

ΠΕΡΙ ΤΩΝ ΔΕΚΑ ΛΟΓΩΝ ΟΙ ΚΕΦΑΛΑΙΑ ΝΟΜΩΝ ΕΙΣΙΝ

- [180] I. Τοὺς βίους τῶν κατὰ Μωυσέα σοφῶν ἀνδρῶν,
¹ οὓς ἀρχηγέτας τοῦ ἡμετέρου ἔθνους καὶ νόμους ἀγράφους αἱ ἱεραὶ βίβλοι δηλοῦσιν, ἐν ταῖς προτέραις συντάξεσι μεμνηκῶς κατὰ τὰ ἀκόλουθα ἐξῆς τῶν ἀναγραφέντων νόμων τὰς ἰδέας ἀκριβῶς μὴδ', εἴ τις ὑποφαίνοιτο τρόπος ἀλληγορίας, τοῦτον παρὲς ἔνεκα τῆς πρὸς διάνοιαν φιλομαθοῦς ἐπιστήμης, ἣ πρὸ τῶν ἐμφανῶν ἔθος τὰ ἀφανῆ ζητεῖν.
- 2 Πρὸς δὲ τοὺς ἀποροῦντας, τί δή ποτε οὐκ ἐν πόλεσιν ἀλλ' ἐν ἐρήμῳ βαθείᾳ τοὺς νόμους ἐτίθει, λεκτέον πρῶτον μὲν, ὅτι αἱ πολλαὶ τῶν πόλεων
- [181] ἀμυθῆτων κακῶν εἰσι | μεσταί, καὶ τῶν πρὸς τὸ θεῖον ἀνοσιουργημάτων καὶ τῶν πρὸς ἀλλήλους
- 3 ἀδικημάτων. οὐδὲν γάρ ἐστιν ὃ μὴ κεκιβδήλευται, τὰ γνήσια τῶν νόθων παρενημερούντων καὶ τάληθῇ τῶν εἰκότων, ἃ φύσει μὲν κατέψευσται, πιθανὰς
- 4 δ' ὑποβάλλει φαντασίας πρὸς ἀπάτην. ἐν πόλεσιν οὖν καὶ ὁ πάντων ἐπιβουλότατος φύεται τύφος, ὃν τινες τεθήπασι καὶ προσκυνοῦσι τὰς κενὰς δόξας σεμνοποιοῦντες διὰ χρυσῶν στεφάνων καὶ ἀλουργ-

^a See General Introduction to Vol. VI. pp. ix. f.

^b See General Introduction to this volume, p. xiii.

^c Lit. "On account of studious knowledge tending to under-

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I. Having related in the preceding treatises the 1
lives of those whom Moses judged to be men of
wisdom, who are set before us in the Sacred Books
as founders of our nation and in themselves unwritten
laws,^a I shall now proceed in due course to give full
descriptions of the written laws. And if some alle-
gorical interpretation should appear to underlie
them, I shall not fail to state it.^b For knowledge
loves to learn and advance to full understanding ^c and
its way is to seek the hidden meaning rather than
the obvious.

To the question why he promulgated his laws in 2
the depths of the desert instead of in cities we may
answer in the first place that most cities are full of
countless evils, both acts of impiety towards God
and wrongdoing between man and man. For every- 3
thing is debased, the genuine overpowered by the
spurious, the true by the specious, which is intrinsi-
cally false but creates impressions whose plausibility
serves but to delude. So too in cities there arises 4
that most insidious of foes, Pride,^d admired and
worshipped by some who add dignity to vain ideas ^e
by means of gold crowns and purple robes and a
standing." I cannot think that the text is right. For further
discussion and attempts to emend it see App. p. 609.

^a Or "vanity."

^e Or "opinions."

γίδων καὶ πλήθους θεραπόντων καὶ ὀχημάτων,
 ἐφ' ὧν οἱ λεγόμενοι μακάριοι καὶ εὐδαίμονες
 μετέωροι φέρονται, τοτὲ μὲν ὀρεῖς ἢ ἵππους
 καταξευγνύντες τοτὲ δὲ καὶ ἀνθρώπους, οἳ τὰ
 φορεῖα κατὰ τῶν αὐχένων ἀχθοφοροῦσι τὴν ψυχὴν
 πρὸ τοῦ σώματος δι' ὑπερβολὴν ὕβρεως πιεζόμενοι.
 5 II. τῦφος καὶ πολλῶν ἄλλων κακῶν δημιουργός
 ἐστίν, ἀλαζονείας, ὑπεροψίας, ἀνισότητος¹. αἱ δ'
 εἰσὶν ἀρχαὶ ξενικῶν καὶ ἐμφυλίων πολέμων οὐδὲν
 μέρος, οὐ κοινόν, οὐκ ἴδιον, οὐ κατὰ γῆν, οὐ κατὰ
 6 θάλατταν, ἡσυχάζειν ἐῶσαι. τί δὲ δεῖ
 τῶν πρὸς ἀλλήλους ἀμαρτημάτων μεμνήσθαι;
 τύφῳ γὰρ καὶ τὰ θεῖα ἐξωλιγώρηται, καίτοι
 νομιζόμενα τῆς ἀνωτάτῳ τυγχάνειν τιμῆς· τιμὴ
 δὲ τίς ἂν γένοιτο, μὴ προσούσης ἀληθείας, ἣ καὶ
 ὄνομα καὶ ἔργον ἔχει τίμιον, ἐπεὶ καὶ τὸ ψεῦδος
 7 ἔμπαλιν ἄτιμον φύσει; ἣ δ' ὀλιγωρία τῶν θείων
 ἐμφανῆς τοῖς ὀξυδερκέστερον ὁρῶσι· μυρίας γὰρ
 ὅσας διὰ γραφικῆς καὶ πλαστικῆς μορφώσαντες
 ιδέας ἱερὰ καὶ νεῶς αὐταῖς προσπεριεβάλλοντο καὶ
 βωμοὺς κατασκευάσαντες ἀγάλμασι καὶ ξοάνοις
 καὶ τοιουτοτρόποις ἀφιδρύμασι τιμὰς ἰσολυμπίους
 8 καὶ ἰσοθέους ἀπένειμαν, ἅπασιν ἀψύχοις. οὗς
 εὐθυβόλως αἱ ἱεραὶ γραφαὶ τοῖς ἐκ πόρνῃς γεγο-
 νόσιν ἀπεικάζουσιν· ὥς γὰρ οὗτοι πάντας, ὅσους
 ἐραστὰς ἔσχεν ἡ μήτηρ, ἐπιγράφονται πατέρας
 ἐνὸς ἀγνοίᾳ τοῦ φύσει, οὕτω καὶ οἱ κατὰ πόλεις
 οὐκ εἰδότες τὸν ὄντα ὄντως ἀληθῆ θεὸν μυρία
 9 πλήθη ψευδωνύμων ἐκτεθειώκασιν. εἴτ' ἄλλων
 παρ' ἄλλοις τιμωμένων, ἣ περὶ τοῦ ἀρίστου κρα-

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great establishment of servants and cars, on which these so-called blissful and happy people ride aloft, drawn sometimes by mules and horses, sometimes by men, who bear the heavy burden on their shoulders, yet suffer in soul rather than in body under the weight of extravagant arrogance. II. Pride is also the creator of many other evils, 5 boastfulness, haughtiness, inequality, and these are the sources of wars, both civil and foreign, suffering no place to remain in peace whether public or private, whether on sea or on land. Yet why 6 dwell on offences between man and man? Pride also brings divine things into utter contempt, even though they are supposed to receive the highest honours. But what honour can there be if truth be not there as well, truth honourable both in name and function, just as falsehood is naturally dishonourable? This 7 contempt for things divine is manifest to those of keener vision. For men have employed sculpture and painting to fashion innumerable forms which they have enclosed in shrines and temples and after building altars have assigned celestial and divine honours to idols of stone and wood and suchlike images, all of them lifeless things. Such persons are happily 8 compared in the sacred Scriptures to the children of a harlot^a; for as they in their ignorance of their one natural father ascribe their paternity to all their mother's lovers, so too throughout the cities those who do not know the true, the really existent God have deified hosts of others who are falsely so called. Then as some honour one, some another god, diver- 9

^a See note on *Spec. Leg.* i. 332.

¹ So R: other MSS. ἀνοσιότητος.

τήσασα διχόνοια καὶ τὰς πρὸς τὰ ἄλλα πάντα διαφορὰς ἐγέννησεν. εἰς ἃ πρῶτον ἀπιδὼν ἕξω πόλεων¹ ἐβουλήθη νομοθετεῖν.

- 10 Ἐνενόει δὲ καὶ κεῖνο δεύτερον, ὅτι τοῦ μέλλοντος ἱεροὺς νόμους παραδέχεσθαι τὴν ψυχὴν ἀναγκαῖόν ἐστιν ἀπορρῦσθαι καὶ ἐκκαθήρασθαι τὰς | δυσ-
- [182] εκπλύτους κηλίδας, ἃς μιγᾶδων καὶ συγκλύδων ὄχλος ἀνθρώπων κατὰ πόλεις προσετρίψατο. τοῦτο
- 11 δὲ ἀμήχανον ἑτέρως ἢ διοικισθέντι συμβῆναι, καὶ οὐκ εὐθύς ἀλλὰ μακρῷ χρόνῳ ὕστερον, ἕως ἂν οἱ τῶν ἀρχαίων παρανομημάτων ἐνσφραγισθέντες τύποι κατὰ μικρὸν ἀμαυροῦμενοι καὶ ἀπορρέοντες
- 12 ἀφανισθῶσι. τοῦτον τὸν τρόπον καὶ οἱ τὴν ἱατρικὴν ἀγαθοὶ σώζουσι τοὺς κάμνοντας· οὐ γὰρ πρότερον σιτία καὶ ποτὰ παρέχειν ἀξιοῦσι, πρὶν ἢ τὰ τῶν νόσων αἰτία ὑπεξελέσθαι· μενόντων γὰρ ἀνωφελεῖς αἱ τροφαί, ἀλλὰ καὶ ἐπιζήμιοι, ὅλαι γινόμεναι τοῦ
- 13 πάθους. III. εἰκότως οὖν ἐκ τῶν κατὰ πόλεις βλαβερωτάτων συνηθειῶν εἰς ἐρήμην ἀπαγαγόν, ἵνα κενώσῃ τὰς ψυχὰς ἀδικημάτων, ἥρξατο προσφέρειν ταῖς διανοίαις τροφάς· αὐταὶ δὲ τίνες ἂν εἶεν ὅτι μὴ νόμοι καὶ λόγοι θεῖοι;
- 14 Τρίτῃ δέ ἐστιν αἰτία ἣδε· καθάπερ οἱ στελλόμενοι μακρὸν πλοῦν, οὐχ ὅταν ἐπιβάντες τῆς νεῶς ἀπὸ λιμένος ἐξαναχθῶσιν, ἄρχονται κατασκευάζειν ἰστία καὶ πηδάλια καὶ οἶακας, ἀλλ' ἔτι μένοντες ἐπὶ γῆς ἕκαστα τῶν συντεινόντων πρὸς πλοῦν εὐτρεπίζονται, τὸν αὐτὸν τρόπον ἠξίωσεν οὐ λαβόντας κληρουχίας καὶ τὰς πόλεις οἰκήσαντας τότε ζητεῖν νόμους, οἷς πολιτεύσονται, ἀλλ' ἐτοιμασαμένους τοὺς τῆς πολιτείας κανόνας καὶ

¹ MSS. πόλεως.

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sity of opinion as to which was best waxed strong and engendered disputes in every other matter also. This was the primary consideration which made him prefer to legislate away from cities.

He had also a second object in mind. He who is about 10 to receive the holy laws must first cleanse his soul and purge away the deep-set stains which it has contracted through contact with the motley promiscuous horde of men in cities. And to this he cannot attain 11 except by dwelling apart, nor that at once, but only long afterwards, and not till the marks which his old transgressions have imprinted on him have gradually grown faint, melted away and disappeared. In this 12 way too good physicians preserve their sick folk : they think it unadvisable to give them food or drink until they have removed the causes of their maladies. While these still remain, nourishment is useless, indeed harmful, and acts as fuel to the distemper. III. Naturally therefore he first led them away from 13 the highly mischievous associations of cities into the desert, to clear the sins out of their souls, and then began to set the nourishment before their minds—and what should this nourishment be but laws and words of God ?

He had a third reason as follows : just as men 14 when setting out on a long voyage do not begin to provide sails and rudders and tillers when they have embarked and left the harbour, but equip themselves with enough of the gear needed for the voyage while they are still staying on shore, so Moses did not think it good that they should just take their portions and settle in cities and then go in quest of laws to regulate their civic life, but rather should first provide themselves with the rules for that life and gain practice

ἐνασκηθέντας οἷς ἔμελλον οἱ δῆμοι κυβερνᾶσθαι
σωτηρίως τηνικαῦτα εἰσοικίζεσθαι, χρησομένους
εὐθύς ταῖς τῶν δικαίων παρασκευαῖς ἐν ὁμοιοῖα
καὶ κοινωνίᾳ καὶ διανομῇ τῶν ἐπιβαλλόντων
ἐκάστοις.

- 15 IV. Φασὶ δέ τινες καὶ τετάρτην αἰτίαν οὐκ
ἀπωδὸν ἀλλ' ἐγγυτάτω τῆς ἀληθείας· ἐπειδὴ γὰρ
ἔδει πίστιν ἐγγενέσθαι ταῖς διανοαῖς περὶ τοῦ μὴ
εὐρήματα ἀνθρώπου τοὺς νόμους ἀλλὰ θεοῦ
χρησμούς· σαφεστάτους εἶναι, πορρωτάτω τῶν
πόλεων ἀπήγαγε τὸ ἔθνος εἰς ἐρήμην βαθείαν καὶ
ἄγονον οὐ μόνον ἡμέρων καρπῶν ἀλλὰ καὶ ποτίμου
16 ὕδατος, ἢν', ἐὰν ἐν σπάνει γενόμενοι τῶν ἀναγκαίων
καὶ δίψει καὶ λιμῷ διαφθαρῆναι προσδοκήσαντες
ἐξαπιναιῶς ἀφθονίαν τῶν ἐπιτηδείων ἀπαντοματι-
σθέντων ἀνευρίσκωσιν, οὐρανοῦ μὲν ὕοντος τροφὰς
τὸ καλούμενον μάννα, προσόψημα δὲ τροφῶν ἀπ'¹
ἀέρος ὀρτυγομήτρας φοράν, ὕδατος δὲ πικροῦ
γλυκαινομένου πρὸς τὸ πότιμον, πέτρας δὲ ἀκρο-
τόμου πηγὰς ἀνομβρούσης, μηκέτι θαυμάζωσιν,
[183] εἰ λόγια θεοῦ συμβέβηκεν | εἶναι τοὺς νόμους,
ἐναργεστάτην βάσανον εἰληφότες ἐκ τῶν χορηγιῶν,
17 ὥς ἐξ ἀπόρων ἔσχον οὐκ ἐλπίσαντες. ὁ γὰρ πρὸς
τὸ ζῆν ἀφθονίαν δούς καὶ τὰς πρὸς τὸ εἶ ζῆν
ἀφορμὰς ἐδωρεῖτο· πρὸς μὲν οὖν τὸ ζῆν σιτίων
ἔδει καὶ ποτῶν, ἅπερ ἀνεύρισκον οὐχ ἐτοιμασάμενοι,

¹ So mss. and Cohn. But I should prefer with Mangey to omit ἀπ'. I do not know of any case in which οὐρανός includes the lower air, as the text implies, while on the other hand the index gives thirteen examples where heaven, air, water, earth are named as the four parts of the universe. See *Spec. Leg.* iii. 111, and cf. *ibid.* 152. With ἀπ' omitted each of the four makes its contribution, earth being given by πέτρας.

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in all that would surely enable the communities to steer their course in safety, and then settle down to follow from the first the principles of justice lying ready for their use, in harmony and fellowship of spirit and rendering to every man his due.

IV. Some too give a fourth reason which is not out of keeping with the truth but agrees very closely with it. As it was necessary to establish a belief in their minds that the laws were not the inventions of a man but quite clearly the oracles of God, he led the nation a great distance away from cities into the depths of a desert, barren not only of cultivated fruits but also of water fit for drinking, in order that, if after lacking the necessities of life and expecting to perish from hunger and thirst they suddenly found abundance of sustenance self-produced—when heaven rained the food called manna and the shower of quails from the air to add relish to their food—when the bitter water grew sweet and fit for drinking and springs gushed out of the steep^a rock—they should no longer wonder whether the laws were actually the pronouncements of God, since they had been given the clearest evidence of the truth in the supplies which they had so unexpectedly received in their destitution. For He who gave abundance of the means of life also bestowed the wherewithal of a good life ; for mere life they needed food and drink which they found without making provision ; for the good life

^a Or "hard," "flinty." Here, as in *Mos.* i. 210-211, Philo does not stress the connexion of the word (taken from *Deut.* viii. 15), with ἀκρός as he does elsewhere. See note on *Mos.* i. 210. The events alluded to are found in *Ex.* xv. and xvi.

πρὸς δὲ τὸ εὖ ζῆν νόμων καὶ διαταγμάτων, οἷς
βελτιοῦσθαι τὰς ψυχὰς ἔμελλον.

- 18 V. Αἰδ' εἰσὶν ἐν στοχασμοῖς εἰκόσιν αἰτίαι λεγόμεναι περὶ τοῦ διαπορηθέντος· τὰς γὰρ ἀληθεῖς οἶδεν ὁ θεὸς μόνος. εἰπὼν δ' ἅπερ ἤρμοττε περὶ τούτων ἐξῆς αὐτοὺς ἀκριβώσω τοὺς νόμους, ἐκεῖνο κατὰ τὸ ἀναγκαῖον προμηνύσας, ὅτι τῶν νόμων οὓς μὲν αὐτὸς ὁ θεὸς οὐ προσχρησάμενος ἄλλῳ δι' ἑαυτοῦ μόνου θεσπίζειν ἠξίωσεν, οὓς δὲ διὰ προφήτου Μωυσέως, ὃν ἀριστίνδην ἐκ πάντων ὡς ἐπι-
- 19 τῇδεϊότατον ἱεροφάντην ἐπελέξατο. τοὺς μὲν οὖν αὐτοπροσώπως θεσπισθέντας δι' αὐτοῦ μόνου συμβέβηκε καὶ νόμους εἶναι καὶ νόμων τῶν ἐν μέρει κεφάλαια, τοὺς δὲ διὰ τοῦ προ-
- 20 φήτου πάντας ἐπ' ἐκείνους ἀναφέρεσθαι. VI. λέξω δ', ὡς ἂν οἷός τε ὦ, περὶ ἐκατέρων καὶ πρότερόν γε τῶν κεφαλαιωδεστέρων· ὧν εὐθέως ἄξιον θαυμάσαι τὸν ἀριθμὸν δεκάδι τῇ παντελείᾳ περατουμένων, ἥ πάσας μὲν ἀριθμῶν διαφορὰς ἀρτίων καὶ περιττῶν καὶ ἀρτιοπερίττων, ἀρτίων μὲν δυοῖν, περιττῶν δὲ τριῶν, ἀρτιοπερίττων δὲ ἑξ,¹ πάσας δὲ λόγων τῶν ἐν ἀριθμοῖς πολυπλασίων καὶ ἐπιμερῶν καὶ ὑποεπιμερῶν περιέχει,
- 21 πάσας δ' ἀναλογίας, τὴν τε ἀριθμητικὴν, ἥ τῷ

¹ MSS. πέντε and so Cohn by an oversight afterwards corrected in a note to Treitel's translation. This must be a mistake of the scribe. Philo could not possibly have made it; cf. *Spec. Leg.* ii. 58, and the more elaborate explanation of the even-odds in *De Op.* 13.

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they needed laws and ordinances which would bring improvement to their souls.

V. These are the reasons suggested to answer the 18 question under discussion: they are but probable surmises; the true reasons are known to God alone. Having said what was fitting on this subject, I will proceed to describe the laws themselves in order, with this necessary statement by way of introduction, that some of them God judged fit to deliver in His own person alone without employing any other, and some through His prophet Moses whom He chose as of all men the best suited to be the revealer of verities.

Now we find that those which 19 He gave in His own person and by His own mouth alone include both laws and heads summarizing the particular laws, but those in which He spoke through the prophet all belong to the former class. VI. I will 20 deal with both to the best of my ability, taking those which are rather of the nature of summaries first.

Here our admiration is at once aroused by their number, which is neither more nor less than is the supremely perfect,^a Ten. Ten contains all different kinds of numbers,^b even as 2, odd as 3, and even-odd as 6, and all ratios, whether of a number to its multiples or fractional, when a number is either increased or diminished by some part of itself.^c So too it contains all the analogies or progressions, the 21 arithmetical where each term in the series is greater

^a For the Pythagorean origin of the term *παντέλεια* as applied to ten see note on *De Abr.* 244.

^b This does not seem to mean more than that all the properties and mysteries of numbers must necessarily fall within the decimal system, for "round ten as a turning-point the unlimited series of numbers wheel and retrace their steps," *De Op.* 47.

^c *i.e.* improper or proper fractions.

ισαρίθμω ὑπερέχει καὶ ὑπερέχεται, οἷον ἐπὶ τοῦ ἑν καὶ δύο καὶ τρία, καὶ τὴν γεωμετρικὴν, καθ' ἣν οἷος ὁ λόγος πρὸς τὸν πρῶτον τοῦ δευτέρου, τοιοῦτος καὶ ὁ πρὸς τὸν δεύτερον τοῦ τρίτου, ὡς ἔχει ἐπὶ τοῦ ἑν καὶ δύο καὶ τέσσαρα, ἑν τε διπλασίοις καὶ τριπλασίοις καὶ συνόλως πολυπλασίοις καὶ πάλιν ἐν ἡμιολίοις καὶ ἐπιτρίτοις καὶ τοῖς παραπλησίοις, ἔτι μέντοι καὶ τὴν ἀρμονικὴν, καθ' ἣν ὁ μέσος τῶν ἄκρων τῷ ἴσῳ μορίῳ ὑπερέχει τε καὶ ὑπερέχεται, ὡς ἔχει ἐπὶ τοῦ τρίτου καὶ τετάρτου

22 καὶ ἕκτου. περιέχει δὲ ἡ δεκάς καὶ τὰς

τῶν τριγώνων καὶ τετραγώνων καὶ τῶν ἄλλων πολυγώνων ἐμφαινομένας ιδιότητας καὶ τὰς τῶν συμφωνιῶν, τὴν τε διὰ τεσσάρων ἐν ἐπιτρίτῳ

[184] λόγῳ, τῷ τέσσαρα | πρὸς τρία, καὶ τὴν διὰ πέντε ἐν ἡμιολίῳ, τῷ τρία πρὸς δύο, καὶ τὴν διὰ πασῶν ἐν διπλασίῳ, τῷ δύο πρὸς ἑν, καὶ τὴν δις διὰ πασῶν

23 ἐν τετραπλασίῳ, τῷ ὀκτὼ πρὸς δύο. παρὸ μοι δοκοῦσι καὶ οἱ πρῶτοι τὰ ὀνόματα τοῖς πράγμασι θέμενοι—σοφοὶ γὰρ ἦσαν—εἰκότως αὐτὴν προσ-
αγορεῦσαι δεκάδα, ὡσανεὶ δεκάδα οὖσαν, παρὰ τὸ δέχεσθαι καὶ κεχωρηκέναι τὰ γένη πάντα τῶν ἀριθμῶν καὶ λόγων τῶν κατ' ἀριθμὸν καὶ ἀναλογιῶν ἀρμονιῶν τε αὐ καὶ συμφωνιῶν.

24 VII. τὴν μέντοι δεκάδα πρὸς τοῖς εἰρημένοις καὶ διὰ ταῦτα εἰκότως ἂν τις θαυμάσειε περιέχουσιν τὴν τε ἀδιάστατον φύσιν καὶ τὴν διαστηματικὴν· ἡ μὲν οὖν ἀδιάστατος τάττεται κατὰ σημεῖον μόνον, ἡ δὲ διαστηματικὴ κατὰ τρεῖς ἰδέας γραμμῆς

25 καὶ ἐπιφανείας καὶ στερεοῦ· τὸ μὲν γὰρ δυσὶ σημείοις περατούμενόν ἐστι γραμμὴ, τὸ δ' ἐπὶ δύο διαστατὸν ἐπιφάνεια, ρυείσης ἐπὶ πλάτος

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than the one below and less than the one above by the same amount,^a as for example 1 2 3 ; the geometrical where the ratio of the second to the first term is the same as that of the third to the second, as with 1 2 4, and this is seen whether the ratio is double or treble or any multiple, or again fractional as 3 to 2, 4 to 3, and the like ; once more the harmonic in which the middle term exceeds and is exceeded by the extremes on either side by the same fraction, as is the case with 3, 4, 6.^b Ten 22

also contains the properties observed in triangles, quadrilaterals and other polygons, and also those of the concords, the fourth, fifth, octave and double octave intervals, where the ratios are respectively $1\frac{1}{3}$, i.e. 4 : 3, $1\frac{1}{2}$, i.e. 3 : 2, doubled, i.e. 2 : 1, fourfold, i.e. 8 : 2. Consequently it seems to me that those 23

who first gave names to things did reasonably, wise men that they were, in giving it the name of decad, as being the dechad, or receiver, because it receives and has made room for every kind of number and numerical ratio and progressions and also concords and harmonies. VII. But indeed apart 24

from what has been said, the decad may reasonably be admired because it embraces Nature as seen both with and without extension in space. Nature exists without extension nowhere except in the point ; with extension in three forms, line, surface, solid. For space as limited by two points is a line, but, 25

where there are two dimensions, we have a surface,

^a Lit. " which exceeds and is exceeded by the same number." See App. p. 609.

