

ΠΕΡΙ ΤΩΝ ΜΕΤΟΝΟΜΑΖΟΜΕΝΩΝ ΚΑΙ ΩΝ ΕΝΕΚΑ ΜΕΤΟΝΟΜΑΖΟΝΤΑΙ

[578]

- ¹ I. | “ Ἐγένετο Ἀβραὰμ ἐτῶν ἐνενήκοντα ἐννέα, καὶ ὥφθη κύριος τῷ Ἀβραὰμ καὶ εἶπεν αὐτῷ· ἐγὼ εἰμι ὁ θεός σου.” ὁ ἐννέα πρὸς τοῖς ἐνενήκοντα ἀριθμὸς ἑκατοντάδος γείτων ἐστίν, ἥ τὸ αὐτομαθὲς ἐπέλαμψε γένος, Ἰσαάκ, εὐπαθειῶν
² ἀρίστη, χαρά· τῷ γὰρ ἑκατονταετεί γίνεται. ἔστι δὲ καὶ Λευιτικῆς φυλῆς ἱερεῦσιν ἀπαρχὴ διδομένη· δεκάτας γὰρ λαβόντες, ἀπὸ τούτων ὡς ἂν ἀπ’ οἰκείων καρπῶν ἐτέρας ἀπάρχονται ἑκατοστὸν¹ λόγον περιεχούσας. προκοπῆς μὲν γὰρ δεκάς, ἑκατοντὰς δὲ τελειότητος σύμβολον. σπεύδει δὲ ὁ μέσος αἰὲς πρὸς ἀκρότητα, φύσεως εὐμοιρία χρώμενος· ὧς φησιν ὀφθῆναι τὸν τῶν ὅλων κύριον.
³ ἀλλὰ μὴ νομίσης τοῖς σώματος ὀφθαλμοῖς γίνεσθαι τὴν προσβολήν—οἱ μὲν γὰρ τὰ αἰσθητὰ μόνα ὁρῶσι, τὰ δ’ αἰσθητὰ σύγκριτα, φθορᾶς ἀνάμεσα, τὸ δὲ θεῖον ἀσύγκριτον, ἄφθαρτον—ἀλλὰ τὸ δεχόμενον τὴν θεϊαν φαντασίαν τὸ
⁴ τῆς ψυχῆς ἐστὶν ὄμμα. καὶ γὰρ ἄλλως ὅσα μὲν

¹ MSS. ἐκατὸν.

^a Here used in the strict Stoic sense of reasonable forms of *πάθος*. See note on *Quod Det.* 120. So also in *De Mig.* 157, *De Cong.* 36, and below, §§ 131, 188.

ABOUT THOSE WHOSE NAMES ARE CHANGED AND WHY THEY HAVE THEIR NAMES CHANGED

I. "Abraham became ninety-nine years old and the Lord was seen by Abraham and said to him, 'I am thy God'" (Gen. xvii. 1). Nine plus ninety is next neighbour to a hundred, the number irradiated by the self-taught nature Isaac who is joy, the best of the good emotions.^a For Isaac is born to Abraham when a hundred years old. A hundred also represents the first-fruits given to the priests by the Tribe of Levi. For when the Levites receive the tenths they offer from them, just as though they were their own produce, other tenths in which we find the hundred (Num. xviii. 26). For ten is a symbol of progress and a hundred of perfection. Now he who is in the intermediate stage is always pressing forward to the summit, employing the gifts with which nature has blessed him, and it is by such a one that Moses tells us that the Lord of all was seen.

Yet do not suppose that the vision was presented to the eyes of the body. They see only the objects of sense and those are composite, brimful of corruptibility, while the divine is uncompounded and incorruptible. It is the eye of the soul which receives the presentation of the divine vision. Moreover what the eyes

[579] οἱ σώματος ὀφθαλμοὶ | θεωροῦσι, συνεργῶ φωτὶ
 χρώμενοι καταλαμβάνουσιν, ὃ διαφέρει τοῦ θ'
 ὁρωμένου καὶ τοῦ ὁρῶντος· ὅσα δὲ ἡ ψυχὴ, αὐτὴ
 δι' ἑαυτῆς ἄνευ τινὸς ἄλλου συμπράξεως· αὐτὰ
 5 γὰρ ἑαυτοῖς ἐστὶ φέγγος τὰ νοούμενα. τὸν αὐτὸν
 τρόπον καὶ τὰς ἐπιστήμας διδασκόμεθα· ὁ γὰρ
 νοῦς τὸ ἄκλειστον καὶ ἀκοίμητον προσβαλὼν ὄμμα
 τοῖς δόγμασι καὶ τοῖς θεωρήμασιν εἶδεν αὐτὰ οὐ
 νόθῳ φωτὶ, γνησίῳ δὲ ὅπερ ἀφ' ἑαυτοῦ ἐξέλαμψεν.
 6 ὅταν οὖν ἀκούσης ὀφθέντα θεὸν ἀνθρώπῳ, τοῦτο
 γίνεσθαι νόει χωρὶς φωτὸς αἰσθητοῦ· νοήσει γὰρ
 τὸ νοητὸν εἰκὸς μόνον καταλαμβάνεσθαι. πηγὴ δὲ
 τῆς καθαρωτάτης αὐγῆς θεός ἐστιν· ὥσθ' ὅταν
 ἐπιφαίνεται ψυχῇ, τὰς ἀσκίους καὶ περιφανεστάτας
 ἀκτῖνας ἀνίσχει.

7 II. Μὴ μέντοι νομίσης τὸ ὄν, ὃ ἐστὶ πρὸς ἀλή-
 θειαν ὄν, ὑπ' ἀνθρώπου τινὸς καταλαμβάνεσθαι.
 ὄργανον² γὰρ οὐδὲν ἐν ἑαυτοῖς ἔχομεν, ᾧ δυνησό-
 μεθα ἐκεῖνο φαντασιωθῆναι, οὔτ' αἰσθησιν—αἰσθη-
 τὸν γὰρ οὐκ ἔστιν—οὔτε νοῦν.³ Μωυσῆς οὖν ὁ τῆς
 ἀειδοῦς φύσεως θεατῆς [καὶ θεόπτης]⁴—εἰς γὰρ τὸν
 γνόφον φασὶν αὐτὸν οἱ θεῖοι χρησμοὶ εἰσελθεῖν,
 τὴν ἀόρατον καὶ ἀσώματον οὐσίαν αἰνιττόμενοι—
 πάντα διὰ πάντων ἐρευνήσας ἐζήτει τὸν τριπόθητον
 8 καὶ μόνον ἀγαθὸν τηλαυγῶς ἰδεῖν. ἐπεὶ δ' οὐδὲν

¹ MSS. *μόνοι*.

² MSS. *ὁρᾶν*.

³ MSS. *ισχύν*, which Mangey translates by "facultatem." But a better antithesis to αἰσθησις seems to be required. Perhaps <νοῦ> *ισχύν*.

⁴ That *θεόπτης* is unknown elsewhere, except in quite late writers, is hardly sufficient reason for expunging it, as Wendland following Cohn does. Philo might easily coin it. But it cannot be taken with *τῆς ἀειδοῦς φύσεως*, and seems

ON THE CHANGE OF NAMES, 4-7

of the body behold they apprehend through the co-operation of light, and light is something different from either the seer or the thing seen, whereas what the soul beholds it beholds by its own agency without the assistance of any other. For the conceptions of the mind are a light to themselves. Our learning 5 of the sciences follows the same rule. The mind applies its eye which never closes or sleeps to the principles and conclusions set before it and sees them by no borrowed but a genuine light which shines forth from itself. And so when you hear that God 6 was seen by man, you must think that this takes place without the light which the senses know, for what belongs to mind can be apprehended only by the mental powers. And God is the fountain of the purest radiance, and so when He reveals Himself to a soul the rays He puts forth are free from all shadow and of intense brightness.

II. Do not however suppose that the Existent 7 which truly exists is apprehended by any man ; for we have in us no organ by which we can envisage it, neither in sense, for it is not perceptible by sense, nor yet in mind. So Moses the explorer of nature which lies beyond our vision, Moses who, as the divine oracles tell us, entered into the darkness^a (Ex. xx. 21), by which figure they indicate existence invisible and incorporeal, searched everywhere and into everything in his desire to see clearly and plainly Him, the object of our much yearning, Who alone is good.

^a See App. p. 586.

pointless if taken by itself. Wend. himself conjectured *θεοπρόπος*. I should prefer *ἐπόπτης*, a well-known term in the mysteries and differing enough from *θεάτης* to give it some point.

PHILO

εὑρίσκειν, ἀλλ' οὐδὲ ἐμφερῆ τινα ἰδέαν τῷ ἐλπίζο-
 μένῳ, τὴν ἀπὸ τῶν ἄλλων διδασκαλίαν ἀπογνοὺς
 ἐπ' αὐτὸ καταφεύγει τὸ ζητούμενον καὶ δεῖται
 λέγων· “ἐμφάνισόν μοι σεαυτόν, γνωστῶς ἴδω
 σε”· καὶ ὁμῶς ἀμοιρεῖ τῆς προθέσεως, αὐταρ-
 κεστάτης δωρεᾶς τῷ θνητῶν ἀρίστῳ γένει νομι-
 σθείσης τῆς <τῶν> μετὰ τὸ ὄν σωμάτων τε ὁμοῦ
 9 καὶ πραγμάτων ἐπιστήμης. λέγεται γάρ· “ὄψει
 τὰ ὀπίσω μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταιί
 σοι,” ὡς τῶν ὅσα μετὰ τὸ ὄν σωμάτων τε ὁμοῦ
 καὶ πραγμάτων εἰς κατάληψιν ἐρχομένων, εἰ καὶ
 μὴ πάντα ἤδη καταλαμβάνεται, μόνου δ' ἐκείνου
 10 μὴ πεφυκότος ὀρᾶσθαι. καὶ τί θαυμαστόν, εἰ τὸ
 ὄν ἀνθρώποις ἀκατάληπτον, ὅποτε καὶ ὁ ἐν ἐκάστω
 νοῦς ἄγνωστος ἡμῖν; τίς γὰρ ψυχῆς οὐσίαν εἶδεν;
 ἥς ἢ ἀδηλότης μυρίας ἔριδας σοφισταῖς ἐγέννησεν
 ἐναντίας εἰσηγουμένους γνώμας ἢ καὶ ὅλοις γένεσιν
 11 ἀντιστατούσας. ἦν οὖν ἀκόλουθον τὸ
 μῆδ' ὄνομα κύριον ἐπιφημισθῆναι δύνασθαι τῷ
 ὄντι πρὸς ἀλήθειαν. οὐχ ὀρᾶς ὅτι φιλοπευστοῦντι
 [580] τῷ | προφήτῃ, τί τοῖς περὶ τοῦ ὀνόματος αὐτοῦ
 ζητοῦσιν ἀποκριτέον, φησὶν ὅτι “ἐγὼ εἰμι ὁ ὢν,”
 12 ἴσον τῷ εἶναι πέφυκα, οὐ λέγεσθαι; τοῦ δὲ μὴ
 παντάπασιν ἀμοιρῆσαι τὸ τῶν ἀνθρώπων γένος
 προσρήσεως τοῦ ἀρίστου, δίδωσι καταχρῆσθαι ὡς

ON THE CHANGE OF NAMES, 8-12

And when there was no sign of finding aught, not 8
even any semblance of what he hoped for, in despair
of learning from others, he took refuge with the
Object of his search Itself and prayed in these words :
“ Reveal Thyself to me that I may see Thee with
knowledge ” (Ex. xxxiii. 13). And yet he fails to
gain his object. To know what lies below the Existent,
things material and immaterial alike, is a most ample
gift even for the best sort among mortals, as God
judges, for we read, “ Thou shalt see what is behind 9
Me, but My face thou shalt not see ” (*ibid.* 23). It
means that all below the Existent, things material
and immaterial alike, are available to apprehension
even if they are not all actually apprehended as yet,
but He alone by His very nature cannot be seen.
And why should we wonder that the Existent cannot 10
be apprehended by men when even the mind in each
of us is unknown to us ? For who knows the essential
nature of the soul, that mystery which has bred
numberless contentions among the sophists who pro-
pound opinions contrary to each other or even totally
and generically opposed ? It is a logical 11
consequence that no personal name even can be
properly assigned to the truly Existent. Note that
when the prophet desires to know what he must
answer to those who ask about His name He says
“ I am He that is ” (Ex. iii. 14), which is equivalent
to “ My nature is to be, not to be spoken.” Yet that 12
the human race should not totally lack a title to give
to the supreme goodness He allows them to use by
licence of language, as though it were His proper

- ἂν ὀνόματι κυρίῳ τῷ¹ “ κύριος ὁ θεὸς ” τῶν
 τριῶν φύσεων, διδασκαλίας, τελειότητος, ἀσκή-
 σεως, ὧν σύμβολα Ἀβραάμ, Ἰσαάκ, Ἰακώβ ἀνα-
 γράφεται. “ τοῦτο γάρ μου ” φησὶν “ ὄνομα
 αἰώνιον ” ὡς ἂν ἐν τῷ καθ’ ἡμᾶς αἰῶνι ἐξεταζό-
 μενον, οὐκ ἐν τῷ πρὸ αἰῶνος, “ καὶ μνημόσυνον,”
 οὐ τὸ πέρα μνήμης καὶ νοήσεως ἱστάμενον, καὶ
 13 πάλιν “ γενεαῖς,” οὐ φύσεσιν ἀγενήτοις. κατα-
 χρήσεως γὰρ ὀνόματος θείου δεῖ τοῖς εἰς τὴν θνητὴν
 γένεσιν ἐλθοῦσιν, ἵν’, εἰ καὶ μὴ πράγματι, ὀνόματι
 γοῦν προσερχόμενοι ἀρίστῳ κατ’ αὐτὸ κοσμῶνται.
 δηλοῖ δὲ καὶ λόγιον ἐκ προσώπου θεσπισθὲν τοῦ
 τῶν ὄλων ἡγεμόνος περὶ τοῦ μηδενὶ δεδηλωσθαι
 ὄνομά τι² αὐτοῦ κύριον. “ ὥφθην ” φησί “ πρὸς
 Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ θεὸς ὧν αὐτῶν,
 καὶ τὸ ὄνομά μου κύριον οὐκ ἐδήλωσα αὐτοῖς.”
 τοῦ γὰρ ὑπερβατοῦ μετατεθέντος ἐξῆς ἂν τοιοῦτος
 εἶη λόγος· “ ὄνομά μου τὸ κύριον οὐκ ἐδήλωσα
 αὐτοῖς,” ἀλλὰ τὸ ἐν καταχρήσει διὰ τὰς εἰρημένας
 14 αἰτίας. οὕτω μέντοι τὸ ὄν ἄρρητόν ἐστιν, ὥστ’
 οὐδὲ αἱ ὑπηρετούμεναι³ δυνάμεις κύριον ὄνομα ἡμῖν
 λέγουσι· μετὰ γοῦν τὴν πάλην, ἣν ὑπὲρ κτήσεως

¹ MSS. ὡς ἐν ὀνόματι τῷ κυρίῳ: Wend. prints following the text as quoted in the *Parallela* of Joh. Damasc. (D) ὡς ἂν ὁ ὧν ὀνόματι τοιούτῳ. At the same time for ὡς ἂν ὁ ὧν he conjectures ὁ ἀκατονόμαστος ὧν. I do not indeed see how the text of Joh. Dam. can be construed as it stands, and have followed in the main the ms. text, substituting with J. D. ἂν for ἐν and correcting τῷ κυρίῳ to κυρίῳ τῷ, a correction perhaps supported by J. D. τοιούτῳ.

² So Mangey: mss. ὀνόματι: Wend. τὸ ὄνομα (from Joh. Dam.). See App. p. 586.

³ Perhaps, as Wendland conjectures, ὑπηρετοῦσαι. Any use of the middle seems to be later than Philo.

ON THE CHANGE OF NAMES, 12-14

name,^a the title of Lord God of the three natural orders, teaching, perfection, practice,^b which are symbolized in the records as Abraham, Isaac and Jacob. For this He says is "My age-long name," belonging as it were to the age of human existence, not to that when age as yet was not, "a memorial" too, not set, that is, beyond memory or apprehension, and again "to generations" (*ibid.* 15), not to beings that were never generated. For those who are born into 13 mortality must needs have some substitute for the divine name, so that they may approach if not the fact at least the name of supreme excellence and be brought into relation with it. And this is shown by the oracle proclaimed as from the mouth of the Ruler of all in which He says that no proper name of Him has been revealed to any. "I was seen," He says, "of Abraham, Isaac and Jacob, being their God, and My name of 'Lord' I did not reveal to them" (Ex. vi. 3). For when the transposition^c is reset in the proper order it will run thus, "My proper name I did not reveal to thee," but, He implies, only the substitute, and that for reasons already mentioned. So 14 impossible to name indeed is the Existent that not even the Potencies who serve Him tell us a proper name. Thus after the wrestling-bout in which the Man

^a Philo seems to mix in this passage two somewhat different uses of the grammatical term *κύριον ὄνομα*: (1) a noun used in its literal or strict sense, opposed to metaphorical or loose usage (*ἐν καταχρήσει*, see note on *De Cher.* 121); (2) a proper or personal name.

^b See App. p. 586.

^c Philo seems to mean that while *το ὄνομά μου κύριον* will naturally mean "my name *κύριος*," the text should (or perhaps may also) be regarded as an "hyperbaton" or "unusual order" of *ὄνομά μου τὸ κύριον*, "my proper name" For the technical use of the term see App. pp. 586 f.

- ἀρετῆς ὁ ἀσκητὴς ἐπάλαισε, φησὶ τῷ ἀοράτῳ ἐπιστάτῃ· “ἀνάγγελόν μοι τὸ ὄνομά σου,” ὁ δὲ εἶπεν· “ἵνα τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου;” καὶ οὐ μηνύει τὸ ἴδιον καὶ κύριον. ἀπόχρη γάρ σοι, φησὶν, ὠφελεῖσθαι κατὰ τὰς ἐμὰς εὐφημίας, τὰ δὲ γεννητῶν σύμβολα, ὀνόματα, μὴ ζῆτει παρὰ
 15 φύσεσιν ἀφθάρτοις· III. μηδ¹ οὖν διαπόρει, εἰ τὸ τῶν ὄντων πρεσβύτατον ἄρρητον, ὁπότε καὶ ὁ λόγος αὐτοῦ κυρίῳ ὀνόματι οὐ ῥητὸς ἡμῖν· καὶ μὴν
 [581] εἰ ἄρρητον, καὶ | ἀπερινόητον καὶ ἀκατάληπτον· ὥστε τὸ “ὥφθη κύριος τῷ Ἀβραάμ” λέγεσθαι ὑπονοητέον οὐχ ὡς ἐπιλάμποντος καὶ ἐπιφαινομένου τοῦ παντὸς αἰτίου—τίς γὰρ ἀνθρώπιος νοῦς τὸ μέγεθος τῆς φαντασίας ἱκανὸς ἐστὶ χωρῆσαι;—ἀλλ’ ὡς μιᾶς τῶν περὶ αὐτὸ δυνάμεων, τῆς βασιλικῆς, προφαινομένης· ἡ γὰρ
 16 κύριος πρόσρησις ἀρχῆς καὶ βασιλείας ἐστί. νοῦς δὲ ἡμῶν ἡνίκα ἐχαλδαίζε μετεωρολεσχῶν, τῷ κόσμῳ τὰς δραστηρίους ἦν περιέπων² δυνάμεις ὡς αἰτίας· γενόμενος δὲ μετανάστης ἀπὸ τοῦ Χαλδαϊκοῦ δόγματος ἔγνω ἡνιοχούμενον καὶ κυβερνώμενον αὐτὸν ὑπὸ ἡγεμόνος, οὗ τῆς ἀρχῆς φαν-
 17 τασίαν ἔλαβε. διὸ λέγεται “ὥφθη” οὐ τὸ ὄν, ἀλλὰ κύριος· οἶον ἐφάνη ὁ βασιλεύς, ἐξ ἀρχῆς μὲν

¹ MSS. μήτ’.

² MSS. περιππεύων. I have left the text as Wend. prints it, but it is not satisfactory: περιέπειν is rather “to honour,” and if it is read we should expect τοῦ κόσμου, or as Mangey τὰ κόσμου governed by μετεωρολεσχῶν. Perhaps περιάπτων, cf. *De Ebr.* 73. But the periphrasis with ἦν is in itself somewhat strange.

^a I understand ἀοράτῳ, for which Mangey would substitute ἀρρήτῳ, to refer to the wrestling of the story taking

ON THE CHANGE OF NAMES, 14-17

of Practice engaged in his quest of virtue, he says to the unseen master,^a "Announce to me Thy name," and he said "Why dost thou ask this my name?" (Gen. xxxii. 29), and he refuses to tell his personal and proper name. "It is enough for thee," he means, "to profit through my benediction, but as for names, those symbols which indicate created beings, look not for them in the case of imperishable natures." III. Think it not then a hard saying that the Highest 15 of all things should be unnamable when His Word has no name of its own which we can speak. And indeed if He is unnamable He is also inconceivable and incomprehensible. And so the words "The Lord was seen of Abraham" (Gen. xvii. 1) must not be understood in the sense that the Cause of all shone upon him and appeared to him, for what human mind could contain the vastness of that vision? Rather we must think of it as the manifestation of one of the Potencies which attend him, the Potency of kingship, for the title Lord betokens sovereignty and kingship. While our mind pursued 16 the airy speculations of the Chaldeans it ascribed to the world powers of action which it regarded as causes. But when it migrated from the Chaldean creed it recognized that the world had for its charioteer and pilot a Ruler Whose sovereignty was presented to it in vision. And therefore the words are "The 17 Lord (not "The Existent") was seen of him," as though it would say, The king has been manifested, king indeed from the first, but hitherto unrecognized

place at night and stopping at dawn. Wendland suspected *ἐπιστάτη* and proposed *παλαιστῇ*, but Philo conceives of the angel rather as a master of the contest (*ἀγωνοθέτης*) training his pupil by wrestling with him; cf. *De Som.* i. 129.

- ὢν, οὐπω δὲ τῇ ψυχῇ γνωριζόμενος, ἥ καὶ ὀψι-
 μαθῆς μὲν, οὐ μὴν εἰσάπαν ἀμαθῆς διετέλεσεν,
 ἀλλ' ἐφантаσιώθη τὴν ἐν τοῖς οὖσιν ἀρχὴν καὶ
 18 ἡγεμονίαν. φανείς δ' ὁ ἄρχων ἔτι μᾶλλον
 εὐεργετῇ τὸν ἀκροατὴν καὶ θεατὴν φάσκων. “ ἐγὼ
 εἰμι θεὸς σός.” τίνος γάρ, εἵποίμ' (ἄν), οὐ θεὸς
 ὑπάρχεις τῶνδε ὅσα εἰς γένεσιν ἦλθεν; ἀλλὰ
 διδάξει με ὁ ὑποφῆτης αὐτοῦ λόγος, ὅτι οὐ περὶ
 τοῦ κόσμου νῦν λέγει, οὐ δημιουργὸς πάντως ἐστὶ
 καὶ θεός, ἀλλὰ περὶ ἀνθρωπίνων ψυχῶν, ἃς οὐ τῆς
 19 αὐτῆς ἐπιμελείας ἡξιώκε. δικαιοὶ γὰρ τῶν μὲν
 φαύλων λέγεσθαι κύριος καὶ δεσπότης, τῶν δ' ἐν
 προκοπαῖς καὶ βελτιώσεσι θεός, τῶν δ' ἀρίστων
 καὶ τελειοτάτων ἀμφότερον, κύριος ὁμοῦ καὶ θεός.
 αὐτίκα γέ τοι ἔσχατον ὄρον ἀσεβείας ἰδρυσάμενος
 τὸν Φαραὼ [κύριον καὶ] θεὸν τούτου οὐδέποτε
 προσεῖπεν ἑαυτόν, ἀλλὰ τὸν σοφὸν Μωυσῆν—
 λέγει γάρ. “ ἰδοὺ δίδωμί σε θεὸν Φαραώ ”—
 κύριον δὲ ὠνόμασε πολλαχοῦ τῶν ὑπ' αὐτοῦ
 20 χρησθέντων. ἄδεται δὲ τὰ τοιαῦτα. “ τάδε λέγει
 κύριος,” καὶ ἐν ἀρχῇ. “ ἐλάλησε κύριος πρὸς
 Μωυσῆν λέγων. ἐγὼ κύριος, λάλησον Φαραὼ
 βασιλεῖ Αἰγύπτου, ὅσα ἐγὼ λαλῶ πρὸς σέ,” καὶ
 21 Μωυσῆς πρὸς αὐτόν. “ ὅταν ἐξέλθω τὴν πόλιν,
 ἐκπετάσω τὰς χεῖρας πρὸς κύριον, καὶ αἱ φωναὶ
 παύσονται, καὶ ἡ χάλαζα καὶ ὁ ὑετὸς οὐκ ἔσται.
 ἵνα γνῶς, ὅτι κυρίου ἡ γῆ,” οἶονεὶ πᾶσα ἡ σωματικὴ
 καὶ γεώδης σύστασις, “ καὶ σύ,” ὁ ἀγαλματοφοροῦ-

^a i.e. at the beginning of the speech to which the earlier quotation, “Behold I give thee etc.,” belongs. But as

ON THE CHANGE OF NAMES, 17-21

by the soul, which so long unschooled has not remained in ignorance for ever but has received the vision of the Sovereignty which rules over all that is.

But the Sovereign when manifested 18 confers a still higher gift on him who sees and hears him. He says to him, "I am thy God." Which indeed amongst all this multitude of created things does not have Thee for its god? I might ask. But His interpreting word will shew me that He does not here speak of the world of which doubtless He is Creator and God, but of human souls which do not in His eyes deserve to be cared for all alike. His will 19 is to be called the Lord and Master of the bad, the God of those who are on the way to betterment, but of the best and most perfect both at once God and Lord. For instance, when He has set Pharaoh before us as the crowning example of impiety He never calls Himself his God but gives that name to wise Moses, "Behold I give thee as god to Pharaoh" (Ex. vii. 1). But He often names Himself as Lord in the oracles which He gives. We find such utterances as these, "These things saith the Lord" 20 (Ex. vii. 17), and at the beginning of His speech^a "The Lord spake unto Moses, saying, 'I am the Lord, speak unto Pharaoh, the king of Egypt, all that I speak unto thee'" (Ex. vi. 29). And Moses says to Pharaoh, "When I go forth from the city I 21 will spread out my hands to the Lord, and the sounds shall cease and the hail and the rain shall not be, that thou mayest know that to the Lord belongs the earth" (that is all the bodily earth-compounded frame), "and thou" (that is the mind which the body

another quotation has intervened, this is rather forced. I should like to read *ἐν ἀρχῇ, καί, ἰ.ε.* "as an opening phrase."

- μενος νοῦς, “καὶ οἱ θεράποντές σου,” οἱ κατὰ μέρος δορυφοροῦντες λογισμοί. “ἐπίσταμαι γάρ, ὅτι οὐδέπω πεφόβησθε τὸν κύριον,” ἴσον τῷ οὐ τὸν λεγόμενον ἄλλως, ἀλλὰ τὸν ὄντως ὄντα
- 22 [582] δεσπότην. κύριος γὰρ γενητὸς πρὸς | ἀλήθειαν οὐδεὶς, κἂν ἀπὸ περάτων ἐπὶ πέρατα εὐρύνας τὴν ἡγεμονίαν ἀνάψῃται· μόνος δ’ ὁ ἀγένητος ἀψεудῶς ἡγεμών, οὗ τὴν ἀρχὴν ὁ δεδιὼς καὶ καταπεπληγμένος ἄθλον ὠφελιμώτατον αἵρεται¹ νουθεσίας, τὸν δὲ ὀλίγων ἐκδέχεται πάντως οἰκτρὸς ὄλεθρος.
- 23 οὐκοῦν κύριος ἀφρόνων ἐπιδέδεικται τὸν ἄρχοντος ἐπανατεινόμενος οἰκεῖον φόβον, θεὸς δὲ βελτιουμένων γράφεται, καθὼς καὶ νῦν· “ἐγὼ εἰμι θεὸς σός,” “ἐγὼ (ὁ) θεὸς σου, αὐξάνου καὶ πληθύνου,” τελείων δὲ ἀμφοτέρων, κύριος ὁμοῦ καὶ θεός, ὡς ἐν δέκα λόγοις· “ἐγὼ κύριος ὁ θεός σου” καὶ ἐτέρωθι· “κύριος ὁ θεός τῶν πατέρων
- 24 ὑμῶν.²” δικαιοὶ γὰρ τὸν μὲν φαῦλον ὡς ὑπὸ κυρίου δεσπόζεσθαι, ἵν’ εὐλαβούμενος καὶ στένων ἐπικρεμáμενον ἔχῃ τὸν δεσποτικὸν φόβον, τὸν δὲ προκόπτοντα ὡς ὑπὸ θεοῦ εὐεργετῆσθαι, ὅπως ταῖς εὐποιαῖς τελειότητος ἐφίκηται, τὸν δὲ τέλειον καὶ ἡγεμονεύεσθαι ὡς ὑπὸ κυρίου καὶ εὐεργετῆσθαι ὡς ὑπὸ θεοῦ· διαμένει γὰρ οὕτως³ εἰσάπαν ἄτρεπτος, ἐκείνως³ δὲ πάντως ἐστὶν ἄνθρωπος θεοῦ.
- 25 δηλοῦται δὲ τοῦτο μάλισθ’ ὡς ἐπὶ Μωυσέως· “αὕτη” γάρ φησιν “ἡ εὐλογία ἣν εὐλόγησε Μωυ- σῆς, ἄνθρωπος θεοῦ.” ὧ παγκάλῃς καὶ ἱεροπρεποῦς

¹ MSS. αἰρεῖται.² MSS. ἡμῶν.³ οὕτως and ἐκείνως are my corrections of the οὗτος and ἐκεῖνος of the MSS. and editors. It seems clear to me that

ON THE CHANGE OF NAMES, 21-25

carries with it) "and thy servants" (that is the several thoughts which form its guard), "for I know that ye have not yet feared the Lord" (Ex. ix. 29), meaning that Lord who is not merely so-called but is Lord in very truth. For none that is created is 22 truly a lord, though he be invested with a rule that spreads from pole to pole. Only the Uncreated is truly ruler, and he who lives in fear and awe under that Ruler's government receives a prize of truest value in His reproofs, while he who despises them has before him nothing but to perish miserably.

So then He is shown to be the Lord of the foolish in 23 that He holds over them the terrors that are proper to the sovereign. Of those who are on the way to betterment He is called in scripture God, as in this present passage, "I am thy God," or "I am thy God, increase and multiply" (Gen. xxxv. 11). Of the perfect He is both Lord and God as in the Decalogue "I am thy Lord God" (Ex. xx. 2), and elsewhere "The Lord God of your fathers" (Deut. iv. 1), for it is His will that the wicked man should 24 be under His sway as his Lord, and thus with awe and groaning feel the fear of the Master hanging over him; that the man of progress should be benefited by Him as God and thus through those kindnesses reach perfection; that the perfect should be guided by Him as Lord and benefited by Him as God. For through the one he remains free from lapses, through the other he is most surely God's man.

This is best shown in Moses' case. "This is the 25 blessing," we read, "which Moses gave, the man of God" (Deut. xxxiii. 1). To what a glorious, what a

the sentence explains *ἡγεμονεύεσθαι* and *εὐεργετεῖσθαι* of the preceding clause and refers to the *τελείος* only.

- ἀντιδόσεως ἀξιοθείς, θείας προνοίας ἀντιδοῦναι
 26 ἑαυτόν. ἀλλὰ μὴ νομίσης τὸν αὐτὸν τρόπον ἀν-
 θρωπὸν τε (θεοῦ) γίνεσθαι καὶ ἀνθρώπου θεόν·
 ἀνθρωπον μὲν γάρ θεοῦ, ὡς κτῆμα· ἀνθρώπου
 δὲ θεόν, ὡς αὐχμημα καὶ ὠφέλημα.¹ εἰ δὴ βούλει
 διανοίας κλῆρον τὸν θεὸν ἔχειν, αὐτὸς πρότερον
 γενοῦ κληρὸς ἀξιώχρεως αὐτοῦ· γενήσῃ δέ, ἂν τοὺς
 χειροποιήτους καὶ ἐκουσίους ἅπαντας μώμους²
 ἐκφύγῃς.
- 27 IV. Ἀλλὰ γὰρ οὐδ' ἐκείνο προσῆκεν ἀγνοεῖν,
 ὅτι τὸ "ἐγὼ εἰμι θεὸς σὸς" λέγεται καταχρη-
 στικῶς, οὐ κυρίως. τὸ γὰρ ὄν, ἧ ὄν ἐστίν, οὐχὶ τῶν
 πρὸς τι· αὐτὸ γὰρ ἑαυτοῦ πλήρες καὶ αὐτὸ ἑαυτῷ
 ἱκανόν, καὶ πρὸ τῆς τοῦ κόσμου γενέσεως καὶ μετὰ
 28 τὴν γένεσιν τοῦ παντός ἐν ὁμοίῳ. ἄτρεπτον γὰρ
 καὶ ἀμετάβλητον, χρῆζον ἑτέρου τὸ παράπαν
 οὐδενός, ὥστε αὐτοῦ μὲν εἶναι τὰ πάντα, μηδενός
 δὲ κυρίως αὐτό. τῶν δὲ δυνάμεων, ἃς ἔτεινεν εἰς
 γένεσιν ἐπ' εὐεργεσία τοῦ συσταθέντος, ἐνίας
 συμβέβηκε λέγεσθαι ὡσανεὶ πρὸς τι, τὴν βασιλικήν,

¹ The mss. and editors have this sentence as follows:
 ἀλλὰ μὴ νομίσης τὸν αὐτὸν τρόπον ἀνθρωπὸν τε γίνεσθαι καὶ
 ἀνθρωπον θεοῦ· ἀνθρωπον μὲν γάρ, θεοῦ ὡς κτῆμα· ἀνθρωπον
 δὲ θεοῦ, ὡς αὐχμημα καὶ ὠφέλημα. The changes I have intro-
 duced, though involving little textual alteration, viz. the
 insertion of θεοῦ in one place, and the change of ἀνθρωπον
 θεοῦ twice over to ἀνθρώπου θεόν, make a vital change in the
 thought. As the text stands in the mss. there is little point
 in the antithesis between being a man simply and being
 God's man, and the next sentence does not carry on
 the antithesis, but indicates one between man being God's
 and God being man's. Moreover αὐχμημα and ὠφέλημα should
 be genitives in apposition with θεοῦ. The thought in the
 corrected text is as follows: The phrase "I am thy God"
 makes God to be man's. "Moses the man of God" makes

ON THE CHANGE OF NAMES, 25-28

holy exchange is he promoted that in return for God's protecting care he should give himself to God. But do not suppose that God becomes man's in the same way that man becomes God's, for a man is God's as His possession, God is man's to be his glory and assistance. If thou wouldst have God as thy heart's portion, first become thyself a portion worthy for Him to take, and that thou shalt become if thou escape such faults as are thine own handiwork and come of free will.

IV. We should remember this also that the words "I am thy God" are used by licence of language and not in their proper sense, for the Existent considered as existent is not relative. He is full of Himself and is sufficient for Himself. It was so before the creation of the world, and is equally so after the creation of all that is. He cannot change nor alter and needs nothing else at all, so that all things are His but He Himself in the proper sense belongs to none. But the Potencies which He has projected into creation to benefit what He has framed are in some cases spoken of as in a sense relative,^a such as

^a See App. p. 587.

man to be God's. But the two relations are different. Man is God's because he is God's possession. God is man's only in the sense that he can glory in Him and gain help from Him. He then continues "if we wish to establish this latter relation we must first establish in the right way the former and thus become not merely God's possession, which we are in any case, but a possession worthy of Him."

² My correction for ms. and editions' νόμους. I can see no sense in this. For μῶμους cf. *Leg. All.* iii. 141 διὰ τὸ μηδένα ἔχειν μήτ' ἐκούσιον μήτ' ἀκούσιον μῶμον. For χειροποιήτους cf. its application to shipwrecks or famine caused needlessly by human ignorance or malice (*Spec. Leg.* iv. 154 and iii. 203).

- τὴν εὐεργετικὴν· βασιλεὺς γὰρ τινος καὶ εὐεργέτης
 29 τινός, ἐτέρου πάντως βασιλευομένου καὶ εὐεργε-
 [583] τουμένου. τούτων συγγενὴς ἐστὶ καὶ ἡ ποιητικὴ
 δυνάμεις, ἡ καλουμένη θεός· διὰ γὰρ ταύτης τῆς
 δυνάμεως ἔθηκε τὰ πάντα ὁ γεννήσας καὶ τεχνι-
 τεύσας πατήρ, ὥστε τὸ “ ἐγὼ εἰμι θεὸς σός ” ἴσον
 30 ἐστὶ τῷ ἐγὼ εἰμι ποιητῆς καὶ δημιουργός. μεγίστη
 δὲ δωρεὰ τὸ αὐτοῦ λαχεῖν ἀρχιτέκτονος, οὗ καὶ
 σύμπας ὁ κόσμος ἔλαχε. φαύλου μὲν γὰρ ψυχὴν
 οὐ διέπλασεν—ἐχθρὸν γὰρ θεῷ κακία,—τὴν δὲ
 μέσσην οὐ δι’ ἑαυτοῦ μόνου κατὰ τὸν ἱερώτατον
 Μωυσῆν, ἐπειδὴ κηροῦ τρόπον ἔμελλεν αὕτη
 31 δέξασθαι καλοῦ τε καὶ αἰσχροῦ διαφοράν. διόπερ
 λέγεται· “ ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμε-
 τέραν,” ἢ, εἰ μὲν δέξεται φαῦλον τύπον, ἐτέρων
 φαίνεται δημιούργημα, εἰ δὲ καλόν, τοῦ τῶν καλῶν
 καὶ ἀγαθῶν μόνων τεχνίτου. πάντως οὖν σπου-
 दाῖος ἐκεῖνός ἐστιν, ὡς φησιν· “ ἐγὼ εἰμι θεὸς σός,”
 ποιητοῦ μόνου λαχὼν ἄνευ συμπράξεως ἐτέρων.
 32 ἅμα μέντοι καὶ τὸ πολλαχοῦ κατασκευαζόμενον
 αὐτῷ δόγμα συνάγει διδάσκων, ὅτι μόνων ἀγαθῶν
 καὶ σοφῶν δημιουργός ἐστιν. οὗτος δὲ πᾶς ὁ
 θίαςος¹ τὴν <τῶν> ἐκτὸς ἄφθονον² κτῆσιν ἑαυτὸν
 ἐκὼν ἀφήρηται, ἀλλὰ καὶ τῶν σαρκὶ φίλων
 33 ὠλιγώρηκεν. εὐέκται μὲν γὰρ καὶ σφριγῶντες

¹ Perhaps read <τοι>οὗτος δὲ πᾶς ὁ θίαςος <ος>. See App. p. 587.

² MSS. ἐκ τοῦ ἀφθόνου.

^a θεός being derived from τιθῆμι; see note on *De Conf.* 137.

^b Cf. *De Op.* 72 ff., *De Conf.* 168 ff., *De Fug.* 68 ff.

^c Or “indeed here with other lessons” (ἅμα), i.e. those of §§ 18 and 28.

ON THE CHANGE OF NAMES, 28-33

the kingly and the beneficial, for a king is a king of someone and a benefactor the benefactor of someone, while the subject of the kingship and the recipient of the benefit is necessarily something different. Akin to these two is the creative Potency ²⁹ called God, because through this the Father who is its begetter and contriver made ^a the universe, so that "I am thy God" is equivalent to "I am the Maker and Artificer." And the greatest gift we can have ³⁰ is to have Him for our Architect, Who was also the Architect of the whole world, for He did not form the soul of the bad, since wickedness is at enmity with Him, and in framing the soul which is in the intermediate stage He was not the sole agent according to the holiest of men, Moses, since such a soul would surely admit like wax the different qualities of noble and base. And therefore we read, ³¹ "Let us make man after our image" (Gen. i. 26), so that according as the wax received the bad or the noble impress it should appear to be the handiwork of others or of Him Who is the framer of the noble and the good alone.^b Surely then he is a man of virtue to whom God says "I am thy God," for he has God alone for his maker without the co-operation of others. At the same time ^c Moses teaches us here ³² by implication the doctrine which he so often ^d lays down that God is the maker of the wise and good only. And all that company ^e have voluntarily stripped themselves of the external goods which are so abundantly supplied to us, and further have despised what is dear to the flesh. Fine, lusty and athletic ³³

^a In the other texts where God says "We" (see *De Conf.* 16) and Gen. xlviii. 15, 16 (*ibid.* 181).

