State style sheet you are observing
Provide clear and convincing documentation for each statement

Topics for papers so far.

Fuller and Norman Perrin
"Recent Trends in Research in the Christology of the NT"
Jerald Brauer, General Editor, Studies in Divinity, VI,
Transitions in Biblical Scholarship

Fuller and Richard Longenecker
The Christology of the Early Jewish Christianity
London SCM 1970

Fuller and Neufeld
Early Xtian Creeds

Fuller on various meanings of + use of the tools exegesis of Nt
Messiah
Son of God
Son of Man
Lord
Wisdom and Logos
Christologiczl hymns and Gnostic Redeemer Myth
etc.

From single writer: 15 to 20 pages
Not expectd expertise in NY studies
but intelligent use of secondary sources
an entry into the use of professional historians

Fuller and M. Jack Suggs
Wisdom Christology and Law in Matthew's Gospel
Cambridge: Harvard University Press, 1970

Fuller and Rendel Harris
The origin of the Prologue to St John's Gospel
Ca bridge at the University Press, 1917, especially p.43
Functional and Ontological Christology (Fuller and Method)
A Feuillet, Le Christ sagesse de Dieu d'après les épîtres
pauliniennes, Paris: Gabalda 1966

Jean Daniélou, The Development of Xtian Doctrine before th Council of Nicea London 1964

To read a book begin by an overview
Secondary sources, pp. 411-422
Primary sources, pp. 42X5- 438, drawn from:
OT Apocrypha NT Jewish Writings, Jewish Xtian Writins
Apocryphal Actxs, Gnostic Writins, Fathers of the Church

The ~~x~~ Development of Christian Doctrine before the Council of Nicea
Volume One: The Theology of Jewish Xtianity

So there is not just one theology, How come?
Introduction
A theology is the assimilation by a culture of the Xtian message
Every culture has its own horizon, its own already acquixred capacity for making its own what it does not already grasp, possess
XQuidquid recipitur, ad modum recipientis recipitur

Fuller: the tools available in Early Palestinian Xtianity ~~xfx~~ making its own the Xtian messagex.

Daniélou: Qumran and Nag Hammadi make it possible for us to investigate and discuss what Harnack knew nothing about, ie, Jewish Xtian theology. For H theology was the hellenization of Xtia

Chapters One and Two

The Literary Heritage of Jewish Cjristianity pp. 7 - 54
Hexterodox Jewish Christianity, pp. 55-85

The purpose of these chapters is to select out of the extant literature which documents are relevant to a study of the images thought doctrines of Jews under the influence of Xtianity, whether they were orthodox Xtians or not.
The basic concern ~~xx~~ is the cultural horizon common to both othodox and heterodox
Orthodoxy and heterodoxy result from the openness or distortions of the previous horizon that limits capacities to assimilate

Note non Theology
Since there is no reception of the Xtian message without some assimilation, there is no reception without theology in some sense
Hence all NT writers were in that sense theologians
But theology is to be taken in ever stricter senses in the ~~xxxxx~~ measure that the process of assimilxation becomes more methodical and explicit. Cf Introduction p. 1.

Much talk about pastoral theology at the present time

If anyone wishes to obtain some grasp of its nature and scope
Handbuch der Pastoral theologie
Edited by FX ARnold K Rahner V Schurr
L Weber F Klostermann
Freiburg-Basel-Wien: Herder, I II-1 II-2 III IV 1964-70 ?

Sketch of Problem
Every class in every culture has different powers of assimilation
Preaching the gospel is a matter of adapting in each case to the relevant differences (individual specific generic)
On a higher level it is organizing the training of preachers and the assignment of tasks so that individaula differences will be met on the individual level, specific on the group level, generic on the regional level
In the training of preachers, many goals have to be born in mind, but the most important is to secure a thorough grasp of the message to be communicated in all its dimensions and possibilities
Here the Key element is understand
Anyone can repeat a formula, but his preaching won't take people further than repeating formulas
One that undersands can communicate the same message in a thousand different ways, he can spot when others are not understanding and shift his ground and keep on shifting until they begin to catch on

Perhaps the pastoral significance of this course will be a real, not a merely notional, apprehension in the manners in which at different times and places the Xtian message has been assimilated and, because assimilated, lived.

