

## Ancient Sources for Acts

### Chapter 17

#### Acts 17:1–4

Josephus, *Antiquities* 20.8.11 § 195

And when Nero had heard what they had to say, he not only forgaveth them what they had already done, but also gave them leave to let the wall they had built stand. This was granted them in order to gratify Poppea, Nero's wife, who was a religious woman, and had requested these favors of Nero, and who gave order to the ten ambassadors to go their way home; but retained Helcias and Ismael as hostages with herself.

#### Acts 17:5–9

Aristophanes, *Frogs* 1015

Heroical souls, who never would blench from a townsman's duties in peace or war; not idle loafers, or low buffoons, or rascally scamps such as now they are.

Plato, *Protagoras*, 347c

But if he does not mind, let us talk no more of poems and verses, but consider the points on which I questioned you at first, Protagoras, and on which I should be glad to reach, with your help, a conclusion. For it seems to me that arguing about poetry is comparable to the wine-parties of common market-folk. These people, owing to their inability to carry on a familiar conversation over their wine by means of their own voices and discussions.

Plutarch, *Aemilius Paulus*, 38.3

When, therefore, Appius saw Scipio rushing into the forum attended by men who were of low birth and had lately been slaves, but who were frequenters of the forum and able to gather a mob and force all issues by means of solicitations and shouting, he cried with a loud voice and said: ...

Cassius Dio, *Histories* 56.25.5–6

<sup>5</sup>Besides these events at that time, the seers were forbidden to prophesy to any person alone or to prophesy regarding death even if others should be present. Yet so far was Augustus from caring about such matters in his own case that he set forth to all in an edict the aspect of the stars at the time of his own birth. <sup>6</sup>Nevertheless, he forbade this practice. He also issued a proclamation to the subject nations forbidding them to bestow any honors upon a person assigned to govern them either during his term of office or within sixty days after his departure; this was because some governors by arranging beforehand for testimonials and eulogies from their subjects were causing much mischief.

Cassius Dio, *Histories* 57.15.8

In a word, he was one of the few men of all time who have neither sinned against the fortune allotted to them nor been destroyed by it. Although on several occasions he might have obtained the imperial power, with the free consent not only of the soldiers but of the people and senate as well, he refused to do so.

Suetonius, *Julius* 42.3

He dissolved all the guilds, except such as were of ancient foundation. Crimes were punished with greater severity; and the rich being more easily induced to commit them because they were only liable to banishment, without the forfeiture of their property, he stripped murderers, as Cicero observes, of their whole estates, and other offenders of one half.

Suetonius, *Augustus* 32.1

Several associations were formed under the specious name of a new college, which banded together for the perpetration of all kinds of villainy. The banditti he quelled by establishing posts of soldiers in suitable stations for the purpose; the houses of correction were subjected to a strict superintendence; all associations, those only excepted which were of ancient standing, and recognized by the laws, were dissolved. He burnt all the notes of those who had been a long time in arrear with the treasury, as being the principal source of vexatious suits and prosecutions. Places in the city claimed by the public, where the right was doubtful, he adjudged to the actual possessors. He struck out of the list of criminals the names of those over whom prosecutions had been long impending, where nothing further was intended by the informers than to gratify their own malice, by seeing their enemies humiliated; laying it down as a rule, that if any one chose to renew a prosecution, he should incur the risk of the punishment which he sought to inflict.

Philo, *Flaccus* 4

For instance, he bore himself with considerable dignity, and pride and pomp are advantageous things for a ruler; and he decided all suits of importance in conjunction with the magistrates, he pulled down the over-proud, he forbade promiscuous mobs of men from all quarters to assemble together, and prohibited all associations and meetings which were continually feasting together under pretence of sacrifices, making a drunken mockery of public business, treating with great vigor and severity all who resisted his commands.

Tacitus, *Annals* 14.17

About the same time a trifling beginning led to frightful bloodshed between the inhabitants of Nuceria and Pompeii, at a gladiatorial show exhibited by Livineius Regulus, who had been, as I have related, expelled from the Senate. With the unruly spirit of townsfolk, they began with abusive language of each other; then they took up stones and at last weapons, the advantage resting with the populace of Pompeii, where the show was being exhibited. And so there were brought to Rome a number of the people of Nuceria, with their bodies mutilated by wounds, and many lamented the deaths of children or of parents. The emperor entrusted the trial of the case to the Senate, and the Senate to the consuls, and then again the matter being referred back to the Senators, the inhabitants of Pompeii were forbidden to have any such public gathering for ten years, and all associations they had formed in defiance of the laws were dissolved. Livineius and the others who had excited the disturbance, were punished with exile.

## **Acts 17:10–15**

Cicero, *Against Piso* 36.89

Why need I tell how often you, distrusting and despairing of your fortunes, lay down in mourning, and lamentation, and misery? Why need I tell how you sent to that priest, so beloved the people, six hundred men of the friends, or allies, or tributaries of the Roman people, to be exposed to wild beasts? Need I relate how, when you were scarcely able to supply your disappointment and grief at your departure from the province, you first of all went to Samothrace, after that Thasos with your train of young dancing boys, and with Autobulus, and Athamas, and Timocles, those beautiful brothers?—that when you departed thence you lay for many days weeping in the villa of Euchadia, who was the wife Execestus? and from thence, disguised in shabby garments you came to Thessalonica by night, without anyone knowing it?—that then, when you could not bear the crowds of in who came about you bewailing the state to which you had reduced them, nor the torrent of their complaints, you fled away to Beroea, a town out of your road? Need I relate how, when a rumour that Quintus Ancharius was not going to be appointed your successor had elated your mind with false hopes, while you were in that town, you again, O wretched man, gave the rein to all your former intemperance?

## **Acts 17:16–21**

Epictetus, *Discourses* 4.7.6

Someone scatters nuts and figs. Children scramble and quarrel for them; but not men, for they think them trifles. But if anyone should scatter shells, not even children would scramble for these. Provinces are being distributed; let children look to it. Money; let children look to it. Military command, a consulship; let children scramble for them. Let these be shut out, be beaten, kiss the hands of the giver or of his slaves. But to me they are mere figs and nuts. “What then is to be done? If you miss them, while he is throwing them, do not trouble yourself about it; but if a fig should fall into your lap, take it, and eat it; for one may pay so much regard even to a fig. But if I am to stoop and throw down one [rival], or be thrown down by another, and flatter those who succeed, a fig is not worth this, nor is any other of those things which are not really good, and which the philosophers have persuaded me not to esteem as good.

Lucian, *Sacrifices* 11

As it would never have done to leave the Gods without a hearth and home, temples were now erected, and the services of Phidias, Polyclitus, and Praxiteles were called in to create images in their likeness. Chance glimpses of their originals (but where obtained I know not) enabled these artists to do justice to the beard of Zeus, the perpetual youth of Apollo, the down on Hermes's cheek, Posidon's sea-green hair, and Athene's flashing eyes; with the result that on entering the temple of Zeus men believe that they see before them, not Indian ivory, nor gold from a Thracian mine, but the veritable son of Cronus and Rhea, translated to earth by the hand of Phidias, with instructions to keep watch over the deserted plains of Pisa, and content with his lot, if, once in four years, a spectator of the games can snatch a moment to pay him sacrifice.

Euripides, *Heracles* 1345–55

[1345] For the deity, if he be really such, has no wants; these are miserable tales of the poets. But I, for all my piteous plight, reflected whether I should let myself be branded as a coward for giving up my life. For whoever does not withstand disasters [1350] will never be able to withstand even a man's weapon. I will be steadfast in living; I will go to your city, with grateful thanks for all you offer me. He weeps. But I have tasted of countless troubles, as is well known; never yet did I faint at any or shed a single tear; no, nor did I ever think [1355] that I should come to this, to let the tear-drop fall. But now, it seems, I must be fortune's slave.

Plato, *Timaeus* 34

For movement He assigned unto it that which is proper to its body, namely, that one of the seven motions<sup>1</sup> which specially belongs to reason and intelligence; wherefore He spun it round uniformly in the same spot and within itself and made it move revolving in a circle; and all the other six motions He took away and fashioned it free from their aberrations. And seeing that for this revolving motion it had no need of feet, He begat it legless and footless.