^e See App. p. 587.

ἀθληταὶ τὸ δοῦλον ἐπιτετειχικότες ψυχῇ τὸ σῶμα,
 ὥχροι δὲ καὶ διερρηγικότες καὶ κατεσκελετευμένοι
 τρόπον τινὰ οἱ ἀπὸ παιδείας, ταῖς ψυχικαῖς δυνά-
 μεσι καὶ τοὺς σωματικοὺς τόνους προσκεκληρω-
 κότες καί, εἰ δεῖ τἀληθὲς εἰπεῖν, εἰς ἓν εἶδος τὸ τῆς
 ψυχῆς ἀναλυθέντες καὶ ἀσώματοι διάνοιαι γεγο-
 34 νότες. φθείρεται οὖν εἰκότως τὸ γεῶδες καὶ
 καταλύεται,¹ ὅταν ὅλος δι' ὅλων ὁ νοῦς εὐαρεστεῖν
 προέλῃται θεῷ. σπάνιον δὲ καὶ τὸ
 γένος καὶ μόλις εὕρισκόμενον, πλὴν οὐκ ἀδύνατον
 γενέσθαι. δηλοῖ δὲ τὸ χρησθὲν ἐπὶ τοῦ Ἐνώχ
 λόγιον τόδε· “εὐηρέστησε δὲ Ἐνώχ τῷ θεῷ, καὶ
 35 οὐχ εὕρισκετο.” ποῦ γὰρ <ἂν> σκεψάμενός τις
 εὔροι τἀγαθὸν τοῦτο; ποῖα πελάγη διαβαλὼν;
 <πρὸς> τίνας νήσους, τίνας ἡπείρους ἐλθὼν; παρὰ
 36 βαρβάροις ἢ παρ’ Ἑλλήσιν; ἢ οὐχὶ καὶ μέχρι νῦν
 τῶν φιλοσοφία τετελεσμένων εἰσὶ τινες, οἱ λέγουσιν
 ἀνύπαρκτον εἶναι σοφίαν, ἐπειδὴ καὶ τὸν σοφόν;
 μηδένα γὰρ ἀπ’ ἀρχῆς ἀνθρώπων γενέσεως ἄχρι
 τοῦ παρόντος βίου κατὰ τὸ παντελὲς ἀνυπαίτιον
 νομισθῆναι· καὶ γὰρ ἀδύνατον εἶναι θνητῷ σώματι
 37 ἐνδεδεμένον εἰσάπαν εὐδαιμονῆσαι. ταῦτα δ’ εἰ
 [584] μὲν ὀρθῶς | λέγεται, σκεψόμεθα ἐν καιρῷ· νυνὶ
 δ’ ἀκολουθήσαντες τῷ λογίῳ φήσομεν, ὅτι ἔστι
 μὲν ὑπαρκτὸν πρᾶγμα σοφία, ἔστι δὲ καὶ ὁ ἐραστῆς
 αὐτῆς, σοφός, ὑπάρχων δὲ ὅμως ἡμᾶς τοὺς φαύ-
 λους διαλέληθεν· ἀγαθὸν γὰρ οὐκ ἐθέλει κακῷ
 38 συνέρχεσθαι. διὰ τοῦτο λέγεται· “οὐχ εὕρισκετο”
 ὁ εὐαρεστήσας τρόπος τῷ θεῷ, ὡς ἂν δήπου ὑπ-

¹ MSS. κατακλύζεται.

ON THE CHANGE OF NAMES, 33-38

are those who use the body as a menace to the soul. Pale, wasted and withered, so to speak, are the children of discipline. They have made over the bodily muscles to serve the powers of the soul and in fact are resolved into a single form, that of soul, and become unbodied minds. Naturally then the earthly 34 element is destroyed and dissolved when the mind in all its powers has a fixed purpose to be well pleasing to God.

But that kind is rare and hardly to be found, though that such should be is not impossible. This is shown by the oracle vouchsafed about Enoch. "Enoch was well pleasing to God and was not found" ^a (Gen. v. 24), for where 35 could one search and find this good thing, what seas should he cross, what islands, what continents should he visit? Shall he look for it among the Greeks or the barbarians? Indeed are there not still among 36 the disciples of philosophy some who say that a wise man is non-existent ^b and therefore wisdom also? None, they say, from the beginning of man's creation up to the life of to-day has been held to be completely free from fault, for absolute happiness is impossible to one who is imprisoned in the mortal body. Whether 37 these statements are true we will inquire at the proper occasion. At present we will accept the text and say that wisdom is indeed something which exists, and so too is the lover of wisdom, the sage, but, though he exists, we who are evil fail to see him, for good cannot keep company with bad. Therefore 38 we are told that "he was not found," this type of character which was well pleasing to God, meaning

^a E.V. "Enoch walked with God; and he was not; for God took him" (LXX μετέθηκε). For "found" see App. p. 587.

^b See App. pp. 587 f.

- αρκτὸς μὲν ὢν, ἀποκρυπτόμενος δὲ καὶ τὴν εἰς ταῦτὸ
 σύνοδον ἡμῶν ἀποδιδράσκων, ἐπειδὴ καὶ μετατεθῆναι
 λέγεται, τὸ δ' ἐστὶ μεταναστῆναι καὶ μετοικίαν
 στείλασθαι τὴν ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον.
- 39 V. Οὗτοι μὲν δὴ τὴν ἔνθεον μανίαν μανέντες
 ἐξηγγριώθησαν, ἕτεροι δ' εἰσὶν οἱ τῆς τιθασοῦ καὶ
 ἡμέρου σοφίας ἐταῖροι. τούτοις καὶ εὐσέβεια
 διαφερόντως ἀσκεῖται καὶ τὰ ἀνθρώπεια οὐχ
 ὑπερορᾶται. μάρτυρες δ' οἱ χρησμοί, ἐν οἷς λέγεται
 τῷ Ἀβραάμ ἐκ προσώπου τοῦ θεοῦ· “εὐαρέσκει
 ἐνώπιον ἐμοῦ,” τοῦτο δ' ἐστὶ μὴ ἐμοὶ μόνῳ, ἀλλὰ
 καὶ τοῖς ἐμοῖς ἔργοις παρ' ἐμοὶ κριτῇ, ὥς ἐφόρῳ
- 40 καὶ ἐπισκόπῳ. τιμῶν γὰρ γονεῖς ἢ πένητας ἐλεῶν
 ἢ φίλους εὐεργετῶν ἢ πατρίδος ὑπερασπίζων ἢ
 τῶν κοινῶν πρὸς ἅπαντας ἀνθρώπους δικαίων ἐπι-
 μελούμενος εὐαρεστήσεις μὲν πάντως τοῖς χρω-
 μένοις, θεοῦ δ' ἐνώπιον εὐαρεστήσεις· ἀκοιμήτῳ
 γὰρ ὀφθαλμῷ βλέπει πάντα καὶ τὰ σπουδαῖα
 χάριτι ἐξαιρέτῳ πρὸς ἑαυτὸν καλεῖ καὶ ἀποδέχεται.
- 41 τοιγάρτοι καὶ ὁ ἀσκητὴς εὐχόμενος ταῦτὸν ἀπο-
 δηλώσει φάσκων· “ὁ θεός, ᾧ εὐηρέστησαν οἱ
 πατέρες μου” καὶ προστίθῃσιν “ἐνώπιον αὐτοῦ,”
 χάριν τοῦ γινῶναι τὴν πραγματικὴν διαφορὰν τοῦ
 “θεῷ” εὐαρεστεῖν πρὸς τὸ “ἐνώπιον αὐτοῦ”·
 τὸ μὲν γὰρ ἀμφότερα περιέχει,¹ τὸ δὲ θάτερον μόνον.
- 42 οὕτω καὶ Μωυσῆς ἐν τοῖς προτρεπτικοῖς παραινεί
 λέγων· “τὸ εὐαρεστον ποιήσεις ἐνώπιον κυρίου
 τοῦ θεοῦ σου,” οἷον τοιαῦτα πρᾶττε, ἃ γενήσεται
 ἐπάξια τοῦ φανῆναι θεῷ καὶ ἅπερ ἰδὼν ἀποδέξεται·

¹ MSS. παρέχει.^a As E.V. in Hebrews xi. 5.^b Cf. *Quis Rerum* 127.^c See note on *De Fug.* 170.

ON THE CHANGE OF NAMES, 38-42

doubtless that though actually existing he was hidden from us and shunned our company. And to confirm this we read that he was "translated" ^a (*ibid.*), that is, changed his abode and journeyed as an emigrant from the mortal life to the immortal.

V. These are men inspired with heaven-sent madness, men who have gone out into the wild. But there are others who have followed a tame and gentle wisdom,^b and such are both eminent in the practice of piety and do not despise human things. This is attested by the oracle in which it is said to Abraham, with God as speaker, "Be well pleasing before Me" (Gen. xvii. 1), that is, "be well pleasing not to Me only but to My works, while I as judge watch and survey thee." For if you honour parents or show 40 mercy to the poor or do kindness to your friends or defend your country or observe with care your duties to all men in general, you will surely be well pleasing to all with whom you have to do, but also well pleasing before God. For He with an eye that never sleeps beholds all things, and what is good He summons to Himself and approves with special favour. And therefore the Practiser in his prayer will show 41 us the same truth. "The God," he says, "to whom my fathers were well pleasing," and adds "before Him" (Gen. xlviii. 15) to show us the difference in fact between being pleasing "to Him" and "before Him." The latter embraces both kinds of well pleasing, the former is confined to one only. And 42 so Moses in his Exhortations^c charges them in these words: "Thou shalt do what is well pleasing before the Lord thy God" (Deut. xii. 28), meaning do such things as shall be worthy to appear before God, and when seen to be approved by Him, and such

- ταῦτα δὲ καὶ εἰς τοὺς ὁμοίους¹ εἴωθε χωρεῖν.
 43 ἐντεῦθεν ὁρμηθεῖς τὴν τε σκηνην δυσὶ
 περιβόλων ὁρίοις συνύφαινε, μέσον ἀμφοῖν κάλυμμα
 θεῖς, ὅπως διακρίνηται τῶν εἴσω τὰ ἔξω, καὶ τὴν
 νομοφυλακίδα ἱερὰν κιβωτὸν ἔνδοθεν καὶ ἔξωθεν
 ἐχρύσωσε, καὶ τῷ μεγάλῳ ἱερεῖ διττὰς ἀνέδωκε
 στολάς, τὴν μὲν λιγὴν ἔνδον, τὴν δὲ ποικίλην ἔξω
 44 μετὰ τοῦ ποδήρους. ταῦτα γὰρ καὶ τὰ τοιαῦτα
 σύμβολα ψυχῆς ἐστὶ καὶ τοῖς εἴσω πρὸς θεὸν
 ἀγνευούσης καὶ [ἐν] τοῖς ἔξω πρὸς τὸν αἰσθητὸν
 κόσμον καὶ βίον καθαρευούσης. εὐστόχως οὖν
 ἐκεῖνο πρὸς τὸν παλαιστὴν νικηφόρον ἐλέχθη μέλ-
 λοντα τοῖς νικητηρίοις ἀναδεῖσθαι στεφάνοις. τὸ
 [585] γὰρ ἐπ' αὐτῷ | κήρυγμα τοιοῦτόν ἐστι. “ἰσχυσας
 45 μετὰ θεοῦ καὶ μετὰ ἀνθρώπων δυνατός.” τὸ γὰρ
 καθ' ἑκατέραν τάξιν εὐδοκιμῆσαι, καὶ τὴν πρὸς τὸ
 ἀγέννητον καὶ τὴν πρὸς τὸ γενόμενον, οὐ μικρὰς
 ἐστὶ διανοίας, ἀλλ', εἰ δεῖ τάληθές εἰπεῖν, κόσμου
 καὶ θεοῦ μεθορίου· συνόλως τε προσήκει τὸν ἀστείον
 ὁπαδὸν εἶναι θεοῦ· μέλει γὰρ τῷ πάντων ἡγεμόνι
 46 καὶ πατρὶ τοῦ γενομένου. τίς γὰρ οὐκ οἶδεν, ὅτι
 καὶ πρὸ τῆς τοῦ κόσμου γενέσεως ἱκανὸς ἦν αὐτὸς
 ἑαυτῷ ὁ θεὸς καὶ μετὰ τὴν τοῦ κόσμου γένεσιν ὁ
 αὐτὸς ἔμενεν, οὐ μεταβαλὼν; διὰ τί οὖν ἐποίει τὰ
 μὴ ὄντα; ἢ ὅτι ἀγαθὸς καὶ φιλόδωρος ἦν; εἴτ'
 οὐχ ἐψόμεθα οἱ δοῦλοι τῷ δεσπότῃ, θαυμάζοντες

¹ The text is questioned by Mangey and Wendland and Cohn, who proposed different emendations, in the first two cases bearing little likeness to the original. Cohn suggested *ἐκτὸς ὁμοίως*. I see no reason to dispute the text. The use of *οἱ ὅμοιοι* for “our neighbours” in antithesis to God is exactly paralleled in *Quis Rerum* 172 τῶν πρὸς τοὺς ὁμοίους ἀδικημάτων,

ON THE CHANGE OF NAMES, 42-46

deeds as these commonly extend to our fellow-men.

It was this thought which prompted 43
Moses when he wove the tabernacle, dividing its
precincts into two, and set a curtain between the
parts to distinguish the inner from the outer (Ex. xxvi.
33); when too he gilded the sacred ark which holds
the laws both within and without (Ex. xxv. 10), and
gave the high priest two robes, the linen robe to be
worn within, the many-coloured one with the long
skirt to be worn outside (Ex. xxviii. 4, Lev. vi. 10).
These and the like are symbols of a soul which in 44
inward things is undefiled towards God and in out-
ward things is pure towards the world of our senses
and human life. And so those were fitting words
which were said to the victorious wrestler when he
was about to be crowned with garlands of triumph.
For "Thou hast been strong with God and mighty
with men" (Gen. xxxii. 28) were the words which pro-
claimed his victory. To win honour in both spheres, in 45
our duty both towards the uncreated and the created,
requires no petty mind, but one which stands in
very truth midway between the world and God.
And in sum the man of worth should follow in the
steps of God, for the Ruler and Father of all cares
for His creatures. We all know that before the 46
creation of the world God was sufficient unto Him-
self and that after the creation He remained the
same, unchanged. Why then did He make the
things which were not? Why, save because He was
good^a and bountiful? Shall not then we His slaves

^a See App. p. 588.

where no question is raised by the objectors to this passage.
For *χωρεῖν εἰς* cf. § 150.

μὲν τὸν αἴτιον ὑπερφυῶς, τῆς δὲ καθ' αὐτοὺς φύσεως μὴ ὑπερορῶντες;

- 47 VI. Εἰπὼν δὲ “εὐαρέσκει ἐνώπιον ἐμοῦ” προσ-
 επιλέγει. “καὶ γίνου ἄμεμπτος,” ἀκολουθία καὶ
 εἰρμῶ χρώμενος. μᾶλλον μὲν οὖν ἐγχείρει τοῖς
 καλοῖς, ἵνα εὐαρεστῇς· εἰ δὲ μή, τῶν γε ἁμαρτη-
 μάτων ἀπέχου, ἵνα μὴ τυγχάνῃς μέμψεως. ὁ μὲν
 γὰρ κατορθῶν ἐπαινετός, ὁ δὲ μὴ ἀδικῶν οὐ
 48 ψεκτός. καὶ τὸ μὲν πρεσβυτικὸν¹ ἄθλον κατορθοῦσι
 πρόκειται, τὸ εὐαρεστον, τὸ δεύτερον δὲ μὴ ἁμαρ-
 τάνουσι, τὸ ἄμεμπτον. τάχα δὲ καὶ γενέσει τῇ
 θνητῇ τὸ μὴ διαμαρτάνειν ἴσον καὶ τὸ αὐτὸ γρά-
 φεται τῷ κατορθοῦντι. “τίς γάρ,” ὡς ὁ Ἰώβ
 φησι, “καθαρὸς ἀπὸ ρύπου, καὶ μία ἡμέρα ἐστὶν
 49 ἡ ζωή;” ἄπειρα μὲν ἐστὶ τὰ καταρρυπαίνοντα
 τὴν ψυχὴν, ἅπερ ἐκνύψασθαι καὶ ἀπολούσασθαι
 παντελῶς οὐκ ἔνεστιν. ἀπολείπονται γὰρ ἐξ
 ἀνάγκης παντὶ θνητῷ συγγενεῖς κῆρες, αἷς λωφῆσαι
 μὲν εἰκός, ἀναιρεθῆναι δ’ εἰσάπαν ἀδύνατον.
 50 δίκαιον οὖν ἢ φρόνιμον ἢ σώφρονα ἢ συνόλως
 ἀγαθὸν τέλειον ἐν πεφυρμένῳ βίῳ ζητεῖ τις;
 στέργε, καὶ μὴ ἀδικον ἢ μὴ ἄφρονα ἢ μὴ ἀκό-
 λαστον ἢ μὴ δειλὸν ἢ μὴ παντελῶς φαῦλον εὐρησ.²
 ἀγαπητὸν γὰρ αἰ τῶν κακιῶν ἀνατροπαί, τῶν δ’
 ἀρετῶν ἢ ἐντελῆς κτῆσις ἀδύνατος ἀνθρώπῳ τῷ
 51 καθ’ ἡμᾶς. εὐλόγως οὖν ἔφη. “γίνου ἄμεμπτος,”

¹ So mss., but the adjective seems to be only known in the sense of “senile” or “antiquated.” Probably, as Wend. suggests, read πρεσβύτατον.

² mss. εὐρήσεις. Or perhaps καὶ <εἰ> . . . εὐρήσεις (W.H.D.R.). The καὶ in any case however seems otiose, and ἐὰν . . . εὐρησ would be more natural.

^a For the general thought of this passage with the same

ON THE CHANGE OF NAMES, 46-51

follow our Master with profoundest awe and reverence for Him Who is the Cause, yet not forgetting the calls of our common humanity? ^a

VI. After saying "Be well pleasing before Me" ⁴⁷ He adds further "and become blameless." This is in close sequence to the preceding. "Best it is," He means, "to set your hand to excellence and thus be well pleasing, but failing this at least abstain from sins and thus escape blame." For positively righteous conduct ^b brings praise to the doer, but abstention from iniquity saves him from censure. The highest prize of "well pleasing" may be won ⁴⁸ by positive well-doing, the second, freedom from blame, by avoidance of sin. And yet perhaps for the creature of mortal kind the former is declared by Scripture to coincide with the latter. For who, as Job says, is pure from defilement, even if his life be but for one day? (Job xiv. 4). Infinite indeed are ⁴⁹ the defilements that soil the soul, which it is impossible to wash and scour away altogether. For there still remain evils which are bound up with the life of every mortal, which may well be abated but cannot be wholly destroyed. Should we then seek to ⁵⁰ find in the medley of life one who is perfectly just or wise or temperate or good in general? Be satisfied, if you do but find one who is not unjust, is not foolish, is not licentious, is not cowardly, is not altogether evil. We may be content with the overthrow of vices, and the complete acquisition of virtues is impossible for man, as we know him. With good reason then did He say, "Become blame- ⁵¹

illustration from the two robes and the words of Gen. xxxii. 28 *cf.* the fuller exposition in *De Ebr.* 80-87.

^b See App. p. 588.

[586] μέγα πλεονέκτημα πρὸς εὐδαίμονα | βίον ὑπολαβὼν
εἶναι τὸ ἀναμάρτητον καὶ ἀνυπαίτιον.

τῷ δὲ ἡρημένῳ ζῆν τὸν τρόπον τοῦτον καὶ κλῆρον
κατὰ διαθήκας ἀπολείπειν ὁμολογεῖ τὸν ἀρμόζοντα
δοῦναι μὲν θεῷ, λαβεῖν δὲ σοφῷ. φησὶ γάρ·
52 “ θήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ
μέσον σου.” διαθήκαι δὲ ἐπ’ ὠφελείᾳ γράφονται
τῶν δωρεᾶς ἀξίων, ὥστε σύμβολον εἶναι διαθήκην
χάριτος, ἣν μέσσην ἔθηκεν ὁ θεὸς ἑαυτοῦ τε ὁρέ-
53 γοντος καὶ ἀνθρώπου λαμβάνοντος. ὑπερβολὴ δὲ
εὐεργεσίας τοῦτό ἐστι, μὴ εἶναι θεοῦ καὶ ψυχῆς
μέσον, ὅτι μὴ τὴν παρθένον χάριτα. τὸν δὲ περὶ
διαθηκῶν σύμπαντα λόγον ἐν δυσὶν ἀναγέγραφα
συντάξεις καὶ ὑπὲρ τοῦ μὴ παλινωδεῖν ἐκὼν
υπερβαίνω καὶ ἅμα μὴ βουλόμενος ἀπαρτᾶν τὸ
συμφυὲς τῆς πραγματείας.

54 VII. Λέγεται δ’ ἐξῆς· “ ἔπescen Ἀβραὰμ ἐπὶ
πρόσωπον.” ἄρ’ οὐκ ἔμελλεν ὑποσχέσεσι θεαῖς
γνώναί τε ἑαυτὸν καὶ τὴν τοῦ θνητοῦ γένους οὐ-
δένειαν καὶ πεσεῖν παρὰ τὸν ἐστῶτα εἰς ἔνδειξιν
τῆς ὑπολήψεως, ἣν περὶ ἑαυτοῦ τε ἔσχε καὶ θεοῦ,
ὅτι ὁ μὲν κατὰ τὰ αὐτὰ ἐστὼς κινεῖ τὴν σύμπασαν
στάσιν, οὐ διὰ τῶν σκελῶν—οὐ γὰρ ἀνθρωπόμορφος,
—ἀλλὰ τὴν ἄτρεπτον καὶ ἀμετάβλητον ἐμφαί-
55 νουσεν,¹ ὁ δ’ οὐδέποτε ἐν ταύτῳ βεβαίως ἰδρυμένος

¹ κινεῖ . . . ἐμφαίνουσεν. Following Wend. I have left this part of the sentence as the mss. have it. But it is clearly corrupt, and Markland, Cohn and Wend. have suggested various emendations. The translation is based on a suggestion of my own that for στάσιν we should read τάσιν (self-extension). Cf. *De Sac.* 68 ἔστηκα . . . οὐ μεταβατικῶς κινούμενος . . . ἀλλὰ τονικῇ χρώμενος τῇ κινήσει, also *De Post* 30.

ON THE CHANGE OF NAMES, 51-55

less," for He holds that freedom from sin and guilt is a great furtherance towards a happy life.

And to him who has elected to live in this fashion He promises to leave a covenanted portion such as is fitting for God to give and man to receive, for He says "I will set my covenant between Me and 52 between thee" (Gen. xvii. 2). Now covenants are drawn up for the benefit of those who are worthy of the gift, and thus a covenant is a symbol of the grace which God has set between Himself Who proffers it and man who receives. And this is the 53 crowning benefaction, that there is nothing between God and the soul save the virgin grace. But I have dealt with the whole subject of covenants in two treatises, and I willingly pass it over to avoid repetition, and also because I do not wish to interrupt the continuity of the discussion.

VII. The next words are "Abraham fell on his 54 face." Ah, what else should he do, when he heard the divine promises, but know himself and the nothingness of our mortal race, and fall at the feet of Him Who stands, to show what conception he held of himself and God? He knew that God stands with place unchanged, yet moves the universal frame of creation, His own motion being the motion of self-extension (not the movement of the legs, for He is not of human form), but a motion whereby He shows His unalterable, unchanging nature. He 55 knew that he himself is never firmly set in a stable

I regard this however as very conjectural. If it were adopted, the rest of the passage might run somewhat as follows: *κινεῖ τὴν σύμπασαν <φύσιν or γένεσιν or σύστασιν κατὰ> τάσιν . . . ἀλλὰ <τὸ> ἀτρεπτον καὶ ἀμετάβλητον ἐμφαίνουσιν.* (Markland in place of the insertion of *τό* suggested *ἐμφαίνων οὐσίαν.*)

ἄλλοτε ἄλλοίᾱς δέχεται μεταβολὰς καὶ ὑποσκελιζόμενος, ὁ δυστυχής,—ὄλισθος γὰρ σύμπας ὁ βίος
 56 ἔστιν αὐτῷ—μέγα πτώμα πίπτει; ἀλλ' ὁ μὲν
 ἄκων ἀμαθής, ὁ δ' ἐκὼν εὐάγωγος· οὐ χάριν καὶ
 ἐπὶ πρόσωπον πεσεῖν λέγεται, ἐπὶ τὰς αἰσθήσεις,
 ἐπὶ τὸν λόγον, ἐπὶ τὸν νοῦν, μονοноῦ βοῶν καὶ
 κεκραγώς, ὅτι πέπτωκε μὲν αἰσθησις ἐξ αὐτῆς
 ἀδυνατοῦσα αἰσθάνεσθαι, εἰ μὴ προμηθεΐα τοῦ
 σωτῆρος ἀνεγερθεΐη πρὸς τὴν τῶν ὑποκειμένων
 σωμάτων ἀντίληψιν, πέπτωκε δὲ καὶ ὁ λόγος
 ἐρμηνεύσαι τι τῶν ὄντων ἀδυνατῶν, εἰ μὴ διανοίξας
 τὸ στόμα καὶ τὴν γλῶτταν ἀρθρώσας ὁ τὸ φω-
 νητήριον ὄργανον κατεσκευακῶς καὶ ἄρμοσάμενος
 πλήξῃε τοὺς φθόγγους μουσικῶς, πέπτωκε δὲ καὶ
 ὁ βασιλεὺς νοῦς τὰς καταλήψεις ἀφηρημένος, εἰ
 μὴ πάλιν αὐτὸν ἐγείρας ὁ ζωοπλάστης ἰδρύσαιτο
 καὶ ἐνομματώσας ὀξυδερκέσι κόραις ἀγάγοι πρὸς
 τὴν τῶν ἀσωμάτων θέαν πραγμάτων.

57 VIII. | Ἀγάμενος οὖν τὸν αὐτὸν ἀποδιδρά-
 [587] σκοντα τρόπον καὶ ἐκούσιον πτώμα πίπτοντα διὰ
 τὴν ὁμολογίαν ἣν ὡμολόγησε περὶ τοῦ ὄντος, ὅτι
 πρὸς ἀλήθειαν ἔστως ἐν ἣν ἄρα, τῶν μετ' αὐτὸ
 τροπὰς καὶ μεταβολὰς παντοίας¹ ἐνδεχομένων,
 ἐνηχεῖ τε καὶ λόγου μεταδίδωσι φάσκων· “κἀγώ,
 58 ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ.” τοῦτο δὲ τοιοῦτον
 ὑποβάλλει νοῦν· εἶδη μὲν διαθήκης ἐστὶ πάμπολλα
 χάριτας καὶ δωρεὰς τοῖς ἀξίοις ἀπονέμοντα, τὸ δ'
 ἀνώτατον γένος διαθηκῶν αὐτὸς ἐγώ εἰμι. δείξας

¹ MSS. παντοίων.

^a Literally “he both speaks with emphasis (or “instructs”) and gives him a share of the speech.” See App. p. 588.

ON THE CHANGE OF NAMES, 55-58

position, that he is ever subject to various changes, and that throughout his life, which is one long slipping, he trips and falls, woe to him ! and how great is that fall. Sometimes it is through involuntary 56 ignorance, sometimes through voluntary yielding to temptation, and so we read also that it was on his face that he fell. By face is meant his senses and his mind and his speech, and the gesture is little less than a loud insistent utterance. Fallen is sense, it cries, unable of itself to perceive, were it not by a dispensation of God's saving providence set on its feet to the perception of material substances : fallen is speech, because it were unable to express in language anything that is, did not He Who framed and adjusted to harmony the instrument of the voice beat out the music of its notes, opening the mouth and giving strength to the nerves of the tongue : fallen too is the royal mind, robbed of its powers of apprehension, did not the Framer of all that lives raise it up and establish it, and planting in it far-piercing eyes, lead it to the sight of the immaterial world.

VIII. The frame of mind which shrank from Him 57 and fell spontaneously won God's high approval by thus acknowledging of the Existent that it is He alone Who stands and that all below Him are subject to change and mutation of every kind. He addresses him with an insistence which is also a call to partnership.^a "And I," He says,—"see, My covenant is with thee" (Gen. xvii. 4). The meaning suggested is to 58 this purport—there are very many kinds of covenant, assuring bounties and gifts to the worthy, but the highest form of covenant is "I myself." He shews and

γὰρ ἑαυτόν, ὡς ἐνῆν δειχθῆναι τὸν ἄδεικτον, διὰ τοῦ φάναι “καὶ γὰρ” ἐπιλέγει· “ἰδοὺ ἡ διαθήκη μου”· ἡ πασῶν χαρίτων ἀρχὴ τε καὶ πηγὴ αὐτός
 59 εἰμι ἐγώ. τοῖς μὲν γὰρ δι’ ἐτέρων τὰς εὐεργεσίας εἴωθε προτείνειν ὁ θεός, γῆς, ὕδατος, ἀέρος, ἡλίου, σελήνης, οὐρανοῦ, δυνάμεων ἄλλων ἁσωμάτων, τοῖς δὲ δι’ ἑαυτοῦ μόνου, κλήρον ἀποφήνας τῶν λαμβανόντων ἑαυτόν, οὓς εὐθέως καὶ προσρήσεως
 60 ἐτέρας ἡξίωσε. λέγεται γὰρ ὅτι “οὐ κληθήσεται τὸ ὄνομά σου Ἀβράμ, ἀλλ’ ἔσται τὸ ὄνομά σου Ἀβραάμ.” ἔνιοι μὲν οὖν τῶν φιλαπεχθημόνων καὶ μώμους αἰεὶ τοῖς ἀμώμοις προσάπτειν ἐθελόντων οὐ σώμασι μᾶλλον ἢ πράγμασι καὶ πόλεμον ἀκήρυκτον πολεμούντων τοῖς ἱεροῖς πάνθ’ ὅσα μὴ τὸ εὐπρεπὲς ἐν λόγῳ διασφύζειν δοκεῖ σύμβολα φύσεως τῆς αἰεὶ κρύπτεσθαι φιλούσης ὑπάρχοντα μετ’ (οὐκ)¹ ἀκριβοῦς ἐρεύνης φανύσαντες ἐπὶ διαβολῇ προφέρουσι, διαφερόντως δὲ τὰς τῶν
 61 ὀνομάτων μεταθέσεις. καὶ πρῶην ἤκουσα χλευάζοντος καὶ κατακερτομοῦντος ἀνδρὸς ἀθέου καὶ ἀσεβοῦς, ὃς ἐτόλμα λέγειν· μεγάλαί δὴ² καὶ ὑπερβάλλουσαι δωρεαί, ἃς φησι Μωυσῆς τὸν ἡγεμόνα τῶν ὅλων ὀρέγειν· στοιχείου (γὰρ) προσθήκη, τοῦ ἐνὸς ἄλφα, [στοιχείῳ περιττεῖν]³ καὶ πάλιν ἐτέρα προσθέσει τοῦ ῥῶ θαυμαστὴν ἡλικὴν ἔδοξεν εὐεργεσίαν παρεσχῆσθαι * * * τὴν Ἀβραὰμ γυναικα Σάραν Σάρραν ὠνόμασε δις τὸ ῥῶ παρα-

¹ This or Wend.’s other suggestion of *δίχα* is needed to correspond with *φιλούσης κρύπτεσθαι*, which would be pointless with the ms. reading *μετ’ ἀκριβοῦς* (“hunting everywhere for examples”).

² MSS. *δὲ*.

ON THE CHANGE OF NAMES, 58-61

points to Himself, as far as He can be shewn Who is above all shewing, by the words "And I," and adds, "behold my covenant," the beginning and the fountain of all bounties is "I myself." For to some God 59 is wont to extend His benefactions by other means, earth, water, air, sun, moon, heaven, and other agencies not material, but to others by Himself alone, making Himself the portion of those who receive Him. On these He presently bestows as their due 60 a different name. "Thy name shall not be called Abram ('Αβράμ)," we read, "but Abraham ('Αβραάμ)" (Gen. xvii. 5).

Some of the quarrelsome and captious type of people who wish to attach blame where it is not due, not so much to material things as to actions and ideas,^a and wage war to the death against what is holy, when they find anything which seems to them to fall short in propriety if taken literally, while really it is a symbol of the nature-truth which loves concealment, make no careful search for that truth, but disparage it and hold it up to obloquy. And this they do especially with the changes of names. Not long ago I heard the scoffing and railing of a 61 godless and impious fellow who dared to speak thus: "Vast and extraordinary indeed are the gifts which Moses says come from the hand of the Ruler of all. What a boon He is supposed to have provided by adding a single letter, an alpha, and again by another addition of a rho, for He <turned Abram ('Αβράμ) into Abraham ('Αβραάμ) by doubling the alpha, and> Abraham's wife Sarai (Σάρα) into Sarah (Σάρρα) by

^a See note on *Quis Rerum* 242.

³ See App. pp. 588 f.

λαβών¹ καὶ ὅσα ὁμοιότροπα συνείρων ἀπνευστὶ καὶ
 62 ἐπισαρκάζων ἅμα διεξήει. τῆς μὲν οὖν φρενο-
 βλαβείας οὐκ εἰς μακρὰν ἔδωκε τὴν ἀρμόζουσαν
 δίκην· ἀπὸ γὰρ μικρᾶς καὶ τῆς τυχοῦσης προφάσεως
 ἐπ' ἀγχόνην ἤξεν, ἣν ὁ μιαρὸς καὶ δυσκάθαρος
 μηδὲ καθαρῷ θανάτῳ τελευτήσῃ.

IX. Δικαίως δ' ἂν ἡμεῖς ὑπὲρ τοῦ μὴ καὶ ἕτερον
 τοῖς αὐτοῖς ἀλῶναι τὰς ὑπονοίας ἐκκόψαιμεν,
 φυσιολογοῦντες καὶ ἀποδεικνύντες τὰ λεγόμενα
 63 ταῦτα πάσης ἐπάξια σπουδῆς. οὐ (γὰρ) γράμματα
 ἄφωνα ἢ φωνήεντα ἢ συνόλως ῥήματα καὶ ὀνόματα
 [588] χαρίζεται ὁ θεός, | ὅποτε καὶ γεννήσας φυτὰ τε αὐ
 καὶ ζῶα ἐκάλεσεν ὡς πρὸς ἡγεμόνα τὸν ἄνθρωπον,
 ὃν² ἐκ πάντων δι' ἐπιστήμην ἐχώρισεν, ἣν ἐκάστοις
 τὰ οἰκεία ὀνόματα θῆται. “πᾶν” γάρ φησιν “ὁ
 ἂν ἐκάλεσεν ὁ Ἀδάμ, τοῦτο ὄνομα τοῦ κληθέντος
 64 ἦν.” εἴθ' ὅπου οὐδὲ τὰς ὀλοκλήρους θέσεις τῶν
 ὀνομάτων ὁ θεὸς ἡξίωσεν ἐπιφημίζειν, ἐπιτρέψας
 ἀνδρὶ σοφῷ, τῷ γένους ἀνθρώπων ἀρχηγέτῃ, τὸ
 ἔργον, ὑπονοεῖν ἄξιον, ὅτι μέρη τῶν ὀνομάτων ἢ
 συλλαβὰς ἢ γράμματα, οὐ φωνήεντα μόνον, ἀλλὰ
 καὶ ἄφωνα, αὐτὸς προσετίθει καὶ μεθήρμοξε, καὶ
 ταῦτ' ἐπὶ προφάσει δωρεᾶς καὶ ὑπερβαλλούσης
 65 εὐεργεσίας; οὐκ ἔστιν εἰπεῖν. ἀλλὰ τὰ τοιαῦτα
 χαρακτῆρες δυνάμεων εἰσι, βραχεῖς μεγάλων,
 αἰσθητοὶ νοητῶν, φανεροὶ ἀδήλων· αἱ δὲ δυνάμεις
 ἐν δόγμασιν ἀρίστοις, ἐν ἀψευδέσι καὶ καθαραῖς

¹ I leave this sentence as Wendland prints it, with the ms. τὸ ἐνὸς corrected to τοῦ, προσθεῖς to προσθέσει and τὴν ῥῶ to τὸ ῥῶ, and in the translation have followed what he supplies for the supposed lacuna after παρεσχῆσθαι. For other possibilities see App. pp. 588 f.

² mss. δς (Mangey δς καὶ πάντων δι' ἐπιστήμης ἐχώρησε).

ON THE CHANGE OF NAMES, 61-65

doubling the rho." And in a sneering way he ran over the list of such cases without a moment's pause. Well, it was not long before he paid the penalty 62 which his wicked folly called for. For a slight and trivial cause he hastened to hang himself, and thus even a clean death was denied to the unclean miscreant.

IX. It is only right that to prevent any other falling a victim to the same errors we should eradicate misgivings of this sort^a by resorting to the truths of nature and shewing that what we thus read is worthy of our most earnest consideration. Letters, 63 whether vowels or consonants and the parts of speech in general, are not the gifts of God's grace, seeing that when He created the plants and animals He summoned them to man as their ruler, set apart by Him from them all in virtue of his knowledge, that he might give each kind their distinguishing names. "Everything," he says, "which Adam called them, that was their name" (Gen. ii. 19). If God did not 64 think fit to assign names even in their completed form, but committed the task to a man of wisdom, the founder of the human race, is it proper to suppose that parts of names or syllables or single letters, not merely vocal vowels but mute consonants, were added and altered by Himself, and a gift and pre-eminent benefaction alleged to be conferred thereby? It is quite impossible. Such changes of name are signs^b of 65 moral values, the signs small, sensible, obvious, the values great, intelligible, hidden. And these values are found in noble verities, in unerring and pure notions,

^a This use of *ὑπονοίας* is strange, though Wend.'s suggestion of *τὰς <τοιαύτας> ὑπ.* or Mangey's *τὰς <κακὰς> ὑπ.* would make it more natural. See App. p. 589.

^b See App. p. 589.

- ὑπολήψεσιν, ἐν ψυχῆς βελτιώσεσιν¹ ἐξετάζονται.
 τὸν δὲ ἔλεγχον λαμβάνειν εὐμαρὲς τὴν
 ἀρχὴν ποιησαμένοις ἀπὸ τοῦ νυνὶ μετονομασθέντος.
- 66 Ἀβράμ γὰρ ἐρμηνεύεται μετέωρος πατήρ, Ἀβραάμ
 δὲ πατήρ ἐκλεκτὸς ἡχοῦς. ἥ δὲ διαφέρει ταυτ'
 ἀλλήλων, εἰσόμεθα σαφέστερον, ἐπειδὰν τὸ δηλού-
- 67 μενον ὑφ'² ἑκατέρου πρότερον ἀναγνώμεν. μετέω-
 ρον τοίνυν ἀλληγοῦροντές φαμεν τὸν ἀπὸ γῆς ἑαυτὸν
 εἰς ὕψος αἴροντα καὶ ἐπισκοποῦντα τὰ μετάρσια,
 μετεωροπόλον τε καὶ μετεωρολογικόν, ἐρευνῶντα
 τί ἡλίου μέγεθος, τίνες αὐτοῦ φοραί, πῶς τὰς
 ἑτησίους ὥρας διανέμει προσιῶν καὶ ἐξαναχωρῶν
 πάλιν ἰσοταχέσι ταῖς ἀνακυκλήσεσι, καὶ σελήνης
 περὶ φωτισμῶν, σχηματισμῶν, μειώσεως, αὐξή-
 σεως, καὶ τῶν ἄλλων ἀστέρων κινήσεως, ἀπλανοῦς
- 68 τε καὶ πεπλανημένης. ἡ γὰρ τούτων ἐξέτασις οὐκ
 ἀφυοῦς καὶ ἀγόνου ψυχῆς ἐστίν, ἀλλ' ἐν τοῖς
 μάλιστα εὐφυοῦς καὶ δυναμένης ὁλόκληρα καὶ
 τέλεια γεννᾶν ἔγγονα. διὸ καὶ τὸν μετεωρολογικόν
 “πατέρα” εἶπεν, ὅτι οὐκ ἄγονος σοφίας.
- 69 X. τὰ μὲν οὖν τοῦ Ἀβράμ σύμβολα οὕτως ἀκρι-
 βοῦται, τὰ δὲ τοῦ Ἀβραάμ, ὡς ὑποδείξομεν· ἦν
 δὲ τρία, πατήρ καὶ ἐκλεκτὸς καὶ ἡχοῦς. φαμέν δὴ
 τὴν μὲν ἡχὴν τὸν προφορικὸν εἶναι λόγον—τοῦ γὰρ
 ζώου ἡχείον ὄργανόν ἐστι τὸ φωνητήριον,—τούτου
 δὲ πατέρα τὸν νοῦν—ἀπὸ γὰρ διανοίας ὥσπερ ἀπὸ
 [589] πηγῆς φέρεται τὸ τοῦ λόγου νᾶμα,— | ἐκλεκτὸν
 δὲ τὸν τοῦ σοφοῦ· ὃ τι γὰρ ἄριστον, ἐν τούτῳ.