^b See the more detailed explanation in *De Op.* 109, where the example given is that 6, 8, 12 are in harmonic progression because 8 exceeds 6 by $\frac{1}{3}$ of 6, and is exceeded by 12 by $\frac{1}{3}$ of 12. Here as often the ordinal is used for the cardinal.

γραμμῆς, τὸ δ' ἐπὶ τρία στερεόν, μήκους καὶ
 πλάτους βάθος προσλαβόντων, ἐφ' ὧν ἴσταται ἡ
 φύσις· πλείους γὰρ τριῶν διαστάσεις οὐκ ἐγέννησεν.
 26 ἀρχέτυποι δὲ τούτων ἀριθμοὶ τοῦ μὲν ἀδιαστάτου
 σημείου τὸ ἓν, τῆς δὲ γραμμῆς τὰ δύο, καὶ ἐπι-
 φανείας μὲν τρία, στερεοῦ δὲ τέσσαρα, ὧν ἡ
 σύνθεσις ἐνὸς καὶ δυοῖν καὶ τριῶν καὶ τεσσάρων
 ἀποτελεῖ δεκάδα παραφαίνουσιν τοῖς ὁρατικοῖς
 27 καὶ ἕτερα κάλλη· σχεδὸν γὰρ ἡ ἀπειρία τῶν
 ἀριθμῶν ταύτῃ μετρεῖται, διότι οἱ συστήσαντες
 αὐτὴν ὅροι τέσσαρές εἰσιν, ἓν καὶ δύο καὶ τρία καὶ
 τέτταρα, οἱ δ' ἴσοι ὅροι ἑκατοντάδα γεννῶσιν ἐκ
 δεκάδων—δέκα γὰρ καὶ εἴκοσι καὶ τριάκοντα καὶ
 τεσσαράκοντα γίνονται ἑκατόν—, ὁμοίως δὲ καὶ
 χιλιάδα ἐξ ἑκατοντάδων καὶ μυριάδα ἐκ χιλιάδων,
 μονὰς δὲ καὶ δεκάς καὶ ἑκατοντάς καὶ χιλιάς
 28 τέσσαρες ὅροι οἱ δεκάδα γεννῶντες· ἥτις δίχα τῶν
 πρόσθεν εἰρημένων καὶ ἐτέρας ἀριθμῶν ἐμφαίνει
 διαφοράς, τὸν τε πρῶτον κόσμον, ὃς μονάδι μόνῃ
 μετρεῖται, οὗ παράδειγμα ὁ τρεῖς, ὁ πέντε, ὁ ἑπτά,
 καὶ τὸν τετράγωνον, τὸν τέσσαρα, τὸν ἰσάκεις ἴσον,
 καὶ μὲν δὴ τὸν κύβον, τὸν ὀκτώ, ὃς ἐστὶν ἰσάκεις
 ἴσος ἰσάκεις, καὶ τὸν τέλειον, τὸν ἕξ, ἰσούμενον τοῖς
 [185] 29 ἑαυτοῦ μέρεσι, τρισὶ καὶ δυσὶ καὶ ἐνί. VIII. | τί
 δὲ δεῖ καταλέγεσθαι τὰς δεκάδος ἀρετὰς ἀπείρους
 τὸ πλῆθος, πάρεργον ποιουμένους ἔργον μέγιστον,
 ὃ καθ' αὐτὸ συμβέβηκεν αὐταρκεστάτην εἶναι
 ὑπόθεσιν τοῖς περὶ τὰ μαθήματα διατρίβουσι;

^a This seems to be the meaning, though both ὅροι and γεννάω
 are used in a different sense from what they have in the earlier
 part of the sentence, where the ὅροι generate by addition to each

THE DECALOGUE, 25-29

as the line has expanded into breadth ; where there are three, we have a solid, as length and breadth have acquired depth, and here Nature comes to a halt, for she has not produced more than three dimensions. All these have numbers for their archetypes, 26
 1 for the non-extended point, 2 for the line, 3 for the surface, 4 for the solid, and these one, two, three, four added together make the ten which gives a glimpse of other beauties also to those who have eyes to see. For we may say that the infinite series 27
 of numbers is measured by ten, because its constituent terms are the four, 1, 2, 3, 4, and the same terms produce the hundred out of the tens, since 10, 20, 30, 40 make a hundred, and similarly the thousand is produced out of the hundreds and the ten thousand or myriad out of the thousands, and these, the unit, the ten, the hundred and the thousand are the four starting-points from each of which springs a ten.^a And again, this same ten, apart from what has already 28
 been said, reveals other differences in numbers ; the order of prime numbers divisible by the unit alone having for its pattern three, five, seven : the square, that is four, the cube, eight, the products respectively of two and three equal numbers, and the perfect number six equal to the sum ^b of its factors 3, 2 and 1. VIII. But why enumerate the 29
 virtues of Ten, which are infinite in number, and thus treat perfunctorily a task of supreme greatness which by itself is found to be an all-sufficing subject for other. Presumably the *μυριάς* is not named as a new starting-point, because Greek has no special term for ten myriads or beyond.

^a Or perhaps " both the product and sum," *cf. De Op.* 13. But the essence of " perfection " lies in the sum, as exemplified by 28, *cf. Mos.* ii. 84 and note.

PHILO

- τὰς μὲν οὖν ἄλλας ὑπερθετέον, μιᾶς δ' οὐκ ἄτοπον ἴσως ἐπιμνησθῆναι δείγματος ἕνεκα.
- 30 τὰς γὰρ ἐν τῇ φύσει λεγομένας κατηγορίας δέκα μόνας εἶναί φασιν οἱ ἐνδιατρίβοντες τοῖς τῆς φιλοσοφίας δόγμασιν· οὐσίαν, ποιόν, ποσόν, πρὸς τι, ποιεῖν, πάσχειν, ἔχειν, κείσθαι, τὰ ὧν οὐκ
- 31 ἄνευ <πάντα>, χρόνον καὶ τόπον. οὐδὲν γὰρ ἐστὶ τούτων ἀμέτοχον· οἷον ἐγὼ μετέχω μὲν οὐσίας δανεισάμενος ἀφ' ἐκάστου τῶν στοιχείων, ἐξ ὧν ἀπετελέσθη ὁδε ὁ κόσμος, γῆς καὶ ὕδατος καὶ ἀέρος καὶ πυρός, τὰ πρὸς τὴν ἐμὴν σύστασιν αὐτ-
 αρκέστατα· μετέχω δὲ καὶ ποιότητος, καθ' ἣν ἄνθρωπός εἰμι, καὶ ποσότητος, ἥ πηλίκος· γίνομαι δὲ καὶ πρὸς τι, ὅταν μου πρὸς δεξιοῖς τις ἢ πρὸς εὐωνύμοις ἦ· ἀλλὰ καὶ ποιῶ, τρίβων τι ἢ κείρων,¹ καὶ πάσχω, κειρόμενος ἢ τριβόμενος ὑφ' ἐτέρων· κὰν τῷ ἔχειν ἐξετάζομαι, ἢ περιβεβλημένος ἢ ὥπλισμένος, κὰν τῷ κείσθαι, σχέδην² τι καθεζόμενος ἢ κατακεκλιμένος· εἰμὶ δὲ πάντως κὰν τόπῳ καὶ χρόνῳ, τῶν προειρημένων οὐδενὸς δυναμένου χωρὶς ἀμφοῖν ὑφίστασθαι.
- 32 IX. Ταυτὶ μὲν οὖν ἀποχρώντως λελέχθω, συν-
 υφαίνειν δ' ἀναγκαῖον τὰ ἀκόλουθα. τοὺς δέκα λόγους ἢ χρησμούς, νόμους ἢ θεσμούς πρὸς ἀλήθειαν ὄντας, ἀθροισθέντος τοῦ ἔθνους ἀνδρῶν ὁμοῦ καὶ γυναικῶν εἰς ἐκκλησίαν, ὁ πατὴρ τῶν ὅλων ἐθέσπισεν. ἄρά γε φωνῆς τρόπον προέμενος

¹ mss. καίων. Clearly it must correspond with the passive following. But Aristotle in *Categ.* has καίω and καίομαι as his examples.

² So Mangey with most mss.: Cohn σχεδόν with M. Though the addition of τι may perhaps rather point to σχεδόν I do not see what it can mean here. σχεδὴν regarded as the
 20

THE DECALOGUE, 29-32

students of mathematics? But while we must leave unnoticed the rest, there is one which may without impropriety be mentioned as a sample. Those who study the doctrines of philosophy say ³⁰ that the categories ^a in nature, as they are called, are ten only, substance, quality, quantity, relation, activity, passivity, state, position and the indispensables for all existence, time and place. There ³¹ is nothing which does not participate in these categories. I have substance, for I have borrowed what is all-sufficient to make me what I am from each of the elements out of which this world was framed, earth, water, air and fire. I have quality in so far as I am a man, and quantity as being of a certain size. I become relative when anyone is on my right hand or my left, I am active when I rub or shave ^b anything, or passive when I am rubbed or shaved. I am in a particular state when I wear clothing or arms and in a particular position when I sit quietly or am lying down, and I am necessarily both in place and time since none of the above conditions can exist without these two.

IX. These points have been sufficiently discussed ³² and may now be left. We must proceed to carry on the discussion to embrace what follows next. The ten words or oracles, in reality laws or statutes, were delivered by the Father of All when the nation, men and women alike, were assembled together. Did He do so by His own utterance in the form of a

^a On the categories see App. pp. 609-610.

^b Or "shear." *κείρω* seems to have been a favourite word for exemplifying the force of the three voices. See note on *De Cher.* 79.

adverb of *σχεῖς*, often used by Philo in contrast with *κίνησις* (see particularly *De Sobr.* 34), seems quite appropriate here.

- αὐτός; ἅπαγε, μηδ' εἰς νοῦν ποτ' ἔλθοι τὸν
 ἡμέτερον· οὐ γὰρ ὡς ἄνθρωπος ὁ θεός, στόματος
 33 καὶ γλώττης καὶ ἄρτηριῶν δεόμενος. ἀλλὰ γέ μοι
 δοκεῖ κατ' ἐκείνον τὸν χρόνον ἱεροπρεπέστατόν τι
 θαυματοργῆσαι κελεύσας ἦχον ἀόρατον ἐν ἀέρι
 δημιουργηθῆναι, πάντων ὀργάνων θαυμασιώτερον,
 ἁρμονίαις τελείαις ἡρμουςμένον, οὐκ ἄψυχον ἀλλ'
 οὐδ' ἐκ σώματος καὶ ψυχῆς τρόπον ζῶον συνεστη-
 κότα,¹ ἀλλὰ ψυχὴν λογικὴν ἀνάπλεων² σαφηνείας
 καὶ τρανότητος, ἥ τὸν ἀέρα σχηματίσασα καὶ
 ἐπιτείναςα καὶ πρὸς πῦρ φλογοειδὲς μεταβαλοῦσα
 καθάπερ πνεῦμα διὰ σάλπιγγος φωνὴν τοσαύτην
 [186] ἔναρθρον ἐξήχησεν, ὡς τοῖς ἔγγιστα τοὺς πορρω-
 34 τάτω κατ' ἴσον ἀκροᾶσθαι δοκεῖν. ἀνθρώπων
 μὲν γὰρ αἱ φωναὶ πρὸς μήκιστον ἀποτεινόμεναι
 πεφύκασιν ἐξασθενεῖν, ὡς ἀριδῆλους τοῖς μακρὰν
 ἀφεστηκόσι μὴ γίνεσθαι τὰς ἀντιλήψεις ταῖς
 ἐπεκτάσεσιν ἐκ τοῦ κατ' ὀλίγον ἀμαυρουμένας,
 35 ἐπειδὴ καὶ τὰ ὄργανα φθαρτά· τὴν δὲ κεκαινουρ-
 γημένην φωνὴν ἐπιπνέουσα θεοῦ δύναμις ἤγειρε
 καὶ ἐξωπύρει καὶ ἀναχέουσα πάντα τὸ τέλος τῆς
 ἀρχῆς ἀπέφαινε τηλαυγέστερον, ἀκοὴν ἐτέραν πολὺ
 βελτίω τῆς δι' ὧτων ταῖς ἐκάστων ψυχαῖς ἐντιθεῖσα·
 ἥ μὲν γὰρ βραδυτέρα πῶς οὐσα αἰσθησις ἀτρεμίζει,
 μέχρις ἂν ὑπ' αἰέρος πληχθεῖσα διακινηθῇ, φθάνει
 δ' ἡ τῆς ἐνθέου διανοίας ὀξυτάτῳ τάχει προ-
 ὑπαντῶσα τοῖς λεγομένοις.
- 36 X. Φωνῆς μὲν δὴ τῆς θείας πέρι τοσαῦτα.
 δεόντως δ' ἂν τις ἀπορήσαι, τοῦ χάριν, πλείστων

¹ mss. συνεστηκῶς or -ὸς or -ότα.

² Cohn prints ἀνάπλεω, which appears in one ms., but I cannot discover any authority for this form of the acc.

THE DECALOGUE, 32-36

voice ? Surely not : may no such thought ever enter our minds, for God is not as a man needing mouth and tongue and windpipe. I should suppose that 33 God wrought on this occasion a miracle of a truly holy kind by bidding an invisible sound to be created in the air more marvellous than all instruments and fitted with perfect harmonies, not soulless, nor yet composed of body and soul like a living creature, but a rational soul full of clearness and distinctness, which giving shape and tension to the air and changing it to flaming fire, sounded forth like the breath through a trumpet an articulate voice so loud that it appeared to be equally audible to the farthest as well as the nearest. For it is the nature of men's voices if 34 carried to a great distance to grow faint so that persons afar off have but an indistinct impression which gradually fades away with each lengthening of the extension, since the organism which produces them also is subject to decay.^a But the new miraculous voice 35 was set in action and kept in flame by the power of God which breathed upon it and spread it abroad on every side and made it more illuminating in its ending than in its beginning by creating in the souls of each and all another kind of hearing far superior to the hearing of the ears. For that is but a sluggish sense, inactive until aroused by the impact of the air, but the hearing of the mind possessed by God makes the first advance and goes out to meet the spoken words with the keenest rapidity.

X. So much for the divine voice. But we may 36 properly ask why, when all these many thousands were

^a Or perhaps "just as musical instruments (and therefore the sounds which they make) are subject to decay."

- ὅσων μυριάδων εἰς ἓν ἡθροισμένων χωρίον, ἕκαστον
 θεσπίζειν τῶν δέκα λογίων ἡξίωσεν ὡς οὐχὶ πρὸς
 πλείους ἀλλ' ὡς πρὸς ἓνα, "οὐ μοιχεύσεις"
 λέγων, "οὐ φονεύσεις," "οὐ κλέψεις" καὶ τὰ
 37 ἄλλα ταύτῃ. λεκτέον οὖν ἐν μέν, ὅτι βούλεται
 κάλλιστον ἀναδιδάξαι μάθημα τοὺς ἐντυγχάνοντας
 ταῖς ἱεραῖς γραφαῖς, ὡς ἄρα καθ' αὐτὸν εἰς ἕκαστος,
 ὅταν ᾗ νόμιμος καὶ θεῷ καταπειθής, ἰσότημός ἐστιν
 ὅλῳ ἔθνει πολυανθρωποτάτῳ, μᾶλλον δὲ καὶ πᾶσιν
 ἔθνεσιν, εἰ δὲ δεῖ περαιτέρω προελθόντα εἰπεῖν,
 38 καὶ παντὶ τῷ κόσμῳ. διόπερ ἐν ἑτέροις ἐπαινῶν
 τινα δίκαιον ἄνδρα φησὶν. "ἐγὼ εἰμι ὁ θεὸς σός".
 ὁ δ' αὐτὸς ἦν καὶ κόσμου θεός, ὡς τοὺς ὑπη-
 κόους τὴν αὐτὴν τεταγμένους τάξιν καὶ ὁμοίως
 εὐαρεστούντας τῷ ταξιάρχῳ τῆς ἰσῆς ἀποδοχῆς
 καὶ τιμῆς μεταλαμβάνειν.
- 39 Δεύτερον δέ, ὅτι κοινῇ μὲν ὡς πλήθει τις ἐκ-
 κλησιάζων οὐκ ἐξ ἀνάγκης διαλέγεται ἐνί, ὅτε δὲ
 προστάττων ἢ ἀπαγορεύων ἰδίᾳ ὡς ἐνὶ ἐκάστῳ,
 τῶν ἐμφερομένων εὐθύς ἂν δόξαι τὰ πρακτέα καὶ
 κοινῇ πᾶσιν ἀθρόοις ὑφηγεῖσθαι. εὐπειθέστερος δὲ
 ὁ τὰς παραινέσεις αὐτοπροσώπως δεχόμενος, ὁ δὲ
 συλλήβδην μεθ' ἑτέρων κεκώφωται τὸν ὄχλον
 ἀφηγιασμοῦ παρακάλυμμα ποιούμενος.
- 40 Τρίτον, ἵνα μηδεὶς ποτε βασιλεὺς ἢ τύραννος
 ἀφανοῦς ἰδιώτου καταφρονήσῃ γεμισθεὶς ἀλαζονείας

* Gen. xvii. 1 LXX; E.V. "I am God Almighty."

^b I have punctuated and translated this sentence in the only way which seems to me possible, if the text is to stand, i.e. I have placed a comma after ἐκάστῳ instead of (as Cohn) after ἀπαγορεύων, and understand ἐκκλησιάζει or διαλέγεται after ὅτε δὲ and take τῶν ἐμφερομένων as partitive after

THE DECALOGUE, 36-40

collected in one spot, He thought good in proclaiming His ten oracles to address each not as to several persons but as to one, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, and so too with the rest. One answer which must 37 be given is that He wishes to teach the readers of the sacred scriptures a most excellent lesson, namely that each single person, when he is law-abiding and obedient to God, is equal in worth to a whole nation, even the most populous, or rather to all nations, and if we may go still farther, even to the whole world. And therefore elsewhere, when He praises a certain 38 just man, He says, I am thy God,^a though He was also the God of the world. And thus we see that all the rank and file who are posted in the same line and give a like satisfaction to their commander, have an equal share of approbation and honour.

A second reason is that a speaker who harangues 39 a multitude in general does not necessarily talk to any one person, whereas if he addresses his commands or prohibitions as though to each individual separately, the practical instructions given in the course of his speech are at once held to apply to the whole body in common also.^b If the exhortations are received as a personal message, the hearer is more ready to obey, but if collectively with others, he is deaf to them, since he takes the multitude as a cover for disobedience.

A third reason is that He wills that no king or 40 despot swollen with arrogance and contempt should despise an insignificant private person but should study

πρακτέα = "among the contents of his speech." But it is exceedingly awkward and some corruption is probable. For further discussion see App. p. 610.

- καὶ ὑπεροψίας, ἀλλ' εἰς τὰ τῶν ἱερῶν νόμων
 [187] διδασκαλεία φοιτήσας | χαλάσῃ τὰς ὀφρῦς, ἀπο-
 μαθὼν οἷσιν εἰκότι μᾶλλον δ' ἀληθεῖ λογισμῶ.
 41 εἰ γὰρ ὁ ἀγέννητος καὶ ἄφθαρτος καὶ αἰδῖος καὶ
 οὐδενὸς ἐπιδεῖς καὶ ποιητῆς τῶν ὅλων καὶ εὐ-
 εργέτης καὶ βασιλεὺς βασιλέων καὶ θεὸς θεῶν οὐδὲ
 τὸν ταπεινότατον ὑπεριδεῖν ὑπέμεινεν, ἀλλὰ καὶ
 τοῦτον εὐωχῆσαι λογίων καὶ θεσμῶν ἱερῶν ἡξίωσεν,
 ὥς μόνον ἔστιαν μέλλων καὶ μόνῳ τὸ συμπόσιον
 εὐτρεπίζεσθαι πρὸς ψυχῆς ἀνάχυσιν ἱεροφαντου-
 μένης, ἣ θέμις τὰς μεγάλας τελεῖσθαι τελετάς,
 ἔμοι τῷ θνητῷ τί προσῆκον ὑψαυχενεῖν καὶ πεφυ-
 σῆσθαι φρουαττομένῳ πρὸς τοὺς ὁμοίους, οἱ τύχαις
 μὲν ἀνίσοις ἴση δὲ καὶ ὁμοία συγγενεῖα κέχρηται
 μίαν ἐπιγραφάμενοι μητέρα τὴν κοινὴν ἀπάντων
 42 ἀνθρώπων φύσιν; εὐπρόσιτον οὖν καὶ εὐέντευκτον
 ἑμαυτὸν παρέξω, κἂν τὸ τῆς γῆς καὶ τῆς θαλάττης
 κράτος ἀνάψωμαι, τοῖς ἀπορωτάτοις καὶ ἀδοξο-
 τάτοις καὶ οἰκειοτάτης συμμαχίας ἐρήμοις, ἑκα-
 τέρου τῶν γονέων ὀρφανοῖς καὶ γυναιξὶ χηρείαν
 ὑπομενούσαις καὶ πρεσβύταις ἢ μὴ παιδοποιη-
 σαμένοις τὸ παράπαν ἢ ἀποβαλοῦσιν ὠκυμόρους
 43 οὓς ἐγέννησαν. ἄνθρωπος γὰρ ὢν ὄγκον καὶ
 σεμνότητα τετραγωδημένην οὐ δικαιοῶσω προσ-
 ἰεσθαι, μενῶ δ' ἐντὸς τῆς φύσεως τοὺς ὅρους
 αὐτῆς μὴ ὑπερβαίνων, ἀλλ' ἐθίζων τὴν ἑμαυτοῦ
 διάνοιαν ἀνθρωποπαθεῖν, οὐ μόνον διὰ τὰς ἀδήλους
 πρὸς τάναντία μεταβολὰς καὶ τῶν εὖ πραττόντων
 καὶ τῶν ἐν κακοπραγίαις, ἀλλὰ καὶ διὰ τὸ ἀρ-
 μόττειν, κἂν ἀτρέπτως καὶ βεβαίως παραμένῃ
 τὸ εὐτυχεῖν, μὴ ἐπιλανθάνεσθαι τίνα ἑαυτοῦ.

THE DECALOGUE, 40-43

in the school of the divine laws and abate his supercilious airs, and through the reasonableness or rather the assured truth of their arguments unlearn his self-conceit. For if the Uncreated, the Incorruptible, the 41 Eternal, Who needs nothing and is the maker of all, the Benefactor and King of kings and God of gods could not brook to despise even the humblest, but deigned to banquet him on holy oracles and statutes, as though he should be the sole guest, as though for him alone the feast was prepared to give good cheer to a soul instructed in the holy secrets and accepted for admission to the greatest mysteries, what right have I, the mortal, to bear myself proud-necked, puffed-up and loud-voiced, towards my fellows, who, though their fortunes be unequal, have equal rights of kinship because they can claim to be children of the one common mother of mankind, nature? So 42 then, though I be invested with the sovereignty of earth and sea, I will make myself affable and easy of access to the poorest, to the meanest, to the lonely who have none close at hand to help them, to orphans who have lost both parents, to wives on whom widowhood has fallen, to old men either childless from the first or bereaved by the early death of those whom they begot. For as I am a man, I shall not deem it 43 right to adopt the lofty grandeur of the pompous stage, but make nature my home and not overstep her limits. I will inure my mind to have the feelings of a human being, not only because the lot both of the prosperous and the unfortunate may change to the reverse we know not when, but also because it is right that even if good fortune remains securely established, a man should not forget what he is.

PHILO

διὰ ταῦτά μοι δοκεῖ τοὺς χρησμοὺς ἐνικῶς ἀπο-
τεινόμενος ὡς πρὸς ἓνα θεσπίζειν ἐθελῆσαι.

