

pursuing what is dear to the flesh' (*τὰ φίλα τῇ σαρκὶ ἐργάζεσθαι καὶ μεθοδεύειν*). "There is an original sin in the flesh, and in man as a created being, against which the divine spirit is ever striving. There is a strife in the camp, says Moses; that is, the Spirit within us cries out. Not that the bodily substance of the flesh is to be regarded as the source of evil, but the flesh comprehends in itself the ideal evil will, ever seeking to satisfy the lusts of the flesh."

"Hence Philo is led to make a new division of the soul into two parts: the one in alliance with the flesh, the other separate from it. There are two kinds of men, he says—those who live in the flesh, and those who live in the Spirit. And there is an outer soul, *ψυχὴ σαρκική*, the essence of which is blood, corresponding to the first of these two classes; and an inner soul, *ψυχὴ λογική*, which answers to the latter, into which God puts his Spirit. That is the true soul; the soul of souls, as it were—the apple of the eye (II. 241, 356). In like manner he seems disposed to confine immortality to the souls of the good."*

The end of human life is to become like God, and virtue is the means to this end. Man is by nature corrupt, and therefore lies under the condemnation of God; but God gives men grace by which they are enabled to serve Him, and without this grace even virtue is of no avail. By the power of the *λόγος* God will raise the just man, and bring him near to Himself in heaven. There are three ways to the higher life—*ἀσκησις*, *διδαχὴ* and *φύσις*. Those who follow the first way are engaged in a perpetual strife and struggle; the second is that of instruction, which Philo finds in the ordinary elements of Greek education—grammar, music, geometry, rhetoric and dialectic. These two ways are described, in terms suggestive of St. Paul, as respectively 'milk for babes' and 'strong meat.' He who follows the highest way—that of 'nature' (*φύσις*) experiences peace, and the joy of resignation, and being pure in heart he enjoys the beatific vision of God, though he sees Him only as through a glass (*ὥσπερ διὰ κατόπτρου*). Philo also uses such terms as 'hungering and thirsting after the good and noble,' 'hungering after the noble life,' 'being a slave of God.' He also speaks of the 'true riches' (*ἀληθινὸς πλοῦτος*); and says that there be 'few who find' the true way of life, (I. 488 165; II. 198. 425).

*Jowett's *Epistles of St. Paul*, II. 413.