

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),<sup>d</sup> not counting minors,<sup>e</sup> 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.<sup>f</sup>

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;<sup>a</sup> 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<sup>b</sup> Demetrius Phalereus,<sup>c</sup> before the conquests of Alexander<sup>d</sup> and the Persians.<sup>e</sup> 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).<sup>f</sup> 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.<sup>g</sup>

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.

**Fragment 4** *Eusebius, 13.13.3–8*

**Anthropomorphisms and Greek dependence on the Law**

3 Then, having said some things in between, he continues, saying:

For it is necessary to take the divine "voice" not as a spoken word, but as the establishment of things.<sup>a</sup> Just so has Moses called the whole genesis of the world words of God in our Law. For he continually says in each case, "*And God spoke and it came to pass.*"

F. 2:1  
Deut 4:12,33;  
5:23–26  
Gen 1:3,6,9,  
14,20,24 (LXX)

4 And it seems to me that Pythagoras, Socrates, and Plato with great care follow him in all respects. They copy him when they say that they hear the voice of God, when they contemplate the arrangement of the universe, so carefully made and so unceasingly held together by God.<sup>b</sup> And further, Orpheus<sup>c</sup> also imitates Moses in verses from his (books) on the Hieros Logos. He expresses himself thus concerning the maintaining of all things by divine power, their being generated and God's being over all things. And he speaks so:<sup>d</sup>

F. 2:4  
F. 3:1

5 I will sing for those for whom it is lawful, but you uninitiate, close your doors, Charged under the laws of the Righteous ones, for the Divine has legislated For all alike. But you, son of the light-bearing moon, Musaeus, listen, for I proclaim the Truth.

F. 2:4;  
5:13–16;  
1:16 (n.b)

Let not what you formerly felt lose for you a happy eternity,  
But look to the divine word, study it closely,  
[So] guiding your heart, that knowing vessel. Set out firmly  
On the path, and look only at the undying shaper of the universe.  
There is an ancient saying about him:

"He is one"—self-completing, and all things completed by him,  
In them he himself circulates. But no one has seen him  
With the souls mortals have, he is seen [only] by Mind.  
He does not take good things and make them into evil  
For people, but he comes in company with love and hate,  
"And war and plague and weeping pain"—

Deut 6:4

"And there is no other." You would understand everything  
If you were to see him. But before that, here on earth, sometimes,  
My son, I will point it out to you, whenever I notice his footsteps,  
And the strong hand of the mighty God.

Isa 45:5

But I do not see him, because around [him] a cloud is set up,  
A thin one for me, but tenfold for all [other] people.  
For all mortals have mortal pupils in their eyes,  
[Too] small, since flesh and bones have produced them,  
[Too] weak to see Zeus, the ruler of all.

And no one has seen the ruler of mortal men,  
Except a certain unique man, an offshoot from far back of the race  
Of the Chaldeans. For he was knowledgeable about the path of the Star,  
And how the movement of the Sphere goes around the earth,  
Both in circular fashion, but each on its own axis.  
He rides in spirit through the air and through the water  
Of the stream. A comet makes manifest these events—he had a mighty birth.  
Yes, he after this is established in the great heaven  
On a golden throne. He stands with his feet on the earth.  
He stretches out his right hand to the ends of the ocean.  
The foundation of the mountains trembles within at [his] anger,

Mt 2:2

Isa 66:1

**Fragment 4**

- a. Philo, *Migr* 48f.  
b. Plato, *Tim* 47 A–E, *Apol* 31 D, *Theag* 128  
D. F. 4:3–4a is used by Clement (*Strom* 5.99,3).  
c. Artapanus claims that Moses taught Orpheus

(*PrEv* 9.27,4); see the contribution on Artapanus in this volume.

d. [The translation of the Orphic poem which is given here is from M. Lafargue's contribution above. —J.H.C.]

- And the depths of the gray sparkling sea.  
 They cannot endure the mighty power. He is entirely  
 Heavenly, and he brings everything to completion on earth,  
 Being "the beginning, the middle, and the end," Rev 1:8  
 As the saying of the ancients, as the one water-born has described it,  
 The one who received [revelations] from God in aphorisms, in the form of a  
 double law.  
 It is unlawful to say anything else. My body is trembling.  
 In Mind, from above, he rules over everything according to an order.  
 My son, approach him with your Mind,  
 And do not betray, but guard the divine message in your heart.
- 6 And Aratus<sup>e</sup> also speaks about the same things thus:  
 Let us begin with God, whom men never leave unspoken; full of God are the  
 streets, and all the marketplaces of humanity, and full the sea and the harbors;  
 and we are all in need of God everywhere.<sup>f</sup> We are all his children; and he gently Acts 17:28  
 to humanity gives good omens, and rouses people to work, reminding (them) of  
 sustenance; and he tells when the soil is best for cattle and for pickaxes, and he  
 tells when seasons are favorable both for planting trees and for sowing all seeds.
- 7 I believe that it has been clearly shown how the power of God is throughout all  
 things. And we have given the true sense, as one must, by removing the (name)  
 Zeus throughout the verses. For their (the verses') intention refers to God, therefore  
 it was so expressed by us. We have presented these things therefore in a way not  
 unsuited to the things being discussed.
- 8 For it is agreed by all the philosophers that it is necessary to hold holy opinions  
 concerning God,<sup>g</sup> a point our philosophical school makes particularly well. And  
 the whole constitution of our Law is arranged with reference to piety and justice Tit 2:12  
 and temperance and the rest of the things that are truly good.<sup>h</sup>

### Fragment 5 Eusebius, 13.12.9–16

#### On the sabbath

- 9 Following these things, after other (remarks), he adds:  
 And connected (with this) is (the fact) that God, who established the whole Gen 2:2f.  
Ex 20:8–11  
Deut 5:12–15  
 cosmos, also gave us the seventh day as a rest, because life is laborious for all.<sup>a</sup>  
 According to the laws of nature,<sup>b</sup> the seventh day might be called first also, as Ex 23:12  
 the genesis of light in which all things are contemplated.<sup>c</sup> Gen 1:3–5
- 10 And the same thing might be said metaphorically about wisdom also. For all light  
 has its origin in it. And some of those belonging to the Peripatetic school have  
 said that wisdom holds the place of a lantern; for as long as they follow it  
 unremittingly, they will be calm through their whole life.<sup>d</sup>
- 11 And one of our ancestors, Solomon, said more clearly and better that wisdom Prov 8:22–31  
 existed before heaven and earth; which indeed agrees with what has been said.  
 And it is plainly said by our legislation that God rested on the seventh day. Gen 2:2  
 This does not mean, as some interpret, that God no longer does anything. It means

e. Aristobulus cites here the first nine lines of an astronomical poem, *Phaenomena*, by Aratus of Soli, in Cilicia (c. 315–240/239 B.C.). For the complete text and translation of *Phaenomena* see A. W. Mair's publication in LCL. Note that Aristobulus changed *Zeus* in the poem to *theos*.

f. Or "and we consult God's oracles everywhere." If the Gk. word for "God" be emended from the genitive to the dative case, the translation would be "and we have familiar intercourse with

God everywhere."

g. LetAris 234f.

h. Philo, *Quod Omn* 83.

#### Fragment 5

a. Jub 2:18–20.

b. Or "in a way corresponding to reality" (see F. 2:2, n. a).

c. Philo, *SpecLeg* 2.59.

d. Philo, *Ebr* 31.