

on account of God's coming down. It also says that there were trumpet blasts and the fire blazing without substance.

Ex 19:16,19;
20:18
Ex 3:2

14 For even though the whole multitude of not less than a hundred myriads (one million),^d not counting minors,^e was assembled round about the mountain and even though the making of a circuit around it would take not less than five days, the fire was seen blazing from every point of view around them all where they were camped.^f

Ex 12:37f.
Num 1:45-47;
11:21
Ex 19:2,17

15 Therefore, the descent was not local; for God is everywhere. Rather he (the lawgiver) showed that the power of fire, which is marvelous beyond all things because it consumes all things, blazes without substance and consumes nothing, unless the power from God (to consume) is added to it.

Ex 3:2

16 For, although the regions were blazing mightily, (the fire) consumed nothing of the growing things throughout the mountain, but the foliage of all of them remained untouched by fire. The trumpet blasts were quite strongly audible at the same time as the exhibition of the lightning-like fire, although no such instruments were present nor any to sound them, but all things happened by divine arrangement.

17 Therefore, it is clear that the divine descent occurred for these reasons: in order that the viewers might comprehend each of these things in a revelatory way—not that the fire consumed nothing, as has been said, nor that the trumpet blasts came into being without human activity or the use of instruments, but that God, without any aid, manifested his own majesty, which is throughout all things.

Fragment 3 *Eusebius, 13.12.1f.*

Greek dependence on the Jewish Law

(Title) That also Aristobulus, who lived before us and was of the Hebrew people, the peripatetic (philosopher), agreed that the Greeks begin from the philosophy of the Hebrews;^a from the (books) of Aristobulus dedicated to King Ptolemy:

1 It is evident that Plato imitated our legislation and that he had investigated thoroughly each of the elements in it. For it had been translated by others before^b Demetrius Phalereus,^c before the conquests of Alexander^d and the Persians.^e The parts concerning the exodus of the Hebrews, our fellow countrymen, out of Egypt, the fame of all the things that happened to them, the conquest of the land, and the detailed account of the entire legislation (were translated).^f So it is very clear that the philosopher mentioned above took many things (from it). For he was very learned, as was Pythagoras, who transferred many of our doctrines and integrated them into his own system of beliefs.^g

F. 4:4, 2:4

F. 4:4, 2:4

2 But the entire translation of all the (books) of the Law (was made) in the time of the king called Philadelphus, your ancestor. He brought greater zeal (to the task than his predecessors), while Demetrius Phalereus managed the undertaking.

F. 1:16

d. Philo., *SpecLeg* 2.146.

e. Or "not counting the elderly."

f. F. 2:14-16 is cited by Clement (*Strom* 6.32,3-33,1).

Fragment 3

a. Artapanus (*PrEv* 9.27.4) says that Moses invented and taught philosophy (see the section on Artapanus).

b. *LetAris* 30, 314.

c. Peripatetic philosopher, statesman, and writer

who ruled Athens (318-307 B.C.) and was adviser to Ptolemy I Soter in Alexandria (c. 297 B.C.). On the translation connected with his name see *LetAris* 301-22.

d. 332 B.C.

e. 343 B.C. or 525 B.C.

f. Apparently a reference to the books of Ex, Lev, Num, Deut, and Josh.

g. Clement cites F. 3:1 in *Strom* 1.150, 1-3 and uses F. 3:2 in *Strom* 1.148,1.