Jean Cardinal Daniélou
The Development of Christian Doctrine before the Council of Nicea
London: Darton Longman & Todd, 1964
Far superior to the original French edition.
Chapters three, four, and five.

III. Jewish Christian Exegesis

Cf. Method, pp. 306 f. Quoting Frör

Christianity emerged in a Jewish environment. The whole conceptual system of that environment is dominated by the Old Testament. Though Xtianity is something new, still it had toexpress itself through the Old Testament, which it regarded not only as true but also as the Word of God. Sso it conceived the OT as promise and itself as fulfilment, and sought to establish that Jesus was the fulfilment of the types and figures of OT

Did early Jewish Xtianity employ the exegetical methods of Jewish culture
Samples found at Qumran: pesarim, commentaries like those on Habakkuk, Nahum, Hosea, Micah
It made use of typology, especially Adam and Moses
Also moral haggada as in Jubilees, Test XII Patr

Two points: existence of Targums; commentaries on Genesis

Jewish Xtian Targums

OT in Greek by LXX, Aquilas, Theodotion, Symmachus
These translations also are commentaries
LXX makes doctrine of resurrection explicit Is 26 19; Dan 12 2; Job 42 17
Deut 32 8: the angels of the nations replace the children of Israel
Ps 8 5: Thou madest him a little lower than God" becomes lower than the angels
Other such changes are a quite normal occurrence

Symmachus: Is 7 14: neânis replaces LXX parthénos
Jer 4 4: Purify your hearts replaces the metaphor about circumcising the foreskin of your hearts.

Jewish Xtian Targums

Were there Jewish Xtian translations of the OT
Generally LXX is used but there are exceptions
Compare Mt 4 15 ff with Isaiah 9 1 ff (MT 8 23 ff)
Mt 12 18 ff with Is 42 1 ff
Various interpretations exist. Daniélou finds most convincing
K StendMahl, The School of St. Matthew, Uppsala 1954

It is not to be inferred that JC made their own translation of OT
But they did not hesitate to add their exegesis by fusing
or modifying or ~~a~~ adding or suppressing passages

Stone: amalgamation of Is 28 16 Ps 118 22 Is 8 14
in 1 Pet 2 6; Eph 2 20; Mt 21 42; Lk 20 17 f; Acts 4 11; Rom 9 32

Ascension Eph 4 8 he gave gifts Ps 68 18 ~~Rxxxxxx~~ he received

J Rendel Harris, Testimonies, Cambridge 1916
Cyprian, Ad Quirinum, Testimonia adv Iudaeos, ML 4 675-780
A Library of Fathers of the Holy Catholic Church anterior
to the division of East and West translated by members of the English
Church, Oxford: Parker and London: Rivington 1839, vol. 3
Cyprian, pp 21-115

Ps 22 20; 119 120; 22 16 amalgamated in
Barnabas V 13 and Ireneus Dem 79

ANCIENT XTIAN MIDRASHIM 97 ff.

The oldest Xtian writings, the Epistle of Barnabas and I Clement
especially, contain passages quoted as belonging to the
Scriptures, and attributed to OT authors, which do not appear
in the canonical writings. They are paraphrases of the OT
a sort of midrash palpably Xtian in tone, and providing
fragments of Jewish Xtian theology of great antiguity.

p. 101 "A second group.....
p. 102 "Side by side....