¹ MSS. ψυχαῖς βελτίοσιν.² MSS. ἀφ'.

and in soul-betterments.

The proof of this is easy, starting from the change of name here before us, for Abram is interpreted as "uplifted 66 father," Abraham as "elect father of sound." ^a How the two differ we shall understand more clearly if we first discover the meaning of each. Resorting then to 67 allegory we say that "uplifted" is one who rising from earth to the heights surveys the supraterrrestrial, conversing with and studying the phenomena of the upper world, investigating the size of the sun and its courses, how it regulates the seasons of the year by its revolutions as it advances and retreats at the same rate of speed; one who considers also the different illuminations of the moon, its phases, its waning and waxing, and the movement of the other stars both in the fixed and the planetary order. To inquire into such 68 matters bespeaks a soul not devoid of natural gifts or unproductive, but highly gifted and capable of engendering offspring perfect and without blemish; and therefore he called the student of the upper world "father" because he is not unproductive of wisdom.

X. Such is our definition of the 69 meanings conveyed under the symbol of the name Abram; those conveyed by "Abraham" are such as I proceed to describe. They are three in number—"father," "elect" and "of sound." We say that sound stands for the uttered word, for in living creatures the instrument of sound is the vocal power. Its father is the mind, since the stream of speech issues from the understanding as its fount. The elect mind is the mind of the wise, since it contains what

^a The interpretation of Abram and Abraham has already been given in *De Cher.* 4 f. and *De Gig.* 62 f. That of Sarai and Sarah in *De Cher.* 5 f.

- 70 κατὰ μὲν οὖν τοὺς προτέρους χαρακτῆρας ὁ φιλο-
μαθῆς καὶ μετεωρολέσχης ἐσκιαγραφείτο, κατὰ δὲ
τοὺς ἀρτίως ὑποτυπωθέντας ὁ φιλόσοφος, μᾶλλον
δ' ὁ σοφὸς ἐδηλοῦτο. μηκέτ' οὖν ὀνομάτων ἀλ-
λαγὴν ὑπολάβῃς χαρίζεσθαι τὸ θεῖον, ἀλλὰ διὰ
71 συμβόλων ἡθῶν ἐπανόρθωσιν. τὸν γὰρ πραγ-
ματευόμενον τὰ περὶ φύσεως οὐρανοῦ πρότερον,
ὃν μαθηματικὸν ἔνιοι προσαγορεύουσιν, ἐπὶ τὴν
μετουσίαν καλέσας ἀρετῆς σοφὸν καὶ ἀπέδειξε καὶ
ὠνόμασεν, ἐπιφημίσας τὸν μεταχαραχθέντα τρόπον,
ὥς μὲν Ἑβραῖοι εἶποιεν· ἄν, Ἀβραάμ, ὥς δ' ἄν
72 Ἕλληνες, πατέρα ἐκλεκτὸν ἡχοῦς. τίνος γάρ,
φησὶν, ἔνεκα χορείας καὶ περιόδους ἀστέρων ἐρευνᾷς
καὶ τοσοῦτον ἀπὸ γῆς ἄνω πρὸς αἰθέρα πεπήδηκας;
ἄρ' ἵνα αὐτὸ μόνον τὰ ἐκεῖ περιεργάσῃ; καὶ τίς
ἐκ τῆς τοσαύτης περιεργίας γένοιτ' ἄν ὠφέλεια;
τίς καθαίρεσις ἡδονῆς; τίς ἐπιθυμίας ἀνατροπή;
τίς λύπης ἢ φόβου κατάλυσις; ποία παθῶν, ἂ
73 κλονεῖ καὶ συγχέῃ τὴν ψυχὴν, ἐκτομή; καθάπερ
γὰρ δένδρων οὐδὲν ὄφελος, εἰ μὴ καρπῶν οἰστικὰ
γένοιτο, τὸν αὐτὸν δὴ¹ τρόπον οὐδὲ φυσιολογίας, εἰ
μὴ μέλλοι κτῆσιν ἀρετῆς ἐνεγκεῖν· ὁ γὰρ καρπὸς
74 αὐτῆς οὗτός ἐστι. διὸ καὶ τῶν πάλαι τινὲς ἀγρῷ
τὸν κατὰ φιλοσοφίαν ἀπεικάσαντες λόγον φυτοῖς
μὲν ἐξωμοίωσαν τὸ φυσικὸν μέρος, αἵμασιαις δὲ
καὶ περιβόλοις τὸ λογικόν, καρπῷ δὲ τὸ ἡθικόν,
ὑπολαβόντες² καὶ τὰ ἐν κύκλῳ τείχῃ φυλακῆς ἔνεκα
τοῦ καρποῦ κατεσκευάσθαι πρὸς τῶν ἐχόντων καὶ
τὰ φυτὰ δεδημιουργῆσθαι γενέσεως καρποῦ χάριν.
75 οὕτως οὖν ἔφασαν καὶ ἐν φιλοσοφίᾳ δεῖν τὴν τε
φυσικὴν καὶ λογικὴν πραγματείαν ἐπὶ τὴν ἡθικὴν
ἀναφέρεσθαι, ἥ βελτιοῦται τὸ ἦθος κτήσεως ὁμοῦ

ON THE CHANGE OF NAMES, 70-75

is best. So then the first set of signs delineated the 70
lover of learning, the meteorologist, while those just
sketched reveal the wisdom-lover or rather the wise.
Cease then to suppose that the Deity's gift was a
change of name, instead of a betterment of character
symbolized thereby. Him who was erstwhile busied 71
in the study of the nature of heaven—the astrologer
as some call him—He summoned to a partnership
in virtue and both made him and named him wise,
giving to the spiritual outlook thus recast the title
of Abraham, as the Hebrews would call it, and in our
language, Elect Father of Sound. For what purpose, 72
He asks, do you investigate the rhythmic movements
and revolutions of the stars? Why this great leap
from earth up to the realm of ether? Is it just to
busy yourself in idle labour with what is there?
And what good can result from all that idle busying?
How will it serve to subdue the urge of pleasure, to
overthrow the power of lust, to suppress fear or
grief? What surgery has it for passions which agitate
and confound the soul? Just as there is no use for 73
trees, if they are not capable of bearing fruit, so too
also with nature-study, if it is not going to bring the
acquisition of virtue. For virtue is its fruit, and 74
therefore some of the ancients, comparing the study
of philosophy to a field, likened the physical part to
plants, the logical to the walls and fences, and the
ethical to the fruit.^a They considered that the walls 75
round the field are built by the owners to guard the
fruit and the trees grown to produce it, and that in
the same way in philosophy physical and logical re-
search should be brought to bear on ethics by which

^a See *De Agr.* 14 and *Leg. All.* i. 57, and notes.

¹ MSS. δὲ.

² MSS. ἀπολαμβάντες.

76 καὶ χρήσεως ἀρετῆς ἐφιέμενον. τοιαῦτα ἐδιδάχθημεν περὶ τοῦ λόγῳ μὲν μετονομασθέντος, ἔργῳ δὲ μεταβαλόντος ἀπὸ φυσιολογίας πρὸς τὴν ἠθικὴν φιλοσοφίαν καὶ μεταναστάντος ἀπὸ τῆς περὶ τὸν κόσμον θεωρίας πρὸς τὴν τοῦ πεπονηκότος ἐπιστήμην, ἐξ ἧς εὐσέβειαν, κτημάτων τὸ κάλλιστον, ἐκτέησατο.

- 77 XI. Τὰ δὲ περὶ τῆς γυναικὸς αὐτοῦ Σάρας νῦν ἐροῦμεν· καὶ γὰρ αὕτη μετονομάζεται εἰς Σάρραν κατὰ τὴν τοῦ ἑνὸς στοιχείου πρόσθεσιν τοῦ ῥῶ. τὰ μὲν οὖν ὀνόματα ταῦτα, τὰ δὲ τυγχάνοντα μηνυτέον·
 [590] ἐρμηνεύεται Σάρα μὲν | ἀρχή μου, Σάρρα δὲ
 78 ἄρχουσα. τὸ μὲν οὖν πρότερον εἰδικῆς σύμβολον ἀρετῆς ἐστί, τὸ δ' ὕστερον γενικῆς. ὅσω δὲ γένος εἶδους διαφέρει κατὰ τὸ ἕλαττον, τοσοῦτ' ὁ δεύτερον ὄνομα τοῦ προτέρου· τὸ μὲν γὰρ εἶδος καὶ βραχὺ καὶ φθαρτόν, τὸ δὲ γένος πολὺ τε αὖ
 79 καὶ ἀφθαρτόν. βούλεται δὲ ὁ θεὸς ἀντὶ μικρῶν καὶ φθαρτῶν μεγάλα καὶ ἀθάνατα χαρίζεσθαι, καὶ ἐμπρεπὲς αὐτῷ τὸ ἔργον. ἡ μὲν <γὰρ> ἐν τῷ σπουδαίῳ φρόνησις αὐτοῦ μόνου ἐστὶν ἀρχή, καὶ οὐκ ἂν ἀμάρτοι ὁ ἔχων, εἰ λέγοι· ἀρχή μου ἐστὶν ἢ ἐν ἐμοὶ φρόνησις· ἡ δὲ ταύτην τυπώσασα, ἡ γενικὴ φρόνησις, οὐκέτι τοῦ δεινός ἐστιν ἀρχή,
 80 ἀλλ' αὐτὸ τοῦτο ἀρχή. τοιγαροῦν ἐκείνη μὲν ἢ ἐν εἶδει τῷ ἔχοντι συμφθαρήσεται, ἡ δὲ σφραγίδος τρόπον αὐτὴν τυπώσασα παντὸς ἀπηλλαγμένη θνητοῦ διατελέσει πρὸς αἰῶνα ἀφθαρτος. οὕτω καὶ τῶν τεχνῶν αἱ μὲν ἐν εἶδει συναπόλλυνται τοῖς κτησαμένοις, γεωμέτραις, γραμματικοῖς, μουσικοῖς· αἱ δὲ γενικαὶ μένουσιν ἀνώλεθροι. προσ-

ON THE CHANGE OF NAMES, 75-80

the character is bettered and yearns to acquire and also to make use of virtue. This is how we have 76 learned to regard the story of Abraham. Literally his name was changed, actually he changed over from nature-study to ethical philosophy and abandoned the study of the world to find a new home in the knowledge of its Maker, and from this he gained piety, the most splendid of possessions.

XI. We will now deal with the case of Sarah his 77 wife. Her name Sarai (Σάρα) is changed to Sarah (Σάρρα) by the addition of one letter, rho. These are the names, now for the facts^a indicated by them. Sarai means my sovereignty, Sarah sovereign. The 78 former is a symbol of specific virtue, the latter of generic, and in the same measure as the genus is greater than the species is the second name greater than the former. The species is small and perishable, the genus is large and imperishable. And the gifts 79 which God wills to bestow are great and immortal in exchange for small and perishable, and to give such is a work well suited to Him. Wisdom in the good man is a sovereignty vested in himself alone, and its possessor will not err if he says "The wisdom in me is my sovereignty." But in the wisdom which is its archetype, the generic wisdom, we cease to have the sovereignty of the particular individual, but sovereignty its very self. And therefore that specific 80 wisdom will perish with its possessor, while the other which like a seal gave it its shape, being free from all mortal element, will continue for ever imperishable. So too with the arts: the specific arts perish with their owners, the geometricians, the grammarians, the musicians: the generic arts remain imperishable.

* See App. p. 589.

υπογράφει δὲ ἀναδιδάσκων ἐν ταύτῳ, ὅτι καὶ πᾶσα ἀρετὴ βασιλὶς ἐστὶ καὶ ἄρχουσα καὶ ἡγεμονεύουσα τῶν κατὰ τὸν βίον πραγμάτων.

- 81 XII. Ἀλλὰ καὶ τὸν Ἰακώβ μετονομάζεσθαι συμβέβηκεν εἰς τὸν Ἰσραήλ, οὐκ ἀπὸ σκοποῦ. διὰ τί; ὅτι ὁ μὲν Ἰακώβ πτερνιστής, ὁ δὲ Ἰσραήλ ὀρῶν τὸν θεὸν καλεῖται. πτερνιστοῦ μὲν οὖν ἔργον ἀσκοῦντος ἀρετὴν τὰς βάσεις τοῦ πάθους, αἷς ἐφίδρυσται, καὶ εἴ τι ὄχυρόν καὶ ἰδρυμένον ἐν αὐταῖς κινεῖν καὶ σαλεύειν καὶ ἀνατρέπειν—ταῦτα δὲ οὐ δίχα ἀγωνίας ἀκονιτὶ¹ φιλεῖ γίνεσθαι, ἀλλ' ἐπειδὴν τις τοὺς φρονήσεως ἄθλους διαθλῶν γυμνάζηται τε τὰ τῆς ψυχῆς γυμνάσματα καὶ πρὸς τοὺς ἀντιπάλους καὶ τραχηλίζοντας αὐτὴν λογισμοὺς παλαίῃ,—τοῦ δὲ τὸν θεὸν ὀρῶντος τὸ μὴ ἐκ τοῦ ἱεροῦ ἀγῶνος ἀστεφάνωτον ἐξελθεῖν, ἀλλὰ
- 82 τὰ ἐπὶ τῇ νίκῃ βραβεῖα ἄρασθαι. τίς δ' ἂν εὐανθέστερος καὶ ἐπιτηδειότερος πλέκοιτο νικηφόρῳ ψυχῇ στέφανος ἢ δι' οὗ τὸν ὄντα δυνήσεται θεωρεῖν ὀξυδερκῶς; καλὸν γε ἀσκητικῇ ψυχῇ πρόκειται τὸ ἄθλον, ἐνομματοῦθαι πρὸς τὴν τοῦ μόνου θέας ἀξίου τηλαυγῇ κατανόησιν.
- 83 XIII. Ἀξίον δὲ ἀπορῆσαι, διὰ τί ὁ μὲν Ἀβραάμ, ἀφ' οὗ μετωνομάσθη, τῆς αὐτῆς προσρήσεως ἀξιοῦται μηκέτι καλούμενος ὀνόματι τῷ προτέρῳ, ὁ δὲ Ἰακώβ προσρηθεὶς Ἰσραήλ οὐδὲν ἥττον αὐθὺς
- [591] πάλιν Ἰακώβ ἐπὶ πλεόν ὀνομάζεται. | λεκτέον οὖν ὅτι καὶ ταῦτα χαρακτήρες εἰσιν, οἷς ἡ διδακτικὴ
- 84 τῆς ἀσκητικῆς ἀρετῆς διαφέρει. ὁ μὲν γὰρ διδασκαλία βελτιωθείς, εὐμοίρου λαχὼν φύσεως, ἡ περιποιεῖ τὸ ἄλλοστον αὐτῷ διὰ συνεργοῦ μνήμης,

¹ MSS. ἀπονῆτι.

ON THE CHANGE OF NAMES, 80-84

Incidentally another lesson suggested at the same time is that every virtue is a queen and a sovereign and a ruler of the course of human life.

XII. We shall also find that the change of Jacob's 81 name to Israel is much to the purpose. Why so? Because Jacob is the supplanter, and Israel he who sees God. It is the task of a supplanter in the practice of virtue to disturb and shake and upset the supports on which passion rests, and all the firmness and stability which they have. That is a work which cannot commonly be done without hard effort and the stains of the arena, but only when one maintains the contests of wisdom to the end, and drilled in the gymnastics of the soul wrestles with the thoughts which oppose and hold it fast in their grip. The task of him who sees God is not to leave the sacred arena uncrowned, but carry off the prizes of victory. And 82 what garland more fitting for its purpose or of richer flowers could be woven for the victorious soul than the power which will enable him to behold the Existent with clear vision? Surely that is a glorious guerdon to offer to the athlete-soul, that it should be endowed with eyes to apprehend in bright light Him Who alone is worthy of our contemplation.

XIII. It is worth inquiring why Abraham, after 83 the change of name, is not called by his old name, but always receives the same title as his right, whereas Jacob, after he is addressed as Israel, is in spite of this called Jacob many and many a time. We must reply that these are signs differing according as virtue acquired by teaching differs from virtue acquired by practice. He who is improved through 84 teaching, being endowed with a happy nature, which with the co-operation of memory assures his retentive-

μονῇ¹ χρήται, ὧν ἔμαθεν ἀπρίξ ἐπειλημμένος καὶ
 βεβαίως περιεχόμενος· ὁ δ' ἀσκητῆς ἐπειδὴν γυμνά-
 σηται συντόνως, διαπνέει πάλιν καὶ ὑπανίεται, συλ-
 λεγόμενος καὶ ἀνακτώμενος τὴν ἐκ τοῦ πονεῖν
 τεθρυμμένην² δύναμιν, καθάπερ καὶ οἱ τὰ σώματα
 ἀλειφόμενοι· καὶ γὰρ οὗτοι περὶ τὴν ἀσκησιν
 καμώντες, ὡς μὴ κατὰ τὸ παντελὲς αὐτοῖς ἀπορρα-
 γεῖεν αἱ δυνάμεις διὰ τὸ σφοδρὸν καὶ σύντονον τῆς
 85 ἀθλήσεως, ἔλαιον ἐπιχέουσιν. εἴθ' ὁ μὲν
 διδαχθεὶς ἀθανάτῳ χρώμενος ὑποβολεῖ τὴν ὠφέ-
 λειαν ἔναυλον καὶ ἀθάνατον ἴσχει, μὴ τρεπόμενος·
 ὁ δ' ἀσκητῆς καὶ τὸ ἐκούσιον ἔχων αὐτὸ μόνον
 καὶ τοῦτο γυμνάζων καὶ συγκροτῶν, ἵνα τὸ οἰκεῖον
 πάθος τῷ γεννητῷ καταβάλλῃ,³ καὶ τελειωθῇ, καμῶν
 86 πρὸς τὸ ἀρχαῖον ἐπάνεισι γένος. τλητικώτερος μὲν
 γὰρ οὗτος, εὐτυχέστερος δ' ἐκεῖνος· ὁ μὲν γὰρ
 χρήται διδασκάλῳ ἐτέρῳ, ὁ δ' ἐξ ἑαυτοῦ ζητεῖ τε
 καὶ σκέπτεται καὶ πολυπραγμονεῖ, μετὰ σπουδῆς
 ἐρευνῶν τὰ φύσεως, ἀδιαστάτῳ χρώμενος καὶ
 87 συνεχεῖ πόνῳ. διὰ τοῦτο τὸν μὲν Ἀβραάμ, ἐπειδὴ
 μένειν ἔμελλεν ἐν ὁμοίῳ, μετωνόμασεν ὁ ἄτρεπτος
 θεός, ἵν' ὑπὸ τοῦ ἐστῶτος καὶ κατὰ τὰ αὐτὰ καὶ
 ὡσαύτως ἔχοντος τὸ μέλλον στήσεσθαι παγίως
 ἰδρυθῇ, τὸν δὲ Ἰακώβ ἄγγελος ὑπηρέτης τοῦ θεοῦ,
 λόγος, ἵν' ὁμολογηθῇ μηδὲν εἶναι τῶν μετὰ τὸ ὄν
 ἀκλινούς καὶ ἀρρεποὺς αἷτιον βεβαιότητος, ἀλλ'
 ἀρμονίας τῆς ὡς ἐν ὀργάνῳ μουσικῷ περιεχοῦσης

¹ MSS. μόνῃ.² MSS. τεθρυμμένην.³ MSS. μεταβάλλῃ.

ON THE CHANGE OF NAMES, 84-87

ness, gets a tight grip and a firm armhold of what he has learned and thus remains constant. The Practiser on the other hand, after strenuous exercise, takes a breathing-space and a relaxation while he collects and recovers the force which has been enfeebled by his labours. In this he resembles the athletes who anoint their bodies. When they are weary with exercise they pour oil upon their limbs to prevent their forces being utterly shattered by the intensity and severity of the contest.

Again, the Man of Teaching has to aid him the voice 85 of his monitor ringing in his ears, deathless as that monitor himself, and thus never swerves : the Man of Practice has only his own will which he exercises and drills to aid him to overthrow the passion natural to created being, and, even if he reaches the consummation, yet through weariness he returns to his old kind. He is more patient of toil, the other more blessed by 86 fortune. This last has another for his teacher, while the toiler, self-helped only, is busied in searching and inquiring and zealously exploring the secrets of nature, engaged in labour ceaseless and unremitting. Therefore did Abraham in token of the even tenor 87 of his future life receive his new name from God, the unchangeable, that the stability of his future might be set on a firm foundation by Him Who stands and is ever the same in nature and condition. But Jacob was re-named by an angel, God's minister, the Word, in acknowledgement that what is below the Existent cannot produce permanence unswerving and unwavering, but only such harmony as is found in a musical instrument wherein the tones now stretched to a

ἐπιτάσεις καὶ ἀνέσεις φθόγγων πρὸς τὴν τοῦ μέλους ἔντεχνον κρᾶσιν.

- 88 XIV. Ἀλλὰ τριῶν ὄντων τοῦ γένους ἀρχηγῶν, οἱ μὲν ἄκροι μετωνομάσθησαν, Ἀβραάμ τε καὶ Ἰακώβ, ὁ δὲ μέσος Ἰσαὰκ τῆς αὐτῆς ἔλαχεν εἰς αἰὲ προσρήσεως. διὰ τί; ὅτι ἡ μὲν διδακτικὴ ἀρετὴ καὶ ἀσκητικὴ δέχονται τὰ πρὸς βελτίωσιν — ἐφίεται γὰρ δὴ ὁ μὲν διδασκόμενος ἐπιστήμης ὧν ἀγνοεῖ, ὁ δὲ ἀσκήσει χρώμενος στεφάνων καὶ τῶν προκειμένων ἄθλων φιλοπόνῳ καὶ φιλοθεάμονι ψυχῇ, — τὸ δ' αὐτοδίδακτον καὶ αὐτομαθὲς γένος, ἅτε φύσει μᾶλλον ἢ ἐπιτηδεύσει συνιστάμενον, ἐξ [592] ἀρχῆς ἴσον καὶ τέλειον καὶ ἄρτιον ἡνέχθη, | μηδεὶν ὀνδρόντος τῶν εἰς πλήρωσιν ἀριθμοῦ.

- 89 Ἀλλ' οὐχ ὁ τῶν τοῦ σώματος ἐπιτηδείων προστάτης Ἰωσήφ· ἀλλάττει γὰρ τοῦνομα, Ψονθομφανήχ ὑπὸ τοῦ τῆς χώρας βασιλέως ἐπικληθείς. ὃν δὲ λόγον ἔχει καὶ ταῦτα, μηνυτέον. Ἰωσήφ ἐρμηνεύεται πρόσθεμα· προσθήκη δ' ἐστὶ τῶν φύσει τὰ θέσει, χρυσός, ἄργυρος, κτήματα, πρόσδοι, οἰκετῶν θεραπείαι, κειμηλίων καὶ ἐπίπλων καὶ τῆς ἄλλης περιουσίας ἄφθονοι ὕλαι, τῶν ἡδονῆς 90 ποιητικῶν ἀμύχανοι τὸ πλῆθος παρασκευαί. ὧν τὸν ποριστὴν καὶ ἐπιμελητὴν Ἰωσήφ ὀνόματι εὐθυβόλῳ καλεῖσθαι συμβέβηκε πρόσθεμα, ἐπεὶ τῶν ἑξῶθεν ἐπεισοδιαζομένων καὶ προστιθεμένων τοῖς κατὰ φύσιν προστασίαν ἀνῆπται. μαρτυροῦσι

¹ MSS. διδακτῇ, which might be retained, cf. § 263.

* Literally "as in a musical instrument containing heightenings and lowerings of notes to the artistic blending of melody."

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high pitch, now relaxed to a low, are blended into melody by the artist's skill.^a

XIV. Again, while the race has three founders it 88 is the first and last of these, Abraham and Jacob, whose names were changed, while the middle founder, Isaac, has the same name throughout. Why is this? Because both the scholar's form of virtue and the practiser's are open to improving influences, since the former desires to know what he is ignorant of, the latter desires crowns of victory and the prizes offered to a soul which rejoices to toil and seek the vision of the truth. On the other hand the kind which has no teacher or pupil but itself, being made what it is by nature rather than by diligence, goes on its way from the first equal and perfect like an even number^b with no other needed as complement.

Not so with the controller of bodily necessities, 89 Joseph. For he changes his name and receives the title of Psonthomphanech^c (Gen. xli. 45) from the king of the country. The meaning of this also needs explanation. Joseph is by interpretation "addition," and conventional goods are an adjunct of natural goods. The former are such as gold, silver, chattels, revenues, services of menials, abundant stocks of heirlooms and furniture and all other luxuries, and the instruments of pleasure ready to hand in numberless forms. The provider and superintendent of these, 90 Joseph, is found to have the appropriate name of "Addition," since he is invested with the direction of the imported adventitious wealth which is an addition to the natural. This is attested by the

^b ἄριον here combines its ordinary sense of "perfect" or "complete" with its technical use for an "even" number.

^c Hebrew and E.V. Zaphenath-paneah.

- δ' οἱ χρησιμοὶ δηλοῦντες ὅτι τὰς τροφὰς τῆς
 σωματικῆς χώρας ἀπάσης, Αἰγύπτου, θησαυρισά-
 91 μενος ἐσιτάρχει. XV. τοιοῦτος μὲν τις
 ὁ Ἰωσήφ ἐκ τῶν γνωρισμάτων γνωρίζεται· ὁ δὲ
 Ψονθομφανήχ ποιός ἐστι, θεασώμεθα. ἐρμηνεύεται
 οὖν ἐν ἀποκρίσει στόμα κρίνον. οἶεται γὰρ πᾶς
 ἄφρων τὸν πολυχρήματον καὶ περιρρεόμενον ταῖς
 ἐκτὸς οὐσίαις εὐθὺς εἶναι καὶ εὐλόγιστον, ἱκανὸν
 μὲν πρὸς ἃ ἂν πύθηται τις ἀποκρίνασθαι, ἱκανὸν
 δὲ καὶ δι' ἑαυτοῦ γνώμας εἰσηγήσασθαι συμ-
 φερούσας, καὶ συνόλως τὸ φρόνιμον ἐν τῷ τυχηρῷ
 τίθεται, δέον ἔμπαλιν τὸ τυχηρὸν ἐν τῷ φρονίμῳ·
 ἄξιον γὰρ τὸ ἄστατον ὑπὸ τοῦ ἐστῶτος ἡνιοχεῖσθαι.
 92 καὶ μὴν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμο-
 γάστριον ὁ μὲν πατὴρ Βενιαμίν, ἡ δὲ μήτηρ υἱὸν
 ὀδύνης προσαγορεύει, φυσικώτατα· μεταληφθεὶς
 γὰρ ὁ Βενιαμίν ἐστὶν υἱὸς ἡμερῶν, ἡμέρα δὲ τῷ
 ἀφ' ἡλίου αἰσθητῷ φωτὶ καταλάμπεται, τούτῳ δὲ
 93 τὴν κενὴν δόξαν ἐξομοιοῦμεν. ἔχει γὰρ τινα λαμ-
 πρότητα αἰσθητὴν ἐν τοῖς παρὰ τῶν πολλῶν καὶ
 ἀγελαίων ἐπαίνοις, ἐν τοῖς γραφομένοις ψηφί-
 σμασιν, ἐν ταῖς ἀνδριάντων καὶ εἰκόνων ἀναθέσεσιν,
 ἐν πορφύραις καὶ στεφάνοις χρυσοῖς, ἐν ἄρμασι
 καὶ τεθρίποισι καὶ παραπομποαῖς ὄχλων. ὁ τού-
 των οὖν ζηλωτῆς εἰκότως υἱὸς ἡμερῶν, αἰσθητοῦ
 [593] φέγγους καὶ τῆς περὶ τὴν | κενὴν δόξαν λαμ-
 94 πρότητος, ὠνομάσθη. τοῦτο ὁ πρεσβύτερος λόγος
 καὶ πατὴρ ὄντως εὐθυβόλον καὶ κύριον ὄνομα αὐτῷ
 τίθεται, ἡ δὲ παθοῦσα ψυχὴ τὸ ᾧ πέπονθεν ἀρμότ-
 τον· ὀδύνης γὰρ υἱὸν καλεῖ. διὰ τί; ὅτι οἱ ἐν

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oracles which state that he stored up the food and managed the provisioning of the whole land (*ibid.* 48) of the body. XV. Such a character the 91 tokens given lead us to find in Joseph. Let us consider the nature of Psonthomphanech. His name means "mouth which judges in answer." For every fool thinks that the man of wealth who lives surrounded by a sea of outward kinds of substance must of necessity be able to reason aright, be capable of answering questions put to him and capable of originating judgements of value. And in general the fool holds wisdom to be subordinate to chance, instead of chance to wisdom, as he should do, since the unstable ought to be guided on its course by the stable. And also his uterine brother 92 is addressed by his father as Benjamin and by his mother as Son of sorrow, and that is true to facts. For Benjamin by interpretation is Son of days, and the day is illumined by the sunlight visible to our senses, to which we liken vainglory. Such glory has 93 a certain brilliance to the outward sense, in the laudations bestowed by the vulgar multitude, in the decrees which are enacted, in the dedications of statues and images, in purple robes and golden crowns, in chariots and four-horse cars and crowded processions. He who affects these things was with good reason named the Son of days, that is of the visible light and of the brilliance of vainglory. This name 94 which exactly expresses the fact is given him by his father the head of the house, the reason. But the soul gives him the one that agrees with the experience by which she herself has learned. She calls him a son of sorrow. Why? Because those

ταῖς κεναῖς φερόμενοι¹ δόξαις ὑπολαμβάνονται μὲν
 95 εὐδαιμονεῖν, πρὸς ἀλήθειαν δὲ κακοδαιμονοῦσι. τὰ
 γὰρ ἀντιπνέοντα πολλά, βασκανία, φθόνοι, συνεχεῖς
 ἔριδες, φιλονεικίαι ἀκατάλλακτοι μέχρι θανάτου,
 δυσμένειαι παισὶ παίδων κατὰ διαδοχὰς παρα-
 96 διδόμεναι, κλῆρος οὐ κτητός. ἀναγκαίως οὖν ὁ
 θεοφράδμων ἐν αὐταῖς ὠδίσιν ἀποθνήσκουσαν, ἣ
 τίκτει κενοδοξίαν, παρέστησεν. “ἀπέθανε” γάρ
 φησι “Ῥαχὴλ δυστοκήσασα,” ἐπειδὴ τῷ ὄντι
 ψυχῆς ἐστι θάνατος δόξης αἰσθητῆς καὶ κενῆς
 σπορά τε καὶ γέννησις.

- 97 XVI. Τί δ’; οἱ τοῦ Ἰωσήφ παῖδες, Ἐφραῖμ
 τε καὶ Μανασσῆς, οὐ πάνυ φυσικῶς ἐξωμοιοῦντο
 δυσὶ τοῖς πρεσβυτάτοις υἱοῖς τοῦ Ἰακώβ, Ῥουβὴν
 τε καὶ Συμεών; λέγει γάρ· “οἱ δύο υἱοί σου, οἱ
 γενόμενοι ἐν Αἰγύπτῳ πρὸ τοῦ με ἐλθεῖν εἰς
 Αἴγυπτον, ἐμοί εἰσιν· Ἐφραῖμ καὶ Μανασσῆς ὡς
 Ῥουβὴν καὶ Συμεὼν ἔσονται μοι.” τίνα οὖν
 τρόπον οἱ δύο τοῖς δυσὶν ἐφαρμόζονται, θεασώμεθα.
 98 Ῥουβὴν μὲν σύμβολον εὐφυΐας ἐστίν—ἐρμηνεύεται
 γὰρ ὁρῶν υἱός—ἐπειδὴ πᾶς ὁ εὐθιξία καὶ εὐφυΐα
 χρώμενος ὁρατικός,—Ἐφραῖμ δέ, ὡς πολλάκις
 εἶπομεν ἐν ἑτέροις, μνήμης—μεταληφθεὶς γάρ
 ἐστι καρποφορία, καρπὸς δὲ ψυχῆς ἄριστος ἢ
 μνήμη—συγγενὲς δὲ οὐδὲν ἕτερον οὕτως [τῷ]
 99 ἑτέρῳ, ὡς εὐφυεῖ² τὸ μεμνήσθαι. πάλιν ὁ Συμεὼν

¹ Perhaps, as Mangey, φερόμενοι, cf. *De Ebr.* 57 τίς . . .
 τῶν ἐτι φυρομένων ἐν κεναῖς δόξαις;

² Or perhaps <τῷ> εὐφυεῖ.

^a As noted in the Introduction, §§ 97-102 are obviously
 irrelevant, as none of the four persons discussed have any

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who are swept along by the current of empty opinion are thought to be happy, but are in reality most unhappy, for many are the counterblasts, envy, 95 jealousies, continuous quarrelling, rancorous enmities unreconciled till death, feuds handed down successively to children's children, an inheritance which cannot be possessed. And so God's interpreter 96 could not but represent the mother of vainglory as dying in the very pangs of childbirth. Rachel died, we read, in hard labour (Gen. xxxv. 16, 19), for the conception and birth of vainglory, the creature of sense, is in reality the death of the soul.

XVI. Again, when the sons of Joseph, Ephraim 97 and Manasseh, were likened to the two elder sons of Jacob, Reuben and Simeon, have we not something perfectly true to nature? ^a Jacob says, "Thy two sons who were born in Egypt before I came to Egypt are mine. Ephraim and Manasseh shall be as Reuben and Simeon to me" (Gen. xlviii. 5). Let us observe how the two pairs tally with each other. Reuben, whose name is by interpretation "Seeing 98 son," is the symbol of natural excellence, because the man who enjoys facility of apprehension and natural excellence is endowed with sight. Ephraim, as we have often said elsewhere,^b is the symbol of memory. For he is by interpretation "Fruit-bearing," and memory is the best fruit of the soul. And no two things can be so close akin as memory and natural excellence. Again, Simeon is another 99

change of name. The only link is that they show how different names symbolize contrasting qualities. Possibly the thought is partly induced by the proximity of the two sons of Rachel, *cf.* the digression in *Quis Rer.* 252-266.

^b See *Leg. All.* iii. 91 f., *De Sobr.* 27 f., *De Mig.* 205 f., *De Cong.* 40 f.

- ὄνομα μαθήσεως καὶ διδασκαλίας ἐστίν—εἰσακοή
 γὰρ ἐρμηνεύεται,—μανθάνοντος δ' ἴδιον ἀκούειν
 τε καὶ προσέχειν τοῖς λεγομένοις, ὁ δὲ Μανασσῆς
 ἀναμνήσεως σύμβολον· καλεῖται γὰρ ἐκ λήθης.
 100 τῷ δ' ἐκ λήθης ἔξω προϊόντι συμβαίνει κατὰ τὸ
 ἀναγκαῖον ἀναμνησέσθαι· μαθήσεως δὲ ἀνά-
 μνησις οἰκείον. πολλάκις γὰρ τοῦ μανθάνοντος
 ἀπορρεῖ τὰ θεωρήματα μὴ δυναμένου δι' ἀσθένειαν
 κρατεῖν καὶ πάλιν ἐξ ἀρχῆς ὑπαναπλεῖ. τὸ μὲν
 οὖν τῆς ἀπορροῆς πάθος ὀνομάζεται λήθη, τὸ δὲ
 101 τῆς παλιρροίας ἀνάμνησις. ἄρ' οὐ προσφυῶς
 εὐφυῖα μὲν [ἡ] μνήμη, μαθήσει δὲ ἀνάμνησις ἐφ-
 αρμόζεται; καὶ μὴν ὃν λόγον ἔχει Συμεὼν πρὸς
 'Ρουβήν, τὸ δ' ἐστὶ μάθησις πρὸς φύσιν, τοῦτον
 ἔχει λόγον Μανασσῆς πρὸς 'Εφραῖμ, τὸ δ' ἐστὶ
 102 πρὸς μνήμην ἀνάμνησις. ὥς γὰρ τὸ εὐφυὲς ἄμεινον
 τοῦ μανθάνοντος — τὸ μὲν γὰρ ἔοικεν ὀράσει, τὸ
 [594] δὲ ἀκοῇ· ἀκοή δὲ ὀράσεως | τὰ δευτέρα φέρεται,—
 οὕτω τὸ μνημονικὸν τοῦ ἀναμνησκομένου παν-
 ταχοῦ κρεῖττον, ὅτι τὸ μὲν λήθη κέκρται, τὸ δὲ
 ἀμυγές καὶ ἄκρατον ἐξ ἀρχῆς ἄχρι τέλους διαμένει.
 103 XVII. Καὶ μὴν τὸν γε τοῦ ἀρχιπροφήτου πεν-
 θερὸν τοτὲ μὲν 'Ισθὸρ τοτὲ δὲ 'Ραγουήλ οἱ χρησιμοὶ
 καλοῦσιν· 'Ισθὸρ μὲν, ὅταν τῷφος εὐήμερῃ· μετα-
 ληφθεὶς γὰρ ἐστὶ περισσός, περιττὸν δὲ ἀψευδεῖ
 βίῳ τῷφος, γέλωτα· μὲν τὰ ἴσα καὶ ἀναγκαῖα τῷ
 βίῳ τιθέμενος, τὰ δὲ πλεονεξίας ἀνισα σεμνύνων.
 104 οὗτος καὶ ἀνθρώπεια θείων καὶ ἔθνη νόμων καὶ
 βέβηλα ἱερῶν καὶ θνητὰ ἀθανάτων καὶ συνόλως τὸ
 δοκεῖν τοῦ εἶναι προτιμᾶ. καὶ ἐπιτολήσας αὐτο-

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name for learning and teaching, since Simeon is by interpretation "hearing," and it is the peculiar mark of the learner that he hears and attends to what is said, while Manasseh is the symbol of recollection, for his name is "From forgetfulness." The advance 100 from forgetfulness necessarily involves recollection, and recollection is akin to learning. For what he has acquired often floats away from the learner's mind, because in his weakness he is unable to retain it, and then emerges and starts again. When it flows away we say he is in a state of forgetfulness, and when it returns we call it a state of recollection. Surely then memory closely corresponds to natural 101 excellence and recollection to learning. And the same relation which Simeon or learning bears to Reuben or nature is borne by Manasseh or recollection to Ephraim or memory. For just as natural 102 excellence which resembles sight is better than learning which resembles hearing, the inferior of sight, so memory is in every way the superior of recollection, since while that is mixed with forgetfulness memory remains from first to last free from mixture or contamination.

XVII. Again, the chief prophet's father-in-law is 103 sometimes called in the oracles Jethro and sometimes Raguel. He is Jethro when vanity is flourishing, for Jethro is by interpretation "superfluous," and vanity is to the verities of life a superfluity deriding as it does equalities and the mere necessities of life and glorifying surplusage and inequality.^a Jethro values 104 the human above the divine, custom above laws, profane above sacred, mortal above immortal, and in general seeming above being. And he ventures

^a Or "the inequalities produced by covetousness."