Such, then, was the sum of the reasoning of the ever-existing God concerning the god which was one day to be existent, whereby He made it smooth and even and equal on all sides from the center, a whole and perfect body compounded of perfect bodies, And in the midst thereof He set Soul, which He stretched throughout the whole of it, and therewith He enveloped also the exterior of its body; and as a Circle revolving in a circle He established one sole and solitary Heaven, able of itself because of its excellence to company with itself and needing none other beside, sufficing unto itself as acquaintance and friend. And because of all this He generated it to be a blessed God. Now as regards the Soul, although we are essaying to describe it after the body, God did not likewise plan it to be younger than the body; for, when uniting them, He would not have permitted the elder to be ruled by the younger; but as for us men, even as we ourselves partake largely of the accidental and casual, so also do our words. God, however, constructed Soul to be older than Body and prior in birth and excellence, since she was to be the mistress and ruler and it the ruled; and, He made her of the materials.

Dio Chrysostom, *Or.* 12.28

For inasmuch as these earlier men were not living dispersed far away from the divine being or beyond his borders apart by themselves, but had grown up in his company and had remained close to him in every way, they could not for any length of time continue to be unintelligent beings, especially since they had received from him intelligence and the capacity for reason, illumined as they were on every side by the divine and magnificent glories of heaven and the stars of sun and moon, by night and day encountering varied and dissimilar experiences, seeing wondrous sights and hearing manifold voices of winds and forest and rivers and sea, of animals tame and wild; while they themselves uttered a most pleasing and clear sound, and taking delight in the proud and intelligent quality of the human voice, attached symbols to the objects that reached their senses, so as to be able to name and designate everything perceived.

Plato, *Tim.* 37

Having come into existence by the agency of the best of things intelligible and ever-existing as the best of things generated. Inasmuch, then, as she is a compound, blended of the natures of the Same and the Other and Being, these three portions, and is proportionately divided and bound together,

and revolves back upon herself, whenever she touches anything which has its substance dispersed or anything which has its substance undivided she is moved throughout her whole being and announces what the object is identical with and from what it is different, and in what relation, where and how and when, it comes about that each thing exists and is acted upon by others both in the sphere of the Becoming and in that of the ever-uniform. And her announcement, being identically true concerning both the Other and the Same, is borne through the self-moved without speech or sound; and whenever it is concerned with the sensible, and the circle of the Other moving in straight course proclaims it to the whole of its Soul, opinions and beliefs arise which are firm and true; and again, when it is concerned with the rational, and the circle of the Same, spinning truly, declares the facts, reason and knowledge of necessity result. But should anyone assert that the substance in which these two states arise is something other than Soul, his assertion will be anything rather than the truth. And when the Father that engendered it perceived it in motion and alive, a thing of joy to the eternal gods, He too rejoiced<sup>1</sup>; and being well-pleased He designed to make it resemble its Model still more closely. Accordingly, seeing that that Model is an eternal Living Creature, He set about making this Universe, so far as He could, of a like kind. But inasmuch as the nature of the Living Creature was eternal, this quality it was impossible to attach in its entirety to what is generated; wherefore He planned to make a movable image of Eternity, and, as He set in order the Heaven, of that Eternity which abides in unity He made an eternal image, moving according to number, even that which we have named Time. For simultaneously with the construction of the Heaven He contrived the production of days and nights and months and years, which existed not before the Heaven came into being. And these are all portions of Time; even as "Was" and "Shall be" are generated forms of Time, although we apply them wrongly, without noticing, to Eternal Being.

Plutarch, *Stoic Contradictions* 1034b-c

Moreover, it is a doctrine of Zeno's not to build temples of the gods, because a temple not worth much is also not sacred and no work of builders or mechanics is worth much. The Stoics, while applauding this as correct, attend the mysteries in temples, go up to the Acropolis, do reverence to statues, and place wreaths upon the shrines, though these are works of builders and mechanics. Yet they think that the Epicureans are confuted by the fact that they sacrifice to the gods, whereas they are themselves worse confuted by sacrificing at altars and temples which they hold do not exist and should not be built.

Clement of Alexandria, *Strom.* 5.11

Now the sacrifice which is acceptable to God is unswerving abstraction from the body and its passions. This is the really true piety. And is not, on this account, philosophy rightly called by Socrates the practice of Death? For he who neither employs his eyes in the exercise of thought, nor draws aught from his other senses, but with pure mind itself applies to objects, practises the true philosophy. This is, then, the import of the silence of five years prescribed by Pythagoras, which he enjoined on his disciples; that, abstracting themselves from the objects of sense, they might with the mind alone contemplate the Deity. It was from Moses that the chief of the Greeks drew these philosophical tenets. [128] For he commands holocausts to be skinned and divided into parts. For the gnostic soul must be consecrated to the light, stripped of the integuments of matter, devoid of the frivolousness of the body and of all the passions, which are acquired through vain and lying opinions, and divested of the lusts of the flesh. But the most of men, clothed with what is perishable, like cockles, and rolled all round in a ball in their excesses, like hedgehogs, entertain the

same ideas of the blessed and incorruptible God as of themselves. But it has escaped their notice, though they be near us, that God has bestowed on us ten thousand things in which He does not share: birth, being Himself unborn; food, He wanting nothing; and growth, He being always equal; and long life and immortality, He being immortal and incapable of growing old. Wherefore let no one imagine that hands, and feet, and mouth, and eyes, and going in and coming out, and resentments and threats, are said by the Hebrews to be attributes of God. By no means; but that certain of these appellations are used more sacredly in an allegorical sense, which, as the discourse proceeds, we shall explain at the proper time. "Wisdom of all medicines is the Panacea, [129] writes Callimachus in the Epigrams. "And one becomes wise from another, both in past times and at present," says Bacchylides in the Paeans; "for it is not very easy to find the portals of unutterable words." Beautifully, therefore, Isocrates writes in the Panathenaic, baring put the question, "Who, then, are well trained?" adds, "First, those who manage well the things which occur each day, whose opinion jumps with opportunity, and is able for the most part to hit on what is beneficial; then those who behave becomingly and rightly to those who approach them, who take lightly and easily annoyances and molestations offered by others, but conduct themselves as far as possible, to those with whom they have intercourse, with consummate care and moderation; further, those who have the command of their pleasures, and are not too much overcome by misfortunes, but conduct themselves in the midst of them with manliness, and in a way worthy of the nature which we share; fourth—and this is the greatest—those who are not corrupted by prosperity, and are not put beside themselves, or made haughty, but continue in the class of sensible people." Then he puts on the top-stone of the discourse: "Those who have the disposition of their soul well suited not to one only of these things, but to them all—those I assert to be wise and perfect men, and to possess all the virtues."

Do you see how the Greeks deify the gnostic life (though not knowing how to become acquainted with it)? And what knowledge it is, they know not even in a dream. If, then, it is agreed among us that knowledge is the food of reason, "blessed truly are they," according to the Scripture, "who hunger and thirst after truth: for they shall be filled" with everlasting food. In the most wonderful harmony with these words, Euripides, the philosopher of the drama, is found in the following words,—making allusion, I know not how, at once to the Father and the Son:—

"To thee, the Lord of all, I bring

Cakes and libations too, O Zeus,

Or Hades would'st thou choose be called;

Do thou accept my offering of all fruits,

Rare, full, poured forth."

For a whole burnt-offering and rare sacrifice for us is Christ. And that unwittingly he mentions the Savior, he will make plain, as he adds:—

"For thou who, 'midst the heavenly gods,

Jove's sceptre sway'st, dost also share

The rule of those on earth."

Then he says expressly:—

“Send light to human souls that fain would know

Whence conflicts spring, and what the root of ills,

And of the blessed gods to whom due rites

Of sacrifice we needs must pay, that so

We may from troubles find repose.”

It is not then without reason that in the mysteries that obtain among the Greeks, lustrations hold the first place; as also the layer among the Barbarians. After these are the minor<sup>130</sup> mysteries, which have some foundation of instruction and of preliminary preparation for what is to come after; and the great mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend nature and things.

We shall understand the mode of purification by confession, and that of contemplation by analysis, advancing by analysis to the first notion, beginning with the properties underlying it; abstracting from the body its physical properties, taking away the dimension of depth, then that of breadth, and then that of length. For the point which remains is a unit, so to speak, having position; from which if we abstract position, there is the conception of unity.

If, then, abstracting all that belongs to bodies and things called incorporeal, we cast ourselves into the greatness of Christ, and thence advance into immensity by holiness, we may reach somehow to the conception of the Almighty, knowing not what He is, but what He is not. And form and motion, or standing, or a throne, or place, or right hand or left, are not at all to be conceived as belonging to the Father of the universe, although it is so written. But what each of these means will be shown in its proper place. The First Cause is not then in space, but above both space, and time, and name, and conception.