THE INTERPRETATION OF GENESIS

Literal and allegorical interpretation disguising Jewish
Xtian speculation and later speculation on origins.
Apocalytptic interest in origins; apologetic against Gnostic
attacks on the God of the OT

Daniélou, A History of Early Christian Doctrine, I, chapter 4
The Trinity and Angelology

Origins

OT: mal 'ak Yahweh = manifestationa of God in OT
appropriated to Word by early Xtians
dear to apologists, not specifically Jewish Xtian

Later Judaism

Development of angelology: intermediaries between God and visible creation
Raphael (Tobit), Michael (Daniel), Uriel (Enoch)
seven archangels, Michael their leader
Josephus attributes specualtion on angels to Essenes
Angel of light and Prince of Darkness

Hellenistic Judaism

Translation of LXX witness to this trend
Philo: angels are ministers of God in administration of cosmos
Philo does not develop a hierarchy of angels but Logos is their chief
Logos is the mal 'ak Yahweh manifested in the theophanies
Logos is the protos aggelos, the other angels are logoi

Martin Werner, Die Entshetung des christlichen Dogmas, Leipzig 1941,
held that Christ was conceived by Jewish Xtians as an angel in the sense that he was a creature
Daniélou considers him refuted by Wilhelm Michaelis and G. Kretschmar
angel = Semitic symbol for what later was expressed by "person"
often impossible to tell whether angel denotes divine or creature

Daniélou, History I 119 ff.

The Glorious Angel

Hermas names the Word ággelos éndoxos (glorious), ággelos semnótatos (venerable)
He distinguishes the angel that sends and the angel that is sent
The latter is named the shepherd, the angel of repentance
Fifth Vision: shephered is sent by most venerable angel
Fifth Mandate de: those that do penance justified by most venerable /angel
Fifth Similitude: holy angel placed on same footing as Kurios
Seventh Similitude: the angel called venerable and holy named gloriou

120: The glorious angel of the Lord distributes the willow branches; distinguishes between the just and sinners; he crowns the just; he confers the seal; he introduces the people into the Tower, which is the Church of the Saints. These are divine functions: the judgement of souls; the rewarding of the just; the bestowal of grace; the incorporatinn into the Church of the Saints
Application of the imagery of apocalyptic
Specifically of Revelation 2 10 (crown) seal 7 3, white robe and palms 7 9

121: colossal stature, characteristic of Jewish Xtian theology

Daniélou, History I 121: The Word and Michael

Most critics would agree that the glorious angel of Hermas is the Word

But there are stranger representations: the seven archangels of later Judaism become the six archangels that surround the Word

P 122, Ninth Similitude: "The glorious man is the Son of God, and those six are the glorious angels who guard him on the right and on the left. Of these glorious angels not one shall enter in unto God without him; whosoever shall not receive his Name, shall shall not enter into the kingdom of God."
ie the sole mediator

Regularly in Hermas there are six archangels; in Clem Alex there are seven and the Word is not one of them; Hermas Jewish Xtian

Similitude VIII 1: ".. the angel of the Lord, glorious and very tall
Similitude VIII 3 3: the great and glorious angel is Michael, who hath the power over this people and is their captain. For this is he that puttest the Law into the hearts of the believers. Therefore he himself inspecteth them to whom he gave it."

It was natural to name the Word, Michael, once he was considered the chief of the archangels. For Michael in Jewish tradition was the name of the chief of the archangels. Hence named arkhistrategos both in Jewish Xtian and later, when Michael dropped, in Methodius and Eusdebius.

p. 125 Heterodox Jewish Xtian: Ebionites
Tertullian De carne Xti: They make of him a mere man. though more glorious than the prophets, in that they say an angel was in him.
Epiphanius Pan XXX 16 4: They do not say that the Word was begotten of the Father, but that he was created as one of the archangels, and that he rules over the angels and over everything that has been made by the Almighty."

Daniélou, History I 127

The Spirit and Gabriel

Cardinal Tisserant in preface to translation of the Ascension of Isaiah says that its mKW makes free use of the expression, "the angel of the Holy ~~S~~ Spirit," but that we cannot be sure whether he means the divine spirit or just an angel.

Daniélou adds that it also is possible that the author himself was not altogether sure. He was christianizing earlier apocalytpic themes, and this process may be more or less thxoroughly ~~x~~ carried out.

