

fall ^a or be shaken off before it reaches maturity, so also the souls of inconstant men ^b understand many things that lead to fertility but are unable to preserve them intact ^c until they are perfected, as is proper for a virtuous man who collects his own possessions.

*11. (Gen. xv. 15) What is the meaning of the words, "But thou shalt go to thy fathers with peace,^a nourished ^e in a good old age" ?

Clearly this indicates the incorruptibility of the soul, which removes its habitation from the mortal body ^f and returns as if to the mother-city,^g from which it originally moved its habitation to this place.^h For when it is said to a dying person, "Thou shalt go to thy fathers," what else is this than to represent another life without the body, which only the soul of the wise man ought to live ? ⁱ And (Scripture) speaks of "the fathers" of Abraham, meaning not those who begot him, his grandfathers and forefathers, for they were not all worthy of praise ^j so as to be a source of pride and glory to those who reach the same rank,^k but in the opinion of many it seems that "the fathers" indicate all the elements^l into which the dissolution (of the

^a Lit. "flow away."

^b αἱ τῶν ἀβεβαίων ψυχῶν.

^c δόκλῃρα.

^d So LXX, μετ' εἰρήνης; Heb. "in peace."

^e So LXX, τραφείς; Heb. has "buried" = ταφείς.

^f ἐναργῶς ἀφθαρσίαν ψυχῆς αἰνίττεται μετοικιζομένης ἀπὸ τοῦ θνητοῦ σώματος, as in the paraphrase of Procopius.

^g μητρόπολιν.

^h i.e. this world or the body.

ⁱ τί ἕτερον ἢ ζωῶν ἑτέραν παρίστησι τὴν ἄνευ σώματος καθ' ἣν ψυχὴν μόνην τοῦ σοφοῦ συμβαίνει ζῆν, as in Procopius, except that the latter omits τοῦ σοφοῦ.

^j ἐπαινετοί, as in Procopius (which omits the rest of the clause down to "rank").

^k τάξιν. Meaning uncertain; Aucher renders, "qui assecutus est successionem ejusdem ordinis."

^l πάντα τὰ στοιχεῖα. Perhaps the original was τὰ τοῦ παντὸς στοιχεῖα "the elements of the universe."

body)^a takes place. To me, however, it seems to indicate the incorporeal Logoi ^b of the divine world, whom elsewhere it is accustomed to call "angels."^c Moreover, not ineptly does (Scripture) speak of "being nourished with peace" and "in a good old age." For the evil and sinful man is nourished and lives by strife, and ends and grows old in evil.^d But the virtuous man in both his lives—in that with the body and in that without the body—enjoys peace,^e and alone is very good ^f while no one of the foolish ^g is (so), even though he should be longer-lived than an elephant. Wherefore (Scripture) has accurately said, "Thou shalt go to thy fathers," nourished not in a long ^h old age but in a "good" ⁱ old age. For many foolish men linger on ^j to a long life,^k but to a good and virtuous life only he who is a lover of wisdom.^l

*12. (Gen. xv. 16) Why does (God) say, "In the fourth generation they shall return hither" ?

The number four is the most harmonious ^m with all numbers, as it is the most perfect.ⁿ And it is the root and base ^o of the most perfect decad. Now in accordance with

^a Lit. "loosing of the dissolution."

^b Aucher prefers the reading *bnaks* "inhabitants" to *bans* "Logoi."

^c The section from "worthy of praise" to "angels" is telescoped in the Greek paraphrase to ἀλλ' ἔοικεν αἰνίττεσθαι πατέρας οὓς ἑτέρωθι καλεῖν ἀγγέλους εἴωθεν.

^d Perhaps the original was τελευτᾶ ἐν γήρα κακῶ "ends in an evil old age."

^e εἰρήνην χρῆται.

^f Or "very brave."

^g τῶν ἀφρόνων or πονηρῶν.

^h μακρῶ.

ⁱ καλῶ.

^j τείνουσι, as in the Greek frag.

^k The Greek frag. has αἰῶνα.

^l The Greek frag. has ὁ φρονήσεως ἐραστής.

^m παναρμόνιος. This adj. is applied to the hebdomad in *De Vita Mosis* ii. 210, cf. *De Opif. Mundi* 48.

ⁿ For other references to the perfection of the tetrad see Staehle, pp. 26-31.

^o ῥίζα καὶ θεμέλιον; cf. *De Spec. Leg.* ii. 40 πρὸς τετράδα, τὴν δεκάδος ἀρχὴν τε καὶ πηγὴν.

unless he have an organ of speech? And how is he to indulge in pleasures, if he be bereft of a stomach and the organs of taste? So it is in accordance with the necessities of the case that He addresses the understanding alone about gaining virtue; for, as I said, it alone is needed for its acquisition; whereas in the pursuit of evil several faculties are needed, soul, speech, senses, body, for wickedness employs all these in displaying itself.

XXXIII. And further he says, "In the day that ye eat thereof, ye shall die the death" (Gen. ii. 17). And yet after they have eaten, not merely do they *not* die, but they beget children and become authors of life to others. What, then, is to be said to this? That death is of two kinds, one that of the man in general, the other that of the soul in particular. The death of the man is the separation of the soul from the body,^a but the death of the soul is the decay of virtue and the bringing in of wickedness. It is for this reason that God says not only "die" but "die the death," indicating not the death common to us all, but that special death properly so called, which is that of the soul becoming entombed in passions and wickedness of all kinds. And this death is practically the antithesis of the death which awaits us all. The latter is a separation of combatants that had been pitted against one another,^b body and soul, to wit. The former, on the other hand, is a meeting of the two in conflict. And in this conflict the worse, the body, overcomes, and the better, the soul, is overcome. But observe that wherever Moses speaks of "dying the death," he means the penalty-death, not that which takes place in the course of nature. That one is in the course

of nature in which soul is parted from body; but the penalty-death takes place when the soul dies to the life of virtue, and is alive only to that of wickedness. That is an excellent saying of Heraclitus, who on this point followed Moses' teaching, "We live," he says, "their death, and are dead to their life." He means that now, when we are living, the soul is dead and has been entombed in the body as in a sepulchre; whereas, should we die, the soul lives forthwith its own proper life, and is released from the body, the baneful corpse to which it was tied.^a

^a For $\sigma\hat{\eta}\mu\alpha$ — $\sigma\hat{\omega}\mu\alpha$ cf. Plato, *Gorgias* 493 A, *Cratylus* 400 B.