Wherefore also Moses says, “Show Thyself to me,” [131]—intimating most clearly that God is not capable of being taught by man, or expressed in speech, but to be known only by His own power. For inquiry was obscure and dim; but the grace of knowledge is from Him by the Son. Most clearly Solomon shall testify to us, speaking thus: “The prudence of man is not in me: but God giveth me wisdom, and I know holy things.” [132] Now Moses, describing allegorically the divine prudence, called it the tree of life planted in Paradise; which Paradise may be the world in which all things proceeding from creation grow. In it also the Word blossomed and bore fruit, being “made flesh,” and gave life to those “who had tasted of His graciousness; “since it was not without the wood of the tree that He came to our knowledge. For our life was hung on it, in order that we might believe. And Solomon again says: “She is a tree of immortality to those who take hold of her.” [133] “Behold, I set before thy face life and death, to love the LORD thy God, and to walk in His ways, and hear His voice, and trust in life. But if ye transgress the statutes and the judgments which I have given you, ye shall be destroyed with destruction. For this is life, and the length of thy days, to love the LORD thy God.”

[134] Again: “Abraham, when he came to the place which God told him of on the third day, looking up, saw the place afar off.” [135] For the first day is that which is constituted by the sight of good

things; and the second is the soul's [136] best desire; on the third, the mind perceives spiritual things, the eyes of the understanding being opened by the Teacher who rose on the third day. The three days may be the mystery of the seal, [137] in which God is really believed. It is consequently afar off that he sees the place. For the region of God is hard to attain; which Plato called the region of ideas, having learned from Moses that it was a place which contained all things universally. But it is seen by Abraham afar off, rightly, because of his being in the realms of generation, and he is forthwith initiated by the angel. Thence says the apostle: "Now we see as through a glass, but then face to face," by those sole pure and incorporeal applications of the intellect. In reasoning, it is possible to divine respecting God, if one attempt without any of the senses, by reason, to reach what is individual; and do not quit the sphere of existences, till, rising up to the things which transcend it, he apprehends by the intellect itself that which is good, moving in the very confines of the world of thought, according to Plato.

Again, Moses, not allowing altars and temples to be constructed in many places, but raising one temple of God, announced that the world was only-begotten, as Basilides says, and that God is one, as does not as yet appear to Basilides. And since the gnostic Moses does not circumscribe within space Him that cannot be circumscribed, he set up no image in the temple to be worshipped; showing that God was invisible, and incapable of being circumscribed; and somehow leading the Hebrews to the conception of God by the honor for His name in the temple. Further, the Word, prohibiting the constructing of temples and all sacrifices, intimates that the Almighty is not contained in anything, by what He says: "What house will ye build to Me? saith the LORD. Heaven is my throne," [138] and so on. Similarly respecting sacrifices: "I do not desire the blood of bulls and the fat of lambs," [139] and what the Holy Spirit by the prophet in the sequel forbids.

Most excellently, therefore, Euripides accords with these, when he writes:—

"What house constructed by the workmen's hands,

With folds of walls, can clothe the shape divine?"

And of sacrifices he thus speaks:—

"For God needs nought, if He is truly God.

These of the minstrels are the wretched myths."

"For it was not from need that God made the world; that He might reap honors from men and the other gods and demons, winning a kind of revenue from creation, and from us, fumes, and from the gods and demons, their proper ministries," says Plato. Most instructively, therefore, says Paul in the Acts of the Apostles: "The God that made the world, and all things in it, being the Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped by men's hands, as if He needed anything; seeing that it is He Himself that giveth to all breath, and life, and all things."<sup>140</sup> And Zeno, the founder of the Stoic sect, says in this book of the Republic, "that we ought to make neither temples nor images; for that no work is worthy of the gods." And he was not afraid to write in these very words: "There will be no need to build temples. For a temple is not worth much, and ought not to be regarded as holy. For nothing is worth much, and holy, which is the work of builders and mechanics." Rightly, therefore, Plato too, recognizing the world as God's temple, pointed out to the citizens a spot in the city where their idols were to be laid up. "Let not, then, any

one again,” he says, “consecrate temples to the gods. For gold and silver in other states, in the case of private individuals and in the temples, is an invidious possession; and ivory, a body which has abandoned the life, is not a sacred votive offering; and steel and brass are the instruments of wars; but whatever one wishes to dedicate, let it be wood of one tree, as also stone for common temples.” Rightly, then, in the great Epistle he says: “For it is not capable of expression, like other branches of study. But as the result of great intimacy with this subject, and living with it, a sudden light, like that kindled by a coruscating fire, arising in the soul, feeds itself.” Are not these statements like those of Zephaniah the prophet? “And the Spirit of the Lord took me, and brought me up to the fifth heaven, and I beheld angels called Lords; and their diadem was set on in the Holy Spirit; and each of them had a throne sevenfold brighter than the light of the rising sun; and they dwelt in temples of salvation, and hymned the ineffable, Most High God.”

Xenophon, *Memorabilia* 1.1.7

Those who intended to control a house or a city, he said, needed the help of divination. For the craft of carpenter, smith, farmer or ruler, and the theory of such crafts, and arithmetic and economics and generalship might be learned and mastered by the application of human powers.

Plato, *Euthyphro* 3

Clearing away us who corrupt the young plants, as he says; then after this, when he has turned his attention to the older men, he will bring countless most precious blessings upon the State,—at least, that is the natural outcome of the beginning he has made.

### **Euthyphro**

I hope it may be so, Socrates; but I fear the opposite may result. For it seems to me that he begins by injuring the State at its very heart, when he undertakes to harm you. Now tell me, what does he say you do that corrupts the young? [3b]

### **Socrates**

Absurd things, my friend, at first hearing. For he says I am a maker of gods; and because I make new gods and do not believe in the old ones, he indicted me for the sake of these old ones, as he says.

### **Euthyphro**

I understand, Socrates; it is because you say the divine monitor keeps coming to you. So he has brought the indictment against you for making innovations in religion, and he is going into court to slander you, knowing that slanders on such subjects are readily accepted by the people. Why, they even laugh at me and say I am crazy [3c] when I say anything in the assembly about divine things and foretell the future to them. And yet there is not one of the things I have foretold that is not true; but they are jealous of all such men as you and I are. However, we must not be disturbed, but must come to close quarters with them.

### **Socrates**

My dear Euthyphro, their ridicule is perhaps of no consequence. For the Athenians, I fancy, are not much concerned, if they think a man is clever, provided he does not impart his clever notions to others; but when they think he makes others to be like himself, [3d] they are angry with him, either through jealousy, as you say, or for some other reason.

### **Euthyphro**

I don't much desire to test their sentiments toward me in this matter.

### **Socrates**

No, for perhaps they think that you are reserved and unwilling to impart your wisdom. But I fear that because of my love of men they think that I not only pour myself out copiously to anyone and everyone without payment, but that I would even pay something myself, if anyone would listen to me. Now if, as I was saying just now, they were to laugh at me, as you say they do at you, it would not be at all unpleasant [3e] to pass the time in the court with jests and laughter; but if they are in earnest, then only soothsayers like you can tell how this will end.

### **Euthyphro**

Well, Socrates, perhaps it won't amount to much, and you will bring your case to a satisfactory ending, as I think I shall mine.

### **Socrates**

What is your case, Euthyphro? Are you defending or prosecuting?

### **Euthyphro**

Prosecuting.

### **Socrates**

Whom?

### Xenophon, *Memorabilia* 1.1.1

I have often wondered by what arguments those who drew up the indictment against Socrates could persuade the Athenians that his life was forfeit to the state. The indictment against him was to this effect: Socrates is guilty of rejecting the gods acknowledged by the state and of bringing in strange deities: he is also guilty of corrupting the youth.

### Philostratus, *Apollonius* 7.11

With these words, Demetrius led them to the villa in which [the Roman orator] Cicero lived of old, and it is close by the city. There they sat down under a plane tree where the grasshoppers were chirping to the soft music of the summer's breeze, when Demetrius glancing up at them, remarked: "O ye blessed insects and unfeignedly wise, it would seem then that the Muses have taught you a song which is neither actionable, nor likely to be informed against; and they made you superior to all

wants of the belly, and settled you far above all human envy to live in these trees, in which you sit and sing in your blessedness about your own and the Muses' prerogative of happiness.”