Ascension IX 27-36 Daniélou p. 128 bottom
XI 32-35 p. 129 second half

Two glorious angels worshipped and praised by the angels

Ascension IX 40: ambiguous theology of Jewish Xtianity; these two adore and praise God; D. regrets unfortunate influence this was to have on Origin and Arius

Daniéelou p. 130

II Enoch has Gabriel performing the function of comforting and presenting to God that in the Ascension are ~~fx~~ performed by the angel of the Holy Spirit

D suggests that the Ascension is a Xtian reworking of Jewish thought on Gabriel

The Word and Gabriel pp. 131 f

In The Epistle of the Apostles
Two quotes on p. 131 second half
The Word took the form of Gabriel, appeared to Mary, made his annuntiation, received her consent, and entered into hew womb.

The Angel Israel 132 ff

In Justin Martyr the appearances of God in thex OT are ap earances, not of the Father, but of the Logos.

Justin gives the Logos the title, Israel
The same title of the logos occurs in Philo

The Prayer of Joseph known from Origen's Comm in John identifies both the names Israel and Jacob with the first born of all living things
later x Israel is named the archangel of the power of God and the archistrategos among the sons of God

The Two Seraphim 134 ff

Different schemes
Word seventh along with six archangels
Word along with seven archangels (the Angel Israel)
Son Spirit as angels of the Presence transcending all others as in Ascension of Isaiah and in II Enoch, where they appear as adaptations of Michael and Gabriel

A Hebrew teacher told Origen that the two seraphim of Isaiah 6 were the Son of God and the Holy Spirit
Philo interprets the two seraphim as two powers, dunameis, the creative power which is rightly assigned the name of God andthe hegemonic or royal power, that of the Lord
Philo is probably not Origens source: Origen does not call Philo a Hebrew, and his Hebrew spoke explicitly of the only begotten and the Holy Spirit

Origen in Comm Rom III 8 explains the mercy-seat ('ilasterion) as the humanity of Christ and goes on to state that the two cherubim over the mercy-seat were the Word and the Holy Spirit inhabiting the soul of Xt. Rom 3 25.
Origen read on Habakkuk 3 3 "in the midst of two living things" (not in RSV) and understood the two to be the Son and the Spirit

136 f. Question of dependence of Origen on Philo

138 Demonstratio of Irenaeus, Smith ACW p 54
Son and Spirit named Cherubim and Seraphim

139 Complex problem of dependence of Irenaeus on Philo, Ascension of Isaiah

The Holy Spirit and the Prince of Light

Qumran, Rule of the Community,
III 18 f: God.. made for man two spirits.. the spirits of truth and of wickedness
III 20 f: In the hand of the prince of light is dominion over all the sons of righteousness.. . And in the hand of the Angel of darkenss is dominion over the sons of wickedness
III 24: The Prince of Light is called 'Angel of Truth'
IV 21: 'Holy Spirit'
IV 2-6: 'He is the source of all understanding and all goodness'

This doctrine passed into Jewish Xtian theology

Testament of Judah XX 1: 'Two spirits wait upon man, the spirit of truth and the spirit of deceit'
Ep9stle of Barnabas XVIII 1: 'There are two ways of teaching and and of power.... On the one are stationed the light-giving angels of God, on the other the angels of Satan'
The Greek text of Didache speaks of two ways without mentioning two angels
Treatise of the Two Ways: 'There are two ways in the world over which are placed two angels, one of righteousness, the other of iniquity'

Hermas on Two Spirits, Mandates
III 4: '.. no complicity with evil should abide with the Spirit of Truth, nor bring grief to the Spirit which is holy and true'
Cf Jn 16 13 Spirit of truth. Eph 4 30: grieve not the Spirit

VI, 2: 6: 'trust in the angel of righteousness
VI, 2: 10: 'It is good to follow the angel of rnighteousness and renounce the angel of wiskedness'
Cf renunciation of Satan in baptism rite; cf Essene initiation ceremenoy with oath to break with the world of sin and commit oneself to the community

XI 5-10: A clear distinction between two levels of reality. On the one hand there is the movement of the soul 'given of God' 'having the power of the deity,' coming from above, from the power of the divine Spirit; it is the 'Spirit of the Deity' whose 'divine charater can be discerned by its fruits. On the other hand there is the one who gives this motion, who is variously

named 'God' 'Spirit of the Deity' 'Angel of the Prophetic Spirit' 'LOrd'. This Spirit is a divine being since he is named God and Kurios; and he is a distinct person since he is named angel (p 143)