- 44 XI. Πάντα δ' ὡς εἰκὸς τὰ περὶ τὸν τόπον
ἐθαυματοργεῖτο, κτύποις βροντῶν μειζόνων ἢ
ὥστε χωρεῖν ἀκοάς, ἀστραπῶν λάμψεσιν αὐγοει-
δεστάταις, ἀοράτου σάλπιγγος ἡχῇ πρὸς μήκιστον
ἀποτεινούσῃ, καθόδῳ νεφέλης, ἣ κίονος τρόπον
τὴν μὲν βάσιν ἐπὶ γῆς ἡρήρειστο, τὸ δ' ἄλλο σῶμα
πρὸς αἰθέριον ὕψος ἀνέτεινε, πυρὸς οὐρανίου φορᾶ
καπνῷ βαθεῖ τὰ ἐν κύκλῳ συσκιάζοντος· ἔδει γὰρ
θεοῦ δυνάμεως ἀφικνουμένης μηδὲν τῶν τοῦ
κόσμου μερῶν ἡσυχάζειν, ἀλλὰ πάντα πρὸς
[188] ὑπηρεσίαν | συγκεκινῆσθαι. παρεισθίκει δὲ ὁ
45 λεὼς ἀγνεύσας ὁμιλιῶν τῶν πρὸς γυναικας καὶ
πασῶν ἡδονῶν ἔξω τῶν πρὸς τροφὰς ἀναγκαίων
ἀποσχόμενος, λουτροῖς τε καὶ περιρραντηρίοις
καθηράμενος ἐκ τριῶν ἡμερῶν, ἔτι καὶ τὰς ἐσθῆτας
ἀποπλυνάμενος, ἐν τοῖς μάλιστα λευχείμων, ἀκρο-
βατῶν καὶ ἀνωρθιακῶς τὰ ὦτα, Μωυσέως προ-
δηλώσαντος εὐτρεπίζεσθαι πρὸς ἐκκλησίαν· ἔγνω
γὰρ αὐτὴν ἐσομένην, ἡνίκα μόνος ἀνακληθεὶς
46 ἐχρησμοδεῖτο. φωνὴ δ' ἐκ μέσου τοῦ ρυέντος ἀπ'
οὐρανοῦ πυρὸς ἐξήχει καταπληκτικωτάτῃ, τῆς
φλογὸς εἰς διάλεκτον ἀρθρουμένης τὴν συνήθη τοῖς
ἀκρωμένοις, ἢ τὰ λεγόμενα οὕτως ἐναργῶς
ἐτρανοῦτο, ὡς ὁρᾶν αὐτὰ μᾶλλον ἢ ἀκούειν δοκεῖν.
47 ἐγγυᾶται δέ μου τὸν λόγον ὁ νόμος, ἐν ᾧ γέγραπται·
“ πᾶς ὁ λαὸς ἑώρα τὴν φωνήν ”· ἐμφαντικώτατα·

^a For this and the next section see Ex. xx. 14-19.

^b So LXX, Ex. xix. 18, cf. *De Mig.* 47, *Mos.* ii. 213.

THE DECALOGUE, 43-47

Such was the reason, as it seems to me, why he willed to word the series of his oracles in the singular form, and delivers them as though to one alone.

XI.^a It was natural that the place should be the 44 scene of all that was wonderful, claps of thunder louder than the ears could hold, flashes of lightning of surpassing brightness, the sound of an invisible trumpet reaching to the greatest distance, the descent of a cloud which like a pillar stood with its foot planted on the earth, while the rest of its body extended to the height of the upper air, the rush of heaven-sent fire which shrouded all around in dense smoke. For when the power of God arrives, needs must be that no part of the world should remain inactive, but all move together to do Him service. Near by stood the people. They had kept pure from 45 intercourse with women and abstained from all pleasures save those which are necessary for the sustenance of life. They had cleansed themselves with ablutions and lustrations for three days past, and moreover had washed their clothes. So in the whitest of raiment they stood on tiptoe with ears pricked up in obedience to the warning of Moses to prepare themselves for a congregation which he knew would be held from the oracular advice he received when he was summoned up by himself. Then from 46 the midst of the fire that streamed from heaven there sounded forth to their utter amazement a voice, for the flame became articulate speech in the language familiar to the audience, and so clearly and distinctly were the words formed by it that they seemed to see rather than hear them. What I say is vouched for 47 by the law in which it is written, "All the people saw the voice,"^b a phrase fraught with much meaning,

τὴν μὲν γὰρ ἀνθρώπων ἀκουστὴν εἶναι συμβέβηκεν, ὁρατὴν δὲ ὡς ἀληθῶς τὴν θεοῦ. διὰ τί; ὅτι ὅσα ἂν λέγῃ ὁ θεός, οὐ ῥήματά ἐστιν ἀλλ' ἔργα, ἅπερ
 48 ὀφθαλμοὶ πρὸ ὥτων δικάζουσι. παγκάλως μέντοι καὶ θεοπρεπῶς εἴρηται ἐκ τοῦ πυρὸς ἡ φωνὴ προέρχεσθαι· ἡκρίβωται γὰρ καὶ βεβασάνισται τὰ
 49 τοῦ θεοῦ λόγια καθάπερ χρυσὸς πυρί. μηνύει δὲ καὶ διὰ συμβόλου τι τοιοῦτον· ἐπειδὴ τοῦ πυρὸς τὸ μὲν φωτίζειν τὸ δὲ καίειν πέφυκεν, οἱ μὲν τοῖς χρησιμοῖς ἄξιουντες εἶναι καταπειθεῖς ὡς ἐν ἀσκήῳ φωτὶ τὸν αἰὶ χρόνον βιώσονται τοὺς νόμους αὐτοῦς ἀστέρας ἔχοντες ἐν ψυχῇ φωσφοροῦντας, ὅσοι δ' ἀφηνιασταί, καίόμενοι καὶ κατακαίόμενοι διατελοῦσιν ὑπὸ τῶν ἔνδον ἐπιθυμιῶν, αἱ φλογὸς τρόπον πορθήσουσι τὸν σύμπαντα τῶν ἐχόντων βίον.

- 50 XII. Ἄ μὲν οὖν ἀναγκαῖον ἦν προδηλῶσαι, ταυτ' ἐστίν. ἐπ' αὐτὰ δὲ ἤδη τρεπτέον τὰ λόγια καὶ πάντα τὰ ἐν τούτοις ἐρευνητέον διάφορα. δέκα τοίνυν ὄντα διένειμεν εἰς δύο πεντάδας, ἃς δυσὶ στήλαις ἐνεχάραξε, καὶ ἡ μὲν προτέρα πεντὰς τὰ πρωτεῖα ἔλαχεν, ἡ δ' ἑτέρα δευτερείων ἡξιούτο· καλαὶ δ' ἀμφοτέραι καὶ βιωφελεῖς, εὐρείας ὁδοὺς καὶ λεωφόρους ἐνὶ τέλει περατουμένας ἀναστέλλουσαι πρὸς ἄπταιστον ψυχῆς ἐφιεμένης αἰὲ
 51 τοῦ βελτίστου πορείαν. ἡ μὲν οὖν ἀμείνων πεντὰς τοιαύδε ἦν· περὶ μοναρχίας, ἣ μοναρχεῖται ὁ κόσμος· περὶ ξοάνων καὶ ἀγαλμάτων καὶ συνόλως ἀφιδρυμάτων χειροκμημάτων· περὶ τοῦ μὴ λαμβάνειν ἐπὶ ματαίῳ θεοῦ πρόσρησιν· περὶ τοῦ τὴν ἱερὰν |
 [189] ἐβδόμην ἄγειν ἱεροπρεπῶς· περὶ γονέων τιμῆς καὶ ἰδία ἑκατέρου καὶ ἀμφοτέρων κοινῇ· ὡς εἶναι τῆς

THE DECALOGUE, 47-51

for it is the case that the voice of men is audible, but the voice of God truly visible. Why so ? Because whatever God says is not words but deeds, which are judged by the eyes rather than the ears. Admirable 48 too, and worthy of the Godhead, is the saying that the voice proceeded from the fire, for the oracles of God have been refined and assayed as gold is by fire. And it conveys too, symbolically, some such meaning 49 as this : since it is the nature of fire both to give light and to burn, those who resolve to be obedient to the divine utterances will live for ever as in unclouded light with the laws themselves as stars illuminating their souls, while all who are rebellious will continue to be burnt, aye and burnt to ashes, by their inward lusts, which like a flame will ravage the whole life of those in whom they dwell.

XII. Such are the points which required a pre- 50 liminary treatment. We must now turn to the oracles themselves and examine all the different matters with which they deal. We find that He divided the ten into two sets of five which He engraved on two tables, and the first five obtained the first place, while the other was awarded the second. Both are excellent and profitable for life ; both open out broad highroads leading at the end to a single goal, roads along which a soul which ever desires the best can travel without stumbling. The superior set of five 51 treats of the following matters : the monarchical principle by which the world is governed : idols of stone and wood and images in general made by human hands : the sin of taking the name of God in vain : the reverent observance of the sacred seventh day as befits its holiness : the duty of honouring parents, each separately and both in common.

μιᾶς γραφῆς τὴν μὲν ἀρχὴν θεὸν καὶ πατέρα καὶ ποιητὴν τοῦ παντός, τὸ δὲ τέλος γονεῖς, οἱ μιμούμενοι τὴν ἐκείνου φύσιν γεννῶσι τοὺς ἐπὶ μέρους. ἡ δ' ἑτέρα πεντὰς τὰς πάσας ἀπαγορεύσεις περιέχει· μοιχείας, φόνου, κλοπῆς, ψευδομαρτυριῶν, ἐπιθυμιῶν.

- 52 Ἐπισκεπτέον δὲ μετὰ πάσης ἀκριβείας τῶν λογίων ἕκαστον μηδὲν πάρεργον αὐτῶν ποιουμένους. ἀρχὴ δ' ἀρίστη πάντων μὲν τῶν ὄντων θεός, ἀρετῶν δ' εὐσέβεια· περὶ ὧν ἀναγκαιότατον πρῶτον διεξελθεῖν. πλάνος τις οὐ μικρὸς τὸ πλεῖστον τῶν ἀνθρώπων γένος κατέσχηκε περὶ πράγματος, ὅπερ ἢ μόνον ἢ μάλιστα ἦν εἰκὸς ἀπλανέστατον ταῖς ἐκάστων διανοίαις ἐνιδρῦσθαι.
- 53 ἔκτεθειώκασι γὰρ οἱ μὲν τὰς τέσσαρας ἀρχάς, γῆν καὶ ὕδωρ καὶ ἀέρα καὶ πῦρ, οἱ δ' ἥλιον καὶ σελήνην καὶ τοὺς ἄλλους πλανήτας καὶ ἀπλανεῖς ἀστέρας, οἱ δὲ μόνον τὸν οὐρανόν, οἱ δὲ τὸν σύμπαντα κόσμον· τὸν δ' ἀνωτάτω καὶ πρεσβύτατον, τὸν γεννητὴν, τὸν ἄρχοντα τῆς μεγαλοπόλεως, τὸν στρατάρχην τῆς ἀηττήτου στρατιᾶς, τὸν κυβερνήτην, ὃς οἰκονομεῖ σωτηρίως αἰεὶ τὰ σύμπαντα, παρεκαλύψαντο ψευδωνύμους προσρήσεις ἐκείνοις ἐπι-
- 54 φημίσαντες ἑτέρας ἕτεροι. καλοῦσι γὰρ οἱ μὲν τὴν γῆν Κόρην, Δήμητραν, Πλούτωνα, τὴν δὲ θάλατταν Ποσειδῶνα, δαίμονας ἐναλίους ὑπάρχους αὐτῷ προσαναπλάττοντες καὶ θεραπείας ὁμίλους μεγάλους ἀρρένων τε καὶ θηλειῶν, Ἦραν δὲ τὸν ἀέρα καὶ τὸ πῦρ Ἡφαιστον καὶ ἥλιον Ἀπόλλωνα καὶ σελήνην Ἀρτεμιν καὶ ἑωσφόρον Ἀφροδίτην

THE DECALOGUE, 51-54

Thus one set of enactments begins with God the Father and Maker of all, and ends with parents who copy His nature by begetting particular persons. The other set of five contains all the prohibitions, namely adultery, murder, theft, false witness, covetousness or lust.

We must examine with all care each of the pronouncements, giving perfunctory treatment to none. The transcendent source of all that exists is God, as piety is the source of the virtues, and it is very necessary that these two should be first discussed.

A great delusion has taken hold of the larger part of mankind in regard to a fact which properly should be established beyond all question in every mind to the exclusion of, or at least above, all others. For some have deified the four elements, earth, water, air and fire, others the sun, moon, planets ^a and fixed stars, others again the heaven by itself, others the whole world. But the highest and the most august, the Begetter, the Ruler of the great World-city, the Commander-in-Chief of the invincible host, the Pilot who ever steers all things in safety, Him they have hidden from sight by the misleading titles assigned to the objects of worship mentioned above. Different people give them different names : some call the earth Korē or Demeter or Pluto, and the sea Poseidon, and invent marine deities subordinate to him and great companies of attendants, male and female. They call air Hera ^b and fire Hephaestus, the sun Apollo, the moon Artemis, the morning-star

^a Greek "the other planets," the sun and moon being regarded as planets.

^b See App. p. 610.

- 55 καὶ στίλβοντα Ἑρμῆν· καὶ τῶν ἄλλων ἀστέρων
 ἐκάστου τὰς ἐπωνυμίας μυθογράφοι¹ παρέδωκαν, οἱ
 πρὸς ἀπάτην ἀκοῆς εὖ τετεχνασμένα πλάσματα
 συνυφάναντες ἔδοξαν περὶ τὴν τῶν ὀνομάτων θέσιν
 56 κεκομψεῦσθαι· τὸν τε οὐρανὸν εἰς ἡμισφαίρια τῷ
 λόγῳ διχῇ διανείμαντες, τὸ μὲν ὑπὲρ γῆς, τὸ δ'
 ὑπὸ γῆς, Διοσκόρους ἐκάλεσαν τὸ περὶ τῆς ἑτερη-
 μέρου ζωῆς αὐτῶν προστεραπευσάμενοι διήγημα.
 57 τοῦ γὰρ οὐρανοῦ συνεχῶς καὶ ἀπαύστως αἰεὶ κύκλῳ
 περιπολοῦντος, ἀνάγκη τῶν ἡμισφαιρίων ἑκάτερον
 ἀντιμεθίστασθαι παρ' ἡμέραν ἄνω τε καὶ κάτω
 γινόμενον ὅσα τῷ δοκεῖν· ἄνω γὰρ καὶ κάτω πρὸς
 ἀλήθειαν οὐδὲν ἐν σφαίρᾳ, πρὸς δὲ τὴν ἡμετέραν |
 [190] σχέσιν αὐτὸ μόνον εἴωθε λέγεσθαι τὸ μὲν ὑπὲρ
 58 κεφαλῆς ἄνω, κάτω δὲ τοῦναντίον. τῷ
 δὴ φιλοσοφεῖν ἀνόθως ἐγνωκότε καὶ ἀδόλου καὶ
 καθαρᾶς εὐσεβείας μεταποιουμένῳ κάλλιστον καὶ
 ὀσιώτατον ὑφηγεῖται παράγγελμα, μηδὲν τῶν τοῦ
 κόσμου μερῶν αὐτοκρατῇ θεὸν ὑπολαμβάνειν εἶναι·
 καὶ γὰρ γέγονε, γένεσις δὲ φθορᾶς ἀρχή, καὶ
 προνοία τοῦ πεποιηκότος ἀθανατίζεται, καὶ ἦν
 ποτε χρόνος, ὅτε οὐκ ἦν· θεὸν δὲ πρότερον οὐκ ὄντα
 καὶ ἀπὸ τίνος χρόνου γενόμενον καὶ μὴ διαιωνίζοντα
 59 λέγειν οὐ θεμιτόν. XIII. ἀλλὰ γὰρ ἔνιοι
 περὶ τὰς κρίσεις ἀπονοία τοσαύτη κέχρηται, ὥς
 οὐ μόνον τὰ εἰρημένα θεοὺς νομίζειν, ἀλλὰ καὶ
 ἕκαστον αὐτῶν μέγιστον καὶ πρῶτον θεόν, τὸν

¹ MSS. μυθογράφους or -οις.

^a Or "sparkler," "twinkler." For these non-mythological names of the planets see *Quis Rerum* 224.

THE DECALOGUE, 55-59

Aphrodite and the glitterer ^a Hermes, and each of the 55 other stars have names handed down by the myth-makers, who have put together fables skilfully contrived to deceive the hearers and thus won a reputation for accomplishment in name-giving. So too in 56 accordance with the theory by which they divided the heaven into two hemispheres, one above the earth and one below it, they called them the Dioscuri and invented a further miraculous story of their living on alternate days.^b For indeed as heaven is 57 always revolving ceaselessly and continuously round and round, each hemisphere must necessarily alternately change its position day by day and become upper or lower as it appears, though in reality there is no upper or lower in a spherical figure, and it is merely in relation to our own position that we are accustomed to speak of what is above our heads as upper and the opposite to this as lower.

Now to one who is determined to follow a genuine 58 philosophy and make a pure and guileless piety his own, Moses gives this truly admirable and religious command that he should not suppose any of the parts of the universe to be the omnipotent God. For the world has become what it is, and its becoming is the beginning of its destruction, even though by the providence of God it be made immortal, and there was a time when it was not. But to speak of God as "not being" at some former time, or having "become" at some particular time and not existing for all eternity is profanity. XIII. But 59

there are some whose views are affected with such folly that they not only regard the said objects as gods but each of them severally as the greatest and

^b *Od.* xi. 303. See App. p. 610.

- ὄντα ὄντως ἢ οὐκ εἰδότες ἀδιδάκτω τῇ φύσει ἢ οὐ
 σπουδάζοντες μαθεῖν, ἔνεκα τοῦ μηδὲν ἔξω τῶν
 αἰσθητῶν ἀόρατον καὶ νοητὸν αἴτιον ὑπολαμβάνειν
 εἶναι, καίτοι σαφειστάτης ἐγγὺς παρακειμένης
 60 πίστεως. ψυχῇ γὰρ ζῶντες καὶ βουλευόμενοι καὶ
 πάνθ' ὅσα κατὰ τὸν ἀνθρώπινον βίον δρῶντες
 οὐδέποτε ψυχὴν ὀφθαλμοῖς σώματος ἴσχυσαν
 θεάσασθαι, καίτοι φιλοτιμηθέντες ἂν πάσας φιλο-
 τιμίας, εἴ πως ἰδεῖν οἶόν τε ἦν τὸ ἄγαλμα τὸ πάντων
 ἱεροπρεπέστατον, ἀφ' οὗ κατὰ μετάβασιν εἰκὸς
 ἦν ἔννοιαν τοῦ ἀγενήτου καὶ αἰδίου λαβεῖν, ὃς
 ἅπαντα τὸν κόσμον ἡνιοχῶν σωτηρίως ἀόρατος
 61 ὢν κατευθύνει. καθάπερ οὖν τοῦ μεγάλου βασιλέως
 τὰς τιμὰς εἴ τις τοῖς ὑπάρχοις σατράπαις ἀπένειμεν,
 ἔδοξεν ἂν οὐκ ἀγνωμονέστατος μόνον ἀλλὰ καὶ
 ῥυψοκινδυνότατος εἶναι χαριζόμενος τὰ δεσπότης
 δούλοις, τὸν αὐτὸν τρόπον [ἂν] τοῖς αὐτοῖς εἴ τις
 γεραίρει τὸν πεποιηκότα τοῖς γεγονόσιν, ἴστω
 πάντων ἀβουλότατος ὢν καὶ ἀδικώτατος, ἴσα
 διδοὺς ἀνίσιοις οὐκ ἐπὶ τιμῇ τῶν ταπεινοτέρων ἀλλ'
 62 ἐπὶ καθαιρέσει τοῦ κρείττονος. εἰσὶ δ'
 οἱ καὶ προσυπερβάλλουσιν ἀσεβεία μηδὲ τὸ ἴσον
 ἀποδιδόντες, ἀλλὰ τοῖς μὲν τὰ πάντα τῶν ἐπὶ τιμῇ
 χαριζόμενοι, τῷ δ' οὐδὲν νέμοντες ἀλλ' οὐδὲ
 μνήμην, τὸ κοινότατον ἐπιλήθονται γὰρ οὗ μόνον
 [191] μεμνήσθαι προσήκον ἦν, | ἐπιτηδεύοντες οἱ βαρυ-
 63 daίμονες ἐκούσιον λήθην. ἔνιοι δὲ καὶ στομάργῳ
 κατεχόμενοι λύττῃ τὰ δείγματα τῆς ἐνδρυμένης
 ἀσεβείας εἰς μέσον προφέροντες βλασφημεῖν ἐπι-

* So, I think, rather than as Mangey "utique solius" or Treitel "ausschliesslich," which would rather be *μόνον*.

THE DECALOGUE, 59-63

primal God. Incapacity for instruction or indifference to learning prevents them from knowing the truly Existent because they suppose that there is no invisible and conceptual cause outside what the senses perceive, though the clearest possible proof lies ready at their hand. For while it is with the soul that they 60 live and plan and carry out all the affairs of human life, they can never see the soul with the eyes of the body, though every feeling of ambition might well have been aroused in the hope of seeing that most august of all sacred objects, the natural stepping-stone to the conception of the Uncreated and Eternal, the invisible Charioteer who guides in safety the whole universe. So just as anyone who rendered 61 to the subordinate satraps the honours due to the Great King would have seemed to reach the height not only of unwisdom but of foolhardiness, by bestowing on servants what belonged to their master, in the same way anyone who pays the same tribute to the creatures as to their Maker may be assured that he is the most senseless and unjust of men in that he gives equal measure to those who are not equal, though he does not thereby honour the meaner many but deposes the one superior.

And there are some who in a further 62 excess of impiety do not even give this equal payment, but bestow on those others all that can tend to honour, while to Him they refuse even the commonest of all tributes, that of remembering Him. Whom duty bids them remember, if nothing more,^a Him they forget, a forgetfulness deliberately practised to their lasting misery. Some again, seized 63 with a loud-mouthed frenzy, publish abroad samples of their deep-seated impiety and attempt to blas-

χειροῦσι τὸ θεῖον, ἀκονησάμενοι κακῆγορον γλῶτταν, ἅμα καὶ λυπεῖν ἐθέλοντες τοὺς εὐσεβοῦντας, οἷς ἄλεκτον καὶ ἀπαρηγόρητον εὐθὺς εἰσδύεται πένθος τὴν ὅλην πυρπολοῦν ψυχὴν δι' ὧτων· ἡ γὰρ τῶν ἀνοσίων ἐλέπολις τοῦτ' ἐστίν, ὥ μόνῳ τοὺς φιλοθέους ἐπιστομίζουσι νομίζοντας ὑπὲρ τοῦ μὴ παροξύνειν ἐν τῷ παρόντι κάλλιστον ἡσυχίαν.

- 64 XIV. πᾶσαν οὖν τὴν τοιαύτην τερθρείαν ἀπωσάμενοι τοὺς ἀδελφοὺς φύσει μὴ προσκυνῶμεν, εἰ καὶ καθαρωτέρας καὶ ἀθανατωτέρας οὐσίας ἔλαχον—ἀδελφὰ δ' ἀλλήλων τὰ γενόμενα καθὸ γέγονεν, ἐπεὶ καὶ πατὴρ ἀπάντων εἷς ὁ ποιητὴς τῶν ὅλων ἐστίν,—ἀλλὰ καὶ διανοία καὶ λόγῳ καὶ πάσῃ δυνάμει τῇ τοῦ ἀγενήτου καὶ αἰδίου καὶ τῶν ὅλων αἰτίου θεραπείᾳ σφόδρα εὐτόνως καὶ ἐρρωμένως ἐπαποδυνώμεθα, μὴ ὑποκατακλινόμενοι μηδ' ὑπείκοντες ταῖς τῶν πολλῶν ἀρεσκέαις, ὑφ' ὧν
- 65 καὶ οἱ δυνάμενοι σώζεσθαι διαφθείρονται. πρῶτον μὲν οὖν παράγγελμα καὶ παραγγελμάτων ἱερῶτατον στηλιτεύσωμεν ἐν ἑαυτοῖς, ἕνα τὸν ἀνωτάτω νομίζειν τε καὶ τιμᾶν θεόν· δόξα δ' ἡ πολύθεος μηδ' ὧτων ψαυέτω καθαρῶς καὶ ἀδόλως ἀνδρὸς εἰωθότος ζητεῖν ἀλήθειαν.