Now Apollonius understood the drift of this apostrophe, but it jarred upon him as inconsistent with the strenuous professions of his friend. “It seems then,” he said, “that, though you only wanted to sing the praises of grasshoppers, you could not do it openly, but came covering hither, as if there were a public law against anyone praising the grasshoppers.”

“I said what I did,” he replied, “not by way of praising them, but of signifying that while they are left unmolested in their concert halls, we are not allowed even to mutter; for wisdom has been rendered a penal offense. And whereas the indictment of Anytus and Meletus ran: Socrates commits wrong in corrupting youth and introducing a new religion, we are indicted in such terms as these: So and so commits wrong by being wise and just and gifted with understanding of the gods no less than of men, and with a wide knowledge of the laws.

And as for yourself, so far forth as you are cleverer and wiser than the rest of us, so much the more cleverly is the indictment against you drawn up; for Domitian intends to implicate you in the charges for which Nerva and his associates were banished.”

“But for what crime,” said Apollonius, “are they banished?”

“For what is reckoned by the persecutor to be the greatest of latter-day crimes. He says that he has caught these persons in the act of trying to usurp his throne, and accuses you of instigating their attempt by mutilating, I think, a boy.”

“What, as if it were by an eunuch, that I want his empire overthrown?”

“It is not that,” he replied, “of which we are falsely accused; but they declare that you sacrificed a boy to divine the secrets of futurity which are to be learned from an inspection of youthful entrails; and in the indictment your dress and manner of life are also impugned, and the fact of your being an object of worship to some. This then is what I have heard from our Telesinus, no less your intimate than mine.”

“What luck,” exclaimed Apollonius, “if we could meet Telesinus: for I suppose you mean the philosopher who held consular rank in the reign of Nero.”

“The same,” he said, “but how are we to come across him? For despots are doubly suspicious of any man of rank, should they find him holding communication with people who lie under such an accusation as you do. And Telesinus, moreover, gave way quietly before the edict which has lately been issued against philosophers of every kind, because he preferred to be in exile as a philosopher, to remain in Rome as a consul.”

“I would not have him run any risks on my account anyhow,” said Apollonius, “for the risks he runs in behalf of philosophy are serious enough.

*Apostolic Constitutions 7 §34*

Thou art blessed, O Lord, the King of ages, who by Christ hast made the whole world, and by Him in the beginning didst reduce into order the disordered parts; who dividedst the waters from the

waters by a firmament, and didst put into them a spirit of life; who didst fix the earth, and stretch out the heaven, and didst dispose every creature by an accurate constitution. For by Thy power, O Lord, the world is beautified, the heaven is fixed as an arch over us, and is rendered illustrious with stars for our comfort in the darkness. The light also and the sun were begotten for days and the production of fruit, and the moon for the change of seasons, by its increase and diminutions; and one was called Night, and the other Day. And the firmament was exhibited in the midst of the abyss, and Thou commandedst the waters to be gathered together, and the dry land to appear. But as for the sea itself, who can possibly describe it, which comes with fury from the ocean, yet rims back again, being stopped by the sand at Thy command? For Thou hast said: "Thereby shall her waves be broken." Thou hast also made it capable of supporting little and great creatures, and made it navigable for ships. Then did the earth become green, and was planted with all sorts of flowers, and the variety of several trees; and the shining luminaries, the nourishers of those plants, preserve their unchangeable course, and in nothing depart from Thy command. But where Thou biddest them, there do they rise and set for signs of the seasons and of the years, making a constant return of the work of men. Afterwards the kinds of the several animals were created—those belonging to the land, to the water, to the air, and both to air and water; and the artificial wisdom of Thy providence does still impart to everyone a suitable providence. For as He was not unable to produce different kinds, so neither has He disdained to exercise a different providence towards every one. And at the conclusion of the creation Thou gavest direction to Thy Wisdom, and formedst a reasonable creature as the citizen of the world, saying, "Let us make man after our image, and after our likeness;"<sup>143</sup> and hast exhibited him as the ornament of the world, and formed him a body out of the four elements, those primary bodies, but hadst prepared a soul out of nothing, and bestowedst upon him his five senses, and didst set over his sensations a mind as the conductor of the soul. And besides all these things, O Lord God, who can worthily declare the motion of the rainy clouds, the shining of the lightning, the noise of the thunder, in order to the supply of proper food, and the most agreeable temperature of the air? But when man was disobedient, Thou didst deprive him of the life which should have been his reward. Yet didst Thou not destroy him forever, but laid him to sleep for a time; and Thou didst by oath call him to a resurrection, and loosed the bond of death, O Thou reviver of the dead, through Jesus Christ, who is our hope.

*Apostolic Constitutions 8 §12*

Then let the high priest say: It is very meet and right before all things to sing an hymn to Thee, who art the true God, who art before all beings, "from whom the whole family in heaven and earth is named; "who only art unbegotten, and without beginning, and without a ruler, and without a master; who standest in need of nothing; who art the bestower of everything that is good; who art beyond all cause and generation; who art always and immutably the same; from whom all things came into being, as from their proper original. For Thou art eternal knowledge, everlasting sight, unbegotten hearing, untaught wisdom, the first by nature, and the measure of being, and beyond all number; who didst bring all things out of nothing into being by Thy only begotten Son, but didst beget Him before all ages by Thy will, Thy power, and Thy goodness, without any instrument, the only begotten Son, God the Word, the living Wisdom, "the First-born of every creature, the angel of Thy Great Counsel," and Thy High Priest, but the King and Lord of every intellectual and sensible nature, who was before all things, by whom were all things. For Thou, O eternal God, didst make all things by Him, and through Him it is that Thou vouchsafed Thy suitable providence over the whole world; for by the very same that Thou bestowed being, didst Thou also bestow well-being: the God and Father of Thy only begotten Son, who by Him didst make before all things the cherubim and the seraphim, the aeons and hosts, the powers and authorities, the principalities and thrones, the

archangels and angels; and after all these, didst by Him make this visible world, and all things that are therein. For Thou art He who didst frame the heaven as an arch, and “stretch it out like the covering of a tent,” and didst found the earth upon nothing by Thy mere will; who didst fix the firmament, and prepare the night and the day; who didst bring the light out of Thy treasures, and on its departure didst bring on darkness, for the rest of the living creatures that move up and down in the world; who didst appoint the sun in heaven to rule over the day, and the moon to rule over the night, and didst inscribe in heaven the choir of stars to praise Thy glorious majesty; who didst make the water for drink and for cleansing, the air in which we live for respiration and the affording of sounds, by the means of the tongue, which strikes the air, and the hearings which co-operates therewith, so as to perceive speech when it is received by it, and falls upon it; who made fire for our consolation in darkness, for the supply of our want, and that we might be warmed and enlightened by it; who didst separate the great sea from the land, and didst render the former navigable and the latter fit for walking, and didst replenish the former with small and great living creatures, and filledst the latter with the same, both tame and wild; didst furnish it with various plants, and crown it with herbs, and beautify it with flowers, and enrich it with seeds; who didst ordain the great deep, and on every side made a mighty cavity for it, which contains seas of salt waters heaped together, yet didst Thou every way bound them with barriers of the smallest sand; who sometimes dost raise it to the height of mountains by the winds, and sometimes dost smooth it into a plain; sometimes dost enrage it with a tempest, and sometimes dost still it with a calm, that it may be easy to seafaring men in their voyages; who didst encompass this world, which was made by Thee through Christ, with rivers, and water it with currents, and moisten it with springs that never fail, and didst bind it round with mountains for the immoveable and secure consistence of the earth: for Thou hast replenished Thy world, and adorned it with sweet-smelling and with healing herbs, with many and various living creatures, strong and weak, for food and for labor, tame and wild; with the noises of creeping things, the sounds of various sorts of flying creatures; with the circuits of the years, the numbers of months and days, the order of the seasons, the courses of the rainy clouds, for the production of the fruits and the support of living creatures. Thou hast also appointed the station of the winds, which blow when commanded by Thee, and the multitude of the plants and herbs. And Thou hast not only created the world itself, but hast also made man for a citizen of the world, exhibiting him as the ornament of the world; for Thou didst say to Thy Wisdom: “Let us make man according to our image, and according to our likeness; and let them have dominion over the fish of the sea, and over the fowls of the heaven.” Wherefore also Thou hast made him of an immortal soul and of a body liable to dissolution—the former out of nothing, the latter out of the four elements—and hast given him as to his soul rational knowledge, the discerning of piety and impiety, and the observation of right and wrong; and as to his body, Thou hast granted him five senses and progressive motion: for Thou, O God Almighty, didst by Thy Christ plant a paradise in Eden, in the east, adorned with all plants fit for food, and didst introduce him into it, as into a rich banquet. And when Thou made him, Thou gave him a law implanted within him, that so he might have at home and within himself the seeds of divine knowledge; and when Thou had brought him into the paradise of pleasure, Thou allowed him the privilege of enjoying all things, only forbidding the tasting of one tree, in hopes of greater blessings; that in case he would keep that command, he might receive the reward of it, which was immortality. But when he neglected that command, and tasted of the forbidden fruit, by the seduction of the serpent and the counsel of his wife, Thou didst justly cast him out of paradise.