Hermas: incoherence in trinitarian thought
Son is conceived as archangel along with six archangels
Spirit is conceived interms of Good Spirit of Qumran

Ebionites
Identified 'Prince of Light' not with Holy Spirit but with Christ, and did so to conceive him not as a divine person but as created and as one of the archangels

Pseudo-Clementines
Rec III 52: God foreseeing that men would fall into two categories 'Has allotted each both a place and a king... the good king has as his portion the good, and the wicked one the evil
Hom XX 2: The first is the king of things to come; the second of things present
Rec II 24: The world is thus divided into 'two states whose kings are at variance with one another
Hom VIII 21: the meeting of Christ and Satan is the meeting of the king of piety and of the king of the present moment
Hom VIII 42: for all this Christ is only an angel
Rec II 42: Christ is the first of the archangels. He is identified with Michael, with the King of righteousness, with the Prince of Light

Daniélou p 144: Ebionites use the same conceptual system as the Ascension of Isaiah and the writings of Hermas; but their doctrine is Jewish while that of the other two is Christian. Mere linguistic comparison insufficient

The Guardian of the Temple

In a well known later Jewish tradition
Apoc Baruch VI 7; Josephus Bell. Iud. VI 5 3; Tacitus Hist V 13
an angel guarded the temple of Jerusalem but abandoned it when it was desteoyed by Titus

The Xtians took up this theme, claimed that the angel or angels abandoned the temple when the veil was rent at the death of Xt. The presence of the angel was linked with the presence of Yahweh, with the shekinah

Test XII Patr, Benjamin, IX 4
'The veil of the temple shall be rent and the Holy Spirit shall descend upon the Gentiles like a spreading fire.'
Obvious allusion to Pentecost

Didascalia of the Apostles, XXIII 5 7 p 146 indented

Same theme appears in Tertullian

Daniélou Chapter Five: The Son of God

In NT 42 different names or titles of Xt
Justin gives severallists of these names and titles
Omiting those that designate Xt only in his earthly mission
Also omitting Son of God, Word, Wisdom as pertaining to NT theology
Deal with only a few strictly Semitic expressions that early were abandoned.

The Name
Christ is designated as the Name of God: unintelligible and dangerous in a Greek milieu, so early abandoned.

In OT the name (šem) is frequently used of Yahweh's self-manifestation
Exod 23:21 God's revelation of himself
Deut 12:11 His dwelling in the temple
Tob 8: 5: the Name has the same attributes as Yahweh, holiness and glory

In later Judaism a sacred character was conferred on the tetragrammaton (YHWH), and the Name came to denote Yahweh in his ineffable reality

1 Enoch LXIX 14: the secret Name enunciated in the Oath
The secrets of the Oath are that by it the heaven was suspended before the world was created and to all eternity. And by this oath the deeps were established (LXIX 16-19)
Again, This Oath is established in power over the spirits LXIX 25
Daniélou: The Name and the Oath appear here as the instruments of God in creation
In Philo the onoma plays the same role as the logos, and Philo does use onoma to designate the logos

Five passages from Qumran give an important place to the Name as an expression of the power of Yahweh

NT
Acts 15 17 (Amos 9 12): All the Gentiles upOn whom my name is called
Rom 2 24 (Is 52 5): The Name of God is blasphemed among the Gentiles because of you
Rom 9 17 (ex 9 16): that my Name might be published abroad in all the earth

The Name 2

These passages use the Name to denote Yahweh, but why were they collected in a Xtian dossier?

Acts 2 21 and 4 12 quote Joel 3 5 in a somewhat indeterminate sense: Whosoever shall call on the Name of the Lord shall be saved

Rom 10 12: (Christ is the same Lord (Kurios) of all, and is rich to all that call upon him; for Whosoever shall call upon the name of the Lord shall be saved.

