father; neither after You shall there be any other son consubstantial and of one glory with the Father. And to know You is perfect righteousness, and to know Your power is the root of immortality (Wisdom 15:3). You are He who, for our salvation, was made the head stone of the corner, precious and honourable, declared before to Sion.”

351 “Now, in the same way, the ‘understanding Spirit, holy, one only,’ (Wisdom 7:22) gently breathing down from the treasures of the Father above, giving us all the clear fair wind of knowledge, will suffice to guide the course of our words without offense. And now it is time for me to speak”

352 "'Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years. Therefore, all the days from our time to that which was in the beginning, in which God created the heaven and the earth, are computed to be thirteen days; before which God, because he had as yet created nothing according to their folly, is stripped of His name of Father and Almighty. But if there are thirteen days in the sight of God from the creation of the world, how can Wisdom say, in the Book of the Son of Sirach: 'Who can number the sand of the sea, and the drops of rain, and the days of eternity?' (Sirach 1:2) This is what Origen says seriously, and mark how he trifles."

353 "But Methodius: 'The Holy Spirit, who of God is given to all men, and of whom Solomon said, ’For Thine incorruptible Spirit is in all things,’ (Wisdom 12:1) He receives for the conscience, which condemns the offending soul."

# [36] Didymus the Blind, *Commentary on Zechariah* 12:1-3 uses Judith as an example in demonstrating a triecomus anthropology.355

1. Didymus the Blind, *Commentary on Zechariah* 8:10, quotes Wisdom to show that there is no merit or reward for those who are deceitful.356
2. Didymus the Blind, *Commentary on Zechariah 11:6-7* quotes Wisdom 1:10, 11:26, 24 to show that God never ceases having pity on his creatures.357

# Didymus the Blind, Commentary on Zechariah 12:9-10, quotes Wisdom 1:4 to show that Christ came only to cure what was harmful.358



354 “Solomon also shows that it is the Word of God, and no other, by whose hands these works of the world were made. ‘I,’ He says, ‘came forth out of the mouth of the Most High before all creatures: I caused the light that fails not to arise in the heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud’ (Sirach 24:5). John also thus taught: ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made’ (John 1:1-3).”

355 In addition to this way of seeing it, there is another way of putting it. The *human being’s spirit formed in it* is what the apostle describes in writing: “What human being knows what is truly human except the human spirit that is in it?” The spirit is something different from the rational soul, called “the human being hidden in the heart.” Its formation is not like that of the body, however: it is what the holy psalmist prays to occur in his own heart: “Create a pure heart in me, O God.” It is a pure heart that is formed when it is shaped according to virtue and holiness in other forms in such a way as to act and think with clarity and harmony. This was the attitude of the woman who

slew the cruel tyrant Holofernes, the noble Judith, to whom the wise elders said in commendation, “The formation

of your heart is good.” The terms “form” and “formation” are the same as those applied to the body; while they suggest some resistance to being formed on the part of the material subject, the formation of the spirit occurs through an impression of thoughts and rational representations.

356 It is possible in a spiritual sense that the efforts and exertions of people who appear to have the use of reason are futile and so their wage brings no benefit, whereas for those who are more like cattle in their silliness it does not even exist. Scripture censures their irrational silliness and ferocity in saying, “Be not like horse and mule, since they have no understanding”; after all, how could there be wages for what has no understanding, doing everything irrationally? So even if in some cases some people seem to be human, yet because they do everything deceitfully, their actions are without reward or result, and their wages are of no benefit for the reason that “wisdom does not enter their deceitful soul, or dwell in a body enslaved to sin,” only the wages of virtue and piety being of benefit. It is thus to the soul that produces “food lasting to eternal life” and putting into practice the holy commandments

that God in “making payment” says, “There is payment for your works.” In terms similar to this reward, Paul the apostle in Christ writes of those whose work is beyond reproach, “All individuals will receive their own payment according to their work.” Consider carefully whether only what is given in return for commendable actions is called *wages*, while the return for sins is referred to as punishment, not wages.

357 God delivers this in the style of a threat so that through fear of what is expected those for whom the threat is

meant may stop sinning. In fact, God will never cease having pity on his creatures, as the Wisdom of Solomon in all its virtues says, “You spare all things, Lord, in your love for souls, loathing nothing you have made, nor hating what you have created”; “for you created everything to have existence, and the generative forces of the world are

wholesome.”

358 After all, had he wanted to destroy humanity completely, he would not have *sought* to do it, capable as he is of reducing everything in an instant to nothingness; since he had drawn things from non-existence and called them into existence, it would have been much easier for him to remove them from existence. But that was not his intention—hence the saying of the all-wise Solomon about him, “He brought everything into being, the generative forces of the world are saving, and there is no baleful poison in them.” You see, just as our Lord and savior came to

# [37] Athanasius (296-373), *On the Incarnation*, 4, quoted Wisdom 6:19 [LXX 18] to prove that corrupt man becomes incorrupt by persevering in the knowledge of God.359

1. Athanasius, *On the Incarnation*, 5, quoted Wisdom 2:23 to show that with the divine indwelling natural corruption cannot come near.360
2. [38] Athanasius, *Concerning the Opinion of Dionysius*, 9, defends the orthodoxy of Dionysius by his use of Wisdom 7:25.361

# [39] Athanasius' *Defense of the Nicene Definition*, 5, 20, explains that the fathers of Nicaea wished to define that the Son is exactly like the Father using images from Wisdom 7:26.362

1. [40] Theognostus, quoted in Athanasius' *Defense of the Nicene Definition*, 6, 25, quoted Wisdom 7:25 to describe that the Son sprang from the Father's essence.363



seek our race, which was lost, and saved it, so in seeking to do away with all the nations advancing on Jerusalem he saves them. He destroyed the causes of harm coming from them as a result of lawless behavior and deviant views, so that peace held sway and the nations no longer advanced on divine Jerusalem, forsaking their rebellious manner and hostile attitude.

359 “For man is by nature mortal, inasmuch as he is made out of what is not; but by reason of his likeness to Him that is (and if he still preserved this likeness by keeping Him in his knowledge) he would stay his natural corruption, and remain incorrupt; as Wisdom [6:18] says: ‘The taking heed to His laws is the assurance of immortality;’ but being incorrupt, he would live henceforth as God, to which I suppose the divine Scripture refers, when it says: ‘I have said you are gods, and you are all sons of the most Highest; but you die like men, and fall as one of the princes.’"

360 “For because of the Word dwelling with them, even their natural corruption did not come near them, as Wisdom also says: ‘God made man for incorruption, and as an image of His own eternity; but by envy of the devil death came into the world.' But when this had come to pass, men began to die, while corruption thence-forward prevailed against them, gaining even more than its natural power over the whole race, inasmuch as it had, owing to the transgression of the commandment, the threat of the Deity as a further advantage against them.”

361 "And Dionysius accordingly acted as he learned from the Apostles. For as the heresy of Sabellius was creeping on, he was compelled, as I said before, to write the aforesaid letter, and to hurl at them what is said of the Saviour in reference to His manhood and His humiliation, so as to bar them by reason of His human attributes from saying that the Father was a son, and so render easier for them the teaching concerning the Godhead of the Son, when in his other letters he calls Him from the Scriptures the word, wisdom, power, breath (Wisdom 7:25), and brightness of the Father."

362 "Again, when the Bishops said that the Word must be described as the True Power and Image of the Father, in all things exact and like the Father, and as unalterable, and as always, and as in Him without division (for never was the Word not, but He was always, existing everlastingly [*aidios*] with the Father, as the radiance of light [*apaugasma phôtos*)..."

363 "Know then, O Arians, foes of Christ, that Theognostus, a learned man, did not decline the phrase ‘of the essence,’ for in the second book of his Hypotyposes, he writes thus of the Son:— 'The essence of the Son is not one procured from without, nor accruing out of nothing, but it sprang from the Father’s essence, as the radiance of light, as the vapour of water; for neither the radiance, nor the vapour, is the water itself or the sun itself, nor is it alien; but it is an effluence of the Father’s essence, which, however, suffers no partition. For as the sun remains the

# [41] Athanasius, *De Synodis*, 41-42, the opponents of Nicaea used Baruch 3:14 and Wisdom 7:26 to describe the Son. Athanasius counters with an orthodox understanding.364

1. Athanasius, *Concerning the Opinion of Dionysius,* 15, gives an extract from Dionysius to prove his orthodoxy concerning the Father and the Son. Dionysius used Wisdom 7:25, 26 in his Christology.365
2. Athanasius, *Concerning the Opinion of Dionysius*, 15, appeals to Wisdom 7:25 and 7:26 as Christological proofs for the co-eternality of the Son and of the Father.366



same, and is not impaired by the rays poured forth by it, so neither does the Father’s essence suffer change, though it has the Son as an Image of Itself.'”

364 "Thus they have called the Father the Fount of Wisdom (Baruch 3:14) and Life (Proverbs 13:14, Psalm 36:9), and the Son the Radiance of the Eternal Light (Wisdom 7:26), and the Offspring from the Fountain, as He says, 'I am the Life,' and, 'I Wisdom dwell with Prudence' (John 14:6; Proverbs 8:12). But the Radiance from the Light, and Offspring from Fountain, and Son from Father, how can these be so fitly expressed as by 'Coessential [homoioousios]?' And is there any cause of fear, lest, because the offspring from men are coessential, the Son, by being called Coessential, be Himself considered as a human offspring too? Perish the thought! not so; but the explanation is easy. For the Son is the Father's Word and Wisdom; whence we learn the impassibility and indivisibility of such a generation from the Father." [42] Accordingly, as in saying 'offspring,' we have no human thoughts, and, though we know God to be a Father, we entertain no material ideas concerning Him, but while we listen to these illustrations and terms, we think suitably of God, for He is not as man, so in like manner, when we hear of 'coessential,' we ought to transcend all sense, and, according to the Proverb, 'understand by the understanding what is set before us' (Proverbs 23:1); so as to know, that not by will, but in truth, is He genuine from the Father, as Life from Fountain, and Radiance from Light."

365 "‘For never was there a time when God was not a father.’ And this he acknowledges in what follows, ‘that Christ is forever, being Word and Wisdom and Power. For it is not to be supposed that God, having at first no such issue, afterwards begat a Son, but that the Son has His being not of Himself but of the Father.’ And a little way on he adds on the same subject, ‘But being the brightness of light eternal' (Wisdom 7:26), certainly He is Himself eternal; for as the light exists always, it is evident that the brightness must exist always as well. For it is by the fact of its shining that the existence of light is perceived, and there cannot be light that does not give light. For let us come back to our examples. If there is sun, there is sunlight, there is day. If there is none of these things, it is quite impossible for there to be sun. If then the sun were eternal, the day also would be unceasing. But in fact, as that is not so, the day begins and ceases with the sun. But God is light eternal, never beginning nor ceasing. The brightness then lies before Him eternally, and is with Him without beginning and ever-begotten, shining in His Presence, being that Wisdom which said, “I was that wherein he rejoiced, and daily I was glad in his presence at all times” (Proverbs 8:30).’ And again after a little he resumes the same subject with the words, ‘The Father then being eternal, the Son is eternal, being Light of Light: for if there is a parent there is also a child. But if there were not a child, how and of whom can there be a parent? But there are both, and that eternally.’ Then again he adds, ‘God then being light, Christ is brightness; and being Spirit, for 'God is a Spirit' (John 4:24),—in like manner Christ is called the breath, for He is the 'breath of the power of God' (Wisdom 7:25).’ And again, to quote the second book, he says, ‘But only the Son, who always is with the Father and is filled of Him that IS, Himself also IS from the Father’"

366 [Extracts from the 'Refutation and Defense.'] "'For never was there a time when God was not a father.' And this he acknowledges in what follows, 'that Christ is forever, being Word and Wisdom and Power. For it is not to be supposed that God, having at first no such issue, afterwards begot a Son, but that the Son has His being not of Himself but of the Father.' And a little way on he adds on the same subject, 'But being the brightness of light eternal [Wisdom 7:26], certainly He is Himself eternal; for as the light exists always, it is evident that the brightness must exist always as well. For it is by the fact of its shining that the existence of light is perceived, and there cannot be light that does not give light. For let us come back to our examples. If there is sun, there is sunlight, there is day.

1. [42] *Encyclical Letter of the Council of Egypt*, 11, quoted Tobit 12:7 for justification for keeping secret the Christian mysteries [Sacraments].

# [43] Athanasius, *History of the Arians*, 8, 71, used Wisdom 2:21 to show that the Arians' wickedness had blinded their understanding.367

1. [44] Athanasius, *Four Discourses against the Arians*, 1, 19, quoted to Baruch 3:12 to establish God as a “fountain of Wisdom.”368
2. [45] Athanasius, *Four Discourses against the Arians* 2, 79 used Sirach 1:9-10 to differentiate the substantial only-begotten Word from the wisdom impressed upon creation.369

# [46] Athanasius, *Festal Letter* 1, quoted Wisdom 7:27 as a description of pre-Incarnate Christ.370



If there is none of these things, it is quite impossible for there to be sun. If then the sun were eternal, the day also would be unceasing. But in fact, as that is not so, the day begins and ceases with the sun. But God is light eternal, never beginning nor ceasing. The brightness then lies before Him eternally, and is with Him without beginning and ever-begotten, shining in His Presence, being that Wisdom which said, ‘I was that wherein he rejoiced, and daily I was glad in his presence at all times’ (Proverbs 8:30). And again after a little he resumes the same subject with the words, 'The Father then being eternal, the Son is eternal, being Light of Light: for if there is a parent there is also a child. But if there were not a child, how and of whom can there be a parent? But there are both, and that eternally.' Then again he adds, 'God then being light, Christ is brightness;’ and being Spirit, for ‘God is a Spirit’ (John 4:24)—in like manner Christ is called the breath, for He is the ‘breath of the power of God’ (Wisdom 7:25).' And again, to quote the second book, he says, 'But only the Son, who always is with the Father and is filled of Him that IS, Himself also IS from the Father.'"

367 "Thus their wickedness has blinded their understanding" (Wisdom 2:21).

368 "If God be, and be called, the Fountain of wisdom and life— as He says by Jeremiah, 'They have forsaken Me the Fountain of living waters (Jeremiah 2:13);' and again, 'A glorious high throne from the beginning, is the place of our sanctuary; O Lord, the Hope of Israel, all that forsake You shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters;' and in the book of Baruch it is written, 'You have forsaken the Fountain of wisdom (Baruch 3:12),'— this implies that life and wisdom are not foreign to the Essence of the Fountain, but are proper to It, nor were at any time without existence, but were always. Now the Son is all this, who says, 'I am the Life’ (John 14:6)…"

369 "But if this too fails to persuade them, let them tell us themselves, whether there is any wisdom in the creatures or no? If not how is it that the Apostle complains, 'For after that in the Wisdom of God the world by wisdom knew not God' (1 Corinthians 1:21)? or how is it if there is no wisdom, that a 'multitude of wise men ' are found in Scripture? For 'a wise man fears and departs from evil’ (Proverbs 14:16); and 'through wisdom is a house built ;' and the Preacher says, 'A man's wisdom makes his face to shine;' and he blames those who are headstrong thus, 'Say not thou, what is the cause that the former days were better than these? For thou dost not inquire in wisdom concerning this.' But if, as the Son of Sirach says, 'He poured her out upon all His works; she is with all flesh according to His gift, and He has given her to them that love Him’ (Sirach 1:9-10), and this outpouring is a note, not of the Essence of the Very Wisdom and Only-begotten, but of that wisdom which is imaged in the world, how is it incredible that the All-framing and true Wisdom Itself.”

370 “For thus the God of all, after the manner of wise Solomon, distributes everything in time and season, to the

end that, in due time, the salvation of men should be everywhere spread abroad. Thus the 'Wisdom of God’ (1 Corinthians 1:24), our Lord and Saviour Jesus Christ, not out of season, but in season, 'passed upon holy souls, fashioning the friends of God and the prophets’ (Wisdom 7:27); so that although very many were praying for Him, and saying, 'O that the salvation of God had come out of Sion!’”

# [47] Athanasius, *Festal Letter* 3, 4, quoted Wisdom 1:5 to confirm that evil works drives out the indwelling Holy Spirit.371

1. [48] Athanasius, *Festal Letter* 10, 4, quoted Wisdom 7:27 to confirm Christ as the manifold power and wisdom of God.372
2. [49] Eusebius of Caesaria (AD 263-339), *Preparation of the Gospel*, Book 7, 12 quoted Wisdom 7:22 and 8:1 within his *testimonia* concerning the Son.373

# Eusebius of Caesaria, *Preparation of the Gospel*, Book 11, 14, quoted Wisdom 6:22, 7:22-26 as proof for the divinity of the Son.374

1. Eusebius of Caesaria, *Preparation of the Gospel*, Book 12, 13 referenced Second Maccabees 15:12-16 as proof that the dead have interest in human affairs.375
2. [50] Pamphilus of Caesarea (240?–310), *Apology for Origen*, 43-99, quotes with agreement Origen's Christology which relies a great deal on Wisdom 7. The entire section is too lengthy to reproduce here, so only sections 99-100 will be given.376



371 “For so shall we remain partakers of Christ, if we hold fast to the end the Spirit given at the beginning. For he said, 'Quench not;' not because the Spirit is placed in the power of men, and is able to suffer anything from them; but because bad and unthankful men are such as manifestly wish to quench it, since they, like the impure, persecute the Spirit with unholy deeds. 'For the holy Spirit of discipline will flee deceit, nor dwell in a body that is subject unto sin; but will remove from thoughts that are without understanding’ (Wisdom 1:5). Now they being without understanding, and deceitful, and lovers of sin, walk still as in darkness, not having that 'Light which lights every man that comes into the world’ (John 1:9).