Yet of Thy goodness Thou didst not overlook him, nor suffer him to perish utterly, for he was Thy creature; but Thou didst subject the whole creation to him, and didst grant him liberty to procure himself food by his own sweat and labours, whilst Thou didst cause all the fruits of the earth to spring up, to grow, and to ripen. But when Thou hadst laid him asleep for a while, Thou didst with

an oath call him to a restoration again, didst loose the bond of death, and promise him life after the resurrection. And not this only; but when Thou hadst increased his posterity to an innumerable multitude, those that continued with Thee Thou didst glorify, and those who did apostatize from Thee Thou didst punish. And while Thou didst accept of the sacrifice of Abel as of an holy person, Thou didst reject the gift of Cain, the murderer of his brother, as of an abhorred wretch. And besides these, Thou didst accept of Seth and Enos, and didst translate Enoch: for Thou art the Creator of men, and the giver of life, and the supplier of want, and the giver of laws, and the rewarder of those that observe them, and the avenger of those that transgress them; who didst bring the great flood upon the world by reason of the multitude of the ungodly, and didst deliver righteous Noah from that flood by an ark, with eight souls, the end of the foregoing generations, and the beginning of those that were to come; who didst kindle a fearful fire against the five cities of Sodom, and “didst turn a fruitful land into a salt lake for the wickedness of them that dwelt therein,” but didst snatch holy Lot out of the conflagration. Thou art He who didst deliver Abraham from the impiety of his fore-fathers, and didst appoint him to be the heir of the world, and didst discover to him Thy Christ; who didst aforehand ordain Melchisedec an high priest for Thy worship; who didst render Thy patient servant Job the conqueror of that serpent who is the patron of wickedness; who made Isaac the son of the promise, and Jacob the father of twelve sons, and didst increase his posterity to a multitude, and bring him into Egypt with seventy-five souls. Thou, O Lord, didst not overlook Joseph, but grantedst him, as a reward of his chastity for Thy sake, the government over the Egyptians. Thou, O Lord, didst not overlook the Hebrews when they were afflicted by the Egyptians, on account of the promises made unto their fathers; but Thou didst deliver them and punish the Egyptians. And when men had corrupted the law of nature, and had sometimes esteemed the creation the effect of chance, and sometimes honored it more than they ought, and equalled it to the God of the universe, Thou didst not, however, suffer them to go astray, but didst raise up Thy holy servant Moses, and by him didst give the written law for the assistance of the law of nature, and didst show that the creation was Thy work, and didst banish away the error of polytheism. Thou didst adorn Aaron and his posterity with the priesthood, and didst punish the Hebrews when they sinned, and receive them again when they returned to Thee. Thou didst punish the Egyptians with a judgment of ten plagues, and didst divide the sea, and bring the Israelites through it, and drown and destroy the Egyptians who pursued after them. Thou didst sweeten the bitter water with wood; Thou didst bring water out of the rock of stone; Thou didst rain manna from heaven, and quails, as meat out of the air; Thou didst afford them a pillar of fire by night to give them light, and a pillar of a cloud by day to overshadow them from the heat; Thou didst declare Joshua to be the general of the army, and didst overthrow the seven nations of Canaan by him; Thou didst divide Jordan, and dry up the rivers of Etham; Thou didst overthrow walls without instruments or the hand of man. For all these things, glory be to Thee, O Lord Almighty. Thee do the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, and powers, Thine everlasting armies, adore. The cherubim and the six-winged seraphim, with twain covering their feet, with twain their heads, and with twain flying, say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, incessantly, and with constant and loud voices, and let all the people say it with them: “Holy, holy, holy, Lord of hosts, heaven and earth are full of His glory: be Thou blessed forever. Amen.” And afterwards let the high priest say: For Thou art truly holy, and most holy, the highest and most highly exalted forever. Holy also is Thy only begotten Son our Lord and God, Jesus Christ, who in all things ministered to His God and Father, both in Thy various creation and Thy suitable providence, and has not overlooked lost mankind. But after the law of nature, after the exhortations in the positive law, after the prophetic reproofs and the government of the angels, when men had perverted both the positive law and that of nature, and had cast out of their mind the memory of the flood, the burning of Sodom, the plagues of the Egyptians, and the slaughters of the

inhabitant of Palestine, and being just ready to perish universally after an unparalleled manner, He was pleased by Thy good will to become man, who was man's Creator; to be under the laws, who was the Legislator; to be a sacrifice, who was an High Priest; to be a sheep, who was the Shepherd. And He appeased Thee, His God and Father, and reconciled Thee to the world, and freed all men from the wrath to come, and was made of a virgin, and was in flesh, being God the Word, the beloved Son, the first-born of the whole creation, and was, according to the prophecies which were foretold concerning Him by Himself, of the seed of David and Abraham, of the tribe of Judah. And He was made in the womb of a virgin, who formed all mankind that are born into the world; He took flesh, who was without flesh; He who was begotten before time, was born in time; He lived holily, and taught according to the law; He drove away every sickness and every disease from men, and wrought signs and wonders among the people; and He was partaker of meat, and drink, and sleep, who nourishes all that stand in need of food, and "fills every living creature with His goodness;" "He manifested His name to those that knew it not;" He drove away ignorance; He revived piety, and fulfilled Thy will; He finished the work which Thou gavest Him to do; and when He had set all these things right, He was seized by the hands of the ungodly, of the high priests and priests, falsely so called, and of the disobedient people, by the betraying of him who was possessed of wickedness as with a confirmed disease; He suffered many things from them, and endured all sorts of ignominy by Thy permission; He was delivered to Pilate the governor, and He that was the Judge was judged, and He that was the Savior was condemned; He that was impassible was nailed to the cross, and He who was by nature immortal died, and He that is the giver of life was buried, that He might loose those for whose sake He came from suffering and death, and might break the bonds of the devil, and deliver mankind from his deceit. He arose from the dead the third day; and when He had continued with His disciples forty days, He was taken up into the heavens, and is sat down on the right hand of Thee, who art His God and Father.

Being mindful, therefore, of those things that He endured for our sakes, we give Thee thanks, O God Almighty, not in such a manner as we ought, but as we are able, and fulfil His constitution: "For in the same night that He was betrayed, He took bread" in His holy and undefiled hands, and, looking up to Thee His God and Father, "He brake it, and gave it to His disciples, saying, This is the mystery of the new covenant: take of it, and eat. This is my body, which is broken for many, for the remission of sins." In like manner also "He took the cup," and mixed it of wine and water, and sanctified it, and delivered it to them, saying: "Drink ye all of this; for this is my blood which is shed for many, for the remission of sins: do this in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show forth my death until I come." Being mindful, therefore, of His passion, and death, and resurrection from the dead, and return into the heavens, and His future second appearing, wherein He is to come with glory and power to judge the quick and the dead, and to recompense to everyone according to his works, we offer to Thee, our King and our God, according to His constitution, this bread and this cup, giving Thee thanks, through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice to Thee; and we beseech Thee that Thou wilt mercifully look down upon these gifts which are here set before Thee, O Thou God, who stands in need of none of our offerings.

Clement of Alexandria, *Strom.* 1.2

In reference to these commentaries, which contain as the exigencies of the case demand, the Hellenic opinions, I say thus much to those who are fond of finding fault. First, even if philosophy were useless, if the demonstration of its uselessness does good, it is yet useful. Then those cannot condemn the Greeks, who have only a mere hearsay knowledge of their opinions, and have not

entered into a minute investigation in each department, in order to acquaintance with them. For the refutation, which is based on experience, is entirely trustworthy. For the knowledge of what is condemned is found the most complete demonstration. Many things, then, though not contributing to the final result, equip the artist. And otherwise erudition commends him, who sets forth the most essential doctrines so as to produce persuasion in his hearers, engendering admiration in those who are taught, and leads them to the truth. And such persuasion is convincing, by which those that love learning admit the truth; so that philosophy does not ruin life by being the originator of false practices and base deeds, although some have calumniated it, though it be the clear image of truth, a divine gift to the Greeks; nor does it drag us away from the faith, as if we were bewitched by some delusive art, but rather, so to speak, by the use of an ampler circuit, obtains a common exercise demonstrative of the faith. Further, the juxtaposition of doctrines, by comparison, saves the truth, from which follows knowledge.