Jn 17 6: Christ manifests the name of the Father
12 28: Father, glorify thy name
17 5: And now Father glorify thou me

James 2 7 RV mg

1 Clement

LVIII 1 '.. be obedient unto his most holy and glorious Name

LX 4: 'While we render obedience to thine almighty and most excellent Name' The prayer is addressed to the Father, the Name designates the Son

LIX 3: '..that we may set our hope on thy Name which is the primal source (arkhegonon) of all creation'. Here the onoma arkhegonon of all creation is equivalent to logos in 4th Gospel

Hermas

Vis III 3 5: 'The Tower (i. e. the Church) has for its foundation (themélios) the word (rhema) of the almighty and Glorious Name, and is strenthened by the invisible power of the Master'

Does word of the Name suggest that the Deity is working through its powerful utterance of the Name?

At least this passage resembles Clement's name that is endoxos and pantokrator

Whole series of passages on bearing the Name

Sim XI 14 5: speaks of those 'who bear (Phorein) the Name'

Sim IX 13 2: bearers are those that receive the Name

Six VIII 10 3: they never denied God, but bore (bastazein) the Name /gladly

Sim IX 13 2: equates that bear the Name with the batpized.

Sim IX 14 5: 'The name of the Son of God is great and infinite (akhoreton), and sustaineth (bastazei) the whole world.... See what manner of men he sustaineth (bastazei)? Even those that bear his Name with their whole heart. He himself then is

The Name 3 -- Hermas con'd

become their foundation (themelios), and he sustaineth them gladly, because they are not ashamed to bear his Name."

Daniélou suspects (p. 152) that 'the Name of the Son of God' originally was the name of God, i. e. the Name of the Father is the Son.

Clem Alex Excerpta ex Theodoto

86 2: re coin of tribute brought to him Xt asked, Whose is the image and superscription
Similarly in baptism the believer is marked with an imprint (sphragis) that has two parts: superscription (epigraphe) and image (eikon)
Daniélou suggests that the baptismal reality similarly has two parts: The Name of God and the Spirit. He recalls:

26 1: where Theodotus contrasts the visible part of Jesus with the invisible part, the Name, which is the only-begotten Son'

86 2: ' he who has received the sealing (sphragisma) with the Truth bears the marks (stigmata) of Christ

Tau & XI

Tau, last letter in Hebrew alphabet, also writen X or ÷

Ezekile 9 4: Tau, archaically X ÷, was the mark of Yahweh placed on the forehead of the elect; as such referred in Rev 7 2.

Rev 14 1; 22 4: make it clear that this mark represented the name of God.

But moving to Gk territory, X came to stand for the first letter of Xristos

Thus there is a shift from X as the Name of God to X as the name of Christ regarded as a divine name

Further material

Liturgical, baptismal, eucharistic literature; persecution pp 155-157

The Name 4: The Gospel of Truth

40 4-28 (Ménard p. 66, Leiden: Brilll, 1972) (Daniélou 160)
"What is the Name? It is ~~xxxxxx~~the authentic Name; it is, indeed, which came from the Father for he is the proper Name.. There is no other person to whom he has given it. But he was unnamable, ineffable, till the moment when he, who is perfect, alone pronounced it... When then it pleased him that ~~xx~~ his well-beloved Son should be his Name, and (when) he gave the Name to him, he came forth from the depths spoke of his secrets."

x The ~~xx~~ Name then is the proper manifestation of the ineffable Father
Note: the Son is the vehicle of revelation rather than crxeation

PP. 158 159 More subtle stufff on the Name

Mafrk the Magician
cpunted a ~~x~~ Valentinian
D - D E L T A - Delta Epsilon Lambda Alpha - etc sine fine
Proceed similarly with each of the other letters
Behold what Sige said of the Father (Foerster Gnosis p. 204

Clement Alex on Tetragrammeton inscribed on plate o~~x~~f high-priest
Strom V 38 6: The name engraven on the plate of gold has been judged worthy to stand above every principality and power (Phil 2 9) and it is graven.... because of his visible coming. It is called the name of God because it is contemplating the goodness of the Father that the Son acts, who is called G~~x~~of the Saviour. image of the invisible God before all ages, who has set his mark on all who have been made after him.

