

Essential or Substantial in these inferior Natures, so as that they should be in a perpetual Contemplation of them, and under that most happy Constraint of never losing the sight of their glorious Forms, and of never swerving from their Laws; but do in a more accidental way belong unto them, and are efficacious in them only upon certain terms and conditions. From which imperfection of their Nature arises the *ἀντεξέσιον*, (for this, in some sense, is no perfection) and by the too great liberty of that power it easily happens, that they observe not those terms and conditions, being drawn away from a press and careful attendance to them, by converting to the delightful Motions of their congenite Bodies: which delight is both natural, and in some degrees allow'd; but all corporeal Pleasure having something of Confusion and Disturbance in it, together with a strong magical Devocation of the Animadversion to the sense of it, they might, in this dark huddle, easily lose the sight of those Bounds and Limits beyond which they ought not to proceed in the enjoyment of those Pleasures they reap from corporeal Life. For it is very hard for the Soul, under the present actual Fruition of what is delightful to her, and meeting with nothing in this her freer indulgency, which by its sharpness may check her, not to be tempted a little and a little further, she feeling a freedom in her accompanying this her secret desire and inward presages all along. This unwarrantable Liberty is not at first so free, while the Principle of the more divine and intellectual Life is more intire: but this by little and little is weakned by those Permissions we make unto our selves, in favour of our natural Propensions to corporeal Joy; and so the superior Life extinguishing by degrees, and the inferior more eagerly kindling, we rush at last, without Bounds and Measure, to take our fill of those Pleasures, which the lawless Motions of the Body we are then united with, offer to our corrupted Sense. But whatever Aberrations we make from the Laws of intellectual Life, the ill effect of them is not confin'd to that chief and principal part of our Soul wherein that Life is seated, but descends from thence, and spreads its impure Contagion through all the Seats of inferior Life, by reason of that close Continuity which is in all the parts of the Soul. And whatever happens to her principal part, as the Centre of all the rest, does in a correspondent manner affect these which ray from that: For as these, in their first Emanation, were determinately such or such only, because that from whom they proceeded was of such or such a degree of Purity and essential Power; so in all the After-mutations which happen, they constantly sympathize with one another. For if the inferior Parts of the Soul destin'd unto her meaner Functions,

do so punctually obey the most still and silent Volition or Imagination of that which is Supreme, as we plainly find they do in Passions and spontaneous Motion; what Wonder is it if the present Frame, Habit and Temper of that supreme Part (which is certainly more powerful than a single transient Command) does mould and form them into a suitable Temper with it self? And therefore if that Central part, by forsaking the Laws of a better Life, become so impure, that her Operations in this degenerate condition, would not exceed those which may be expected from an Understanding in conjunction with Earthly Matter; the parts Derivative will necessarily be chang'd into a correspondent Feculency, and so the whole Soul will sink into Terrestrial Matter, for which alone it is now fit, and by her Seminal Reasons, proper to this State, shape it into the Fabrick of a Terrestrial Man.

2. And the Father further thinks we ought not to wonder at any thing in this procedure, if we do but read and understand what the Holy Scripture teaches us of the sinning Angels; That they kept not their primitive Excellency, but left their proper Habitations in the Regions of heavenly Light, and are therefore bound ἐν πύλαις τῶν παρτάσων, with the Chains of fuliginous Air. For what greater Wonder is it that *aereal Genii* become Terrestrial Men, than *athereal Angels aereal Demons*? But this parity of Reason is not all the assistance which *Origen* conceiv'd the Scripture afforded him in this Assertion. For the Sacred Story of *Man* in *Genesis* plainly describes a Transgression, for which he was turn'd out of Paradise, and became Mortal, as the Text says. Which History *St. Paul* carries further in his Epistle to the *Romans*, and says, That *as by one Man sin entred into the World, and by sin death and mortality; so also did this death and mortality go through all Men, because, or so far as, all have sinned*; or in his own words more elegantly, ὡςπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος. καὶ ἕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτην. And again to the *Corinth*. *As by Man death— and, As in Adam all die—* By which places it appears that *Adam* sin'd, and as a consequent thereof became Mortal; his Sons also sin'd, and Mortality pervaded them too. Now who this Mortal *Adam* is, whose Image all that bear are likewise Mortal, the Apostle tells us in the same Chapter, to wit, ἀνθρώπου ἐκ γῆς, χαϊκός. Therefore we all become χαϊκοὶ, or Terrestrial Men by sin. But since we are such from our first coming into this World, and the fault must needs be before the consequents of it, that Sin and Transgression by which we became such, must be look'd for higher, or in some former State. I know this conclusion would not be thought by many

Men rightly deduc'd from these places of Scripture: but this ought to be no prejudice against it, if you but remember that the gainsayers are of two sorts of Divines; the one those who deny this Original and general Depravation of Mankind; the other those who ascribe all to the Will and Sovereignty, or mistaken Justice of God, upon occasion of the personal miscarriage of the First Man that dwelt upon this Earth. The first of these do manifest Violence (in my apprehension) to Scripture, and contradict Experience: the latter grossly pervert the Nature of Things, and rudely dishonour the Divine Attributes; as might with much ease be shewn, if I thought it necessary to your sagacious Judgment.

But lest I should expose this Doctrine of the Holy Father, we have been debating, to a suspicion of greater inconcinnity than as he himself asserted it; I am to give you notice (if I have not already sufficiently done it) that this passing of the Soul through several States of Life, and different Elements, is neither perform'd in a short time, nor ever descends so low as to destroy her Rational Nature, or put off Humane Form; both these are expressly deny'd by him. What the length of her better States of Life is, he only can truly judg who knows the internal Frame and Constitution of our Nature, and how vital every Congruity of Life is which he implanted in the Soul, or he who is a present Inhabitant in that State of which the question is ask'd. But for us Terrestrial Animals, so perfect an Oblivion hath seiz'd on us through the great Change we underwent in our descent hither, where we now are, (that I may name no other reason) that we are utterly disabled to make any certain Answer to so curious an Enquiry. Only upon that Hypothesis, that to every remarkable difference of Purity in the Essence of created Spirits, there is a difference in Matter exactly answering and fitted thereto; and by how much more pure they are, by so much more durable is their Life, as approaching nearer to, and more fully partaking of the first and purest Fountain of Life: Upon this Hypothesis, I say, we may probably guess that the ordinary duration of Aereal Life does as far exceed the common Limits of the Terrestrial, as the subtilty and tenuity of that Element does the coarseness of that Matter which the Soul does especially actuate in our Terrestrial Bodies; and the Aereal Period falls as far short of the Celestial, as the blended Atmosphere of the pure lucid *Æther*. But these are mere guesses, and let them go with you for no more. This only we know, what the Life of Man upon Earth commonly is in this Age of the World, and to what length it was drawn out in the days of old, when all the Elements were in their Spring and whole-

some Verdure, and before the fiery Principle was grown so potent and copious as now it is; and the Gospel assures us, that the days of the heavenly or æthereal Life are so numberless, that it is call'd Eternal. The other part of my Advertisement was, That the Soul never descends below her rational Nature, and humane Form. Which I therefore take notice of, because I perceive the Adversaries of *Origen* have been something forward to draw this into the heap of their Criminations, that he did hold the contrary. But the Father was not so slight a Contemplator as to believe the Truth of it; and knew better what was the meaning of the Fable in the *Pythagorick* Doctrine, and could not but have observ'd after what manner *Plato* talks of it in the Close of his *Timæus*: who tho he do not (as far as I remember) call it a Fable; yet it is plain he handles it so carelessly, compar'd with the other parts of the Dialogue, that there is little doubt to be made but that he held it for one in the literal sense. Which will be more probable, if you observe, that he in that excellent Dialogue does punctually follow the Method and Opinions of *Timæus Locrensis* in his *De Anima Mundi*, who does expressly call it Fabulous. Beside, the learned Father, where he does mention it, discreetly affirms, that it is not an Opinion which he believes, but was propounded by him only for the *Copia* and variety of disputation. And that he may not seem to have said this in a colour, and cautiously for his own security, as *St. Jerome* very charitably would have him, he does in several places upon *St. Matthew*, and in his *contra Celsum*, dogmatically declare, that there is no such *μετενοσμάτωσις*.