Philosophy came into existence, not on its own account, but for the advantages reaped by us from knowledge, we receiving a firm persuasion of true perception, through the knowledge of things comprehended by the mind. For I do not mention that the Stromata, forming a body of varied erudition, wish artfully to conceal the seeds of knowledge. As, then, he who is fond of hunting captures the game after seeking, tracking, scenting, hunting it down with dogs; so truth, when sought and got with toil, appears a delicious thing. Why, then, you will ask, did you think it fit that such an arrangement should be adopted in your memoranda? Because there is great danger in divulging the secret of the true philosophy to those, whose delight it is unsparingly to speak against everything, not justly; and who shout forth all kinds of names and words indecorously, deceiving themselves and beguiling those who adhere to them. "For the Hebrews seek signs," as the apostle says, "and the Greeks seek after wisdom."

Eusebius, *Prep. Gospel* 8.9–10

## CHAPTER IX

'You observe, he said, what an effect is wrought in us by our modes of life and our associations, because, by associating with the bad, men catch their depravities, and are miserable through their whole life. But if they live with wise and prudent persons, instead of ignorance they secure an improvement in their mode of life.

'Our Lawgiver therefore determined first the things pertaining to godliness and righteousness, and gave particular instructions concerning them, not by prohibitions only, but also by examples, showing manifestly both the injurious effects, and the visitations wrought by God upon the guilty.

'For he explained first of all that God is One alone, and that His power is made manifest through all things, every place being filled with His dominion; and nothing that is secretly done by men on earth escapes His knowledge, but all a man's deeds stand open and manifest before Him, as also the things that shall be.

'Working out these truths therefore accurately, and having made them clear, he showed that if a man should even think of working wickedness, not to say, perpetrate it, he would not escape detection; for he showed that the power of God pervades the whole legislation.

'Having therefore made this commencement, he also showed that all mankind except ourselves believe that there are many gods, though they are themselves far more powerful than those whom they vainly worship. For when they have made statues of stone or wood, they say that they are images of those who invented something useful to them in life, and they fall down and worship them, though they have proof at hand of their insensibility.

'For to ascribe it to this cause, I mean to their invention, would be utterly foolish; since they only took some of the things already created, and by combining them showed more clearly that their constitution is most useful, but did not themselves make them: wherefore it was a vain and foolish thing to make gods of men like themselves.

....

'For, speaking generally, all things are alike in reference to the natural order, as being governed by one power, and yet taken singly there is a deep reason in each case as to the things which we abstain from using, and those which we use in common.

....

'Wherefore he exhorts us to remember how the aforesaid parts are held together and preserved by a divine power. For he has marked out every place and time with a view to our continually remembering the God who rules them, while we observe the beginning, and the middle, and the end of each.

'He bids men also when lying down to sleep, and rising up, and walking in the way, to meditate upon the works of God, not only in word, but also by observing distinctly their own movement and their self-consciousness, when they are going to sleep, and then their waking, how the alternation of these states is divine and incomprehensible.

....

These are the accurate distinctions concerning the idea set forth allegorically in the sacred laws, which the High Priest gave to those Greeks who had come to him, thinking them likely to meet with the translations of the Scriptures which were about to be published. But it is time to hear what Aristobulus, who had partaken of Aristotle's philosophy in addition to that of his own country, declared concerning the passages in the Sacred Books which are currently understood to refer to limbs of God's body. This is that very man who is mentioned in the beginning of the Second Book of Maccabees: and in his writing addressed to King Ptolemy he too explains this principle.

## CHAPTER X

[ARISTOBULUS] 'WHEN, however, we had said enough in answer to the questions put before us, you also, O king, did further demand, why by our law there are intimations given of hands, and arm, and face, and feet, and walking, in the case of the Divine Power: which things shall receive a becoming explanation, and will not at all contradict the opinions which we have previously expressed.

'But I would entreat you to take the interpretations in a natural way, and to hold fast the fitting conception of God, and not to fall off into the idea of a fabulous anthropomorphic constitution.

'For our lawgiver Moses, when he wishes to express his meaning in various ways, announces certain arrangements of nature and preparations for mighty deeds, by adopting phrases applicable to other things, I mean to things outward and visible.

"Those therefore who have a good understanding admire his wisdom, and the divine inspiration in consequence of which he has been proclaimed a prophet; among whom are the aforesaid philosophers and many others, including poets, who have borrowed important suggestions from him, and are admired accordingly.

'But to those who are devoid of power and intelligence, and only cling close to the letter, he does not appear to explain any grand idea.

....

Now this was the class of Jewish philosophers at whose strict course of life thousands even of foreigners were struck with admiration, while the most distinguished of their own countrymen, Josephus and Philo, and many others deemed them worthy of everlasting remembrance. But passing by most of these statements, I will be content at present, just merely for the sake of an example, with the testimony of Philo concerning the said persons, which he has set down in many places of his own memoirs. And of these do you take and read the following from his Apology for the Jews:

Eusebius, *Prep. Gospel* 13.12

For we must understand the voice of God not as words spoken, but as construction of works, just as Moses in the Law has spoken of the whole creation of the world as words of God. For he constantly says of each work, "And God said, and it was so." Now it seems to me that he has been very carefully followed in all by Pythagoras, and Socrates, and Plato, who said that they heard the voice of God, when they were contemplating the arrangement of the universe so accurately made and indissolubly combined by God. Moreover, Orpheus, in verses taken from his writings in the Sacred Legend, thus sets forth the doctrine that all things are governed by divine power, and that they have had a beginning, and that God is over all. And this is what he says:

"I speak to those who lawfully may hear:

Depart, and close the doors, all ye profane,

Who hate the ordinances of the just,

The law divine announced to all mankind.

But thou, Musaeus, child of the bright Moon,

Lend me thine ear; for I have truths to tell.

Let not the former fancies of thy mind

Amerce thee of the dear and blessed life.

Look to the word divine, keep close to that,

And guide thereby the deep thoughts of thine heart.  
Walk wisely in the way, and look to none,  
Save to the immortal Framers of the world:  
For thus of Him an ancient story speaks:  
One, perfect in Himself, all else by Him  
Made perfect: ever present in His works,  
By mortal eyes unseen, by mind alone  
Discerned. It is not He that out of good  
Makes evil to spring up for mortal men.  
Both love and hatred wait upon His steps,  
And war and pestilence, and sorrow and tears:  
For there is none but He. All other things  
'Twere easy to behold, couldst thou but first  
Behold Himself here present upon earth.  
The footsteps and the mighty hand of God  
Whene'er I see, I'll show them thee, my son:  
But Him I cannot see, so dense a cloud  
In tenfold darkness wraps our feeble sight.  
Him in His power no mortal could behold,  
Save one, a scion of Chaldaean race:  
For he was skilled to mark the sun's bright path,  
And how in even circle round the earth  
The starry sphere on its own axis turns,  
And winds their chariot guide o'er sea and sky;  
And showed where fire's bright flame its strength displayed.

But God Himself, high above heaven unmoved,  
Sits on His golden throne, and plants His feet  
On the broad earth; His right hand He extends  
O'er Ocean's farthest bound; the eternal hills  
Tremble in their deep heart, nor can endure  
His mighty power. And still above the heavens  
Alone He sits, and governs all on earth,  
Himself first cause, and means, and end of all.  
So men of old, so tells the Nile-born sage,  
Taught by the twofold tablet of God's law;  
Nor otherwise dare I of Him to speak:  
In heart and limbs I tremble at the thought,  
How He from heaven all things in order rules.  
Draw near in thought, my son; but guard thy tongue  
With care, and store this doctrine in thine heart.”  
Aratus also speaks of the same subject thus: 53  
“From Zeus begin the song, nor ever leave  
His name unsung, whose godhead fills all streets,  
All thronging marts of men, the boundless sea  
And all its ports: whose aid all mortals need;  
For we his offspring are; and kindly he  
Reveals to man good omens of success,  
Stirs him to labor by the hope of food,  
Tells when the land best suits the grazing ox,  
Or when the plough; when favoring seasons bid

Plant the young tree, and sow the various seed.”