- 66 Ἄλλ' ὅσοι μὲν ἡλίου καὶ σελήνης καὶ τοῦ σύμπαντος οὐρανοῦ τε καὶ κόσμου καὶ τῶν ἐν αὐτοῖς ὁλοσχερεστάτων μερῶν ὡς θεῶν πρόπολοί τε καὶ θεραπευταί, διαμαρτάνουσι μὲν—πῶς γὰρ οὔ;—τοὺς ὑπηκόους πρὸ τοῦ ἄρχοντος ἀποσεμνύνοντες, ἥττον δὲ τῶν ἄλλων ἀδικοῦσι τῶν ξύλα καὶ λίθους ἄργυρόν τε

^a Mangey strangely says that the brothers are the angels. But clearly they are the heavenly bodies, which are "souls divine and without blemish throughout" (*De Gig.* 8, where

THE DECALOGUE, 63-66

pheme the Godhead, and when they whet the edge of their evil-speaking tongue they do so in the wish to grieve the pious who feel at once the inroad of a sorrow indescribable and inconsolable, which passing through the ears wastes as with fire the whole soul. For this is the battery of the unholy, and is in itself enough to curb the mouths of the devout who hold that silence is best for the time being to avoid giving provocation. XIV. Let us then reject all such im- 64 posture and refrain from worshipping those who by nature are our brothers,^a even though they have been given a substance purer and more immortal than ours, for created things, in so far as they are created, are brothers, since they have all one Father, the Maker of the universe. Let us instead in mind and speech and every faculty gird ourselves up with vigour and activity to do the service of the Uncreated, the Eternal, the Cause of all, not submitting nor abasing ourselves to do the pleasure of the many who work the destruction even of those who might be saved. Let us, then, engrave deep in our hearts this as the 65 first and most sacred of commandments, to acknowledge and honour one God Who is above all, and let the idea that gods are many never even reach the ears of the man whose rule of life is to seek for truth in purity and guilelessness.

^b But while all who give worship and service to sun 66 and moon and the whole heaven and universe or their chief parts as gods most undoubtedly err by magnifying the subjects above the ruler, their offence is less than that of the others who have given shape to stocks (see note), though elsewhere, as in *De Op.* 144, admitted to have bodies. Philo always, I think, distinguishes them from angels.

^c Here begins the Second Commandment.

- καὶ χρυσὸν καὶ τὰς παραπλησίους ὕλας μορφω-
 σάντων ὡς φίλον ἐκάστοις, εἴτ' ἀγαλμάτων καὶ
 ξοάνων καὶ τῶν ἄλλων χειροκμήτων, ὧν πλαστικῇ
 καὶ ζωγραφίᾳ δημιουργοὶ μεγάλα ἔβλαψαν τὸν
 67 βίον τὸν ἀνθρώπινον, καταπλησάντων τὴν οἰκου-
 [192] μένην. τὸ γὰρ κάλλιστον ἔρεισμα τῆς | ψυχῆς
 ἐξέκοψαν, τὴν περὶ τοῦ ζῶντος αἰὲ θεοῦ προσ-
 ήκουσαν ὑπόληψιν, ὥσπερ τε ἀνερμάτιστα σκάφη
 σαλεύουσιν ὧδε κἀκεῖσε διαφερόμενοι τὸν αἰῶνα,
 μηδέποτ' εἰς λιμένα κατάραι μηδ' ἐνορμίσασθαι
 βεβαίως ἀληθείᾳ δυνάμενοι, τυφλώττοντες περὶ τὸ
 θέας ἄξιον, πρὸς ὃ μόνον ὀξυδορκεῖν ἀναγκαῖον
 68 ἦν. καὶ μοι δοκοῦσι τῶν τὰς τοῦ σώματος ὄψεις
 πεπηρωμένων ἀθλιώτερον ζῆν· ἐκεῖνοι μὲν γὰρ
 ἀκουσίως ἐβλάβησαν ἢ νόσον ὀφθαλμῶν χαλεπὴν
 ὑποστάντες ἢ πρὸς ἐχθρῶν ἐπιβουλευθέντες, οἱ δ'
 ἐκουσίῳ γνώμῃ τὸ τῆς ψυχῆς ὄμμα οὐκ ἡμαύρωσαν
 μόνον ἀλλὰ καὶ παντελῶς ἀποβαλεῖν ἠξίωσαν.
 69 ὅθεν τοῖς μὲν ἔλεος ὡς ἡτυχηκόσι, τοῖς δὲ κόλασις
 ὡς μοχθηροῖς ἔπεται δικαίως, οἱ μετὰ τῶν ἄλλων
 οὐδὲ τὸ προχειρότατον ἐνενόησαν, ὃ καὶ παῖς
 " ἔγνω νήπιος," ὅτι τοῦ τεχνιτευθέντος ὁ τεχνίτης
 ἀμείνων, καὶ χρόνῳ—πρεσβύτερος γὰρ καὶ τρόπον
 τινὰ τοῦ δημιουργηθέντος πατήρ—καὶ δυνάμει· τὸ
 γὰρ δρῶν τοῦ πάσχοντος ἐπικυδέστερον.
 70 καὶ δέον, εἴπερ ἄρα ἐξημάρτανον, τοὺς ζωγράφους
 αὐτοὺς καὶ ἀνδριαντοποιοὺς ὑπερβολαῖς τιμῶν
 ἐκτεθειωκέναι, τοὺς μὲν εἶσαν ἀφανεῖς οὐδὲν
 πλέον παρασχόντες, τὰ δ' ὑπ' ἐκείνων δημιουρ-

^a Cf. *Iliad*, xvii. 32, and Hesiod, *Op.* 218 παθὼν δέ τε νήπιος ἔγνω, quoted as a proverb Plato, *Symp.* 222 B.

THE DECALOGUE, 66-70

and stones and silver and gold and similar materials each according to their fancy and then filled the habitable world with images and wooden figures and the other works of human hands fashioned by the craftsmanship of painting and sculpture, arts which have wrought great mischief in the life of mankind. For these idolaters cut away the most excellent 67 support of the soul, the rightful conception of the Ever-living God. Like boats without ballast they are for ever tossed and carried about hither and thither, never able to come to harbour or to rest securely in the roadstead of truth, blind to the one thing worthy of contemplation, which alone demands keen-sighted vision. To my mind they live a more miserable life 68 than those who have lost the sight of the body, for those have been disabled through no wish of their own but either through suffering from some grievous disease of the eyes or through the malice of their enemies, but these others have of deliberate purpose not only dimmed but without scruple cast away entirely the eye of the soul. And therefore pity for 69 their misfortune waits upon the former, punishment for their depravity quite justly on the latter. In their general ignorance they have failed to perceive even that most obvious truth which even "a witless infant knows,"^a that the craftsman is superior to the product of his craft both in time, since he is older than what he makes and in a sense its father, and in value, since the efficient element is held in higher esteem than the passive effect. And while if they 70 were consistent in their sin, they should have deified the sculptors and painters themselves and given them honours on a magnificent scale, they leave them in obscurity and bestow no favour on them, while they

- γηθέντα πλάσματα καὶ ζωγραφήματα θεοὺς ἐνό-
 71 μισαν. καὶ οἱ μὲν τεχνῖται πολλάκις ἄποροι καὶ
 ἄδοξοι κατεγήρασαν ἀτυχίαις ἐπαλλήλοις ἐναπο-
 θανόντες, τὰ δὲ τεχνιτευθέντα πορφύρα καὶ
 χρυσῷ καὶ ταῖς ἄλλαις πολυτελείαις, ἃς πλοῦτος
 χορηγεῖ, σεμνοποιεῖται καὶ θεραπεύεται, οὐ πρὸς
 ἐλευθέρων μόνον ἀλλὰ καὶ εὐπατριδῶν καὶ τὸ σῶμα
 καλλίστων· ἱερέων γὰρ καὶ τὸ γένος ἐξετάζεται
 μετὰ πάσης ἀκριβείας, εἰ ἀνεπίληπτον, καὶ ἡ
 κοινωνία τῶν τοῦ σώματος μερῶν, εἰ σύμπασα
 72 ὁλόκληρος. καὶ οὕτω τοῦτο δεινόν,
 καίτοι δεινὸν ὄν, ἀλλ' ἐκεῖνο παγχάλεπον· ἤδη γάρ
 τινες οἶδα τῶν πεποιηκότων τοῖς πρὸς ἑαυτῶν
 γεγονόσιν εὐχομένους τε καὶ θύοντας, οἷς πολὺν
 βέλτιον ἦν ἑκατέραν τῶν χειρῶν προσκυνεῖν, εἰ δὲ
 μὴ βούλοιντο δόξαν φιλαυτίας ἐκτρεπόμενοι, σφύρας
 γοῦν καὶ ἄκμονας καὶ γραφίδας καὶ καρκίνους καὶ
 73 τὰ ἄλλα ἐργαλεῖα, δι' ὧν ἐμορφώθησαν αἱ ὕλαι.
 [193] XV. | καίτοι πρὸς τοὺς οὕτως ἀπονοηθέντας ἄξιον
 παρρησιασαμένους εἰπεῖν· εὐχῶν ἀρίστην εἶναι
 συμβέβηκεν, ὧ γενναῖοι, καὶ τέλος εὐδαιμονίας τὴν
 74 πρὸς θεὸν ἐξομοίωσιν. εὐχεσθε οὖν καὶ ὑμεῖς
 ἐξομοιωθῆναι τοῖς ἀφιδρύμασιν, ἵνα τὴν ἀνωτάτω
 καρπώσησθε εὐδαιμονίαν, ὀφθαλμοῖς μὴ βλέποντες,
 ὥσιν μὴ ἀκούοντες, μυκτῆρσι μῆτε ἀναπνέοντες
 μῆτε ὁσφραϊνόμενοι, στόματι μὴ φωνοῦντες μηδὲ
 γευόμενοι, χερσὶ μῆτε λαμβάνοντες μῆτε διδόντες
 μῆτε δρῶντες, ποσὶ μὴ βαδίζοντες, μηδ' ἄλλω τινὶ
 τῶν μερῶν ἐνεργοῦντες, ἀλλ' ὥσπερ ἐν εἰρκτῇ τῷ
 ἱερῷ φρουρούμενοι καὶ φυλαττόμενοι, μεθ' ἡμέραν
 τε καὶ νύκτωρ τὸν ἀπὸ τῶν θυομένων ἀεὶ καπνὸν

THE DECALOGUE, 70-74

regard as gods the figures and pictures made by their workmanship. The artists have often grown 71 old in poverty and disesteem, and mishap after mishap has accompanied them to the grave, while the works of their art are glorified by the addition of purple and gold and silver and the other costly embellishments which wealth supplies, and are served not merely by ordinary freemen but by men of high birth and great bodily comeliness. For the birth of priests is made a matter for the most careful scrutiny to see whether it is unexceptionable, and the several parts which unite to form the body whether they make a perfect whole.

Horrible as all 72 this is, we have not reached the true horror. The worst is still to come. We have known some of the image-makers offer prayers and sacrifices to their own creations though they would have done much better to worship each of their two hands, or if they were disinclined for that because they shrank from appearing egotistical, to pay their homage to the hammers and anvils and pencils and pincers and the other tools by which their materials were shaped. XV. Surely to persons so demented we might well say 73 boldly, " Good sirs, the best of prayers and the goal of happiness is to become like God. Pray you there- 74 fore that you may be made like your images and thus enjoy supreme happiness with eyes that see not, ears that hear not, nostrils which neither breathe nor smell, mouths that never taste nor speak, hands that neither give nor take nor do anything at all, feet that walk not, with no activity in any parts of your bodies,^a but kept under watch and ward in your temple-prison day and night, ever drinking in the smoke of the

^a Philo clearly has in mind Ps. cxv. 5-8; cf. *Spec. Leg.* ii. 256.

σπῶντες· ἐν γὰρ μόνον τοῦτ' ἀγαθὸν προσανα-
 75 πλάττετε τοῖς ἀφιδρύμασιν. ἀλλ' ἔγωγε νομίζω
 ταῦτα ἀκούοντας οὐχ ὡς ἐπ' εὐχαῖς ἀλλ' ὡς ἐπὶ
 κατάραις ἀγανακτῆσειν καὶ τρέψεσθαι¹ πρὸς λοιδο-
 ρίας ἄμυναν ἀντικατηγοροῦντας· ὁ μέγιστον ἂν
 εἴη τεκμήριον τῆς ἐπιπολαζούσης ἀσεβείας ἀνθρώ-
 πων θεοὺς νομιζόντων, οἷς ὅμοιοί ποτε τὰς φύσεις
 76 ἀπεύξαιнт' ἂν γενέσθαι. XVI. μηδεὶς οὖν τῶν
 ἐχόντων ψυχὴν ἀψύχῳ τινὶ προσκυνεῖτω· πάνν
 γὰρ τῶν ἀτόπων ἐστὶ τὰ φύσεως ἔργα πρὸς θερα-
 πείαν τετράφθαι τῶν χειροκμητῶν.
 Αἰγυπτίοις² δ' οὐ μόνον τὸ κοινὸν ἔγκλημα χώρας
 ἀπάσης, ἀλλὰ καὶ ἕτερον ἐξαίρετον ἐπάγεται δεόν-
 τως· πρὸς γὰρ ξοάνοις καὶ ἀγάλμασιν ἔτι καὶ ζῶα
 ἄλογα παραγηόχασιν εἰς θεῶν τιμάς, ταύρους καὶ
 κριοὺς καὶ τράγους, ἐφ' ἑκάστῳ μυθικόν τι πλάσμα
 77 τετερατευμένοι. καὶ ταῦτα μὲν ἴσως ἔχει τινὰ
 λόγον, ἡμερώτατα γὰρ καὶ ὠφελιμώτατα τῷ βίῳ·
 ἀροτῆρ ὁ βοὺς αὐλακας ἀνατέμνει καιρῷ σποράς,
 ἀλοῆσαι πάλιν, ὅταν δέῃ τὸν καρπὸν καθαίρεσθαι,
 δυνατώτατος· ὁ κριὸς τὸ κάλλιστον τῶν σκεπασμά-
 των, ἐσθῆτα, παρέχει· γυμνὰ γὰρ ἂν τὰ σώματα
 διεφθείρετο ῥαδίως, ἢ διὰ θάλπος ἢ διὰ κρύος
 ἄμετρον, τοτὲ μὲν τῷ ἀφ' ἡλίου φλογμῷ, τοτὲ
 78 δὲ τῇ ἀπ' ἀέρος περιψύξει. νυνὶ δὲ προσυπερ-

¹ MSS. τρέψασθαι.

² So Cohn from the αἰγυπτίων of some authorities. The αἰγύπτω of the majority agrees well with χώρας, though not so well with the plurals which follow.

^a Rather a strange phrase for mankind, but justified by

THE DECALOGUE, 74-78

victims. For this is the one good which you imagine your idols to enjoy." As a matter of fact I expect 75 that such advice would be received with indignation as savouring of imprecations rather than of prayers and would call forth abusive repudiations and retorts, and this would be the strongest proof of the wide extent of impiety shown by men who acknowledge gods of such a nature that they would abominate the idea of resembling them. XVI. Let no one, then, who 76 has a soul worship a soulless thing, for it is utterly preposterous that the works of nature^a should turn aside to do service to what human hands have wrought.

But the Egyptians are rightly charged not only on the count to which every country is liable, but also on another peculiar to themselves. For in addition to wooden and other images, they have advanced to divine honours irrational animals,^b bulls and rams and goats, and invented for each some fabulous legend of wonder. And with these perhaps 77 there might be some reason, for they are thoroughly domesticated and useful for our livelihood. The ox is a plougher and opens up furrows at seed-time and again is a very capable thresher when the corn has to be purged; the ram provides the best possible shelter, namely, clothing, for if our bodies were naked they would easily perish, either through heat or through intense cold, in the first case under the scorching of the sun, in the latter through the refrigeration caused by the air. But actually the 78 Egyptians have gone to a further excess and chosen

the antithesis to χειρόκμητα. Possibly our "brethren," the stars, which would also have to worship the images, if they were worthy of worship, are included.

^b For other references to Egyptian animal worship see App. pp. 610-611.

βάλλοντες καὶ τῶν ἀνημέρων τὰ ἀγριώτατα καὶ ἀτιθασώτατα, λέοντας καὶ κροκοδείλους καὶ ἔρπετων τὴν ἰοβόλον ἀσπίδα, γεραίρουσιν ἱεροῖς καὶ τεμένεσι θυσίαις τε καὶ πανηγύρεσι καὶ πομπαῖς καὶ τοῖς παραπλησίοις· ἀφ' ἑκατέρου γὰρ τῶν εἰς
 [194] χρήσιν δοθέντων | ἀνθρώποις ὑπὸ θεοῦ, γῆς καὶ ὕδατος, διερευνησάμενοι τὰ ἀγριώτατα οὔτε <τῶν> χερσαίων λέοντος θηριωδέστερον ἀνεῦρον οὔτε κροκοδείλου τῶν ἐνύδρων ἀγριώτερον, ἀ σέβουσι
 79 καὶ τιμῶσι. πολλὰ μέντοι καὶ ἄλλα ζῶα, κύνας, αἰλούρους, λύκους, καὶ πτηνὰ ἰβίδας καὶ ἱέρακας, καὶ πάλιν ἰχθύων ἢ ὅλα τὰ σώματα ἢ μέρη τούτων ἐκτεθειώκασιν· ὧν τί ἂν γένοιτο καταγελαστότερον;
 80 καὶ δὴ τῶν ξένων οἱ πρῶτον εἰς Αἴγυπτον ἀφικόμενοι, πρὶν τὸν ἐγγώριον τύφον εἰσοικίσασθαι ταῖς διανοαῖς, ἐκθνήσκουσι χλευάζοντες· ὅσοι δὲ παιδείας ὀρθῆς ἐγεύσαντο, τὴν ἐπ' ἀσέμνοις πράγμασι σεμνοποιῖαν καταπλαγέντες οἰκτιρίζονται τοὺς χρωμένους, ἀθλιωτέρους, ὅπερ εἰκός, ὑπολαμβάνοντες εἶναι τῶν τιμωμένων, μεταβεβληκότας εἰς ἐκείνα τὰς ψυχάς, ὡς ἀνθρωποειδῆ θηρία περινοστεῖν
 81 δοκεῖν. ἀνελὼν οὖν ἐκ τῆς ἱερᾶς νομοθεσίας πᾶσαν τὴν τοιαύτην ἐκθέωσιν ἐπὶ τὴν τοῦ πρὸς ἀλήθειαν ὄντος θεοῦ τιμὴν ἐκάλεσεν, ἑαυτοῦ τιμῆς οὐ προσδεόμενος—οὐ γὰρ ἑτέρου χρεῖος ἦν ὁ αὐταρκέστατος ἑαυτῷ—, βουλόμενος δὲ τὸ γένος τῶν ἀνθρώπων ἀνοδίαις πλαζόμενον εἰς ἀπλανεστάτην ἄγειν ὁδόν, ἵν' ἐπόμενον τῇ φύσει τὸ ἄριστον εὔρηται τέλος, ἐπιστήμην τοῦ ὄντως ὄντος, ὅς ἐστι τὸ πρῶτον ἀγαθὸν καὶ τελεώτατον, ἀφ' οὗ τρόπον

THE DECALOGUE, 78-81

the fiercest and most savage of wild animals, lions and crocodiles and among reptiles the venomous asp, all of which they dignify with temples, sacred precincts, sacrifices, assemblies, processions and the like. For after ransacking the two elements given by God to man for his use, earth and water, to find their fiercest occupants, they found on land no creature more savage than the lion nor in water than the crocodile and these they reverence and honour. Many other 79 animals too they have deified, dogs, cats, wolves and among the birds, ibises and hawks; fishes too, either their whole bodies or particular parts. What could be more ridiculous than all this? Indeed strangers on their first arrival in Egypt 80 before the vanity of the land has gained a lodgement in their minds are like to die with laughing at it, while anyone who knows the flavour of right instruction, horrified at this veneration of things so much the reverse of venerable, pities those who render it and regards them with good reason as more miserable than the creatures they honour, as men with souls transformed into the nature of those creatures, so that as they pass before him, they seem beasts in human shape. So 81

then He gave no place in His sacred code of laws to all such setting up of other gods, and called upon men to honour Him that truly is, not because He needed that honour should be paid to Him, for He that is all-sufficient to Himself needs nothing else, but because He wished to lead the human race, wandering in pathless wilds, to the road from which none can stray, so that following nature they might win the best of goals, knowledge of Him that truly is, Who is the primal and most perfect good, from

πηγῆς ἄρδεται τῷ κόσμῳ καὶ τοῖς ἐν αὐτῷ τὰ ἐπὶ
μέρους ἀγαθά.

- 82 XVII. Διειλεγμένοι καὶ περὶ τῆς δευτέρας παρ-
αινέσεως ὅσα οἶόν τε ἦν, τὴν ἐπομένην κατὰ τὸ ἐξῆς
ἀκριβώσωμεν· ἔστι δὲ μὴ λαμβάνειν ὄνομα θεοῦ
ἐπὶ ματαίῳ. τὰ μὲν οὖν τῆς τάξεως γνώριμα τοῖς
τὴν διάνοιαν ὀξυδορκοῦσιν· ὄνομα γὰρ αἰεὶ δεύτερον
ὑποκειμένου πράγματος, σκιᾶ παραπλήσιον, ἢ παρ-
83 ἔπεται σώματι. προειπὼν οὖν περὶ τῆς ὑπάρξεως
καὶ τιμῆς τοῦ αἰεὶ ὑπάρχοντος, ἐπομένως τῷ τῆς
ἀκολουθίας εἰρμῷ τὰ πρόποντα καὶ περὶ τῆς
κλήσεως εὐθὺς παρήγγειλε· πολύτροποι γὰρ καὶ
πολυειδεῖς αἱ περὶ τοῦτο τὸ μέρος τῶν ἀνθρώπων
84 ἁμαρτίαι. κάλλιστον δὴ καὶ βιωφελέ-
στατον καὶ ἀρμόττον λογικῇ φύσει τὸ ἀνώμοτον,
[195] οὕτως | ἀληθεύειν ἐφ' ἐκάστου δεδιδραγμένη, ὥς
τοὺς λόγους ὅρκους εἶναι νομίζεσθαι. δεύτερος
δέ, φασί, πλοῦς τὸ εὐορκεῖν· ἤδη γὰρ ὁ γε ὁμνὺς
85 εἰς ἀπιστίαν ὑπονοεῖται. μελλητῆς οὖν ἔστω καὶ
βραδύς, εἴ πως ἐνδέχοιτο ταῖς ὑπερθέσεσιν ἀπ-
ώσασθαι τὸν ὅρκον· εἰ δέ τις ἀνάγκη
βιάζοιτο, περισκεπτέον οὐ παρέργως ἕκαστα τῶν
ἐμφερομένων· τὸ γὰρ πρᾶγμα οὐ μικρόν, εἰ καὶ τῷ
86 ἔθει καταφρονεῖται. μαρτυρία γὰρ ἐστὶ θεοῦ περὶ
πραγμάτων ἀμφισβητουμένων ὅρκος· μάρτυρα δὲ
καλεῖν ἐπὶ ψεύδει θεὸν ἀνοσιώτατον. ἴθι γάρ, εἰ
βούλει, τῷ λόγῳ διάκυσσον εἰς τὴν τοῦ μέλλοντος
ὁμνύναι διάνοιαν ἐπὶ ψεύδει· θεάσῃ γὰρ αὐτὴν οὐκ

^a See note on *De Som.* i. 44.

THE DECALOGUE, 81-86

Whom as from a fountain is showered the water of each particular good upon the world and them that dwell therein.

XVII. We have now discussed as fully as possible 82 the second commandment. Let us proceed to examine carefully the next in order, not to take God's name in vain. Now the reason for the position of this commandment in the list will be understood by those who have clear-sighted minds, for the name always stands second to the thing which it represents as the shadow which follows the body. So after speaking 83 first about the existence of the Ever-existent and the honour due to Him as such, He follows it at once in orderly sequence by giving a commandment on the proper use of His title, for the errors of men in this part of their duty are manifold and multiform.

To swear not at all is the best course 84 and most profitable to life, well suited to a rational nature which has been taught to speak the truth so well on each occasion that its words are regarded as oaths; to swear truly is only, as people say, a "second-best voyage,"^a for the mere fact of his swearing casts suspicion on the trustworthiness of the man. Let him, then, lag and linger in the hope 85 that by repeated postponement he may avoid the oath altogether.

But, if necessity be too strong for him, he must consider in no careless fashion all that an oath involves, for that is no small thing, though custom makes light of it. For an oath is an 86 appeal to God as a witness on matters in dispute, and to call Him as witness to a lie is the height of profanity. Be pleased, I beg you, to take a look with the aid of your reason into the mind of the intending perjurer. You will see there a mind not at

ἡρεμοῦσαν, ἀλλὰ θορύβου καὶ ταραχῆς μεστήν, κατηγορουμένην καὶ πάσας ὕβρεις καὶ βλασφημίας
 87 ὑπομένουσαν. ὁ γὰρ ἐκάστη ψυχῇ συμπεφυκὼς καὶ συνοικῶν ἔλεγχος, οὐδέν εἰωθὼς παραδέχεσθαι τῶν ὑπαιτίων, μισοπονήρῳ καὶ φιλαρέτῳ χρώμενος ἀεὶ τῇ φύσει, κατήγορος ὁμοῦ καὶ δικαστῆς ὁ αὐτὸς ὢν, διακινηθεὶς ὡς μὲν κατήγορος αἰτιᾶται, κατηγορεῖ, δυσωπεῖ, πάλιν δ' ὡς δικαστῆς διδάσκει, νουθετεῖ, παραινεῖ μεταβάλλεσθαι· κἂν μὲν ἰσχύσῃ πείσαι, γεγηθὼς καταλλάττεται, μὴ δυνηθεὶς δὲ ἀσπονδεῖ πολεμεῖ μήτε μεθ' ἡμέραν μήτε νύκτωρ ἀφιστάμενος, ἀλλὰ κεντῶν καὶ τιτρώσκων ἀνίατα, μέχρῃς ἂν τὴν ἀθλίαν καὶ ἐπάρατον ζωὴν ἀπορρήξῃ.