His Fourth *Dogma* is, That the Mystery of the Resurrection is this, That we shall be cloth'd with heavenly or æthereal Bodies, properly so call'd, and in a physical sense.

What is the Truth in this Opinion, must be learn'd from the Faith and Doctrine of the Gospel, whereof it is so eminent an Article, the great *βεβήσιον* of our holy Faith and Obedience; and the whole Evangelical Mystery, so far as it respects our Good and Advantage, is for the recovery of Mankind to this high pitch of Felicity: and the pious Father does most willingly resolve his Belief in this Opinion, into the sentence of those infallible Writings. But that you may have a more orderly and demonstrative Understanding of what they teach us in this matter, you are to recall to your Memory something of what I have before discours'd out of the Father, that so you may with one View see how coherent his Speculations are, and how much they confirm, and are confirm'd, by the Doctrine of the Gospel. We have out of him affirm'd, That the Souls of Men are Spirits essentially incorporate;

That such Spirits depend much in all their Operations on that Body they are united with; That the Elements of our Terrestrial composition are such as almost fatally intangle us in Vice, Passion and Misery; That these Souls did exist and act (for to what purpose else did they exist?) before they became visible Inhabitants of the Earth; That therefore they then had at least aerial Bodies; That the purer the Body is the Soul is united with, the purer, more perfect and happy is her Life and Operations; besides, that Supreme Goodness which made all things, assures us, that he made all things best at first: And therefore his recovery of us to our last Happiness (which is the design and purpose of the Gospel) must restore us to our better Bodies, and more happy Habitation. In the declaration of which recovery, if it be found that he promises us Celestial Bodies, 'twill be both according to what our Reason would expect in so gracious a design; and does also not obscurely intimate, that Earth was not the first Element wherein we did exist. Upon these Principles the Father establishes the present *Dogma*, some whereof we have already largely endeavour'd to prove; the rest are plain of themselves, and confess'd by all, or you know where to have the accurate proofs of them, if you think they can be doubted of: and therefore I shall leave you to make the best of them for the advantage of the Father's present Assertion, betaking my self to see what Scripture says in the business, after I have taken two Arguments in my way, which I shall offer to your consideration in a more careless and popular manner.

1. He that is a Christian and Disciple of the Son of God, hath given up himself to the Observation of such Laws as require of him perfect Holiness and Purity, universal Abstinence from all Wrong and Injustice, hearty and unfeigned Love and Good-will to all Mankind; and all this in the inward Affection of his Mind, so as that they become his Nature, and the very Life of his Spirit. He is by the Tenour of that Holy Institute to mortify every inordinate Affection, to be dead to the sense of bodily Delights, not to be carried away with Self-conceit, and the tickling Air of Fame and Honour from Men, not to be transported with Anger, to have no esteem of those things the World so much admires, and so eagerly pursues, Power and Wealth: but cut off from all things that are without, and perfectly commanding all the allow'd Motions and Desires of his Natural Spirit, he is solely to live the Life of God with intire Subjection to his Will. But do not all the World complain of the extreme difficulty of the Task? That it is as cruel to their imagination when they think of it, and as painful to their sense when they go about it, as the violent dis-

cision of their very Life would be, could it be forcibly torn in pieces? Not but their Minds are very well satisfy'd of the reasonableness and justness of such an undertaking, and their most inward Light cannot but pronounce, that the possession of that Life they are call'd to, by the Counsels and Exhortations of the Gospel, would be a State of most desirable Felicity: so that if the Law of their Mind had a perfect Sovereignty over the whole Man, the business was done. But alas! they are drawn away by the pleasing Force of the Magick of the Flesh, and in despite of all the Succour which their Mind, Reason and Conscience bring them, are willingly led Captive by an Enemy whom they love. This is the *Law in the Members*, whose very Nature is warring and opposition to the *Law of the Mind*: it is also call'd the *Will, Sense, or Affection of the Flesh*, which hath such an essential Enmity to God, and whatever is divine, that it can *by no means be made subject to his Law*. For the *Body of Death*, or the mortal Body, is, according to St. Paul, *sinful Flesh, in which dwells nothing that is good*, and the Law of it is the *Law of Sin and Death*. And that *Members, Flesh, Body, Death*, are to be taken plainly and literally, both St. Paul's Discourse makes evident enough, and the Experience and Confessions of Men confirm; who palpably feel, that their Transgressing the Laws of God and the Mind, proceeds from the Motions of the Earthly Body they are cloth'd withal. Now these Motions being as natural to it as Descent is to heavy Bodies, and as necessarily affecting us with the Sense of Sin, as Fire does with Warmth and Heat; it follows, that our Establishment in a truly divine and sinless Life, which is the End of Christian Religion, cannot be effected but by our obtaining such a Body, as is farthest remov'd from the Nature of our present *Body of Sin*, that is, an heavenly or æthereal One.

2. You cannot but have observ'd, even in those who are Instructors of the People in Knowledg and Piety, Men otherwise learned, and of good capacity, a strange fatal proneness to such Opinions, as are as plainly repugnant and contradictory to the most easy and natural Ideas of our Mind, as any can be: which Opinions, many of them, are concerning such Subjects, whose Worth and Excellency should make us very careful what we think of them, and hugely tender that we pronounce nothing of them which is injurious or mean; as God, his Works, and Counsels, what is Holy, Righteous, Comely, Equitable, and the like: whose Natures rightly known, and according to Truth, bring the greatest Ease and Satisfaction, ineffable Peace and Quiet, and the most pure and ravishing delight that our Minds can receive from any knowledg whatever, and govern all the Purposes and Enterprises

prizes of our Soul, all the Actions of our Lives consistently, quicken and encourage us to all growth and progress in Vertue, and whatever is good and laudable, and with unshaken Firmitude support our Hope, that our Labours shall not be in vain; lastly, which are also with abundant Clearness defined in those holy Oracles, which we all believe infallible. Whence is it then, that all that Light which should direct us to the Truth of such Objects, is not seen? That we are so easily content to want all that Pleasure and Peace arising from the Knowledg of their Truth; and patiently endure to live, act, and expect at random, without any sufficient Grounds, or coherency of Reason? If the Souls of Men were Essentially unlike one another, or the Ideas of Truth were not everywhere the same, my Wonder would quickly cease: nay, if these erring Persons were but affected with their odd Conceits in that moderate degree of Prejudice which Authority is apt to beget in us, where we respect the Man who first deliver'd them to us, I could be content to look for the Reason of this *Phænomenon* in the modesty and humble deference of the Mind itself: but when I see them believe such gross Errors with such eagerness of Spirit, and with so settled an Affection, and from a congruity and sympathy of vital disposition, I am at a loss to find the Cause any where but in the complexional Impurity of their Earthly Bodies; whose foul Steams mixing with, and infecting that subtile Instrument the Soul uses in all her Senses and Perceptions, and by which all her Operations are modified, condemn them fatally to such gross Mistakes, and to an utter Insensibility of the contrary Truths, so long as they are condemn'd to see nothing but through such a coarse Medium, and to labour for Truth with such unqualify'd Instruments. And knowing that not only Vertue and Piety, but also Truth and Knowledg are the natural Accomplishments of the Soul, I conclude according to the Father, That that complete Perfection, which by the warrant of the Gospel we hope for in the Resurrection, cannot be wrought in us, unless we be possess'd of such a Body, whose Purity of Temper will be as subservient to Truth, as I find the Terrestrial one an hindrance thereto.