372 “He does not then possess one method only of healing, but being rich, He works in various manners for our salvation by means of His Word, Who is not restricted or hindered in His dealings towards us; but since He is rich and manifold, He varies Himself according to the individual capacity of each soul. For He is the Word and the Power and the Wisdom of God, as Solomon testifies concerning Wisdom, that 'being one, it can do all things, and remaining in itself, it makes all things new; and passing upon holy souls, fashions the friends of God and the prophets.’”

373 "...[T]hey [the oracles of the Jews] introduce a second Being and divine power, which subsisted as the first beginning of originated things and was originated from the first cause, calling it Word, and Wisdom, and Power of God...So Solomon speaks in Proverbs. And the word also which follow are somewhere spoken in Wisdom's own person: 'But what wisdom is, and how she came into being, I will declare, and will not hide mysteries from you; but I will trace her out from the beginning of creation.' To which he afterwards adds: 'For she is an understanding spirit, holy, alone in kind, manifold, subtle, freely moving, clear, undefiled... all-powerful, all-surveying... For she is the effulgence from everlasting light, and unspotted mirror of the working of God, and an image of His goodness...And she reaches from end to end with full strength: and sweetly doth she order all things."

374 "Then he [Solomon] adds: 'But what wisdom is, and how she came into being, I will declare...And afterwards he gives such explanations as the following: 'For she is a spirit quick of understanding, holy, alone in kind, manifold...For she is an effulgence from everlasting light, and an unspotted mirror of the operation of God, and an image of His Goodness... And she reacheth from end to end with full strength, and orders all things graciously.' Thus the Scripture speaks..."

375 "[Plato] 'For indeed it seems to me that in our former arguments were stated opportunely that the souls of the dead have a certain power after death, and take an interest in human affairs...' In the Book of Maccabees also it is said that Jeremiah the Prophet after his departure from life was seen praying for the people, as one who took thought for men upon earth. And Plato also says that we ought to believe these stories."

1. [51] Council of Sardica (343), *Thedoret’s Church History, 2, 6,* formally quoted Wisdom 7:22 to support that the Son was begotten before all things.377

# [52] Cyril of Jerusalem (313-386), *Lectures* 6, 4, cited Sirach 3:21-22 on the incomprehensibility of God.378

1. Cyril of Jerusalem, *Lectures* 9, 2, cited Wisdom 13:5 to show God can only be known through our observations by analogy.379
2. Cyril of Jerusalem, *Lectures* 11, 15, cited Baruch 3:14-15 to demonstrate the deity of Christ.380
3. [53] Hilary of Poitiers, *On the Trinity*, 4, 16, cited 2 Maccabees 7:28 as proof of creation out of nothing (*ex nihilo*).381



376 99. Origen: "We need to realize that Holy Scripture, as it makes its way somehow through certain ineffable, secret, and hidden matters, tries to indicate to men and to suggest an understanding by introducing the subtle term “breath.”(Wisdom 7:25) It has taken this term from the physical realm in order that we might be able to

understand it in part, since it is Christ who is Wisdom. Therefore, like the breath that proceeds from some physical substance, so likewise he himself comes into being as some “breath of the very power of God.” So also the Wisdom that proceeds from it is generated from the very substance of God; so also, no less according to the likeness of a physical293 απόρροια [emanation], it is said to be a certain and simple “pure απόρροια of the glory of the Almighty.” (Wisdom 7:25) Both of these comparisons show very clearly that there is a sharing of substance between the Father and the Son; for an απόρροια [emanation] is clearly ὁμοούσιος [consubstantial], that is, of one substance, with that body from which it is either an απόρροια [emanation] or breath."

100. Pamphilus. "It has been shown with sufficient clarity, in my judgment, and it is very evident, that [Origen] has declared that the Son of God was born from the very substance of God, that is, he is ὁμοούσιος, of the same substance with the Father, and that he is not a creature nor was it through adoption, but by nature, that he was generated as a true Son from the Father himself."

377 “None of us denies that He was begotten; but we say that He was begotten before all things, whether visible or invisible; and that He is the Creator of archangels and angels, and of the world, and of the human race. It is written, ' Wisdom which is the worker of all things taught me,' and again, 'All things were made by Him.’”

378 “The sun is a work of God, which, great though it be, is but a spot in comparison with the whole heaven; first gaze steadfastly upon the sun, and then curiously scan the Lord of the sun. 'Seek not the things that are too deep for you, neither search out the things that are above your strength: what is commanded you, think thereupon“ (Sirach 3:21-22).

379 “The Divine Nature then it is impossible to see with eyes of flesh: but from the works, which are Divine, it is possible to attain to some conception of His power, according to Solomon, who says, ‘For by the greatness and beauty of the creatures proportionably the Maker of them is seen. He said not that from the creatures the Maker is seen,’ but added proportionably. For God appears the greater to every man in proportion as he has grasped a larger survey of the creatures: and when his heart is uplifted by that larger survey, he gains withal a greater conception of God."

380 "And would you know that He who was begotten of the Father, and afterwards became man, is God? Hear the Prophet saying, ‘This is our God, none other shall be accounted of in comparison with Him. He has found out every way of knowledge, and given it to Jacob His servant, and to Israel His beloved. Afterwards He was seen on earth, and conversed among men.’ Do you see herein God become man, after the giving of the law by Moses? Hear also a second testimony to Christ's Deity, that which has just now been read, ‘Your throne, O God, is forever and ever.’ (Hebrews 1:8). For lest, because of His presence here in the flesh, He should be thought to have been advanced after this to the Godhead, the Scripture says plainly, Therefore God, even Your God, has anointed You with the oil of gladness above Your fellows. Do you see Christ as God anointed by God the Father?"

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| 100 | Hilary of Poitiers, *On the Trinity*, 4, 42, cited Baruch 3:33-38 as proof that Christ is God  visible in human form.382 |
| 101 [54] | Hilary of Poitiers, *Tractate in Psalm* 129, 7 cited Tobit 12:12 that angels have their own proper work and stations.383 |
| 102 [55] | Basil the Great, *Letter* 8, 10, quoted Wisdom 1:7 as proof that the Holy Spirit is infinite.384 |
| 103 | Basil the Great, Letter 8, 12 quotes Wisdom 1:4 to show that faith and works are necessary to see the Lord.385 |
| 104 [56] | Basil the Great, *Letter* 38, 8, quoted Wisdom 7:26 to show that the Son is the same prototype of the Father, yet different from Him.386 |



381 "…when God said ‘Let there be a firmament,’ impelled the firmament to establish itself. Such suggestions are inconsistent with the clear sense of Scripture. ‘For all things,’ as the Prophet says (2 Maccabees 7:28), ‘were made out of nothing;’ it was no transformation of existing things, but the creation into a perfect form of the non- existent."

382 "As you have listened already to Moses and Isaiah, so listen now to Jeremiah inculcating the same truth as they:— ‘This is our God, and there shall be none other likened unto Him, Who has found out all the way of knowledge, and has given it unto Jacob His servant and to Israel His beloved. Afterward did He show Himself upon earth and dwelt among men’ (Baruch 3:37-38). For previously he had said, And He is Man, and Who shall know Him? Thus you have God seen on earth and dwelling among men. Now I ask you what sense you would assign to No one has seen God at any time, save the Only-begotten Son, which is in the bosom of the Father (John 1:18), when Jeremiah proclaims God seen on earth and dwelling among men? The Father confessedly cannot be seen except by the Son; Who then is This who was seen and dwelt among men? He must be our God, for He is God visible in human form, Whom men can handle. And take to heart the prophet's words, ‘There shall be none other likened to Him. If you ask how this can be, listen to the remainder of the sentence, lest you be tempted to deny to the Father His share of the confession. Hear, O Israel, the Lord your God is One.’ The whole passage is, ‘There shall be none likened unto Him, Who has found out all the way of knowledge, and has given it unto Jacob His servant and to Israel His beloved. Afterward did He show Himself upon earth and dwelt among men.’ For there is one Mediator between God and Men, Who is both God and Man; Mediator both in giving of the Law and in taking of our body. Therefore none other can be likened unto Him, for He is One, born from God into God, and He it was through Whom all things were created in heaven and earth, through Whom times and worlds were made."

383 "Et quamquam haec ita se ut dicta sunt habeant; tamen meminimus esse plures spiritales virtutes, quibus angelorum est nomen, vel ecclesiis praesidentes. Sunt enim, secundum Joanem, Asianis ecclesiis angeli (Apoc. 1:20). Sunt et, Moyse testante, secundum numerum angelorum fines gentium Adae filiis constituti (Deut. 32:8). Sunt et, secundum Raphael ad Tobiam loquentem (Tobit 12:15), angeli assistentes ante claritatem Dei, et orationes deprecantium ad Deum deferentes (Tobit 12:12). Hoc ideo commemoratum sit, ut si forte hos esse oculos, vel aures, vel manus, vel pedes Dei intelligere voluerimus..."

384 "Furthermore if he calls the Holy Ghost a creature he describes His nature as limited. How then can the two following passages stand? ‘The Spirit of the Lord fills the world;’ (Wisdom 1:7) and ‘Whither shall I go from your Spirit?’ (Psalm 139:7) But he does not, it would seem, confess Him to be simple in nature; for he describes Him as one in number. And, as I have already said, everything that is one in number is not simple. And if the Holy Spirit is not simple, He consists of essence and sanctification, and is therefore composite. But who is mad enough to describe the Holy Spirit as composite, and not simple, and consubstantial with the Father and the Son?"

385 We shall behold them, provided that we guide our lives aright, and take forethought for the true faith; for without these things no one shall see the Lord. “For wisdom will not enter into a malicious soul, nor dwell in a body subject to sin” (Wisdom 1:4).

# [57] Gregory of Nazianzus, Oration 29, 8, quoted Jeremiah 23:24 and Wisdom 1:7 as proof of God's omnipresence.387

1. Gregory of Nazianzus, *Oration* 29, 17, quoted Wisdom 7:26 among several texts, “all which are clearly spoken of the Son.”388
2. [58] Gregory of Nazianzus, *Oration* 30, 13 (Fourth Theological Oration), quoted Baruch 3:36- 38 to refute the use of John 17:3 and 1 Timothy 1:17 that the Father is the "only God" and not the Son. Baruch is given to show that the Son is also called the only God.389
3. [59] Gregory of Nazianzus, Oration 37, 18, quoted Sirach 3:10 (with qualification) to demonstrate that the Father does not glory in the dishonor of the Son.390



386 "Since then, as says the Lord in the Gospels, (John 14:9) he that has seen the Son sees the Father also; on this account he says that the Only-begotten is the express image of His Father's person. That this may be made still plainer I will quote also other passages of the apostle in which he calls the Son ‘the image of the invisible God,’ (Colossians 1:15) and again ‘image of His goodness’ (Wisdom 7:26), not because the image differs from the Archetype according to the definition of indivisibility and goodness, but that it may be shown that it is the same as the prototype, even though it be different."

387 "And how shall we preserve the truth that God pervades all things and fills all, as it is written 'Do not I fill

heaven and earth? saith the Lord,' (Jeremiah 23:24) and 'The Spirit of the Lord filleth the world...'" (Wisdom 1:7). 388 "For we have learned to believe in and to teach the Deity of the Son from their great and lofty utterances. And what utterances are these? These: God— The Word— He That Was In The Beginning and With The Beginning, and The Beginning. ‘In the Beginning was The Word, and the Word was with God, and the Word was God,’ (John 1:1) and ‘With You is the Beginning,’ and ‘He who calls her The Beginning from generations.’ (Isaiah 41:4) Then the Son is Only-begotten: The only ‘begotten Son which is in the bosom of the Father, it says, He has declared Him.’ (John 1:18) The Way, the Truth, the Life, the Light. ‘I am the Way, the Truth, and the Life;’ and ‘I am the Light of the World.’ Wisdom and Power, ‘Christ, the Wisdom of God, and the Power of God.’ (1 Corinthians 1:24) The Effulgence, the Impress, the Image, the Seal; ‘Who being the Effulgence of His glory and the Impress of His Essence,’ (Hebrews 1:3) and ‘the Image of His Goodness,’ (Wisdom 7:26) and ‘Him has God the Father sealed.’ (John 6:27) Lord, King, He That Is, The Almighty. ‘The Lord rained down fire from the Lord;’ (Genesis 19:24) and ‘A scepter of righteousness is the scepter of Your Kingdom;’ and ‘Which is and was and is to come, the Almighty’ (Revelation 1:8) — all which are clearly spoken of the Son, with all the other passages of the same force, none of which is an afterthought, or added later to the Son or the Spirit, any more than to the Father Himself. For Their Perfection is not affected by additions. There never was a time when He was without the Word, or when He was not the Father, or when He was not true, or not wise, or not powerful, or devoid of life, or of splendour, or of goodness."

389 "The eighth passage is, ‘That they may know You, the only true God, and Jesus Christ Whom You have sent;’ and ‘There is none good save one, that is, God.’ The solution of this appears to me very easy…. But if not, what will you say to the suggestion on the other side that on your hypothesis the Son has been called the only God. In what passage? Why, in this:-‘This is your God; no other shall be accounted of in comparison with Him, and a little further on, after this did He show Himself upon earth, and conversed with men’ (Baruch 3:36-38). This addition proves clearly that the words are not used of the Father, but of the Son; for it was He Who in bodily form companied with us, and was in this lower world. Now, if we should determine to take these words as said in contrast with the Father, and not with the imaginary gods, we lose the Father by the very terms which we were pressing against the Son. And what could be more disastrous than such a victory?"

390 "The Father doth not glory in the dishonour of the Son. If a wise Son maketh a glad Father, (Proverbs 10:1) how

much more doth the honour of the Son become that of the Father! And if you also accept this saying, My Son, glory not in the dishonour of thy Father (Sirach 3:10), similarly the Father doth not glory in the Son’s dishonour. If you dishonour the Holy Ghost, the Son receiveth not your honour. For though He be not of the Father in the same

# [60] Gregory of Nazianzus, *Oration* 40, 6, quoted Wisdom 3:7 to show that God will distinguish different ranks of the righteous in heaven.391

1. [61] Gregory of Nazianzus, *Against Apollinarius* (Second Letter to Cledonius), the followers of Apollinarius cite Baruch 3:37 as proof that God becoming man meant He only consorted with man.392
2. [62] Amphilochius of Iconium, *Oration I*, quoted Baruch 3:37 [38] as a prophecy of Christ.393 112 [63] Gregory of Nyssa, *Against Eunomius*, 2, 9, used Wisdom 7:25 to formulate the

doctrine of the Son's Divinity.394

113 Gregory of Nyssa, *Answer to Eunomius*, 8, 4, defends Wisdom 7:25 along with other titles of the Son as not admitting a progress in time, but a particular mode of generation.395



way as the Son, yet He is of the same Father. Either honour the whole or dishonour the whole, so as to have a consistent mind. I cannot accept your half piety."

391 "Light was That Vision which blazed out upon Paul (Acts 9:3), and by wounding his eyes healed the darkness of his soul. Light is also the brilliancy of heaven to those who have been purified here, when the righteous shall shine forth as the Sun (Matthew 13:43), and God shall stand in the midst of them, (Wisdom 3:7) gods and kings, deciding and distinguishing the ranks of the Blessedness of heaven. Light beside these in a special sense is the illumination of Baptism of which we are now speaking; for it contains a great and marvelous sacrament of our salvation."

392 "They play the same trick with the word that describes the Incarnation, viz.: He was made Man, explaining it to mean, not, He was in the human nature with which He surrounded Himself, according to the Scripture, He knew what was in man; but teaching that it means, He consorted and conversed with men, and taking refuge in the expression which says that 'He was seen on Earth and conversed with Men'" [Baruch 3:37].

393 "Hence, do we confirm that? Out of the other prophet's voice, saying: 'After this he is seen on earth and conversed with men." ["Unde id confirmamus? Ex alia prophetae voce, dicentis: Post haec in terra visus est, et cum hominibus conversatus est"].

394 "And since such a kind of generation was not sufficient to implant in us an adequate notion of the ineffable mode of subsistence of the Only-begotten, Scripture avails itself also of the third kind of generation to indicate the doctrine of the Son’s Divinity,—that kind, namely, which is the result of material efflux, and speaks of Him as the 'brightness of glory,' the 'savour of ointment,' the “breath of God” (Wisdom 7:25) illustrations which in the scientific phraseology we have adopted we ordinarily designate as material efflux."