- κέλευστος εἰς τὴν τοῦ συμβούλου παρέρχεται τάξιν, ὑφηγούμενος τῷ σοφῷ μὴ¹ ἀναδιδάσκειν ἅ μόνον μανθάνειν ἄξιον, "τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον," ἀλλὰ τὰ πρὸς ἀλλήλους ἀνθρώπων συμβόλαια, τῆς ἀκοινωνήτου σχεδὸν αἷτια κοινωνίας. καὶ ὁ μέγας πάντα πειθαρχεῖ, νομίσας ἀρμόττον εἶναι μικροῖς μὲν τὰ μικρά, μεγάλοις δὲ 105 τὰ μεγάλα δίκαια τίθεσθαι. μεταβαλὼν δὲ πολ-
λάκις ὁ δοκησίσοφος οὗτος καὶ μεταβὰς ἀπὸ τῶν
θρεμμάτων, ἃ δὴ τυφλὸς ἔλαχεν ἡνιοχεῖν, ἀναζη-
τήσας τὴν θείαν ἀγέλην μέρος οὐ μεμπτόν αὐτῆς
γίνεται, θαυμάσας τῆς φύσεως τὸν ἀγελάρχην καὶ
τῆς ἐπιστασίας ἀγάμενος, ἥ χρηται πρὸς τὴν τῶν
ἑαυτοῦ θρεμμάτων² ἐπιμέλειαν. ἐρμηνεύεται γὰρ
106 'Ραγουήλ ποιμασία θεοῦ. XVIII. τὸ
μὲν κεφάλαιον εἴρηται, τὰς δὲ πίστεις ὑφηγησεται.
πρῶτον μὲν θεραπευτὴν αὐτὸν κρίσεως καὶ δίκης

¹ Wendland [μὴ] ἀναδιδάσκειν . . . <μὴ> τὰ πρὸς ἀλλήλους.
So also Mangey, more doubtfully. See note ^a below.

² MSS. σχημάτων.

^a The suggestion of Mangey and Wendland to explain away this extraordinary perversion of the story of Jethro's visit to Moses by transferring the negatives seems to me quite untenable. If it brings the passage into better agreement with the LXX, it does so at the cost of making nonsense of the whole, by representing something which is to Jethro's credit as being to his discredit. Moreover, the text as it stands substantially agrees with the account of the interview given more shortly in *De Ebr.* 37. Philo apparently gets his interpretation by stopping short at v. 17 of Ex. xviii. and ignoring the rest. Moses has said that he teaches the people "the ordinances of God and the law," and Jethro replies οὐκ ὁρθῶς ποιεῖς. The sequel goes on to shew that Jethro means that Moses should employ subordinates for

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to come self-bidden and take the position of an adviser and suggests to the sage that he should not teach the only thing worth learning, the ordinances of God and the law, but the contracts which men make with each other, which as a rule produce dealings where the partners have no real partnership.^a And the great ones ^b of the earth accept all he says, and think that it is right to give great justice to the great and little justice to the little.^c Yet often this 105 wiseacre changes round and leaves the flock which had him in his blindness for their leader: he seeks the herd of God and becomes therein a member without reproach, so much does he admire the nature of its herdsman and reverence the skill in governing which he shews in the charge of his flock. For the meaning of Raguel (Ex. ii. 18) is "the shepherding of God." XVIII. I have stated the sum 106 of the matter, Moses will shew us the proofs. In the first place he describes him as one who honours

minor matters, and the last part of § 104 seems to be a vague reproduction of this, but completely twisted, whether through perversity or lapse of memory, so as to describe a policy of injustice called in *De Ebr.* "playing the demagogue, and laying down laws contrary to the laws of nature."

^b *Prima facie* no doubt we should take *ὁ μέγας* as meaning Moses, particularly as Moses in the story does accept Jethro's suggestion. But in view of the impossibility of Philo ascribing to Moses the acceptance of such advice, I take it generically, and this fits in with the evidently intended antithesis to *μεγάλους μεγάλα*.

^c The Greek might mean "assigns important administrations of justice, etc.," but here again the overwhelming argument of the necessity of discrediting Jethro demands the translation given. Philo is perhaps thinking of Deut. i. 17, and xxiv. 13-16, where the thought suggested in the translation appears.

- εἰσηγείται· ἡ γὰρ προσηγορία τῆς Μαδιάμ μετα-
 ληφθεῖσα ἐκ κρίσεως ὀνομάζεται. διττὸν δὲ τοῦτο.
 δηλοῖ γὰρ τὸ μὲν ἔκκρισιν καὶ ἀπόκρισιν, ἡ καὶ
 τοῖς ἀγωνισταῖς κατὰ τοὺς ἱεροὺς ἀγῶνας λεγο-
 μένους εἴωθε συμβαίνειν· μυρίοι γὰρ ἀνεπιτήδειοι
 φανέντες ἤδη πρὸς τῶν ἀθλοθετῶν ἐξεκρίθησαν.
 107 οὗτοι [τε] τελεταῖς ἀνιέροις ταῖς Βεελφεγῶρ τελε-
 σθέντες καὶ τὰ τοῦ σώματος στόμα¹ πάντα εὐ-
 [595] ρύναντες πρὸς τὴν | τῶν ἔξωθεν ἐπιχεομένων ρευ-
 μάτων ὑποδοχὴν—ἐρμηνεύεται γὰρ Βεελφεγῶρ
 ἀνωτέρω στόμα δέρματος—κατέκλυσαν τὸν ἡγε-
 μόνα νοῦν καὶ ἀφείσαν² εἰς βυθὸν ἔσχατον, ὥς μηδ'
 ἀνανήξασθαι μηδὲ μικρὸν ὅσον δυνηθῆναι ἀνασχεῖν.
 108 καὶ τοῦτο ἔπαθεν, ἕως ὃ εἰρηνικὸς καὶ ἱερεὺς τοῦ
 θεοῦ τρανός, Φινεές, ὑπέρμαχος αὐτοκέλευστος
 ἦλθε, φύσει μισοπόνηρος ὢν καὶ ζήλῳ τῶν καλῶν
 κατεσχημένος· ᾧ σειρομάστην λαβόντι, τὸ δ' ἐστὶν
 ἡκονημένον καὶ ὀξὺν λόγον, μαστεύειν καὶ ἀνα-
 ζητεῖν ἕκαστα ἱκανόν, ἐξεγένετο μὴ φενακισθῆναι,
 ῥώμῃ δὲ καρτερᾷ χρησαμένῳ κατακεντῆσαι διὰ
 τῆς μήτρας τὸ πάθος, ἵνα μηδὲν ἔτι κακὸν θεήλατον
 109 τίκτηι. πρὸς τούτους καὶ ὁ μέγιστος ἐνίσταται τῷ
 ὁρατικῷ γένει πόλεμος, ἐν ᾧ τῶν διαγωνισαμένων

¹ MSS. στόματα.

² So Wend. for MSS. ἐπήεσαν: better perhaps as Mangey ἐπίεσαν.

^a i.e. ἐκ κρίσεως may be taken as a single word ἐκκρίσεως, or as "belonging to judgement," though in ἐκ λήθης (§ 100) the ἐκ is supposed to indicate the opposite of the noun.

^b See App. p. 589.

^c Or "mouth above skin" (or "leather," cf. δερμάτινον ὄγκον Βεελφεγῶρ, *De Conf.* 55). I take the application to be that δέρμα indicates the body, and, if the form given in the

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judgement and justice. For the word Midian when translated appears as "from judgement or sifting." This has a twofold significance.^a It means in one sense sifting out and sifting off, which we often see in the case of those who enter for the so-called sacred games.^b For thousands of these who have been judged to be unfit have been known to be sifted out by the stewards. Midianites, in this sense, initiated 107 in the unholy rites of Baal Peor (Num. xxv. 3), and widening all the orifices of the body to receive the streams which pour in from outside (for the meaning of Baal Peor is "mouth of skin above"^c), flood the ruling mind and sink it to the lowest depths, so that it cannot float up to the top or rise ever so little. And this was its condition until the Man of Peace, 108 an evident^d priest of God, Phinehas (*ibid.* 12, 13), came a self-bidden champion. He is a hater of evil by nature and possessed by zeal for the good. And when he took the lance,^e that is the sharp-edged word, able to probe and explore each thing, power was granted him, that duped by none and armed with mighty strength he should pierce passion through the womb, that it should henceforth bring to birth no plague of God's sending (*ibid.* 7, 8). It is against 109 these Midianites that the nation of vision sets on foot the greatest of wars in which none of their

translation is right, *ἀνωτέρω* suggests that in this case the body has usurped the superiority which belongs to the mind.

^a A strange use of *τρανός*. No satisfactory emendation is suggested. Wend.'s *τρανός* <λόγος> is fairly satisfactory in itself, but the *λόγον* which follows is an objection.

^e For *σειρομάστην* and other points in this sentence see the parallels, *Leg. All.* iii. 242, *De Post.* 183, *De Ebr.* 73, and notes thereon.

- “ διεφώνησεν οὐδείς,” ἀλλ’ ἄτρωτος καὶ σῶος ἐπανήλθε, τοῖς νικητηρίοις ἀναδούμενος στεφάνοις.
- 110 XIX. ἐν μὲν δὴ τοῦτο ἐκ τῆς Μαδιὰμ ἐδηλοῦτο· ἕτερον δὲ τὸ κριτικὸν¹ καὶ δικαστικὸν εἶδος, ὃ καὶ κατ’ ἐπιγαμίαν οἰκειοῦται γένει τῷ προφητικῷ. “ τῷ ἱερεῖ,” φησὶν οὖν, τῆς κρίσεως καὶ τῆς δίκης “ εἰσὶν ἑπτὰ θυγατέρες,” συμβολικῶς αἱ τοῦ ἀλόγου δυνάμεις, γονή τε καὶ φωνή καὶ πέντε αἰσθήσεις, ποιμαίνουσαι τὰ πρόβατα τοῦ
- 111 πατρὸς. διὰ γὰρ τῶν ἑπτὰ δυνάμεων τούτων αἱ προβάσεις καὶ παραυξήσεις τοῦ πατρὸς νοῦ ταῖς ἐγγινομέναις καταλήψεσι συνίστανται. “ παραγενόμεναι ” δ’ ἐπὶ τὰ οἰκεία ἐκάστη, χρώματα μὲν καὶ σχήματα ὄρασις, φωνὰς δὲ ἀκοή, ἀτμούς δὲ ὄσφρησις, χυλοὺς δὲ γεῦσις καὶ αἱ ἄλλαι πρὸς τὰ ἀρμόττοντα ἑαυταῖς, “ ἀντλοῦσι ” τρόπον τινὰ τὰ ἐκτὸς αἰσθητά, “ ἕως ἂν πληρώσωσι τὰς τῆς ψυχῆς δεξαμενάς, ἐξ ὧν ποτίζουσι² τὰ πρόβατα τοῦ πατρὸς,” τὴν καθαρωτάτην λέγω τοῦ λογισμοῦ ποίμνην, ἀσφάλειαν καὶ κόσμον περιφέρουσιν ἐν ταύ-
- 112 τῷ. “ παραγενόμενοι ” δ’ οἱ φθόνου καὶ βασκανίας ἐταῖροι, πονηρᾶς ἀγέλης ἡγεμόνες, ἐλαύνουσιν αὐτὰς τῆς κατὰ φύσιν χρήσεως. αἱ μὲν γὰρ τὰ ἐκτὸς ἄγουσιν εἴσω πρὸς οἷα δικαστὴν καὶ βασιλέα τὸν νοῦν, ἢν’ ἄρχοντι χρώμεναι τῷ βελτίστῳ κατορ-
- 113 θῶσιν· οἱ δ’ ἀντικάθηνται διώκοντες καὶ τὰναντία παραγγέλλοντες, ἕξω³ τὸν νοῦν ἐπισπᾶσθαι καὶ

¹ MSS. κρεῖττον.² MSS. πίνουσι.³ MSS. ἐξόν.

^a See notes on *De Conf.* 56 and *De Ebr.* 114. Here there is no allusion to the original meaning of the word, and the derived sense of “is lost” may be given in the translation.

^b προβάσεις evidently alludes to the idea that πρόβατον is

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combatants was "lost"^a (Num. xxxi. 49), but returned safe and unwounded, crowned with the garlands of victory.

XIX. The above is one of the 110 types indicated by the word Midian; another is the judicial, justice-dispensing type which by marriage is akin to the prophetic sort. "The priest" of judgment and justice, he says, "had seven daughters" (Ex. ii. 16). The daughters stand as a symbol for 111 the seven faculties of the unreasoning element, namely reproductive power, speech, and the five senses. "Daughters," it adds, "who kept the sheep of their father," for through these seven faculties come the advances^b and growths which repeated apprehension produces in the father, the mind. Each of these faculties "arrives at" its own, sight at colours and forms, hearing at sounds, smell at scents, taste at flavours, and the others at the objects appropriate to each in particular. Each "draws up," so to speak, external objects of sense until they "fill the troughs" of the soul "from which they water the sheep of the father," and by these I mean the purest of flocks, the flock of reasoning which brings with it at once protection and adornment.^c But then "arrive" the comrades of envy and malice, 112 the shepherds of an evil herd, and drive them from the uses prescribed by nature (*ibid.* 17). For whereas the daughters take outside objects inside to the mind, which is as it were their judge and king, hoping thus under the best of rulers to perform their duty aright, the others beset and pursue them and give the 113 opposite orders, namely that they should entice the

derived from *προβαίνω*, cf. *De Sac.* 112 *προκοπήs δὲ πρόβατον*,
ὡς καὶ αὐτὸ δηλοῖ τοῦνομα, σύμβολον.

^a This is explained later in § 246.

- ἀγώγιμα παραδιδόναι τὰ φαινόμενα, μέχρις “ ἀνα-
 [596] στὰς ” | ὁ τέως ἡρεμεῖν τρόπος δοκῶν φιλάρετος
 καὶ ἐπιθειάσας, ὄνομα Μωυσῆς, ὑπερασπίσει καὶ
 “ ῥύσεται αὐτὰς ” τῶν κατεχόντων, ποτίμοις λόγοις
 114 θρέψας τὴν τοῦ πατρὸς ποιμνὴν. ἐκφυγοῦσαι δὲ
 τὴν ἐπίθεσιν τῶν διανοίας μὲν ἐχθρῶν, τὰ δὲ
 περίεπτα ὥσπερ ἐν τραγωδίᾳ μόνᾳ ἐξηλωκόντων
 οὐκέτι πρὸς Ἰοθόρ, ἀλλὰ πρὸς Ῥαγουήλ ἀφ-
 ικνοῦνται. καταλελοίπασιν μὲν γὰρ τὴν πρὸς τῷφον
 συγγένειαν, ὑκείωνται δὲ ἀγωγῇ νομίμῳ, μοῖρα
 τῆς ἱερᾶς ἀγέλης ἀξιώσασαι γενέσθαι, ἧς ὁ θεὸς
 ἀφηγεῖται λόγος, ὡς δηλοῖ τοῦνομα· ποιμασία γάρ
 115 ἔστι θεοῦ. XX. ποιμνὴς δ’ ἐπιμελουμένου τῆς
 ἰδίας, ἐξ ἐτοίμου ἀγαθὰ πάρεστιν ἀθρόα τοῖς πειθαρχοῦσι
 καὶ μὴ ἀφηνιάζουσι τῶν θρεμμάτων. ἄδεται
 δὲ καὶ ἐν ὕμνοις ᾄσμα τοιοῦτον· “ κύριος ποιμαίνει
 116 με, καὶ οὐδὲν με ὑστερήσει. ” πεύσεται¹ οὖν εἰκότως
 ὁ ποιμένι <καὶ> βασιλεῖ χρώμενος τῷ θεῷ λόγῳ
 νοῦς τῶν ἐπτά θυγατέρων αὐτοῦ· διὰ τί συν-
 τεínaσαι μετὰ πολλοῦ τάχους τῆμερον ἀφίχθε;
 πρότερον γὰρ ὅτ’ ἐνετυγχάνετε τοῖς αἰσθητοῖς,

¹ MSS. πειυστέον.

^a The thought is obscure. Cohn and Wend. proposed ἀγώγιμον παραδιδόναι τοῖς φαινομένοις (or πρὸς τὰ φαινόμενα). If the text is kept, I suggest that the thought may be that while the mind holds its proper seat, it makes the right use of αἰσθητά, but if it is enticed out into the body-loving region, αἰσθητά are used by it as slaves or prisoners. This would be brought out more clearly if we made the easy correction καὶ <ἐκεῖ> παραδιδόναι. But Mangey's emendation of ποιμαίνον-

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mind outside and there deliver over phenomena into its hand.^a And in this way they will persist until the mind which loves virtue and is inspired by God, called Moses, shall "arise" from his former seeming quietude, protect and "save" the maidens from their subjugators, and nourish the flock of the father with words and thoughts, sweet as water to drink. And 114 when the maidens have escaped the onset of those who are the mind's enemies and have no aspiration but for the superfluities of life as though life were mere play-acting,^b they return not now to Jethro but to Raguel. For they have discarded their kinship with vanity, and become affiliated to the guidance and rule of law,^c resolved to become a part of the holy herd which is led by God's Word as its name shews, for Raguel means "the shepherding of God." XX. And since God cares for His own flock He has 115 ready at hand a multitude of gifts for those of His charges who obey Him and do not rebel. In the Psalms there is a hymn of this kind, "The Lord is my shepherd, and nothing shall be lacking to me" (Ps. xxiii. (xxii.) 1). So then we shall not be surprised 116 to find the mind which has the Divine Word for its shepherd and king asking of its seven daughters, "Why have ye returned with such speed and so eagerly to-day?" (Ex. ii. 18). For at other times when you visited the objects of sense you spent a *μενα* for *φαινόμενα* would greatly simplify the imagery and deserves all consideration. See App. pp. 589 f.

^b If this is right *περιπτα* is used in a somewhat different sense from § 199 for "appendages"; cf. Aristot. *Nic. Eth.* x. 8. 12 οὐδὲν δὴ προσδέεται τῆς ἡδονῆς ὁ βίος αὐτῶν, ὥσπερ περιπτον τινός. For *τραγωδία* cf. *De Post.* 165 οἱ τραγωδῖαν τὸν βίον . . . νομίζοντες. But the words may refer to the masks of actors, and if so would be more in line with §§ 198, 199.

^c See App. p. 590.

- μακρὸν χρόνον ἔξω διατρίβουσαι μόλις ἐπανήειτε
 δελεαζόμεναι πρὸς αὐτῶν· νυνὶ δ' οὐκ οἶδ' ὃ τι
 παθοῦσαι συντόνως¹ παρὰ τὸ εἰωθὸς ἐπανήκετε.
- 117 φήσουσιν οὖν, ὅτι οὐκ αὐταὶ γεγόνασιν αἵτιαι τοῦ
 τὸν δίαυλον ἐπὶ τὰ αἰσθητὰ καὶ ἀπὸ τῶν αἰσθητῶν
 ἀπνευστὶ καὶ μετὰ πολλῆς ῥύμης δραμεῖν, ἀλλ' ὁ
 ῥυσάμενος αὐτὰς ἄνθρωπος ἀπὸ τῶν τῆς ἀγρίας
 ἀγέλης ποιμένων. Αἰγύπτιον δὲ καλοῦσι Μωυσῆν,
 τὸν οὐ μόνον Ἑβραῖον, ἀλλὰ καὶ τοῦ καθαρωτάτου
 γένους ὄντα Ἑβραίων, ὃ ἱερᾶται μόνον, οὐ δυνά-
- 118 μεναι τὴν ἑαυτῶν φύσιν ὑπερβῆναι. μεθόριοι γὰρ
 αἱ αἰσθήσεις οὔσαι [τῶν] νοητῶν τε καὶ αἰσθητῶν
 ἀγαπητὸν ἐὰν ἐκατέρων ἐφιῶνται, ἀλλὰ μὴ ὑπὸ
 μόνων τῶν αἰσθητῶν ἄγωνται· τὸ δ' οἶεσθαι ὅτι
 μόνοις ποτὲ τοῖς κατὰ διάνοιαν ἐπανέξουσιν εὐήθεια
 πολλή. οὗ χάριν ἀμφότερα τιθέασι, διὰ μὲν τοῦ
 “ ἄνθρωπος ” τὰ μόνῳ λόγῳ θεωρητὰ μηνύουσαι,
 διὰ δὲ τοῦ “ Αἰγύπτιος ” παριστᾶσαι τὰ αἰσθητά.
- 119 ταῦτ' ἀκούσας καὶ πάλιν πεύσεται· “ ποῦ ἐστίν ” ὁ
 ἄνθρωπος; ἐν τίνι μέρει τῶν καθ' ὑμᾶς οἰκεῖ² τὸ
 λογικὸν εἶδος; “ ἵνα τί αὐτὸν ” ῥαδίως οὕτω
 “ καταλελοίπατε, ” ἀλλ' οὐχ ἅπαξ ἐντυχοῦσαι περι-
 ἔσχετε κτῆμα κάλλιστον καὶ λυσιτελέστατον ἑαυταῖς;
- 120 ἀλλ' εἰ μὴ πρότερον, νῦν “ αὐτὸν καλέσατε, ὅπως
 ἂν φάγη ” καὶ τραφῇ ταῖς ὑμετέραις βελτιώσεσι
 καὶ πρὸς αὐτὸν οἰκειώσεσι. τάχα γὰρ καὶ οἰκῇσει
 [597] | παρ' ἡμῖν καὶ τὸ πτηνὸν καὶ [τὸ] θεοφόρητον καὶ
 προφητικὸν γένος, ὄνομα Σεπφώραν, ἄξεται.

¹ MSS. συντόμως.² MSS. οἰκεῖον (Mangey οἰκεῖ οὖν).

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long time out there and almost refused to return, so greatly were you enticed by them. But now something or other has induced you to come back with this unwonted eagerness. So they will reply that 117 this hasty breathless racing out to the world of sense and back again is not due to themselves but to the man who rescued them from the shepherds of the savage herd, and they call Moses an Egyptian (*ibid.* 19), Moses who was not only a Hebrew, but of that purest Hebrew blood which alone is consecrated. They cannot, that is, rise above their own nature. For the senses are on the border-line between the 118 intelligible realm and the sensible, and all that we can hope is that they should desire both realms and not be led by the latter only. To suppose that they will ever give their affections to the things of mind only would be the height of folly, and therefore they give both titles. By the word "man" they point out the world which reason alone discerns,^a by "Egyptian" they represent the world of sense. On 119 hearing this the father will ask again, where is the man? (*ibid.* 20). In what part of your surroundings does the element of the reason dwell? Why have you left him so easily, and why when you once fell in with him did you not take to your arms that treasure, so beautiful above all, so profitable to yourselves? But if you have not as yet, at least now "invite him 120 that he may eat" (*ibid.* 20) and feed on your advance to higher stages of goodness and a closer affinity to him. Perhaps he will even dwell among you and wed the winged, inspired and prophetic nature called Zipporah (*ibid.* 21).

^a For "Man" standing for the true man, the mind, cf. *De Agr.* 9, *Quis Rerum* 231, *De Fug.* 71, and elsewhere.

- 121 XXI. Ταῦτα καὶ περὶ τούτων. ἀλλὰ καὶ τὸν
 Ὡσηῆ μετονομάζει Μωυσῆς εἰς τὸν Ἰησοῦν, τὸν
 ποιὸν εἰς ἕξιν μεταχαράττων. Ὡσηῆ μὲν γὰρ
 ἐρμηνεύεται <σώζεται>¹ ποιὸς οὗτος, Ἰησοῦς δὲ
 122 σωτηρία κυρίου, ἕξεως ὄνομα τῆς ἀρίστης. ἕξεις
 γὰρ τῶν κατ' αὐτὰς ποιῶν ἀμείνους, ὡς μουσικὴ
 μουσικοῦ καὶ ἱατρικὴ ἱατροῦ καὶ παντὸς τεχνίτου
 τέχνη πᾶσα,² καὶ αἰδιότητι καὶ δυνάμει καὶ τῇ περὶ
 τὰ θεωρήματα ἀπταιστώ ἀκρότητι. ἡ μὲν γὰρ
 ἕξις αἰδιον, ἐνεργοῦν, τέλειον, ὃ δὲ ποιὸς θνητόν,
 πάσχον, ἀτελές· κρεῖττον δὲ θνητοῦ μὲν τὸ ἄ-
 φθαρτον, πάσχοντος δὲ τὸ δρῶν αἴτιον, τὸ δὲ τέλειον
 123 ἀτελοῦς. οὕτω μετεχαράχθη καὶ τὸ τοῦ λεχθέντος
 νόμισμα πρὸς ἰδέαν βελτίονα. ὃ δὲ
 Χάλεβ καὶ αὐτὸς ὅλος ἀλλάττεται. “ ἐγένετο ” γάρ
 φησι “ πνεῦμα ἕτερον ἐν αὐτῷ,” ὥσανεὶ τοῦ
 ἡγεμονικοῦ μεταβαλόντος πρὸς ἄκραν τελειότητα.
 καὶ γὰρ ἐρμηνευθεὶς ἐστι Χάλεβ πᾶσα καρδιά·
 124 τοῦτο δὲ σύμβολον τοῦ μὴ ἐκ μέρους ἐπαμφοτερί-
 ζουσιν καὶ ἀντιρρέπουσαν, ἀλλ' ὅλην δι' ὅλου τὴν
 ψυχὴν μεταβεβλήσθαι πρὸς τὸ δόκιμον, καὶ εἴ τι

¹ <σώζεται>: my insertion, which I hope will meet with general acceptance. That Philo should have supposed that “Hoshea” meant “this person of a particular kind” seems to me absurd (for Siegfried’s defence of it see App. p. 590). Philo’s meaning, as I understand it, is that the finite verb necessarily implies a subject and therefore stands to the abstract noun as the ποιὸς does to the ποιότης or ἕξις. It will be seen that the juxtaposition of two -εται’s might easily lead to the omission of one. For the interpretation of a name by a finite verb cf. below, § 189.

² So Mangey (approved by Wend.): mss. ποιά, which cannot mean “of any kind,” and if we take it as “some particular kind” does not balance well with παντός.

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XXI. So much for this. But Moses also changes 121 the name of Hoshea to Joshua (Num. xiii. 17), thus transforming the individual who embodies a state into the state itself.^a For Hoshea by interpretation is "he," that is a particular individual, "is saved." But Joshua is "safety of the Lord," a name for the best possible state. For states are better than the 122 individuals who embody them, as music is better than the musician and medicine than the physician, and every art than every artist, better both in everlastingness and in power and in unerring mastery over its subject matter. The state is everlasting, active, perfect; the individual is mortal, acted on, imperfect; and the imperishable is higher and greater than the mortal, the acting cause than that on which it acts, and the perfect than the imperfect. Thus in the 123 above also we see the coin which represents the man re-minted in a better form. But in Caleb we have a total change of the man himself. For we read "there was another spirit in him" (Num. xiv. 24), as though the ruling mind in him was changed to supreme perfection. For Caleb is by interpretation "all heart," and this is a figurative way of shewing 124 that his was no partial change of a soul wavering and oscillating, but a change to proved excellence of the whole and entire soul which dislodged anything that

^a *ποιός* (a person of a particular kind) is regularly used in antithesis to other *ποιοί* or *ἄποιοι*; but it may also be used in antithesis to *ποιότης*, cf. *ποιόν τι ἀλλ' οὐ ποιότητα*, *Theaetetus* 182 A. In this case the *ποιός* is the concrete of the abstract *ποιότης*. Philo has used it in exactly the same way in *Leg. All.* i. 67, 79, and also in *Leg. All.* ii. 18, where *ὁ κατὰ τὰς ἀρετὰς ποιός* is *φρόνιμος* or *σώφρων*, etc., corresponding to *φρόνησις*, *σωφροσύνη*, etc.

μὴ πάνυ ἐπαινετὸν εἶη,¹ λόγοις τοῖς περὶ μετανοίας ἐξοικίσασαν· οὕτω γὰρ ἐκνυψαμένη τὰ καταρρυπαίνοντα καὶ τοῖς φρονήσεως λουτροῖς χρησαμένη καὶ καθαρσίοις² ἔμελλε φαιδρύνεσθαι.

- 125 XXII. Τὸν δὲ ἀρχιπροφήτην συμβέβηκεν εἶναι πολuwνυμον. ὁπότε μὲν γὰρ τοὺς χρησιμωδουμένους χρησμοὺς ἐρμηνεύων ὑφηγεῖται, προσαγορεύεται Μωυσῆς· ὁπότε δ' εὐχόμενος εὐλογεῖ τὸν λεών, ἄνθρωπος θεοῦ· ἡνίκα δὲ Αἴγυπτος τὰς ὑπὲρ τῶν ἀσεβηθέντων δίκας ἐκτίνει, τοῦ βασιλεύοντος
- 126 τῆς χώρας Φαραὼ θεός. διὰ τί δέ; ὅτι τὸ μὲν νόμους μεταγράφειν ἐπ' ὠφελείᾳ τῶν ἐντευξομένων ψηλαφῶντός ἐστι καὶ διὰ χειρὸς ἔχοντος αἰεὶ τὰ θεῖα καὶ ἀνακεκλημένου ὑπὸ τοῦ θεσπιωδοῦ νομοθέτου καὶ εἰληφότος παρ' αὐτοῦ μεγάλην δωρεάν, ἐρμηνείαν καὶ προφητείαν νόμων ἱερῶν· μεταληφθεὶς γὰρ Μωυσῆς καλεῖται λῆμμα, δύναται δὲ
- 127 καὶ ψηλάφημα διὰ τὰς εἰρημένας αἰτίας. τὸ δέ γε εὐχεσθαι καὶ εὐλογεῖν οὐκ ἔστι τοῦ τυχόντος, ἀλλ' ἀνθρώπου τὴν πρὸς γένεσιν μὴ ἑωρακότος συγγένειαν, προσκεκληρωκότος δὲ ἑαυτὸν τῷ πάν-
- 128 των ἡγεμόνι καὶ πατρί· ἀγαπητὸν γάρ, εἴ τω ἐξεγένετο εὐλογιστίᾳ χρῆσθαι, τὸ δέ γε καὶ³ ἑτέροις περιποιεῖν τὸ ἀγαθόν, τοῦτο μείζονος καὶ τελειο-
- [598] τέρας ψυχῆς καὶ ὡς ἀληθῶς θειαζούσης | ἦν

¹ MSS. ἦ.

² MSS. καθαρσίω.

³ Perhaps τὸ δέ γε <τόδε> καί.

^a Or "a thing received," the natural meaning of the word, i.e. Moses is named after the gift which he has received.

^b The meaning is obscure. Perhaps the fact that Moses "handled" the laws shews that his name of "receiving" must also be understood to include the kindred meaning of

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was not entirely laudable by thoughts of repentance ; for when it thus washed away its defilements, and made use of the lustrations and purifications of wisdom, it could not but be clean and fair.

XXII. The chief of the prophets proves to have 125 many names. When he interprets and teaches the oracles vouchsafed to him he is called Moses ; when he prays and blesses the people, he is a Man of God (Deut. xxxiii. 1) ; and when Egypt is paying the penalties for its impious deeds he is the god (Ex. vii. 1) of Pharaoh, the king of the country. Why 126 these three ? Because to enact fresh laws for the benefit of those to whom they would apply is the task of one whose hands are ever in touch with divine things, one who is called up (Ex. xxiv. 1) by the Lawgiver who speaks in oracles, one who has received from Him a great gift, the power of language to express prophet-like the holy laws. For Moses, if translated, is a "receiving"^a and it also means a handling, as shewn above.^b Secondly, to pray and bless 127 is not for any chance person but for a man who has had no eyes^c for his kinship to created being and has given himself to be the portion of Him who is ruler and father of all. For one must be content if it be 128 granted to him to follow right reasoning himself, but to procure the good gift for others is what only a greater, more perfect, truly God-inspired soul can "handling." The derivation here given applies only to the last part of the name. The common ancient derivation that "Mo" represented the Egyptian μῶν, "water," is given by Philo, *De Mos.* i. 17. In *Leg. All.* iii. 231 ψηλάφημα was used for "groping" (in darkness).

^a Clearly an allusion to the blessing of Levi (Deut. xxxiii. 9), "who said to his father and mother 'I have not seen thee' (οὐχ ἑώρακα)." Cf. *De Fug.* 89 and elsewhere. Mangey and Wend. needlessly suspect the word.

- ἐπάγγελμα, ἥς ὁ τυχὼν εἰκότως θεοῦ¹ κεκληθήσεται. θεὸς δὲ ὁ αὐτὸς οὗτος ἅτε σοφὸς ὢν καὶ διὰ τοῦτ' ἄρχων παντὸς ἄφρονος, κἂν εἰ τοῖς βασιλείοις σκήπτροις ἐκείνος ἐφιδρύνειτο μεγαλαυχῶν. καὶ
- 129 διὰ τοῦτο οὐχ ἥκιστα². βούλεται γὰρ ὁ τῶν ὄλων ἡγεμὼν, κἂν ἀφόρητα ἀδικοῦντές τινες μέλλωσι κολάζεσθαι, παραιτητὰς ἔχειν τοὺς ἐντευξομένους ὑπὲρ αὐτῶν, οἳ τὴν τοῦ πατρὸς ἰλεω δύναμιν ἀπομιμούμενοι μετριώτερον καὶ φιλανθρωπότερον χρῆσονται ταῖς τιμωρίαις· θεοῦ δὲ τὸ εὐεργετεῖν ἴδιον.
- 130 XXIII. Ἀποχρώντως οὖν περὶ τῆς τῶν ὀνομάτων ἀλλαγῆς τε καὶ μεταθέσεως εἰρηκότες ἐπὶ τὰ ἐξῆς τῆς ἐφόδου τρεψόμεθα κεφάλαια. εἶπετο δ' εὐθύς ἡ γένεσις Ἰσαάκ· καλέσας γὰρ τὴν μητέρα αὐτοῦ Σάρραν ἀντὶ Σάρας φησὶ τῷ Ἀβραάμ· “δώσω σοι (ἐξ αὐτῆς) τέκνον.” ἐν μέρει δ'
- 131 ἕκαστον ἀκριβωτέον. ὁ τοίνυν κυρίως διδούς ὅτιοῦν ἴδιόν τι πάντως ἑαυτοῦ δίδωσιν· εἰ δὲ τοῦτ' ἀψευδές ἐστι, γένοιτ' ἂν Ἰσαάκ οὐχ ὁ ἄνθρωπος, ἀλλ' ὁ συνώνυμος τῆς ἀρίστης τῶν εὐπαθειῶν, χαρᾶς, γέλως ὁ ἐνδιάθετος, υἱὸς θεοῦ³ τοῦ διδόντος

¹ mss. θεός, which Wend. prints, though noting that ἄνθρωπος θεοῦ seems the right reading. But θεοῦ by itself is a simpler and, I think, quite sufficient correction.

² Wend. puts no stop at μεγαλαυχῶν, apparently treating it as “boasting on account of this (what?) in particular.” Mangey gives a full stop after μεγαλαυχῶν, but inserts <εὐχεται> after ἥκιστα. I suggest that θεός ἐστι is to be understood; see note ^b on opposite page. τοῦτο looks forward, as e.g. *De Op.* 72, 100, *De Som.* i. 118.

³ Wend. and Mangey both punctuate γέλως, ὁ ἐνδιάθετος υἱὸς θεοῦ (which Drummond translates “the ideal son of God”). But can ἐνδιάθετος mean this? I understand it in its usual sense of opposition to προφορικός, cf. *De Mig.*

ON THE CHANGE OF NAMES, 128-131

promise, and the possessor of such a soul will with good reason be called God's man.^a Thirdly, this same person is a god, because he is wise and therefore the ruler of every fool, even though that fool boast ever so loudly in the support of his royal sceptre. And he is a god for this reason in particular. It is the will 129 of the ruler of all that though there be some doomed to punishment for their intolerable misdeeds, they should have mediators to make intercession for them, who imitating the merciful power of the Father will dispense punishment with more moderation and in a kindlier spirit. Beneficence is the peculiar prerogative of a god.^b

XXIII. We have now dealt sufficiently with the 130 change and substitution of names and will proceed to the next points in our inquiry. What followed at once was the promise of the birth of Isaac. For after calling his mother Sarah instead of Sarai He says to Abraham, "I will give thee a child from her" (Gen. xvii. 16). Each part of this must be severally examined. First, then, the giver of anything in the 131 proper sense of the word must necessarily give something which belongs to himself, and if this is so Isaac must be not the man Isaac but the Isaac whose name is that of the best of the good emotions, joy, the Isaac who is the laughter of the heart, a son of God,

^a Philo, as often, connects *εὐλογιστία* with *εὐλογία*. See note on *De Sobr.* 18.

^b The thought is: Moses' "godship" to Pharaoh was particularly shewn in his not punishing him summarily, but allowing him so many chances of repenting, and in interceding with God for him, *e.g.* Ex. ix. 29.

157 τοῦ ἐνδιαθέτου καὶ σπουδαίου γέλωτος, and so below § 154 τὸν ψυχῆς γέλωτα.

- αὐτὸν μείλιγμα καὶ εὐθυμίαν εἰρηνικωτάταις ψυχαῖς.
 132 ἄτοπον μὲν γὰρ ἕτερον ἄνδρα εἶναι, ἐξ ἑτέρου δὲ νόθα καὶ μοιχίδια παιδοποιεῖσθαι· καὶ μὴν τὸν γε θεὸν ἄνδρα τῆς φιλαρέτου διανοίας Μωυσῆς ἀναγράφει δι' ὧν φησιν· “ ἰδὼν κύριος, ὅτι μισεῖται Λεία, ἥνοιξε τὴν μήτραν αὐτῆς.” ἔλεον γὰρ καὶ οἰκτον λαβὼν τῆς ὑπὸ τοῦ θνητοῦ γένους μισουμένης ἀρετῆς καὶ ψυχῆς τῆς φιλαρέτου στεירוὶ μὲν * * * τὴν φιλόκαλον φύσιν, ἀνοίγνυνσι δὲ τῆς εὐπαιδίας πηγὴν εὐτοκίαν αὐτῇ χαριζόμενος.¹
 134 ἡ δὲ Θάμαρ ἐγκύμων τε γενομένη θείων σπερμάτων καὶ τὸν μὲν σπείραντα οὐκ ἰδοῦσα—λέγεται γὰρ τότε “ ἐγκαλύψασθαι τὸ πρόσωπον,” ὡς Μωυσῆς, ἥνικα ἀπεστράφη εὐλαβούμενος τὸν θεὸν ἰδεῖν,—τὰ δὲ σύμβολα καὶ τὰ μαρτύρια διαθρήσασα καὶ παρ’ αὐτῇ δικάσασα, ὅτι θνητὸς ταῦτ’ οὐ δίδωσιν, ἀνέκραγεν· “ οὐτινος ταῦτ’ ἐστίν,
 135 ἐξ ἐκείνου ἐν γαστρὶ ἔχω.” τίνος ὁ δακτύλιος, ἡ πίστις, ἡ τῶν ὅλων σφραγίς, ἡ ἀρχέτυπος ἰδέα, ἡ τὰ πάντ’ ἀνείδεα ὄντα καὶ ἅποια σημειωθέντα ἐτυπώθη; τίνος δὲ καὶ ὁ ὀρμίσκος, ὁ κόσμος, ἡ εἰμαρμένη,² ἀκολουθία καὶ ἀναλογία τῶν συμπάντων εἰρμόν ἔχουσα ἀδιάλυτον; τίνος δὲ καὶ ἡ ῥάβδος, τὸ ἐρηρυσμένον, τὸ ἀκράδαντον, τὸ ἄτρεπτον, ἡ νοθεσία, ὁ σωφρονισμός, ἡ παιδεία, τὸ

¹ An alternative to supposing a lacuna may be obtained by emending φιλόκαλον to φιλόκακον (or better ἀφιλόκαλον, W.H.D.R.), and referring αὐτῇ to εὐπαιδίας.