3. I said at the beginning of this *Dogma*, That the Truth of it must be decided by the Testimony of Holy Scripture, whereof it is so important a part, and that the Holy Father is most ready to be concluded by its decision; therefore, in the third place, he argues from thence. You know St. *Paul*, in his first Epistle to the *Corinthians*, hath a Discourse on purpose concerning the *Resurrection*; from thence therefore, if any where, we may very well hope to find a determination of the matter

in hand. The Apostle in that most excellent and learned Discourse, having first prov'd the Resurrection of our Ever-blessed Lord and Saviour, comes at last to answer the Objections of some incredulous or misinform'd Men in that Church, which he gives us in these words, *How are the dead raised up? and with what bodies do they come?* In which, if there be any sense or force to make it worthy of an Answer from the Apostle, it must be this, or some such like; How is it possible that those Bodies should rise again and be joyn'd to the Souls that formerly actuated them, which we see rotted in the Grave, dissolv'd into Dust, and scatter'd over the Face of the Earth, or evaporated into Air, and dispers'd as far asunder possibly as the Heaven is wide, and undergo Ten thousand several Transmutations, and are adopted into as many several Bodies, whether Animals or others? To which the Apostle answers, not by saying the Power of God is infinite, and his Knowledg infinitely distinct, so as he can find out and recollect all those wandring Atoms, and of them recompose that Building which once they made: but by calling first the Objector fool, for so grossly mistaking the Question, as if the Christians expected the same individual Body, made of the same numerical Particles of Matter, which his Objection supposes; whenas their Doctrine of the *Resurrection* is somewhat like that of a grain of Corn, which must first die before any thing spring of it, and that which does spring up from its Death, is another thing from that which was sown and died. And then, Secondly, by further informing him, that the differences of Body and Matter are far more numerous than he takes notice of; so that it is so far from being necessary, that we should have the same individual Bodies, that there is no necessity we should have Bodies of the same sort or kind: for the World is better stor'd than so, and contains Celestial Bodies as well as Terrestrial, of different Worth and Excellency; and that God who gives us a Body as it pleases him, is graciously pleased to give us one in the Resurrection of that kind which is most Excellent and Glorious, *viz.* Heavenly and Spiritual: and that tho we have born the *Image of the Earthly Adam*, having an Earthly Body as he had, yet it is not necessary we shall always do so; for there is an Heavenly *Adam* too, the *Lord*, whose *Image we shall bear*, having an heavenly and spiritual Body as he hath. And lest we should mistake what he meant by *Earthly* and *Heavenly*, *Animal* and *Spiritual Bodies*, and transfer these words to Dispositions in the Soul, or use them improperly any other way, to the countenancing any gross or 'slow conceit, he gives us a key of his meaning by this plain and down-right Affirmation, *That Flesh and Blood* (a Phrase well known to signify the

the *Earthly Body*, and for its sake a *Man in such a Body*) cannot come to Heaven, or *the Kingdom of God*; for it is impossible that such a *Body*, which is in its intrinsecal Nature corruptible, should become incorruptible, or be fit to inherit incorruption. And further, you may possibly not think it a Remark altogether impertinent, that if the Apostle had been of the Mind of *Oigen's* Adversaries, it would be very hard to imagine why he should give so long, so distinct and particular an Answer to the Question. For it may seem more suitable to the Authority of so great a Person, when captiously ask'd, *With what Bodies do they come?* roundly to have answer'd, *With the same they left behind them.*

Another Argument out of the same Apostle may be, that in his second Epistle to the same *Corinth*. For we know, that if our *earthly House of this Tabernacle* was dissolved, we have a building from God, an *House not made with hands, eternal in the Heavens*. For in this we groan, earnestly desiring to be clothed upon with our *House which is from Heaven*. Where are plainly describ'd two several Houses, or Bodies, quite different one from the other in their Materials, Duration, and Benefit to the Inhabitant: the one is call'd *Earthly*, and a *Tabernacle* which shall be dissolv'd, wherein we groan through the burdensomness of it; the other *Heavenly*, and *Eternal*, and hugely advantageous and desirable to us: the former Characters designing the *Body* we have here upon Earth, the latter that which we expect hereafter in Heaven. So that unless any thing may be any thing, and the same thing while the same be quite another thing, it is not possible but that that *Body* we look for in Heaven, or at the Resurrection, should be a quite different thing from that *Body* of *Flesh and Blood* we are now clothed with, since it hath such different Properties. For unless the coarse Concretion of Earth, as Earth can be as liquid as *Æther*, or *Heavenly Matter*, and that which is in its own nature dissoluble, be eternal, and be actually dissolv'd only to be set together again, or that we groan through the Oppression of that weight which we earnestly desire to be burdened with again, the *Body* which we have here cannot (according to the Apostle) be that which we hope to have hereafter. And all the Properties of the former *Body* will, from its essential Contexture, necessarily adhere to it wherever it be, and the Properties of the latter are the most genuine Results of æthereal Purity; so that if *St. Paul*, by the *Building* we are to have from God, by the *House not made with hands*, describes that *Body* God will give us in the Resurrection of the Just, he says the same with the *Holy Father*, That the *Mystery* of that happy Time and Change is this, That we shall then be clothed with heavenly or æthereal Bodies. This