It is clearly shown, I think, that all things are pervaded by the power of God: and this I have properly represented by taking away the name of Zeus which runs through the poems; for it is to God that their thought is sent up, and for that reason I have so expressed it. These quotations, therefore, which I have brought forward are not inappropriate to the questions before us.

1 Clement 19.2–20.12

Thus the humility and godly submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth. So, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us; and let us look steadfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions, of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation.

CHAPTER 20

The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no way hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation. The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed. The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast unmeasurable sea, gathered together by His working into various basins, never passes beyond the bounds placed around it, but does as He has commanded. For He said, “Thus far shall you come, and your waves shall be broken within you.” The ocean, impassible to man, and the worlds beyond it, are regulated by the same enactments of the Lord. The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters fulfill, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of men. The very smallest of living beings meet together in peace and concord. All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty forever and ever. Amen.

1 Clement 33.2–8

God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immoveable foundation of His own will. The animals also which are upon it He commanded by His own word into existence. So likewise, when He had formed the sea, and the living creatures which are in it, He enclosed them [within their proper bounds] by His own power. Above all, with His holy and undefiled hands He formed man, the most excellent [of

His creatures], and truly great through the understanding given him -- the express likeness of His own image. For thus says God: "Let us make man in Our image, and after Our likeness. So God made man; male and female He created them." Having thus finished all these things, He approved them, and blessed them, and said, "Increase and multiply." We see, then, how all righteous men have been adorned with good works, and how the Lord Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His will, and let us work the work of righteousness with our whole strength.

Livy 45.27

While these matters passed in Illyria, Paullus, before the arrival of the ten commissioners, sent his son Quintus Maximus, who was by this time returned from Rome, to sack Agassæ and Æginium; the former, because the inhabitants, after surrendering their city to the consul, and voluntarily soliciting an alliance with Rome, had revolted again to Perseus: the crime of the people of Æginium was of a late date; not giving credit to the report of the Romans being victorious, they had treated, with hostile cruelty, some soldiers who came into the city. He also detached Lucius Postumius to pillage the city of Ænia; because the inhabitants had continued in arms with more obstinacy than the neighboring nations. Autumn now approached, when he resolved to make a tour through Greece, in order to take a view of those celebrated curiosities, the knowledge of which is, by the major part of a people, generally taken from the reports of others. With this intention, he gave the command of his quarters to Caius Sulpicius Gallus, and, with a moderate retinue, began his journey, in which he was accompanied by his son Scipio, and Athenæus, King Eumenes's brother. He directed his route, through Thessaly, to Delphi, so famous for its oracle, where he offered sacrifices to Apollo; and observing in the porch some unfinished pillars, on which it had been intended to place statues of King Perseus, he determined, that statues of himself should be erected on them, to commemorate his successes. He also visited the temple of Jupiter Trophonius at Lebadia; where, after viewing the mouth of the cave, through which people applying to the oracle descend, in order to obtain information from the gods, he sacrificed to Jupiter and Hercynna, who have a temple there; and then went down to Chalcis, to see the curiosities of the Euripus, and of the island of Eubœa, which is there united to the continent by a bridge. From Chalcis, he passed over to Aulis, a port three miles distant, and famous for having been formerly the station of Agamemnon's fleet of one thousand ships; he then visited the temple of Diana, in which the Argive chief purchased a passage to Troy, by offering his daughter Iphigenia as a victim at the altar. Thence he came to Oropus, in Attica; where the prophet Amphiloclus is worshipped as a god, and has an ancient temple, surrounded by delightful springs and streams. He then went to Athens, which, though filled with only the decayed relics of ancient grandeur, still contained many things worthy of observation; the citadel, the port, the walls connecting Piræus with the city; the dock-yards, the monuments of illustrious generals, the statues of gods and men, exceedingly curious both in respect of the materials, of various kinds, and the skill of the several artists.

Strabo, *Geography* 9.1.16

The city itself is a rock situated in a plain and surrounded by dwellings. On the rock is the sacred precinct of Athena, comprising both the old temple of Athena Polias,<sup>1</sup> in which is the lamp that is never quenched, and the Parthenon built by Ictinus, in which is the work in ivory by Pheidias, the Athena. However, if I once began to describe the multitude of things in this city that are lauded and proclaimed far and wide, I fear that I should go too far, and that my work would depart from the purpose I have in view. For the words of occur to me: "I see the acropolis, and the mark of the huge

trident there. I see Eleusis, and I have become an initiate into its sacred mysteries; yonder is the Leocorium, here is the Theseium; I am unable to point them all out one by one; for Attica is the possession of the gods, who seized it as a sanctuary for themselves, and of the ancestral heroes." So this writer mentioned only one of the significant things on the acropolis; but Polemon the Periegete wrote four books on the dedicatory offerings on the acropolis alone. Hegesias is proportionately brief in referring to the other parts of the city and to the country; and though he mentions Eleusis, one of the one hundred and seventy demes (or one hundred and seventy-four, as the number is given), he names none of the others.

Lucretius, *On the Nature of Things* (See Entire Work)

Seneca, *Epistle* 88.36–38

You have been wishing to know my views with regard to liberal studies. My answer is this: I respect no study, and deem no study good, which results in money-making. Such studies are profit-bringing occupations, useful only in so far as they give the mind a preparation and do not engage it permanently. One should linger upon them only so long as the mind can occupy itself with nothing greater; they are our apprenticeship, not our real work. Hence you see why "liberal studies" are so called; it is because they are studies worthy of a free-born gentleman. But there is only one really liberal study, - that which gives a man his liberty. It is the study of wisdom, and that is lofty, brave, and great-souled. All other studies are puny and puerile. You surely do not believe that there is good in any of the subjects whose teachers are, as you see, men of the most ignoble and base stamp? We ought not to be learning such things; we should have done with learning them.

Certain persons have made up their minds that the point at issue with regard to the liberal studies is whether they make men good; but they do not even profess or aim at a knowledge of this particular

**Acts 17:22–31**

Cicero, *Nature of the gods* 2.29

I am now to show that the world is governed by the providence of the Gods. This is an important point, which you Academics endeavor to confound; and, indeed, the whole contest is with you, Cotta; for your sect, Velleius, know very little of what is said on different subjects by other schools. You read and have a taste only for your own books, and condemn all others without examination. For instance, when you mentioned yesterday that prophetic old dame 'Pronoia,' Providence, invented by the Stoics, you were led into that error by imagining that Providence was made by them to be a particular Deity that governs the whole universe, whereas it is only spoken in a short manner; as when it is said "The commonwealth of Athens is governed by the council," it is meant "of the Areopagus;" so when we say "The world is governed by providence," we mean "by the providence of the Gods." To express ourselves, therefore, more fully and clearly, we say, "The world is governed by the providence of the Gods." Be not, therefore, lavish of your raileries, of which your sect has little to spare: if I may advise you, do not attempt it. It does not become you, it is not your talent, nor is it in your power. This is not applied to you in particular who have the education and politeness of a Roman, but to all your sect in general, and especially to your leader — a man unpolished, illiterate, insulting, without wit, without reputation, without elegance.

Cicero, *Nature of the gods*, 2.3

What do predictions and foreknowledge of future events indicate, but that such future events are shown, pointed out, portended, and foretold to men? From whence they are called omens, signs, portents, prodigies. But though we should esteem fabulous what is said of Mopsus, Tiresias, Amphiaraus, Calchas, and Helenus (who would not have been delivered down to us as augurs even in fable if their art had been despised), may we not be sufficiently apprised of the power of the Gods by domestic examples? Will not the temerity of P. Claudius, in the first Punic war, affect us? who, when the poultry were let out of the coop and would not feed, ordered them to be thrown into the water, and, joking even upon the Gods, said, with a sneer, "Let them drink, since they will not eat;" which piece of ridicule, being followed by a victory over his fleet, cost him many tears, and brought great calamity on the Roman people. Did not his colleague Junius, in the same war, lose his fleet in a tempest by disregarding the auspices? Claudius, therefore, was condemned by the people, and Junius killed himself. Coelius says that P. Flaminius, from his neglect of religion, fell at Thrasimenus; a loss which the public severely felt. By these instances of calamity we may be assured that Rome owes her grandeur and success to the conduct of those who were tenacious of their religious duties; and if we compare ourselves to our neighbors, we shall find that we are infinitely distinguished above foreign nations by our zeal for religious ceremonies, though in other things we may be only equal to them, and in other respects even inferior to them.