88 XVIII. τί λέγεις, εἴπομ' ἂν πρὸς τὸν ἐπίορκον, τολμήσεις τινὶ τῶν σεαυτοῦ γνωρίμων φάναι προσελθών· ὦ οὗτος, ἃ μὴτ' εἶδες μὴτ' ἤκουσας, ὡς ἰδὼν, ὡς ἀκούσας, ὡς παρηκολουθηκὼς ἅπασιν, ἀφικόμενός μοι μαρτύρησον; ἐγὼ μὲν γε¹ οὐκ οἶμαι· μανίας γὰρ ἀθεραπεύτου τὸ ἔργον.
 89 ἐπεὶ τίσιν ὀφθαλμοῖς νήφων καὶ ἐν σεαυτῷ δοκῶν εἶναι προσιδὼν τὸν φίλον ἐρεῖς· διὰ τὴν ἑταιρίαν ἀδικοπράγει, παρανόμει, συνασέβει μοι; δῆλον γὰρ ὡς, εἰ ταῦτ' ἀκούσαι, πολλὰ χαίρειν φράσας ἑταιρίᾳ τῇ νομιζομένῃ καὶ κακίστας αὐτόν, ὅτι τὴν ἀρχὴν ἀνδρὶ τοιούτῳ φιλίας ἐκοινώνησεν, ἀποπηδήσεται καθάπερ ἀπὸ θηρὸς ἀγριαίνοντος καὶ
 90 λελυττηκότος. εἶτα, πρὸς ἃ μηδὲ φίλον ἄγειν τολμήσεις, ἐπὶ ταῦτα θεὸν μάρτυρα καλῶν οὐκ ἐρυθρίᾳς, τὸν πατέρα καὶ ἡγεμόνα τοῦ κόσμου;

¹ See App. p. 611.

^a For this double function of "Conviction" or the "Inward Monitor" cf. *Quod Deus* 135 ff.

THE DECALOGUE, 86-90

peace but full of uproar and confusion, labouring under accusation, suffering all manner of insult and reviling. For every soul has for its birth-fellow 87 and house-mate a monitor^a whose way is to admit nothing that calls for censure, whose nature is ever to hate evil and love virtue, who is its accuser and its judge in one. If he be once roused as accuser he censures, accuses and puts the soul to shame, and again as judge, he instructs, admonishes and exhorts it to change its ways. And if he has the strength to persuade it, he rejoices and makes peace. But if he cannot, he makes war to the bitter end, never leaving it alone by day or night, but plying it with stabs and deadly wounds until he breaks the thread of its miserable and ill-starred life.

XVIII. How 88 now! I would say to the perjurer, will you dare to accost any of your acquaintance and say, "Come, sir, and testify for me that you have seen and heard and been in touch throughout with things which you did not see nor hear." My own belief is that you would not, for it would be the act of a hopeless lunatic. If you are sober and to all appearance in your right 89 mind, how could you have the face to say to your friend, "For the sake of our comradeship, work iniquity, transgress the law, join me in impiety"? Clearly if he hears such words, he will turn his back upon his supposed comradeship, and reproaching himself that there should ever have been the tie of friendship between him and such a person, rush away from him as from a savage and maddened beast. Can it be, then, that on a matter on which you would 90 not dare to cite even a friend you do not blush to call God to witness, God the Father and Ruler of the

[196] ⁹¹ πότερον ἐπιστάμενος, ὅτι πάνθ' ὁρᾷ καὶ πάντων
 ἀκούει, ἢ τοῦτ' ἀγνοῶν; | εἰ μὲν οὖν ἀγνοῶν,
 ἄθεός τις εἶ, πηγὴ δὲ πάντων ἀδικημάτων ἀθεότης·
 πρὸς δὲ τῷ ἀθέῳ καὶ καταστρατηγεῖς τὸν ὅρκον,
 ὁμνὺς κατὰ τοῦ μὴ προσέχοντος ὡς ἐπιμελουμένου
 τῶν ἀνθρωπείων πραγμάτων· εἰ δ' ὅτι προνοεῖ
 σαφῶς οἶδας, ὑπερβολὴν ἀσεβείας οὐκ ἀπολέλοιπας
 λέγων, εἰ καὶ μὴ στόματι καὶ γλώττῃ, τῷ γοῦν
 συνειδότι πρὸς θεόν· τὰ ψευδῇ μοι μαρτύρει, συγ-
 κακούργει, συρραδιούργει· μία μοι τοῦ παρ' ἀνθρώ-
 ποις εὐδοκιμεῖν ἐλπίς τὸ παρακαλύψασθαί σε τὴν
 ἀλήθειαν· ὑπὲρ ἑτέρου πονηρὸς γενοῦ, ὑπὲρ τοῦ
 χείρονος ὁ κρείττων, ὑπὲρ ἀνθρώπου καὶ ταῦτα
 μοχθηροῦ θεοῦ ὁ πάντων ἄριστος.

92 XIX. εἰσὶ δ' οἱ μὴδὲ κερδαίνειν τι μέλλοντες ἔθει
 πονηρῷ κατακόρως καὶ ἀνεξετάστως ὁμνύουσιν ἐπὶ
 τοῖς τυχοῦσιν, οὐδενὸς ἀμφισβητουμένου τὸ παρά-
 παν, γὰρ κενὰ τῶν¹ ἐν τῷ λόγῳ προσαναπληροῦντες
 ὅρκοις, ὡς οὐκ ἄμεινον ὄν ἀποκοπὴν ῥημάτων
 μᾶλλον δὲ καὶ ἀφωνίαν ὑποστήναι παντελεῖ· φύεται

93 γὰρ ἐκ πολυορκίας ψευδορκία καὶ ἀσέβεια. διὸ
 χρὴ τὸν μέλλοντα ὁμνύναι πάντ' ἐπιμελῶς ἐξ-
 ητακέναι καὶ σφόδρα περιττῶς, τὸ πρᾶγμα, εἰ
 εὐμέγεθες καὶ εἰ γέγονεν ὄντως καὶ εἰπραχθέν
 κατείληφε παγίως, ἑαυτόν, εἰ καθαρεύει ψυχὴν καὶ
 σῶμα καὶ γλώτταν, τὴν μὲν παρανομίας, τὸ δὲ
 μiasμάτων, τὴν δὲ βλασφημιῶν· οὐ γὰρ ὅσιον, δι'

¹ So Cohn by a later correction for ms. τὰ μὲν αὐτῶν. See App. p. 611.

THE DECALOGUE, 90-93

world? Do you do so with the knowledge that He sees and hears all things or in ignorance of this? If in ignorance, you are an atheist, and atheism is 91 the source of all iniquities, and in addition to your atheism you cut the ground from under the oath, since in swearing by God you attribute a care for human affairs to one who in your view has no regard for them. But if you are convinced of His providence as a certainty, there is no further height of impiety which remains for you to reach when you say to God, if not with your mouth and tongue, at any rate with your conscience, "Witness to a falsehood for me, share my evil-doing and my knavery. The one hope I have of maintaining my good name with men is that Thou shouldest disguise the truth. Be wicked for the sake of another, the superior for the sake of the inferior, the Divine, the best of all, for a man, and a bad man to boot."

XIX. There are some who without even any gain in 92 prospect have an evil habit of swearing incessantly and thoughtlessly about ordinary matters where there is nothing at all in dispute, filling up the gaps in their talk with oaths, forgetting that it were better to submit to have their words cut short or rather to be silenced altogether, for from much swearing springs false swearing and impiety. Therefore one who is 93 about to take an oath should have made a careful and most punctilious examination, first of the matter in question, whether it is of sufficient importance, whether it has actually happened, and whether he has a sound apprehension of the facts; secondly, of himself, whether his soul is pure from lawlessness, his body from pollution, his tongue from evil-speaking, for it would be sacrilege to employ the mouth by

- οὐ στόματος τὸ ἱερώτατον ὄνομα προφέρεται τις,
 94 διὰ τούτου φθέγγεσθαι τι τῶν αἰσchrῶν. ἐρευνάτω
 δὲ καὶ τόπον καὶ καιρὸν ἐπιτήδειον· οἶδα γὰρ οἶδά
 τινας ἐν βεβήλοις καὶ ἀκαθάρτοις χωρίοις, ἐν οἷς
 οὔτε πατρὸς οὔτε μητρὸς ἀλλ' οὐδὲ τῶν ὀθνείων
 πρεσβύτου τινὸς εὖ βεβιωκότος ἄξιον μεμνήσθαι,
 διομνυμένους καὶ ὅλας ῥήσεις ὅρκων συνείροντας,
 τῷ τοῦ θεοῦ πολυωνύμῳ καταχρησαμένους ὀνόματι
 95 ἔνθα μὴ δεῖ πρὸς ἀσέβειαν. ὁ δὲ τῶν λεχθέντων
 ὀλιγώρως ἔχων ἴστω τὸ μὲν πρῶτον μιὰς καὶ
 ἀκάθαρτος ὢν, εἴθ' ὥς αἰεὶ αἱ μέγιστα τῶν
 τιμωριῶν ἐφεδρεύουσιν αὐτῷ, τῆς ἐφόρου τῶν
 ἀνθρωπειῶν δίκης ἀτρέπτως καὶ ἀπαρηγορήτως
 ἐπὶ τοῖς οὕτω μεγάλοις ἀδικήμασιν ἐχούσης, ἥτις,
 ὅταν μὴ παραχρῆμα κολάζειν ἄξιοι, ἐπὶ πολλῶ
 [197] δανείζειν ἔοικε τὰς τιμωρίας, | ἄς, ὅταν ἡ καιρὸς,
 ἀναπράττει μετὰ τοῦ κοινῇ συμφέροντος.
 96 XX. Τέταρτόν ἐστι παράγγελμα τὸ περὶ τῆς
 ἱερᾶς ἐβδόμης, ἣν' εὐαγῶς καὶ ὁσίως ἄγεται.
 ταύτην ἔναι μὲν τῶν πόλεων ἐορτάζουσιν ἅπαξ τοῦ
 μηνὸς ἀπὸ τῆς κατὰ σελήνην¹ νομηνίας διαριθμού-
 μεναι, τὸ δὲ Ἰουδαίων ἔθνος συνεχῶς <ἡμέρας> ἐξ
 97 διαλείποντες αἰεὶ. λόγος δ' ἐστὶν ἀναγραφεῖς ἐν
 τοῖς κατὰ τὴν κοσμοποιίαν, περιέχων αἰτίαν
 ἀναγκαίαν· ἐν γὰρ ἐξ ἡμέραις φησὶ κτισθῆναι τὸν
 κόσμον, τῇ δ' ἐβδόμῃ παυσάμενον τῶν ἔργων τὸν
 98 θεὸν ἄρξασθαι τὰ γεγονότα καλῶς θεωρεῖν. ἐκέ-
 λευσεν οὖν καὶ τοὺς μέλλοντας ἐν ταύτῃ ζῆν τῇ
 πολιτείᾳ καθάπερ ἐν τοῖς ἄλλοις καὶ κατὰ τοῦθ'

¹ Other mss. θεόν, which Cohn prints, though later he declared for σελήνην, which appears in R. See App. p. 611.

^a See App. p. 611.

THE DECALOGUE, 93-98

which one pronounces the holiest of all names, to utter any words of shame. And let him seek for a 94 suitable time and place. For I know full well that there are persons who, in profane and impure places where it would not be fitting to mention either a father or mother or even any good-living elder outside his family, swear at length and make whole speeches consisting of a string of oaths and thus, by their misuse of the many forms of the divine name in places where they ought not to do so, show their impiety. Anyone who treats what I have said with 95 contempt may rest assured, first, that he is polluted and unclean, secondly, that the heaviest punishments are waiting to fall upon him. For justice, who surveys human affairs, is inflexible and implacable towards such grave misdeeds, and when she thinks well to refrain from immediate chastisement, be sure that she does but put out her penalties to loan at high interest, only to exact them when the time comes to the common benefit of all.

XX. The fourth commandment deals with the 96 sacred seventh day, that it should be observed in a reverent and religious manner. While some states celebrate this day as a feast once a month,^a reckoning it from the commencement as shown by the moon, the Jewish nation never ceases to do so at continuous intervals with six days between each. There is an 97 account recorded in the story of the Creation containing a cogent reason for this : we are told that the world was made in six days and that on the seventh God ceased from His works and began to contemplate what had been so well created, and therefore He bade those who should live as citizens under this 98 world-order follow God in this as in other matters.

- ἔπεσθαι θεῷ, πρὸς μὲν ἔργα τρεπομένους ἐφ' ἡμέρας ἕξ, ἀνέχοντας δὲ τῇ ἐβδόμῃ καὶ φιλοσοφοῦντας καὶ θεωρίαις μὲν τῶν τῆς φύσεως σχολάζοντας, ἐπισκοποῦντας δὲ καὶ εἴ τι μὴ καθαρῶς ἐν ταῖς προτέραις ἐπράχθη, λόγον καὶ εὐθύνας ὧν εἶπον ἢ ἔδρασαν παρ' ἑαυτῶν λαμβάνοντας ἐν τῷ τῆς ψυχῆς βουλευτηρίῳ, συνεδρευόντων καὶ συνεξεταζόντων τῶν νόμων εἰς τε τὴν τῶν παροραθέντων κατόρθωσιν καὶ πρὸς τὴν τοῦ μηδὲν
- 99 αὐθις ἐξαμαρτάνειν προφυλακὴν. ἀλλ' ὁ μὲν θεὸς ἅπαξ κατεχρήσατο ταῖς ἕξ ἡμέραις πρὸς τὴν τοῦ κόσμου τελείωσιν μήκους χρόνων οὐ προσδεόμενος· ἀνθρώπων δ' ἕκαστος ἅτε θνητῆς φύσεως μετέχων καὶ μυρίων ἐνδεῆς ὧν πρὸς τὰς ἀναγκαίας τοῦ βίου χρείας ὀφείλει μὴ κατοκνεῖν ἐκπορίζειν τὰ ἐπιτήδεια μέχρι τελευτῆς τοῦ βίου διαναπαυόμενος
- 100 τὰς ἱερὰς ἑβδομάδας. ἄρ' οὐ παγκάλη παραίνεσις καὶ πρὸς πᾶσαν ἀρετὴν ἱκανωτάτῃ προτρέψασθαι καὶ διαφερόντως εἰς εὐσέβειαν; “ἔπου” φησὶν “αἰεὶ θεῷ· παράδειγμα προθεσμίας ἔστω σοι πράξεων ἐν ἑξαήμερον¹ αὐταρκέστατον, ἐν ᾧ τὸν κόσμον ἐδημιούργει· παράδειγμα καὶ τοῦ δεῖν φιλοσοφεῖν ἢ ἐβδόμῃ, καθ' ἣν ἐπιδεῖν λέγεται ἃ εἰργάσατο, ὅπως καὶ αὐτὸς ἐπιθεωρῆς τὰ φύσεως καὶ τὰ ἴδια ὅσα συντείνει πρὸς εὐδαιμονίαν.”
- 101 τοιοῦτον οὖν ἀρχέτυπον τῶν ἀρίστων βίων, πρακτικοῦ τε καὶ θεωρητικοῦ, μὴ παρέλθωμεν, ἀλλ' αἰεὶ πρὸς αὐτὸ βλέποντες ἐναργεῖς εἰκόνας καὶ τόπους ταῖς ἑαυτῶν διανοαῖς ἐγχαράττωμεν ἐξομοιοῦντες θνητὴν φύσιν ὡς ἔνεστιν ἀθανάτῳ κατὰ

¹ MSS. ἐν ἑξάμετρον ἢ ἐξὰς μέτρον.

THE DECALOGUE, 98-101

So He commanded that they should apply themselves to work for six days but rest on the seventh and turn to the study of wisdom, and that while they thus had leisure for the contemplation of the truths of nature they should also consider whether any offence against purity had been committed in the preceding days, and exact from themselves in the council-chamber of the soul, with the laws as their fellow-assessors and fellow-examiners, a strict account of what they had said or done in order to correct what had been neglected and to take precaution against repetition of any sin. But while God once for all made a final 99 use of six days for the completion of the world and had no further need of time-periods, every man being a partaker of mortal nature and needing a vast multitude of things to supply the necessities of life ought never to the end of his life to slacken in providing what he requires, but should rest on the sacred seventh days. Have we not here a most admirable 100 injunction full of power to urge us to every virtue and piety most of all? "Always follow God," it says, "find in that single six-day period in which, all-sufficient for His purpose, He created the world, a pattern of the time set apart to thee for activity. Find, too, in the seventh day the pattern of thy duty to study wisdom, that day in which we are told that He surveyed what He had wrought, and so learn to meditate thyself on the lessons of nature and all that in thy own life makes for happiness." Let us not then 101 neglect this great archetype of the two best lives, the practical and the contemplative, but with that pattern ever before our eyes engrave in our hearts the clear image and stamp of them both, so making mortal nature, as far as may be, like the immortal by saying

[198] τὸ λέγειν καὶ πράττειν ἅ χρή. πῶς δὲ | λέγεται ἐν ἑξ ἡμέραις γεγενῆσθαι τὸν κόσμον ὑπὸ θεοῦ τοῦ μηδὲ χρόνων εἰς τὸ ποιεῖν δεομένου, μεμήνυται διὰ τῶν ἀλληγορηθέντων ἐν ἑτέροις.

102 XXI. Τὴν μέντοι προνομίαν, ἥς ἐν τοῖς οὖσιν ἑβδομάς ἡξίωται, δηλοῦσιν οἱ περὶ τὰ μαθήματα διατρίψαντες, ἐπιμελῶς πάνυ καὶ πεφροντισμένως αὐτὴν ἐξιχνεύσαντες. ἥδε γάρ ἐστιν ἡ ἐν ἀριθμοῖς παρθένος, ἡ ἀμήτωρ φύσις, ἡ μονάδος οἰκειοτάτη καὶ ἀρχῆς, ἡ ἰδέα τῶν πλανήτων, ἐπεὶ καὶ τῆς ἀπλανοῦς σφαίρας μονάς· ἐκ γὰρ μονάδος καὶ ἑβδομάδος οὐρανὸς ὁ ἀσώματος, τὸ παράδειγμα

103 τοῦ ὁρατοῦ. πέπηγε δ' ὁ οὐρανὸς ἐκ τε τῆς ἀμερίστου φύσεως καὶ τῆς μεριστῆς· ἡ μὲν οὖν ἀμέριστος τὴν πρώτην καὶ ἀνωτάτω καὶ ἀπλανῇ περιφορὰν εἴληχεν, ἣν μονὰς ἐπισκοπεῖ, ἡ δὲ μεριστὴ τὴν καὶ δυνάμει καὶ τάξει δευτέραν, ἥς ἐπιτροπεύει ἑβδομάς, ἥτις ἐξαχῇ διανεμηθεῖσα τοὺς ἐπικαλουμένους ἑπτὰ πλάνητας εἰργάσατο·

104 οὐκ ἐπειδὴ πεπλάνηταί τι τῶν κατὰ τὸν οὐρανὸν θείας καὶ μακαρίας καὶ εὐδαίμονος φύσεως μετ-εσχηκότων, οἷς πᾶσι τὸ ἀπλανὲς οἰκειότατον—τὴν γοῦν ἐν ὁμοίῳ ταυτότητα σώζοντα δολιχεύει τὸν

^a i.e. in *Leg. All.* i. 2-4: "Moses wished to exhibit things mortal and immortal as having been formed in a way corresponding to their proper numbers" (§ 4). The reason why six is the appropriate number for mortal things, as seven for immortal, is given just before.

^b For the Pythagorean origin of these epithets see note on *Mos.* ii. 210.

^c Or "archetype."

^d For the mystical identity of One and Seven cf. *De Post.* 64, *Quod Deus* 11, and § 159 below.

^e This whole section, like its parallel, *De Cher.* 22, is based

THE DECALOGUE, 101-104

and doing what we ought. But in what sense the world is said to have been created by God in six days when no time-period of any kind was needed by Him for his work has been explained elsewhere in our allegorical expositions.^a

XXI. As for the number seven, the precedence 102 awarded to it among all that exists is explained by the students of mathematics, who have investigated it with the utmost care and consideration. It is the virgin ^b among the numbers, the essentially motherless, the closest bound to the initial Unit, the "idea" ^c of the planets, just as the unit is of the sphere of the fixed stars, for from the Unit and Seven springs the incorporeal heaven which is the pattern of the visible.^d

Now the substance from which the 103 heaven has been framed is partly undivided and partly divided. To the undivided belongs the primal, highest and undeviating revolution presided over by the unit; to the divided another revolution, secondary both in value and order, under the governance of Seven, and this by a sixfold partition has produced the seven so-called planets, or wanderers.^e Not that 104 any of the occupants of heaven wander, for sharing as they do in a blessed and divine and happy nature, they are all intrinsically free from any such tendency. In fact they preserve their uniformity unbroken and

upon Plato, *Timaeus* 36 c-d, where the heaven is conceived of as consisting of two revolving circles, the exterior, the sphere of the fixed stars, and the interior subdivided into seven concentric circles, one for each planet. "The exterior motion he called the motion of the Same (ταυτόν, cf. Philo's ταυτότης), the interior the motion of the Other" (so in *De Cher.*). The terms for "undivided" and "he divided" are ἀσχίστος and σχίσας, but Plato has ἀμέριστος and μεριστή οὐσία a little before (35 A).

αἰῶνα μηδεμίαν ἐνδεχόμενα τροπὴν καὶ μεταβολήν
 —, ἀλλ' ὅτι περιπολοῦνται ὑπεναντίως τῇ ἀμερίστῳ
 καὶ ἐξωτάτῳ σφαίρᾳ, πλάνητες ὠνομάσθησαν οὐ
 κυρίως ὑπ' ἀνθρώπων εἰκαισιτέρων, οἱ τὴν ἰδίαν
 πλάνην τοῖς οὐρανίοις ἐπεφήμισαν, ἃ τὴν τοῦ θεοῦ
 105 στρατοπέδου τάξιν οὐδέποτε λείπει. διὰ μὲν δὴ
 ταῦτα καὶ ἔτι πλείω τετίμηται ἢ ἐβδομάς· ἐπ'
 οὐδενὶ δ' οὕτω προνομίας ἔτυχεν ἢ τῷ μάλιστα τὸν
 ποιητὴν καὶ πατέρα τῶν ὄλων ἐμφαίνεσθαι δι'
 αὐτῆς· ὥς γὰρ διὰ κατόπτρου φαντασιοῦται ὁ νοῦς
 θεὸν δρῶντα καὶ κοσμοποιοῦντα καὶ τῶν ὄλων
 ἐπιτροπεύοντα.

106 XXII. Μετὰ δὲ τὰ περὶ τῆς ἐβδόμης παραγγέλ-
 λει πέμπτον παράγγελμα τὸ περὶ γονέων τιμῆς
 τάξιν αὐτῷ δοὺς τὴν μεθόριον τῶν δυοῖν πεντάδων·
 τελευταῖον γὰρ ὃν τῆς προτέρας, ἐν ᾗ τὰ ἱερώτατα
 προστάττεται,¹ συνάπτει καὶ τῇ δευτέρᾳ περιεχούσῃ

107 τὰ πρὸς ἀνθρώπους δίκαια. αἴτιον δ' ὥς οἶμαι
 τόδε· τῶν γονέων ἢ φύσις ἀθανάτου καὶ θνητῆς
 οὐσίας ἔοικεν εἶναι μεθόριος, θνητῆς μὲν διὰ τὴν
 [199] πρὸς | ἀνθρώπους καὶ τὰ ἄλλα ζῶα συγγένειαν
 κατὰ τὸ τοῦ σώματος ἐπίκηρον, ἀθανάτου δὲ διὰ
 τὴν τοῦ γεννᾶν πρὸς θεὸν τὸν γεννητὴν τῶν ὄλων

108 ἑξομοίωσιν. ἥδη μὲν οὖν τινες τῇ ἐτέρᾳ
 μερίδι προσκληρώσαντες ἑαυτοὺς ἔδοξαν τῆς ἐτέρας
 ὀλιγωρεῖν· ἄκρατον γὰρ ἐμφορησάμενοι τὸν εὐ-
 σεβείας πόθον, πολλὰ χαίρειν φράσαντες ταῖς ἄλλαις

¹ So Cohn for ms. πρὸς τὰ πέντε. See App. pp. 611-612.