This is sufficient for the proof of this Assertion out of Scripture: yet if you please you may over and above make trial, whether any convenient sense can be made of those so very frequent Phrases of a *mortal* body, a *corruptible* body, a body of *death*, a *vile* body, an *inglorious* and *infirm* body, a *dead* body, the *flesh of Sin*, and the like; if such bodies may be incorruptible, immortal, eternally living, never to die more, refulgent with lucid Glory, like the Body of Christ, who is the *Adam ἐπιεργάριος*, in the same sense that the other *Adam* was *χοϊκός*; and lastly, be the Instruments of perfect Purity, Righteousness and Holiness. I persuade my self you will find it an hard Task to reconcile such discordant Attributes. But to say, that whatever the Bodies we have upon Earth be in their own nature, God by his Omnipotent Power can make them such as the Gospel promises they shall be at the Resurrection, and keep them by his Almighty Hand from Death or Decay, is to say, that Miracles are very cheap with him; nay further, it is to say, that God, where he intends us a benefit, will work a perpetual Miracle to keep us in a worse state than we might arrive to by the ordinary Laws, and Course of Nature. For it is demonstrable from Philosophy and Apparitions, that an aerial Body will necessarily fall to our share upon the quitting of this we have; and where the Soul is more than ordinarily advanc'd in the progress of an holy and vertuous Life, that aerial Body of hers will be in great disposition to an æthereal Purity: so that if the Providence of God would not interpose her self; but leave things in that state they come to by her eternal Laws, it would be much better for so perfect Souls to stay where they are, than to be again clothed with Flesh and Blood. For this is plainly to climb downwards, and with pretence of Courtesy to remand the releas'd Man to his Prison and Chains. And it is very childish to think, that Flesh and Blood made gay without, by I know not what imagin'd Light and Glory, is one pin the better for it: For if the House be ruinous in the Materials and Make of it, and sluttish and unclean within, all the external Painting and Pargetting imaginable can neither secure the Inhabitants from its Fall, nor make their Dwelling one jot more wholesome. The Moon, as bright as she looks, is as very an Earth as this we tread on, contemn, and desire to leave. But as hard as you will find it to make sense of those Phrases above-nam'd, which characterize our Earthly Body, if this Earthly Body is to come to Heaven; just so easy and natural are the opposite Expressions which describe that Heavenly Body, which shall certainly come thither. For both the Duration of it, its refulgent Glory, and its eximious Subserviency to all Purity, Righteousness and Truth, do as properly

perly belong to a Body of æthereal Purity; and this only, as any natural Effect whatever, to its true and specifick Cause, as a very little Skill in Philosophy would satisfy any Enquirer. And what greater Assurance can any Man have, that he understands any thing he reads, than evidently to see that the Words are fit and apposite, and the very same that all Men use who write or speak perspicuously, and the Things asserted such as exactly answer to the Nature of Things?

Having Scripture so plainly on our side (for so for *decorum* sake I must speak, plainly the part of an *Origenist*) I think I may be bold to expostulate with the Adversaries, and ask them what it is they seek by their so eagerly-defended Fleshly Body, and what is the prop of their tenacious Confidence? For 'tis plain that we are nothing, and are concern'd in nothing more than what we are conscious of, feel and perceive; That the Soul alone is the Subject of all Sense, Perception, Memory, and Affections; That what she perceives by, is neither the Flesh nor Blood, no, nor the Brains themselves, nor any other gross part of our Bodies, but that purer and subtler Matter in us which is call'd *Animal Spirits*; That if the Soul be an immaterial Substance, distinct from the Body, 'tis as easily conceiv'd, nay more easily, how she should unite with an whole Vehicle of such pure Matter, as with her whole Terrestrial Body; especially she giving us, even in this Body, a *Specimen* of that Capacity of hers, by being in her highest degree of Vitality united with some portion of that Matter already. What is it then that they expect from the most refin'd Flesh and Blood they can imagine, which they may not have with Usury and Advantage in a Body of purer Consistence? or what is the Scruple that makes them so backward in admitting such a Body? To the former Question I make no doubt they can answer nothing which will not be gross and ridiculous. To the latter I know they will say, that the Scripture says otherwise: we shall see that more particularly at the fifth Query. In the mean time consider, O ye fond Doaters on Flesh and Blood, what we have already produc'd out of that Sacred Treasury of Truth, contrary to your dull Pretensions: and further call to mind, that as Scripture calls those Bodies we hope for in the Resurrection of the Just, *Celestial* and *Spiritual*, and terms the place of our Abode at that blessed time, the Kingdom of Heaven, and the Inheritance in Light; so Philosophy and Astronomy can demonstrate, that the Matter of that happy Place is mere Light, and liquid Spirit or Æther. Why then do you pretend misinterpreted Scripture contrary to all Reason, Philosophy, and your own Benefit, against Scripture; having Philosophy, and your Advantage, on its side? And since
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our present Bodies, by which we are Inhabitants of the Earth, are of a Terrestrial Concretion, and consist of such Matter which arises from the Earth, and which after all its Transmutations, Elutriations and Filtrations in the Body, is not purg'd from the coarse Tincture it had from its Earthly Original; and since the Scripture says that Angels, the Inhabitants of Heaven, are Spirits, and a Flame of Fire, and are call'd Angels of Light, as Heaven it self is Light and Fire, and appear always in a lucid Form, and that the Devils or Dæmons are the Inhabitants of the Air (whom the Stories of Apparitions, and the Confessions of Witches, plainly prove to have Bodies of Air) what Crossness and Madness is it to believe we shall be Fellow-Citizens of the Angels in the Kingdom of Heaven, and have such a Body as the Apostle calls Heavenly and Spiritual, and yet to interpret that word *Heavenly* otherwise than in relation to the Subtilty and Tenuity of the Matter of Heaven? But to leave these φιλοπάρες, and let you further see that St. Paul did not only sit at the Feet of Gamaliel, (from whom Mr. Gregory conceives he learn'd the Analogy between the germination of a Grain of Corn, and the Resurrection of the Body) but had also been admitted into the Pythagorick ὀμακοεῖον, or rather that both he and the Divine Pythagoras were taught by the same Spirit of Truth and Holy Knowledg; I will give you a taste of that great Congruity of Phrase there is in the Delivery of their Doctrine. And not to trouble you with many Authors of that way, I will content my self with Hierocles in his Commentary on the *Golden Verses*, as they are call'd. The body of Flesh we have here upon Earth, he, with St. Paul, calls σῆμα and ψυχρόν that which the pure and perfected Spirits in Heaven have, he with him calls πνευματικόν, as also φωτεινόν and αὐρειές, which plainly answer to St. Paul's σῶμα τῆς δόξης he likewise terms it ἀθάνατον, and αἰδίον, and αἰδίειον, which is exactly the same with St. Paul's *having put on Immortality, and Eternal, and Heavenly*. He says likewise, that in order to our Heavenly Journey, we must first τῶ τῶ σῆμα σώματι φύσιν ἀποδυσασθαι, and that the σῶμα ψυχρόν cannot ascend εἰς τὸ αἰδίειον τόπον. What is this, but that *Flesh and Blood cannot inherit the Kingdom of God*? And again, — τῶ σῆμα ἡμῶν σώματι, ἐν ᾧ τὸ αὐρειές ἐγκείται προσπνέον τῶ ἀψύχῳ σώματι ζωῆ. Ζωὴ γὰρ ἐστὶ τὸ αἴονον σῶμα. Than which it is not possible to find a better Comment upon that of St. Paul — *Cloth'd upon with our House which is from Heaven, that Mortality might be swallow'd up of Life*. Again, — τὸ σῆμα ἡμῶν σῶμα ἐκ τῆς ἀλόγου ζωῆς καὶ τῶ ὑλικῆ σώματι συγκείμενον, εἰδωλον ὄν τῶ αἰδίειον, ὅς ἐκ λογικῆς ἐσίας καὶ σώματι αἴονον συνέστηκε. St. Paul's