395 "Now every such conception of matter and interval being excluded from the sense of the word ‘Son,’ nature

alone remains, and hereby in the word ‘Son’ is declared concerning the Only-begotten the close and true character of His manifestation from the Father. And since this particular species of generation did not suffice to produce in us an adequate idea of the unspeakable existence of the Only-begotten, it employs also another species of generation, that which is the result of efflux, to express the Divine Nature of the Son, and calls Him ‘the brightness of glory’ (Hebrews 1:3), the ‘savour of ointment,’ the ’breath of God’ (Wisdom 7:25), which our accustomed use, in the scientific discussion we have already made, calls material efflux. But just as in the previous cases neither the making of creation nor the significance of the word ‘So’ admitted time, or matter, or place, or passion, so here also the phrase, purifying the sense of ‘brightness’ and the other terms from every material conception, and employing only that element in this particular species of generation which is suitable to the Divinity, points by the force of this mode of expression to the truth that He is conceived as being both from Him and with Him. For neither does the word ‘breath’ present to us dispersion into the air from the underlying matter, nor ‘savour’ the transference that takes place from the quality of the ointment to the air, nor ‘brightness’ the efflux by means of rays from the body of the sun; but this only, as we have said, is manifested by this particular mode of generation, that He is conceived

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| 114 | Gregory of Nyssa, *Against Eunomius*, 8, 5, quoted Wisdom 7:18 to explain how  the universe cannot be eternal.396 |
| 115 | Gregory of Nyssa, *Answer to Eunomius, Answer to the Second Book*, quoted Wisdom 13:5 to show that our intellects are limited in regards to knowing God.397 |
| 116 [64] | Gregory of Nyssa, *On the Holy Spirit against the followers of the Macedonians*, quoted Wisdom 16:14 to make the distinction between the spirit of man and the Holy Spirit.398 |
| 117 [65] | Eusebius (265-340), *Orations in Praise of the Emperor Constantine,* 1, employs Wisdom 7:26 and 7:29 in his description of the Son.399 |



to be of Him and also with Him, no intermediate interval existing between the Father and that Son Who is of Him. And since, in its abundant loving-kindness, the grace of the Holy Spirit has ordered that our conceptions concerning the Only-begotten Son should arise in us from many sources, it has added also the remaining species of things contemplated in generation—that, I mean, which is the result of mind and word."

396 "The ultimate division of all that exists is made by the line between ‘created’ and ‘uncreated,’ the one being regarded as a cause of what has come into being, the other as coming into being thereby. Now the created nature and the Divine essence being thus divided, and admitting no intermixture in respect of their distinguishing properties, we must by no means conceive both by means of similar terms, nor seek in the idea of their nature for the same distinguishing marks in things that are thus separated. Accordingly, as the nature that is in the creation, as the phrase of the most excellent Wisdom somewhere tells us, exhibits 'the beginning, ending, and midst of the times’ (Wisdom 7:18) in itself, and extends concurrently with all temporal intervals, we take as a sort of characteristic of the subject this property, that in it we see some beginning of its formation, look on its midst, and extend our expectations to its end. For we have learned that the heaven and the earth were not from eternity, and will not last to eternity, and thus it is hence clear that those things are both started from some beginning, and will surely cease at some end. But the Divine Nature, being limited in no respect, but passing all limitations on every side in its infinity, is far removed from those marks which we find in creation."

397 "The Psalmist's advocate will readily admit that the Divine nature gloried in itself alone even before the existence of human imagination, but will contend that the human mind can speak only so much in respect of God as its capacity, instructed by His works, will allow. ‘For,’ as says the Wisdom of Solomon, ‘by the greatness and beauty of the creatures proportionably the Maker of them is seen’" (Wisdom 13:5).

398 "What pitiable, what wretched madness! They understand not what they are themselves when they talk like this, and what the Holy Spirit against Whom they insolently range themselves. Who will tell these people that men are ‘a spirit that goes forth and returns not again’ (Wisdom 16:14), built up in their mother's womb by means of a soiled conception, and returning all of them to a soiled earth; inheriting a life that is likened unto grass; blooming for a little during life's illusion , and then withering away, and all the bloom upon them being shed and vanishing; they themselves not knowing with certainty what they were before their birth, nor into what they will be changed, their soul being ignorant of her peculiar destiny as long as she tarries in the flesh? Such is man."

399 "Lastly, he who is in all, before, and after all, his only begotten, pre-existent Word, the great High Priest of the mighty God, elder than all time and every age, devoted to his Father’s glory, first and alone makes intercession with him for the salvation of mankind. …for he is that Light, which, transcendent above the universe, encircles the Father’s Person, interposing and dividing between the eternal and uncreated Essence and all derived existence: that Light which, streaming from on high, proceeds from that Deity who knows not origin or end, and illumines the super-celestial regions, and all that heaven itself contains, with the radiance of wisdom bright beyond the splendor of the sun (Wisdom 7:26, 29). This is he who holds a supreme dominion over this whole world, who is over and in all things, and pervades all things visible and invisible; the Word of God."

# [66] Epiphanius, *Panarion*, Section 2, Heresy 6, *Against the Gnostics*, 15, 7, p. 96 quoted Wisdom 3:13-14 as coming from the Holy Spirit against the moral indecencies committed with the heretics hands.400

1. Epiphanius, *Panarion*, Section 3, Heresy 22, *Against the Marcionites*, Scholion 70a, p.312, quoted Sirach 14:5 to condemn Marcion for adding words to the Scripture.401
2. Epiphanius, *Panarion*, Section 4, Heresy 30, *Against the Quartodecimans* 29, 6, states “some” believe Wisdom 7:2 is a prophecy of Mary’s maternity.

# Epiphanius, *Panarion*, Sect. 4, Heresy 37, 2.1 *Against Noetus*, states that Noetus appealed to Baruch 3:20 to support his patripassianist Christology. Epiphanies’ reply never calls into question the authority of Baruch in order to settle the question.402

1. Epiphanius, *Panarion*, Sect 4, Heresy 38, *Against the Valesians*, 6, 1, quoted Sirach 17:24 to show forgiveness is possible after post-baptismal sins.403
2. Epiphanius, *Panarion*, Section 4, Heresy 43, *Against the Origenists*, 18, 1, quoted both Wisdom 7:2 and Sirach 10:11 to explain Origen’s theory of the resurrection.
3. Epiphanius, *Panarion*, Section 4, Heresy 43, *Against the Origenists*, 28.2, cited Wisdom 2:23, 1:13, and 2:24 to demonstrate that Adam, although created immortal was changed in the Fall and that God is not the origin of death.404



400 "And furthermore, in another passage the Holy Spirit says prophetically, both for the ancients and for, the. Future generations, ‘Blessed is the barren that is undefiled, which hath not known the bed sinfully, and the eunuch, which with his hand hath wrought no iniquity.’ That disposes of the indecencies with the hands which are sanctioned by their myth."

401 "Who will get out on a cliff, fulfilling Scripture’s ‘He that is evil to himself, to whom will he be good?’ To falsify what is written by add something that is not is an example of the utmost rashness, wickedness, and unsafe travel- especially in the Gospel, which is forever indestructible."

402 "Those who are offshoots of Noetus himself, and those who derive from, make much of this doctrine, and try to establish their insane teaching from the following texts. Among them are God’s words to Moses, ‘I am the God of your fathers…’ They said accordingly, ‘We therefore know him alone. If Christ came and was born, he himself is the Father, he himself is the Son. Thus the same God is the God who is forever, and who has now come- as the scripture says, ‘This is they God, none other shall be accounted God besides him. He hath found out every way of understanding and given it to Jacob his servant and Israel his beloved. Afterwards, he appeared on earth and conversed with men.’"

403 "Thus to those who have sinned after baptism we neither promise freedom unconditionally, nor deny life. For God is 'merciful and pitiful.' And 'hath given a way of return to the penitent.' The first is obvious; as for the second, we know that God is merciful, if we repent of our transgressions with our whole souls. He holds life, salvation and loving kindness In his hand, and what he does is known only known only to him; but no [one] can lose by repentance, no one who repents of all his faults has been refused.”

404 " 'if the creature was immortal from the beginning, as you say, how has he become mortal? An immortal thing

must remain unalterably what it is, without changing or degenerating into something inferior and mortal. [But it

did]. I shall say, because the enemy of all good come and from envy bewitched the man who had been created free to choose the good, and had received the ordinance. ‘For God created man for immortality and made him an image of his own eternity’ (Wisdom 2:23) Indeed, “God made not death, nor doth he rejoice in the destruction of

# Epiphanius, *Panarion*, Section 4, Heresy 43, *Against the Origenists*, 39, 4, quoted Wisdom 1:14 to demonstrate that God ordered creation so that it would endure.405

1. Epiphanius, *Panarion,* Section 5, Heresy 49, *Against the Arians*, 31, 1, quoted Baruch 3:36 and 37-38 to prove that the Son is God.406

# Epiphanius, *Panarion*, Section 6, Heresy 51, *Against the Photinians*, 3, 5, Photinus cited Baruch 3:38 and Epiphanius used it as proof that the Son pre-existed before He became Incarnate.407

1. Epiphanius, *Panarion*, Section 6, Heresy 54, *Against the Pneumatomachi*, 1, 4, quoted Wisdom 1:7 as an “authoritative proof” that the Holy Spirit is Lord.408

# [67] John Chrysostom, *Homily in Hebrews* 9, 8, quoted Sirach 3:29 [30] [Vulg. 33] to demonstrate the spiritual efficacy of almsgiving.409

1. [68] John Chrysostom, *Homily in John,* 28, 1, quoted Sirach 5:6-7 and 16:12 to show the merit and demerit of works and to refute the notion that there is no Hell.410



the living' (Wisdom 1:13) 'but through the envy of the devil, death entered the world’ (Wisdom 2:24), as Wisdom testified through Solomon. Where did death come from, then?"

405 "Thus God ordered the creation in such a way that it would exist and endure, as Wisdom proves [by saying]

'God hath created all things to exist, and sound are the origins of the world, in them is no portion of destruction.'" 406 "And who else is as true as the Son of God? ‘for who can be likened to the Lord among the sons of God?’ says the scripture, and, ‘None other shall be reckoned in comparison to him.’ And what does he say [next]? To show you, that he means the Son, he describes him next and says, ‘He hath found out every way of understanding and given it to Jacob his servant and Israel whom he loves. And after he appeared on earth and conversed with men.’ How can this not have been said truly of him?"

407 "Now if the Lord <came from on high> he was pre-existent <Photinus concedes> indeed <that the Scripture

says> that ‘He which hath found out every path of knowledge’ is with us, but that the actual <Finder of every path of knowledge is the Word in the Father; and he wants to prove this from the line following> ‘then he appeared on earth.’ But anyone with sense can see that then and ‘hath found out every path of knowledge’ imply his preexistence. Then ‘He appeared on earth’ <indicates> his coming incarnation."

408 "I often have discussed this extensively, and have given authoritative proof, at considerable length, in every Sect, that he is called ‘Lord,’ with the Father and the Son. For the ‘Spirit of the Lord fills the whole world’ – the ‘Spirit of Truth,’ the Spirit of God."

409 "For hear what the Divine Scripture says, ‘Give alms, and all things shall be clean’ (Luke 11:41). And again, ‘By almsgiving and acts of faithfulness sins are purged away’ (Proverbs 16:6). And, ‘Water will quench a flaming fire, and alms will do away with great sins’ (Sirach 3:29). Next not being angry with any one, not bearing malice; the forgiving all their trespasses. For, it is said, ‘Man retains wrath against man, and yet seeks healing from the Lord' (Sirach 28:3), 'Forgive that you may be forgiven’ (Mark 11:25)."

410 "Many of the more careless sort of persons, using the loving-kindness of God to increase the magnitude of their sins and the excess of their disregard, speak in this way, ‘There is no hell, there is no future punishment, God forgives us all sins.’ To stop whose mouths a wise man says, ‘Say not, His mercy is great, He will be pacified for the multitude of my sins; for mercy and wrath come from Him, and His indignation rests upon sinners’ (Sirach 5:6-7): and again, ‘As His mercy is great, so is His correction also’ (Sirach 16:12). ‘Where then,’ says one, ‘is His loving- kindness, if we shall receive for our sins according to our deserts?’ That we shall indeed receive ‘according to our deserts,’ hear both the Prophet and Paul declare; one says, ‘You shall render to every man according to his work’ (Psalm 62:12, Septuagint); the other, ‘Who will render to every man according to his work’ (Romans 2:6). And yet

# John Chrysostom, *Homily in John,* 73, 3, quoted Sirach 3:29 [30] [Vulg. 33] to demonstrate that almsgiving forgives sins.411

1. [69] John Chrysostom, *Homily in Philippians*, 4, quoted Wisdom 11:23 to show the Holy Spirit comes to men through mercy.412
2. [70] John Chrysostom, *Homily* 9 on 1 *Thessalonians*, quoted Sirach 12:13 to confirm eternal punishment.413
3. [71] John Chrysostom, *Homily* on 2 *Timothy*, 2, quoted Sirach 7:31 as a proof that the honor or dishonor given to prelates passes to God.414
4. [72] John Chrysostom, *Homily* 9 on 1 *Corinthians* 3:12-15, 3, quoted Sirach 16:12 to demonstrate God’s love is not incompatible with His justice or His punishments for sins.415
5. [73] John Chrysostom, *Homily on Matthew,* 2, used Wisdom 18:15 as a prophecy about Christ's Incarnation.416



we may see that even so the lovingkindness of God is great; in dividing our existence into two periods, the present life and that which is to come, and making the first to be an appointment of trial, the second a place of crowning, even in this He has shown great lovingkindness."

411 "Let us then use every means to wipe off the filthiness. But first the font cleanses, afterwards other ways also, many and of all kinds. For God, being merciful, has even after this given to us various ways of reconciliation, of all which the first is that by alms-doing. ‘By almsdeeds,’ it says, ‘and deeds of faith sins are cleansed away’" (Sirach 3:29 [30]).

412 "Nothing so much pleases God as mercy. Wherefore with this the priests were anointed, and the kings, and the prophets, for they had, in oil, a type of God's love to man; and they further learned, that rulers should have a greater share of mercy. It showed that the Spirit is to come to men through mercy, since God pities and is kind to man. For, ‘You have mercy upon all,’ it is written, ‘for You can do all things’" (Wisdom 11:23).

413 "Although you should be angry with me ten thousand times for mentioning these things, I shall not cease from mentioning them. For if the prophets, though stoned, did not keep silence, much more ought we to bear with enmities, and not to discourse to you with a view to please, that we may not, for having deceived you, be ourselves cut in sunder. There is punishment, deathless, unallayed, and no one to stand up for us. ‘Who will pity,’ he says, ‘the charmer that is bitten by a serpent?’ (Sirach 12:13) When we pity not our own selves, tell me, who will pity us?"

414 "Therefore insult is their gain, honor their burden. What I say, therefore, is for your sakes, not for theirs. He that honors the Priest will honor God also; and he who has learned to despise the Priest, will in process of time insult God. ‘He that receives you,’ He says, ‘receives Me.’ (Matthew 10:40) ‘Hold my priests in honor’ (Sirach 7:31)? He says. The Jews learned to despise God, because they despised Moses, and would have stoned him. For when a man is piously disposed towards the Priest, he is much more so towards God. And even if the Priest be wicked, God seeing that you respect him, though unworthy of honor, through reverence to Him, will Himself reward you."

415 "But, ‘They are men,’ someone will say, ‘who do these things; as for God, He is loving unto men.’ Now, first of all, not even men do these things in cruelty, but in humanity. And God Himself, as ‘He is loving unto men,’ in the same character does He punish sins" (Sirach 16:12).

416 "But be not thou weary, beloved, for if anyone were describing a visible war, and trophies, and victories, would you feel no satiety at all; nay, you would not prefer either drink or meat to this history. But if that kind of narrative be welcome, much more this. For consider what a thing it is to hear, how on the one side God from Heaven, arising ‘out of the royal thrones, leaped down’ (Wisdom 18:15) unto the earth, and even unto hell itself, and stood in the

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| 137 | John Chrysostom, *Homily in Matthew,* 2, 2, quoted Baruch 3:38 as a prophecy that God  would come to earth in Christ.417 |
| 138 | John Chrysostom, *Homily in Matthew,* 28, 3, quoted Wisdom 3:1 to prove the souls of the righteous are no longer on earth.418 |
| 139 [74] | John Chrysostom, Homilies on Genesis, 22, 7 quoted Wisdom 2:24 to show that the Devil fell before the transgression of our first parents, not afterwards.419 |
| 140 [75] | Ambrose, *Exposition of the Christian Faith*, 1, 7, 48, quotes and explores line by line Wisdom 7:26 as proof of the procession of the Son from the Father.420 |
| 141 | Ambrose, *Exposition of the Christian Faith*, 1, 17, 110-11, quoted Sirach 24:3 to demonstrate the Divine Generation of the Son from the Father.421 |



battle array; and how the devil on the other hand set himself in array against Him; or rather not against God unveiled, but God hidden in man's nature. And what is marvelous, you will see death destroyed by death, and curse extinguished by curse, and the dominion of the devil put down by those very things whereby he did prevail. Let us therefore rouse ourselves thoroughly, and let us not sleep, for lo, I see the gates opening to us; but let us enter in with all seemly order, and with trembling, setting foot straightway within the vestibule itself."

417 "It is not then of that we are now to speak, but of this beneath, this which took place on earth, which was among ten thousand witnesses. And concerning this again we will relate in such wise as it may be possible for us, having received the grace of the Spirit. For not even this may any one set forth altogether plainly, forasmuch as this too is most awful. Think not, therefore, it is of small things you are hearing, when you hear of this birth, but rouse up your mind, and straightway tremble, being told that God has come upon earth. For so marvelous was this, and beyond expectation, that because of these things the very angels formed a choir, and in behalf of the world offered up their praise for them, and the prophets from the first were amazed at this, that ‘He was seen upon earth, and conversed with men’ (Baruch 3:37). Yea, for it is far beyond all thought to hear that God the Unspeakable, the Unutterable, the Incomprehensible, and He that is equal to the Father, has passed through a virgin's womb, and has vouchsafed to be born of a woman, and to have Abraham and David for forefathers. But why do I say Abraham and David? For what is even more amazing, there are those women, whom we have lately mentioned."