THE DECALOGUE, 104-108

run their round to and fro for all eternity admitting no swerving or alteration. It is because their course is contrary to that of the undivided and outermost sphere that the planets gained their name which was improperly applied to them by the more thoughtless people, who credited with their own wanderings the heavenly bodies which never leave their posts in the divine camp.^a For these reasons and many 105 others beside Seven is held in honour. But nothing so much assures its predominance as that through it is best given the revelation of the Father and Maker of all, for in it, as in a mirror, the mind has a vision of God as acting and creating the world and controlling all that is.

XXII. After dealing with the seventh day, He 106 gives the fifth commandment on the honour due to parents. This commandment He placed on the border-line between the two sets of five ; it is the last of the first set in which the most sacred injunctions are given and it adjoins the second set which contains the duties of man to man. The reason I consider is 107 this : we see that parents by their nature stand on the border-line between the mortal and the immortal side of existence, the mortal because of their kinship with men and other animals through the perishableness of the body ; the immortal because the act of generation assimilates them to God, the generator of the All.

Now we have known some 108 who associate themselves with one of the two sides and are seen to neglect the other. They have drunk of the unmixed wine of pious aspirations and turning their backs upon all other concerns devoted their

^a Cf. Plato, *Laws* 821 c-d, where the name of "wanderers" is said to be a blasphemy.

PHILO

- πραγματείαις ὅλον ἀνέθεσαν τὸν οἰκεῖον βίον θερα-
 109 πείᾳ θεοῦ. οἱ δ' οὐδὲν ἕξω τῶν πρὸς ἀνθρώπους
 δικαιωμάτων ἀγαθὸν ὑποτοπήσαντες εἶναι μόνην
 τὴν πρὸς ἀνθρώπους ὁμιλίαν ἡσπάσαντο, τῶν τε
 ἀγαθῶν τὴν χρήσιν ἐξ ἴσου πᾶσι παρέχοντες διὰ
 κοινωνίας ἡμερον καὶ τὰ δεινὰ κατὰ δύναμιν
 110 ἐπικουφίζειν ἀξιοῦντες. τούτους μὲν οὖν φιλ-
 ανθρώπους, τοὺς δὲ προτέρους φιλοθέους ἐνδίκως
 ἂν εἴποι τις, ἡμιτελεῖς τὴν ἀρετὴν· ὁλόκληροι γὰρ
 οἱ παρ' ἀμφοτέροις εὐδοκιμοῦντες. ὅσοι δὲ μήτ'
 ἐν τοῖς πρὸς ἀνθρώπους ἐξετάζονται, συνηδόμενοι
 μὲν ἐπὶ τοῖς κοινοῖς ἀγαθοῖς, συναλγοῦντες δ' ἐπὶ
 τοῖς ἐναντίοις, μήτ' εὐσεβείας καὶ ὁσιότητος περι-
 έχονται, μεταβεβληκέναι δόξαιεν ἂν εἰς θηρίων
 φύσιν· ὧν τῆς ἀγριότητος οἴσονται τὰ πρωτεῖα οἱ
 γονέων ἀλογοῦντες, ἑκατέρας μερίδος ὄντες ἐχθροὶ
 καὶ τῆς πρὸς θεὸν καὶ τῆς πρὸς ἀνθρώπους.
 111 XXIII. ἐν δυσὶν οὖν δικαστηρίοις, ἃ δὴ μόνα ἐστὶν
 ἐν τῇ φύσει, μὴ ἀγνοεῖτωσαν ἐαλωκότες, ἀσεβείας
 μὲν ἐν τῷ θείῳ, διότι τοὺς ἐκ τοῦ μὴ ὄντος εἰς τὸ
 εἶναι παραγαγόντας καὶ κατὰ τοῦτο μιμησαμένους
 θεὸν οὐ περιέπουσι, μισανθρωπίας δ' ἐν τῷ κατ'
 112 ἀνθρώπους. τίνα γὰρ ἕτερον εὖ ποιήσουσιν οἱ τῶν
 συγγενεστάτων καὶ τὰς μεγίστας παρασχομένων
 δωρεὰς ὀλιγωροῦντες, ὧν ἔναι δι' ὑπερβολὴν οὐδ'
 ἀμοιβὰς ἐνδέχονται; πῶς γὰρ ἂν ὁ γεννηθεὶς
 ἀντιγεννήσαι δύναίτο τοὺς σπεύραντας, κλῆρον
 ἐξαίρετον τῆς φύσεως χαρισαμένης πρὸς παῖδας
 γονεῦσιν εἰς ἀντίδοσιν ἐλθεῖν οὐ δυνάμενον; ὅθεν

THE DECALOGUE, 109-112

personal life wholly to the service of God. Others 109
conceiving the idea that there is no good outside
doing justice to men have no heart for anything but
companionship with men. In their desire for fellow-
ship they supply the good things of life in equal
measure to all for their use, and deem it their duty to
alleviate by anything in their power the dreaded
hardships. These may be justly called lovers of 110
men, the former sort lovers of God. Both come
but halfway in virtue ; they only have it whole
who win honour in both departments. But all
who neither take their fit place in dealings with
men by sharing the joy of others at the common
good and their grief at the reverse, nor cling to
piety and holiness, would seem to have been trans-
formed into the nature of wild beasts. In such
bestial savagery the first place will be taken by those
who disregard parents and are therefore the foes of
both sides of the law, the godward and the manward.
XXIII. Let them not then fail to understand that 111
in the two courts, the only courts which nature has,
they stand convicted ; in the divine court, of impiety
because they do not show due respect to those who
brought them forth from non-existence to existence
and in this were imitators of God ; in the human court,
of inhumanity. For to whom else will they show 112
kindness if they despise the closest of their kinsfolk
who have bestowed upon them the greatest boons,
some of them far exceeding any possibility of re-
payment ? For how could the begotten beget in his
turn those whose seed he is, since nature has bestowed
on parents in relation to their children an estate of
a special kind which cannot be subject to the law

- καὶ σφόδρα προσῆκεν ἀγανακτεῖν, εἰ μὴ πάντα
 ἔχοντες ἀντιχαρίζεσθαι μηδὲ τὰ κουφότατα ἐθε-
 113 λήσουσιν. οἷς δεόντως ἂν εἴποιμι· τὰ
 θηρία πρὸς ἀνθρώπους¹ ἡμεροῦσθαι δεῖ· καὶ πολ-
 λάκις ἔγνων ἡμερωθέντας λέοντας, ἄρκτους, |
 [200] παρδάλεις, οὐ μόνον πρὸς τοὺς τρέφοντας διὰ
 τὴν ἐπὶ τοῖς ἀναγκαίοις χάριν, ἀλλὰ καὶ πρὸς
 τοὺς ἄλλους, ἕνεκά μοι δοκῶ τῆς πρὸς ἐκείνους
 ὁμοιότητος· καλὸν γὰρ αἰεὶ τῷ κρείττονι τὸ
 114 χεῖρον ἀκολουθεῖν διὰ βελτιώσεως ἐλπίδα. νυνὶ δ'
 ἀναγκασθήσομαι τὰναντία λέγειν· μμηταὶ θηρίων
 ἐνίων, ἀνθρωποι, γίνεσθε. τοὺς ὠφεληκότας ἀντ-
 ὠφελεῖν ἐκεῖνα οἶδε καὶ πεπαίδευται· κύνες οἰκουροὶ
 προασπίζουσι καὶ προαποθνήσκουσι τῶν δεσποτῶν,
 ὅταν κίνδυνός τις ἐξαπιναιῶς καταλάβῃ· τοὺς δ'
 ἐν ταῖς ποιύμαις φασὶ προαγωνιζομένους τῶν
 θρεμμάτων ἄχρι νίκης ἢ θανάτου παραμένειν ὑπὲρ
 115 τοῦ διατηρῆσαι τοὺς ἀγελάρχας ἀζημίους. εἴτ'
 οὐκ αἰσχυρὸν ἐστὶν αἰσχιστον, ἐν χαρίτων ἀμοιβαῖς
 ἀνθρωπον ἡττηθῆναι κυνός, τοῦ θηρίων θρασυτάτου
 τὸ ἡμερώτατον ζῶον; ἀλλ' εἰ μὴ τοῖς
 χερσαίοις ἀναδιδασκόμεθα, πρὸς τὴν πτηνὴν καὶ
 ἀεροπόρον μετίωμεν φύσιν ἃ χρή παρ' αὐτῆς
 116 μαθησόμενοι. τῶν πελαργῶν οἱ μὲν γηραιοὶ κατα-
 μένουσιν ἐν ταῖς νεοττιαῖς ἀδυνατοῦντες ἵπτασθαι,
 οἱ δὲ τούτων παῖδες ὀλίγου δέω φάναι γῆν καὶ

¹ MSS. ἀνθρώπων.

^a Clearly an allusion to the Attic law by which a citizen nominated to perform a "leiturgia" might call upon a person not so nominated whom he considered to be wealthier than himself to exchange properties with him. Here, as often,

THE DECALOGUE, 112-116

of "exchange" ^a? And therefore the greatest indignation is justified if children, because they are unable to make a complete return, refuse to make even the slightest. Properly, ^b I should say to them, 113

"beasts ought to become tame through association with men." Indeed I have often known lions and bears and panthers become tame, not only with those who feed them, in gratitude for receiving what they require, but also with everybody else, presumably because of the likeness to those who give them food. ^c That is what should happen, for it is always good for the inferior to follow the superior in hope of improvement. But as it is I shall be forced to say the opposite 114 of this, "You men will do well to take some beasts for your models." They have been trained to know how to return benefit for benefit. Watch-dogs guard and die for their masters when some danger suddenly overtakes them. Sheep-dogs, they say, fight for their charges and hold their ground till they conquer or die, in order to keep the herdsmen unscathed. Is it 115 not, then, a very scandal of scandals that in returning kindnesses a man should be worsted by a dog, the most civilized of living creatures by the most audacious of brutes?

But, if we cannot learn from the land animals, let us turn for a lesson in right conduct to the winged tribe that ranges the air. Among the storks ^d the old birds stay in the nests 116 when they are unable to fly, while their children fly, I might almost say, over sea and land, gathering

Philo shews his knowledge of Attic law, as he found it in Demosthenes.

^b The sense is "the natural and proper thing is for beasts to learn from men; in this case men have to learn from beasts."

^c *i.e.* these animals come to associate the human form with kindness.

^d See App. p. 612.

- θάλατταν ἐπιποτώμενοι πανταχόθεν ἐκπορίζουσι
 117 τοῖς γονεῦσι τὰ ἐπιτήδεια· καὶ οἱ μὲν ἀξίως τῆς
 ἡλικίας ἡρεμοῦντες ἐν ἀφθονίᾳ διατελοῦσι τῇ πάσῃ
 τρυφῶντες, οἱ δὲ τὰς εἰς τὸν πορισμὸν κακοπαθείας
 ἐπελαφρίζόμενοι τῷ εὐσεβεῖν καὶ τῷ προσδοκᾶν
 ἐν γῆρᾳ τὰ αὐτὰ πείσεσθαι ὑπὸ τῶν ἐκγόνων
 ἀναγκαῖον ὄφλημα ἀντεκτίνουσιν, ἐν καιρῷ καὶ
 λαβόντες αὐτὸ καὶ ἀνταποδιδόντες, ὅτ' οὐδέτεροι
 τρέφειν αὐτοὺς δύνανται, παῖδες μὲν ἐν ἀρχῇ τῆς
 γενέσεως, γονεῖς δ' ἐπὶ τελευτῇ τοῦ βίου· ὅθεν
 αὐτοδιδάκτῳ τῇ φύσει νεοττοτροφηθέντες γηρο-
 118 τροφοῦσι χαίροντες. ἄρ' οὐκ ἄξιον ἐπὶ
 τούτοις ἀνθρώπους, ὅσοι γονέων ἀμελοῦσιν, ἐγ-
 καλύπτεσθαι καὶ κακίζειν ἑαυτοὺς, ὠλιγωρηκότας
 ὧν ἢ μόνων ἢ πρὸ τῶν ἄλλων ἀναγκαῖον ἦν
 πεφροντικέαι, καὶ ταῦτ' οὐ διδόντας μᾶλλον ἢ
 ἀποδιδόντας; παίδων γὰρ ἴδιον οὐδέν, ὃ μὴ
 γονέων ἐστίν, ἢ οἴκοθεν ἐπιδεδωκότων ἢ τὰς αἰτίας
 119 τῆς κτήσεως παρασχομένων. εὐσέβειαν δὲ καὶ
 ὁσιότητα, τὰς ἀρετῶν ἡγεμονίδας, ἄρά γ' ἐντὸς
 ὅρων ἔχουσι τῶν ψυχῶν; ὑπερορίους μὲν οὖν ἀπ-
 εληλάκασι καὶ πεφυγαδεύκασι· θεοῦ γὰρ ὑπηρεται
 [201] πρὸς | τέκνων σποράν οἱ γονεῖς· ὁ δ' ὑπηρετήν
 120 ἀτιμάζων συνατιμάζει καὶ τὸν ἄρχοντα. τῶν δ'
 εὐτολμοτέρων ἀποσεμνύνοντες τὸ γονέων ὄνομά
 φασί τινες, ὡς ἄρα πατὴρ καὶ μήτηρ ἐμφανεῖς εἰσι
 θεοί, μιμούμενοι τὸν ἀγέννητον ἐν τῷ ζωοπλαστεῖν·

^a See App. p. 612.

THE DECALOGUE, 116-120

from every quarter provision for the needs of their parents; and so while they in the inactivity justified by their age continue to enjoy all abundance of luxury, the younger birds making light of the hardships sustained in their quest for food, moved by piety and the expectation that the same treatment will be meted to them by their offspring, repay the debt which they may not refuse—a debt both incurred and discharged at the proper time—namely that in which one or other of the parties is unable to maintain itself, the children in the first stage of their existence, the parents at the end of their lives. And thus without any teacher but their natural instinct they gladly give to age the nurture which fostered their youth.

With this example before them may not human beings, who take no thought for their parents, deservedly hide their faces for shame and revile themselves for their neglect of those whose welfare should necessarily have been their sole or their primary care, and that not so much as givers as repayers of a due? For children have nothing of their own which does not come from their parents, either bestowed from their own resources or acquired by means which originate from them. Piety and religion are the queens among the virtues. Do they dwell within the confines of such souls as these? No, they have driven them from the realm and sent them into banishment. For parents are the servants of God for the task of begetting children, and he who dishonours the servant dishonours also the Lord. Some bolder spirits,^a glorifying the name of parenthood, say that a father and a mother are in fact gods revealed to sight who copy the Uncreated in His work as the Framers of life. He,

ἀλλὰ τὸν μὲν εἶναι τοῦ κόσμου θεόν, τοὺς δὲ μόνων ὦν ἐγέννησαν. ἀμήχανον δ' εὐσεβεῖσθαι τὸν ἀόρατον ὑπὸ τῶν εἰς τοὺς ἐμφανεῖς καὶ ἐγγὺς ὄντας ἀσεβούντων.

- 121 XXIV. Τοσαῦτα καὶ περὶ γονέων τιμῆς φιλοσοφήσας τέλος ἐπιτίθῃσι τῇ ἐτέρα καὶ θειοτέρα πεντάδι. τὴν δ' ἐτέραν ἀναγραφάμενος περιέχουσιν ἀπαγορεύσεις τῶν πρὸς ἀνθρώπους ἀπὸ μοιχείας ἄρχεται, μέγιστον ἀδικημάτων τοῦτ' εἶναι ὑπο-
- 122 λαβών. πρῶτον μὲν γὰρ πηγὴν ἔχει φιληδονίαν, ἥ καὶ τὰ σώματα θρύπτει τῶν ἐχόντων καὶ τοὺς τῆς ψυχῆς ἐκλύει τόνους καὶ τὰς οὐσίας διαφθείρει πάντα δίκην ἀσβέστου πυρὸς ὧν ἂν προσάψῃται καταφλέγουσα καὶ μηδὲν σῶον ἀπολείπουσα τῶν
- 123 κατὰ τὸν ἀνθρώπινον βίον. ἔπειτ' ἀναπείθει τὸν μοιχὸν οὐκ ἀδικεῖν μόνον ἀλλὰ καὶ διδάσκειν συναδικεῖν ἐν ἀκοινωνήτοις πράγμασι κοινωνίαν τιθέμενον· οἷστρου γὰρ [τοῦ]¹ κατασχόντος, ἀμήχανον λαβεῖν τέλος δι' ἐνὸς μόνου τὰς ὀρέξεις, ἀλλὰ δεῖ πάντως δύο κοινοπραγῆσαι, τὸν μὲν ὑψηλοῦ τὸν δὲ γνωρίμου τάξιν λαβόντα, πρὸς ἀκρασίας καὶ λαγνείας βεβαίωσιν, αἰσχίστων
- 124 κακῶν. οὐδὲ γὰρ τοῦτ' ἔνεστιν εἰπεῖν, ὥς τὸ σῶμα μόνον διαφθείρεται τῆς μοιχευομένης γυναικός, ἀλλ', εἰ δεῖ τάληθές εἰπεῖν, ἡ ψυχὴ πρὸ τοῦ σώματος εἰς ἀλλοτρίωσιν ἐθίζεται διδασκομένη πάντα τρόπον ἀποστρέφεσθαι καὶ μισεῖν τὸν ἄνδρα.
- 125 καὶ ἦττον ἂν ἦν δεινόν, εἰ τὸ μῖσος ἐπεδείκνυτο ἐμφανές—τὰ γὰρ ἐν περιόπτῳ ῥᾶον φυλάξασθαι—νυνὶ δὲ δυσυπονόητον καὶ δυσθήρατόν

¹ Or, as Mangey, read τούτου.

THE DECALOGUE, 120-125

they say, is the God or Maker of the world, they of those only whom they have begotten, and how can reverence be rendered to the invisible God by those who show irreverence to the gods who are near at hand and seen by the eye ?

XXIV. With these wise words on honouring 121
parents He closes the one set of five which is more
concerned with the divine. In committing to writing
the second set which contains the actions prohibited
by our duty to fellow-men, He begins with adultery,
holding this to be the greatest of crimes. For in the 122
first place it has its source in the love of pleasure
which enervates the bodies of those who entertain it,
relaxes the sinews of the soul and wastes away the
means of subsistence, consuming like an unquench-
able fire all that it touches and leaving nothing whole-
some in human life. Secondly, it persuades the 123
adulterer not merely to do the wrong but to teach
another to share the wrong by setting up a partner-
ship in a situation where no true partnership is pos-
sible. For when the frenzy has got the mastery, the
appetites cannot possibly gain their end through one
agent only, but there must necessarily be two acting
in common, one taking the position of the teacher,
the other of the pupil, whose aim is to put on a firm
footing the vilest of sins, licentiousness and lewdness.
We cannot even say that it is only the body of the 124
adulteress which is corrupted, but the real truth is
that her soul rather than her body is habituated to
estrangement from the husband, taught as it is to
feel complete aversion and hatred for him.

And the matter would be less terrible if the hatred 125
were shown openly, since what is conspicuous is more
easily guarded against, but in actual fact it easily

- ἔστι, πανούργοις τέχναις συσκιαζόμενον καὶ τὴν
ἐναντίαν ἔστιν ὅτε τοῦ φιλεῖν δόξαν ἐμποιοῦν
126 γοητείαις τισὶ καὶ ἀπάταις. ἀναστάτους γε μὴν
τρεῖς ἀποδείκνυσιν¹ οἴκους, τόν τε τοῦ παρα-
σπονδουμένου ἀνδρός, ὃς τὰς ἐπὶ γάμοις εὐχὰς καὶ
τὰς ἐπὶ γνησίοις παισὶν ἐλπίδας περικόπτεται, καὶ
δύο δ' ἐτέρους τόν τε τοῦ μοιχοῦ καὶ τὸν τῆς
γυναικός, καὶ γὰρ τούτων ἐκάτερος ὕβρεως καὶ
ἀτιμίας καὶ τῶν μεγίστων ὀνειδῶν ἀναπύμπλαται.
127 καὶ πολυάνθρωποι μὲν τύχῳσιν αἱ συγγένειαι διὰ
τὰς ἐπιγαμίας καὶ τὰς ἄλλων πρὸς ἄλλους ἐπι-
μιξίας, αἴβεται καὶ τῆς πόλεως ἀπάσης ἐν κύκλῳ
128 βαδίζον τὰδίκημα. παγχάλεπόν γε μὴν
[202] | καὶ ὁ τῶν τέκνων ἐπαμφοτερισμός· μὴ γὰρ
ἀγνευούσης γυναικός, ἀμφίδοξον καὶ ἄδηλον, τὰ
ἀποκνύμενα τίνος ἔστι τῇ ἀληθείᾳ πατρός· εἴτα
λαινθάνοντος τοῦ πράγματος, οἱ μοιχίδιοι τὴν τῶν
γνησίων παρασπασάμενοι τάξιν ἄλλοτρίαν γενεὰν
νοθεύουσι καὶ κλῆρον ὅσον τῷ δοκεῖν πατρῶον
129 οὐδὲν προσήκοντα διαδέξονται. καὶ ὁ μὲν μοιχὸς
ἐφυβρίσας καὶ ἐναπερυγὼν τὸ πάθος, ἐπίληπτον
σπορὰν σπείρας, ὅταν ἀποπλησθῇ τῆς ἐπιθυμίας,
οἰχῆσεται καταλιπὼν, γέλῳτα θέμενος τὴν τοῦ
παρανομηθέντος ἄγνοιαν· ὁ δ' οἷα τυφλὸς μηδὲν
τῶν ὑποικουρημένων ἐπιστάμενος ὡς οἰκειότατα
ἔκγονα τὰ ἐκ τῶν πολεμιωτάτων θεραπεύειν
130 ἀναγκασθῆσεται. φανερόν δ' εἰ γένοιτο τὰδίκημα,
κακοδαιμονέστατοι γένοιντ' ἂν οἱ μηδὲν ἡδικοκότες

¹ Cohn with some mss. ἀποδείκνύουσιν, but the ms. authority is almost as good for the singular, which seems better suited

THE DECALOGUE, 125-130

eludes suspicion and detection, shrouded by artful knavery and sometimes creating by deceptive wiles the opposite impression of affection. Indeed it makes 126 havoc of three families : of that of the husband who suffers from the breach of faith, stripped of the promise of his marriage-vows and his hopes of legitimate offspring, and of two others, those of the adulterer and the woman, for the infection of the outrage and dishonour and disgrace of the deepest kind extends to the family of both. And if their connexions include 127 a large number of persons through intermarriages and widespread associations, the wrong will travel all round and affect the whole State. Very 128 painful, too, is the uncertain status of the children, for if the wife is not chaste there will be doubt and dispute as to the real paternity of the offspring. Then if the fact is undetected, the fruit of the adultery usurp the position of the legitimate and form an alien and bastard brood and will ultimately succeed to the heritage of their putative father to which they have no right. And the adulterer having in 129 insolent triumph vented his passions and sown the seed of shame, his lust now sated, will leave the scene and go on his way mocking at the ignorance of the victim of his crime, who like a blind man knowing nothing of the covert intrigues of the past will be forced to cherish the children of his deadliest foe as his own flesh and blood. On the other hand, if 130 the wrong becomes known, the poor children who have done no wrong will be most unfortunate, unable

to the context than the plural, which would presumably have *ἀνδράι* or *τέχναι* for its subject. The sequel refers to adultery in general rather than the deceptions which usually accompany it.