Ought we to contemn Attius Navius's staff, with which he divided the regions of the vine to find his sow? I should despise it, if I were not aware that King Hostilius had carried on most important wars in deference to his auguries; but by the negligence of our nobility the discipline of the augury is now omitted, the truth of the auspices despised, and only a mere form observed; so that the most important affairs of the commonwealth, even the wars, on which the public safety depends, are conducted without any auspices; the Peremnia are discussed; no part of the Acumina performed; no select men are called to witness to the military testaments; our generals now begin their wars as soon as they have arranged the Auspicia. The force of religion was so great among our ancestors that some of their commanders have, with their faces veiled, and with the solemn, formal expressions of religion, sacrificed themselves to the immortal Gods to save their country. I could mention many of the Sibylline prophecies, and many answers of the haruspices, to confirm those things, which ought not to be doubted.

Lucian, *Anacharsis* 19

Why, you had better work the sluice yourself, whenever the word-stream is either turbid or diverging into a wrong channel. As for mere continuance, you can cut that up by questions. However, so long as what I have to say is not irrelevant, I do not know that length matters. There is an ancient procedure in the Areopagus, our murder court. When the members have ascended the hill, and taken their seats to decide a case of murder or deliberate maiming or arson, each side is allowed to address the court in turn, prosecution and defense being conducted either by the principals or by counsel. As long as they speak to the matter in hand, the court listens silently and patiently. But if either prefaces his speech with an appeal to its benevolence, or attempts to stir its compassion or indignation by irrelevant considerations--and the legal profession have numberless ways of playing upon juries--, the usher at once comes up and silences him. The court is not to be trifled with or have its food disguised with condiments, but to be shown the bare facts. Now, Anacharsis, I hereby create you a temporary Areopagite; you shall hear me according to that court's practice, and silence

me if you find me cajoling you; but as long as I keep to the point, I may speak at large. For there is no sun here to make length a burden to you; we have plenty of shade and plenty of time.

*An.* That sounds reasonable. And I take it very kindly that you should have given me this incidental view of the proceedings on the Areopagus; they are very remarkable, quite a pattern of the way a judicial decision should be arrived at. Let your speech be regulated accordingly, and the Areopagite of your appointment shall listen as his office requires.

#### Pausanias 1.1.4

The Athenians have also another harbor, at Munychia, with a temple of Artemis of Munychia, and yet another at Phalerum, as I have already stated, and near it is a sanctuary of Demeter. Here there is also a temple of Athena Sciras, and one of Zeus some distance away, and altars of the gods named Unknown, and of heroes, and of the children of Theseus and Phalerus; for this Phalerus is said by the Athenians to have sailed with Jason to Colchis. There is also an altar of Androgeos, son of Minos, though it is called that of Heros; those, however, who pay special attention to the study of their country's antiquities know that it belongs to Androgeos.

#### Pausanias 5.14.8

An account of the great altar I gave a little way back; it is called the altar of Olympian Zeus. By it is an altar of Unknown Gods, and after this an altar of Zeus Purifier, one of Victory, and another of Zeus—this time surnamed Underground. There are also altars of all gods, and of Hera surnamed Olympian, this too being made of ashes. They say that it was dedicated by Clymenus. After this comes an altar of Apollo and Hermes in common, because the Greeks have a story about them that Hermes invented the lyre and Apollo the lute.

#### Philostratus, *Apollonius* 6.3.5

Thereat Apollonius was delighted beyond measure, and cried: “Let us, gentlemen, vote a crown to him for his continence rather than to Hippolytus the son of Theseus, for the latter insulted Aphrodite; and that perhaps is why he never fell a victim to the tender passion, and why love never ran riot in his soul; but he was allotted an austere and unbending nature. But our friend here admits that he is devoted to the goddess, and yet did not respond to his stepmother's guilty overtures, but went away in terror of the goddess herself, in case he were not on his guard against another's evil passions; and the mere aversion to any one of the gods, such as Hippolytus entertained in regard to Aphrodite, I do not class as a form of sobriety; for it is a much greater proof of wisdom and sobriety to speak well of the gods, especially at Athens, where altars are set up in honor even of unknown gods”

#### Epictetus, *Discourses* 4.7.6 (See Acts 17:16–21)

#### Philo, *Moses* 2.88

Moreover, he chose the materials of this embroidery, selecting with great care what was most excellent out of an infinite quantity, choosing materials equal in number to the elements of which the world was made, and having a direct relation to them; the elements being the earth and the water, and the air and the fire. For the fine flax is produced from the earth, and the purple from the water, and the hyacinth color is compared to the air (for, by nature, it is black), and the scarlet is

likened to fire, because each is of a red color; for it followed of necessity that those who were preparing a temple made by hands for the Father and Ruler of the universe must take essences similar to those of which he made the universe itself.

### 2 Maccabees 14:35

O Lord of all, who hast need of nothing, thou wast pleased that there be a temple for thy habitation among us.

### 3 Maccabees 2:9

You, O King, when you had created the boundless and immeasurable earth, chose this city and sanctified this place for your name, though you have no need of anything; and when you had glorified it by your magnificent manifestation, you made it a firm foundation for the glory of your great and honored name.

### Wisdom of Solomon 7.17–22

<sup>17</sup> For he hath given me an unerring knowledge of the things that are,

To know the constitution of the world, and the operation of the elements;

<sup>18</sup> The beginning and end and middle of times,

The alternations of the solstices and the changes of seasons,

<sup>19</sup> The circuits of years and the positions of stars;

<sup>20</sup> The natures of living creatures and the ragings of wild beasts,

The powers of spirits and the thoughts of men,

The diversities of plants and the virtues of roots:

<sup>21</sup> All things that are either secret or manifest I learned,

<sup>22</sup> For she that is the artificer of all things taught me, even wisdom.

The attributes of wisdom: her source: her activity.

For there is in her a spirit quick of understanding, holy,

Alone in kind, manifold,

Subtil, freely moving,

Clear in utterance, unpolluted,

Distinct, that cannot be harmed,

Loving what is good, keen, unhindered,

1 Clement 20.1–12

The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no way hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation. The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed. The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast unmeasurable sea, gathered together by His working into various basins, never passes beyond the bounds placed around it, but does as He has commanded. For He said, “Thus far shall you come, and your waves shall be broken within you.” The ocean, impassible to man, and the worlds beyond it, are regulated by the same enactments of the Lord. The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters fulfill, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of men. The very smallest of living beings meet together in peace and concord. All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty forever and ever. Amen.

Wisdom of Solomon 13:6–9

<sup>6</sup> But yet for these men there is but small blame,

For they too peradventure do but go astray

While they are seeking God and desiring to find him.

<sup>7</sup> For living among his works they make diligent search,

And believe their sight, because the things that they look upon are beautiful.

<sup>8</sup> But again even they are not to be excused.

<sup>9</sup> For if they had power to know so much,

That they could explore the course of things,

How is it they did not sooner find the Sovereign Lord of these works?

But some men are without excuse because they worship objects which they themselves have made.

Euripides, *Bacchae* 506

Dionysus: You do not know why you live, or what you are doing, or who you are.

Dio Chrysostom, Or. 12.74

But our god is peaceful and altogether gentle, such as befits the guardian of a faction-free and concordant Hellas; and this I, with the aid of my art and of the counsel of the wise and good city of the Eleans have set up — a mild and majestic god in pleasing guise, the Giver of our material and our physical life and of all our blessings, the common Father and Savior and Guardian of mankind, in so far as it was possible for a mortal man to frame in his mind and to represent the divine and inimitable nature.

Wisdom of Solomon 11:23

But thou hast mercy on all men, because thou hast power to do all things,

And thou overlookest the sins of men to the end they may repent.

**Acts 17:32–34**

Eusebius, *Ecc. Hist.* 3.4.11

Besides these, that Areopagite, named Dionysius, who was the first to believe after Paul's address to the Athenians in the Areopagus (as recorded by Luke in the Acts) is mentioned by another Dionysius, an ancient writer and pastor of the parish in Corinth, as the first bishop of the church at Athens.

Eusebius, *Ecc. Hist.* 4.23.3

He mentions Quadratus also, stating that he was appointed their bishop after the martyrdom of Publius, and testifying that through his zeal they were brought together again and their faith revived. He records, moreover, that Dionysius the Areopagite, who was converted to the faith by the apostle Paul, according to the statement in the Acts of the Apostles, first obtained the episcopate of the church at Athens.