Theodotos 31 3-4 (Daniélou 163)
They (the Aeons) knew that they are what they are by the grace of the Father: an unnamable name (onoma anonomastikon), Form, and Knowledge. But the Aeon which wished to grawp that which is beyond knowledge... effected an abstraction of knowledge which is a shadow of the Name, that is the Son, the form of the Aeons. Thus the distribution of the Name among the Aeons is the losss of the ~~x~~ Name."

Jewish Xtianity Daniélou 163 ff

The Law and the Covenant

Besides Nmae, Jewish Xtians anmed Xt x nomos, Torah
In late Judaism toxrah was regarded as a divine realist existing before the world; the scroll became anobject of divine cultuxs. The Law is so to speak the visible sacrament of the divine presence. For the Jew the Torah is the true incarnation, as the Koran is for the Mosxlem.
NB Speculation on the Torah replaced earlier Jewish speculation on Wisdom; hence foller developments of Wisdom in Hellenistic Judaism.

Before Xtianity, the identity of Name and Logos was already complete in Philo
D^e Josepho 174: The inquisitor is no man but God, Word or Divine Law
Quaes Gen IV 140: divine L w and divine Word are identified as the real presence of God

Hermas
Sim VIII 3 2: This great tree which overshadows plains and mountains and all the earth os the Law of Gpd which was given to the whole world; and this law is the Son of God preached unto t he ends of the earth.

Clem Al Strom I 182 3
In the Preaching of Peter you will find the Lord called Law and Word
Ecl Proph 58: The Lord is himself called Law and word according to Peter in the Kerygma, and also in the Prophet wjo writes: the Law shall go out from Sion and the Word of God from Jerusalem Is 2 3

Justin
Dial 24 1: 'There is now another Covenant; another Law has gone forth from Sion, Jesus Christ'
Dial 43 1: 'The Son of God.. Christ.. was procalimed as aboutto come as an everlasting Law and new Covenant for the whole world.'
EX
Dial XI 2: 'As an eternal and final Law was Chrsit given, and this covenant is sure, after which there is no law or ordinance or command

Dial 51 3: The new Convenant (kaine diatheke) which had long since been proclaimed by God was now alreadyp present, that is to say the Christ himself.

The Law and the Covenant 2 p. 165 f.
Is 42 6:
~~Ex xxxxxxxxxXXXXx?x~~ 'I have given thee to be a covenant of the peoples'
is applied to Christ by
Barnabas XIV 7
Dial CXXII 5; cf. CXVIII 3; CXII 4

Already familiar from NT is the conception of Xt as introducing a new Covenant and bringing in the definitive Law
The texts just quoted add a new element: an identiifaction with Christ of the new Law and the new Covenant
While this identification has a basis in Isaiah, it seems there is a need to postulate a further influence from Jewish apolcalyptic in which the Law became hypostasized

Irenaeus
ADv haer III 16 3 of III 10 5: applies Ps 78 5 [He established a testimony in ~~N~~ Jacob and ap½ointed a law (nomos) in Israel)] to the generation of the Word
Adv haer IV 34 4: refers to Is 2 3 and shows 'the Law to be the Word of God preached throughout all the earth.

Clem Alex
Strom VII 3 16: He who ~~n~~ governs alll things, and is truly Law (nomos) Destiny (thesmos) and Eternal Word, he it is who in truth is the only begotten Son.

ARKH and'HMERA p 166

Xtological titles derived from reflection on Hexaemeron
Argument ot this effect from Ec Proph IV 1

Strom VI 58 1: 'One in truth is God who established a beginning (arkhe) of all things as Peter writes, meaning the first born son and clearly referring to the words: In the beginning God made the heaven and the earth.'
From Strom VI 39 1 clear Clem refers to Preaching of Peter

Theophilus of Antioch II 10
' God.. begat (his Word) emitting him along with his own Wisdom before all things x... He is called governing principle (arkhe) because he rules and is Lord of all things fashioned by him.'
The sense here is very close to Clem to whom arkhe suggest principate

Theophilus II 10 appeals to Gen 1 1:
'Moses who lived many years before xSolomon or, rather, the Word of N God by Him as by an instrument, say 'In the Beginning (en arkhêi) God created heaven and earth.' H s first words were of 'veginning' and 'creation'.. and that the true God might be known by his works, and that it might be known that by His Word God created the heavens and the earth... he said: In the Beginning God created the heavens and the earth.'