418 "Nor indeed is it possible for a soul, torn away from the body, to wander here anymore. For ‘the souls of the

righteous are in the hand of God;’ (Wisdom 3:1) and if of the righteous, then those children's souls also; for neither are they wicked: and the souls too of sinners are straightway led away hence."

419 Furthermore, another interpretation even more fanciful: Is this not true, then—that they are now fallen, and

that this is the cause of their fall? Scripture in fact teaches us differently, that before the creation of the firstformed human being the devil fell from that dignity and with him those whose pretensions outstripped their state, as a sage has also remarked, “Through the devil’s envy death entered the world.” I mean, tell me: if he had not fallen before the creation of the human being, how could he have envied the human being while retaining his former status?

420 "The prophets say: ‘In Your light we shall see light;’ and again: ‘Wisdom is the brightness of everlasting light, and the spotless mirror of God's majesty, the image of His goodness’ (Wisdom 7:26). See what great names are declared! ‘Brightness,’ because in the Son the Father's glory shines clearly: ‘spotless mirror,’ because the Father is seen in the Son (John 12:45); ‘image of goodness,’ because it is not one body seen reflected in another, but the whole power [of the Godhead] in the Son. The word ‘image’ teaches us that there is no difference; ‘expression,’ that He is the counterpart of the Father's form; and ‘brightness’ declares His eternity. The ‘image’ in truth is not that of a bodily countenance, not one made up of colours, nor modeled in wax, but simply derived from God, coming out from the Father, drawn from the fountainhead."

1. Ambrose, *Exposition of the Christian Faith*, 3, 3, 18, quoted Wisdom 8:13 to show that the Son is immortal since He makes others immortal.422
2. Ambrose, *Exposition of the Christian Faith*, 4, 8, 88, quoted Sirach 24:5 to demonstrate the generation of the Son from the Father.423

# Ambrose, *Exposition of the Christian Father*, 5, 7, 94, referenced Tobit 9:3 as a proof that inferiors can send superiors on mission and vice versa. Therefore, there is no implication in regards to Jesus being sent by the Father.424

1. [76] Ambrose, *On the death of Valetinian*, 51, quoted Wisdom 4:7 to demonstrate that the desire for baptism suffices for salvation.425



421 "If, then, we enquire into His natural pre-eminence, we find it to consist in being begotten. To deny that the Son of God is begotten [of God] is to deny that He is God's own Son, and to deny Christ to be God's own Son is to class Him with the rest of mankind, as no more a Son than any of the rest. If, however, we enquire into the distinctive property of His generation, it is this, that He came forth from God. For while, in our experience, to come out implies something already existent, and that which is said to come out seems to proceed forth from hidden and inward places, we, though it be presented but in short passages, observe the peculiar attribute of the Divine Generation, that the Son does not seem to have come forth out of any place, but as God from God, a Son from a Father, nor to have had a beginning in the course of time, having come forth from the Father by being born, as He Himself Who was born said: ‘I came forth from the mouth of the Most High’ (Sirach 24:3). But if the Arians acknowledge not the Son's nature, if they believe not the Scriptures, let them at least believe the mighty works." 422 "Why, then, should there be no thought of the Son in this place, seeing that all these things hold good of the Son also? If they do not so, then deny His Godhead, and so may thou deny what is proper to be said of God. His Blessedness cannot be denied, Who bestows blessings, for ‘Blessed are they whose iniquities are forgiven.’ He cannot but be called ‘Blessed,’ Who has given us wholesome teaching, even as it is written: ‘Which is according to the Gospel of the beauty of the Blessed God’ (1 Timothy 1:11). His Power cannot be denied, of Whom the Father says: ‘I have laid help upon One that is mighty.’ And who dare refuse to acknowledge Him to be immortal, when He Himself has made others also immortal, as it is written of the Wisdom of God: ‘By her shall I possess immortality’" (Wisdom 8:13).

423 "We say, therefore, that it is the function and exercise of His Authority that He has made us sons of God, whereas the oracles of God discover that His generation is in relation to personal attribute, for the Wisdom of God says: ‘I came forth out of the mouth of the Most High,’ (Sirach 24:5) that is to say not of compulsion, but free, not under bond of authority, but born in a hidden birth, according to personal powers of Supreme Sovereignty and rightfulness of authority. Again, concerning the same Wisdom, Which is the Lord Jesus, the Father says in another place: ‘Out of the womb I begot You, before the morning star’ (Psalm 110:3)."

424 "But if you do not accept the truth of His mission according to the flesh, as the Apostle spoke of it (Romans 8:3) and dost raise out of a mere word a decision against it, to enable you to say that inferiors are wont to be sent by superiors; what answer will you give to the fact that the Son was sent to men? For if you think that he who is sent is inferior to him by whom he is sent, you must learn also that an inferior has sent a superior, and that superiors have been sent to inferiors. For Tobias sent Raphael the archangel, (Tobit 9:3) and an angel was sent to Balaam, (Numbers 22:22) and the Son of God to the Jews."

425 "But he even had this desire [for baptism] for a long time, that, when he should come into Italy, he would be initiated, and recently he signified a desire to be baptized by me, and for this reason above all others he thought that I ought to be summoned. Has he not, then, the grace which he desired; has he not the grace which he requested? And because he asked, he received, and therefore is it said: 'By whatsoever death the just man shall be overtaken, his soul shall be at rest'" (Wisdom 4:7). (*Fathers of the Church: A New Translation*, ed. J. Deferrari, vol. 22, p. 287-288)

# [77] Ambrose, On his brother Satyrus, Oration 1, 30, quoted Wisdom 4:11 to demonstrate that the dead are preserved from the corruption of life.426

1. [78] Ambrose, *Three Books on the Holy Spirit*, 1, 7, 87, quoted Wisdom 1:7 to show that the Holy Spirit, as with the Lord, “fills all things.”427
2. Ambrose, *Three Books on the Holy Spirit*, 2, 5, 42, quoted Sirach 24:3 to show that the Son is of the substance of the Father.428
3. Ambrose, *Three Books on the Holy Spirit*, 3, 6, 36, quoted Wisdom 7:22-23 as proof that the Holy Spirit knows the thoughts of the heart.429

# Ambrose, *Three Books on the Holy Spirit*, 3, 11, 69-70, quoted Wisdom 1:4 within a proof that to worship God in Spirit does not imply a subordination of the Holy Spirit to the Father.430



426 "For, if no one mourned for Henoch after he was taken up bodily to heaven in an age of peace and cessation of war, and if, on the contrary, the Prophet gave praise, as Scripture says of him: 'He was taken away lest wickedness should alter his understanding,' (Wisdom 4:11) how much more justly must this be said now, when to the alluring dangers of the world there is added the uncertainty of life!"

427 "But lest they should object that this was said according to the flesh, though He alone from Whose flesh went forth virtue to heal all, was more than all; yet, as the Lord fills all things, so, too, we read of the Spirit: ‘For the Spirit of the Lord filled the whole world’ (Wisdom 1:7). And you find it said of all who had consorted with the Apostles that, ‘filled with the Holy Spirit they spoke the word of God with boldness’ (Acts 4:31). You see that the Spirit gives both fullness and boldness, Whose operation the archangel announces to Mary, saying: ‘The Holy Spirit shall come on you’" (Luke 1:35).

428 "For although most authorities read ‘de Spiritu,’ yet the Greek from which the Latins translated have ‘ἐχ πνεύματος ἁγίου,’ that is, ‘ex Spiritu Sancto.’ For that which is ‘of’ [ex] any one is either of his substance or of his power. Of his substance, as the Son, Who says: ‘I came forth of the Mouth of the Most High’ (Sirach 24:3) as the Spirit, ‘Who proceeds from the Father’ (John 15:20) of Whom the Son says: ‘He shall glorify Me, for He shall receive of Mine’ (John 16:14). But of the power, as in the passage: ‘One God the Father, of Whom are all things.’"

429 "Lastly, that famous judgment of Solomon, when, among the difficulties arising from those who were contending, as one, having overlain the child which she had borne, wished to claim the child of another, and the other was protecting her own son, he both discovered deceit in the very hidden thoughts, and affection in the mother's heart, was certainly so admirable only by the gift of the Holy Spirit. For no other sword would have penetrated the hidden feeling of those women, except the sword of the Spirit, of which the Lord says: ‘I am not come to send peace but a sword’ (Matthew 10:34) For the inmost mind cannot be penetrated by steel, but by the Spirit: ‘For the Spirit of understanding is holy, one only, manifold, subtle, lively,' and, farther on, ‘overseeing all things’" (Wisdom 7:22-23).

430 "But perhaps reference may be made to the fact that in a later passage of the same book, the Lord again said

that God is Spirit, but spoke of God the Father. For you have this passage in the Gospel: ‘The hour now is, when the true worshippers shall worship the Father in Spirit and truth, for such also does the Father seek. God is Spirit, and they that worship Him must worship in Spirit and truth’ (John 4:23-24). By this passage you wish not only to deny the divinity of the Holy Spirit, but also, from God being worshipped in Spirit, deduce a subjection of the Spirit. To which point I will briefly answer that Spirit is often put for the grace of the Spirit, as the Apostle also said: ‘For the Spirit Himself intercedes for us with groanings which cannot be uttered’ (Romans 8:26) that is, the grace of the Spirit, unless perchance you have been able to hear the groanings of the Holy Spirit. Therefore here too God is worshipped, not in the wickedness of the heart, but in the grace of the Spirit. ’For into a malicious soul wisdom

# Ambrose, *Three Books on the Holy Spirit*, 3, 11, 69-70, quoted Wisdom 1:4 with Romans and 1 Corinthians to prove that the Holy Spirit is not subordinated to the Father.431

1. Ambrose, *Three books on the Holy Spirit*, 3, 18, 135, quoted Wisdom 7:22 as a

# proof from the “authority of Scripture” that the Holy Spirit is undefiled and without sin.432

1. Ambrose*, Three Books on the Holy Spirit*, 3, 22, 169, quoted Wisdom 7:22 that the Holy Spirit should receive honor and glory.433

# [79] Ambrose, *On the Duty of the Clergy*, 2, 13, 64-65, used Wisdom 7:22-30, to show that Wisdom is inseparably united to the virtues.434

1. [80] Pope Damasus I, *Fragments of Letter to the Eastern Bishops* (ca. AD 374), used Wisdom 7:26 to demonstrate that "light from light" does not imply that the Son is diminished or not true God from true God.435



does not enter’ (Wisdom 1:4.) because ‘no one can call Jesus Lord but in the Holy Spirit’ (1 Corinthians 12:3). And immediately he adds: ‘Now there are diversities of gifts’" (1 Corinthians 12:4).

431 "To which point I will briefly answer that Spirit is often put for the grace of the Spirit, as the Apostle also said: ‘For the Spirit Himself intercedes for us with groanings which cannot be uttered;’ (Romans 8:26) that is, the grace of the Spirit, unless perchance you have been able to hear the groanings of the Holy Spirit. Therefore here too God is worshipped, not in the wickedness of the heart, but in the grace of the Spirit. ‘For into a malicious soul wisdom does not enter’ (Wisdom 1:4) because ‘no one can call Jesus Lord but in the Holy Spirit’ (1 Corinthians 12:3). And immediately he adds: ‘Now there are diversities of gifts’" (1 Corinthians 12:4).

432 "But they are unable to show us this, and demand our authority from us, namely, that we should show by texts that the Holy Spirit has not sinned, as it is said of the Son that He did no sin (1 Peter 2:22). Let them learn that we teach by authority of the Scriptures; for it is written: ‘For in Wisdom is a Spirit of understanding, holy, one only, manifold, subtle, easy to move, eloquent, undefiled’ (Wisdom 7:22). The Scripture says He is undefiled, has it lied concerning the Son, that you should believe it to have lied concerning the Spirit? For the prophet said in the same place concerning Wisdom, that nothing that defiles enters into her. She herself is undefiled, and her Spirit is undefiled. Therefore if the Spirit have not sin, He is God."

433 "And why should I say that, as the Father and the Son, so, too, the Spirit is free from stain and Almighty, for Solomon called Him in Greek παντοδύναμον, πᾶνέπίσχοπον, because He is Almighty and beholds all things, (Wisdom 7:22) as we showed above to be, is read in the Book of Wisdom. Therefore the Spirit enjoys honour and glory."

434 "Is there anyone who would like to be beautiful in face and at the same time to have its charm spoilt by a beast- like body and fearful talons? Now the form of virtues is so wonderful and glorious, and especially the beauty of wisdom, as the whole of the Scriptures tell us. ‘For it is more brilliant than the sun, and when compared with the stars far outshines any constellation. Night takes their light away in its train, but wickedness cannot overcome wisdom’ (Wisdom 7:29-30). We have spoken of its beauty, and proved it by the witness of Scripture. It remains to show on the authority of Scripture (Wisdom 7:22-23) that there can be no fellowship between it and vice, but that it has an inseparable union with the rest of the virtues. ‘It has a spirit sagacious, undefiled, sure, holy, loving what is good, quick, that never forbids a kindness, kind, steadfast, free from care, having all power, overseeing all things.’ And again: ‘She teaches temperance and justice and virtue’" (Wisdom 8:7).

435 "...(we assert) also that the Son is not unlike (the Father) in work, unlike in power, or unlike in anything, or that he has his existence from elsewhere, but that he was born of God, not as false, but that he was generated as true God from true God, true light from true light, so that it should not be thought of as diminished or different, since the Only-Begotten has "the splendor of eternal light" (Wisdom 7:26); because in the order of nature neither light

1. [81] Rufinus, *Commentary on the Apostles’ Creed*, 8, used Wisdom 7:22 and 26 to explain the consubstantial relationship of the Son to the Father.436

# Rufinus, *Commentary on the Symbol of the Apostles*, 5, quoted Baruch 3:36-38 to refute the Patripassionists to show that although the Son is "invisible and impassible" he took on flesh and became visible and suffered.437

1. [82] Jerome (ca. 394 - 413), Homily 92: On Psalm 41 (42), quotes Baruch 3:12 to establish the Trinitarian nature of Baptism.438
2. [83] Augustine, *City of God,* 1, 13, referenced Tobit 12:12 to prove that the burial of the dead, especially the righteous, is pleasing in the sight of God.439
3. Augustine, *City of God*, 12, 25, quoted Wisdom 8:1 to confirm that God imposes order upon creation.440



can be without splendor nor splendor without light; (he is) also the image of the Father, since he who has seen him has also seen the Father (John 14:9)..."

436 "…why should it be inconceivable for the substance of that eternal Light, which has always existed because it contains nothing insubstantial in Itself, to produce from Itself a Brightness which is substantial? Hence the correctness of the Son’s being described as ONLY; because He was born in this way, He is unique and alone."

437 "To the foregoing is added 'Invisible and Impassible.' I should mention that these two words are not in the Creed of the Roman Church. They were added in our Church, as is well known, on account of the Sabellian heresy, called by us 'the Patripassian,' that, namely, which says that the Father Himself was born of the Virgin and became visible, or affirms that He suffered in the flesh. To exclude such impiety, therefore, concerning the Father, our forefathers seem to have added these words, calling the Father 'invisible and impassible.' For it is evident that the Son, not the Father, became incarnate and was born in the flesh, and that from that nativity in the flesh the Son became 'visible and passible.' Yet so far as regards that immortal substance of the Godhead, which He possesses, and which is one and the same with that of the Father, we must believe that neither the Father, nor the Son, nor the Holy Ghost is 'visible or passible.' But the Son, in that He condescended to assume flesh, was both seen and also suffered in the flesh. Which also the Prophet foretold when he said, 'This is our God: no other shall be accounted of in comparison of Him. He has found out all the way of knowledge, and has given it unto Jacob His servant and to Israel His beloved. Afterward He showed Himself upon the earth, and conversed with men.'”

438 After slaying the devil, their hearts ardently long for the running waters of the Church, the Father, the Son, and the Holy Spirit. In Jeremiah, there is witness to the Father as fountain: ‘They have forsaken me, the source of living waters; they have dug themselves cisterns, broken cisterns, that hold no water’ [Jer. 2:13]. In another place in Scripture, we read appropriately of the Son: ‘They have forsaken the fountain of wisdom’ [Baruch 3:12] and of the Holy Spirit, in turn: ‘He who drinks of the water that I will give him, the water shall become in him a fountain of water, springing up unto life everlasting.’ [John 4:13-14]. The evangelist explains, at once, that the Savior said this of the Holy Spirit. From the testimony of these texts, it is established beyond doubt that the three fountains of the Church constitute the mystery of the Trinity.

439 "And therefore to the righteous of ancient times the last offices were piously rendered, and sepulchres

provided for them, and obsequies celebrated; and they themselves, while yet alive, gave commandment to their sons about the burial, and, on occasion, even about the removal of their bodies to some favorite place. And Tobit, according to the angel’s testimony, is commended, and is said to have pleased God by burying the dead" (Tobit 12:12).