² So Mangey suggests: Wend. prints ἡ [ὁ κόσμος] εἰμαρμένη: MSS. ἡ ὁ κόσμος εἰμαρμένη. I see no reason to exclude ὁ κόσμος, which naturally suggests “order” as well as “world.” Wend. also puts a question at παιδεία, as if σκῆπτρον began an explanation of another of Judah’s gifts. Clearly

ON THE CHANGE OF NAMES, 131-135

who gives him as a means to soothe and cheer truly peaceful souls. It were a monstrous thing that one 132 should be a husband, and another the parent, parent therefore of bastards born in adultery, and yet Moses writes of God as the husband of the virtue-loving mind when he says, "The Lord seeing that Leah was hated opened her womb" (Gen. xxix. 31), for moved by pity and compassion for the virtue 133 hated by our mortal race and for the soul that loves virtue hesends barrenness (on the favourite and gives honour) to the nature which loves excellence and opens the fountain of happy parentage by granting her welfare in childbirth. And Tamar 134

too; she bore within her womb the divine seed, but had not seen the sower.^a For we are told that at that hour she veiled her face (Gen. xxxviii. 15), just as Moses when he turned aside fearing to look upon God (Ex. iii. 6). But she closely scanned the symbols and tokens, and judging in her heart that these were the gifts of no mortal she cried aloud, "To whomsoever these belong, he it is by whom I am with child" (Gen. xxxviii. 25). Whose is the ring, 135 the pledge of faith, the seal of the universe, the archetypal idea by which all things without form or quality before were stamped and shaped? Whose is the cord, that is, the world-order, the chain of destiny,^b the correspondence and sequence of all things, with their ever-unbroken chain? Whose is the staff, that is the firmly planted, the unshaken, the unbending; the admonition, the chastening, the

^a For §§ 134-136 cf. *De Fug.* 149 ff.

^b See App. p. 590.

this is not so. The staff suggests (1) immovableness, (2) discipline, (3) royalty. I suggest <ῆ> ἀκολουθία.

136 σκῆπτρον, ἡ βασιλεία, τίνος; ἀρ' οὐχὶ μόνου
 [599] θεοῦ; τοιγαροῦν ὁ ἐξομολογητικὸς | τρόπος,
 'Ιουδας, ἡσθεὶς αὐτῆς τῷ κατεχομένῳ καὶ θεο-
 φορήτῳ παρρησιάζεται λέγων· “δεδικαίωται, ἥς
 ἔνεκα αἰτίας ἐγὼ οὐδενὶ θνητῷ αὐτὴν ἔδωκα,”
 ἀσεβὲς ἡγούμενος μαίνειν βεβήλοις τὰ θεῖα.

137 XXIV. μηνύει δὲ καὶ ἡ τρόπον μητρὸς
 ἀποκνήσασα φρόνησις τὸ αὐτομαθὲς γένος, ὅτι
 θεὸς αὐτὸ ἔσπειρε· τεχθέντος γὰρ ἐπισεμνύνεται
 φάσκουσα· “γέλωτά μοι ἐποίησεν ὁ κύριος,” ἴσον
 τῷ τὸν 'Ισαὰκ διέπλασεν, ἐδημιούργησεν, ἐγέν-
 138 νησεν, ἐπειδὴ γέλωτι ὁ αὐτὸς ἦν. ἀλλ' οὐ παντός
 ἐστὶν ἀκοῦσαι τὸ ἄκουσμα τοῦτο, πολλοῦ τοῦ
 δεισιδαιμονίας ῥύεντος παρ' ἡμῖν κακοῦ καὶ τὰς
 ἀνάνδρους καὶ ἀγεννεῖς ψυχὰς ἐπικλύσαντος. διὸ
 προστίθῃσιν· “ὅς γὰρ ἂν ἀκούσῃ, συγχαρεῖταιί
 μοι,” ὥς ὀλίγων ὄντων, οἷς τὰ ὦτα ἀναπέπταται
 καὶ ἀνωρθίασται πρὸς τὴν τῶν ἱερῶν τούτων λόγων
 ὑποδοχὴν, οἱ διδάσκουσιν, ὥς ἄρα μόνου θεοῦ σπεί-
 ρειν καὶ γεννᾶν τὰ καλὰ ἔργον ἴδιον· πρὸς οὓς οἱ
 139 ἄλλοι πάντες κεκώφηνται. στόματι δ' οἷδά ποτε
 προφητικῶ θεσπισθέντα διάπυρον τοιόνδε χρησμόν·
 “ἐξ ἐμοῦ ὁ καρπὸς σου εὖρηται. τίς σοφὸς καὶ
 συνήσει ταῦτα; συνετὸς καὶ γνώσεται αὐτά;”
 τὸν δ' ὑπήχουντα καὶ κρούοντα ἀόρατον ἀοράτως
 τὸ φωνῆς ὄργανον ἐνενόουν καὶ ἐθαύμαζον ἅμα
 140 καταπληττόμενος καὶ τὸ εἰρημένον. εἰ γάρ τι
 ἀγαθὸν ἐν τοῖς οὐσί * * *¹ μᾶλλον δὲ καὶ ὁ σύμπας
 οὐρανός τε καὶ κόσμος, εἰ δεῖ τάληθές εἰπεῖν, θεοῦ

¹ I see no clear reason for supposing a lacuna here.

ON THE CHANGE OF NAMES, 135-140

discipline ; the sceptre, the kingship ! whose are they ? Are they not God's alone ? And therefore the 136
temper which makes confession of thankfulness, that is Judah, pleased at the divine inspiration which masters her, says with all boldness, " She is justified since I gave her to no mortal " (*ibid.* 26), for he holds it impiety to defile the divine with things profane.

XXIV. So, too, the wisdom which as in motherhood 137
brought forth the nature of the self-taught declares that God had begotten it. For when the child is born she says with pride, " The Lord has made laughter for me " (Gen. xxi. 6). That is the same as saying " He formed, He wrought, He begot, Isaac," since Isaac and laughter are the same. But this 138
saying is not for all to hear, so strongly does the evil tide of superstition flow in our minds and drown unmanly and degenerate souls.^a And therefore she adds " Whoever shall hear will rejoice with me " (*ibid.*) as though there were few whose ears are opened and pricked up to receive these holy words, which teach us that to sow and beget the excellent is the peculiar task of God alone. To this lesson all but those few are deaf. I remember too an oracle given 139
by a prophet's mouth in words of fire which runs thus: " From Me thy fruit has been found. Who is wise and he shall understand them, who is understanding and he shall know them ? " (Hos. xiv. 9, 10).^b Under the prophet's words I recognized the voice of the invisible master whose invisible hand plays on the instrument of human speech, and I was lost in admiration at the saying also. For all that is good 140
in the range of existing things or rather the whole heaven and universe is in very truth God's fruit, the

^a See App. p. 590.

^b Cf. *De Plant.* 138.

καρπός ἐστιν, ὅφ' οἷα δένδρου συνεχόμενος τῆς αἰδίου καὶ ἀειθαλοῦς φύσεως. συνετῶν δ' ἐστὶ καὶ σοφῶν ἀνδρῶν τὰ τοιαῦτα γινώσκειν καὶ ὁμολογεῖν, οὐκ ἀσήμων.

141 XXV. Τί μὲν οὖν ἐστὶ τὸ “δῶσω σοι” λέλεκται, τὸ δ' “ἐξ αὐτῆς” μηνυτέον. οἱ μὲν οὖν τὸ ἔξω γινόμενον αὐτῆς ἐδέξαντο νομίζοντες ἄριστον κεκρίσθαι παρὰ ὀρθῶ λόγῳ τὸ μηδὲν ἀποφαίνειν τὴν ψυχὴν ἴδιον αὐτῆς καλόν, ἀλλὰ προσγινόμενον ἔξωθεν κατὰ τὴν μεγαλόνοιαν τοῦ

142 χάριτας ὁμβροῦντος θεοῦ. οἱ δὲ τὸ παραυτίκα (κατὰ)¹ τάχος ἴσον γὰρ εἶναι τὸ ἐξ αὐτῆς τῷ παραχρήμα, εὐθύς, ἀνυπερθέτως, ἄνευ μελλήσεως. τοῦτον δὲ τὸν τρόπον αἱ θεῖαι φιλοῦσι συμβαίνειν δωρεαὶ φθάνουσαι καὶ τὰ χρόνων διαστήματα. τρίτοι δὲ εἰσιν οἱ τὴν ἀρετὴν μητέρα τοῦ γεννητοῦ εἶναι λέγοντες ἀγαθοῦ, λαμβάνουσαν τὰς γονὰς παρὰ μηδενὸς θνητοῦ.

143 πρὸς δὲ τοὺς ζητοῦντας, εἰ στείρα τίκτει—Σάρραν γὰρ εἰσάγοντες πάσαι στείραν οἱ χρησμοὶ νῦν ὅτι γενήσεται μήτηρ ὁμολογοῦσι,—λεκτέον ἐκείνο, ὅτι

[600] γυνὴ μὲν στείρα τίκτειν οὐ πέφυκεν, ὥσπερ | οὐδὲ τυφλὸς βλέπειν οὐδὲ κωφὸς ἀκούειν, ψυχὴ δ' ἢ πρὸς τὰ φαῦλα ἐστερωμένη καὶ παθῶν ἀμετρίας καὶ κακιῶν ἄγονος μόνη σχεδὸν εὐτοκία χρῆται, τὰ ἀξιέραστα τίκτουσα, τὸν ἀριθμὸν ἑπτὰ κατὰ τὸ ἀδόμενον ἄσμα ὑπὸ τῆς χάριτος, “Ἀννης, ἥ φησιν· “στείρα ἔτεκεν ἑπτὰ, ἥ δὲ πολλὴ ἐν τέκνοις
144 ἡσθένησε.” καλεῖ δὲ πολλὴν μὲν τὴν ἐκ μιγάδων

¹ My insertion. That κατὰ would be easily lost between -κα and τα- is obvious. The adverb τάχος appears to be poetical.

ON THE CHANGE OF NAMES, 140-144

inseparable growth, as it were, of the tree of His eternal and never-fading nature. And to know and confess such things is for the wise and understanding, not for men of no account.

XXV. So much for the phrase "I will give to 141 thee." We must now explain "from her." Some understand by it that which comes into being outside her, thinking that in the judgement of right reason the best decision is that the soul should declare that nothing good belongs to herself, but all is an addition from outside, through the high benevolence of God Who showers His gifts of grace. Others 142 take it as "immediate," "with speed." They say that *ἐξ αὐτῆς* is equivalent to "straightway," "at once," "without postponement," "without delay," and this is the way in which the gifts of God are wont to be given, outrunning even the moments of time.

There is a third class who say that virtue is the mother of any good that has come into being, receiving the seeds of that being from nothing that is mortal. Again, some ask whether the 143 barren can bear children, since the oracles earlier describe Sarah as barren and now admit that she will become a mother. Our answer to this must be that it is not in the nature of a barren woman to bear, any more than of the blind to see or of the deaf to hear. But as for the soul which is sterilized to wickedness and unfruitful of the endless host of passions and vices, scarce any prosper in childbirth as she. For she bears offspring worthy of love, even the number seven according to the hymn of Hannah, that is, grace, who says "The barren hath borne seven, but she that is much in children hath languished" (1 Sam. ii. 5). 144

- καὶ συγκλύδων λογισμῶν συμπεφορημένην διά-
 νοιαν, ἣ διὰ τὸ πλήθος τῶν περὶ αὐτὴν ὄχλων καὶ
 θορύβων ἀνήκεστα κακὰ τίκτει, στεῖραν δὲ τὴν μὴ
 παραδεχομένην θνητὸν ὡς γόνιμον σπóρον, ἀλλὰ
 τὰς τῶν φαύλων ὁμιλίας καὶ συνουσίας ἀμβλίσ-
 κουσάν¹ τε καὶ διαφθείρουσαν, περιεχομένην δὲ τῆς
 ἐβδόμης καὶ τοῦ κατ' αὐτὴν εἰρηνικωτάτου· τούτου
 γὰρ ἐγκύμων τε εἶναι βούλεται καὶ μήτηρ λέγεσθαι.
- 145 XXVI. Τοιοῦτον ἦν καὶ τὸ “ἐξ αὐτῆς”· τὸ δὲ
 τρίτον, ὃ δὴ “τέκνον” ἐλέγετο, νῦν διασκεψώμεθα.
 πρῶτον μὲν τοίνυν ἄξιον θαυμάσαι τὸ μὴ πολλὰ
 τέκνα φάναι δώσειν, ἐν δὲ χαριεῖσθαι μόνον. διὰ
 τί δέ; ὅτι τὸ καλὸν οὐκ ἐν πλήθει μᾶλλον ἢ
- 146 δυνάμει πέφυκεν ἐξετάζεσθαι. μουσικὰ μὲν γάρ,
 εἰ τύχοι, καὶ γραμματικὰ καὶ γεωμετρικὰ καὶ
 δίκαια καὶ φρόνιμα καὶ ἀνδρεία καὶ σώφρονα πάμ-
 πολλά ἐστιν· αὐτὸ δὲ τοῦτο <τὸ> μουσικὸν καὶ
 γραμματικὸν καὶ γεωμετρικόν, ἔτι δὲ δίκαιον καὶ
 σώφρον φρόνιμόν τε καὶ ἀνδρεῖον ἐν αὐτὸ μόνον τὸ
 ἀνωτάτω, μηδὲν ἰδέας ἀρχετύπου διαφέρων, ἀφ'
 οὗ τὰ πολλὰ καὶ ἀμύθητα ἐκεῖνα διεπλάσθη.
- 147 ταῦτα μὲν περὶ τοῦ ἐν φάναι δώσειν· νυνὶ δὲ
 τέκνον εἶρηκεν οὐκ ἀμελῶς οὐδ' ἀπερισκέπτως,
 ἀλλ' ἐνεκα τοῦ παραστήσαι, ὅτι οὐκ ὀθνεῖον οὐδ'
 ὑποβολιμαῖον οὐδ' αὖ θετὸν ἢ νόθον, ἀλλὰ γνήσιον
 καὶ ἀστείον [ὅτι οὐκ ὀθνεῖον] ὄντως ἀστῆς ψυχῆς

¹ My correction for ms. ἀναλίσκουσαν, for which Wend. suggests ἀποδιδράσκουσιν and Mangey ἀναλυσκάζουσιν. Cf. its use in *Theaetetus* 149 D, which Philo may have in mind. See App. pp. 590 f.

^a For this use of ἐβδόμη for ἐβδομάς see note on § 260.

^b See App. p. 591.

ON THE CHANGE OF NAMES, 144-147

She applies the word "much" to the mind which is a medley of mixed and confused thoughts, which, because of the multitude of riots and turmoils that surround it, brings forth evils past all remedy. But the word "barren" she applies to the mind which refuses to accept any mortal sowing as fruitful, the mind which makes away with and brings to abortion all the intimacies and the matings of the wicked, but holds fast to the "seventh"^a and the supreme peace which it gives. This peace she would fain bear in her womb and be called its mother.

XXVI. Such is the meaning of "from her." Let 145 us now examine the third part of the phrase used, namely "child." First then we may well wonder why He does not say He will give many children, but will grant one only. Why? Because excellence cannot be estimated by number but rather by value. For, to take examples at random, there are ever so 146 many musical, grammatical and geometrical things, and just and prudent and courageous and temperate things, but music and grammar and geometry in the abstract and again justice and temperance and prudence and courage in the abstract are each of them one thing, the original, the same as the archetypal idea, and from this origin the many and indeed infinite particulars^b have been formed. So much for 147 His saying that He will give one, but the word actually used in this passage, "bairn," is used not without care or consideration. He wishes to shew that the child is not alien or supposititious, nor again adopted or bastard, but the truly genuine and free-natured^c

^a For this play upon ἀστῆς and ἀστεῖον (for which Mangey needlessly wished to substitute ἀστέον) cf. *De Mig.* 99 ἀστέα τε καὶ ἀστεῖαι γυναῖκες and note on *De Conf.* 106.

ἔγγονον. παρὰ γὰρ τὸν τόκον τὸ τέκνον εἴρηται
πρὸς ἔμφασιν οἰκειότητος, ἣ φυσικῶς ἀρμόζεται
τέκνα γονεῦσιν.

- 148 XXVII. “Εὐλογήσω” δέ φησιν “αὐτήν, καὶ
ἔσται εἰς ἔθνη,” δηλῶν ὅτι¹ οὐ μόνον ἡ γενικὴ
ἀρετὴ ὡς ἂν εἰς ἔθνη τὰ προσεχέστατα² εἶδη
τέμνεται καὶ τὰ ὑπὸ τοῖς εἵδεσιν, ἀλλὰ καὶ ὅτι
[601] συμβέβηκεν ὡς ζώων οὕτω καὶ πραγμάτων | εἶναι
τρόπον τινὰ ἔθνη, οἷς μέγα ὄφελος ἀρετὴν προσ-
149 εῖναι. τὰ γὰρ ἔρημα καὶ χῆρα φρονήσεως πάντα
ἐπιζήμια, καθάπερ οἷς οὐκ ἐπιλάμπει ἥλιος ἐξ
ἀνάγκης ζοφερά. ἀρετῇ μὲν γὰρ γεωπόνος ἄμεινον
φυτῶν ἐπιμελεῖται, ἀρετῇ δὲ καὶ ἡνίοχος ἄρμα ἐν
ἵπποδρομίαις ἄπταιστον ἐλαύνει, ἀρετῇ δὲ καὶ
κυβερνήτης [οἰακονόμος] οἰακονομεῖ κατὰ πλοῦν
τὸ σκάφος. ἀρετὴ καὶ οἰκίας καὶ πόλιν καὶ χώραν
βέλτιον οἰκεῖσθαι παρεσκεύασεν, οἰκονομικούς,
πολιτικούς, κοινωνικούς ἄνδρας δημιουργοῦσα.
150 ἀρετὴ καὶ νόμους ἀρίστους εἰσηγήσατο καὶ τὰ
εἰρήνης κατεβάλετο πανταχοῦ σπέρματα· ἐπεὶ καὶ
ὑπὸ τῆς ἐναντίας ἕξεως πέφυκε γίνεσθαι τάναντία,
πόλεμος, ἀνομία, κακοπολιτεία, συγχύσεις, δύσ-
πλοιοι, περιτροπαί, ἣ ἐν ταῖς ἐπιστήμαις ἀργαλεω-
τάτῃ νόσος, πανουργία, ἀφ’ ἧς ἀντὶ τεχνῶν κακο-
τεχνίαι προσερρήθησαν. ἀναγκαίως οὖν εἰς ἔθνη
χωρήσει ἡ ἀρετὴ, ζώων ὁμοῦ καὶ πραγμάτων
μεγάλα καὶ ἀθρόα συστήματα, ἐπὶ τῇ τῶν δεχο-
μένων ὠφελείᾳ.
- 151 XXVIII. Λέγεται δὲ ἐξῆς, ὅτι “καὶ βασιλεῖς
ἐθνῶν ἐξ αὐτῆς ἔσονται.” οὓς γὰρ κυοφορεῖ καὶ

¹ MSS. δηλονότι.

² MSS. πρὸς ἔσχατα τὰ.

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offspring of a free-born soul. For "bairn" derived from "bearing" is used to bring out the affinity which is the natural tie between parents and children.

XXVII. "I will bless her," He continues, "and 148 she shall be for nations." He shews hereby that not only is generic virtue divided into its proximate species and their subdivisions, as into nations, but also that actions and ideas have nations in a sense, just as living creatures have, and that to these nations the addition of virtue is most beneficial. For every- 149 thing that lacks or has lost prudence is a source of mischief, just as all must be in darkness on which the sun does not shine. By virtue the husbandman takes better care of his plants; by virtue the charioteer guides his chariot in the horse-race without a fall; by virtue the helmsman steers his vessel safe through the voyage. Virtue again produces better conditions in households, city and country, by producing men who are good household managers, statesmanlike and neighbourly. Virtue, too, introduces the best laws, 150 and sows everywhere seeds of peace. And in proof of this we see that where the opposite condition prevails the natural result is the opposite of these blessings, namely war, lawlessness, misgovernment, confusion, disasters at sea, revolutions, and in the realm of the sciences that most painful disease knavery, which causes them to be called perversions of art,^a rather than arts. Virtue then will necessarily extend to nations, that is, large and comprehensive combinations both of living creatures and of actions and ideas, and will thus benefit those who receive her.

XXVIII. Next we read "And kings of nations 151 shall be from her," for those whom she conceives and

^a See App. p. 591.

- ἀποτίκτει, πάντες εἰσὶν ἡγεμόνες, οὐ κλήρω, πράγματι ἀβεβαίω, καὶ χειροτονία ἐμμίσθων τὰ πολλὰ ἀνθρώπων πρὸς ὀλίγον χρόνον αἰρεθέντες, ἀλλ' 152 ὑπὸ φύσεως εἰς αἰὲ κατασταθέντες αὐτῆς. οὗτος δ' οὐκ ἐμὸς μῦθος, ἀλλὰ χρησμῶν τῶν ἱερωτάτων ἐστίν, ἐν οἷς εἰσάγονταί τινες λέγοντες τῷ Ἀβραάμ· “ βασιλεὺς παρὰ θεοῦ εἶ σὺ ἐν ἡμῖν,” οὐ τὰς ὕλας ἐξετάσαντες,—τίνες γὰρ ἦσαν ἀνδρὶ μετανάστη καὶ μηδὲ πόλιν οἰκοῦντι, πολλὴν δὲ καὶ ἐρήμην καὶ ἄβατον ἁλωμένῳ γῆν;—ἀλλὰ τὴν ἐν τῇ διανοίᾳ βασιλικὴν ἔξιν κατανοήσαντες, ὥστ' ἀνομολογῆσαι 153 κατὰ Μωυσῆν μόνον τὸν σοφὸν βασιλέα. καὶ γὰρ ὄντως ὁ μὲν φρόνιμος ἡγεμὼν ἀφρόνων ἐστὶν εἰδὼς ἅ χρῆ ποιεῖν τε καὶ ἅ μὴ, ὁ δὲ σῶφρων ἀκολάστων τὰ περὶ τὰς αἰρέσεις καὶ φυγὰς ἡκριβωκῶς οὐκ ἀμελῶς, δειλῶν δὲ ὁ ἀνδρείος ἅ δει ὑπομένειν καὶ ἅ μὴ σαφῶς ἐκμαθῶν, ἀδίκων δὲ ὁ δίκαιος ἰσότητος ἐν τοῖς ἀπονεμητέοις ἀρρεποῦς στοχαζόμενος, ὁ δ' ὅσιος ἀνοσίων [ἐν] ἀρίσταις ὑπολήψεσι ταῖς περὶ θεοῦ κατεσχημένος.
- 154 XXIX. Ταύταις εἰκὸς ἦν ταῖς ὑποσχέσεσι τὸν νοῦν ἐκφυσηθέντα μετέωρον ἀρθῆναι. ὁ δὲ πρὸς | [602] ἔλεγχον ἡμῶν, οἳ καὶ ἐπὶ τοῖς μικροτάτοις εἰώθαμεν ὑψαυχενεῖν, πίπτει καὶ εὐθὺς γελᾷ τὸν ψυχῆς γέλωτα, σκυθρωπάζων μὲν τῷ προσώπῳ, μειδιῶν δὲ τῇ διανοίᾳ, πολλῆς καὶ ἀκράτου χαρᾶς εἰσοικισα- 155 μένης. ἀμφοτέρω δὲ κατὰ τὸν αὐτὸν χρόνον συμβαίνει τῷ μείζονα ἐλπίδος ἀγαθὰ κληρονομοῦντι σοφῷ, γελᾶν τε καὶ πίπτειν· τὸ μὲν εἰς πίστιν τοῦ μὴ μεγαλαυχεῖν διὰ κατάγνωσιν τῆς θνητῆς οὐδε-

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bears are all rulers, chosen not for a short time by the uncertainty of lot or by the votes of men for the most part hirelings, but rulers appointed for ever by Nature herself. And this is no invention of mine, ¹⁵² but a statement made by the most holy oracles, wherein certain people appear as saying to Abraham "Thou art a King from God among us" (Gen. xxiii. 6). They did not consider his material resources, for what such were there in an emigrant, who was not even the inhabitant of a city but a wanderer over a wide and desolate and trackless land? Rather they perceived the kingship in his mind, and thus Moses confesses that the Sage alone is king.^a For in truth the prudent man is ruler of ¹⁵³ the imprudent, for he knows what he should and should not do, and the temperate of the intemperate, for he has studied carefully how to choose and how to avoid: the brave man of the coward because he has learned with certainty what he should and should not endure: the just of the unjust, because he aims at unbiased equality in what he has to award:^a the holy of the unholy because high and true conceptions of God prevail with him.

XXIX. These promises might well have puffed up ¹⁵⁴ the mind to soar into the heights. But to convict us, so often proud-necked at the smallest cause, he falls down and straightway laughs (Gen. xvii. 17) with the laughter of the soul, mournfulness in his face, but smiles in his mind, where joy vast and unalloyed has made its lodging. For the sage who receives an ¹⁵⁵ inheritance of good beyond his hope these two things are simultaneous—to fall and to laugh. He falls as a pledge that the proved nothingness of mortality

^a See App. p. 591.

- νείας, τὸ δ' εἰς εὐσεβείας βεβαίωσιν διὰ τὸ μόνον¹
 χαρίτων καὶ ἀγαθῶν νομίζουσιν τὸν θεὸν αἴτιον.
 156 πιπτέτω μὲν δὴ καὶ σκυθρωπαζέτω γενέσεις, φυσι-
 κῶς—ἀνίδρυτός τε γὰρ καὶ ἐπίλυπος² ἐξ ἑαυτῆς
 ἐστίν,—ἀνιστάσθω δὲ ὑπὸ θεοῦ καὶ γελάτω· τὸ
 γὰρ ἔρεισμα αὐτῆς καὶ ἡ χαρὰ μόνος οὗτός ἐστιν.
 157 Εἰκότως δ' ἂν ἀπορήσειέ τις, πῶς ἐνδέχεται
 γελᾶν τινα, μήπω γέλωτος εἰς τὴν καθ' ἡμᾶς
 γενέσιν ἐλθόντος· ὁ γὰρ Ἰσαάκ ἐστὶ γέλως, ὃς
 κατὰ τὴν παροῦσαν σκέψιν οὐπω γεγέννηται.
 ὥσπερ γὰρ οὔτε βλέπειν χωρὶς ὀφθαλμῶν οὐτ'
 ἀκούειν χωρὶς ὠτῶν οὐτε δίχα μυκτῆρων ὀσφραί-
 νεσθαι οὐδ' αὖ ταῖς ἄλλαις αἰσθήσεσιν ἄνευ τῶν
 κατ' αὐτὰς ὀργάνων χρῆσθαι οὐτε καταλαμβάνειν
 δίχα λογισμοῦ, οὕτως οὐδὲ γελᾶν εἰκὸς ἦν, εἰ μὴ
 158 γέλως ἐδεδημιούργητο. τί οὖν χρὴ λέγειν; πολλὰ
 ἡ φύσις τῶν μελλόντων γίνεσθαι διὰ τινων συμ-
 βόλων προμηνύει. ἢ τὸν νεοττὸν οὐχ ὄρας, ὃς,
 πρὶν ἀέρι ἐπινήχεσθαι, πτερύσσεσθαι καὶ τοὺς
 ταρσοὺς διασειεῖν φιλεῖ, τὴν ἐλπίδα τοῦ πέτεσθαι
 159 δυνήσεσθαι προευαγγελιζόμενος; ἄμυνον δ' ἢ χί-
 μαρον ἢ βοῦν ἔτι νεογνὸν οὐκ εἶδες, μήπω τῶν
 κεράτων ἐκπεφυκότων, ὁπότε διερεθίζει τις, ἀντι-
 βεβηκότα καὶ τοῖς μέρεσιν ἐκείνοις ὀρμώντα πρὸς
 ἄμυναν, ἐξ ὧν ἡ φύσις τὰ ἀμυντήρια ὄπλα ἀνα-
 160 δίδωσιν; ἔν γε μὴν ταῖς θηριομαχίαις οὐκ εὐθὺς
 οἱ ταῦροι τοὺς ἀντιτεταγμένους ἀναπείρουσιν, ἀλλ'
 εὖ μάλα διαβάντες καὶ μετρίως τὸν αὐχένα χαλά-
 σαντες καὶ θάτερον ἐκκλίναντες καὶ ταυρωπὸν
 ὄντως ἀποβλεψάμενοι τηνικαῦτα ἐπίασιν, ἔργου
 ἐξόμενοι. τὸ δὲ γινόμενον ὄρουσιν³ ἐκάλεσαν, οἷς

¹ MSS. τοῦ μόνων (τοῦ perhaps rightly).

ON THE CHANGE OF NAMES, 155-160

keeps him from vaunting : he laughs to shew that the thought that God alone is the cause of good and gracious gifts makes strong his piety. Let created 156 being fall with mourning in its face ; it is only what nature demands, so feeble in footing is it, so sad of heart in itself. Then let it be raised up by God and laugh, for God alone is its support and its joy.

One might reasonably question how it is possible 157 for anyone to laugh, when laughter had not yet come into being among us. For Isaac is laughter, which according to the view before us is not yet born. For as we cannot see without eyes nor hear without ears, nor smell without nostrils nor use the other senses without the corresponding organs, nor apprehend without the power of thought, so the act of laughing would be against all probability if laughter had not yet been created. What shall we say then ? Nature 158 often provides signs which shew us beforehand future happenings. Do you not often see how the fledgling, before it actually oars its way in the air, likes to flutter or shake its wings, thus giving a welcome promise of ability to fly hereafter ? Or how the lamb or the he- 159 goat or the youngling ox, if one provoke it, fronts its opponent and starts to defend itself with those parts from which spring the weapons of defence which Nature provides ? Again, in the arena the bulls do 160 not at once gore their antagonists, but set their legs well apart, bend their necks slightly, and turn them either way with a truly bull-like glare, and only then do they attack and shew a mind to set to in earnest. This kind of thing, one impulse, that is, prelude

² MSS. ἐπίλυτος.

³ MSS. ἐρυσιν.

- ὀνοματοποιεῖν ἔθος, ὁρμήν τινα πρὸ ὁρμῆς ὑπ-
 161 ἀρχουσαν. XXX. ὅμοιον δὴ τι¹ καὶ ἡ ψυχὴ τὰ
 πολλὰ πάσχει· ἐλπίζομένου γὰρ τὰγαθοῦ προγῆθαι,
 ὡς τρόπον τινα χαίρειν πρὸ χαρᾶς καὶ εὐφραίνεσθαι
 πρὸ εὐφροσύνης. εἰκάσαι δ' ἂν τις αὐτὸ καὶ τῷ
 περὶ τὰ φυτὰ συμβαίνοντι· καὶ γὰρ ταῦτα,² ὅποτε
 μέλλοι καρποφορεῖν, προβλαστάνει καὶ προανθεῖ |
 [603] καὶ χλοηφορεῖ. τὴν ἡμερίδα ἄμπελον ἴδε, ὡς ὑπὸ
 162 φύσεως τεθραυματούργηται, κληματίσιν, ἔλιξι, μοσ-
 χεύμασι, πετάλοις, οἰνάραις, ἃ φωνὴν (μονον)οὐκ
 ἀφιέντα μηνύει τὴν ἐπὶ τῷ μέλλοντι καρπῷ τοῦ
 δένδρου χαρὰν. καὶ ἡ ἡμέρα μέντοι προγελᾷ πρὸς
 βαθὺν ὀρθρον μέλλοντος ἀνίσχειν ἡλίου· αὐγὴ γὰρ
 αὐγῆς³ ἄγγελος καὶ φῶς φωτὸς ἀμυδρότερον τηλ-
 163 αγγελτέρου προεξέρχεται. ἥκοντι μὲν οὖν ἤδη τῷ
 ἀγαθῷ συνομαρτεῖ χαρὰ, προσδοκωμένῳ δὲ ἐλπίς·
 ἀφικομένῳ μὲν (γὰρ) χαίρομεν, μέλλοντος⁴ δὲ
 ἐλπίζομεν, καθάπερ καὶ ἐπὶ τῶν ἐναντίων ἔχειν
 συμβέβηκεν· ἡ μὲν γὰρ παρουσία τοῦ κακοῦ λύπην,
 ἡ δὲ προσδοκία φόβον ἐγέννησεν. φόβος δὲ ἄρα
 ἦν οὐδέν ἢ λύπη πρὸ λύπης, ὥσπερ ἐλπίς χαρὰ
 πρὸ χαρᾶς· ὁ γάρ, οἶμαι, πρὸς λύπην φόβος,
 164 τοῦτο πρὸς χαρὰν ἐλπίς. σημεῖα δὲ τοῦ λεγο-
 μένου καὶ αἰσθήσεις ἐναργῆ περιφέρουσι· γεύσεως
 γὰρ ὁσφρησις προκαθημένη τὰ πρὸς ἔδωδὴν καὶ
 πόσιν σχεδὸν ἅπαντα προδικάζει· ἀφ' οὗ καὶ προ-
 γευστρίδα αὐτὴν ἐκάλεσαν εἰς τὴν ἐνάργειαν⁵
 ἀπιδόντες εὐθυβόλως ἔνιοι. πέφυκε δὲ καὶ ἡ ἐλπίς
 ὥσανεὶ τοῦ μέλλοντος ἀγαθοῦ προγεύεσθαι καὶ δια-

¹ MSS. δῆτα.² MSS. αὐτὰ.³ MSS. αὐτῆς.⁴ MSS. μέλλοντι, which perhaps retain, reading with Mangey
 <ἐπ>ελπίζουεν.

ON THE CHANGE OF NAMES, 160-164

another, is called *orousis*,^a or "springing," by those who practise word-coining. XXX. Much the same 161 often befalls the soul. When good is hoped for, it rejoices in anticipation, and thus may be said to feel joy before joy, gladness before gladness. We may find in this a likeness to what happens in the vegetable world. They too, when they are going to bear fruit, put forth shoots, flowers and leaves in anticipation. Observe the cultivated vine, what a wonderful piece 162 of nature's handiwork it is, with its twigs, tendrils, suckers, petals, leaves, which seem almost to break out into speech and proclaim their joy at the coming fruit of the tree. And the day laughs in forecast while the dawning is still young because the sunrise is coming. For beam heralds beam and the dimmer light leads the way for the clearer. And so the good 163 when it has come is accompanied by joy, and when it is expected, by hope. For we rejoice at its arrival and hope when it is coming. Similarly with their opposites. The presence of evil produces grief, and its expectation fear. And so fear is grief before grief, just as hope is joy before joy. For fear, I think, bears the same relation to grief as hope does to joy. The senses, too, carry with them clear signs of what 164 is here stated. Smell presides over taste and passes judgement in advance on practically all that serves for food or drink. And therefore some looking to the obvious fact have given to smell the apposite name of fore-taster. And so it is natural for hope to taste beforehand as it were the coming good and to recom-

^a See App. p. 591.

^b MSS. *ἐνέπρεια*. The change seems to me very doubtful: *ἐνέπρεια* is frequently used in connexion with the sense organs, *e.g.* *De Abr.* 154, 158.

- συνιστάνειν αὐτὸ ψυχῇ τῇ βεβαίως κτησομένη.
 165 κὰν ταῖς ὁδοιπορίαις μέντοι πεινήσας τις καὶ
 διψήσας, πηγὰς ἐξαίφνης ἰδὼν ἢ δένδρα παντοῖα
 ἡμέροις βρίθοντα καρποῖς, μήπω φαγὼν ἢ πιών,
 ἀλλὰ μηδ' ἀρυσάμενος¹ ἢ δρεψάμενος ἐλπίδι τῆς
 ἀπολαύσεως προπληροῦται. εἴτ' οἰόμεθα ταῖς μέν
 τοῦ σώματος τροφαῖς καὶ πρὸ τῆς χρήσεως ἐστιᾶ-
 σθαι δύνασθαι, τὰς δὲ τῆς διανοίας οὐχ ἱκανὰς εἶναι
 καὶ ὁπότε μέλλοιεν ἐστιᾶν προευφραίνειν;
 166 XXXI. Ἐγέλασεν οὖν εἰκότως μήπω δοκοῦντος
 ἐν τῷ θνητῷ γένει σπαρῆναι τοῦ γέλωτος· καὶ οὐ
 μόνον αὐτός, ἀλλὰ καὶ ἡ γυνὴ γελᾷ. λέγεται γὰρ
 αὖθις· “ ἐγέλασε δὲ Σάρρα ἐν ἑαυτῇ λέγουσα· οὐπω
 μέν μοι γέγονεν ἕως τοῦ νῦν ” ἄνευ μελέτης ἀπ-
 αυτοματίζον ἀγαθόν· ὁ δ' ὑποσχόμενος “ κύριός
 μου καὶ πρεσβύτερος ” πάσης γενέσεώς ἐστιν, ᾧ
 167 πιστεύειν ἀναγκαῖον. ἅμα μέντοι καὶ ἀναδιδάσκει,
 ὅτι ἡ τ' ἀρετὴ χαρτόν ἐστι φύσει καὶ ὁ ἔχων αὐτὴν
 αἰεὶ γέγηθε, καὶ τοῦναντίον ὅτι ἡ τε κακία λυπηρόν
 καὶ ὁ ἔχων ὀδυνηρότατος. ἔτι νῦν θαυμάζομεν
 τῶν φιλοσόφων τοὺς λέγοντας τὴν ἀρετὴν εὐπάθειαν²
 168 εἶναι; ἰδοὺ γὰρ Μωυσῆς χορηγὸς ἀνεύρηται τοῦ
 σοφοῦ τούτου δόγματος, χαίροντα καὶ γελῶντα
 παραγαγὼν τὸν ἀστεῖον· ἀλλαχόθι δὲ οὐκ αὐτὸν
 μόνον, ἀλλὰ καὶ τοὺς εἰς ταὐτὸν ἀφικνουμένους
 αὐτῷ. “ ἰδὼν γάρ σε ” φησί “ χαρήσεται ἐν
 [604] αὐτῷ, ” | ὡς τῆς τοῦ σπουδαίου προσόψεως αὐτὸ

¹ MSS. ἰδρυσάμενος.² MSS. ἀπάθειαν.

^a This perversion of the laughter of Abraham and Sarah has some excuse in the case of the latter in the obscurity of the LXX in which the E.V. “After I am waxed old shall I have pleasure, my lord being old also?” appears as here quoted. So also in *Leg. All.* iii. 217 f.

ON THE CHANGE OF NAMES, 164-168

mend it to the soul which will have it for its solid possession. Again the hungry or thirsty traveller, if 165 he suddenly sees in his journeying springs of water or trees of every kind laden with refreshing fruits, finds a preliminary satisfaction in the hope of future enjoyment, before he eats or drinks and even before he draws the water or plucks the fruit. And if we can find a feast in what feeds the body before we actually eat, can we possibly suppose that what feeds the mind is unable to give us a foretaste of gladness when the feast it provides is still to come?

XXXI. Well then might he laugh even though 166 laughter seems to have been as yet unborn in our mortal race, and not only did he himself laugh but his wife also. For again we find Sarah laughed, saying in herself, "Not yet has this befallen me till now," this unstudied, self-sprung good. Yet He that promised, she says, is "my Lord" (Gen. xviii. 12) and "older" than all creation, and I needs must believe Him.^a At 167 the same time Moses teaches us this lesson that virtue is by its very nature a thing for joy,^b and that he who possesses it ever rejoices, while vice on the contrary is grievous and its possessor most unhappy. After this need we extol those philosophers who declare that virtue is a state of happy feeling^c? For, 168 see, we find in Moses the primary authority for this wise doctrine, since he pictures the good man as rejoicing and laughing, and elsewhere not the good man only but those also who come into company with him. "Seeing thee," he says, "he will rejoice at it" (Ex. iv. 14).^d He suggests that the mere sight

^b See App. p. 591.

^c Or "well-being." See App. p. 591.

^d See note on *De Mig.* 79.