Paul's outward and inward man, the Earthly and the Heavenly *Adam*. He says also that the Spiritual Vehicle of the Soul being perfected and purged from all material Unvitalness or Mortality, and the lucid Body being rendered pure and defecate, we are then fit to be admitted into the Company and Converse of the pure Spirits which have æthereal Bodies, and are then arriv'd to the Angelick Nature; which in the Words of Scripture is, *But ye are come to the City of the Living God, the Heavenly Jerusalem, to an innumerable Company of Angels, and to the Spirits of just men made perfect.*——*They are equal to the Angels, and are the Children of God* [*θεοὶ* in *Hierocl.*] *being the Children of the Resurrection.*——*If by any means I might attain to the Resurrection of the Dead. Not as if I had already attain'd, or was already perfected.* Lastly, that I draw the Parallelism no further, in this Theory of Bodies he uses the Words of *ἐπισημαίνω* and *ἀναβιώσκειν*. I need not tell you, much less shew you, that he does not use such Words alone. I shall trouble you with no more Examples, these being sufficient, and clear, and apposite enough (chiefly some of the first of them, which I especially intended) to shew you the Agreement in Stile between *St. Paul* and *Hierocles*. Now the use I make of it is this: 'Tis notoriously known that the *Pythagorick* or *Platonick* Doctrine concerning the different states of Spirits incorporate, is the same with *Origen's*; and that the Words and Phrases they use to express the different nature of the Body by they are cloth'd with, are as fit and proper (if their Doctrine be true) as any that can be invented, is plain to every one that understands the use of Words. Now that *St. Paul* should use the same in the same Matter and Argument, yet not in the same sense, but a quite different one, is the most unlikely thing in the World; and besides, renders all Endeavours of finding his Sense and Meaning utterly frustrate, or desperately uncertain. But if *St. Paul* us'd them in the same sense with those Philosophers, then it is manifest that *Origen's* Doctrine of the Resurrection is the same with *St. Paul's*, and therefore infallibly true. There is a reverend Doctor of our Church of eximious Piety and Learning (and long may he live to be a Light in this perverse Generation, and the Envy of those that are Adversaries and Afflictors of our dear Mother) whom I have heard to be of Opinion, that this *Hierocles*, of whom we have been speaking, was a Christian; and who intends to increase the number of his learned and useful Writings, with a Dissertation to prove the same. If this Report of him be true, I make no doubt but amongst other Arguments which have persuaded him to entertain this Paradox, the great Agreement in Doctrine and Phrase betwixt the holy

Penmen of Scripture and that Author, is not the least. But to the verifying of my Conjecture, you must expect, till that reported Work of his see the Light.

I come now to the Father's Fifth Opinion, which is this, That after long Periods of Time, the Damned shall be deliver'd from their Torments, and try their Fortunes again in such Regions of the World as their Nature and present Disposition fits them for.

There are in some Men's Minds wonderful high reaches at great and unusual Objects; that disposition of Soul, whence such extraordinary Offers proceed, you may not improperly call the Magnificence of the Intellect, which often hath something of Temerity in it, as the Moral Vertue of that Name not seldom hath some touch of Ambition. But as we are very favourable to this, and apt to pardon its smaller Extravagances for the sake of those high Designs and eminent Works to which they adhere; so by the same Reason and Justice ought that other to be candidly sentenc'd by us when it seems to slip, because of those rais'd and concerning Discoveries it makes where it lights right and happily; especially where it seems to have been betray'd by a forward and pious Endeavour of doing Honour to God. Which is *Origen's* Case here, of whom his greatest Adversaries cannot in reason but confess, that the Error they conceive him fallen into, in this Opinion, proceeded from his over-great Solitude of rendring the ways of Providence clear, righteous and benign. Yet this, as strange as it looks, hath its Probabilities too, as well as the former. For he look'd upon God as making all things for their Good and Benefit, with this gracious Delign, that they might be happy according to their Place and Order in the infinite Orb of Beings. Some whereof would necessarily be so far remov'd from the Stability of his blessed and immutable Perfection, that he plainly foresaw and wondred not at their future Change and Descent from their Original Integrity; which tho' it would not happen to them without their own fault, yet his most just and righteous Eyes could not but more favourably look upon the Miscarriage, since it proceeded somewhat from that Incompossibility which his own hands had wrought in their Essential Contexture, and from a too free and careless use of such natural Powers, and Enjoyment of such Delights, as he himself had made and permitted to them in due Bounds and Measures. For it seems true and not dishonourable to God, that Sin it self proceeds from no Power of the Sinner's own making, neither is the Pleasure of it from any Suitableness and Congruity which he devis'd; for he finds them both made ready to his hand: only he was so careless and
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unhappy as to transpose things from their due Places, and make such Combinations of them as were to his own damage in the Event, and such as were not primarily intended by that most wise and benevolent Mind which made and order'd all things to the best they were capable of. That Eternal Mind therefore making all things out of a Principle of infinite Love, and for the Good and Happiness of the Things themselves, and seeing what he had made, and how he had made them, and what was likely to be the Lot of some of them from the necessary Unperfectness of their Natures, if their future ill hap was like to be infinitely more sharp and dolorous, than all the good they should enjoy from him till that Calamity befel them, grateful and pleasant, his great Compassion certainly would have persuaded him quickly to annihilate them; or rather his Wisdom would have judg'd it more decorous never to have made them. For assuredly he needed them not in any respect, least of all as they were miserable. But we see such mutable Creatures made, and hear nothing of their Annihilation (as indeed it would be very strange we should; for this would be as much as to say, God had made such Beings as he could not continue in Being with Consistency with his own Attributes; that I may not add that possibly such was the manner of the production of all things, as makes Annihilation impossible) therefore we may be assur'd there are such Reserves in his most wise and gracious Providence, as will both vindicate his Sovereign Goodness and Wisdom from all just Disparagement, and take such Course with, and so dispose of all his Creatures, as they shall never be but in such a Condition, which, all things consider'd, will be far more eligible than never to have been. Amongst which Ways and Dispositions of Providence, wherein his Wisdom, Rectitude and Mercy all concur, Punishment is not the least, nor unprofitable to be punish'd. And this sharper kind of Favour hath a very just and righteous Place in such Creatures as are by Nature mutable. For this natural Mutability pass'd not into an actual Declination from their better Principles of Life without their Fault, and suffering a Possibility of being worse to prevail above an actual Power of continuing better. And therefore Providence hath interwove in the Natures of Things, and all States and Conditions of Life, such Acerbities and Incommodities, as may give check to them when they are descending lower than they ought, and seasonably remind them of the better Condition they have left. But if this gentler Smart and Uneasiness will not reclaim them, but they for all that still further pursue forbidden and uncertain Pleasures, and think them not dearly bought, tho' mix'd with Bitterness;