440 "…and the other natural objects which we anywhere see, received also their form, not from without, but from the secret and profound might of the Creator, who said, ‘Do not I fill heaven and earth?’ (Jeremiah 23:24) and

# Augustine, *City of God*, 13, 22, quoted Tobit 12:19 to prove that angels can appear to be material, even eat, not out of necessity but for appearances. 441

1. Augustine*, City of God*, 14, 3, quoted Wisdom 9:15 refute the proposition that the flesh is the cause of all vices and ill conduct.442
2. Augustine*, City of God*, 17, 20, quoted Wisdom 2:12-21 as a prophecy of Christ’s passion.443
3. Augustine, *City of God*, 17, 20, quoted Sirach 36:1-5 as a prophecy of Christ.444



whose wisdom it is that ‘reacheth from one end to another mightily; and sweetly doth she order all things.’" (Wisdom 8:1).

441 "For so also was it with the angels who presented themselves to the eye and touch of men, not because they could do no otherwise, but because they were able and desirous to suit themselves to men by a kind of manhood ministry. For neither are we to suppose, when men receive them as guests, that the angels eat only in appearance, though to any who did not know them to be angels they might seem to eat from the same necessity as ourselves. So these words spoken in the Book of Tobit, ‘You saw me eat, but you saw it but in vision;’ (Tobit 12:19) that is, you thought I took food as you do for the sake of refreshing my body."

442 "But if any one says that the flesh is the cause of all vices and ill conduct, inasmuch as the soul lives wickedly only because it is moved by the flesh, it is certain he has not carefully considered the whole nature of man. For ‘the corruptible body, indeed, weighs down the soul.’ (Wisdom 9:15) Whence, too, the apostle, speaking of this corruptible body, of which he had shortly before said, ‘though our outward man perish,’ (2 Corinthians 4:16) says, ‘We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life’ (2 Corinthians 5:1-4). We are then burdened with this corruptible body; but knowing that the cause of this burdensomeness is not the nature and substance of the body, but its corruption, we do not desire to be deprived of the body, but to be clothed with its immortality. For then, also, there will be a body, but it shall no longer be a burden, being no longer corruptible. At present, then, ‘the corruptible body presses down the soul, and the earthly tabernacle weighs down the mind that muses upon many things,’ nevertheless they are in error who suppose that all the evils of the soul proceed from the body."

443 "…in the one of which, called the Wisdom of Solomon, the passion of Christ is most openly prophesied. For indeed His impious murderers are quoted as saying, ‘Let us lie in wait for the righteous, for he is unpleasant to us, and contrary to our works; and he upbraideth us with our transgressions of the law, and objecteth to our disgrace the transgressions of our education. He professeth to have the knowledge of God, and he calleth himself the Son of God. He was made to reprove our thoughts. He is grievous for as even to behold; for his life is unlike other men’s and his ways are different. We are esteemed of him as counterfeits; and he abstaineth from our ways as from filthiness. He extols the latter end of the righteous; and glorieth that he hath God for his Father. Let us see, therefore, if his words be true; and let us try what shall happen to him, and we shall know what shall be the end of him. For if the righteous be the Son of God, He will undertake for him, and deliver him out of the hand of those that are against him. Let us put him to the question with contumely and torture, that we may know his reverence, and prove his patience. Let us condemn him to the most shameful death; for by His own sayings He shall be respected. These things did they imagine, and were mistaken; for their own malice hath quite blinded them’" (Wisdom 2:17-21).

444 "But in Ecclesiasticus the future faith of the nations is predicted in this manner: ‘Have mercy Upon us, O God, Ruler of all, and send Thy fear upon all the nations: lift up Thine hand over the strange nations, and let them see Thy power. As Thou wast sanctified in us before them, so be Thou sanctified in them before us, and let them acknowledge Thee, according as we also have acknowledged Thee; for there is not a God beside Thee, O Lord’

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| 165 | Augustine, *City of God*, 21, 9, quoted Sirach 7:17 to prove that the damned are punished  in soul and body.445 |
| 166 | Augustine, *City of God*, 21, 14, quoted Sirach 40:1 to support for infant baptism.446 |
| 167 [84] | Augustine, *On the Trinity*, 1, 6, quoted Sirach 24:5 to show the Son is distinct from the Father.447 |
| 168 | Augustine, *On the Trinity*, 2, 5, quoted Wisdom 8:1 to prove that the Holy Spirit is omnipresent just as is the Father and also is sent.448 |
| 169 | Augustine, *On the Trinity*, 2, 8, quoted Wisdom 7:27 against those who believe that the Son is changeable or mutable.449 |
| 170 | Augustine, *On the Trinity*, 3, 1, 6, quoted Wisdom 16:24-25 and 8:1 so confirm that angels are God’s intermediaries who impose His Will on creation.450 |



(Sirach 36:1-5). We see this prophecy in the form of a wish and prayer fulfilled through Jesus Christ…" (See Section C).

445 "I find it easier to understand both as referring to the body than to suppose that neither does; nor I think that Scripture is silent regarding the spiritual pain of the damned, because, though not expressed, it is necessarily understood that in a body thus tormented the soul also is tortured with a fruitless repentance. For we read in the ancient Scriptures, ‘The vengeance of the flesh of the ungodly is fire and worms.’ (Sirach 7:17) It might have been more briefly said, ‘The vengeance of the ungodly.’ Why, then, was it said, ‘The flesh of the ungodly,’ unless because both the fire and the worm are to be the punishment of the flesh? "

446 "In short, the words of Scripture, ‘An heavy yoke is upon the sons of Adam, from the day that they go out of their mother’s womb till the day that they return to the mother of all things,’ (Sirach 40:1) —these words so infallibly find fulfillment, that even the little ones, who by the layer of regeneration have been freed from the bond of original sin in which alone they were held, yet suffer many ills, and in some instances are even exposed to the assaults of evil spirits."

447 "For neither has the Son separated the Father from Himself, because He Himself, speaking elsewhere with the voice of wisdom (for He Himself is the Wisdom of God), says, ‘I alone compassed the circuit of heaven.’"

448 "But if it is said of the Father, where could He be without His own word and without His own wisdom, which ‘reacheth from one end to another mightily, and sweetly ordereth all things?’ (Wisdom 8:1). But He cannot be anywhere without His own Spirit. Therefore, if God is everywhere, His Spirit also is everywhere. Therefore, the Holy Spirit, too, was sent thither, where He already was."

449 "Let us therefore say nothing of those who, with an over carnal mind, have thought the nature of the Word of God, and the Wisdom, which, ‘remaining in herself, maketh all things new,’ (Wisdom 7:27) whom we call the only Son of God, not only to be changeable, but also to be visible.”

450 "Our present inquiry then is, whether the angels were then the agents both in showing those bodily appearances to the eyes of men and in sounding those words in their ears when the sensible creature itself, serving the Creator at His beck, was turned for the time into whatever was needful; as it is written in the book of Wisdom, ‘For the creature serveth Thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee. Therefore, even then was it altered into all fashions, and was obedient to Thy grace, that nourisheth all things according to the will of them that longed for Thee.’ (Wisdom 16:24-25) For the power of the will of God reaches through the spiritual creature even to visible and sensible effects of the corporeal creature. For where does not the wisdom of the omnipotent God work that which He wills, which ‘reacheth from one end to another mightily, and sweetly doth order all things’ (Wisdom 8:1)?"

# Augustine, *On the Trinity*, 4, 13, quoted Wisdom, to show the limits of demonic knowledge concerning Divine Wisdom.451

1. Augustine, *On the Trinity*, 4, 20, quoted Wisdom 9:10 to explain how the Son is sent by the Father into the world.452
2. Augustine, *On the Trinity*, 4, 20, 27, quoted Wisdom 7:25, 26-27, and 9:10 to prove that the Son consubstantial and co-eternal with the Father and omnipotent.453
3. Augustine*, On the Trinity*, 11, 11, quoted Wisdom 11:21 to show that God has made creation with such precision that it can be used in theology. 454



451 "For the devil does not know how the most excellent wisdom of God makes use of both his snares and his fury to bring about the salvation of His own faithful ones, beginning from the former end, which is the beginning of the spiritual creature, even to the latter end, which is the death of the body, and so ‘reaching from the one end to the other, mightily and sweetly ordering all things.’ (Wisdom 8:1) For wisdom ‘passeth and goeth through all things by reason of her pureness, and no defiled thing can fall into her’ (Wisdom 7:24-25). And since the devil has nothing to do with the death of the flesh, whence comes his exceeding pride, a death of another kind is prepared in the eternal fire of hell, by which not only the spirits that have earthly, but also those who have aerial bodies, can be tormented."

452 "The Son, therefore, is not properly said to have been sent in that He is begotten of the Father; but either in that the Word made flesh appeared to the world, whence He says, ‘I came forth from the Father, and am come into the world;’ (John 16:28) or in that from time to time, He is perceived by the mind of each, according to the saying, ‘Send her, that, being present with me, she may labor with me’ (Wisdom 9:10). What then is born (natum) from eternity is eternal, ‘for it is the brightness of the everlasting light;’ (Wisdom 7:27) but what is sent from time to time, is that which is apprehended by each."

453 "What wonder, therefore, if He is sent, not because He is unequal with the Father, but because He is ‘a pure

emanation (manatio) issuing from the glory of the Almighty God?’ (Wisdom 7:25) For there, that which issues, and that from which it issues, is of one and the same substance. For it does not issue as water issues from an aperture of earth or of stone, but as light issues from light. For the words, ‘For she is the brightness of the everlasting light,’ (Wisdom 7:26) what else are they than, she is light of everlasting light? For what is the brightness of light, except light itself? and so co-eternal, with the light, from which the light is. But it is preferable to say, ‘the brightness of light,’ rather than ‘the light of light;’ lest that which issues should be thought to be darker than that from which it issues. For when one hears of the brightness of light as being light itself, it is more easy to believe that the former shines by means of the latter, than that the latter shines less. But because there was no need of warning men not to think that light to be less, which begat the other (for no heretic ever dared say this, neither is it to be believed that any one will dare to do so), Scripture meets that other thought, whereby that light which issues might seem darker than that from which it issues; and it has removed this surmise by saying, ‘It is the brightness’ of that light, namely, ‘of eternal light’, and so shows it to be equal. For if it were less, then it would be its darkness, not its brightness; but if it were greater, then it could not issue from it, for it could not surpass that from which it is produced. Therefore, because it issues from it, it is not greater than it is; and because it is not its darkness, but its brightness, it is not less than it is: therefore it is equal. Nor ought this to trouble us, that it is called a pure emanation issuing from the glory of the Almighty God, as if itself were not omnipotent, but an emanation from the Omnipotent; for soon after it is said of it, ‘And being but one, she can do all things.’ (Wisdom 7:25-27) But who is omnipotent, unless He who can do all things? It is sent, therefore, by Him from whom it issues; for so she is sought after by him who loved and desired her. ‘Send her,’ he says, ‘out of Thy holy heavens, and from the throne of Thy glory, that, being present, she may labor with me;’ (Wisdom 9:10) that is, may teach me to labor [heartily] in order that I may not labor [irksomely]. For her labors are virtues. But she is sent in one way that she may be with man; she has been sent in another way that she herself may be man. For, ‘entering into holy souls, she maketh them friends of God and prophets;’ (Wisdom 7:27) so she also fills the holy angels, and works all things fitting for such ministries by them."

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| 175 | Augustine, *On the Trinity*, 15, 2, quoted Wisdom 13:1-5 as a rebuke against atheists and  to affirm natural revelation.455 |
| 176 [85] | Augustine, *the Enchiridion*, 66, quoted Sirach 40:1 to confirm that infants, even after baptism and regeneration, still suffer the effects of sin.456 |
| 177 [86] | Augustine, *On the Care of the Dead*, quoted Tobit 2:7 and 12:12 to show that Tobit found favor with God by caring for the dead.457 |
| 178 | Augustine, *On the Care of the Dead*, quoted 2 Maccabees 12:46 to confirm prayers for the dead.458 |
| 179 [87] | Augustine, *Morals of the Catholic Church*, 16, 28, quoted Wisdom 8:3 saying that it “claims and asserts” “the co-equality of the Son with the Father.459 |



454 "And here we hope to be able to find an image of God according to the Trinity, He Himself helping our efforts, who as things themselves show, and as Holy Scripture also witnesses, has regulated all things in measure, and number, and weight" (Wisdom 11:20).

455 "We shall have tarried then long enough among those things that God has made, in order that by them He Himself may be known that made them. ‘For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.’ (Romans 1:20) And hence they are rebuked in the book of Wisdom, ‘who could not out of the good things that are seen know Him that is: neither by considering the works did they acknowledge the workmaster; but deemed either fire, or wind, or the swift air or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world: with whose beauty if they, being delighted, took them to be gods, let them know how much better the Lord of them is; for the first Author of beauty hath created them. But if they were astonished at their power and virtue, let them understand by them how much mightier He is that made them. For by the greatness and beauty of the creatures proportionably the Maker of them is seen’ (Wisdom 13:1-5). I have quoted these words from the book of Wisdom for this reason, that no one of the faithful may think me vainly and emptily to have sought first in the creature, step by step through certain trinities, each of their own appropriate kind, until I came at last to the mind of man, traces of that highest Trinity which we seek when we seek God."

456 "Now the pardon of sin has reference chiefly to the future judgment. For, as far as this life is concerned, the saying of Scripture holds good: ‘A heavy yoke is upon the sons of Adam, from the day that they go out of their mother’s womb, till the day that they return to the mother of all things’ (Sirach 40:1). So that we see even infants, after baptism and regeneration, suffering from the infliction of divers evils: and thus we are given to understand, that all that is set forth in the sacraments of salvation refers rather to the hope of future good, than to the retaining or attaining of present blessings."

457 "…hence also the funerals of the just men of old were with dutiful piety cared for, and their obsequies celebrated, and sepulture provided: and themselves while living did touching burial or even translation of their bodies give charge to their sons. Tobias also, to have by burying of the dead obtained favor with God, is by witness of an Angel commended."

458 "In the books of the Maccabees, we read of sacrifice offered for the dead. (2 Maccabees 12:46). Howbeit even if it were nowhere at all read in the Old Scriptures, not small is the authority, which in this usage is clear, of the whole Church, namely, that in the prayers of the priest which are offered to the Lord God at His altar, the Commendation of the dead hath also its place."

459 "Perhaps some may think that those passages do not refer to the Son of God. What, then, is taught in the following words: ‘She displays the nobility of her birth, having her dwelling with God?’ (Wisdom 8:3). To what does birth refer but to parentage? And does not dwelling with the Father claim and assert equality?"

1. [88] Augustine, *Concerning the Nature of Good, Against the Manicheans*, 26, quoted 2 Maccabees 7:28 to confirm creation out of nothing (ex nihilo).
2. Augustine, *Concerning the Nature of Good, Against the Manicheans*, 29, quoted Wisdom 7:24-25 to prove that the Son cannot be defiled.460
3. [89] Augustine, *A Treatise Concerning the Correction of the Donatists*, 9, 41, quoted Wisdom 5:1 in confirmation the vindication of the just in front of their opponents at the Final Judgment.461
4. [90] Augustine, *Reply to Faustus the Manichean*, 12, 43, quoted Baruch 3:37-38 as a prophecy fulfilled in Christ.462

# Augustine, *Reply to Faustus*, 12, 44, quoted Wisdom 2:18-21 contains what “is prophesied of the Jews.”463

1. Augustine, *Reply to Faustus*, 22, 8, quoted Wisdom 7:26 to prove that the Son was not made.464
2. [91] Augustine, *In Answer to the Letters of Petilian the Donatist* 2, 26, quoted Wisdom 1:5 to show that the sinfulness of the minister does not affect the validity of the Sacrament of baptism.465



460 "And yet, though all things that He established are in Him, those who sin do not defile Him, of whose wisdom it is said: ‘She touches all things by reason of her purity, and nothing defiled assails her.’ For it behooves us to believe that as God is incorruptible and unchangeable, so also is He consequently undefilable."

461 "Whence also we may be sure that what is written concerning the day of judgment, ‘Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors’" (Wisdom 5:1).

462 "And what Jeremiah says of wisdom plainly applies to Christ: ‘Jacob delivered it to his son, and Israel to his chosen one. Afterwards He appeared on earth, and conversed with men’" (Baruch 3:37-38).

463 "For among all their anointed ones the Jews looked for one who was to save them. But in the mysterious justice of God they were blinded; and thinking only of the power of the Messiah, they did not understand His weakness, in which He died for us. In the book of Wisdom, it is prophesied of the Jews: ‘Let us condemn him to an ignominious death; for he will be proved in his words. If he is truly the Son of God, He will aid him; and deliver him from the hand of his enemies. Thus they thought, and erred; for their wickedness blinded them.’ (Wisdom 2:18-21) These words apply also to those who, in spite of all these evidences, in spite of such a series of prophecies, and of their fulfillment, still deny that Christ is foretold in the Scriptures."

464 "In the New Testament both these things are ascribed to God. For we read, ‘God is light, and in Him is no darkness at all;’ (1 John 1:5) and again, ‘God, who commanded the light to shine out of darkness, hath shined in our hearts’ (2 Corinthians 4:6). So also, in the Old Testament, the name ‘Brightness of eternal light’ (Wisdom 7:26) is given to the wisdom of God, which certainly was not created, for by it all things were made; and of the light which exists only as the production of this wisdom it is said, ‘Thou wilt light my candle, O Lord; my God, Thou wilt enlighten my darkness.’ (Psalm 18:28) In the same way, in the beginning, when darkness was over the deep, God said, ‘Let there be light, and there was light,’ (Genesis 1:3) which only the light-giving light, which is God Himself, could have made."