- μόνον ἱκανῆς οὔσης ἀναπληρῶσαι τὴν διάνοιαν
 εὐφροσύνης, ἀποφορτισαμένην τὸ ἀπεχθέστατον
 169 ψυχῆς κακῶν, λύπην. φαύλῳ δ' οὐδενὶ χαίρειν
 ἐφέται, καθάπερ καὶ ἐν προφητικαῖς ἄδεται
 ῥήσεσι. "χαίρειν οὐκ ἔστι τοῖς ἀσεβέσιν, εἶπεν ὁ
 θεός." λόγος γὰρ ὄντως καὶ χρησμός ἐστι θεῖος,
 σκυθρωπὸν καὶ ἐπίλυπον καὶ μεστὸν βαρυδαιμο-
 νίας εἶναι τὸν παντὸς μοχθηροῦ βίον, καὶν προσ-
 170 ποιῆται τῷ προσώπῳ μειδίαν. οὐ γὰρ
 τοὺς Αἰγυπτίους χαίρειν ἂν εἴποιμι πρὸς ἀλήθειαν,
 ἡνίκα τοὺς ἀδελφούς Ἰωσήφ ἤκοντας ἤκουσαν,
 ἀλλ' ἐπιμορφάζειν¹ καθυποκρινομένους τὸ δοκεῖν.
 οὐδενὶ γὰρ ἐπιστὰς ἔλεγχος ἀφρόνων δι' ἡδονῆς
 ἐστιν, ὥσπερ οὐδ' ἱατρὸς ἀκρατεῖ νοσοῦντι. πόνος
 μὲν γὰρ τοῖς συμφέρουσι, ῥαστώνη δὲ τοῖς βλα-
 βεροῖς ἔπεται· πόνου δὲ ῥαστώνην προκρίναντες
 εἰκότως τοῖς τὰ συμφέροντα εἰσηγουμένοις ἀπεχθά-
 171 νονται. ἐπειδὴν οὖν ἀκούσης ὅτι "ἐχάρη Φαραὼ
 καὶ ἡ θεραπεία αὐτοῦ" διὰ τὴν τῶν ἀδελφῶν
 Ἰωσήφ ἄφιξιν, μὴ νόμιζε πρὸς ἀλήθειαν ἡδεσθαι,
 εἰ μὴ κατ' ἐκείνο ἴσως, ὅτι προσδοκῶσιν αὐτὸν τὸν
 <νοῦν>² μεταβαλεῖν ἀπὸ τῶν ψυχῆς ἀγαθῶν, οἷς
 συνετράφη, πρὸς τὰς τοῦ σώματος ἀνηνύτους ἐπι-
 θυμίας, τὸ ἀρχαῖον καὶ προγονικὸν ἀρετῆς συγ-
 172 γενοῦς νόμισμα παρακόψαντα. XXXII. τοιαῦτα
 δ' ἐλπίσας ὁ φιλήδονος νοῦς αὐταρκες οὐχ ὑπο-

¹ MSS. ὑπομορφάζειν.

² αὐτὸν <νοῦν>: my correction for αὐτόν in MSS. and all editions. As the text stands, αὐτόν can only refer to Joseph and this is hardly sense. How could the arrival of the brethren, always representing the good, cause Joseph already more or less corrupted by Egypt to change for the worse? The sequel clearly shows that it is the brethren and Jacob?

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of the worthy is enough to make the mind cast off the soul's most hateful burden, grief, and to fill it with joy. And to none of the wicked is rejoicing 169 permitted, as indeed the orations of the prophets proclaim: "Rejoicing is not for the impious, said God" (Is. xlviii. 22). It is indeed a divine saying and oracle that the life of every worthless man is one of gloom and sorrow and full of misery, even though he affect to wear a smiling face. I would 170

not say that the Egyptians really rejoiced when they heard that Joseph's brethren had come. Rather they assumed in hypocrisy the appearance of joy. For no fool when confronted by conviction is pleased with it, any more than the dissolute man on his sick-bed with the physician. For the profitable is followed by toil, the noxious by ease. And fools because they prefer ease to toil are naturally at enmity with those who would advise them to their profit. And so when 171 you hear that "Pharaoh rejoiced and his servants" (Gen. xlv. 16) at the coming of the brothers of Joseph, do not suppose that they were really pleased, except perhaps at one thought: they expected once more to lead away the mind to desert its foster-brethren the goods of the soul for the numberless lusts of the body, and to debase its old ancestral coinage, the coinage of virtue its birth-fellow. XXXII. With such 172 hopes the pleasure-loving mind is not content merely

in particular whom they hope to corrupt. But *συνεγράφη* and *παρακόψαντα* forbid us to correct to *αὐτοῦς*. The suggestion of *αὐ* is not necessary to the sense, but it enriches it, as well as diminishing the departure from the mss. Egypt hopes to do with the new arrivals what it has already done with Joseph. This is supported by § 173, where the ills which will be inflicted on them are those which Joseph has already suffered.

λαμβάνει τοὺς νεωτέρους καὶ ἄρτι πρὸς τὰ σω-
φροσύνης γυμνάσια φοιτῶντας ἐπιθυμιῶν δελέασιν
ἀγκιστρεύσασθαι, ἀλλὰ δεινὸν ἐνόμισεν εἶναι, εἰ μὴ
καὶ τὸν πρεσβύτερον ὑπάξεται λόγον, οὐ τὰ λυτ-
173 τῶντα πάθη παρήβηκε. λέγει γὰρ αὐτὸς τὰς ζημίας
ὡς ὠφελείας προτείνων· “παραλαβόντες τὸν πατέρα
καὶ τὰ ὑπάρχοντα ὑμῶν ἤκετε πρὸς μέ” ἐπ’
Αἰγύπτου¹ καὶ τοῦ φοβεροῦ τούτου βασιλέως, ὃς
καὶ τὰ πατρῶα ἡμῶν καὶ τὰ ὄντως ὑπάρχοντα
ἀγαθὰ ἔξω προεληλυθότα τοῦ σώματος—φύσει γάρ
ἐστὶν ἐλεύθερα—ἀντισπᾶ βιαζόμενος δεσμωτηρίῳ
πάνυ πικρῷ παραδοῦναι, καταστήσας εἰρκοφύλακα,
ὥς φησι τὸ λόγιον, Πεντεφρῆ τὸν σπάδοντα καὶ
ἀρχιμάγειρον σπάνει κεχρημένον τῶν καλῶν καὶ
τὰ γεννητικὰ τῆς ψυχῆς ἐκτετμημένον, ἔτι δὲ
σπείρειν καὶ φυτεύειν τι τῶν κατὰ παιδείαν ἀδυνα-
τοῦντα, μαγείρου τρόπον κτείνοντα τὰ ζῶντα καὶ
κατὰ μέρη καὶ κατὰ μέλη κόπτοντα καὶ διαιροῦντα
καὶ ἐν ἀψύχοις καὶ νεκροῖς καλινδούμενον οὐ σώμασι
μᾶλλον ἢ πράγμασι καὶ ταῖς περιέργοις παρ-
αρτύσεσιν ἀνεγείροντα καὶ ἀνερθεύοντα τὰς τῶν
ἀννύτων παθῶν ὁρμάς, ἃς εἰκὸς ἦν τιθασεύοντα
174 πρᾶναι. ὁ δὲ καὶ “δώσω” φησὶν “ὑμῖν πάντων
[605] τῶν ἀγαθῶν Αἰγύπτου, καὶ | φάγεσθε τὸν μυελὸν
(τῆς) γῆς.” ἀλλ’ ἐροῦμεν αὐτῷ· σώματος ἀγαθὸν
οὐ προσιέμεθα οἱ τὰ ψυχῆς ἰδόντες· ἱκανὸς γὰρ ὁ

¹ Wend. suggests ἐπ’ ἀγαθὰ, and adds “certe corruptela latet.” I doubt whether there is anything very unusual in this use of ἐπὶ with the genitive.

^a i.e. at present only the Brethren representing virtue at its earliest stages have come to Egypt. Egypt hopes also to win over the more perfected virtue of Jacob.

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to angle with the baits of every lust for the younger sort, the novices in the training-schools of temperance, but revolts from the idea that it should be unable to subjugate the older thinking, in which the frenzy of passion has passed its prime.^a He makes other offers, offers which mean loss though he speaks of them as profit. "Take your father and your wealth," he says, "and come to me" (*ibid.* 18) into Egypt, come, that is, to this King of terror, who when our paternal and our truly real wealth had in virtue of its natural liberty left the body behind in its advance, draws it back and throws it with violence into a prison of exceeding bitterness; and over this prison he sets for keeper, as the oracular text tells us, Potiphar (Gen. xxxix. 1) the eunuch and chief cook^b: eunuch, because he has scant store of excellence and has lost by mutilation the soul's organs of generation, unable further to sow and beget anything that tends to discipline; cook, because in cook-like fashion he slaughters living beings, chops and divides them, piece by piece, limb by limb, and moves in a chaos of lifeless carcasses, immaterial rather than material;^c and with his elaborately seasoned dishes arouses and excites the appetites of fruitless passions, appetites which should rather be tamed and calmed. And also,¹⁷⁴ says the Pleasure-lover, "I will give you of all the good things of Egypt, and ye shall eat the marrow of the land" (Gen. xlv. 18). But we will answer him, "We do not accept the body's good, for we have seen the things of the soul. For so deeply has our strong

^b So LXX. E.V. "an officer of Pharaoh's, the captain of the guard"; cf. *Leg. All.* iii. 236.

^c See note on *Quis Rerum* 242.

PHILO

- τριπόθητος ἐκείνων ἡμερος ἐντακεῖς πάντων ὅσα
τῇ σαρκὶ φίλα λήθην ἐργάσασθαι.
- 175 XXXIII. Τοιαύτη μὲν τις ἡ ψευδώνυμος χαρὰ
τῶν ἀφρόνων, ἣ δὲ ἀληθῆς πρότερον εἴρηται, μόνοις
ἀστείοις ἐφαρμόζουσα. “ πεσὼν οὖν ἐγέλασεν,”
οὐκ ἀπὸ θεοῦ πεσὼν, ἀλλ’ ἀφ’ ἑαυτοῦ· ἔστη μὲν
γὰρ περὶ τὸν ἄτρεπτον, ἔπεσε δὲ ἀπὸ τῆς ἰδίας
176 οἰήσεως. διὸ καὶ τοῦ μὲν δοκησισόφου κατα-
βληθέντος φρονήματος, ἀνεγερθέντος δὲ τοῦ φιλο-
θέου καὶ περὶ τὸν ἀκλινῆ μόνον ἰδρυθέντος, γελάσας
εὐθὺς “ εἶπε τῇ διανοίᾳ· εἰ τῷ ἑκατονταετεί γενή-
σεται, καὶ ἡ Σάρρα ἐνενήκοντα ἐτῶν οὐσα τέξεται; ”
- 177 μὴ <μὲν>τοι νομίσης, ὦ γενναῖε, τὸ
“ εἰπεῖν ” οὐχὶ τῷ στόματι, ἀλλὰ “ τῇ διανοίᾳ ”
προσκεῖσθαι παρέργως, ἀλλὰ καὶ πάνυ ἐξητασ-
μένως. διὰ τί; ὅτι ἔοικε διὰ τοῦ φάσκειν “ εἰ
τῷ ἑκατονταετεί γενήσεται ” περὶ τῆς Ἰσαὰκ
ἐνδοιάσαι γενέσεως, ἐφ’ ἣ πρότερον ἐλέγετο πισ-
τεῦσαι, ὡς ἐδήλου τὸ χρησθὲν πρὸ μικροῦ τόδε·
“ οὐ κληρονομήσει σε οὗτος, ἀλλ’ ὃς ἐξελεύσεται
ἐκ σοῦ ”· εἴτ’ εὐθὺς εἶπεν· “ ἐπίστευσε δὲ Ἀβραὰμ
τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.”
- 178 ἐπειδὴ τοίνυν ἀκόλουθον οὐκ ἦν ἐνδοιάσαι τῷ πε-
πιστευκότι, πεποίηκε τὸν ἐνδοιασμὸν οὐ πολυ-
χρόνιον, μηκυνόμενον μέχρι γλώττης καὶ στόματος,
ἀλλ’ αὐτοῦ περὶ τὴν ὀξύκνητον διάνοιαν ἰστάμενον.
“ τῇ γὰρ διανοίᾳ ” φησὶν “ εἶπεν,” ἦν τῶν εἰς
ποδῶκειαν ἐπαινουμένων οὐδὲν ἂν ἰσχύσαι παρα-
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yearning for these sunk into us that it can make us forget all that is dear to the flesh."

XXXIII. Such indeed is the joy falsely so-called 175 of the fool. The true joy has been described above, the joy which befits the virtuous alone. "And so Abraham fell and laughed" (Gen. xvii. 17). He fell not from God but from himself, for in clinging to the immovable Being he stood, but fell from his own conceit. And so when the spirit which is wise in its 176 own conceits had been thrown to the ground and the spirit of love to God raised up and firmly planted round Him who alone never bends, he laughed at once and said in his mind, "Shall this happen to one of a hundred years old, and shall Sarah being ninety years old bear a son?"

But do not think, 177 good reader, that when "he said" is followed by "in his mind" instead of "with his mouth," the addition has little meaning. No, it is made with very careful purpose. Why so? Because in saying "Shall this happen to one of a hundred years," he seems to doubt the birth of Isaac in which in an earlier place he was said to believe, as was shown by the oracular words delivered a little time before. Those ran, "He shall not be thine heir, but one who shall come from thee," and then immediately followed the words, "And Abraham believed God and it was accounted to him for righteousness" (Gen. xv. 4, 6). So then, since doubt was not consistent with 178 his past belief, Moses has represented the doubt not as long-lived, or prolonged to reach the mouth and tongue, but staying where it was with the swiftly moving mind. For, says the text, "He said in his mind," which none of the creatures whose swiftness of foot we admire can outrun, and indeed no form

- δραμεῖν, ἐπεὶ καὶ τὰς πτηνὰς φύσεις ἀπάσας
 179 ἔφθακεν. ἀφ' οὗ μοι δοκεῖ καὶ τῶν παρ' Ἑλληνισ-
 ποιητῶν ὁ δοκιμώτατος "ὥς εἰ πτερόν ἢ νόημα"
 φάναι, δηλῶν τὸ τῆς ὀξύτητος τάχος, κατ' ἐπίτασιν
 ὕστερον τοῦ πτεροῦ τὸ νόημα θείς. ἐπὶ πολλὰ γὰρ
 ἢ διάνοια ἐν ταύτῳ πράγματα ὁμοῦ καὶ σώματα
 στείχει μετὰ ἀλέκτου φορᾶς, καὶ ἐπὶ τὰ γῆς καὶ
 θαλάττης αὐτίκα πέρατα φθάνει συναιρούσα καὶ
 τέμνουσα τὰ ἀπειρομεγέθη διαστήματα¹. κατὰ δέ
 τὸν αὐτὸν χρόνον τοσοῦτον ἀπὸ γῆς ἀναπηδᾷ, ὥς
 δι' αἴρος εἰς αἰθέρα ἀνέρχεσθαι καὶ μόλις περὶ τὴν
 180 ἐσχάτην τῶν ἀπλανῶν ἀψίδα ἵστασθαι. τὸ γὰρ
 ἔνθερμον καὶ διάπυρον ἡρεμεῖν αὐτὴν οὐκ ἔῃ· διὸ
 πολλὰ ὑπερβάλλουσα καὶ τοῦ παντός αἰσθητοῦ
 τούτου ὄρου ἔξω φέρεται πρὸς τὸν ἐκ τῶν ἰδεῶν
 παγέντα συγγενικῶς. γέγονεν οὖν περὶ τὸν ἀστεῖον
 ἢ τροπὴν βραχεῖα, ἄτομος, ἀμερής, οὐκ αἰσθητή, |
 [606] νοητὴ δὲ μόνον, τρόπον τινὰ ἄχρονος.
 181 XXXIV. ἀλλ' ἴσως ἂν τις εἴποι· τί οὖν γε, ὅτι
 πεπιστευκῶς ἵχνος ἢ σκιὰν ἢ αὔραν² ἀπιστίας
 δέχεται τὸ παράπαν; οὗτος δὲ οὐδὲν ἕτερόν μοι
 βούλεσθαι δοκεῖ ἢ τὸν γενόμενον ἀποφαίνειν ἀ-
 γένητον καὶ τὸν θνητὸν ἀθάνατον καὶ τὸν φθαρτὸν
 ἀφθαρτον καὶ τὸν ἄνθρωπον, εἰ θέμις εἰπεῖν, θεόν.
 182 τὴν γὰρ πίστιν, ἧς ἔλαχεν ἄνθρωπος, οὕτω βέβαιόν
 φησι δεῖν εἶναι, ὥς μηδὲν διαφέρειν τῆς περὶ τὸ
 ὄν, τῆς ἀρτίου καὶ περὶ πάντα πλήρους. λέγει

¹ MSS. ἀπειρα μεγέθη διὰ στόματος.² MSS. ὥραν.

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of bird nature has such speed. This is, I think, the 179 reason why the poet most highly esteemed among the Greeks says, "like a bird's wing or a thought."^a He is showing the swiftness of the mind's intensity, and to bring this out more strongly he puts thought after the bird's wing. For the mind moves at the same moment to many things material and immaterial with indescribable rapidity and reaches at once the boundaries of land and sea, covering and dividing^b distances of infinite magnitude. At the same time it leaps so high from the earth that it passes through the lower to the upper air and scarcely comes to a stop even when it reaches the furthestmost sphere of the fixed stars. For its fiery fervent nature forbids 180 it to rest and its onward journey carries it across wide spaces outside the limits of all this world of sense to the world framed from the ideas to which it feels itself akin. So then in the case of the virtuous man the swerving was short, instantaneous and infinitesimal, not belonging to sense but only to mind, and so to speak timeless.

XXXIV. But 181

perhaps it may be said, why did he, when once he had believed, admit any trace or shadow or breath of unbelief whatsoever? It seems to me that this question amounts to a wish to make out the created to be uncreated, the mortal immortal, the perishable imperishable, and if it is not blasphemy to say it, man to be God. Such a person asserts that the faith 182 which man possesses should be so strong as to differ not at all from the faith which belongs to the Existent, a faith sound and complete in every way. For Moses

^a *Odyssey* vii. 36, cf. the saying of Thales (Diog. Laert. i. 35) *τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει.*

^b The sense of the word is not clear. Wend. suggests *συντρέμνουσα* "cutting down," "making a short cut of."

- γὰρ Μωυσῆς ἐν ὧδῃ τῇ μείζονι. “θεὸς πιστός,
 183 καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.” πολλὴ δὲ ἄγνοια
 νομίζειν, τὰς θεοῦ ἀρετὰς τὰς ἀρρεπεῖς καὶ παγιω-
 τάτας χωρῆσαι ψυχὴν ἀνθρώπου δύνασθαι. ἀγα-
 πητὸν γὰρ εἰκόνας αὐτῶν κτήσασθαι δυνηθῆναι,
 πολλοῖς καὶ μεγάλοις ἀριθμοῖς τῶν ἀρχετύπων
 184 ἐλαττουμένας· καὶ μήποτ’ εἰκότως· ἀκράτους μὲν
 γὰρ ἀναγκαῖον εἶναι τὰς θεοῦ ἀρετάς, ἐπειδὴ καὶ
 ὁ θεὸς οὐ σύγκριμα, φύσις ὦν ἀπλή, κεκραμένας
 δὲ τὰς τῶν ἀνθρώπων, ἐπειδὴ καὶ ἡμεῖς γεγόναμεν
 κράματα, θείου καὶ θνητοῦ συγκερασθέντων καὶ
 κατὰ τοὺς τῆς τελείας μουσικῆς λόγους ἀρμοσθέν-
 των· τὸ δ’ ἐκ πλείονων συνεστῶς φυσικὰς πρὸς
 185 ἕκαστον τῶν μερῶν ἀνθολοκὰς ἔχει. εὐδαίμων δ’
 ὅτῳ ἐξεγένετο τὸν πλείω τοῦ βίου χρόνον πρὸς τὴν
 ἀμείνω καὶ θειοτέραν μοῖραν ταλαντεύειν· ἅπαντα
 γὰρ τὸν αἰῶνα ἀμύχανον, ἐπεὶ καὶ τὸ ἀντίπαλον
 θνητὸν ἄχθος ἔστιν ὅτε ἀντέρρει καὶ ἐφεδρεῦ-
 σαν ἐκαιροφυλάκησε τὰς ἀκαιρίας τοῦ λογισμοῦ,
 186 ὡς ἀντιβιάσασθαι. XXXV. “πεπίστευκεν οὖν
 Ἀβραὰμ τῷ θεῷ,” ἀλλ’ ὡς ἄνθρωπος πεπίστευκεν,
 ἵνα τὸ ἴδιον τοῦ θνητοῦ γνῶς καὶ μάθῃς οὐκ ἄλλως
 αὐτῷ γενέσθαι, εἰ μὴ ἐκ φύσεως, τὴν τροπὴν. ἀλλ’
 εἰ βραχεῖα καὶ ἀκαρῆς γέγονεν, ἄξιον εὐχαριστεῖν·
 πολλοὶ γὰρ ἕτεροι τῇ ρύμῃ καὶ φορᾷ κατα-
 187 κλυσθέντες καὶ τῇ βίᾳ εἰσάπαν ἠφανίσθησαν. οὐκ
 ἔστι γάρ, ὦ γενναῖε, κατὰ τὸν ἱερώτατον Μωυσῆν
 ἀρτίπους ἢ ἐν θνητῷ σώματι ἀρετῇ, ἀλλὰ παρα-
 πλῆσιόν τι πάσχουσα νάρκη, μικρὸν ὅσον ὑπο-

^a The common title for Deut. xxxii. in contrast to the song of Ex. xv.

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says in the Greater Song,^a "God is faithful and there is no injustice in Him" (Deut. xxxii. 4), and it argues 183 great ignorance to think that the soul of man can contain the unwavering, absolutely steadfast excellences of God. Enough for man is the power to possess the images of these, images in the scale of number and magnitude far below the archetypes. And surely this is to be expected, for the excellences 184 of God must needs be unmixed since God is not compounded but a single nature, whereas man's excellences are mixed, since we, too, are mixtures, with human and divine blended in us and formed into a harmony in the proportions of perfect music, and a compound of more than one ingredient is subject to natural counter-forces drawing it to each of these ingredients. Happy is he to whom it is 185 granted to incline towards the better and more god-like part through most of his life. For it is impossible that it should be so with him throughout the whole length of life, since sometimes the opposing load of mortality throws its weight into the scales, and biding its time waits to find its chance in the mischances of reason and so prove too strong for him. XXXV. "Abraham then has believed God," but only 186 as a man, so that you may recognize the weakness, the distinctive mark of the mortal, and learn that, if he swerves, his swerving arises only according to nature. But if that swerving is short and momentary, thanks are due, for many others have been overwhelmed by the rushing of the tide and died a violent death in the waters. For, good friend, if you believe 187 the holy Moses, virtue is not sound-footed in our mortal and bodily nature, but limps ever so little and is subject to a sort of stiffness, for we are told that

- χωλαίνουσα. “ἐνάρκησε” γάρ φησι “τὸ πλάτος τοῦ μηροῦ, ᾧ καὶ ἐπέσκαζεν.”
- 188 “Ἰσως δ’ ἂν τῶν εὐθαρσεστέρων εἴποι τις παρελθὼν, ὅτι οὐδὲ ἀπιστοῦντός ἐστιν ἡ προφορά, ἀλλ’ εὐχομένου, ἢν’, εἰ μέλλοι τῶν εὐπαθειῶν ἡ ἀρίστη γεννᾶσθαι, χαρά, μὴ ἑτέροις ἀριθμοῖς μᾶλλον ἢ [607] τοῖς ἐνενηκοντα καὶ ἑκατὸν¹ τεχθῇ, ἵνα τὸ | τέλειον
- 189 ἀγαθὶ τέλειοις ἀριθμοῖς εἰς γένεσιν ἔλθῃ. τέλειοι δ’ οἱ λεχθέντες ἀριθμοί, καὶ μάλιστα κατὰ τὰς ἱερωτάτας ἀναγραφάς. ἴδωμεν δ’ αὐτῶν ἐκάτερον². Σὴμ εὐθέως μὲν, ὁ υἱὸς τοῦ δικαίου Νῶε, πρόγονος δὲ τοῦ ὁρατικοῦ γένους, “ἑκατὸν ἐτῶν εἶναι λέγεται, ἥνικα ἐγέννησε τὸν Ἀρφαξάτ,” ὃς ἐρμηνεύεται συνετάραξε τάλαιπωρίαν· καλὸν γε ἔγγονον ψυχῆς κλονεῖν καὶ συγχεῖν καὶ διαφθεῖρειν τὴν τάλαιπωρον καὶ γέμουσαν κακῶν ἀδικίαν.
- 190 ἀλλὰ καὶ “Ἀβραὰμ ἄρουραν φυτεύει” χρώμενος³ ἑκατοστῶ λόγῳ πρὸς ἀναμέτρῃσιν τοῦ χωρίου, καὶ Ἰσαὰκ “ἑκατοστεύουσιν εὐρίσκει κριθήν.” καὶ τὴν αὐτὴν τῆς ἱερᾶς σκηνῆς Μωυσῆς κατασκευάζει πῆχεσιν ἑκατόν, τὸ πρὸς ἀνατολὰς καὶ
- 191 δύσεις ἐκμετρούμενος διάστημα. ἔστι δὲ καὶ ἀπαρχῆς ἀπαρχὴ ὁ ἑκατοστὸς λόγος, ὃν Λευῖται τοῖς ἱερωμένοις ἀπάρχονται· λαβοῦσι γὰρ αὐτοῖς τὰς δεκάτας παρὰ τοῦ ἔθνους διείρηται καθάπερ ἀπὸ κτημάτων οἰκείων τοῖς ἱερεῦσι διδόναι ὡς

¹ MSS. τοῖς ἐνενηκονταέταις οὔσι: Mangey proposed ἑκατονταέταις. I should suggest τοῖς ἐνενηκονταέταις <καὶ ἑκατονταέταις> οὔσι. The latter word occurs in the narrative of Gen. xvii. 17, though, as apparently elsewhere, in the third declension. Perhaps here -εσι.

² MSS. ἐκάτερα.

³ MSS. χρώματος.

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"the width of the thigh was stiffened, and he halted on it" (Gen. xxxii. 25, 31).

But perhaps some more courageous spirits might 188 come forward and say that the utterance does not even indicate any disbelief, but a prayer, that if joy, the best of good emotions, is to be born, its birth should be confined to the numbers ninety and a hundred, that so the perfect good may enter on its existence under perfect numbers. The numbers here 189 named are perfect numbers, particularly according to the sacred writings. Let us consider each of them separately. To begin with Shem, the son of the just Noah, the ancestor of the nation of vision; he is said to have been a hundred years old when he begat Arphaxad (Gen. xi. 10), the meaning of whose name is "he disturbed affliction." And surely it is excellent that the soul's offspring should harass and confound and destroy injustice, afflicted and full of evils as it is. Abraham too "plants 190 an acre"^a and adopts the hundred in measuring out the plot (Gen. xxi. 33), and Isaac "finds barley a hundredfold" (Gen. xxvi. 12); and Moses in building the court of the tabernacle takes a hundred cubits in measuring out the distance from east to west (Ex. xxvii. 9). And a hundred too appears 191 in the firstfruit of firstfruit which the Levites offer to the consecrated priest (Num. xviii. 28), for when they receive the tenths from the nation, they are bidden to treat them as their own possessions and to give to the priest what may be called a holy tenth

^a *i.e.* Philo interprets ἀρουραν in the technical sense of a piece of land of 100 square cubits, *cf.* ἡ δὲ ἀρουρα ἑκατὸν πηχέων ἐστὶ Αἰγυπτίων πάντη, Herodotus ii. 168, *cf.* *De Plant.* 75.

192 δεκάτην <δεκάτων>¹ λόγων ιεράν. πολλά δ' ἂν τις καὶ ἄλλα σκοπῶν εὖροι πρὸς ἔπαινον τοῦ λεχθέντος ἀριθμοῦ τοῖς νόμοις ἐμφερόμενα, πρὸς δὲ τὸ παρὸν διεξαρκεῖ τὰ εἰρημένα. ἀλλ' ἐὰν τῶν ἑκατὸν ἀφέλης δεκάτην ιερὰν ἀπαρχὴν τῷ τῆς ψυχῆς φέροντι καὶ αὖξοντι καὶ πληροῦντι καρπούς θεῷ, ἕτερον ἀριθμὸν <τέλειον> τὸν ἐνενήκοντα ἀπολείψεις. πῶς γὰρ οὐ τέλειος, μεθόριος ὢν πρώτης καὶ δεκάτης <δεκάδος>,² καθ' ὃν διακρίνεται τὰ ἅγια τῶν ἁγίων³ τρόπον καταπετάσματος τοῦ μέσου, ᾧ τὰ ὁμογενῆ διαστέλλεται κατὰ τὰς ἐν τοῖς εἵδεσι τομάς.

193 XXXVI. Ὁ μὲν οὖν ἀστείος ἐλάλει τῇ διανοίᾳ τὰ ἀστεῖα ὄντως, ὁ δὲ φαῦλος ἐρμηνεύει ἔστιν ὅτε παγκάλως τὰ καλά, πράττει δὲ αἰσchrῶς τὰ αἰσχιστα, καθάπερ καὶ Συγχέμ ὁ ἔγγονος ἀνοίας. Ἐμῶρ γὰρ ἔστι πατρός, ὃς μεταληφθεὶς ὄνος καλεῖται, αὐτὸς δὲ ἐρμηνευθεὶς ἔστιν ὦμος, πόνου σύμβολον. ἄθλιος δὲ καὶ τλαιπωρίας μεστὸς πόνος, ὃν ἀνοια γεννᾷ, ὥσπερ ὠφέλιμος, ᾧ συγγενῆς

¹ <δεκάτων>: my insertion. Wendland proposes *ἐτέρας δεκάτας* <ἐκάτοστον> λόγον περιέχουσας οἱ δεκάτην ὡς ἀπαρχὴν ιεράν: Mangey δεκάτην ἐκατόστῳ λόγῳ ιεράν. I do not know why they preferred these wide departures from the mss. to the obvious correction which is printed above. The periphrasis with λόγος for the ordinal is quite common, as their conjectures indeed admit, and I do not think the plural is any objection.

² <δεκάδος>: again my insertion. Wend. <δευτέρας>, in which I can see no meaning. Ninety is certainly the borderland between ten and a hundred, which is here called the tenth ten to bring out the analogy with the veil which separates the ἅγια.

³ I suggest τὰ ἅγια <τῶν ἁγίων> τῶν ἁγίων (the holy place from the holy of holies), cf. *Leg. All.* ii. 55. This will bring

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of tenths. And by observation we might discover 192 contained in the laws many other examples in praise of the number here mentioned, but the above is quite sufficient for the present.

But if you separate from the hundred a tenth as the sacred first offering to God who brings the fruits of the soul to their beginning,^a their increase and their fulfilment, you will leave behind another perfect number, ninety, for it must needs be perfect, placed as it is in a debatable land between the first and the tenth ten, and thus serve to separate sanctities from sanctities like the veil in the midst of the tabernacle (Ex. xxvi. 33), by which things of the same genus are distinguished through division into their respective species.

XXXVI. The virtuous man then spoke truly virtuous words and "with his mind."^b But the wicked man sometimes gives admirable expression to noble thoughts, but his actions are most vile and their method equally so. Such a one is Shechem, the son of folly, for his father is Hamor whose name is translated by "ass," while his own is interpreted as "shoulder," the symbol of toil. The toil which is fathered by unintelligence is miserable and full of affliction, just as that which has intelligence for its

^a For this use of *φέρω* see note on *Quis Rerum* 36. So also in § 256 below. In § 225 the use is somewhat different, as there *φέρειν* precedes *τίκτειν*.

^b *i.e.* *ἐν τῇ διανοίᾳ αὐτοῦ* must under this second interpretation be understood not, as in the first interpretation, as indicating a passing thought, but as "sincerely." Though Philo does not state this expressly, it is implied by the antithesis with *κατὰ τὴν διάνοιαν τῆς παρθένου* below.

out more clearly the correspondence with the first and the tenth ten. Perhaps also insert *διὰ* after *τρόπον*, in which case the form of the sentence will be the same as *τοῦτον* (eight words) *τὸν τρόπον De Conf.* 69.

- 194 ἀγχίνοια. φασὶ γοῦν οἱ χρησιμοὶ ὅτι “ἐλάλησε
κατὰ τὴν διάνοιαν τῆς παρθένου” ταπεινώσας
αὐτὴν πρότερον ὁ Συχέμ. ἄρ’ οὐκ¹ ἐξητασμένως
ἐλέχθη τὸ “ἐλάλησε κατὰ τὴν διάνοιαν τῆς παρ-
θένου,” μονονοῦκ εἰς δήλωσιν τοῦ τάναντία οἷς
εἶπεν εἰργασμένου; Δεῖνα γάρ ἐστιν ἡ ἀδέκαστος
[608] κρίσις, ἡ | πάρεδρος θεοῦ δίκη, ἡ ἀειπάρθενος·
ἐρμηνεύεται γὰρ ἐκάτερον Δεῖνα, κρίσις ἢ δίκη.
195 ταύτην οἱ ἐπιχειροῦντες ἄφρονες διαφθείρειν διὰ
τῶν καθ’ ἐκάστην ἡμέραν βουλευμάτων καὶ ἐπι-
τηδευμάτων εὐπρεπείᾳ λόγου διαδιδράσκουσι τὸν
ἔλεγχον. χρή γοῦν² αὐτοὺς ἢ ἀκόλουθα τοῖς λε-
γομένοις πράττειν ἢ ἀδικοῦντας ἡσυχάζειν· ἡμισυ
γάρ, φασί, κακοῦ ἡσυχία· καθὰ καὶ Μωυσῆς ἐπι-
τιμῶν τῷ πρεσβείων μὲν ἀξιώσαντι γενέσιν, δευ-
τερείων δὲ τὸν ἄφθαρτον θεόν φησιν· “ἡμαρτες,
196 ἡσύχασον.” τὸ γὰρ ἐκτραγωδεῖν καὶ ἐπικομπάζειν
τὰ κακὰ διπλοῦν ἀμάρτημα. σχεδὸν δ’ οἱ πολλοὶ
πεπόνθασιν τοῦτο· λέγουσι μὲν γὰρ αἰὶ τῇ παρθένῳ
ἀρετῇ τὰ φίλα καὶ δίκαια,³ καιρὸν δ’ οὐδένα
παριᾶσιν, ἐν ᾧ δυνηθέντες αὐτὴν οὐχ ὕβριουσι καὶ
κακώσουσι. ποία γὰρ πόλις οὐκ ἐστὶ μεστὴ τῶν
197 τὴν ἀειπάρθενον ὑμνούντων ἀρετῆν; οἱ τὰ ὦτα
τῶν παρατυγχανόντων ἀποκναίουσι διεξιόντες τὰ
τοιαῦτα· ἢ φρόνησις ἀναγκαῖον, ἢ ἀφροσύνη βλα-
βερὸν· αἰρετὸν ἢ σωφροσύνη, ἐχθρὸν ἢ ἀκολασία·
ὑπομονῆς ἄξιον ἢ ἀνδρεία, φυγῆς ἢ δειλία· συμ-
φέρον ἢ δικαιοσύνη, ἀσύμφορον ἢ ἀδικία· τὸ ὅσιον

¹ MSS. οὐν.² Wend. suggests ἐχρήν (rather χρήν) οὐν.³ MSS. δίκη.

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congener is profitable. Thus the oracles say that 194 Shechem spake "according to the mind of the virgin" after first humiliating her (Gen. xxxiv. 2, 3). Are not these words "according to the mind of the virgin" added with exact thought so as almost to shew that his actions were the opposite of his words? For Dinah is incorruptible judgement, the justice which is the assessor of God, the ever virgin, for the word "Dinah" by interpretation is either judgement or justice. The fools who attempt to seduce her by 195 their plottings and their practices repeated day by day seek by means of specious talking to escape from conviction. Now they should either make their actions conform to their words or if they persist in iniquity keep still. For by keeping still men say evil is halved. And so Moses by rebuking him who adjudges the chief honours to creation and only the second to the imperishable God says, "Thou hast sinned, be still" (Gen. iv. 7).^a For to rant and boast 196 of evil doings is a double sin. But what regularly happens with the multitude is this: they are ever addressing words of friendship and fairness to the maiden Virtue, but they let no occasion slip without using it to outrage and maltreat her if they can. What city is not crowded with those who hymn virtue the ever virgin? They tear to pieces the ears of all 197 they meet with such disquisitions as these, prudence is necessary, imprudence is harmful, temperance deserves our choice, intemperance our hatred; courage is worthy of perseverance^b therein, cowardice of avoidance; justice is profitable, injustice unprofitable; holiness is honourable, unholiness disgraceful;

^a For Philo's use of this text see note on *De Sobr.* 50.

^b See App. pp. 591 f.

- καλόν, τὸ ἀνόσιον αἰσχρόν· τὸ θεοσεβὲς ἐπαινετόν,
τὸ ἀσεβὲς ψεκτόν· [τὸ] οἰκειότατον ἀνθρώπου φύσει
τὸ εὖ καὶ βουλευέσθαι¹ καὶ πράττειν καὶ λέγειν,
198 ἄλλοτριώτατον τὸ κακῶς τούτων ἕκαστον. ταῦτα
καὶ τὰ τοιαῦτα αἰεὶ συνείροντες τὰ δικαστήρια καὶ
βουλευτήρια καὶ τὰ θέατρα καὶ πάντα σύλλογον
καὶ θίασον ἀνθρώπων² ἀπατῶσιν, ὥσπερ οἱ προσω-
πεῖα καλὰ αἰσχίσταις ὄψεσι περιτιθέντες προνοία
199 τοῦ μὴ ὑπὸ τῶν ὁρώντων ἐλέγχεσθαι. ἀλλ' οὐδὲν
ὄφελος· ἀφίξονται γάρ τινες εὖ μάλα ἐρρωμένοι
καὶ τῷ περὶ ἀρετὴν ζήλῳ κατεσχημένοι καὶ τὰ
περικαλύμματα καὶ περιάπτα ταῦτα, ὅσα λόγῳ
κακοτεχνοῦντες³ συνύφηναν, ἀπαμφιάσαντες καὶ
γυμνὴν αὐτὴν ἐφ' αὐτῆς τὴν ψυχὴν ἀνγάσαντες
εἴσονται καὶ τὰ ἐν μυχοῖς ἀποκείμενα τῆς φύσεως
ἀπόρρητα· εἰτ' ἔξω προαγαγόντες τὴν αἰσχύνην⁴
καὶ τὰ ὀνειδῆ πάντα αὐτῆς ἐν ἡλίῳ καθαρῷ πᾶσιν
ἐπιδείξονται, οἷα τις οὖσα, ὡς αἰσχρὰ καὶ κατα-
γέλαστος, οἷαν ἐκ τῶν περιάπτων, ὡς νόθην ἐπ-
200 ἐμόρφαζεν εὐμορφίαν. οἱ δὲ πρὸς ἄμυναν εὐτρεπεῖς
τῶν οὕτως βεβήλων καὶ ἀκαθάρτων τρόπων δύο
μέν εἰσιν ἀριθμῷ, Συμεὼν καὶ Λευὶ, γνώμη δὲ εἷς.
διὸ καὶ ἐν ταῖς εὐλογίαις ὁ μὲν πατὴρ αὐτοὺς ἐν
τάξει ἑνὸς κατηρίθμει, διὰ τὸ σύμφωνον τῆς ὁμο-
νοίας καὶ τῆς πρὸς ἑν καὶ τὸ αὐτὸ μέρος ὁρμῆς,⁵ ὁ
δὲ Μωνσῆς οὐδὲ δυνάδος ἔτι μέμνηται, ἀλλ' ὅλον
[609] τὸν | Συμεὼν εἰς τὸν Λευὶ ἐνεχάραξε⁶ δύο οὐσίας

¹ MSS. βούλεσθαι.² MSS. ἀνθρώποι.³ MSS. κατατεχνοῦντες.⁴ So MSS.: Wend. prints τὰ αἰσχῇ. I do not see any sufficient reason for the change.⁵ I have put a comma after ὁρμῆς, instead of a full stop as

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piety is praiseworthy, impiety blameworthy ; right purposing, speaking and acting is most conformable to man's nature, wrong purposing, speaking and acting most alien to the same. With a perpetual string 198 of this or suchlike talk they deceive the law-courts, the theatres, the council-chambers and every gathering and group of men, like people who set handsome masks on the ugliest of faces to prevent the ugliness being detected by the eyes of others. But it is 199 all useless. The vindicators will come strong and doughty, inspired with zeal for virtue. They will strip off all this complication of wraps and bandages which the perverted art of the talkers has put together, and beholding the soul naked in her very self they will know the secrets hidden from sight in the recesses of her nature ; and then exposing to every eye in clear sunlight her shame and all her disgraces they will point the contrast between her real character, so hideous, so despicable, and the spurious comeliness which disguised in her wrappings she counterfeited. And the champions who stand ready 200 to repel such profane and impure ways of thinking are two in number, Simeon and Levi, but they are one in will. That is why in the blessings, while their father ranked them under a single head (Gen. xlix. 5), because their minds are in concord and harmony and their purpose set in one and the same direction, Moses ceases even to mention the pair, but compresses the whole of Simeon into Levi (Deut. xxxiii.