- ἄθλιοι παῖδες, μηδετέρῳ γένει προσνεμηθῆναι
 δυνάμενοι, μήτε τῷ τοῦ γήμαντος μήτε τῷ τοῦ
 131 μοιχοῦ. τοιαύτας συμφορὰς ἀπεργαζομένης τῆς
 ἐκνόμου μίξεως, εἰκότως στυγητὸν καὶ θεομίσητον
 πρᾶγμα, μοιχεία, πρῶτον ἀδικημάτων ἀνεγράφη.
 132 XXV. Δεύτερον δὲ πρόσταγμα μὴ ἀνδροφονεῖν.
 ἀγελαστικὸν γὰρ καὶ σύννομον ζῶον τὸ ἡμερώτατον
 ἄνθρωπον ἢ φύσις γεννήσασα πρὸς ὁμόνοιαν καὶ
 κοινωνίαν ἐκάλεσε, λόγον δοῦσα συναγωγὸν εἰς
 ἁρμονίαν καὶ κρᾶσιν ἡθῶν. ὁ δὲ κτείνων τινὰ μὴ
 ἄγνοεῖτω νόμους φύσεως καὶ θεσμοὺς ἀνατρέπων
 133 καλῶς καὶ συμφερόντως ἅπασι γραφέντας. ἴστω
 μέντοι καὶ ἱεροσυλίας ἔνοχος ὢν τὸ ἱερώτατον τῶν
 τοῦ θεοῦ κτημάτων σεσυληκῶς· τί γὰρ σεμνότερον
 ἢ ἀγιώτερον ἀνάθημα ἀνθρώπου; χρυσὸς μὲν καὶ
 ἄργυρος καὶ λίθοι πολυτελεῖς καὶ ὅσαι ἄλλαι
 τιμαλφέσταται ὕλαι κόσμος οἰκοδομημάτων ἐστίν,
 134 ἄψυχος ἀψύχων· ἄνθρωπος δέ, ζῶον ἄριστον κατὰ
 τὸ κρεῖττον τῶν ἐν αὐτῷ, τὴν ψυχὴν, συγγενέ-
 στατος τῷ καθαρωτάτῳ τῆς οὐσίας οὐρανῷ, ὡς δ'
 ὁ τῶν πλείστων λόγος, καὶ τῷ τοῦ κόσμου πατρί,
 τῶν ἐπὶ γῆς ἀπάντων οἰκειότατον ἀπεικόνισμα
 καὶ μίμημα τῆς αἰδίου καὶ εὐδαίμονος ἰδέας τὸν
 νοῦν λαβών.
 135 XXVI. Τρίτον δ' ἐστὶ τῆς δευτέρας πεντάδος
 παράγγελμα μὴ κλέπτειν. ὁ γὰρ τοῖς ἄλλοτρίοις
 ἐπικεχηνῶς κοινὸς πόλεως ἐχθρὸς, βουλήσει μὲν
 τὰ πάντων δυνάμει δὲ τὰ τινων ὑφαιρούμενος, τῷ
 τὴν μὲν πλεονεξίαν ἐπὶ μήκιστον ἐκτείνεσθαι, τὸ

* Literally "blending of temperaments or characteristics."
 See note on *Mos.* ii. 256.

THE DECALOGUE, 130-135

to be classed with either family, either the husband's or the adulterer's. Such being the disasters wrought 131 by illicit intercourse, naturally the abominable and God-detested sin of adultery was placed first in the list of wrongdoing.

XXV. The second commandment is to do no 132 murder. For nature, who created man the most civilized of animals to be gregarious and sociable, has called him to shew fellowship and a spirit of partnership by endowing him with reason, the bond which leads to harmony and reciprocity of feeling.^a Let him, then, who slays another know full well that he is subverting the laws and statutes of nature so excellently enacted for the well-being of all. Further, 133 let him understand that he is guilty of sacrilege, the robbery from its sanctuary of the most sacred of God's possessions. For what votive offering is more hallowed or more worthy of reverence than a man? Gold and silver and costly stones and other substances of highest price serve as ornaments to buildings which are as lifeless as the ornaments themselves. But man, the best of living creatures, through that 134 higher part of his being, namely, the soul, is most nearly akin to heaven, the purest thing in all that exists, and, as most admit, also to the Father of the world, possessing in his mind a closer likeness and copy than anything else on earth of the eternal and blessed Archetype.

XXVI. The third commandment in the second 135 five forbids stealing, for he who gapes after what belongs to others is the common enemy of the State, willing to rob all, but able only to filch from some, because, while his covetousness extends in-

- δ' ἀσθενὲς ὑπερίζον εἰς βραχὺ στέλλεσθαι καὶ
 [203] μόνον | φθάνειν ἐπ' ὀλίγους. ὅσοι τοίνυν τῶν
 136 κλεπτῶν ἰσχὺν προσέλαβον ὅλας συλῶσι πόλεις
 ἀλογοῦντες τιμωριῶν διὰ τὸ ἐπικυδέστεροι τῶν
 νόμων εἶναι δοκεῖν· οὗτοι δ' εἰσὶν οἱ ὀλιγαρχικοὶ
 τὰς φύσεις, οἱ τυραννίδων καὶ δυναστειῶν ἐπι-
 θυμοῦντες, οἱ τὰς μεγάλας ἐργαζόμενοι κλοπὰς,
 σεμνοῖς ὀνόμασι τοῖς ἀρχῆς καὶ ἡγεμονίας ἐπι-
 137 κρύπτοντες ληστείαν τάληθές ἔργον. ἐκ πρώτης
 οὖν ἡλικίας ἀναδιδασκέσθω τις μηδὲν λάθρα τῶν
 ἀλλοτρίων ὑφαιρεῖσθαι, καὶ βραχύτατον ἦ, διότι
 ἐγγχρονίζον ἔθος φύσεως κραταιότερόν ἐστι καὶ τὰ
 μικρὰ μὴ κωλυόμενα φύεται καὶ ἐπιδίδωσι πρὸς
 μέγεθος συναυξανόμενα.
- 138 XXVII. Κλέπτειν δ' ἀπειπὼν ἐξῆς ψευδο-
 μαρτυρεῖν ἀπαγορεύει, πολλοῖς καὶ μέγαλοις καὶ
 πᾶσι χαλεποῖς τοὺς ψευδομάρτυρας ἐνόχους εἰδώς.
 τὸ μὲν γὰρ πρῶτον φθείρουσι τὴν σεμνὴν ἀλήθειαν,
 ἥς οὐκ ἔστιν ἐν βίῳ κτῆμα ἱερώτερον,¹ ἡλίον τρόπον
 φῶς τοῖς πράγμασι περιτιθείσης, ἵνα μηδὲν αὐτῶν
 139 ἐπισκιάζεται. δεύτερον δὲ πρὸς τῷ ψεύδεσθαι
 καὶ τὰ πράγματα οἷα νυκτὶ καὶ σκότῳ βαθεὶ περι-
 ἀμπίσχουσι καὶ συμπράττουσι μὲν τοῖς ἁμαρτάνου-
 σιν, ἐπιτίθενται δὲ τοῖς ἀδικουμένοις, ἃ μὴτ' εἶ-
 δον μὴτ' ἤκουσαν μὴτ' ἴσασι παγίως εἰδέναι καὶ
 σφόδρα κατεληφέναι διαβεβαιούμενοι.
- 140 προσεξεργάζονται δὲ καὶ τρίτον παρανόμημα τῶν
 προτέρων ἀργαλεώτερον· ὅταν γὰρ σπάνις ἀπο-
 δείξεων ἢ διὰ λόγων ἢ διὰ γραμμάτων, ἐπὶ μάρ-

THE DECALOGUE, 135-140

definitely, his feebler capacity cannot keep pace with it but restricted to a small compass reaches only to a few. So all thieves who have acquired the strength 136 rob whole cities, careless of punishment because their high distinction seems to set them above the laws. These are oligarchically-minded persons, ambitious for despotism or domination, who perpetrate thefts on a great scale, disguising the real fact of robbery under the grand-sounding names of government and leadership. Let a man, then, learn from 137 his earliest years to filch nothing by stealth that belongs to another, however small it may be, because custom in the course of time is stronger than nature, and little things if not checked grow and thrive till they attain to great dimensions.

XXVII. Having denounced theft, he next pro- 138 ceeds to forbid false witness, knowing that false witnesses are guilty under many important heads, all of them of a grave kind. In the first place, they corrupt truth, the august, the treasure as sacred as anything that we possess in life, which like the sun pours light upon facts and events and allows none of them to be kept in the shade. Secondly, apart from 139 the falsehood, they veil the facts as it were in night and profound darkness, take part with the offenders and against those who are wronged, by affirming that they have sure knowledge and thorough apprehension of things which they have neither seen nor heard. And indeed they commit a 140 third transgression even more heinous than the first two. For when there is a lack of proofs, either verbal or written, disputants have resort to

¹ So R, other mss. *ιερῶτατον*: Cohn proposes as an alternative *καλλιον*, *ιερῶτατον* agreeing with *φῶς*.

- τυρας καταφεύγουσιν οἱ τὰς ἀμφισβητήσεις ἔχοντες,
 ὧν τὰ ῥήματα κανόνες εἰσὶ τοῖς δικασταῖς περὶ
 ὧν μέλλουσιν ἀποφαίνεσθαι· μόνοις γὰρ τούτοις
 ἐπανεῖχειν ἀνάγκη, μηδενὸς ὄντος ἑτέρου τῶν εἰς
 ἔλεγχον· ἐξ οὗ συμβαίνει, τοὺς μὲν καταμαρτυρο-
 μένους ἀδικεῖσθαι νικᾶν δυναμένους, τοὺς δὲ
 προσέχοντας δικαστὰς ἀδίκους καὶ παρανόμους
 141 ψήφους ἀντὶ νομίμων καὶ δικαίων γράφειν. τὸ
 μέντοι πανούργημα φθάνει καὶ πρὸς ἀσέβειαν· οὐ
 γὰρ ἀνωμότοις δικάζειν ἔθος, ἀλλὰ μετὰ φρικω-
 δεστάτων ὄρκων, οὓς παραβαίνουσι πρὸ τῶν
 ἀπατωμένων οἱ φενακίζοντες, ἐπειδὴ τῶν μὲν τὸ
 σφάλμα οὐ κατὰ γνώμην, οἱ δ' ἐπιστήμη κατα-
 στρατηγοῦσι καὶ ἐκ προνοίας ἀμαρτάνοντες καὶ
 τοὺς κυρίου τῆς ψήφου συνεξαμαρτάνειν ἀνα-
 πείθοντες οὐκ εἰδότας ὃ δρῶσιν ἐπὶ τιμωρίᾳ τῶν
 [204] οὐδεμιᾶς ἀξίων κολάσεως. | διὰ μὲν δὴ ταυτά
 μοι δοκεῖ ψευδομαρτυρίαν ἀπειπεῖν.
 142 XXVIII. Τελευταῖον δ' ἐπιθυμεῖν ἀπαγορεύει
 νεωτεροποιὸν καὶ ἐπίβουλον τὴν ἐπιθυμίαν εἰδώς.
 πάντα μὲν γὰρ τὰ ψυχῆς πάθη χαλεπά, κινοῦντα
 καὶ σείοντα αὐτὴν παρὰ φύσιν καὶ ὑγιαίνειν οὐκ
 ἐῶντα, χαλεπώτατον δ' ἐπιθυμία· διὸ τῶν μὲν
 ἄλλων ἕκαστον θύραθεν ἐπεισιὸν καὶ προσπίπτον

¹ Perhaps read, as Cohn later, *διότι*. See note *d*.

^a *i.e.* the jurymen.

^b Perhaps understand the jurymen, but the analogy of § 91 points rather to "oaths."

^c It will be seen that Philo extends the meaning of the word from covetousness of what is another's to desire in general, and this enables him to enter on a disquisition on the four passions of the Stoics. Driver notes that the Hebrew

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witnesses whose words are taken by the jurymen as standards in determining the verdicts they are about to give, since they are obliged to fall back on these alone if there is no other means of testing the truth. The result is that those against whom the testimony is given suffer injustice when they might have won their case, and the judges who listen to the testimony record unjust and lawless instead of just and lawful votes. In fact, the knavery of the action amounts to 141 impiety, for it is the rule that jurymen must be put on their oaths and indeed oaths of the most terrific character which are broken not so much by the victims^a as by the perpetrators of the deception, since the former do not err intentionally, while the latter with full knowledge set the oaths at nought.^b They deliberately sin themselves and persuade those who have control of the voting to share their sin and, though they know not what they do, punish persons who deserve no chastisement. It was for these reasons, I believe, that He forbade false witness.

XXVIII. The last commandment is against covet- 142 ousness or desire^c which he knew to be a subversive and insidious enemy. For all the passions of the soul which stir and shake it out of its proper nature and do not let it continue in sound health are hard to deal with, but desire is hardest of all. And therefore^d while each of the others seems to be involuntary, an

word also is general and only gets its bad sense from the context. For some analogies with Stoic phraseology see App. p. 612.

^a The logic of "therefore" is not at all clear; neither, however, is Cohn's later substitute of "because." Perhaps however *χάλεπά* may be taken = "baneful" or "evil," and Philo is, as so often, insisting on the difference in guilt between voluntary and involuntary sins.

- ἔξωθεν ἀκούσιον εἶναι δοκεῖ, μόνη δ' ἐπιθυμία τὴν ἀρχὴν ἐξ ἡμῶν αὐτῶν λαμβάνει καὶ ἔστιν ἐκούσιος.
- 143 τί δ' ἐστὶν ὃ λέγω; τοῦ παρόντος καὶ νομισθέντος ἀγαθοῦ φαντασία διεγείρει καὶ διανίστησι τὴν ψυχὴν ἡρεμοῦσαν καὶ σφόδρα μετέωρον ἐξαίρει καθάπερ ὀφθαλμοὺς φῶς ἀναστράψαν· καλεῖται δὲ τουτὶ τὸ πάθος αὐτῆς ἡδονή.
- 144 τὸ δ' ἐναντίον ἀγαθῷ κακόν, ὅταν εἰσβιασάμενον¹ πληγὴν ἐπενέγκῃ καίριον, συννοίας καὶ κατηφέας εὐθὺς αὐτὴν ἀναπύμπλησιν ἄκουσαν· ὄνομα δὲ
- 145 [καὶ] τούτῳ τῷ πάθει λύπη. ὅταν δὲ τὸ κακὸν μήπω μὲν εἰσωκισμένον θλίβῃ, μέλλῃ δ' ἀφικνεῖσθαι καὶ παρeutρεπίζηται, πτοίαν καὶ ἀγωνίαν, ἀποφράδας ἀγγέλους, προεκπέμπει δειματούντας· φόβος δὲ προσαγορεύεται τὸ πάθος.
- 146 ἐπειδὰν δὲ λαβὼν τις ἔννοιαν ἀγαθοῦ μὴ παρόντος ὀρέγεται τυχεῖν αὐτοῦ, πρὸς μήκιστον τὴν ψυχὴν ἐλαύνων² καὶ ἐπὶ πλείστον ἐκτείνων, ψαῦσαι τοῦ ποθομένου γλιχόμενος, ὥσπερ ἐπὶ τροχοῦ κατατείνεται, σπεύδων μὲν συλλαβεῖν, ἐφικνεῖσθαι δ' ἀδυνατῶν καὶ ταῦτόν πεπονθῶς τοῖς τοῖς ἐξαναχωροῦντας διώκουσιν ἐλάττονι μὲν τάχει προθυμία δ' ἀνανταγωνίστω.
- 147 ὅμοιον δέ τι καὶ περὶ τὰς αἰσθήσεις ἔοικε συμβαίνειν· ὀφθαλμοί τε γὰρ πολλάκις ὁρατοῦ τινος πάνυ μακρὰν ἀφυστώτος εἰς κατάληψιν ἐλθεῖν ἐπειγόμενοι, τείνοντες αὐτούς, εὖ μάλα καὶ πλεον τῆς δυνάμεως ἐνεχθέντες, ὥλισθον κατὰ κενοῦ περὶ τὴν ἀκριβῆ τοῦ ὑποκειμένου γινώσιν σφαλέντες καὶ

¹ So Cohn by a later correction for ἐκβιασάμενον, in which the prefix seems very inappropriate. One ms. gives ἐμβ-. No

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extraneous visitation, an assault from outside, desire alone originates with ourselves and is voluntary.

What is it that I mean? The presenta- 143
tion to the mind of something which is actually with us and considered to be good, arouses and awakes the soul when at rest and like a light flashing upon the eyes raises it to a state of great elation. This sensation of the soul is called pleasure.

And 144
when evil, the opposite of good, forces its way in and deals a home thrust to the soul, it at once fills it all against its will with depression and dejection. This sensation is called grief, or pain.

When 145
the evil thing is not yet lodged inside nor pressing hard upon us but is on the point of arriving and is making its preparation, it sends in its van trepidation and distress, messengers of evil presage, to sound the alarm. This sensation is called fear.

But 146
when a person conceives an idea of something good which is not present and is eager to get it, and propels his soul to the greatest distance and strains it to the greatest possible extent in his avidity to touch the desired object, he is, as it were, stretched upon a wheel, all anxiety to grasp the object but unable to reach so far and in the same plight as persons pursuing with invincible zeal, though with inferior speed, others who retreat before them.

We 147
also find a similar phenomenon in the senses. The eyes are often eager to obtain apprehension of some very far off object. They strain themselves and carry on bravely and indeed beyond their strength, then hit upon a void and there slip, failing to get an accurate knowledge of the object in question,

such verb is known to the dictionaries, but it has the analogy of ἐμβάλλω.

² MSS. ἐλαύνει.

προσέτι τὴν ὄψιν τῷ βιαίῳ καὶ συντόνῳ τῆς
ἀτενοῦς προσβολῆς ἀσθενήσαντες ἀμαυροῦνται.¹

148 καὶ θροῦ πάλιν ἀσαφοῦς ἐκ μακροῦ
διαστήματος φερομένου, τὰ ὦτα ἀνεγερθέντα καὶ
ἐπουρίσαντα ἴεται καὶ σπεύδει προσελθεῖν εἰ οἶόν
τε ἐγγυτέρω, πόθῳ τοῦ τρανωθῆναι ταῖς ἀκοαῖς

149 τὸν ἦχον· ὁ δ'—ἔτι γὰρ ἀμαυρὸς ὡς ἔοικε προσ-
πίπτει—οὐδὲν τῶν εἰς γνώσιν τηλαυγέστερον
ἐπιδίδωσιν, ὡς ἔτι μᾶλλον τὸν ἀνήνυτον καὶ ἀ-
διεξίτητον ἐπιτείνεισθαι τοῦ καταλαβεῖν ἡμερον,
Ταντάλειον τιμωρίαν ἐπιφερούσης τῆς ἐπιθυμίας·
ἐκεῖνός τε γὰρ ὦν ὀρεχθείη πάντων ὁπότε μέλλοι
ψαύσειν, ἀπετύγχανεν, ὃ τε κρατηθεὶς ἐπιθυμία,

[205] | διψῶν αἰὲ τῶν ἀπόντων, οὐδέποτε πληροῦται περὶ
150 κενὴν ἰλυσπώμενος τὴν ὄρεξιν. ὥσπερ τε τὰ
ἐρπηνώδη τῶν νοσημάτων, εἰ μὴ προανακρουσθείη
τομαῖς ἢ καύσεσιν, ἐπιθέοντα σύμπασαν ἐν κύκλῳ
καταλαμβάνει τὴν τοῦ σώματος κοινωνίαν οὐδὲν
ἀπαθὲς μέρος ἑῶντα, οὕτως, εἰ μὴ λόγος ὁ κατὰ
φιλοσοφίαν ἱατροῦ δίκην ἀγαθοῦ ρέουσας τὴν
ἐπιθυμίαν ἐπίσχοι, πάντ' ἐξ ἀνάγκης τὰ τοῦ βίου
πράγματα κινηθήσεται παρὰ φύσιν· οὐδὲν γάρ
ἐστὶν ὑπεξηρημένον ὃ διαφεύγει τὸ πάθος, ἀλλ'
ὅταν ἄδειαν λάβῃ καὶ ἐκχειρίαν, ἐπινέμεται καὶ
151 σίνεται² πάντα διὰ πάντων. εὐθὺς ἴσως

μακρηγορεῖν ἐστὶ περὶ τῶν οὕτως ἐμφανῶν, ἃ τίς
ἀνὴρ ἢ πόλις ἀγνοεῖ καθ' ἐκάστην οὐχ ἡμέραν
μόνον ἀλλὰ καὶ ὥραν ὡς ἔπος εἰπεῖν ἔλεγχον
ἐναργῆ παριστάντα; χρημάτων ἔρως ἢ γυναικὸς
ἢ δόξης ἢ τινος ἄλλου τῶν ἡδονῇ ἀπεργαζομένων

¹ For text see App. p. 613.

² MSS. γίνεται.

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and furthermore they lose strength and their power of sight is dimmed by the intensity and violence of their steady gazing. And again when an in- 148

distinct noise is carried from a long distance the ears are roused and pressed forward at high speed^a and are eager to go nearer if they could, in their longing to have the sound made clear to the hearing. The 149 noise however, whose impact evidently continues to be dull, does not shew any increase of clearness which might make it knowable, and so a still greater intensity is given to the ceaseless and indescribable longing for apprehension. For desire entails the punishment of Tantalus ; as he missed everything that he wished for just when he was about to touch it, so the person who is mastered by desire, ever thirsting for what is absent remains unsatisfied, fumbling around his baffled appetite. And just as 150 diseases of the creeping type, if not arrested in time by the knife or cautery, course round all that unites to make the body and leave no part uninjured, so unless philosophical reasoning, like a good physician, checks the stream of desire, all life's affairs will be necessarily distorted from what nature prescribes. For there is nothing so secreted that it escapes from passion, which when once it finds itself in security and freedom spreads like a flame and works universal destruction.

It may perhaps be foolish 151 to dilate at this length on facts so obvious, for what man or city does not know that they provide clear proof of their truth, not only every day but almost every hour ? Consider the passion whether for money or a woman or glory or anything else that produces

^a For the use of ἐπὶσπίζω (here intransitive) see note on *De Ab.* 20 and *Mos.* i. 283.

ἀρά γε μικρῶν καὶ τῶν τυχόντων αἴτιος γίνεται
 152 κακῶν; οὐ διὰ τοῦτον¹ συγγένειαι μὲν ἀλλοτριοῦνται
 τὴν φυσικὴν εὐνοίαν μεθαρμοζόμεναι πρὸς ἀνήκε-
 στον ἔχθραν, χῶραι δὲ μεγάλαι καὶ πολυάνθρωποι
 στάσεσιν ἐμφυλίοις ἐρημοῦνται, γῇ δὲ καὶ θάλαττα
 πληροῦται τῶν καινουργουμένων αἰεὶ συμφορῶν
 153 ναυμαχίαις² καὶ πεζαῖς στρατιαῖς; οἱ γὰρ Ἑλλήνων
 καὶ βαρβάρων πρὸς τε ἑαυτοὺς καὶ πρὸς ἀλλήλους
 τραγωδηθέντες πόλεμοι πάντες ἀπὸ μιᾶς πηγῆς
 ἐρρύησαν, ἐπιθυμίας ἢ χρημάτων ἢ δόξης ἢ ἡδονῆς·
 περὶ γὰρ ταῦτα κηραίνει τὸ τῶν ἀνθρώπων γένος.
 154 XXIX. Ἄλις μὲν δὴ τούτων. χρή δὲ μηδ'
 ἐκείνο ἀγνοεῖν, ὅτι οἱ δέκα λόγοι κεφάλαια νόμων
 εἰσὶ τῶν ἐν εἵδει παρ' ὅλην τὴν νομοθεσίαν ἐν ταῖς
 155 ἱεραῖς βίβλοις ἀναγραφέντων. ὁ μὲν πρῶτος τῶν
 περὶ μοναρχίας· οὗτοι δὲ δηλοῦσιν, ὅτι ἐν αἴτιον
 τοῦ κόσμου καὶ ἡγεμῶν καὶ βασιλεὺς εἷς ὁ ἡνιοχῶν
 καὶ κυβερνῶν τὰ ὅλα σωτηρίως, ὀλιγαρχίαν ἢ
 ὀχλοκρατίαν, ἐπιβούλους πολιτείας φυομένας παρ'
 ἀνθρώποις τοῖς κακίστοις ἐξ ἀταξίας καὶ πλεον-
 εξίας, ἐξεληλακὼς ἐκ τοῦ καθαρωτάτου τῆς
 156 οὐσίας, οὐρανοῦ. ὁ δὲ δεύτερος κεφά-
 λαιόν ἐστι πάντων, ὅσα περὶ χειροκμήτων ἐνομο-
 θετεῖτο, ἀγάλματα καὶ ξόανα καὶ συνόλως ἀφ-
 ἰδρύματα, ὧν γραφικὴ καὶ πλαστικὴ βλαβεραὶ
 δημιουργοί, κατασκευάζειν οὐκ ἔων οὐδ' ὅσα
 μύθων πλάσματα προσίεσθαι, θεογαμίαν καὶ θεο-
 [206] γονίαν καὶ τὰς ἀμφοτέραις ἐπομένας | ἀμυθήτους

¹ MSS. τοῦτο.

² Cohn (in note to Treitel's translation) ναυμαχικαῖς. But,

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pleasure : are the evils which it causes small or casual? Is it not the cause why kinsmen become 152 estranged and change their natural goodwill to deadly hatred, why great and populous countries are desolated by internal factions, and land and sea are filled with ever-fresh calamities wrought by battles on sea and campaigns on land? For all the 153 wars of Greeks and barbarians between themselves or against each other, so familiar to the tragic stage, are sprung from one source, desire, the desire for money or glory or pleasure. These it is that bring disaster to the human race.

XXIX. Enough on this subject, but also we must 154 not forget that the Ten Covenants are summaries of the special laws which are recorded in the Sacred Books and run through the whole of the legislation. The first summarizes the laws on God's monarchical 155 rule. These laws declare that there is one First Cause of the World, one Ruler and King, Who guides the chariot and steers the bark of the universe in safety, and has expelled from the purest part of all that exists, namely heaven, those mischievous forms of government, oligarchy and mob-rule, which arise among the vilest of men, produced by disorder and covetousness.