465 "Would you say that those whom you depose from their office, whether as your colleagues or your fellow- priests, on the testimony of women whom they have seduced (since examples of this kind are not wanting anywhere), were false or true before their crime was proved against them? You will certainly answer, False. Why

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| 187 [92] | Petilianus, in *Augustine’s Answer to the Letters of Petilian*, 2, 85, 185, quoted Sirach  15:16-17 as proof for freewill.466 |
| 188 [93] | Augustine, *On Baptism, Against the Donatists*, 2, 10, quoted Wisdom 12:10 as God’s judgment being fulfilled against the Donatists.467 |
| 189 [94] | Quietus of Burug, Augustine’s *On Baptism, Against the Donatists*, 6, 34, quoted Sirach 34:25 against the baptism of heretics.468 |
| 190 [95] | Pelagius, Augustine’s *On the Proceedings of Pelagius*, 6, quoted Wisdom 7:1 to argue that man exercises free will and everyone is submitted to his own desires.469 |
| 191 [96] | Augustine, *On Christian Doctrine*, 2, 21, 32, quoted Wisdom 13:9 to condemn astrology.470 |
| 192 [97] | Augustine, *On the Merits and the Forgiveness of Sins*, quoted Wisdom 2:24 to show that Original Sin was not the imitation of Adam’s sin, but through descent.471 |



then were they able both to have and to give true baptism? Why did not their falseness as men corrupt in them the truth of God? Is it not most truly written, ‘For the Holy Spirit of discipline will flee deceit?’ (Wisdom 1:5). Seeing then that the Holy Spirit fled from them, how came it that the truth of baptism was in them, except because what the Holy Spirit fled from was the falseness of man, not the truth of the sacrament?"

466 "But why do we not permit each several person to follow his free will, since the Lord God Himself has given free will to men, showing to them, however, the way of righteousness, lest anyone by chance should perish from ignorance of it? For He said, ‘I have placed before thee good and evil. I have set fire and water before thee; choose which thou wilt.’ From which choice, you wretched men, you have chosen for yourselves not water, but rather fire. ‘But yet,’ He says, ‘choose the good, that thou mayest live’" (Sirach 15:16-17).

467 "…while the Donatists wish at once to lead a sacrilegious life and enjoy a blameless reputation, to suffer no punishment for their wicked deeds, and to gain a martyr’s glory in their just punishment. As if they were not experiencing the greater mercy and patience of God, in proportion as ‘executing His judgments upon them by little and little, He giveth them place of repentance.’ (Wisdom 12:10) [Augustine accepts Sirach as proof, but argues that free will and the Father’s drawing are both true and can be harmonized]."

468 "Quietus of Burug said: ‘We who live by faith ought with believing observance to obey what has been before foretold for our instruction.’ For it is written in Solomon, ‘He that is washed by one dead, what availeth his washing?’ (Sirach 34:25). Which assuredly he says of those who are washed by heretics, and of those who wash."

469 "Indeed, in this very book which contains these statements, after laying down the position, ‘All men are governed by their own will, and everyone is submitted to his own desire,’ Pelagius goes on to adduce the testimony of Scripture, from which it is evident enough that no man ought to trust to himself for direction. For on this very subject the Wisdom of Solomon declares: ‘I myself also am a mortal man like unto all; and the offspring of him that was first made of the earth’ —with other similar words to the conclusion of the paragraph, where we read: ‘For all men have one entrance into life, and the like going out there from: wherefore I prayed and understanding was given to me; I called, and the Spirit of Wisdom came into me’" (Wisdom 7:6-7).

470 "And when any one is born, it is easy to observe the point at which this movement has arrived, by use of the rules discovered and laid down by those who are rebuked by Holy Writ in these terms: ‘For if they were able to know so much that they could weigh the world, how did they not more easily find out the Lord thereof?’" (Wisdom 13:9).

471 "But if the apostle had wished to assert that sin entered into the world, not by natural descent, but by imitation, he would have mentioned as the first offender, not Adam indeed, but the devil, of whom it is written, (1 John 3:8) that ‘he sinneth from the beginning;’ of whom also we read in the Book of Wisdom: ‘Nevertheless through the

1. [98] Augustine, *Treatise on the Predestination of the Saints*, 43, quoted Wisdom 8:21 as proof, against the Pelagian position, that no one can be continent apart from the gift of God.472

# [99] Augustine, *On Nature and Grace, Against Pelagius*, 33, Pelagius appealed to Sirach 10:13 to prove that every sin is ultimately pride, Augustine refutes him by showing that Sirach 10:12-13 says that every “commencement of sin is pride.”473

1. [100] Augustine, *Treatise on Grace and Free will*, 2, quoted Sirach 15:11-17 as a proof for free will.474
2. [101] Augustine, *Treatise on Faith and the Creed*, 3, quoted Wisdom 7:27 to prove the Son is immutable.475



devil’s envy death entered into the world.’ (Wisdom 2:24) Now, forasmuch as this death came upon men from the devil, not because they were propagated by him, but because they imitated his example, it is immediately added…"

472 "And of continency it is read in the book of Wisdom, whose authority has been used by great and learned men who have commented upon the divine utterances long before us; there, therefore, it is read, ‘When I knew that no one can be continent unless God gives it, and that this was of wisdom, to know whose gift this was.’ (Wisdom 8:21). Therefore these are God’s gifts,—that is, to say nothing of others, wisdom and continency. Let those also acquiesce: for they are not Pelagians, to contend against such a manifest truth as this with hard and heretical perversity."

473 "‘But how,’ asks he, ‘shall we separate pride itself from sin?’ Now, why does he raise such a question, when it is manifest that even pride itself is a sin? ‘To sin,’ says he, ‘is quite as much to be proud, as to be proud is to sin; for only ask what every sin is, and see whether you can find any sin without the designation of pride.’ Then he thus pursues this opinion, and endearvours to prove it thus: ‘Every sin,’ says he, ‘if I mistake not, is a contempt of God, and every contempt of God is pride. For what is so proud as to despise God? All sin, then, is also pride, even as Scripture says, ‘Pride is the beginning of all sin.’(Sirach 10:13) Let him seek diligently, and he will find in the law that the sin of pride is quite distinguished from all other sins. For many sins are committed through pride; but yet not all things which are wrongly done are done proudly, — at any rate, not by the ignorant, not by the infirm, and not, generally speaking, by the weeping and sorrowful… However, that which he has understood in another sense, is after all most truly said: ‘Pride is the commencement of all sin;’ because it was this which overthrew the devil, from whom arose the origin of sin; and afterwards, when his malice and envy pursued man, who was yet standing in his uprightness, it subverted him in the same way in which he himself fell. For the serpent, in fact, only sought for the door of pride whereby to enter when he said, ‘Ye shall be as gods’ (Genesis 3:5). Truly then is it said, ‘Pride is the commencement of all sin;’ (Sirach 10:13) and, ‘The beginning of pride is when a man departeth from God’" (Sirach 10:12).

474 "And in the book of Ecclesiasticus we read: ‘Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things that He hateth: nor do thou say, He hath caused me to err; for He hath no need of the sinful man. The Lord hateth all abomination, and they that fear God love it not. He Himself made man from the beginning, and left him in the hand of His counsel. If thou be willing, thou shalt keep His commandments, and perform true fidelity. He hath set fire and water before thee: stretch forth thine hand unto whether thou wilt. Before man is life and death, and whichsoever pleaseth him shall be given to him.’ (Sirach 15:11-17) Observe how very plainly is set before our view the free choice of the human will."

475 "For that Word remains unchangeably: for of this very Word was it spoken when of Wisdom it was said, 'Remaining in herself, she maketh all things new'” (Wisdom 7:27).

# [102] Augustine, *Concerning Man’s Perfection in Righteousness*, 13, Coelestius quoted Tobit 4:21 that is it possible for man not to sin. Augustine responded that it is one thing to depart from sin and another thing to have departed from sin.476

1. [103] Augustine, *On the Soul and its Origin*, 2, 13, 15 and 18, Vincentius Victor quoted 2 Maccabees 12:43 as a proof that the Christian sacrifice can be offered for the departed who were not baptized. Augustine replies that the proof falls short since there is no

evidence that any of the departed in Second Maccabees wasn’t circumcised.477

1. [104] Augustine, *Selected Sermons on the New Testament, Sermon* 2, quoted Wisdom 8:1 to prove that not only were all things made by the Son, but also they were selected and governed by Him.478
2. Augustine, *Sermons on Selected Lessons on the New Testament, Sermon* 67, 11, quoted Wisdom 7:26 as a proof of the co-eternality of the Son with the Father against the Arians.479



476 "He adds: ‘Holy Tobit also said, ‘Fear not, my son, that we have to endure poverty; we shall have many blessings if we fear God, and depart from all sin, and do that which is good’(Tobit 4:21). Most true indeed it is, that man shall have many blessings when he shall have departed from all sin. Then no evil shall betide him; nor shall he have need of the prayer, ‘Deliver us from evil.’ (Matthew 6:13) Although even now every man who progresses, advancing ever with an upright purpose, departs from all sin, and becomes further removed from it as he approaches nearer to the fullness and perfection of the righteous state; because even concupiscence itself, which is sin dwelling in our flesh, never ceases to diminish in those who are making progress, although it still remains in their mortal members. It is one thing, therefore, to depart from all sin, —a process which is even now in operation,—and another thing to have departed from all sin, which shall happen in the state of future perfection." 477 [Chapter 13] "…Nor is there any propriety in his saying: ‘The souls which baptism does not cleanse, the many sacrifices which are offered up for them will cleanse. God foreknew this, and willed that they should for a little while be implicated in the sins of another without incurring eternal damnation, and with the hope of eternal happiness.’ For we are now speaking of those whose birth among impious persons and of impious parents could by no possibility find such defenses and helps. And even if these could be applied, they would, it is certain, be unable to benefit any who are unbaptized; just as the sacrifices which he has mentioned out of the book of the Maccabees could be of no use for the sinful dead for whom they were offered, inasmuch as they had not been circumcised (2 Maccabees 12:43)… [Chapter 15] ‘Now it is,’ says he; ‘on this example of the Maccabees who fell in battle that I ground the necessity of doing this When they offered stealthily some interdicted sacrifices, and after they had fallen in the battle, we find,’ says he, ‘that this remedial measure was at once resorted to by the priests,—sacrifices were offered up to liberate their souls, which had been bound by the guilt of their forbidden conduct.’ But he says all this, as if (according to his reading of the story) those atoning sacrifices were offered up for uncircumcised persons, as he has decided that these sacrifices of ours must be offered up for unbaptized persons. For circumcision was the sacrament of that period, which prefigured the baptism of our day…[Chapter 18] Again, if you wish to be a catholic, I pray you, neither believe, nor say, nor teach that ‘the sacrifice of Christians ought to be offered in behalf of those who have departed out of the body without having been baptized.’ Because you fail to show that the sacrifice of the Jews, which you have quoted out of the books of the Maccabees, (2 Maccabees 12) was offered in behalf of any who had departed this life without circumcision."

478 "But let us show by the testimony of the same Scripture that not only were all things created and made by Him as we have quoted from the Gospel, 'All things were made by Him, and without Him was nothing made,' but that the things which were made are also governed and ordered by Him. You acknowledge Christ then to be the Power and Wisdom of God; acknowledge too what is said of Wisdom, ‘She reacheth from one end to another mightily, and sweetly doth she order all things’ (Wisdom 8:1). Let us not then doubt that by Him are all things ruled, by whom all things were made. So then the Father doeth nothing without the Son, nor the Son without the Father."

1. Augustine, *Sermons on Selected Lessons on the New Testament, Sermon* 68, 2, quoted Wisdom 7:26 as a proof that neither the Son nor the Father existed prior to each other.480

# [105] Augustine, *Tractates on John, Tractate* 1, 13, quoted Wisdom 11:21 to show that the Son’s creation extends down to measure, number, and weight.481

1. Augustine, *Tractates on John, Tractate* 21, 1, quoted Wisdom 9:15 to confirm concupiscence.482



479 "I suppose that your holiness has understood already what I am saying, that temporal things cannot be compared to eternal; but that by some slight and small resemblance, things coeval may be with things coeternal. Let us find accordingly two coeval things; and let us get our hints as to these resemblances from the Scriptures. We read in the Scriptures of Wisdom, ‘For she is the Brightness of the Everlasting Light.' Again we read, 'The unspotted Mirror of the Majesty of God.’ (Wisdom 7:26) Wisdom Herself is called, ‘The Brightness of the Everlasting Light,’ is called, ‘The Image of the Father;’ from hence let us take a resemblance, that we may find two coeval things, from which we may understand things coeternal. O thou Arian, if I shall find that something that begets does not precede in time that which it begat, that a thing begotten is not less in time than that of which it is begotten; it is but just that thou concede to me, that these coeternals may be found in the Creator, when coevals can be found in the creature. I think that this indeed occurs already to some brethren. For some anticipated me as soon as I said, ‘For She is the Brightness of the Everlasting Light.’ For the fire throws out light, light is thrown out from the fire. If we ask which comes from which, every day when we light a candle are we reminded of some invisible and indescribable thing, that the candle as it were of our understanding may be lighted in this night of the world. Observe him who lights a candle. While the candle is not lighted, there is as yet no fire, nor any brightness which proceedeth from the fire. But I ask, saying, ‘Does the brightness come from the fire, or the fire from the brightness?’ Every soul answers me (for it has pleased God to sow the beginnings of understanding and wisdom in every soul); every soul answers me, and no one doubts, that that brightness comes from the fire, not the fire from the brightness. Let us then look at the fire as the father of that brightness; for I have said before that we are looking for things coeval, not coeternal. If I desire to light a candle, there is as yet no fire there, nor yet that brightness; but immediately that I have lighted it, together with the fire comes forth the brightness also. Give me then here a fire without brightness, and I believe you that the Father ever was without the Son."

480 "But you will say, ‘The Father both ‘was,’ and was before the Word,’ What are you looking for? ‘In the beginning was the Word.’ What you find, understand; seek not for what you are not able to find. Nothing is before the beginning. ‘In the beginning was the Word.’ The Son is the Brightness of the Father. Of the Wisdom of the Father, which is the Son, it is said, ‘For He is the brightness of the Everlasting Light.’ (Wisdom 7:26). Are you seeking for a Son without a Father? Give me a light without brightness. If there was a time when the Son was not, the Father was a light obscure. For how was He not an obscure Light, if It had no brightness? So then the Father always, the Son always."

481 "Wholly in this sense, then, brethren, understand “All things were made by Him, and without Him was nothing made.” (John 1:2) For every creature, great and small, was made by Him: by Him were made things above and things beneath; spiritual and corporeal, by Him were they made. For no form, no structure, no agreement of parts, no substance whatever that can have weight, number, measure, exists but by that Word, and by that Creator Word, to whom it is said, ‘Thou hast ordered all things in measure, and in number, and in weight’" (Wisdom 11:21).

482 "For we are bound to consider well what we are, and what we are treating of. We are men bearing flesh, walking in this life; and though now begotten again of the seed of the Word of God, yet in Christ renewed in such manner that we are not yet wholly rid of Adam. For truly our mortal and corruptible part that weighs down the soul (Wisdom 9:15) shows itself to be, and manifestly is, of Adam; but what in us is spiritual, and raises up the soul, is of God’s gift and of His mercy, who has sent His only Son to partake our death with us, and to lead us to His own immortality."

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| 204 | Augustine, *Tractates on John, Tractate* 21, 2, quoted Wisdom 7:26 and 8:1 to confirm  aspects of the Trinity.483 |
| 205 | Augustine, *Tractates on John, Tractate* 20, 13, quoted Wisdom 7:26 to confirm the co- eternality of the Son and the Father.484 |
| 206 [106] | Augustine, *Homilies on the First Epistle of John, Homily* 9, 4, quoted Sirach 1:28 to show that fear and charity must precede justification.485 |
| 207 [107] | Augustine, *On the Psalms*, *Psalm* 91, 19, used the Maccabees to refute the proposition that God ever forsakes those in trial.486 |
| 208 [108] | Augustine, *Against Julian 6.16.49* quotes Wisdom 9:5 in a proof that concupiscence is an evil, but not sin.487 |
| 209 [109] | Casulaus, Augustine, *Letter 36*, appeals to Tobit 12:8 to incorrectly argue that there is not sacrifice of praise unless it is accompanied by fasting.488 |



483 "Where is that inseparable Trinity? Where the Word, of which it is said that the same is ‘the power and the wisdom of God’? Where that which the Scripture saith of the same wisdom: ‘For it is the brightness of the eternal light?’ (Wisdom 7:26) Where what was said of it again: ‘It powerfully reaches from the end even to the end, and ordereth all things sweetly’? Whatever the Father doeth, He doeth through the Son: through His wisdom and his power He doeth; not from without doth He show to the Son what He may see, but in the Son Himself He showeth Him what He doeth."

484 "See God, see His Word inhering to the Word speaking, that the speaker speaks not by syllables, but this his speaking is a shining out in the brightness of wisdom. What is said of the Wisdom itself? ‘It is the radiance of eternal light’ (Wisdom 7:26). Observe the radiance of the sun. The sun is in the heaven, and spreads out its brightness over all lands and over all seas, and it is simply a corporal light. If, indeed, thou canst separate the brightness from the sun, then separate the Word from the Father."