Mangey and Wend. The "blessings" refer to the two blessings of Jacob and Moses.

⁶ Is this word, often used by Philo of impressing a stamp, appropriate to this case where Simeon is wholly absorbed ? I suggest *ἐνέναξε*. The compound is not noted in the lexicon, but *νάσσω* exactly expresses the idea. Or *ἐνέπλασε* (W.H.D.R.).

κερασάμενος, ἀφ' ὧν ἓνα εἰργάσατο οἶον ἰδέα μιᾷ τυπωθέντα, τὸ ἀκούειν τῷ πράττειν ἐνώσας.

- 201 XXXVII. Ἐπειδὴ τοίνυν ἔγνω τὴν ἐπαγγελίαν,¹ λαλήσας² τὰ αἰδοῦς καὶ εὐλαβείας μεστὰ κατὰ τὴν αὐτοῦ διάνοιαν, ὁ σπουδαῖος ἔπαθεν ἀμφότερα, καὶ τὴν πρὸς τὸν θεὸν πίστιν καὶ τὴν πρὸς τὸ γενητὸν ἀπιστίαν. εἰκότως οὖν φησι δεόμενος· “Ἰσμαὴλ οὗτος ζήτω ἐνώπιόν σου,” οὐκ ἀπὸ σκοποῦ τῶν ἐμφερομένων ἕκαστον τῶν ὀνομάτων τιθεῖς, τὸ “οὗτος,” τὸ “ζήτω,” τὸ “ἐνώπιόν σου”. ταῖς γὰρ ἐν τοῖς πράγμασιν ὁμωνυμίαις ἠπατήθησαν
- 202 οὐκ ὀλίγοι. τί δ' ἐστὶν ὃ λέγω, σκεπτέον· ἐρμηνευθεῖς Ἰσμαὴλ ἐστὶν ἀκοή θεοῦ, τῶν δὲ θείων δογμάτων οἱ μὲν ἀκούουσιν ἐπ' ὠφελεία, οἱ δ' ἐπὶ βλάβῃ αὐτῶν τε καὶ ἐτέρων. ἢ τὸν οἰωνοσκοπὸν Βαλαὰμ οὐχ ὄρᾳς; οὗτος εἰσάγεται “ἀκούων λόγια θεοῦ ἐπιστάμενός τε ἐπιστήμην
- 203 παρὰ ὑψίστου.” ἀλλὰ τί ἐκ τῆς τοιαύτης ἀκροάσεως, τί δ' ἐκ τῆς τοιαύτης ἐπιστήμης ὦνατο, γνώμη μὲν ἐπιχειρήσας τὸ ψυχῆς ἄριστον ὄμμα λυμῆνασθαι, ὃ δὴ μόνον τὸν θεὸν ὄρᾳν πεπαίδευται, μὴ δυνηθεῖς δὲ διὰ τὸ σωτήρος κράτος αἰτήτητον; τοιγαροῦν ὃ μὲν κατακεντούμενος ὑπὸ φρενοβλαβείας τῆς ἐαυτοῦ καὶ τραύματα πολλὰ δεξάμενος ἐν μέσοις τραυματίαις ἀπώλετο, διότι σοφιστεία μαντικῇ τὴν θεοφόρητον προφητείαν
- 204 παρεχάραξε.³ δεόντως οὖν εὐχεται ὁ ἀστείος, ἵν' οὗτος μόνος Ἰσμαὴλ ὑγιαίνει, διὰ τοὺς μὴ γνη-

¹ mss. ἀπαγγελίαν.

² mss. and all editions λαλοῦσαν. I have made this correction, feeling that, though ἔγνω λαλοῦσαν is a more natural construction, it is impossible that the divine message should be spoken of as full of εὐλάβεια or even of αἰδώς. I under-

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8), and thus blending the two natures he makes them one, bearing the stamp of a single form, and unites hearing with action.

XXXVII. So when he understood the promise and 201 spoke "according to his mind" these words, so full of reverence and pious awe, the man of worth was moved by a twofold feeling, faith towards God, distrust of the creature. It is natural then that he should pray in these words, "Let this Ishmael live before thee" (Gen. xvii. 18), and each of the phrases here included, namely, "this," "live," "before Thee," are applied by him appropriately. I say appropriately because many are deceived by the application of the same terms to denote different things. What I mean by this should be considered. 202 Ishmael by interpretation is "hearing God," but the divine truths are heard by some to their profit, by some to the harm of themselves and others.

Observe that dealer in augury, Balaam. He is described as "hearing the oracles of God and knowing knowledge from the Most High" (Num. xxiv. 16), but what did he profit from such hearing 203 or such knowledge, he who attempted to bring ruin on the soul's best eye which alone has been trained to see God? But yet what he willed he could not, so strong was the Saviour's invincible might. Therefore, stabbed by his own madness, he received many wounds and perished "in the midst of the wounded" (Num. xxxi. 8) because with his soothsayer's mock wisdom he defaced the stamp of heaven-sent prophecy. Rightly then it is "this Ishmael" for whose 204 health alone the man of virtue prays, because of

stand λαλήσας . . . διάνοιαν to repeat εἶπε τῇ διανοίᾳ αὐτοῦ as interpreted in §§ 193 ff. ³ MSS. προσ(υ)χάραξε.

- σίως ἀκούοντας τῶν ἱερῶν ὑψηγήσεων· οἷς ἀπέιπε
 Μωυσῆς ἀντικρυς εἰς ἐκκλησίαν φοιτᾶν τοῦ παν-
 205 ηγεμόνος. τεθλασμένοι γὰρ τὰ γεννητικὰ τῆς δια-
 νοίας ἢ καὶ τελείως ἀποκοπέντες οἱ τὸν ἴδιον νοῦν
 καὶ τὴν αἴσθησιν ἀποσεμνύνοντες ὡς μόνα τῶν
 κατ' ἀνθρώπους αἷτια πραγμάτων ἢ οἱ πολυθείας
 ἐρασταὶ καὶ τὸν πολύθεον ἐκτετιμηκότες θιάσον,
 οἱ ἐκ πόρνῃς γεγονότες, τὸν ἓνα ἄνδρα καὶ πατέρα
 φιλαρέτου ψυχῆς θεὸν οὐκ εἰδότες, ἄρ' οὐκ εἰκότως
 206 ἐλαύνονται τε καὶ φυγαδεύονται; παρα-
 πλήσιόν μοι δοκοῦσι ποιεῖν καὶ οἱ κατηγοροῦντες
 τοῦ υἱοῦ¹ γονεῖς ἐπ' οἰνοφλυγία· λέγουσι γάρ· “ὁ
 υἱὸς ἡμῶν οὗτος ἀπειθεῖ,” διὰ τῆς προσθήκης τῆς
 “οὗτος” μηνύοντες, ὅτι εἰσὶν ἕτεροι παῖδες καρ-
 τερικοὶ καὶ σώφρονες, τοῖς ἐπιτάγμασι τοῦ ὀρθοῦ
 λόγου καὶ παιδείας πειθαρχοῦντες· οὗτοι γὰρ ψυχῆς
 ἀψευδέστατοι γονεῖς, ὑφ' ὧν κατηγορηθῆναι μὲν
 [610] | αἰσχιστον, ἐπαινεθῆναι δ' εὐκλέεστατον.
 207 τὸ <δὲ> “οὗτός ἐστιν Ἀαρὼν καὶ Μωυσῆς, οἷς
 εἶπεν ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐξ
 Αἰγύπτου” καὶ τὸ “οὗτοί εἰνιν οἱ διαλεγόμενοι
 Φαραὼ βασιλεῖ,” ταῦτα μὴ νομίζωμεν εἰρῆσθαι
 παρέργως ἢ τὰς δείξεις μὴ πλέον τι τῶν ὀνομάτων
 208 παρεμφαίνειν. ἐπειδὴ γὰρ Μωυσῆς μὲν ἐστὶ νοῦς
 ὁ καθαρώτατος, Ἀαρὼν δὲ λόγος αὐτοῦ, πεπαί-
 δευται δὲ καὶ ὁ νοῦς θεοπροπῶς² ἐφάπτεσθαι καὶ
 ὁ λόγος ὁσίως ἐρμηνεύειν τὰ ὅσια, μιμηλάζοντες δὴ

¹ MSS. τούτου for τοῦ υἱοῦ.

² Should we read θεοπροπῶς <θεοπροπῶν> as the balance of the sentence perhaps suggests?

^a Cf. *De Mig.* 69.

^b For the full development of this theme see *De Ebr.* 13-94.

ON THE CHANGE OF NAMES, 204-208

those others who do not hear with honest mind the holy instructions, whom Moses absolutely forbade to resort to the assembly of the Ruler of all. Such as in their pride extol their own mind and senses as the sole causes of all that happens amongst men—these are they who have spiritually lost the organs 205 of generation by crushing or complete mutilation; such again as love the creed which holds that gods are many and pays all honour to that fellowship of deities—these are the children of the harlot who knows not the one husband and father of the virtue-loving soul,—are not all such with good reason expelled and banished? (Deut. xxiii. 1, 2).^a

The parents too who accuse their son of wine-bibbing 206 seem to make a like use of the pronoun. They say “This son of ours is disobedient” (Deut. xxi. 20), and thus by the addition of “this” they shew that they have other sons, strong-willed and self-controlling, who obey the injunctions of right reason and instruction. For these two are the soul’s parents who can never lie, and to be accused by them is the greatest disgrace, as their praise is the highest glory.^b

To take another instance, “It is this Moses and 207 Aaron whom God bade lead the sons of Israel from Egypt” (Ex. vi. 26), or “These are they who talked with Pharaoh the king” (*ibid.* 27). In neither of these cases must we suppose that the words are used carelessly and that the demonstrative pronouns served no other purpose than to indicate^c the names. For since Moses is mind at its purest, and Aaron is 208 its word, and each have been trained to holy things, the mind to grasp them as a God should and the word to express them worthily, the professors of

^a See App. p. 592.

οἱ σοφισταὶ καὶ παρακόπτοντες τὸ δόκιμον νόμισμα τοῦτό φασι¹ καὶ νοεῖν ὀρθῶς περὶ τοῦ ἀρίστου καὶ λέγειν ἐπαινετῶς. ὅπως οὖν μὴ ἀπατώμεθα παρὰ θέσει τῶν κεκιβδηλευμένων πρὸς τὰ δόκιμα δι' ὁμοιότητος τοῦ χαρακτῆρος, βάσανον ἔδωκεν, ἣ
 209 διακριθῆσεται. τίς οὖν ἡ βάσανος; τὸ ἐξαγαγεῖν ἐκ τῆς σωματικῆς χώρας τὸν ὁρατικὸν καὶ φιλοθεάμονα νοῦν καὶ φιλόσοφον. ὁ μὲν γὰρ τοῦτο δυνηθεὶς Μωυσῆς ἐστὶν οὗτος, ὁ δὲ ἀδυνατήσας, ὁ λεγόμενος μόνον, μυρίας δὲ σεμνότητας ὀνομάτων ἐπαμπισχόμενος, γελᾷται.

Ζῆν δὲ εὐχεται τῷ Ἰσμαήλ, οὐ τῆς μετὰ σώματος ζωῆς ἐπιστρεφόμενος, ἀλλ' ἵνα τὸ θεῖον ἄκουσμα ἐπὶ ψυχῇ διαιωνίζον ἐγείρῃ τε αὐτὸν καὶ ζωπυρῇ.
 210 XXXVIII. καὶ ὁ μὲν ἀκρόασιν λόγων καὶ μάθησιν δογμάτων ἱερῶν εὐχεται ζῆν, ὡς ἐλέχθη, ὁ δ' ἀσκητῆς Ἰακώβ εὐφυΐαν· λέγει γάρ· “ζήτω Ῥουβὴν καὶ μὴ ἀποθανέτω”. ἄρα γε ἀθανασίαν καὶ ἀφθαρσίαν εὐχόμενος, ἀνθρώπῳ πρᾶγμα ἀ-
 211 δύνατον; οὐ δήπου. τί οὖν ἔσθ' ὃ βούλεται παραστήσαι, λεκτέον. πάντα τὰ ἀκούσματα καὶ μαθήματα ἐποικοδομεῖται καθάπερ θεμελίῳ προκαταβεβλημένων φύσει παιδείας δεκτικῇ, φύσεως δὲ μὴ προϋπαρχούσης ἀνωφελῇ πάντα. δρυὸς γὰρ ἢ λίθου κωφῆς οὐδὲν ἂν δόξαιεν οἱ ἀφυεῖς διαφέρειν· ἔγκολλον γὰρ ἂν οὐδὲν αὐτοῖς ἀρμόζοιτο, πάντα δ' ὡς ἀπὸ στερροῦ τινος ἀποπάλλεται καὶ ἀποπηδᾷ.
 212 τὰς δὲ τῶν εὐφυῶν ψυχὰς ἔστιν ἰδεῖν κηροῦ τρόπον

¹ I should suggest *φαίνονται* as making better sense.

* Ascribed by inadvertence to the Blessing of Jacob, instead of to that of Moses.

ON THE CHANGE OF NAMES, 208-212

false wisdom mimic and debase this authentic coin, and say that what they think of the most excellent is just, and what they say of it worthy of praise (Ex. vii. 11). And so that when the spurious is set beside the authentic we may not be deceived by the likeness of the stamp he has given us a touchstone by which they may be distinguished. What is this 209 touchstone? It is that he brought out of the land of the body the mind which could see and which loved wisdom and the vision. For he who could do this is "This Moses," and he who could not, who had but the name and clothed himself with a multitude of grand-sounding titles, is made a laughing-stock.

When he prays that Ishmael may live, he is not concerned with the life of the body, but prays that what he hears from God may abide for ever with the soul and stir him into living flame; XXXVIII. and 210 while Abraham prays, as we have said, that the grace of hearkening to holy words and learning holy truths may live, Jacob, the Man of Practice, prays for the life of natural goodness, for he says "Let Reuben live and not die" (Deut. xxxiii. 6).^a Is he here praying that he should never know death and corruption, a gift impossible for a man? Surely not. Let us say then what he wishes to shew us. 211 All that is heard or learned is a superstructure, built on the foundation of a nature receptive of instruction, for if nature be not there to begin with all else is useless. For those who are ungifted by nature would seem to differ not at all from an oak or mute stone, for nothing can adhere or fit into them, but all is shaken off and rebounds as from a solid substance. But in the souls of the naturally 212

- λελειασμένου μήτε¹ ἄγαν στερεοῦ μήτε¹ ἄγαν ἀπαλοῦ
 κεκερασμένας μετρίως, παραδεχομένας τὰ ἀκούσ-
 ματα καὶ θεάματα ῥαδίως πάντα καὶ ἐναποματτο-
 μένας ἄκρως αὐτὰς τὰ εἶδη, μνήμης ἐναργεῖς τινὰς
 213 εἰκόνας. ἦν γοῦν ἀναγκαῖον εὖξασθαι τῷ | λογικῷ
 [611] γένει τὸ εὐφυὲς ἄνοσον καὶ ἀθάνατον παρῆναι.
 τοῦ μὲν γὰρ κατ' ἀρετὴν βίου, ὅς ἐστιν ἀβευ-
 δεστάτη ζωὴ, μετέχουσιν ὀλίγοι, οὐχὶ τῶν ἀγε-
 λαίων φημί—τούτων γὰρ οὐδεὶς τῆς ἀληθοῦς ζωῆς
 κεκοινῶνῃκεν,—ἀλλ' εἴ τισιν ἐξεγένετο τὰς τῶν
 ἀνθρώπων φυγεῖν σπουδὰς καὶ θεῷ μόνῳ ζῆσαι.
 214 παρὸ καὶ λίαν τεθαύμακεν ὁ ἀσκη-
 τικὸς καὶ ἀνδρεῖος, εἴ τις ἐν μέσῳ τοῦ βίου ποταμῷ
 φορούμενος ὑπ'² οὐδεμιᾶς ῥύμης κατασύρεται,
 δύναιτο δὲ καὶ πλούτῳ πολλῷ ῥέοντι ἀντισχεῖν
 καὶ ἡδονῆς ἀμέτρου φορὰν (ἀν)ῶσαι καὶ λαίλαπι
 215 κενῆς δόξης μὴ ἀναρπασθῆναι. λέγει γοῦν οὐχ ὁ
 Ἰακώβ τῷ Ἰωσήφ μᾶλλον ἢ ὁ ἱερὸς λόγος παντὶ
 τῷ τὸ μὲν σῶμα εὐεκτοῦντι, ἐν ἀφθόνοις δὲ ταῖς
 εἰς περιουσίαν ὕλαις ἐξεταζομένῳ καὶ πρὸς μηδε-
 μιᾶς ἀλισκομένῳ. “ἔτι γὰρ σὺ ζῆς”; θαυμαστὸν
 ἐκφωνήσας λόγον καὶ τὸν ἡμέτερον βίον ὑπερδεδρα-
 μηκότα,³ οἱ μικρὰς πρὸς εὐτυχίαν αὔρας λαβόμενοι,
 πάντα κάλων ἀνασείσαντες, λαμπρὰ φυσῶμεν καὶ
 πνεύσαντες μέγα καὶ σύντονον πλησίστιοι πρὸς
 τὰς ἀπολαύσεις τῶν παθῶν φερόμεθα καὶ οὐ
 πρότερον στέλλομεν τὰς ἀνειμένας καὶ κεχαλασ-

¹ MSS. μετὰ . . . μετὰ.² MSS. ἀπ'.³ MSS. ἀποδεδραμηκότα.

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good we see a duly-tempered mixture like smooth wax, neither too solid nor too soft ; a mixture which easily receives all that is seen and heard and itself reproduces perfectly the forms impressed upon it in lifelike copies preserved by memory.^a Thus he was 213 bound to pray that the nation of reason should possess natural goodness free from disease and death. For the life of virtue, which is LIFE in its truest form, is shared by few, and these few are not found among the vulgar herd, none of whom has part or lot in true life, but are only those to whom it is granted to escape the aims which engross humanity and to live to God alone.

And therefore the Man 214 of Practice and Courage wondered exceedingly that one who was borne along in the midstream of human life is not swept down by any rush of the swirling waters, but can breast the strong current of riches and stem the tide of pleasure's ceaseless urge and keep his feet against the hurricane of vainglory. And so Jacob says to Joseph, though indeed it is 215 rather the holy Word speaking to every man who in addition to bodily welfare is placed amidst abundance of the gear which makes for luxury, yet is proof against it all, "For thou still livest" (Gen. xlv. 30). A marvellous utterance, which has travelled beyond the range of the common life which we lead, we who if we but catch a puff of the air of prosperity loosen every reef and let the breeze blow fresh and clear, and then with our strong steady wind to swell our canvas speed on to the enjoyments of the passions, and never do we draw in the loose and slack licence

^a Cf. *Quis Rerum* 181 where the simile is definitely referred to Plato (*Theaetetus* 191 c).

μένας ἀκρατῶς ἐπιθυμίας, ἕως ἂν ἐξοκείλαντες ὅλῳ τῷ ψυχῆς ναυαγήσωμεν σκάφει.

- 216 XXXIX. Παγκάλως οὖν τοῦτον τὸν Ἰσμαῆλ εὐχομέθα¹ ζῆν. προστίθῃσιν οὖν “ἐνώπιον τοῦ θεοῦ ζήτω,²” τέλος τῆς εὐδαιμονίας τιθέμενος ἐπισκόπου καὶ ἐφόρου τοῦ τῶν ὄντων ἀρίστου τὴν
- 217 διάνοιαν ἀξιωθῆναι. εἰ γὰρ παιδαγωγῷ μὲν παρόντος οὐκ ἂν ἀμάρτοι ὁ ἀγόμενος, ὑφηγητῆς δὲ ἐγγὺς ὢν ὠφελεῖ τὸν μανθάνοντα, πρεσβυτέρου δὲ παρατυγχάνοντος αἰδοῖ καὶ σωφροσύνη κοσμεῖται νέος, πατὴρ δὲ ἢ μήτηρ υἱὸν μέλλοντα ἀδικεῖν ἐκώλυσαν ἐφ’ ἡσυχίας αὐτὸ μόνον ὀφθέντες, ἡλίκαις τισὶν ὑπερβολαῖς ἀγαθῶν χρήσεσθαι νομίζομεν τὸν ὑπολαμβάνοντ’ αἰεὶ ὑπὸ θεοῦ θεωρεῖσθαι; τὸ γὰρ τοῦ παρόντος αἰεὶ εἰ περιβλέπεται³ ἀξίωμα δεδιὼς καὶ τρέμων ἀνὰ κράτος τὸ ἀδικεῖν ἀποδράσεται.
- 218 Τὸν δὲ Ἰσμαῆλ ὅταν εὐχῇται ζῆν, οὐκ ἀπέγνωκε τὴν γένεσιν Ἰσαάκ, ὡς καὶ πρότερον εἶπον, ἀλλὰ πεπίστευκε μὲν τῷ θεῷ * * *⁴ οὐδὲ γὰρ ἂ δοῦναι θεῷ, ταῦτα καὶ ἀνθρώπῳ λαβεῖν δυνατόν, ἐπειδὴ τῷ μὲν πλείστα καὶ μέγιστα χαρίσασθαι ῥάδιον, ἡμῖν δ’ οὐκ εὐμαρὲς τὰς προτεινομένας δέξασθαι
- 219 δωρεάς. ἀγαπητὸν γάρ, εἰ τῶν ἐκ πόνου καὶ

¹ So mss.: Wendland εὐχεται. I do not think the change is necessary; see note a on opposite page.

² mss. ζῆ.

³ παρόντος αἰεὶ εἰ περιβλέπεται] this (or perhaps παρόντος εἰ) is my suggestion for ms. παρόντος καὶ περιβλέπεται. Wend. proposes αἰεὶ περιβλεπόμενος, Mangey καὶ προσβλέποντος.

⁴ The lacuna might be filled by ἀπιστεῖ δὲ τῷ γεννητῷ, cf. § 201 (rather this than § 178 as Wend.).

ON THE CHANGE OF NAMES, 215-219

of our lusts until we strike the rocks and wreck the whole bark of the soul.

XXXIX. We ^a do well indeed then when we pray 216 that this Ishmael may live. And so he adds "before God," holding that in this lies the crown of happiness—that the mind should be privileged to live under the survey and watchful care of the Supreme Excellence. For when the tutor is present his charge ^b 217 will not go amiss; the teacher at the learner's side brings profit to him; the company of his senior gives to the youth the grace of modesty and self-control; the mere sight of father or mother can silently prevent the son from some intended wrongdoing. Imagine then the vastness of the blessings which we must suppose will be his who believes that the eye of God is ever upon him, for if he reverences the dignity of Him who is ever present, he will in fear and trembling fly from wrongdoing with all his might.

But when he prays that Ishmael may live he does 218 not despair of the birth of Isaac, as I have said before, but while he has trusted in God (he recognizes the weakness of humanity), for the gifts which God can give are not all such as man in his turn can receive, since for Him it is easy to bestow gifts, ever so many, ever so great, but for us it is no light matter to receive the proffered boons. For it is enough for 219

^a The objection of Cohn and Wendland to the first person ignores the fact that Philo constantly regards the stories and sayings of the Pentateuch as representing the spiritual experiences of every generation. It is "the holy word speaking to everyone," as just above in § 215. Compare *νοῦς ἡμῶν* in § 16. Good examples appear in *De Som.* i. 143 and 226, ii. 170. Cohn's *εὐχόμεθα* does not fit in well with Philo's use of *παγκάλως* (see note on *De Mig.* 101). There would be no objection to *εὐξόμεθα*, but the change seems unnecessary.

^b See App. p. 592.

- μελέτης συντροφῶν καὶ συνηθεστέρων ἀγαθῶν ἐπι-
 [612] λάχοιμεν, | τῶν δ' ἄνευ τέχνης ἢ συνόλως ἀνθρω-
 πίνης ἐπινοίας ἀπαυτοματιζόντων καὶ ἐξ ἐτοίμου
 γινομένων οὐδ' ἐλπίς ἐφικέσθαι· ταῦτα γὰρ ἅτε
 θεῖα ὄντα θειοτέραις καὶ ἀκηράτοις φύσεσιν ἀπ-
 ηλλαγμέναις θνητοῦ σώματος εὐρίσκειν ἀναγκαῖον.
 220 ἐδίδαξε¹ δὲ Μωυσῆς κατὰ δύναμιν τῶν χειρῶν τὰς
 εὐχαρίστους ὁμολογίας ποιεῖσθαι, τὸν ἀγχίνουν
 ἀνάθημα ἀνατιθέντα τὸ συνετὸν καὶ τὸ φρόνιμον,
 τὸν λόγιον τὰς ἐν λόγῳ πάσας ἀρετὰς ἀνιεροῦντα
 διὰ τε ᾧδῆς καὶ τῶν καταλογάδην τοῦ ὄντος
 ἐγκωμίων, καὶ κατ' εἶδος τὸν φυσικὸν φυσιολογίαν,
 τὸν ἠθικὸν πᾶσαν τὴν ἠθικὴν φιλοσοφίαν, τὸν
 τεχνικὸν καὶ ἐπιστήμονα τὰ θεωρήματα τῶν τεχνῶν
 221 καὶ ἐπιστημῶν. οὕτως εὐπλοῖαν μὲν ναύτης καὶ
 κυβερνήτης, εὐφορίαν δὲ καρπῶν γεωπόνος, εὐ-
 τοκίαν δὲ ζώων ἀγελάρχης, ὑγίαν δὲ καμνόντων
 ἱατρός, ὁ δ' αὖ στρατείας ἡγεμὼν τοῦ πολέμου
 κράτος καὶ ὁ πολιτικὸς ἢ βασιλικὸς τὴν νόμιμον
 προστασίαν καὶ ἡγεμονίαν ἀναθήσει, καὶ συνελόντα
 φράσαι πάντων ὅσα ἢ ψυχῆς ἢ σώματος ἢ τῶν
 ἐκτὸς ἀγαθὰ ἐστὶν ὁ μὴ φίλαντος αἵτιον ἀποφανεῖ
 222 τὸν ἀψευδῶς μόνον αἷτιον θεόν. μηδεὶς οὖν τῶν
 ἀφανεστέρων καὶ ταπεινοτέρων εἶναι δοκούντων
 ἐλπίδος ἀπογνώσει τῆς ἀμείνονος ἀποκνησάτω
 ἱκέτης εὐχάριστος γενέσθαι θεοῦ, ἀλλ' εἰ καὶ μηδὲν
 ἔτι προσδοκᾷ τῶν μειζόνων, ὑπὲρ τούτων ὧν
 ἔλαχεν ἤδη κατὰ τὴν ἑαυτοῦ δύναμιν εὐχαριστεῖτω.
 223 μυρίων δ' ἔλαχε, γενέσεως, ζωῆς, τροφῆς, ψυχῆς,
 αἰσθήσεως, φαντασίας, ὁρμῆς, λογισμοῦ. λογισμὸς
 δὲ βραχὺ μὲν ὄνομα, τελειότατον δὲ καὶ θειότατον

¹ MSS. ἔδειξε.

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us to obtain the good fruits of toil and effort, those more familiar gifts which grow up with us, but such as spring up independently without art or any form of human devising, which come ready-made to the recipient, we cannot even hope to attain. These are gifts of God, and therefore to discover them is the inevitable destiny of natures closer to God and undefiled and released from the mortal body. Yet 220 Moses taught us to make our acknowledgements of thanks according to the power of our hands (Num. vi. 21), the man of sagacity dedicating his good sense and prudence, the master of words consecrating all the excellences of speech in praises to the Existent in poem or prose, and from others offerings after their kind, natural philosophy, ethical philosophy, the lore of the arts and sciences from the several students of the same. In this way the sailor 221 will dedicate success of voyage, the husbandman fruitfulness of crops, the herdsman the teeming increase of his livestock, the physician the health of his patients, or again the general his victory in war, the statesman or crowned head his lawful pre-eminence or sovereignty, and in short he who is not self-centred will avow as the cause of all goods of the soul or body or outside the body Him who in very truth is the one sole Cause of aught. Let none 222 then of the lowly or obscure in repute shrink through despair of the higher hope from thankful supplication to God, but even if he no longer expects any greater boon, give thanks according to his power for the gifts which he has already received. Vast is the number 223 of such gifts, birth, life, nurture, soul, sense-perception, mental picturing, impulse, reasoning. Now "reasoning" as a name is but a little word, but as

- ἔργον, τῆς τοῦ παντὸς ψυχῆς ἀπόσπασμα ἢ, ὅπερ
 ὀσιώτερον εἰπεῖν τοῖς κατὰ Μωυσῆν φιλοσοφοῦσιν,
 224 εἰκόνοσ θείας ἐκμαγεῖον ἐμφορές. XL. ἐπαινεῖν
 ἄξιον καὶ τῶν κατασκόπων τοὺς ἐπιχειρήσαντας
 μὲν αὐτόπρεμνον τὸ ἀρετῆς ὅλον ἀνασπάσαι καὶ
 βαστάσαι στέλεχος, ἐπεὶ δ' οὐκ ἡδυνήθησαν, κλη-
 ματίδα γοῦν καὶ ἓνα βότρυν λαβόντας, δεῖγμα καὶ
 μέρος τῆς συμπάσης, ὃ φέρειν αὐτὸ μόνον ἴσχυον.
 225 εὐκτὸν μὲν ἀθρόω τῷ πλήθει τῶν ἀρετῶν ἐγ-
 χορεύειν· εἰ δὲ τοῦτο μεῖζον ἢ κατὰ ἀνθρωπίνην
 φύσιν, ἀγαπῶμεν, εἴ τω ἐξεγένετο μιᾷ τινι τῶν
 [613] κατὰ μέρος | ἐντυχεῖν, σωφροσύνη ἢ ἀνδρεία ἢ
 δικαιοσύνη ἢ φιλάνθρωπία. φερέτω γὰρ ἓν¹ τι
 ἀγαθὸν ἢ ψυχὴ καὶ τικτέτω, μὴ πάντων ἄφορος
 226 καὶ στεῖρα γινέσθω. σὺ δὲ τοιαῦτα ἐπι-
 τάγματα ἐπιτάξεις υἱεὶ τῷ σεαυτοῦ; εἰ μὴ τοῖς
 οἰκέταις ἡμέρως χρῇ, μηδὲ τοῖς ὁμοτίμοις κοινω-
 νικῶς· εἰ μὴ κοσμίως γυναικί, μηδὲ γονεῦσι τιμη-
 τικῶς· εἰ μητρὸς ὀλιγωρεῖς καὶ πατρός, ἀσέβει
 καὶ εἰς τὸ θεῖον. εἰ χαίρεις ἡδονῇ, μη(δὲ)· φιλ-
 αργυρίας ἀποστῆς. ἐφίεσαι πολυχρηματίας; καὶ
 227 κενοδοξεί. τί γάρ; οὐ μετριάζειν ἐν ἐνίοις ἀξιοῖς,
 εἰ μὴ ἐν πᾶσι δύνασαι; οὐκ ἂν οὖν εἴποι ὁ υἱός·
 τί λέγεις, ὦ πάτερ; ἢ τέλειον ἀγαθὸν ἢ τέλειον
 κακὸν βούλει σοι τὸν υἱὸν γενέσθαι καὶ οὐκ

¹ MSS. ἐνός.

a fact it is something most perfect and most divine, a piece torn off from the soul of the universe, or, as it might be put more reverently ^a following the philosophy of Moses, a faithful impress of the divine image. XL. Well may we commend those members 224 of the scouting party who tried to pluck up by the roots the trunk of virtue and carry it away, and when they could not, took at least a branch and a single cluster, which was all they could carry (Num. xiii. 24), as a specimen and part of the whole. We should 225 indeed pray that our course may lie amid the collected body of the many virtues. But if this be too great for human nature, let us be content whenever it be granted to consort with one of the specific virtues, with temperance, or courage, or justice or humanity. Let the soul carry in its womb and bring to the birth one good thing at least and not be unfruitful and barren of them all.

Would 226 you lay upon your own son such injunctions as these? If you do not treat your servants kindly, neither must you have neighbourly dealings with your equals. If you do not behave well to your wife, you must not honour your parents either. If you despise your father and mother, you must also shew impiety towards God. If you delight in pleasure, you must not refrain from covetousness. Do you covet great riches? Then also give way to vain conceit. What, 227 I would ask, do you mean that it is wrong to use self-control in some things if you cannot do so in all? The son would surely reply, What do you mean, father? Would you have your son become either completely bad or completely good, and will you not

phrase ἡ τοῦ παντὸς ψυχῇ, cf. *De Mig.* 179 and note on *Leg. All.* i. 91.

- ἀγαπήσεις, εἰ πρὸ τῶν ἄκρων τὰ μέσα ἔλοιτο;
 228 οὐ διὰ τοῦτο καὶ ὁ Ἀβραάμ ἐπὶ τῆς
 Σοδομιτῶν ἀπωλείας ἀρξάμενος ἀπὸ πεντηκον-
 τάδος εἰς δεκάδα¹ τελευτᾷ, ποτνιόμενος καὶ ἰκε-
 τεύων, ἵν', εἰ μὴ εὐρίσκοιτο ἐν γενέσει ἡ παντελὴς
 εἰς ἐλευθερίαν ἄφεις, ἥς σύμβολον ὁ πεντηκοστὸς
 λόγος ἱερός, ἡ μέση παιδεία παραληφθῇ δεκάδι
 229 ψυχῆς μελλούσης ἀπόλυσιν; τῶν ἀναγώγων οἱ
 πεπαιδευμένοι καὶ τῶν ἀλύρων καὶ ἀμούσων οἱ
 (ἐγ)κεχορευκότες τῇ ἐγκυκλίῳ μουσικῇ πλείους
 ἀφορμὰς ἔχουσι πρὸς τὸ αὔξεσθαι,² σχεδὸν ἐκ
 παίδων τοῖς περὶ καρτερίας³ καὶ ἐγκρατείας καὶ
 ἀρετῆς πάσης λόγοις ἐπαντληθέντες. διὸ εἰ καὶ
 μὴ παντελῶς ἐξερρύναντο καὶ ἀπελούσαντο τὸ
 ἀδικεῖν φαιδρυνόμενοι δέ,⁴ ἀλλὰ μετρίως γοῦν καὶ
 230 μέσως ἐρρύναντο. τὸ παραπλήσιον ὁ
 Ἡσαῦ λέγειν ἔοικε τῷ πατρί· “μὴ εὐλογία σοι
 μία ἐστί, πάτερ; εὐλόγησον καὶ ἐγώ, πάτερ.” ἄλλαι
 γὰρ ἄλλοις ἀποκεκρίσθωσαν, τελείοις μὲν τέλειαι,
 μέσαι δὲ ἀτελέσιν, ὥς ἔχει καὶ ἐπὶ τῶν σωματῶν·
 ὑγιαινόντων γὰρ καὶ νοσοῦντων ἕτερα μὲν γυμνάσ-
 ματα, ἕτεραι δὲ τροφαί, καὶ ὅσα ἄλλα περὶ διαίταν,
 οὐ τὰ αὐτά, ἀλλὰ τοῖς μὲν τὰ πρόσφορα, ἵνα μηδ'
 ὅλως νοσήσωσι, τοῖς δὲ τὰ οἰκεία, ὅπως πρὸς
 231 τὸ ὑγιεινότερον μεταβάλωσι. πολλῶν οὖν ἀγαθῶν

¹ MSS. πεντάδα.² MSS. εὐξεσθαι.³ MSS. ἀρετῆς.

⁴ Clearly corrupt: Mangey proposed δῆ, Wendland τελείως. The simplest correction would be οἶδε, if this can stand so at the end of a clause. (It does so stand in *De Conf.* 87, but in the sense of “the following.”)

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be satisfied if he chooses the midway course in preference to the extremes? It was 228 such a feeling that made Abraham, in the case of the destruction of Sodom, begin with fifty and end with ten (Gen. xviii. 24 f.) when he besought and supplicated that if the means of complete release to liberty (Lev. xxv. 10), which is symbolized by fifty, be not forthcoming in created beings, the lower training, which is numerically reckoned as ten, may be accepted to respite the soul which stands on the verge of condemnation.^a The trained have the 229 advantage over the untrained, and those who are familiar with the culture of the schools over minds untuned to the muse; they start with better opportunities for growth, because as a rule from boyhood they have been bathed in a stream of ideas which deal with endurance and self-control and every virtue. And therefore if these have not entirely scoured and washed away their iniquity in the cleansing process, they are in a moderate and half-way degree purged. Esau's words to his 230 father seem to have a like meaning: "Hast thou one blessing, my father? bless me also, O my father" (Gen. xxvii. 38). For different blessings should be set apart for different persons: perfect blessings for the perfect, half-way for the imperfect, just as we find with men's bodies: for the healthy and the sick require different exercises and different diet, and in all other matters which affect their way of living the same treatment is impossible. The healthy need what agrees with them to prevent their falling sick at all, and the sick need what fits their condition to bring them round to better health. Since then the 231

^a Cf. *De Sac.* 122.

- ὑπαρχόντων ἐν τῇ φύσει τὸ δοκοῦν ἐφαρμόττειν μοι τοῦτο χάρισαι, καὶ μικρότατον ἤ, στοχασάμενος ἐκείνου μόνου, εἰ δυνήσομαι τὸ δοθὲν φέρειν εὐμαρῶς, ἀλλὰ καὶ μὴ πρὸς τοῦτο ἀπειπὼν ὁ
- 232 δυστυχῆς ὀκλάσω. τί δ' οἴομεθα ἐμφαίνεσθαι διὰ τοῦ· “μὴ χεὶρ κυρίου οὐκ ἐξαρκέσει”; ἄρ' οὐχὶ τὸ πάντῃ τὰς τοῦ ὄντος φθάνειν δυνάμεις ἐπ' εὐεργεσία μὴ μόνον τῶν ἐνδόξων ἀλλὰ καὶ τῶν
- [614] ἀφανεστέρων εἶναι | δοκούντων; οἷς τὰ ἀρμόττοντα χαρίζεται πρὸς τὰ τῆς ἐκάστου ψυχῆς σταθμήματα καὶ μέτρα σταθμώμενος καὶ διαμετρῶν ἰσότητι παρ' ἑαυτῷ τὸ ἀνάλογον ἐκάστοις.
- 233 XLI. Καταπλήττει με οὐχ ἥκιστα καὶ ὁ τεθεὶς νόμος ἐπὶ τοῖς ἐκδυομένοις τὰ ἁμαρτήματα καὶ μεταγινώσκειν δοκοῦσι. κελεύει γὰρ τὸ μὲν πρῶτον ἱερεῖον προσάγειν θῆλυ πρόβατον ἄμωμον. “ἐὰν δὲ” φησί “μὴ ἰσχύῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς πρόβατον, οἷσει περὶ τῆς ἁμαρτίας ἥς ἡμαρτε δύο τρυγόνας ἢ δύο νεοσσούς περιστερῶν,
- 234 ἓνα περὶ ἁμαρτίας καὶ ἓνα εἰς ὀλοκαύτωμα. ἐὰν δὲ μὴ εὐρίσκη ἡ χεὶρ αὐτοῦ ζευγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν, οἷσει τὸ δῶρον τὸ δέκατον οἷφι σεμίδαλιν. οὐκ ἐπιχεεῖ¹ ἐπ' αὐτὸ ἔλαιον οὐδ' ἐπιθήσει ἐπ' αὐτὸ λίβανον, ὅτι περὶ ἁμαρτίας ἐστί. καὶ οἷσει αὐτὸ πρὸς τὸν ἱερέα, καὶ δραξάμενος ὁ ἱερεὺς ἀπ' αὐτοῦ πλήρη τὴν δράκα τὸ μνημόσυνον
- 235 ἐπιθήσει ἐπὶ τὸ θυσιαστήριον.” οὐκοῦν τρισὶ μετανοίας τρόποις ἱλάσκεται τοῖς εἰρημένοις, κτήνεσιν ἢ πτηνοῖς ἢ λευκοπύροις, πρὸς τὴν τοῦ

¹ So LXX: MSS. ἐπιχρίσει.