Whole Gk Patristic tradition
Prov 8 22: 'The Lord created me in the beginning (arkhe) of his way'
cf Justin Dial LXI 1; LXII 4

Marcosian Gnostics
Adv haer I 18 1: by namsing thxese four (Beginning God heavens earth) he set forth the tetrad

In the beginning = In the Son
According to Jerome, Aristo of Pella, in Dialogue of Jason and Papiscos, 'In filio Deus fecit caelum et terram (Quest heb Gen 1 1)

Irenaeus Dem 43
The son in the beginning; then God created heaven and earth

Tert Adv Prax 5
Some say that in Hebrew the book of Genesis begins thus:
In the beginning God made unto himself a Son

Hilary, Tract Psalm II 2
Bereshith verbum hebraicum est. Id tres significationes habet,
id est, in principio, in capite, et in filio.

Burney JTS xxvii 1926 175 f Daniélou
relates reshith to ~~xxxxxxxxxxxx~~ Col 1 15-18
pro panton, kephaly, prototokos 17 pro panton 18 kephale & prototoko

Earlier instances:
Justin Dial XLI 1: God has begotten as a beginning (arkhe)
before all his creatures a king of reasonable (logike) power
from Himself, which is also called by the Holy Spirit
the Glory of the Lord, and sometimes Son, and sometimes Wisdom.'

Similarly Tatian Disc VI; Origen Hom Gen 1X 1; Comm John I 19

'HMERA X
Just Dial 4 lists it with Son an Wisdom
Clem Alex Ec Proph X LIII 1: 'Christ is often called Day.'
Hippolytus, Ben Mos PO xvii 171: Day Sun adn Year were Christ

When Clem al says Xt is often called day, he means in scripture;
as it is not explicitly in SSCr, then in testimoniis

Eusebius Caes, Contra Marcellum Ancyranum, I 2
("Marcellus) continuing his exposition affirms that the Savior said:
I am the Day, exprsssing himself thus: Formerly when darkness
(skotos) existed because of the 9gnorance of the wicked, and
when day was on the point of appearing - for he says I am the Day -
he rightly ~~xxx~~ names him the morning star ('eosphoron), and in
another place he says. After he had put on flesh, he was pro-
claimed Christ and Jesus, Life, Way, adn Day ('emera).

Analogous with Jn 8 12; 9 5: I am the light of the world

Probably more archaic
Gen 1 5: God called the light Day
'The Day' was the eschatological Day of the Lord

HMERA 2

Clem Al Strom IV 141 3: [On Rom 13 11: The ~~k~~ night is far spent; the day is at hand] 'By Day and Light he designates figuratively (allegorei) the Son.'

things/

Clem AL Strom Vi 145 4-6[on Gen 2 4 "The day in which God made all "The expression 'the ~~x~~day in which God made all things, that is, in which and by which God made all things... denotes the operation of the Son, as David says, This is the day which the Lord hath made let us rejoice and be glad in it (Ps 118 24); that is, in consequence of the knowledge imparted ~~kn~~ by him let us celebrate the divine festival; ~~fxxxnexthnx~~ for the Word that throws light on things hidden, and by whom each thing came to light and birth, is ~~n~~ called the Day."

Daniélou notes that Ps 118 24 (This is the Day which the Lord hath made) pertains to the early ~~xx~~ testimonia and was an important" xource of information for Xtiology

Antecednets as far back as Philo p. 177

Further

Jewish Xtian Apocalyptic

The Cosmic Ladder

The Angels

The Demons and the Problem of Evil

The Heavenly Books