485 "For if thou be without fear, thou canst not be justified. It is a sentence pronounced by the Scriptures; ‘For he

that is without fear, cannot be justified.’ (Sirach 1:28) Needs then must fear first enter in, that by it charity may come."

486 "But thou thinkest thou art forsaken, because He rescueth thee not when thou thyself dost wish. He delivered the Three Children from the fire? Did He, who did this, desert the Maccabees? God forbid! He delivered both of these: the first bodily, that the faithless might be confounded; the last spiritually, that the faithful might imitate them. 'I will deliver him, and bring him to honour.'"

487 When he says: ‘And such were some of you, but you have been washed, but you have been sanctified,’ he also says they have been changed for the better; not so as to lose concupiscence, a condition never realized in this life, but so that they do not obey it, a condition that can be found in a good life. Thus they may know they have been delivered from its bondage, and this can only be effected through regeneration. You are much mistaken in thinking: ‘If concupiscence were an evil, he who is baptized would lose it.’ Such a man loses every sin, but not every evil. More plainly, he loses all guilt for all evils, but not all evils. Does he lose bodily corruption? Is this not an evil weighing down the soul, so that he erred who said: ‘The corruptible body is a load upon the soul’? (Wisdom 9:15) Does he lose the evil of ignorance..."

488 ‘Why,’ he says, ‘do we grumble at offering to a more powerful Lord a precious sacrifice, which the spirit desires

and the angel praises?’ Then he adds the testimony of the angel, when he said: ‘Prayer is good, with fasting and alms.33 Why he said: ‘to a more powerful Lord,’ I have no idea, unless, perhaps, the scribe made a mistake which escaped your notice, and you did not correct what you sent me to read. Therefore, by a sacrifice precious to the Lord, he intends us to understand fasting, as if this argument were about fasting and not about fasting on

# [110] Augustine, *Letter 119* quotes Wisdom 7:26 to establish that the Lord Jesus is "light of light."489

1. [111] Augustine, *Letter 140.29* quotes Tobit 12:12 to show that angels declare our prayers to God.490
2. [112] Augustine, *Letter 147.47*, uses and Wisdom 7:27 and possibly 2 Maccabees 7:28 to argue God's immutability.491
3. [113] Augustine, *Letter 158*, references Tobit as a possible counterargument to whether souls have bodies. He does this after rejecting apocryphal works and turns his attention to inquiry based on authority and reason.492
4. [114] Augustine, *Letter* 164, argues that Wisdom 10:1-2 could be used as a canonical authority to confirm Adam was restored.493
5. [115] Augustine, *Letter 170*, appeals to Wisdom 7:26 to establish that the Son is co-eternal with the Father.494



Saturday. Certainly, Sunday is not passed without a sacrifice which is precious to the Lord, but it is not the sacrifice of fasting. He goes on further and piles up testimony for the case which he has undertaken to defend—thoroughly irrelevant testimony.

489 For myself, in my still cautious simplicity, hearing and believing that the Lord Jesus is light of light, as it is written: ‘Show forth his salvation from day to day,’ (Psalm 95:2) and in the Book of Wisdom of Solomon: ‘[He] is the brightness of eternal light...’ (Wisdom 7:26)."

490 However, this is not to be taken in the sense of something being declared to Him which He does not know, in order to enlighten Him, but is to be understood in the same way as the angels not only declare His benefits to us, but our prayers to Him. For, it is written, in a passage where an angel speaks to men: ‘I offered the memory of your prayer,’ (Tobit 12:12) not that God finds out at that time what we wish or what we need—‘For your Father knoweth what is needful for you,’ said the Lord, ‘before you ask him’—but because the rational creature, rendering homage to God, has need of presenting temporal petitions, whether to ask that something may be done for him, or to consult Him on what he should do; the soul grounded in piety does this, not to inform God, but to conform itself.

491 If our will, remaining in itself, and without any change in itself, expresses words through which it manifests itself, after a fashion, how much more easily can the omnipotent God, maintaining His nature hidden and unchangeable, appear under any form He wills and to whom He wills, since He made all things out of nothing (2 Maccabees 7.28), and remaining in Himself, ‘reneweth all things’ (Wisdom 7:27)

492 Let us see, then, whether this inquiry is to be pursued by authority or by reason. It is said that the future resurrection proves that the soul has been entirely without a body. It is not a real objection that those angels who appeared to Abraham and Tobias were invisible corporeally, yet willed to appear and to be visible, and, whatever the external circumstance of their bodies, they were such as befit their spirits, though they were human. So it might be that the resurrection of the body, in which we rightly believe, will take place in such wise that the soul will be restored so as to show that it has never been entirely deprived of some kind of body.

493 "Almost the whole Church agrees that in the case of the first man, the father of the human race, the Lord did free him from there, and, wherever this tradition came from, we have to believe that the Church has grounds for accepting it, even though no express authority of the canonical Scriptures is quoted for it. However, that passage in the Book of Wisdom: ‘She preserved him that was first formed by God, the father of the world, when he was created alone. And she brought him out of his sin and gave him power to govern all things,’ seems to lend itself more to this opinion than it does to any other interpretation."

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| 216 [116] | Augustine, *Letter 185*, 50, quotes Wisdom 1:5 to establish that there is no salvation  outside the Church including those who pretend to be in it.495 |
| 217 [117] | Augustine, *Letter 187.7*, quotes Wisdom 7:24-25 that Christ, as God, is omnipresent.496 |
| 218 [118] | Augustine, *Letter 237*, the Priscillianists cite Tobit 12:7 as their authority for accepting an apocryphal Gospel as having divine authority.497 |
| 219 [119] | Augustine, *Sermon 212 For Recent Converts, On the Presentation of the Creed*, quotes Wisdom 7:27 to establish the omnipotence of the Son.498 |
| 220 [120] | Theodoret, Eranistes or the Polymorph, 1, Orthodox (Theodoret) and Eranistes both appeal to Baruch 3:36-38 as proof for and against the Incarnation.499 |



494 He did not beget Him in time, through whom He instituted all time, for, as the flame is not antecedent to the brightness which it produces, so the Father has never been without the Son. Indeed, He is the wisdom of the Father, of whom it is written: ‘The brightness of eternal light.’ Therefore, there is no doubt that wisdom is co- eternal with the light whose brightness it is, that is, with God the Father, and therefore, also, as in the beginning God made heaven and earth, not so, in the beginning, did He make the Word, but ‘In the beginning was the Word.’ (John 1:1).

495 But the enemy of unity has no share in the divine charity. Consequently, those who are outside the Church do not have the Holy Spirit, and of them it is written: ‘These are they who separate themselves, sensual men, having not the Spirit.’ But he who pretends to be in the Church does not receive Him either, since it is written of him: ‘The Holy Spirit of discipline will flee from the deceitful.’6 Whoever, then, wishes to have the Holy Spirit must beware of remaining outside the Church; he must beware of pretending to come into it, or, if he has made such a pretended entry, he must beware of persisting in his pretense, so that he may truly grow into the tree of life.

496 He is the strength and wisdom of God of which it is written that ‘it reacheth from end to end mightily and

ordereth all things sweetly,’ and that ‘it reacheth every where because of its purity and nothing defiled cometh to it.’(Wisdom 7:24-25). Therefore, wherever paradise may be, whoever is blessed is there with Him who is everywhere.

497 Therefore, in order to make clear without difficulty that they do not hold the opinion they pretend to express about the apocryphal scriptures, we must examine the explanation they seem to give which attributes an almost divine authority to those same scriptures, or, what is worse, even prefers them to the canonical books. You have their words in that volume expressed thus: ‘The hymn of the Lord which He spoke secretly to the holy Apostles, His disciples, because it is written in the Gospel: “A hymn being said, He went unto the Mount,” ’ and also that ‘it is not included in the canon because of those who, according to Him, do not understand as the Spirit and the truth of God require, and also because it is written: “It is good to hide the secret of a king, but honorable to reveal the works of God.” ’8 That is the great reason they give why that hymn is not in the canon, because it was to be hidden, like the secret of a king, from those who understand according to the flesh and not according to the Spirit and the truth of God. Therefore, the canonical Scriptures do not belong to the secret of the king, which it seems to them should be hidden, and they are written for those who understand according to the flesh and not according to the Spirit and the truth of God... if the words in that hymn: ‘Thou who seest what I do, be silent about my deeds,’ mean what is written in the Book of Tobias: ‘It is good to hide the secret of a king’—why is it said that that hymn is not in the canon so that the secret of the king may be hidden from the carnal, when the thoughts expressed in that hymn are also read in the canon and are there found to be so clear that these obscure phrases are explained by them? What other reason except that they have explanations on the words of that hymn under cover of which they hide, and their real meaning is one which they fear to disclose to strangers?

498 Now, rapine is the usurpation of another’s property even though there be an equality in nature. In view of this,

how will the Son not be omnipotent, since through Him all things were made and since He is also the Power and Wisdom of God, of which it was written: ‘Being but one, she can do all things’?

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| 221 [121] | Cassian, Conferences 3, 20, 8, quoted Sirach 3:33 to demonstrate almsgiving washes  away sins.500 |
| 222 | Cassian, *Conferences* 6, 16, quoted Sirach 11:30 to demonstrate that the gifts of God can be lost through carelessness.501 |
| 223 [122] | Cassian, *On the Incarnation*, 4, 13, quoted Baruch 3:38 to demonstrate Christ's divinity.502 |



499 *Eranistes*. There is your interpretation of this. What would you say about the prophecy of Jeremiah, for it proclaims that he is only God? *Orthodox*. Which prophecy do you mean? *Eranistes*. “This is our God, no other will be considered like him; he has discovered every way of knowledge and has given it to Jacob his son and to Israel his beloved. After this he was seen on the earth and lived together with human beings.” Here the prophet prophesied, not about flesh, or humanity, or a human being, but about God alone. So why do we need philosophical arguments? *Orthodox*. Do we say that the divine nature is invisible, or don’t we believe the Apostle, who says, “To the immortal, invisible, only God”? *Eranistes*. The divine nature is definitely invisible. *Orthodox*. Then tell me how the invisible nature can be seen without a body? Or don’t you remember those words of the Apostle that clearly teach that the divine nature is invisible? He says, “Whom no human being has seen or can see.” If it is impossible, therefore, for human beings, and I would say even for angels, to see the divine nature, tell me how the unseen and invisible one was seen on the earth. [73] *Eranistes*. The prophet said that he was seen on the earth. *Orthodox*. And the Apostle said, “To the immortal, invisible, only God,” and, “Whom no human being has seen or can see.”48*Eranistes*. What follows, then? Is the prophet lying? *Orthodox*. Absolutely not, because both statements came from the divine Spirit. Let’s investigate, therefore, [to find out] how the invisible one was seen. *Eranistes*. Don’t offer me human rationalizations or philosophical arguments, for I rely on divine Scripture alone. *Orthodox*. You should accept no argument that is not fully supported by scriptural testimony. *Eranistes*. If you could provide a resolution of the dispute from divine Scripture, I’ll accept it without argument or contradiction. *Orthodox*. You know that a moment ago we clarified the evangelist’s statement through the Apostle’s testimony, and the divine Apostle showed us how “the Word became flesh” when he said explicitly, “For he does not take hold of the angels, but takes hold of the seed of Abraham.” The same teacher, therefore, will also explain to us now how God the Word “was seen on earth and lived among human beings.” *Eranistes*. I believe the words of both the apostles and the prophets. Interpret the prophecy, therefore, as you promised.

500 "For eternal salvation is not only promised to the bare fact of penitence, of which the blessed Apostle Peter

says: 'Repent and be converted that your sins may be forgiven;' and John the Baptist and the Lord Himself: 'Repent ye, for the kingdom of heaven is at hand:' but also by the affection of love is the weight of our sins overwhelmed: for 'charity covers a multitude of sins.' In the same way also by the fruits of almsgiving a remedy is provided for our wounds, because 'As water extinguishes fire, so does almsgiving extinguish sin.' So also by the shedding of tears is gained the washing away of offences, for 'Every night I will wash my bed: I will water my couch with tears.'”

501 "For everything that is secured or preserved by care, can also be lost by carelessness. And so we read: 'Call no man blessed before his death,' because so long as a man is still engaged in the struggle, and if I may use the expression, still wrestling—even though he generally conquers and carries off many prizes of victory,—yet he can never be free from fear, and from the suspicion of an uncertain issue."

502 "If therefore Christ is to be believed in, as the truth declares, as the Deity asserts, as indeed Christ Himself declares, who is both, why are you miserably trying in your madness to interpose between God and Christ? Why do you seek to divide His body from the Son of God, and try to separate God from Himself? You are severing what is one, and dividing what is joined together. Believe the Word of God concerning God: for you cannot possibly make a better confession of God’s Divinity than by confessing with your voice that which God teaches about Himself. For you must knew that, as the Prophet says, 'the Lord Himself is God, who found out all the way of knowledge; who was seen upon earth and conversed with men' (Baruch 3:38) He brought the light of faith into the world. He showed the light of salvation. 'For God is the Lord, and hath given us light.' Then believe Him, and love Him, and confess Him. For since, as it is written, 'Every knee shall bow to Him, of things in heaven, and things on

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| 224 [123] | Cyril of Alexandria, *Festal Letter* 4, quoted Baruch 3:38 as a proof in his Christology.503 |
| 225 [124] | Cyril of Alexandria, *Festal Letter 6* (AD 418), quoted Wisdom 13:5 against the pagans to show that God can be known by analogy through the beauty of the created elements.504 |
| 226 [125] | Cyril of Alexandria, *Festal Letter* 10, quoted Baruch 3:28 on the Incarnation.505 |
| 227 [126] | Cyril of Alexandria, *Festal Letter* 10, quoted Wisdom 13:5 to support natural revelation.506 |
| 228 [127] | Cyril of Alexandria, Commentary on John, 1, 1, used Wisdom 1:4 to explain the proper spiritual disposition needed to learn divine dogmas in Holy Scripture.507 |
| 229 | Cyril of Alexandria, *Commentary on John* 1, 1, quoted Baruch 3:38 as a prophecy of the Incarnation.508 |
| 230 | Cyril of Alexandria, *Commentary on John*, 1, 10, quoted Wisdom 13:5 to demonstrate Christ's superiority over creation.509 |



earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord in the glory of God the Father,' whether you will or no, you cannot deny that Jesus Christ is Lord in the glory of God the Father."

503 "The Only-begotten word of God came to stay, therefore, he who is the exact impress of the Father’s substance (Hebrews 1:3) who put on our likeness, and, having become a human being ‘Appeared on earth and lived among human beings’ (Baruch 3:38), as one of the wise has said."

504 "They present fire, water, air; and earth as the principle of reality, and fancy that they have found in the conjunction of the elements the root of things which come to be. Then when they should seek the commander and governor of the things mentioned and should go back from the beauty of created things to God, the giver of their beauty. They bestow all of their admiration upon the things made. How could they have been more greatly mistaken? How could anyone examine the nature of reality more senselessly?" (Wisdom 13:5).

505 "In order, therefore, that he might be recognized when he worked wonder, might show us the father himself, and might be believed to be God by nature and the Lord of all, he became as we are, a human being, that is, and having put on our likeness, ‘He appeared on earth,’ as one of the wise has said, ‘and dwelt with men’" (Baruch 3:38).

506 "But it as, finally, necessary for us to see God himself. That sight, therefore, became possible through the miracles, and in the marvels that were accomplished, the beauty of the divine nature will be presented to the mind. And Wisdom, is contemplated by analogy. (Wisdom 13:5). In order, therefore, that he might be recognized when he worked wonders…"

507 "...on all sides observing what is of profit to the hearers, and tracking with intent zeal whatever may seem to be of profit to those who thirst after the truth of the Divine dogmas and with good purpose search after the mind that is hidden in the Divine Scriptures. For not in those who search too curiously, and take pleasure in the many-tangled wiles of reasonings, rather than rejoice in the truth, does the Spirit make His revelation, since neither *does He enter into a malicious soul*, (Wisdom 1:4) nor otherwise does He suffer His precious *pearls* to be rolled at the feet of *swine* (Matthew 7:6)."

508 "They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both *move and are* (Acts 17:28), was then first called into being, when He was born Man of the Holy Virgin, and taking this our common fashion, *shewed Himself upon earth*, as it is written, *and conversed with men*'" (Baruch 3:38).

509 "Most excellently then does the most wise Evangelist saying, *And we beheld His glory, the glory as of the Only- Begotten of the Father, full of grace and truth*, bring in the demonstration thereof from His superiority to all (Wisdom 13:5). For like as from *the beauty of the creatures proportionably* is the Power of the Creator of all

# Cyril of Alexandria, *Commentary on John*, 2, 1, quoted Wisdom 1:4, 5 to explain the darkening of the intellect caused by sin.

1. Cyril of Alexandria, *Commentary on John,* 7, 11 quoted Wisdom 1:12-15 as proof that God did not create death.
2. [128] Cyril of Alexandria, *On Luke*, Sermon 152, quoted Sirach 1:25 as inerrant "sacred Scripture" that the Son is superior over all because all of creation is merely a analog of His power.
3. [129] Cyril of Alexandria, Letter 31, quotes Baruch 3:36-37 as a "confession of the true faith."510
4. [130] Peter Chrysologus, Sermon 88, cites Baruch 3:37-38 against heretics to demonstrate the unity and distinction within the Trinity.511

CATEGORY C – UNQUALIFIED QUOTATION WITH PROTOCANON

The third and final positive category of evidence is the unqualified quotations of the deuterocanonical book with protocanonical books.