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yet we are not straight to conclude that Providence hath given them over either as utterly unfit for her Care and Discipline, or degenerated beyond her power of Cure and Emendation. For beside her ordinary and natural ways of Nurture and Correction, she can and will, when it seems fit or necessary, with a severer hand scourge these Rebels to her gentler Laws, and Contemners of her milder Rebukes. And such will be that Day of fiery Vengeance, when the inferior Elements of Nature shall melt with fervent Heat, the Earth and all the Works thereon be burnt up, and the Air be fill'd with suffocating Smoke which she shall send up from her inflam'd Entrails. Into which far-spreading Lake of slow-consuming Fire and sulphureous Stench, the unreclaimable Devils, and obstinately wicked Men shall be by the righteous hand of God precipitated. A sad pitiable Fate, and Torture unsufferable! but no doubt as just as great. Just, I say, not only according to the Estimation of modern Theology (which from an Excess of Complement to the Justice of God, becomes almost as rude and troublesom as the Ass in the Fable, who did not fawn upon, but invade his Master, and which tragically pronounces that the least Peccadillo highly deserves the greatest Punishment conceivable) but also in the Compute and Judgment of that all-righteous Mind, which judges and orders all things by the living Law of Equity. But what tho it be so great and just? is it therefore so quite different from the reason of all other Punishments inflicted by God or Man, that there is nothing in it of that End for which they are inflicted? They are Curative, and for the Emendation of the Party suffering; but this, if it be Eternal, in the Scholastick Sense of the Word, leaves no place for the bettering of the Sufferers, who are never to get out of this inexplicable Labyrinth of Woe and Misery. Or because this exceeds all other Punishments imaginable, must it also so infinitely transcend the very Measures and Proportions of this kind of distributive Justice? If not, why should we think that the Pain and Smart of it shall be infinitely great and long, when the Pleasure reap'd by the Transgression which brought the Punishment is not in any degree equal; and when a shorter Torture may make the Punish'd change their Mind, or leave it very probable they would do so, were they out of their Torture, and in an Opportunity to shew it? And to imagine that God suffers any real Injury and Detriment from the Transgressions of a peccable Creature, which must (say they) be infinite, because he is so, and therefore deserve a Punishment in all respects infinite, is to talk of God very meanly, and too much after the manner of Men; and to set such a Rule for the measuring

asuring the Demerit of a Fault by, as will make all Sins equal, and which they themselves confess will not universally hold good towards any Person beside God, and therefore may be justly suspected to be a false one. Now to think these miserable Souls are so far amiss as to be beyond the Power of all Redress and Restitution, is to suppose God made some of his Creatures very untowardly; and that when he pronounc'd they were all very good, he look'd only upon the Primitive State they were in when they came fresh out of his gracious Hands, and was so taken with that, that he omitted to cast his all-comprehensive Eyes to all possible Conditions they might afterward fall into. For certainly if he had done so, and seen this never-to-be-ended doom of intolerable Pain and Anguish of Body and Mind, the infinite Compassionateness of his blessed Nature would scarcely have given so chearful an approbation to the Works of his Hands. For none of them are good to him as advantaging him ought; and those of them he foresaw would be so remedilessly calamitous as this Hypothesis supposes, would have been so far from being good as to themselves, that it would have been the greatest Favour God could do them, never to have brought them into Being. But then to think they are not beyond the Power of Redress and Recovery, and that that great Punishment they shall undergo in the end of this World may contribute much thereto; and yet to imagine they shall for all this their better Disposition be still kept in it for ever and ever, is to fix so harsh a Note upon the Mercy and Equity of the righteous Judg of all the World, that the same Temper in a Man we should for ever execrate and abominate. And that they are in a possibility of being better, if God so please and do not purposely hinder it, is not improbably concluded by the Father from hence, That Sin, wherein they are so obdurately settled, tho it hath extinguish'd or silenc'd the Divine Life in them, and for the present subjected them only to the Sense, Relish and Exercise of the Natural or Animal; yet it hath left them their Reason and Understanding, such as it is, Consideration and Memory, which like mercenary Soldiers will fight on either side, and incline to and serve that Life which is most powerful: If therefore the vigorous Alliciency of the brutish Nature be abated, those Powers will listen to better Counsels, and resume the Seeds and Inchoation of a better Life and Nature. And certainly a searching ceaseless Pain, spreading thro Soul and Body, will so abate and consume all that Joy they formerly took in their brutish Rebellion, that any Offer of Release will be welcome to them now the Tumult and Hurry of their former Lusts and eager Affections is slack'd, which alone before

made them incapable of better Advice; and their close-adhering Pain, which sticks to them and scorches them worse than *Hercules's* Shirt, should methinks necessarily force them to take up strong and peremptory Resolutions and Indignation against those Courses whose Fruits they now feel so direful to them. What is it then that should make the merciful Governor of Heaven, and Earth, and Hell too, the compassionate Father of Spirits, either forcibly to keep off and prevent this natural course of things; or, which is worse, suffer those Offers and Preparations which it induces for the bettering the present Condition of so great and so considerable a part of his Creation, and for the putting of them in a way of return to what he at first made them, to come to nought? If we look but into the natural World, we shall find that no Disposition of Matter to the Susception of Life is rendred void and frustrate; but that there is always ready at hand so fruitful a Principle, as perfects and completes whatever is presented to its further Vivification: and yet this Principle is but the brute obscure shadow of that Almighty Goodness and exuberant Life which actuates and manages the moral and intellectual World. Surely then no Preparation happens here which is not carry'd onwards as far as it is capable; especially since this may be done, and yet these miserable Souls we are speaking of, pay soundly for their rebellious Transgressions by a very long, exceedingly great and intolerable Torture both of Body and Mind. And indeed by how much greater it is, by so much surer may we be that it will sometimes have an end by the necessity of Nature. *Si gravis, brevis*, takes place here too; for it being unconceivable how the Soul should suffer any Pain or Torture but by the harsh and discordant Motions of the Body wherewith she is vitally united, if this Union ever cease, she will become senseless; and this Union being conditional upon certain Terms on both sides, and the Conditions being such as are not necessarily at all times present to either of them, it may very well be thought that it may be dissolv'd. For if the Induction of an unnatural Foulness and Impurity, or an over-vehement agitation into the Blood and Spirits and other fluid Parts of the Body, if old Age it self can make the Soul quit her unfit Tenement; what shall we think she will do when it is all on fire, when all the Motions of it are but one continu'd great Pain? Which Disposition of Body, when come to its height by long Continuance, is certainly far more contrary to that vital Temper the Soul requires in the Body she will livingly join with, than either Coarseness of Blood or Consumption of animal Moisture. For as if an actually-perceiv'd Pleasure was that which tempted and drew out the Soul to join with

her Body, no Man would say she would ever unite with that Body, from whose cross Constitution she should be affected with nought but Pain; so where that Congruity in her which disposes her to that Union is more deeply pitch'd in her imperceptive Powers, a Man would be apt to think nevertheless that she could not vitally take hold of any Body from Conjunction, with which she should after feel no Motions, but such as would torture her. And we may easily persuade our selves, that that Disposition of Body which will not prolicite the Soul to join with it when she is free, and her unfelt Appetite catching, cannot for ever tie her to it when forc'd upon her by her sad Fate. And the Matter she is then surrounded with being all of that unvital Temper, it seems necessary that she should cease from all Life and Sense. So that whithersoever we look, whether to the gracious Providence of God, or the Necessity of the nature of things, we find some probable hope that the Punishment of the Damned, as it implies the sense of Pain, shall not be eternal in the highest sense of the Word. And the Scripture too may seem to favour us, in that it calls this dreadful doom by the name of *Eternal Death*, which one would think did very strangely set out that State and Condition wherein is the highest and most pungent sense; but it does very appositely express the sense of *Origen's* Hypothesis, explain'd after the latter and more probable way. But whether their Release be by any change wrought in the Disposition of their Spirits, but without Death, or whether by an Escape as it were by Dying to the Body so tortur'd, there is no doubt to be made but that both ways they may come into play again, and try their Fortunes once more in such Regions of the World as Providence judges fit for them. For all things were made that they might have their Being; and such of them as are capable of Life and Sense, and yet never exercise it, had as good not be at all, for they would be useless both to themselves and others: but certainly there never were, nor ever will be such things in the World, which was created and is govern'd by that Eternal Mind, which does nothing foolishly and in vain. And tho' that raging Fire which will, in the consummation of all things, seize upon the Earth, will render it and the adjoining Atmosphere uninhabitable for the present; yet that this ruinous Defacement of Things will extend thro' the whole Compass of Nature, is neither the Belief of Christians, nor the Assertion of such Philosophers as were thro' their Skill in the Constitution of the World fit to judg of such Theories. And therefore if any Man can conceive any of these Souls which shall be punish'd in that sulphurous Lake, fit to emerge out of it, he need not be at a loss for Habita-