The second sums 156 up all the enactments made concerning the works of men's hands. It forbids the making of images or wooden busts and idols in general produced by the baneful craftsmanship of painting and sculpture, and also the acceptance of fabulous legends about the marriages and pedigrees of deities and the numberless and very grave scandals associated with both

even if the word exists, which seems doubtful, I see no reason for the change.

157 καὶ ἀργαλεωτάτας κήρας. τῷ δὲ τρίτῳ
 ὑποστέλλει τὰ τε ἀνώμοτα πάντα καὶ ἐφ' οἷς
 ὀμνύναι δεῖ καὶ ὁπότε καὶ ὅπου χρή καὶ τίνα καὶ
 πῶς ἔχοντα κατὰ τε ψυχὴν καὶ σῶμα καὶ ὅσα ἐπ'
 εὐόργοις καὶ τούναντίον ἐχρήσθη.

158 XXX. Τὸ δὲ τέταρτον, τὸ περὶ τῆς ἑβδομάδος,
 οὐδὲν ἄλλ' ἢ κεφάλαιον νομιστέον ἑορτῶν καὶ τῶν
 διατεταγμένων εἰς ἐκάστην ἀγνευτικῶν, περιρραν-
 τηρίων τε αἰσιῶν καὶ ἐπηκόων εὐχῶν καὶ θυσιῶν

159 τελείων, αἷς ἢ λατρεία ἐγίνετο. ἑβδόμην δὲ λέγω
 καὶ τὴν σὺν ἑξάδι τῇ γονιμωτάτῃ καὶ τὴν ἄνευ
 ἑξάδος, ἐπιπροσθούσαν αὐτῇ, μονάδι ὁμοιουμένην,
 ὧν ἑκατέρᾳ τὰς ἑορτὰς παραριθμεῖ· μονάδι μὲν
 τὴν τε ἱερομηνίαν, ἣν σάλπιγξιν ὑποσημαίνουσι,
 καὶ νηστείαν, ἐν ἣ σιτίων καὶ ποτῶν ἀποχὴ
 διείρηται, καὶ ἣν Ἑβραῖοι πατρίῳ γλώττῃ Πάσχα
 προσαγορεύουσιν, ἐν ἣ θύουσι πανδημεῖ αὐτῶν¹
 ἕκαστος τοὺς ἱερεῖς αὐτῶν οὐκ ἀναμένοντες,
 ἱερωσύνην τοῦ νόμου χαρισσαμένου τῷ ἔθνει παντὶ

¹ Cohn suggests αὐτὸς on the ground that the stress lies on each man sacrificing himself.

^a Or "the number seven." See App. p. 613.

^b Six is the most creative of numbers, because its factors 2 and 3 represent the odd (or male) and the even (or female) principle. See *De Op.* 13.

^c The seventh (or seven) which does not include six, seems to mean that in view of the mystical identity of seven and one (see on § 102) a feast which occupies one day only may be regarded as coming under the law of the seventh day.

^d Or perhaps "supersedes it." The verb, derived from the adverb ἐπίπροσθεν, seems to be used of a thing which gets in front of something else and obscures it (*Spec. Leg.* iv. 52). So here the idea may be that the unit or monad does not need six to make it equivalent to seven.

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of these. Under the third he includes 157 directions as to all the cases where swearing is forbidden and as to the time, place, matters, persons, state of soul and body which justify the taking of an oath, and all pronouncements concerning those who swear truthfully or the reverse.

XXX. The fourth, which treats of the seventh day,^a 158 must be regarded as nothing less than a gathering under one head of the feasts and the purifications ordained for each feast, the proper lustrations and the acceptable prayers and flawless sacrifices with which the ritual was carried out. By the seventh I mean 159 both the seventh which includes the most creative of numbers, six,^b and that which does not include it^c but takes precedence of it^d and resembles the unit. Both these are employed by him in reckoning the feast-times.^e The unit is taken in the case of the holy-month-day^f which they announce with trumpets, and the fast-day on which abstinence from food and drink is commanded, and the day called by the Hebrews in their own tongue the Pasch on which the whole people sacrifice, every member of them, without waiting for their priests, because the law has granted to the whole nation for

^a The seven feasts which follow are enumerated again in *Spec. Leg.* ii. 41 and described at length in the following sections. They appear there, however, in the order in which they occur in the year and are not classified according to the number of days observed. Also there are three which do not appear in this list, the Sabbath itself, the feast of "Every Day" and the monthly New Moon. The first of these is of course implied here, and the omission of the second is not unnatural, but it is curious that the New Moon should be left out. Has τὴν νομηνίαν fallen out before τὴν τε ἱερομηνίαν?

^f Or opening of the holy month, see App. pp. 613-614.

- κατὰ¹ μίαν ἡμέραν ἐξαίρετον ἀνὰ πᾶν ἔτος εἰς
 160 αὐτουργίαν θυσιῶν· καὶ ἔτι τὴν ἐν ἣ προσφέρεται
 δράγμα χαριστήριον εὐγονίας καὶ φορᾶς τῆς πε-
 διαδος δι' ἀσταχύων πληρώσεως· καὶ τὴν ἀπὸ ταύ-
 της καταριθμουμένην ἑπτὰ ἑβδομάσι πεντηκοστὴν
 ἡμέραν, ἐν ἣ προσάγειν ἄρτους ἔθος, οἱ καλοῦνται
 πρωτογεννημάτων ἐτύμως, ἐπειδὴ περ εἰσὶν ἀπαρχὴ
 γεννημάτων καὶ καρπῶν ἡμέρου τροφῆς, ἣν
 ἀνθρώπῳ τῷ ἡμερωτάτῳ ζῶων ἀπένειμεν ὁ θεός.
 161 ἑβδομάδι δὲ τὰς μεγίστας καὶ πολυημέρους ἑορτὰς
 προσένειμε κατὰ τὰς τοῦ ἔτους ἰσημερίας, ἑαρινὴν
 καὶ μετοπωρινήν, δύο δυσὶν ἀναθείς, ἑκατέραν ἐφ'
 ἡμέρας ἑπτὰ, τὴν μὲν κατὰ τὸ ἔαρ ἐπὶ τελειώσει
 τῶν σπειρομένων, τὴν δὲ μετοπωρινὴν ἐπὶ συγ-
 κομιδῇ καρπῶν ἀπάντων, οὓς καὶ τὰ δένδρα
 ἤνεγκεν· ἑπτὰ δ' ἡμέραι ἀπενεμήθησαν εἰκότως
 ἑπτὰ μηνὶ τῆς ἰσημερίας ἑκατέρας, ἵνα μὴν
 ἕκαστος λαμβάνῃ γέρας ἐξαίρετον μίαν ἱερὰν
 ἡμέραν· ἑορτώδῃ πρὸς εὐθυμίαν καὶ ἀπόλαυσιν
 162 ἐκεχειρίας. ἐμφέρονται δὲ καὶ ἄλλοι νόμοι πάνυ
 καλῶς τεθέντες, εἰς ἡμερότητα καὶ κοινωνίαν
 ἀτυφίαν τε καὶ ἰσότητα προκαλούμενοι· τούτων
 οἱ μὲν εἰσι περὶ τοῦ λεγομένου ἑβδοματικοῦ,² καθ'
 [207] ὃ διείρηται πᾶσαν ἀργὴν | τὴν χώραν εἶναι μῆτε
 σπεύροντας μῆτε ἀρουντας μῆτε δένδρα διακαθ-
 αίροντας ἢ τέμνοντας ἢ ὅσ' ἄλλα τῶν κατὰ γεωργίαν
 163 ἐπιτελούντας· ἐξ γὰρ ἐνιαυτοῖς τὴν τε πεδιάδα

¹ MSS. καί.

² Perhaps, as Mangey suggests, ἔτους (or ἐνιαυτοῦ) has fallen out. Cf. Josephus, *Ant.* xi. 8. 6 τὸ ἑβδοματικὸν ἔτος . . . οὐδὲ γὰρ αὐτοὺς σπεύρειν ἐν αὐτῷ. But why add λεγομένου? It sug-

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one special day in every year the right of priesthood and of performing the sacrifices themselves. Also the day on which a sheaf is brought as a 160 thanksgiving for fertility and for the produce of the lowlands as shown in the full corn in the ear ; then by reckoning seven sevens after this the fiftieth day, when it is the custom to bring loaves the nature of which is properly described by their title of "loaves of the first-products," as they are the sample of the crops and fruits produced by civilized cultivation which God has assigned for his nourishment to man, the most civilized of living things. To seven he gives 161 the chief feasts prolonged for many days, two feasts,^a that is, for the two equinoxes, each lasting for seven days, the first in the spring to celebrate the ripeness of the sown crops, the second in the autumn for the ingathering of all the tree-fruits ; also seven days were naturally assigned to the seven months of each equinox,^b so that each month may have, as a special privilege, one festal day consecrated to cheerfulness and enjoyment of leisure. Other laws, too, come 162 under the same head, admirable enactments exhorting men to gentleness and fellowship and simplicity and equality. Some of them deal with the hebdomadal year, as it is called, in which the land is ordered to be left entirely idle without any sowing or ploughing or purging or pruning of trees or any other operation of husbandry. For when both the lowlands and 163

^a *i.e.* Unleavened Bread and Tabernacles, but the latter had eight days. See *Spec. Leg.* ii. 211.

^b According to the ordinary inclusive reckoning each equinox occurs in the 7th month after the preceding.

gests rather that the simple $\tau\omicron\delta\ \epsilon\beta\delta$. had become a recognized phrase for the sabbatical year.

καὶ τὴν ὀρεινὴν εἰς καρπῶν γενέσιν καὶ δασμῶν
 ἐτήσιον φορὰν πονηθείσας ἀνέσεως ἡξίωσε τοῦ
 διαπνεῦσαι χάριν καὶ ἀπελευθεριάσαι χρησαμένους¹
 164 ἀνεπικελεύστω τῇ φύσει. ἕτεροι δ' εἰσὶ περὶ τοῦ
 πεντηκοστοῦ ἔτους, ἐν ᾧ τὰ τε λεχθέντα ἀρτίως
 ἐπιτελεῖται καὶ—τὸ ἀναγκαιότατον—τῶν κληρου-
 χίων ἀποκατάστασις εἰς τοὺς ἐξ ἀρχῆς λαχόντας
 οἴκους, πρᾶγμα φιλανθρωπίας καὶ δικαιοσύνης
 μεστόν.

165 XXXI. Τὸ δὲ πέμπτον, τὸ περὶ γονέων τιμῆς,
 πολλοὺς καὶ ἀναγκαίους νόμους ὑπαινίττεται, τοὺς
 ἐπὶ πρεσβύταις καὶ νέοις ἀναγραφέντας, τοὺς ἐπ'
 ἄρχουσι καὶ ὑπηκόοις, τοὺς ἐπ' εὐεργέταις καὶ
 εὖ πεπονθόσι, τοὺς ἐπὶ δούλοις καὶ δεσπόταις.

166 γονεῖς μὲν γὰρ ἐν τῇ κρείττονι τῶν εἰρημένων εἰσὶ
 τάξει, ἐν ᾗ πρεσβύτεροι, ἡγεμόνες, εὐεργέται,
 δεσπότες, παῖδες δὲ ἐν τῇ καταδεεστέρα, ἐν ᾗ

167 νεώτεροι, ὑπήκοοι, εὖ πεπονθότες, δούλοι. πολλὰ
 δὲ καὶ ἄλλα προστέτακται, νέοις μὲν εἰς ἀποδοχὴν
 γήρως, πρεσβύταις δ' εἰς ἐπιμέλειαν νεότητος, καὶ
 ὑπηκόοις μὲν εἰς πειθαρχίαν ἡγεμόνων, ἡγεμόσι
 δ' εἰς ὠφέλειαν τῶν ἀρχομένων, καὶ εὖ μὲν πεπον-
 θόσιν εἰς χαρίτων ἀμοιβάς, ἄρξασιν δὲ δωρεῶν εἰς
 τὸ μὴ ζητεῖν καθάπερ ἐν δανείοις ἀπόδοσιν, καὶ
 θεράπουσι μὲν εἰς ὑπηρεσίαν φιλοδέσποτον, δεσπό-
 ταις δ' εἰς ἡπιότητα καὶ πραότητα, δι' ὧν ἐξισοῦται
 τὸ ἄνισον.

168 XXXII. Καὶ ἡ μὲν προτέρα πεντὰς ἐν τούτοις
 περατοῦται² κεφαλαιώδη τύπον περιέχουσα, τῶν δ'
 ἐν εἵδει νόμων οὐκ ὀλίγος ἀριθμός. τῆς δ' ἐτέρας
 πρῶτόν ἐστι κεφάλαιον τὸ κατὰ μοιχῶν, ᾧ ὑπο-

¹ MSS. χρησάμενος.

² MSS. περαιούται.

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the uplands have been worked for six years to bring forth fruits and pay their annual tribute, he thought well to give them a rest to serve as a breathing-space in which they might enjoy the freedom of undirected nature. And there are other laws about the fiftieth 164 year which is marked not only by the course of action just related, but also by the restoration of inheritance to the families which originally possessed them, a very necessary procedure abounding in humanity and justice.

XXXI. In the fifth commandment on honouring 165 parents we have a suggestion of many necessary laws drawn up to deal with the relations of old to young, rulers to subjects, benefactors to benefited, slaves to masters. For parents belong to the superior class 166 of the above-mentioned pairs, that which comprises seniors, rulers, benefactors and masters, while children occupy the lower position with juniors, subjects, receivers of benefits and slaves. And there are many 167 other instructions given, to the young on courtesy to the old, to the old on taking care of the young, to subjects on obeying their rulers, to rulers on promoting the welfare of their subjects, to recipients of benefits on requiting them with gratitude, to those who have given of their own initiative on not seeking to get repayment as though it were a debt, to servants on rendering an affectionate loyalty to their masters, to masters on showing the gentleness and kindness by which inequality is equalized.

XXXII. The first set having each of them the form 168 of a summary contains these five and no more, while the number of the special laws is considerable. In the other set the first head is that against adultery,

- τέτακται πλείστα διατάγματα, τὸ κατὰ φθορέων,
τὸ κατὰ παιδεραστῶν, τὸ κατὰ τῶν λαγνίστερον
βιούντων ὁμιλίαις τε καὶ μίξεσιν ἐκνόμοις καὶ
169 ἀκολάστοις χρωμένων. τὰς δὲ ἰδέας ἀναγέγραφεν
[208] οὐχ ὑπὲρ τοῦ μνηῦσαι τὸ | πολύχουν καὶ πολύτροπον
τῆς ἀκρασίας, ἀλλ' ὑπὲρ τοῦ τοὺς ἀσχημόνως
ζῶντας ἐμφανέστατα δυσωπεῖν ἐπαντλοῦντα¹ τοῖς
ὥσιν αὐτῶν ἀθρόα ὀνειδίη, δι' ὧν ἐρυθριάσουσι.
170 δεύτερον δὲ κεφάλαιον ἢ τοῦ μὴ
ἀνδροφονεῖν ἀπαγόρευσις, ὑφ' ἧν εἰσι πάντες οἱ
περὶ βιαίων, ὕβρεως, αἰκίας, τραυμάτων, πηρώσεως
ἀναγκαῖοι νόμοι καὶ σφόδρα κοινωφελεῖς.
171 τρίτον δὲ τὸ περὶ τοῦ μὴ κλέπτειν, ᾧ ὑποτέτακται
τὰ ἐπὶ χρεωκοπίαις ὀρισθέντα καὶ ἐξάρνοις παρα-
καταθηκῶν καὶ ἀκοινωνήτῳ κοινωνίᾳ καὶ ἀναισ-
χύντοις ἀρπαγαῖς καὶ συνόλως πλεονεξίαις, ὑφ'
ὧν πείθονται τινες φανερώς ἢ λάθρα τὰλλότρια
172 νοσφίζεσθαι. τέταρτον δὲ τὸ περὶ τοῦ
μὴ ψευδομαρτυρεῖν, ᾧ πολλὰ ἐμφέρεται, τὸ μὴ
ἀπατᾶν, τὸ μὴ συκοφαντεῖν, τὸ μὴ τοῖς ἐξαμαρ-
τάνουσι συμπράττειν, τὸ μὴ ποιεῖσθαι προκάλυμμα
πίστιν ἀπιστίας, ἐφ' οἷς ἅπασιν νόμοι προσήκοντες
173 ἐτέθησαν. πέμπτον δὲ τὸ ἀνείργον τὴν τῶν
ἀδικημάτων πηγὴν, ἐπιθυμίαν, ἀφ' ἧς ρέουσιν αἱ
παρανομώταται πράξεις, ἴδιαι καὶ κοιναί, μικραὶ
καὶ μεγάλαι, ἱεραὶ² καὶ βέβηλοι, περί τε σώματα

¹ So Cohn for ms. ἐπαντλοῦντας. But strict grammar requires ἐπαντλῶν.

² Mangey corrected to ἀνίερα (ἀνίεροι?), "neque sane actiones ἱεραὶ possunt ab impuro fonte cupiditatis profluere." But an antithesis is clearly required and the deed may remain "sacred" though done from an impure motive.

^a I understand this to refer to cases where a man repays a

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under which come many enactments against seducers and pederasty, against dissolute living and indulgence in lawless and licentious forms of intercourse. The 169 characteristics of these he has described, not to show the multiform varieties which incontinence assumes, but to bring to shame in the most open way those who live a disreputable life by pouring into their ears a flood of reproaches calculated to make them blush.

The second head forbids murder, and 170 under it come the laws, all of them indispensable and of great public utility, about violence, insult, outrage, wounding and mutilation.

The third is 171 that against stealing under which are included the decrees made against defaulting debtors, repudiations of deposits, partnerships which are not true to their name, shameless robberies and in general covetous feelings which urge men openly or secretly to appropriate the possessions of others.

The 172 fourth against bearing false witness embraces many prohibitions. It forbids deceit, false accusation, co-operation with evil-doers and using honesty as a screen for dishonesty,^a all of which have been the subjects of appropriate laws.

The fifth blocks that fount of injustice, desire, from 173 which flow the most iniquitous actions, public and private, small and great, dealing with things sacred or things profane, affecting bodies and souls and what

small sum or returns a small deposit in order to induce the other party to entrust him with something greater which he can embezzle. Philo has referred to this form of dishonesty in *De Cher.* 14 and *De-Plant.* 101. One would expect it to come under the head of stealing, but Philo notes it in *Spec. Leg.* iv. 67 under the ninth commandment. Possibly, however, it may refer more generally to the false assumption of a truthful air.

- καὶ ψυχὰς καὶ τὰ λεγόμενα ἐκτός· διαφεύγει γὰρ οὐδέν, ὡς καὶ πρότερον ἐλέχθη, τὴν ἐπιθυμίαν, ἀλλ' οἷα φλόξ ἐν ὕλῃ νέμεται δαπανῶσα πάντα
 174 καὶ φθείρουσα. πολλὰ δὲ καὶ τῶν ὑποπιπτόντων αὐτῇ διατέτακται πρὸς τε νοουθεσίας ἐπανόρθωσιν ἐνδεχομένων καὶ πρὸς κόλασιν ἀφηνιαστῶν ὅλον τὸν βίον ἐνδεδωκότων τῷ πάθει.
- 175 XXXIII. Τοσαῦτα καὶ περὶ τῆς δευτέρας πεντάδος ἀποχρώντως λέλεκται πρὸς ἐκπλήρωσιν τῶν δέκα λογίων, ἅπερ ἱεροπρεπῶς ἔχρησεν αὐτὸς ὁ θεός. ἦν γὰρ ἀρμόττον αὐτοῦ τῇ φύσει, κεφάλαια μὲν τῶν ἐν εἴδει νόμων αὐτοπροσώπως θεσπίσαι, νόμους δὲ τοὺς ἐν τῷ μέρει διὰ τοῦ τελειοτάτου τῶν προφητῶν, ὃν ἐπικρίνας ἀριστίνδην καὶ ἀναπλήσας ἐνθέου πνεύματος ἐρμηνέα τῶν χρησμοδουμένων εἴλετο.
- 176 Μετὰ δὲ ταῦτα λέγωμεν τὴν αἰτίαν, δι' ἣν τοὺς δέκα λόγους ἢ νόμους ἀπεφήνατο ψιλαῖς προστάξεσι καὶ ἀπαγορεύσεσι κατὰ τῶν παραβησομένων, ὡς ἔθος νομοθέταις, μηδὲν ὀρίσας ἐπιτίμιον· θεὸς ἦν, εὐθύς δὲ κύριος ἀγαθός, μόνων ἀγαθῶν αἴτιος,
 177 κακοῦ δ' οὐδενός. οἰκειότατον οὖν ὑπολαβὼν αὐτοῦ τῇ φύσει τὰ σωτήρια κελεύειν ἀμιγῇ καὶ ἀμέτοχα
 [209] τιμωρίας, ἵνα μὴ πως | φόβῳ τις ἄφρονι συμβούλῳ χρησάμενος ἄκων ἀλλ' ἔμφρονι λογισμῷ καθ' ἐκούσιον γνώμην αἰρῇται τὰ βέλτιστα, μετὰ

^a Or "fuel."

^b I do not think that Treitel and Mangey bring out the full sense of this. The essential characteristic of God as θεός is goodness, cf. e.g. *Spec. Leg.* i. 307. It is in His other aspect of κύριος that He gives the commandments, and is indeed the *κολαστική δύναμις*, but the goodness of θεός is so

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are called external things. For nothing escapes desire, and as I have said before, like a flame in the forest,^a it spreads abroad and consumes and destroys everything. And there are many ordinances which 174 come under this head intended for the admonition of those who are capable of reformation and the punishment of the rebellious who have made a life-long surrender to passion.

XXXIII. This is all that need be said regarding 175 the second five to complete our account of the ten oracles which God gave forth Himself as well befitted His holiness. For it was in accordance with His nature that the pronouncements in which the special laws were summed up should be given by Him in His own person, but the particular laws by the mouth of the most perfect of the prophets whom He selected for his merits and having filled him with the divine spirit, chose him to be the interpreter of His sacred utterances.

Next let us pass on to give the reason why He ex- 176 pressed the ten words or laws in the form of simple commands or prohibitions without laying down any penalty, as is the way of legislators, against future transgressors. He was God, and it follows at once that as Lord ^b He was good, the cause of good only and of nothing ill. So then He judged that it was 177 most in accordance with His being to issue His saving commandments free from any admixture of punishment, that men might choose the best, not involuntarily, but of deliberate purpose, not taking senseless fear but the good sense of reason for their counsellor.

far extended to κύριος that the execution of punishment, and indeed here the sentencing, is entrusted to subordinates. For a similar thought to this *cf. De Fuga* 66.

PHILO

κολάσεως οὐκ ἡξίωσε θεσπίζειν, οὐκ αὐσλίαν τοῖς
 ἀδικοπραγοῦσι διδούς, ἀλλ' εἰδὼς τὴν πάρεδρον
 αὐτῷ δίκην καὶ τῶν ἀνθρωπίνων ἔφορον πραγ-
 μάτων οὐκ ἡρεμήσουσαν ἄτε φύσει μισοπόνηρον
 καὶ ὥσπερ τι συγγενὲς ἔργον ἐκδεχομένην τὴν κατὰ
 178 τῶν ἀμαρτανόντων ἄμυναν. ἐμπρεπὲς γὰρ ὑπ-
 ηρέταις μὲν καὶ ὑπάρχοις θεοῦ καθάπερ τοῖς πολέμου
 στρατηγοῖς ἐπὶ λιποτάκταις οἱ λείπουσι τὴν τοῦ
 δικαίου τάξιν ἀμυντηρίοις χρῆσθαι, τῷ δὲ μεγάλῳ
 βασιλεῖ τὴν κοινὴν ἀσφάλειαν ἐπιγεγράφθαι τοῦ
 παντός, εἰρηνοφυλακοῦντι καὶ τὰ τῆς εἰρήνης
 ἀγαθὰ πάντα τοῖς πανταχοῦ πᾶσιν αἰεὶ πλουσίως
 καὶ ἀφθόνως χορηγοῦντι· τῷ γὰρ ὄντι ὁ μὲν θεὸς
 πρύτανις εἰρήνης, οἱ δ' ὑποδιάκονοι πολέμων
 ἡγεμόνες εἰσίν.

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He therefore thought right not to couple punishment with His utterances, though He did not thereby grant immunity to evil-doers, but knew that justice His assessor, the surveyor of human affairs, in virtue of her inborn hatred of evil, will not rest, but take upon herself as her congenital task the punishment of sinners. For it befits the servants and lieutenants of 178 God, that like generals in war-time they should bring vengeance to bear upon deserters who leave the ranks of justice. But it befits the Great King that the general safety of the universe should be ascribed to Him, that He should be the guardian of peace and supply richly and abundantly the good things of peace, all of them to all persons in every place and at every time. For indeed God is the Prince of Peace while His subalterns are the leaders in war.