

### **REACTION #1**

Do the gods hold man in fear of them or in reverence of them? Is there reverence in fear?

According to Euthyphro, acts which are pleasing to the gods are dear to the gods and are done out of piety. Acts which do not please the gods are not dear, and are committed out of impiety. Fear of something does not equate to reverence of it. Socrates states that if man were to fear disease he would not in turn revere it for disease is a hated fact of life, and we do not respect what we hate. The gods may call upon man to die in the name of virtue, a greater good to the state, at a most inopportune time. The gods, unlike disease, are to be both feared and admired, and in service to them there is reverence in fear.

Plato opens his first dialogue between Socrates and Euthyphro by painting a picture of a coming courtroom drama for both. The question posed by this setting is whether justice should be equally applied to all men for even a charge such as murder, or whether a master may negligently murder his slave, who is himself also guilty of murder. I say the bonds of blood are irrevocably severed where the child would take his father down for extrajudicial murder of his property right. Socrates had a pending charge levied by Meletus for corruption of youth for his alleged instructing of them in ways heretical to the gods and antithetical to the state.

Machiavelli says its best when the Prince is both feared and admired. He also says the draft is the peak of state power against its citizens because regardless of what they think about state activities it may send them to involuntarily die. If in Athens serving the gods is indistinguishable from serving the state, Socrates' exercise of intellectual freedom ought to be exonerated if there was a draft.