tions for them elsewhere. But if the other way be more probable, that there is no getting out but by Death, which is rather a Dying in it; yet since they therefore only die, because the Matter all about them is then such as they cannot livingly unite with it, tho' their radical Principles of Vitality are still safe and unperishable; and since that Matter which for the present is so deadly, is as capable as ever of such Modifications as are vital and healthful, and will even by the Course of Nature, after long Periods of time, settle again into such a wholesome Temper; What should hinder but that these punish'd Souls, whom long vexing Pain drove from all Commerce with Matter, and cast them into a senseless Sleep, will after their long Inactivity awake again into Life and Action, when all things are become so fresh and fit to receive them? For if Providence hath been so favourable as to establish so gracious an Order in the Nature and Course of Things, as will lead those miserable Spirits to a Release at last, she certainly will not be unwilling that they should live again, when all things conspire to give them Life, and they continue capable of receiving it. But I am stepping, methinks, before I was aware, into the sixth and last Opinion of the learned Father, which is this:

That the Earth after her Conflagration shall become habitable again, and be the Mansion of Men and other Animals, and this in eternal Vicissitudes.

The Philosopher in his Politicks says, those Instruments are the best contriv'd, and do their Work best, which serve but one Effect and End. But surely it is an Argument of a larger and more comprehensive Wisdom, to make one and the same thing serve to several good Purposes; as we see Providence hath done both in the Bodies of particular Animals, and also of that great and universal one, the World. And the same Course she takes in the Conflagration of the Earth; for that one Fire will be the just and salutary Punishment of rebellious Spirits, and the Restoration of the Earth grown old and effete, unto an healthful genital Strength and Verdure. And so wonderfully sportful is she (as I may so speak with reverence) in the Government of the World, and the Ascents and Descents of her great Wheel are so unexpected, and so seemingly unlike one another (yet the same Hand and Counsel turns all, and to the same End) that that very Region of the World, and the Face of Things in it, which even now seem'd miserable and forlorn, and the Region of Malediction, a Delivery from which was thought well bought at the Price of Death and utter Insensibility; even this at the next succeeding Roll becomes a flourishing Paradise, thick set with vigorous Life, and adorn'd

with all the Charms and Gaiety of fresh youthful Pleasure. For the Holy Father might think it no extravagant Conjecture, to imagine that the Proceſs and Conſequences of that great Fire will be ſomewhat the ſame with thoſe we daily obſerve upon Earth in Bodies ſubjected to the Operation of Fire. Moſt of which conſiſt of a twofold Principle, the one more denſe and ſolid, the other ſubtile and tenuious; but when Fire is apply'd to the whole, and ſpreads its inſinuating active Atoms thro every Commiſſure of Parts, where either it finds or can make its way, the finer and more agitable Particles by this new Heat and Motion got amongſt them, iſſue out in Smoke and Vapour from thoſe Places of Reſtraint where they before lay more ſtill, into the free and open Air; but the more heavy and ſolid are left behind, as which the too ſubtile parts of Fire, notwithstanding all their Activity, could not carry away with them, being overpower'd by their Exceſs of Magnitude. And tho we obſerve not any further Progreſs in ordinary Fires, and care not what becomes of the evaporated Parts of the conſum'd Body; yet where either Uſe or Curioſity leads our Obſervation on further, and we would not have thoſe Parts diſſipated and loſt, we then find that they which ſteam'd forth in a vaporous Rarity, being kept in by ſit Receivers, and falling in cloſely with one another, do at laſt fall down again in a watery Conſiſtence, retaining the ſame nature they had before they were forc'd out of the Body they belong'd to. And if the Return of this deſcending Dew was ſo order'd, that it might have time enough to inſinuate it ſelf again equally thro all the Vacuities it made in the Body by its Departure, it would no doubt bind and conſolidate the looſer Parts thereof, and tincture the whole Concretion with its ſpecifick Virtue and Qualities. For this is no more than letting Ground wrought out of heart, lie fallow for ſome Years, and it again will answer the Hopes, and reward the Labour of its Tiller. Tho this Example of the ordinary Operation of Fire and its Conſequences, for many Reaſons, falls ſhort of thoſe Advantages for Vitality and Fertility which may be expected from the Conflagration of the Earth; yet as it is, it lets us ſee in ſome meaſure what will be the neceſſary effect of that piece of Divine Chymiſtry, in which Seas and Rivers, and all the evaporable Parts of the upper Region of the Earth (for the metallick Regions below are too ſolid to be much concern'd in this Matter) and all things thereon, will in a thick confuſ'd Cloud mount aloft and cover the Face of Heaven, filling the Air with pitchy Darkneſs; but their own Gravity, and that Cauſe which limits the Extent of the Atmosphere, will neceſſarily keep them below the purer Regions of Heaven or

Æther: so that rolling up and down in the lower Vault of Heaven, and kept yet from descending by that smothering Heat that is amongst them, that intense Fire under them, and the continual Ascent of new vaporous Steams, they will at last, when these Causes abate, and themselves become more crouded and confert thro their excessive Copiousness, fall down in trickling dewy Showers, and mix again with that great Heap of Ashes which covers the Face of the Earth, and make her fruitful and vegetative, and fill her empty'd Channels with wholesome Streams; the Air also will be kindly cool'd and moistned by those long-descending Showers which pass thro it. So that so far as concerns material Preparations of Life, here may be a new World again, if God so please. And unless he purposely put a stop to the Course of Nature, the great Principle of vegetative Life will necessarily shape the Matter, when duly modify'd, into all kind of Trees, Plants, Herbs and Flowers: for the inferior Spirit of the World acts not by Choice, but fatally; and being essentially stor'd with an universal Seminality, will not fail to bring her Treasure into view, when invited by congruous and sequacious Dispositions of Matter. And methinks 'tis very odd there should be so fair and pleasant a Garden, and none to enjoy the Fruits and Fragrancy of it. But if Philosophy hath rightly determin'd that the Souls of Brutes are Spirits (which for my own part I think is done with demonstrative Evidence) and therefore remain after all Fates whatever undiminshable and indissipable in their intire Substances, we need not fear those pleasant Fruits will grow up and die unenjoy'd. For let the conciliating Principle of Souls and Matter be what it will, either Spermatick only, or Sensitive too, the Souls of Brutes will not fail to unite with it now it is become so fit. If the former, their Expergefaction into Life will then be as necessary as the growth of Herbs and Flowers; if the latter, then since the Pleasures of sensitive Life are the top of the Felicity they are capable of, and consequently their strongest Desires are bent thitherward and without any check, they will as certainly unite with Matter whereby they may enjoy them, as they will eat Meat cast to them when their Appetite is elg'd with a keen Hanger. But since the former is more rational, and is found in the Souls of Men and Demons, as well as Beasts, what should hinder it from having the same effect in all, and so both Earth and Air be again replenish'd with their respective Inhabitants? And for the Earth it may further be said, that the *Decorum* and Congruity of the thing persuades it. For since there seems little less than a necessity that she should be furnish'd with all manner of Fruits and brute Animals,