Of the three positive categories, this is the weakest. Nevertheless, it is still significant in that the natural inference is that both sources have equal authority and standing. Category C is the largest of all our categories and it is impossible, due to the lack of space, to include all of them in this section. Therefore, the following instances are only a partial sample of the Category C quoting in the early fathers:



beheld, (Psalm 19:1) and *the heavens* without voice *declare the glory of God, and the firmament sheweth His handy work...*"

510 For he is believed to be, and truly is, the living and subsistent Word of the Father. But come now, as if with one tongue and with one God-loving mind, let us offer to him the confession of the true faith saying with the blessed Baruch, “This is our God, and there shall be no other accounted in comparison to him. He found out all the way of knowledge and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth and conversed with men" (Baruch 3:38).

511 Who is this God? He is the One of whom the Prophet states: ‘This is our God, and there is no other apart from him. He found out all the way of knowledge and gave it to Jacob his servant, and to Israel his beloved.’ When did He give it? Then, indeed, when he wrote on the tablets of the Law a rule for the whole of life and a norm of disciplinary control. Be attentive, my hearer, that you may know who this our God is, apart from whom there is no other. Who is He? ‘Afterwards He was seen upon earth and conversed with men.’ (Baruch 3:37-38) Who else was seen upon earth save Christ, who conversed in our flesh? And who else conversed with men, save He who tarried with men in His human body? And if He is our God and there is no other apart from Him—O heretic, since you will not have Him, whom will you have? ‘There is no other,’ Scripture says, ‘apart from Him.’ And now do you not say: ‘Where, therefore, is the Father?’ The Prophet says: ‘There is no other apart from Him.’ And where is He [the Father]? Assuredly, in the Son, because the Father is not apart from the Son. ‘I am in the Father,’ He says, ‘and the Father is in me.’ Wherefore, too, the Prophet did not say: ‘There is no other’; what he said was: ‘There is no other apart from Him.’ This is to say: There is Another, but He is in Him.

# [1] Clement of Rome, *1 Clement* 27:5-7 used Wisdom 12:12 with Matthew 24:32.

1. [2] Clement of Rome, *1 Clement* 55:2-6 referenced Judith with Esther.
2. [3] Polycarp, *Letter to the Philippians,* 10, 1-3, quoted Tobit 4:10, 12:9 with 1 Peter and Isaiah.

# [4] *Didache* 4, 3-5, appealed to Sirach 4:31 with Deuteronomy and Proverbs. 5 [5] Athenagoras, *Plea for Christians*, 9, cited Baruch with Isaiah and others.

6 [6] Tertullian, *Answer to the Jews*, 4, used Joshua and Maccabees together without qualification. 7 [7] Tertullian*, Prescription against the heretics*, 7 quoted Wisdom 1:1 with 2 Timothy.

1. [8] Tertullian, *Against Marcion*, 3, 22 quoted Wisdom 2:12 with Isaiah.
2. [9] Tertullian, *On Monogamy* 17, referenced Judith as an example with Isaac and the Apostle John. 10 [10] Tertullian, *Against the Valentinians*, 2, quoted Wisdom 1:1 with Matthew.
3. [11] Hippolytus, *Against the Jews,* 8-9, cited Wisdom with the Psalms.

# [12] Clement of Alexandria, *The Instructor*, 2, 1, 6-7, cited Wisdom 6:17-18 and 16:26 with 1 Corinthians and Romans.

1. Clement of Alexandria, *The Instructor*, 1, 8, cited Sirach 21:6 followed by Wisdom 11:24, and John 1:1.
2. Clement of Alexandria, *The Instructor*, 1, 8, quoted Sirach 22:6-7 with John 15:1, Exodus, and Isaiah.
3. Clement of Alexandria, *The Instructor*, 1, 8, quoted Sirach 1:18, 21-22 with Deuteronomy, Romans, and Amos.
4. Clement of Alexandria, *The Instructor*, 1, 8, quoted Sirach 16:12 with Exodus, Matthew and Luke.
5. Clement of Alexandria, *The Instructor*, 1, 9, quoted Sirach 32:21 with Proverbs, Lamentation and Jeremiah.
6. Clement of Alexandria, *The Instructor*, 1, 9, quoted Sirach 18:13-14 and 16:12 with Isaiah and Proverbs.
7. Clement of Alexandria, *The Instructor*, 1, 10, quoted Baruch 3:9 and 4:4 with Matthew, Proverbs and Isaiah.
8. Clement of Alexandria, *The Instructor*, 1, 10, quoted Baruch 3:13 with Jeremiah and Deuteronomy.
9. Clement of Alexandria, *The Instructor*, 2, 1, quoted Sirach 31:27 with Isaiah and 1 Corinthians.
10. Clement of Alexandria, *The Instructor*, 2, 2, quoted Sirach 31:26 with Proverbs.
11. Clement of Alexandria, *The Instructor*, 2, 6, quoted Sirach 20:5, 8 with Proverbs.
12. Clement of Alexandria, *The Instructor*, 2, 7, quoted Sirach 31:31, 14:1, and 9:9 with Proverbs and Ephesians.
13. Clement of Alexandria, *The Instructor*, 2, 10, quoted Sirach 23:18-19 with Isaiah 29:15 and John 1:5.
14. Clement of Alexandria, *The Instructor*, 2, 10, quoted Sirach 18:30 with 1 Corinthians.
15. Clement of Alexandria, *The Instructor*, 2, 11, quoted Sirach 11:4 with Luke.
16. Clement of Alexandria, *The Instructor*, 3, 3 quoted Sirach 25:6 with Matthew and Ephesians.
17. Clement of Alexandria, *The Instructor*, 3, 4 quoted Sirach 11:29 and 9:16 with Ephesians.
18. Clement of Alexandria, *The Instructor*, 3, 11 quoted Sirach 26:9 with Proverbs and Colossians.
19. Clement of Alexandria, *The Instructor*, 3, 11 quoted Sirach 9:8 with Proverbs and 2 Corinthians. [The rest of Clement's works will not be included due to space limitations]
20. [13] Cyprian, *Letter* 64, 2, cited Sirach 2:29 and 7:31 with Acts and John.
21. [14] Cyprian, *On the Dress of Virgins*, 1, quoted Psalms, Wisdom, and Proverbs. 34 [15] Cyprian *Against the Jews*, 3, 1, quoted Tobit 2:2-11 after Job.

# Cyprian, *Against the Jews,* 3, 6, quoted Tobit 2:14 after 2 Corinthians, Romans and Matthew.

1. Cyprian*, Against the Jews*, 1, 20, mentioned Tobit along Genesis, letters of Paul, and Proverbs. 37 [16] Cyprian, *Exhortation to Martyrdom*, 1, cited Psalm, Wisdom, Exodus, and Wisdom.
2. Cyprian, *Exhortation to Martyrdom*, 9, Second Maccabees is cited between Romans and Deuteronomy.

# [17] Cyprian, *Letter* 54, 3, quoted Habakkuk and Second Maccabees.

1. Cyprian, *Against the Jews*, 3, 4, Second Maccabees quoted after John.

# Cyprian, *Against the Jews*, 2, 14, quoted Wisdom 2:12 with Isaiah and Exodus and the Gospels.

1. Cyprian, *Against the Jews*, 3, 12, cited Sirach with Matthew.

# Cyprian, *Against the Jews*, 3, 15, cited 1 Maccabees with Genesis and Deuteronomy.

1. Cyprian, *Against the Jews*, 3, 17, quoted 1 Maccabees with Romans.
2. Cyprian, *Against the Jews*, 3, 51, cited Sirach with Luke.

# Cyprian, *Against the Jews*, 3, 58, cited Wisdom with 1 Corinthians, Isaiah, 1 Maccabees, and Romans.

1. Cyprian, *Against the Jews*, 3, 62, quoted Tobit with 1 and 2 Corinthians.

# Cyprian, *Against the Jews*, 3, 66, quoted Wisdom with Jeremiah, Proverbs, and Psalms.

1. Cyprian, *Against the Jews* 3, 95, quoted Sirach, with Proverbs and Psalms.
2. Cyprian, *Against the Jews* 3, 96, quoted Sirach with 1 Corinthians and Matthew. 51 [18] Origen*, First Principles*, 1, 2, 5, quoted Wisdom 7:26 with Colossians.
3. Origen, *First Principles*, 2, 3, 6, quoted Wisdom 18:26 with 1 John.
4. Origen, *First Principles*, 2, 8, 13, quoted Sirach 43:20 with Job.

# Origen, *First Principle*, 3, 2, 4, referenced Tobit with 2 Corinthians and Zechariah.

1. Origen, *First Principles*, 4, 1, 26 quoted Sirach 16:21 without qualification
2. Origen, *First Principles*, 3, 1, quoted Wisdom 7:16 with Romans. 57 [19] Origen, *Against Celsus*, 3, 60, quoted Wisdom 1:4 and the Psalms.

# Origen, *Against Celsus*, 4, 5, quoted Wisdom 7:26 with Hebrews and Jeremiah.

1. Origen, *Against Celsus*, 4, 28, quoted Wisdom 11:26, 12:1-2 with a Psalm.
2. Origen, *Against Celsus*, 4, 75, quoted Sirach 18:13 with Psalm 33 and Matthew.
3. Origen, *Against Celsus*, 4, 75, quoted Sirach 39:21, 16, 17 without qualification.
4. Origen, *Against Celsus,* 5, 29, quoted Wisdom 10:5 with Deuteronomy.

# Origen, *Against Celsus*, 5, 29, quoted Tobit 12:7 with Wisdom and Genesis.

1. Origen, *Against Celsus,* 6, 7, quoted Sirach 21:8 with Proverbs.
2. Origen, *Against Celsus*, 6, 13, quoted Wisdom 9:6 with a Psalm.

# Origen, *Against Celsus*, 7, 8, quoted Wisdom 1:5 without qualification.

1. Origen, *Against Celsus*, 7, 12, quoted Sirach 21:18 with 1 Peter.
2. Origen, *Against Celsus*, 7, 51, quoted Wisdom 12:1-2 with John.
3. Origen, *Against Celsus*, 8, 14, quoted Wisdom 7:25-26 with Hebrews.

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| 70 | Origen, *Against Celsus*, 8, 68, quoted Sirach 10:4 with Daniel. |
| 71 [20] | Origen, *Commentary on Romans* 1, 18, 7, used Sirach with Deuteronomy. |
| 72 | Origen, *Commentary on Romans* 8, 1, 1, cited Numbers, 1 Kings, and 1 Maccabees. |
|  | [too many to cite for Origen] |
| 73 | Dionysius of Alexandria, *Fragments*, Epistle 10, quoted Tobit 12:7. |
| 74 | Dionysius of Alexandria, *Fragments*, *On Nature*, quoted Sirach 16:26-27 with 1 Corinthians. |
| 75 | Dionysius of Alexandria, *Fragments*, *On Nature*, 5 quoted Sirach 16:29-30 with the Psalms. |
| 76 [21] | Methodius, *Banquet of Ten Virgins*, 1, 3, quoted Sirach, Wisdom, and Proverbs. |
| 77 | Methodius, *Banquet of Ten Virgins*, 1, 3, quoted Wisdom 4:3 without qualification. |
| 78 | Methodius, Banquet of Ten Virgins, 1, 4, quoted Wisdom 7:26 with John. |
| 79 | Methodius, *Banquet of Ten Virgins* 2, 6, quoted Wisdom 4:6 without qualification. |
| 80 | Methodius, *Banquet of the Ten Virgins*, 4, 5, cited Wisdom with 1 Corinthians, and Isaiah. |
| 81 | Methodius, *Banquet of the Ten Virgin*, 7, 1, quoted Wisdom 7:22 without qualification. |
| 82 | Methodius, *Banquet of the Ten Virgins*, 8, 3, quoted Baruch 3:14-15 without qualification. |
| 83 | Methodius, *Banquet of the Ten Virgins*, 11, 2 referenced Judith and Susanna with Japheth. |
| 84 | Methodius, *On the Resurrection*, 1, quoted Wisdom 1:14 with Romans. |
| 85 | Methodius, *Fragments, On the Working of Things Created*, quoted Sirach 1:2. |
| 86 [22] | Archelaus, *Demonstrations*, 29, quoted Wisdom 1:13 without qualification. |
| 87 [23] | Alexander of Alexandria, *Epistles on Arianism and the Deposition of Arius*, 5, cited 1 Corinthians, Genesis, Sirach, Isaiah and Matthew. |
| 88 [24] | *Encyclical Letter of the Council of Egypt*, 11, cited Tobit and Matthew. |
| 89 [25] | Athanasius, *De Decretis*, 3, 12, quoted Baruch with Hebrews, Matthew, and John. |
| 90 [26] | Athanasius, *Defense of Constantius*, 5, quoted Wisdom 1:11 with words of David, Psalm. |
| 91 | Athanasius, *Defense of Constantius*, 17, quoted Tobit 4.18 and Matthew. |
| 92 [27] | Athanasius, *Defense of his Flight*, 19, quoted Wisdom 3.57 with Matthew 5:10 as proof that not all flight is cowardice. |

1. [28] Athanasius, *Four Discourses against Arians*, 1, 12, cited Baruch with Colossians, Matthew, John, Romans, Hebrew, etc.

# [29] Athanasius, *Festal Letter* 4, 2, referenced “Blessed” Judith as an example to be followed along with “Blessed” Esther.512

1. Cyril of Jerusalem, *Catechetical Lectures*, 11, 15 quoted Baruch 3:37-38 with Hebrews.
2. Cyril of Jerusalem, *Catechetical Lectures*, 6, 4 quoted Sirach 3:21-22 with Job.
3. Cyril of Jerusalem, *Catechetical Lectures,* 11, 18 quoted Sirach 3:22 with John.
4. Cyril of Jerusalem, *Catechetical Lectures*, 13, 8, quoted Sirach 4:31 with James and 1 Corinthians.
5. [30] Basil the Great, *On the Holy Spirit*, 18, cited Judith 9:5 with Hebrews and John.

# [31] Basil the Great, *Letter* 37, 8, cited Wisdom 7:26 with John 14:9 and Colossians 1:14. 101 [32] Gregory of Nyssa, *Oration* 43, 73 referenced Maccabees with Exodus and Jonah.

1. [33] Gregory of Nyssa, *Oration* 45, 15, quoted Judith 5:6 and Psalm 137.
2. [34] Gregory of Nazianzus, *Oration* 7, 14, quoted Wisdom 3:15.
3. [35] Gregory of Nazianzus, *Oration* 15, 16 quoted Wisdom 9:15.
4. [36] Gregory of Nazianzus, *Oration* 28, 7, quoted Wisdom 1:7 with Jeremiah.
5. [37] Gregory of Nazianzus, *Oration* 29, 17, quoted Wisdom 7:26 with Hebrews and John.
6. [38] Gregory of Nazianzus, *Oration* 30, 13 quoted Baruch 3:37-38 with 1 Samuel.
7. [39] Gregory of Nazianzus, *Oration* 37, 6 quoted Sirach 3:11.
8. [40] Gregory of Nazianzus, *Letter* 102 quoted Baruch 3:37-39 with John.
9. [41] Epiphanius, *Panarion*, Section 4, Heresy 43,54,4, cited Wisdom 1:4 with Job. [too many to cite for Epiphanius]
10. [42] John Chrysostom, *Homily* 41, cited Wisdom 1:5 with Proverbs.



512 Athanasius frequently calls biblical figures “Blessed,” such as “Blessed Moses” later in the same chapter (also *Festal Letter* 4, 3), “Blessed” Apostle Paul (*Four Discourses Against the Arians*, 2, 75, Festal Letter 10, 14, 60, et al.), “Blessed” Peter (*Four Discourse Against the Arians*, 4.35, *Festal Letter* 60, 6) “Blessed” John (*Festal Letter* 14, 2), “Blessed” David (*Hist. of Arians*, 2, 18, *Defense against the Arians*, 1,2), “Blessed” Luke (Festal Letter 2), “Blessed” Apostle James (Festal Letter 13), “Blessed” Daniel (Defense of Constantine. 17), “Blessed” Apostles (Four Discourses Against the Arians, 1,2), “Blessed” Evangelists (Festal Letter 11).

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| 112 [43] | John Chrysostom, *Homily in Hebrews* 5, 8, quoted Sirach 1.22 with Ephesians and  Psalms. |
| 113 | John Chrysostom, *Homily in Hebrews* 8, 9, quoted Sirach 9.15 among several New and Old Testament Protocanonical texts. |
| 114 | John Chrysostom, *Homily in Hebrews* 20, 4, cited Sirach with Hebrew 10:31. |
| 115 [44] | John Chrysostom, *Homily in John* 61, 4, referenced Judith with Deborah and several unnamed women in Scripture. |
| 116 [45] | John Chrysostom, *Homily in Philippians* 15, cited Sirach amidst the Psalms, Lamentations, John and Matthew. |
| 117 [46] | Ambrose, *On the Duties of the Clergy*, 3, 13 examined the virtue of Judith among other biblical characters. |
|  | [Too many citations to include here for Augustine, Jerome, and Cyril of Alexandria] |