ON THE CHANGE OF NAMES, 231-235

goods which nature has to bestow are many, grant me, O Lord, that which befits me in Thy sight, though it be but the smallest, looking to one thing only, that the gift be such as I can bear with ease, not one that slight as it is will bring me, poor weakling, fainting to the ground. And what do we suppose is 232 meant by the words, "Shall not the hand of the Lord suffice?" (Num. xi. 23). Surely this, that the powers of the Existent reach everywhere to benefit not only the highly placed but also those of lowlier reputation. And on these He bestows what befits them, according to the soul-measurements and appraisements of each, measuring and appraising in Himself^a by the rule of equality the due proportion to each.

XLI. I am profoundly struck by the law enacted 233 for those who put off their sins and appear to be repentant. It bids them bring first as the victim a ewe without blemish, but "if his hand," it continues, "have not strength for a sheep, he shall bring for the sin which he has committed two turtledoves or two young pigeons, one for sin and one for a burnt offering. But if his hand does not find a pair of turtledoves 234 or two young pigeons, he shall bring for his gift fine flour the tenth of an ephah. He shall not pour upon it oil, nor put upon it frankincense, because it is a sin offering, and shall bring it to the priest, and the priest shall take from it a complete handful and lay the memorial upon the altar" (Lev. v. 7 ff.). Moses, then, employs for propitiation 235 the three methods of repentance here mentioned, beasts or birds or wheaten flour, adapted doubtless

^a Or (reading *ισότητι* <*τῇ*> *παρ' ἐαυτῷ*) "the equality inherent in Himself."

- καθαιρομένου καὶ μετανοοῦντος δῆπου δύναμιν· οὔτε γὰρ μικρὰ μεγάλων οὔτε μεγάλα μικρῶν δέεται καθαρσίων, τῶν δὲ πρὸς τὸ ἀνάλογον ἴσων
- 236 καὶ ὁμοίων. τί δῆποτ' οὖν διὰ τριῶν ἢ κάθαρσις, ἄξιον ἐρευνῆσαι. σχεδὸν τοίνυν καὶ τὰ ἁμαρτήματα καὶ τὰ κατορθώματα συμβέβηκεν ἐν τρισὶν ἐξετάζεσθαι, διανοίᾳ, λόγοις, πράξεσιν. οὗ χάριν καὶ τοῖς προτρεπτικοῖς Μωυσῆς διδάσκων, ὅτι ἡ ἀγαθοῦ¹ κτήσις οὐτ' ἀδύνατός ἐστιν οὔτε
- 237 δυσθήρατος, φησὶν· οὐκ εἰς οὐρανὸν ἀναπτήναι δεῖ οὐδ' ἄχρι περάτων γῆς καὶ θαλάττης ἐλθεῖν ἐπὶ τὴν σύλληψιν αὐτοῦ· ἀλλ' ἐστὶν “ἐγγύς, καὶ σφόδρα ἐγγύς”—εἶτα μόνον οὐκ ὀφθαλμοφανῶς δεικνύς²—“πᾶν ἔργον,” φησί “τῷ στόματί σου καὶ τῇ καρδίᾳ καὶ ταῖς χερσὶ,” συμβολικῶς ἐν λόγοις, ἐν βουλαῖς, ἐν ἔργοις· ἐκ γὰρ εὐβουλίας καὶ εὐλογίας καὶ εὐπραξίας τὴν ἀνθρωπίνην εὐδαιμονίαν συνίστασθαι, ὥσπερ καὶ τὴν κακοδαιμονίαν ἐκ τῶν
- 238 ἐναντίων. ἐν γὰρ τοῖς αὐτοῖς τό τε κατορθοῦν καὶ ἁμαρτάνειν χωρίοις ἐστί, καρδίᾳ, στόματι, χειρί· καὶ γὰρ βουλευόνται τινες εὐγνωμονέστατα καὶ
- [615] λέγουσιν ἄριστα καὶ πράττουσι | τὰ πρακτέα. τριῶν δὲ ὄντων κουφότατόν ἐστι τὸ βουλευέσθαι ἢ μὴ χρή, βαρύτερον δὲ τὸ χειρουργεῖν τὰ ἄδικα,
- 239 μέσον δὲ τὸ λέγειν ἢ μὴ δεῖ. συμβαίνει δὲ τὸ κουφότατον δυσapoτριπτότατον εἶναι· χαλεπὸν γὰρ ψυχῆς τροπὴν εἰς ἡρεμίαν ἀγαγεῖν, καὶ θᾶπτον ἂν τις χειμάρρου φορὰν ἐπίσχοι ἢ ψυχῆς τροπὴν ρέουσιν ἀκατασχέτως· ἀμύθητα γὰρ ἐνθύμια ἄλλα

¹ MSS. ἀγαθῇ.² MSS. δείκνυσσι. The correction is mine and I have also

ON THE CHANGE OF NAMES, 235-239

to the capacity of the penitent who is purified, for small things do not need great, nor great things small purifications, but such as are like and equal on the principle of proportion. Why then there 236 should be three ways of repentance is worth inquiry. Practically cases both of sinning and of achieving righteousness fall into three classes, thoughts and words and deeds. And therefore in his Exhortations Moses, when he is shewing that the acquisition of the good is neither impossible nor hard to pursue, says, "You need not fly up to heaven nor go to the ends 237 of earth and sea to lay hold of it, but near and very near (and with the next words he shews the nearness as it were almost visible to the eye) is every work to thy mouth and heart and hands" (Deut. xxx. 12 ff.). In these three words he figures words, thoughts and intentions, deeds. For good thinking and intending, good speaking and good doing make up, he means, human happiness just as their opposites make up unhappiness, since achievement of righteousness and 238 sinning are found in all these three places, heart, mouth and hand. For indeed some think and intend with excellent judgement and speak what is best and do what they should do. Of the three wrong thinking and intending is the least serious, and actually carrying out injustice is the most serious, while saying what we should not stands midway between the two. Yet in practice the least serious proves to 239 be the most difficult to rid ourselves from, for it is a hard matter to bring to a standstill the soul's changing movements. Their irresistible stream is such that we could sooner stem the rush of a torrent, for thoughts

removed the full stop at *ἐγγύς*. The quotation, though free, goes on continuously.

- ἐπ' ἄλλοις τρικυμίας τρόπον ἐπιτρέχει, φοροῦντα καὶ κυκῶντα καὶ πᾶσαν αὐτὴν βιαίως ἀνατρέποντα.
- 240 τὸ μὲν οὖν ἄριστον τῆς καθάρσεως καὶ τελεώτατον τοῦτ' ἐστί, μηδ' ἐνθυμείσθαι τι τῶν ἀτόπων, ἀλλ' εἰρήνη καὶ εὐνομία, ὣν ἡγεμών ἐστι δικαιοσύνη, πολιτεῦσασθαι· τὸ δὲ δεύτερον, λόγοις μὴ διαμαρτάνειν ψευδόμενον ἢ ψευδορκοῦντα ἢ ἀπατῶντα ἢ σοφίζόμενον ἢ συκοφαντοῦντα ἢ συνόλως στόμα καὶ γλῶτταν ἐπ' ὀλέθρῳ τινῶν ἀνιέντα,¹ οἷς χαλινὸν ἦν ἄμεινον περιθεῖναι καὶ
- 241 δεσμὸν ἄρρηκτον. XLII. διὰ τί δὲ τὸ λέγειν τοῦ νοεῖν τὰ μὴ προσήκοντα βαρύτερον ἁμάρτημα, ῥᾶον ἰδεῖν. ἐνθυμεῖται μὲν τις οὐ παρ' ἑαυτὸν ἔστιν ὅτε, ἀλλ' ἀβουλῶν· ὧν γὰρ οὐ θέλει λαμβάνειν ἐννοίας ἀναγκάζεται, τῶν δ' ἀκουσίων
- 242 οὐδὲν ὑπαίτιον. λέγει δέ τις ἐκῶν, ὥστε, εἰ μὴ εὐφημον προῖεται φωνήν, ἀδικεῖ κακοδαιμονῶν, ὃ μηδ' ἐκ τύχης ἐθέλων τι τῶν ἐπιεικεστέρων φθέγγασθαι· ὥ λυσιτελὲς τὴν ἀσφαλεστάτην ἡσυχίαν δεξιουῖσθαι· κᾶπειτα μὴ ἡσυχάζων τις δύναται
- 243 δῆπου βουλευθεῖς σιωπᾶν. τὸ δὲ καὶ τοῦ λέγειν βαρύτερον ἁμάρτημα ἢ ἄδικος πρᾶξις ἐστι· “λόγος γὰρ ἔργου” φασί “σκιᾶ,” σκιᾶς δὲ βλαπτούσης πῶς οὐ τὸ ἔργον βλαβερώτερον; διὰ τοῦτο καὶ Μωυσῆς τὴν μὲν γνώμην ἐγκλημάτων καὶ ἐπιτιμίων ἀπήλλαξεν, ἀκουσίοις τὰ πολλὰ μεταβολαῖς χρωμένην καὶ τροπαῖς καὶ πάσχουσιν μᾶλλον ὑπὸ τῶν ἐπεισφοιτῶντων νοημάτων ἔξωθεν

¹ MSS. ἀνέντα.

^a Or “silence.” See App. p. 592.

^b See App. p. 592.

ON THE CHANGE OF NAMES, 239-243

after thoughts in countless numbers pour on like a huge breaker and drive and whirl and upset its whole being with their violence. This then is 240

the best and most perfect form of purification, never even to admit any heinous thoughts, but to live with our fellow-citizens in peace and law observance, that order of which justice is the guiding influence. And the second best is to abstain from sinfulness of word, either by lying or perjury or subtlety or calumny, and in general from aiming at the ruin of others by giving a free rein to the mouth and tongue which it were better to bridle and bind with chains of adamant.

XLII. It is easy to see why 241 wrong-speaking is a graver matter than wrong-thinking. A man's thoughts are sometimes not due to himself, but come without his will. He is compelled to admit ideas on subjects which he has no wish to consider, and where there is no will no blame is due. But speaking is voluntary, so that if a man 242 gives utterance to language which offends, he is wronging others, unhappy in this, that even when there is an opportunity of speaking something of a kinder nature he is not willing to use it. Such a person would do best to court complete freedom from disturbance,^a and if he has not this freedom he can surely if he wills it keep silence. But 243

the unjust action is a more grievous sin than any speaking, for the word is the shadow of the act,^b men say, and if the shadow be harmful, the act must be more harmful. And therefore Moses exempts mere intention from accusation and penalty. He knew that it was largely subject to involuntary changes and swervings, and rather the passive victim of the thoughts which flock into it than an active agent.

- ἡ δρῶσαν· τὰ δ' ὅσα ἂν ἐξέλθῃ διὰ τοῦ στόματος, ταυτ' εἰς ἀπόλογον καὶ εὐθύνας ἄγει, ὡς ἂν δὴ τοῦ
- 244 λέγειν ἐφ' ἡμῖν ὑπάρχοντος. ἀλλ' αἱ μὲν λόγων εὐθυναὶ μετριώτεραι, αἱ δ' ὑπαιτίων¹ ἔργων ἀργαλεώτεραι. μεγάλας γὰρ τάττει τιμωρίας ἐπὶ τοῖς μεγάλα ἀδικοῦσι καὶ ἔργῳ ἐπεξιοῦσιν ἃ γνώμη μὲν ἀγνώμονι ἐβουλεύσαντο, προπετεία δὲ γλώττης
- 245 ἐξελάλησαν. XLIII. τὰ δὲ καθάρσια | τῶν τριῶν, [616] διανοίας, λόγου, πράξεως, εἴρηκεν [οὖν] πρόβατον καὶ ζεύγος τρυγόνων ἢ περιστερῶν καὶ σεμιδάλεως ἱεροῦ μέτρου δέκατον, ἀξιῶν προβάτῳ μὲν διάνοιαν καθαίρεσθαι, λόγον δὲ τοῖς πτηνοῖς, σεμιδάλει δὲ
- 246 πρᾶξιν. διὰ τί; ὅτι, καθάπερ ἐν ἡμῖν ἄριστον ὁ νοῦς, καὶ ἐν ζώων ἀλόγων γένει τὸ πρόβατον ἅτε ἡμερώτατον ὑπάρχον καὶ καρπὸν ἐτήσιον ἀνατέλλον ἐξ ἑαυτοῦ πρὸς ὠφέλειαν² ὁμοῦ καὶ κόσμον ἀνθρώπων· ἐσθῆς γὰρ τὰς ἀπὸ κρυμοῦ καὶ θάλπους ἀνείργει βλάβας καὶ τὰ ἀπόρρητα τῆς φύσεως ἐπισκιάζουσα πρὸς εὐκοσμίας τοῖς χρωμένοις ἐστί.
- 247 σύμβολον οὖν ἔστω τῆς τοῦ ἀρίστου καθάρσεως, διανοίας, τὸ ζώων ἄριστον, τὸ πρόβατον, λόγου δὲ τὰ πτηνά· κοῦφόν τε γὰρ ὁ λόγος καὶ πτηνὸν φύσει, βέλους θάπτον φερόμενος καὶ πάντῃ διάττων. τὸ γὰρ ἅπαξ λεχθὲν ἀναδραμεῖν μὲν οὐκ ἔστιν, ἔξω δὲ φερόμενον, τάχει πολλῶ τρέχον, πλήττει τὰ ὦτα καὶ διὰ πάσης ἀκοῆς
- 248 ἐρχόμενον εὐθύς ἤχῃ. δίδυμος δὲ ὁ λόγος, ὁ μὲν ἀληθής, ὁ δὲ ψευδής· οὗ μοι δοκεῖ χάριν ζεύγει τρυγόνων ἢ περιστερῶν ἐξομοιωθῆναι.

¹ MSS. ὑπαίτιαι.

² Or ἀσφάλειαν as Mangey; cf. § 111, also ἀσφάλειαν καὶ εὐκοσμίαν *Quis Rerum* 125.

ON THE CHANGE OF NAMES, 243-248

But all that issues through the mouth he requires to make its defence and stand its trial on the principle that our speech is in our own power. But in these 244 trials words are judged more leniently, culpable actions more severely, for he appoints great penalties for the authors of great misdeeds, those who carry into actual execution what their ill-intended intentions have planned or their reckless tongues have uttered.

XLIII. For the purgation of these three, thought, 245 speech and action, he has named the sheep, the pair of doves or pigeons and the tenth of an ephah, the sacred measure, of fine flour, holding that thought should be purged with the sheep, speech with the birds, action with the fine flour. Why? Because just as 246 the mind is the best element in us, so the sheep takes the same place among the unreasoning animals considered as a whole, in virtue of its superior gentleness and the annual produce which it raises by itself, to benefit men and adorn them at the same time. For raiment averts mischief from frost and heat, and by veiling what nature would have hidden promotes decency in the wearers.

Let us take then 247 the best animal, the sheep, as representing in a figure the purging of our best part, the mind, and similarly the birds as representing speech. For speech is light and winged by nature, moving swifter than an arrow, and flashing its way in every direction. For the word once spoken cannot return, but when carried outside races at a high speed, strikes the ears, and passing right through the whole region of hearing straightway turns into sound.

Also 248 speech is twofold, partly true and partly false, and thence I think its comparison to a pair of doves or

- τῶν δὲ πτηνῶν τὸ μὲν περὶ ἁμαρτίας φησὶ δεῖν εἶναι, τὸ δὲ ὀλοκαύτωμα θύειν, ἐπειδὴ τὸν μὲν ἀληθῆ λόγον ὅλον δι' ὅλου συμβέβηκεν εἶναι ἱερόν <τε καὶ> τέλειον, τὸν δὲ ψευδῇ διημαρτησθαί τε
- 249 καὶ ἐπανορθώσεως δεῖσθαι. πράξεως δέ, ὡς ἔφην, σύμβολον ἢ σεμίδαλις· καὶ γὰρ ταύτην συμβέβηκεν οὐκ ἄνευ τέχνης καὶ ἐπινοίας καθαίρεσθαι, ἀλλὰ χερσὶ σιτοπόνων, ἐπιτήδευμα τὸ πρᾶγμα πεποιηκότων, διακρίνεται. διὸ καὶ φησι· “δραξάμενος ὁ ἱερεὺς πλήρη τὴν δράκα τὸ μνημόσυνον αὐτῆς¹ ἀνοίσει,” διὰ τῆς δρακὸς τὸ
- 250 ἐγχείρημα καὶ τὴν πρᾶξιν ἐμφαίνων. ἄγαν δ' ἐξήτασμένως ἐπὶ μὲν τοῦ κτήνους εἶπεν· “ἐὰν δὲ μὴ ἰσχύῃ ἡ χεὶρ τὸ ἱκανὸν εἰς πρόβατον,” ἐπὶ δὲ τῶν πτηνῶν· “ἐὰν δὲ μὴ εὐρίσκη.” διὰ τί; ὅτι μεγάλης μὲν ἰσχύος καὶ ὑπερβαλλούσης δυνάμεως ἐστὶ καταλῦσαι τὰς τῆς διανοίας τροπὰς, οὐ μεγάλης
- 251 δὲ ῥώμης τὰ λόγων ἐπισχεῖν ἁμαρτήματα. πάντων γὰρ ἀλεξίκακον τῶν διὰ φωνῆς ἁμαρτανομένων, ὡς καὶ πρότερον εἶπον, ἡσυχία, ἥ παντί τῳ ῥάδιον χρῆσθαι· πολλοὶ δὲ διὰ τὸ ἄλλον καὶ ἀμετροεπὲς οὐχ εὐρίσκουσι πέρας ἐπιθεῖναι τῷ λόγῳ.
- 252 XLIV. Ταύταις καὶ ταῖς παραπλησίαις τομαῖς καὶ διαστολαῖς τῶν πραγμάτων ἐντραφεῖς καὶ ἐνασκηθεῖς ὁ ἀστείος ἄρ' οὐκ εἰκότως εὐχεσθαι ἂν δόξαι τὸν Ἰσμαῆλ ζῆν, εἰ μὴ δύναται κυοφορῆσαί
- 253 πῶ | τὸν Ἰσαάκ; τί οὖν ὁ χρηστὸς θεός; ἐν [617] αἰτησαμένῳ δύο δίδωσι καὶ τὸ ἔλαττον εὐξαμένῳ

¹ So LXX: MSS. αὐτῶν.

^a κυοφορῆσαι rather strangely used for γεννᾶν. Has ἀρετὴ fallen out?

ON THE CHANGE OF NAMES, 248-253

pigeons. Moses directs that one bird should serve as a sin offering, and that the other should be offered by fire in its entirety, because it is a condition of true speech that it is entirely holy and perfect while false speech is the product of sin and needs reformation.

The fine flour is, as I have said, the symbol 249 of action, for it is a condition of flour that it is not brought into a pure state without art and contrivance but is sifted by the hands of corn-grinders, who have made a practice of this process. It accords with this when he says : "The priest shall take a complete handful and offer its memorial"—by the handful bringing out the thought of handiwork and action. And he makes a very careful contrast in 250 speaking of the beasts and the birds. Of the first he says "If his hand be not strong enough for the sheep," and of the second "If his hand do not find." Why is this? Because it needs great strength and a very high degree of power to suppress the changing movements of the mind, but it needs no great might to restrain trespasses of speech. For against tres- 251 passes committed with the voice there is a remedy as I have said before in quietude, of which everyone can easily avail himself, though many through their loquacity and measureless chattering do not find any limit to put upon their words.

XLIV. These and similar ways of analysing and 252 distinguishing things become familiar to the man of virtue through breeding and practice, and does it not therefore seem natural that he should pray that Ishmael may live, if he cannot as yet be the parent^a of Isaac? What then does God in His kindness do? 253 Abraham had asked for one thing, God gives him two.

χαρίζεται τὸ μείζον. “εἶπε” γάρ φησι “τῷ
 Ἀβραάμ· ναί, ἰδοὺ Σάρρα ἡ γυνή σου τέξεται σοι
 υἱόν”. εὐθυβόλος γε ἡ συμβολικὴ ἀπόκρισις ἡ ναί.
 τί γὰρ ἐμπρεπέστερον ἢ τὰγαθὰ ἐπινεύειν θεῷ¹ καὶ
 254 ταχέως ὁμολογεῖν; ἀλλ’ οἷς ἐπινεύει τὸ θεῖον,
 ἅπας ἄφρων ἀνανέενυκε. τὴν γοῦν Λείαν μισου-
 μένην εἰσάγουσιν οἱ χρησμοί· διὸ καὶ τοιαύτης
 ἔτυχε προσρήσεως· ἐρμηνευθεῖσα γάρ ἐστὶν ἀνα-
 νευομένη καὶ κοπιῶσα διὰ τὸ πάντας ἡμᾶς ἀρετὴν
 ἀποστρέφεισθαι καὶ κοπῶδη νομίζειν ἐπιτάγματα
 255 οὐχ ἡδέα πολλάκις ἐπιτάττουσαν. ἀλλὰ τοσαύτης
 ἀποδοχῆς ἡξίωται παρὰ τοῦ πανηγεμόνος,² ὥστε
 τὴν μήτραν ὑπ’ αὐτοῦ διοιχθεῖσαν σπορὰν θείας³
 γονῆς παραδέξασθαι πρὸς τὴν τῶν καλῶν ἐπι-
 τηδευμάτων καὶ πράξεων γένεσιν. μάθε
 οὖν, ὦ ψυχή, ὅτι καὶ “Σάρρα,” ἡ ἀρετή, “τέξεται
 σοι υἱόν,” οὐ μόνον Ἀγαρ, ἡ μέση παιδεία·
 ἐκείνης μὲν γὰρ τὸ ἔγγονον διδασκόν, ταύτης δὲ
 256 πάντως αὐτομαθές ἐστι. μὴ θαυμάσης <δ’>, εἰ
 πάντα φέρων σπουδαῖα ὁ θεὸς ἤνεγκε καὶ τοῦτο
 τὸ γένος, σπάνιον μὲν ἐπὶ γῆς, πάμπολυ δ’ ἐν
 οὐρανῷ. μάθοις δ’ ἂν ἀπὸ τῶν ἄλλων, ἐξ ὧν
 συνέστηκεν ἄνθρωπος. ἄρα γε οἱ ὀφθαλμοὶ διδαχ-
 θέντες ὁρῶσι; τί δ’; οἱ μυκτῆρες ὀσφραίνονται
 μαθήσει; ἄπτονται δ’ αἱ χεῖρες ἢ οἱ πόδες προΐασι
 257 κατ’ ἐπιτάγματα ἢ παραινέσεις ὑφηγητῶν; αἱ δ’
 ὁρμαὶ καὶ φαντασίαι—πρῶται δ’ εἰσὶν αὗται κινή-
 σεις καὶ σχέσεις⁴ ψυχῆς—διδασκαλία συνέστησαν;

¹ MSS. θεοῦ or θεόν.³ MSS. θείου.² MSS. τῶν ἡγεμόνων.⁴ MSS. πείσεις.

ON THE CHANGE OF NAMES, 253-257

He had prayed for the less, God grants him the greater. He said to him, we read, "Yes, Sarah thy wife shall bear a son" (Gen. xvii. 19). How significant is that answer "Yes," fraught as it is with inner meaning. For what can be more befitting to God than to grant and promise His blessings in a moment and with a sign of assent? Yet those who receive a 254 sign of assent from God are refused assent by every fool. Thus the oracles represent Leah as hated and for this reason she received such a name.^a For by interpretation it means "rejected and weary," because we all turn away from virtue and think her wearisome, so little to our taste are the commands she often lays upon us. But from the Ruler of all she was awarded 255 such acceptance that her womb which He opened received the seed of divine impregnation (Gen. xxix. 31), whence should come the birth of noble practices and deeds.

Learn then, soul of man, that Sarah also, that is virtue, shall bear thee a son, as well as Hagar, the lower instruction. For Hagar's offspring is the creature of teaching, but Sarah's learns from none other at all than itself. And wonder 256 not that God, who brings about all good things, has brought into being this kind also, and though there be few such upon earth, in Heaven vast is their number. You may learn this truth from the other elements, out of which man is constituted. Have the eyes been taught to see, do the nostrils learn to smell, do the hands touch or the feet advance in obedience to the orders or exhortations of instructors? As for 257 our impulses and mental pictures, which are the primal conditions of the soul, according as it is in motion or at rest, are they made what they are by

^a See note on *De Cher.* 41.

παρὰ δὲ σοφιστὴν φοιτήσας ὁ νοῦς ἡμῶν νοεῖν
καὶ καταλαμβάνειν ἔμαθε; πάντα ταῦτ' ἀφειμένα¹
διδασκαλίας ἀπαυτοματιζούσῃ φύσει χρήται πρὸς
258 τὰς οἰκείας ἐνεργείας. τί οὖν ἔτι θαυμάζεις, εἰ καὶ
ἀρετὴν ἀπονον καὶ ἀταλαίπωρον ὁ θεὸς ὀμβρήσει
μηδεμίας δεομένην ἐπιστασίας, ἀλλ' ἐξ ἀρχῆς
ὀλόκληρον καὶ παντελῆ; εἰ (δὲ) καὶ μαρτυρίαν
βούλει λαβεῖν, Μωυσέως ἀξιοπιστοτέραν εὐρήσεις;
ὅς φησι τοῖς μὲν ἄλλοις ἀνθρώποις ἀπὸ γῆς εἶναι
τὰς τροφάς, μόνῳ δὲ ἀπ' οὐρανοῦ τῷ ὀρατικῷ.
259 ταῖς μὲν οὖν ἀπὸ γῆς καὶ ἀνθρώποι γεωπόνοι συν-
εργοῦσι, τὰς δ' ἀπ' οὐρανοῦ νίφει χωρὶς συμ-
πράξεως ἐτέρων ὁ μόνος αὐτουργὸς θεός. καὶ
μὴν λέγεται. "ἰδοὺ ὕψω ὑμῖν ἄρτους ἀπ' οὐρανοῦ."
τίνα οὖν ἀπ' (οὐρανοῦ) τροφήν² ἐνδίκως ὕεσθαι
260 λέγει, ὅτι μὴ τὴν οὐράνιον | σοφίαν; ἣν ἄνωθεν
[618] ἐπιπέμπει ταῖς ἡμέρον ἀρετῆς ἐχούσαις ψυχαῖς ὁ
φρονήσεως εὐθηρίαν καὶ εὐετηρίαν χέων³ καὶ τὰ ὅλα
ἄρδων καὶ μάλιστα ἐν ἱερᾷ ἐβδόμῃ, ἣν σάββατον
καλεῖ. τότε γὰρ τὴν τῶν αὐτομάτων ἀγαθῶν φορὰν
ἔσεσθαί φησιν, οὐκ⁴ ἐξ ὅλης τέχνης ἀνατελλόντων,⁴
ἀλλ' αὐτογενεῖ καὶ αὐτοτελεῖ φύσει βλαστανόντων
καὶ τοὺς οἰκείους φερόντων καρπούς.

¹ MSS. ἐφειμένα.

² MSS. ἀποτροφήν.

³ So Mangey: mss. and Wend. ἔχων.

⁴ I should be inclined to correct to οὐδ' and perhaps to ἀνατελούντων, in which case the phrase, which Mangey and Wend. would emend by substituting respectively ὑλικῆς (?) and ἀνθρωπίνης for ὅλης, would not, I think, present any difficulty. Another possibility would be ἐκ πολλῆς.

ON THE CHANGE OF NAMES, 257-260

teaching? Does our mind attend the school of the professor of wisdom and there learn to think and to apprehend? All these exempt from teaching make use of self-worked independent nature for their respective activities. Why then need you still wonder 258 that God showers virtue without toil or trouble, needing no controlling hand but perfect and complete from the very first? And if you would have further testimony of this can you find any more trustworthy than Moses, who says that while other men receive their food from earth, the nation of vision alone has it from heaven? The earthly food is produced with 259 the co-operation of husbandmen, but the heavenly is sent like the snow by God the solely self-acting, with none to share his work. And indeed it says "Behold I rain upon you bread from heaven" (Ex. xvi. 4). Of what food can he rightly say that it is rained from heaven, save of heavenly wisdom which is sent from 260 above on souls which yearn for virtue by Him who sheds the gift of prudence in rich abundance, whose grace waters the universe, and chiefly so in the holy seventh (year) which he calls the Sabbath?^a For then he says there will be a plentiful supply of good things spontaneous and self-grown, which even all the art in the world could never raise, but springing up and bearing their proper fruit through self-originated, self-consummated nature.

Sabbath. The reference is clearly to the Sabbatical year of Lev. xxv. 4, 5, definitely called "Sabbath," on which he has dwelt in *De Fug.* 170 ff. *ἡ ἐβδόμη* seems to be used for *ἐβδομός* in *De Decal.* 159 and *De Spec. Leg.* ii. 40, as well as in § 144 above. Presumably no noun but *ἡμέρα* can be understood, but by frequent use it has come to be a noun, which Philo can extend to cover any sacred period, day, month, or year.

- 261 XLV. Τέξεται οὖν σοι ἡ ἀρετὴ υἱὸν γενναῖον
 ἄρρενα, παντὸς ἀπηλλαγμένον θήλεος πάθους, καὶ
 καλέσεις τὸ ὄνομα τοῦ υἱοῦ τὸ πάθος, ὅπερ ἂν ἐπ'
 αὐτῷ πάθῃ, πείσῃ δὲ πάντως χαράν· ὥστε καὶ τὸ
 262 σύμβολον αὐτῆς ὄνομα θήσεις, γέλωτα. καθάπερ
 λύπη καὶ φόβος ἰδίας ἀναφθέγγεις ἔχουσιν, ἃς ἂν τὸ
 βιασάμενον καὶ κρατῆσαν ὄνομα(το)ποιήσῃ πάθος,
 οὕτως εὐβουλία καὶ εὐφροσύνη φυσικαῖς ἐκφω-
 νήσεσιν ἀναγκάζουσι χρῆσθαι, ὧν οὐκ ἂν εὗροι τις
 κυριωτέρας καὶ εὐθυβολωτέρας κλήσεις, κἂν τυγ-
 263 χάνῃ περὶ τὰς κλήσεις σοφός. διό φησιν· “εὐλό-
 γηκα αὐτόν, αὐξήσω αὐτόν, πληθυνῶ, δώδεκα ἔθνη
 γεννήσει,” τὸν κύκλον καὶ τὸν χορὸν ἅπαντα τῶν
 σοφιστικῶν προπαιδευμάτων. “τὴν δὲ διαθήκην
 μου στήσω πρὸς Ἰσαάκ,” ἢ ἐκατέρας ἀρετῆς τὸ
 ἀνθρώπων μεταποιῆται γένος, διδακτῆς τε καὶ
 αὐτομαθοῦς, τὸ μὲν ἀσθενέστερον διδασκομένης,
 ἐτοιμῆς δὲ τὸ ἐρρωμένον.
- 264 XLVI. “Εἰς δὲ τὸν καιρὸν τοῦτον τέξεται
 σοι,” φησὶν, ἡ σοφία χαράν. ποῖον, ὃ θαυμασιώ-
 τατε, δεικνύεις καιρὸν; ἢ τὸν ὑπὸ γενέσεως
 ἄδεικτον μόνον; ὁ γὰρ ἀληθὴς αὐτὸς (ἂν) εἴῃ
 καιρὸς, ἀνατολὴ τῶν ὅλων, ἡ εὐπραξία καὶ εὐ-
 καιρία γῆς, οὐρανοῦ, τῶν μεταξὺ φύσεων, ζώων
 265 ὁμοῦ καὶ φυτῶν ἀπάντων. ὅθεν καὶ Μωυσῆς
 ἐθάρρησεν εἰπεῖν τοῖς ἀποδεδρακόσι καὶ μὴ θέλουσι
 τὸν ὑπὲρ ἀρετῆς ἄρασθαι πόλεμον πρὸς τοὺς ἀντι-
 τεταγμένους· “ἀφέστηκεν ὁ καιρὸς ἀπ’ αὐτῶν, ὁ
 δὲ κύριος ἐν ἡμῖν.” μόνον γὰρ οὐκ ἀντικρυς ὁμο-

* Cf. *De Post.* 122, where however the *καιρός* is the false god who deserts his votaries.

ON THE CHANGE OF NAMES, 261-265

XLV. Virtue then shall bear thee a true-born, 261
male child, one free from all womanish feelings, and
thou shalt call his name by the feeling which he raises
in thee, which feeling is most surely joy. And there-
fore thou shalt give him a name significant of joy,
even laughter. Just as fear and grief have their own 262
special ejaculations, which the overpowering force of
emotion coins, so moods of happy planning or of
gladness compel us to break out into natural utter-
ances, as aptly and exactly expressing our meaning
as any which an adept in the study of names could
devise. Therefore he says: "I have blessed him, I 263
will increase and multiply him: he shall beget twelve
nations (that is, the whole round and train of the
early branches of the professional schools), but my
covenant will I establish with Isaac" (Gen. xvii. 20 f.).
Thus both forms of virtue, one where the teacher is
another, one where teacher and learner are the
same, will be open to human kind. And where man
is weak he will claim the former, where he is strong
the latter which comes ready to his hands.

XLVI. "But at this season," he continues, "she shall 264
bear to thee," that is, wisdom shall bear joy. What is
the season you set before us, Master? Wonder of
wonders! Is it not the season which is as no other,
which no created being can set forth? For the true
season, the dayspring of the universe, when all is
well and seasonable with earth and heaven, and the
intermediate natures, both living creatures and plants,
can be no other than Himself. And therefore Moses 265
feared not to say to the fugitives from danger who
shrank from waging the war for virtue against their
antagonists, "The season hath departed from them,
but the Lord is among you" (Num. xiv. 9).^a Here he

λογεῖ τὸν θεὸν καιρόν, ὃς παντὸς μὲν ἀσεβοῦς
μακρὰν ἀφέστηκεν, ἀρετώσῃς δ' ἐμπεριπατεῖ
266 ψυχαῖς. “ περιπατήσω ” γὰρ φησιν “ ἐν ὑμῖν, καὶ
ἔσομαι ὑμῶν θεός.” οἱ δὲ τὰς ὥρας τοῦ ἔτους
καιροὺς εἶναι λέγοντες οὐ κυρίως καταχρῶνται τοῖς
[619] ὀνόμασιν, ἅτε μὴ πάννυ | τὰς φύσεις τῶν πραγ-
μάτων ἡκριβωκότες, ἀλλὰ πολλοῦ τοῦ εἰκῇ μετ-
έχοντες.

267 XLVII. Ἐπιτείνων δὲ τὸ κάλλος τοῦ γεννω-
μένου φησὶν αὐτὸ “ ἐν τῷ ἐνιαυτῷ τῷ ἑτέρῳ ”
γεννηθήσεσθαι, ἐνιαυτὸν ἕτερον οὐ <τὸ> τοῦ
χρόνου μηνύων διάστημα, ὃ ταῖς σεληνιακαῖς ἢ
ἡλιακαῖς ἀναμετρεῖται περιόδοις, ἀλλὰ τὸ ἔκτοπον
καὶ ξένον καὶ καινὸν ὄντως, ἕτερον τῶν ὀρωμένων
καὶ αἰσθητῶν, ἐν ἀσωμάτοις καὶ νοητοῖς ἐξεταζό-
μενον, ὅπερ τὸ χρόνου παράδειγμα καὶ ἀρχέτυπον
εἴληχεν, αἰῶνα. αἰὼν δὲ ἀναγράφεται τοῦ νοητοῦ
268 βίος κόσμου, ὡς αἰσθητοῦ χρόνος. ἐν ᾧ ἐνιαυτῷ
καὶ “ τὴν ἑκατοστεύουσαν εὐρίσκει κριθὴν ” ὃ τὰς
θεοῦ χάριτας ἐπὶ γενέσει πλειόνων σπειρας ἀγαθῶν,
ἵν' ὡς πλείστοι τῶν ἐπαξίων τυχεῖν μεταλάβωσιν.
269 ἀλλὰ γὰρ τῷ σπείραντι καὶ θερίζειν ἔθος· ὃ δ'
ἔσπειρε μὲν ἐπιδεικνύμενος τὴν ἐχθρὰν φθόνου καὶ
κακίας ἀρετὴν, εὐρεῖν δέ, ἀλλ' οὐ θερίσαι λέγεται·
ὃ γὰρ στάχυν ἀδρότερον τῶν εὐεργεσιῶν καὶ
πλήρη πεποιηκὼς ἕτερος ἦν, ὃς¹ εὐτρεπισάμενος
καὶ ἐτοιμασάμενος ἐλπίδας μείζους καὶ πλείους
δωρεὰς προὔθηκε τοῖς ζητοῦσιν εἰς εὐρεσιν.

¹ MSS. ὁ.

ON THE CHANGE OF NAMES, 265-269

acknowledges with hardly any disguise that God is the Season which departs far away from all the impious, but walks in rich and fertile souls. "For I will 266 walk among you," he says, "and will be your God" (Lev. xxvi. 12). But they who say that season means the changes of the year strain the terms from their proper meaning, for they have not carefully studied the real natures of things but are deeply tainted with looseness of thought.

XLVII. He goes on to say—thereby heightening 267 the glory of the child to be—that he will be born "in the other year" (Gen. xvii. 21). And by other year he does not mean an interval of time which is measured by the revolutions of sun and moon, but something truly mysterious, strange and new, other than the realm of sight and sense, having its place in the realm of the incorporeal and intelligible, and to it belongs the model and archetype of time, eternity or aeon.^a The word aeon signifies the life of the world of thought, as time is the life of the perceptible. In 268 this same year, too, is "the hundredfold crop of barley found" (Gen. xxvi. 12) by him who sows the gifts of God to produce an increase of blessings, and thereby increases to the uttermost the number of those who shall deservedly partake of it. But note that the sower generally reaps. Yet he, though he 269 sowed, and thereby displayed the virtue which hates envy and vice, is not said to reap but to find. For He who ripened the ear of His benefits and filled it with corn was Another, even He who prepares and matures higher hopes and more abundant bounties and puts them forth to be found by those who seek.

^a From *Timaeus* 37 D, as also in *Quis Rerum* 165, *Quod Deus* 32, where see note.

270 XLVIII. Τὸ δὲ “ συνετέλεσε λαλῶν πρὸς αὐτὸν ” ἴσον ἐστὶ τῷ τὸν ἀκροατὴν αὐτὸν¹ ἐτελείωσε κενὸν ὄντα σοφίας πρότερον καὶ ἀθανάτων λόγων ἐπλήρωσεν. ἐπεὶ δὲ τέλειος ὁ μαθητὴς ἐγένετο, “ ἀνέβη ” <φησὶ> “ κύριος ἀπὸ Ἀβραάμ ” δηλῶν, οὐχ ὅτι διεζεύχθη—φύσει γὰρ θεοῦ ὁπαδὸς ὁ σοφός,—ἀλλὰ τὸ ἐκούσιον τοῦ μαθητοῦ βουλόμενος παραστήσαι, ἵν', ὅπερ² ἔμαθε, μηκέτι ἐφ' εστῶτος τοῦ διδάσκοντος χωρὶς ἀνάγκης αὐτὸς ἐπιδεικνύμενος, ἐθελουργῶ καὶ αὐτοκελεύστῳ προθυμία χρώμενος, ἐνεργῇ δι' ἑαυτοῦ. δίδωσι γὰρ ὁ διδάσκαλος τῷ μαθόντι τόπον πρὸς τὴν ἄνευ ὑποβολῆς ἐκούσιον μελέτην, ἀλήστου μνήμης ἐγχαράττων βεβαιότατον εἶδος.

¹ Perhaps αὐτοῦ.

² MSS. ὥσπερ.

ON THE CHANGE OF NAMES, 270

XLVIII. The words "he completed talking to 270 him" (Gen. xvii. 22) are equivalent to "He perfected the hearer himself," who before was devoid of wisdom, and filled him with thoughts that cannot die. And when the learner had become perfect, "the Lord went up from Abraham," says Moses (*ibid.*). He does not mean that Abraham was parted from Him, for by his very nature the sage is God's attendant, but he wished to shew the independence of the learner. His purpose is that when the superintendence of the master is withdrawn, and no compulsion is applied, the pupil may make an exhibition of his own powers, and shewing a diligence which is voluntary and self-imposed may work out by his own efforts what he has learnt. For it is the way of a teacher to give his pupil opportunity of independent practice without suggestions from himself, and thus set upon him the stamp of indelible memory in its surest form.