and

and that the greatest part and chiefest kinds of those Fruits are such as are either little regarded or cannot be come at by the Beasts, that I may not add how quickly the Soil where they grow, and the Plants that bear them, will decay and come to nothing without humane Culture; and further, since many Species of Beasts themselves seem so made with relation to Man, that without him they would be ill provided for, or too much expos'd to such as would prey upon them, and the exercise of their chief Powers could not be call'd forth, and many Appetites and Affections, which hugely please them, would find little or no Gratification: This Congruity of Things, I say, would almost persuade one that Man ought also to appear on the Earth, to be the Father of this great Family, the Lord, Governor, Patron and Defender of all the Creatures therein. And there is nothing in the Nature of God to make us doubt of the Truth of these pleasant Conjectures, but much which favours them. For, for these better and more perfect Spirits to continue yet in being, and yet to be kept for ever dead and senseless, is to fill the World with that which is perfectly useless and in vain (as I intimated above) and to be capable not only of Life, but also upon a new Trial of their Fortune to be in more than a possibility of making a better Choice than that they paid so dearly for; and of returning in due time to that state of Holiness and Felicity God made them for (to all which worthy Purposes they may now have a fair Opportunity) and yet after all this to say that God is so far from furthering and helping on these hopeful Beginnings, that, on the contrary, by a peremptory Will and violent Hand he strangles them, is at least to say this, That there is no certain nor probable arguing from the Attributes of God, by which I, through a certain Infirmity of my Nature, was always the most strongly convinc'd, that I was by any way of arguing whatever. But if a Man may with any probability argue from the Nature of God in such Subjects, and about such Effects as depend on his Operation; I, in the Person of *Origen*, desire his Adversaries briefly to compare the state of things after the Conflagration of the Earth, with that which they say was before any thing was made. God was then infinitely good and kind, and by that his infinite Goodness was mov'd to create the World; such is he still, for his blessed Nature is immutable. The Things afterward created by him were not then in Being; here they are all in Being, and want only his permissive or ordering hand of Providence. They were then only in a possibility of being well and happily made; here they are in the very next step to being so, even by the necessary Laws of Nature. Those reasonable Creatures he

then made, were not indeed Sinners and Transgressors; yet they were made of such a Nature, as they might very likely become such afterward; and they have now soundly smarted for it, and have been afflicted even unto Death, and at this term Revenge it self stops: Then certainly just and righteous Punishment, inflicted by the *Father of Mercies*, and Father of the punish'd, will not go beyond it; which if it do not, it will be very hard for them to give any tolerable Reason why the Earth shall not become habitable again after her Conflagration and Purification by Fire, and be the Mansion of Men and other Animals, as well as it was in the first Production of it. This is the first Part of the Father's Opinion. But if this First was granted for true, and but one Restauration of the Earth, and re-planting of her with all her proper Inhabitants, was acknowledged; he that believes this, would find no difficulty in believing that eternal Vicissitude, and infinite Repetition of Conflagrations and Re-productions, which in the Second Part of the *Dogma* he asserts. For since nothing perishes out of the Compass of universal Nature, neither Spirit nor Matter; it is plain, there will be always ready at hand both the Materials and Inhabitants of the Thousandth habitable Earth, as well as of the Second: and that most benign Principle which made and governs all things, is neither lessened nor changed at that thousandth Period, from what he was at the second.

You may now possibly expect that the pious Father should confirm his Doctrine out of Scripture, as in most of the former he did. But here he bids you call to mind the Advertisement he gave you at the beginning of his second *Dogma*, and consider how necessary and decorous it was, that the Holy Penmen of Scripture should not run out into such abstruse natural Theories, which so few of those they were to Christianize would be capable of, but keep themselves within the Bounds of those few plain Articles which were necessary to the reforming the World, and begetting in the Minds of the simplest a firm hope of Life and Immortality hereafter, and deterring all Men from the Ways of Sin and Unrighteousness by that sad After-clap they must expect in the End of this World; leaving all further Considerations not repugnant to these, to the laudable Curiosity of such as Nature and Education had fitted for such Enquiries. Yet will he not wholly frustrate your Expectation, for I find him making use of these following places of Scripture in behalf of his Opinion: *Of old hast thou laid the foundation of the Earth, and the heavens are the work of thy hands. They shall perish, but thou endurest; yea all them shall wax old like a Garment: as a Vesture shalt thou change them, and they shall be changed;*

changed; but thou art the same. Where he says, such a Perishing is exegetically signified, both of the Earth and Regions of the Air, as is consistent with but a Change; but where there is only a Change, the Substance is not destroy'd. And this Change being as the Change of a Garment, worn out or decaying, supposes not only a Change for another (which it certainly does, unless he that hath worn out one Garment, and after goes naked, be said to change his Clothes) but also for a newer and better. Also that of St. Paul, *The fashion of this World passes away*, i. e. like a turning Scene, to exhibit a fresh and new Representation of Things; and if only the *χῆμα* of this World, or the present outward Dress and Appearance of Things, go off, the Substance is suppos'd to remain intire. And that of the Prophet *Isaiab*, *Behold, I make new Heavens and a new Earth; and the former shall not be remembered, nor come into mind.* How exactly does this agree with his Hypothesis, whether you interpret the latter part of it concerning the Excellency of the vernant Youth and Spring of the renew'd World, above the lqualid and decrepit Age of the old One, or concerning that perfect Oblivion in the Inhabitants of the New, that ever they liv'd before in the Old? And that *new Heavens and new Earth*, may be understood in a Phycal sense, both St. Peter and St. John make it not utterly improbable. For tho our Translation seems to lay an Emphasis upon *We* in that place of St. Peter, as if the expected *new Heavens and Earth*, according to promise, were those Habitations of Glory which Christ shall give to his faithful Subjects in his heavenly Kingdom: yet there is nothing in the Greek which countenances such an Emphasis. The whole is plainly thus: *That we shall melt and dissolve all the combustible Elements of Nature; yet for all that, according as he hath promised, we expect there shall be new Heavens and new Earth, or Heavens and Earth again, whose Inhabitants shall be better and more righteous than those of the decaying and corrupted World are.* And the Vision of a *new Heaven and new Earth* in St. John, does so immediately succeed the universal Judgment, and the casting of Death and *Hades* into the Lake of Fire, that it would almost persuade a Man that it is to succeed it also in Order of Time, since there is so great a congruity in the thing for it so to do. For suppose this Opinion true, and to have been a part of the Apocalyptical Visions, what fitter and more natural place could you assign it amongst them, than that it now hath, according to our present Interpretation? I will trouble you but with one Argument more, tho consisting of more Texts than one, but all in the same Epistle of St. Peter: *And spared not the old World, but preserved* ὉΤΔΟΟΝ ΝΩΕ ΔΙΚΑΙΟΣΤ'ΝΗΣ ΚΗ'ΡΥΚΑ, *having brought the Flood upon the World of the ungodly.*

This

This they are willingly ignorant of, that there were of old Heavens and Earth consisting of, and placed amidst the Waters by the Word of God. By which conflagration of things, the World that then was being overflow'd with Water, perish'd. But the Heavens and Earth which now are; by the same Word are kept in store, reserv'd for fire at the day of judgment and perdition of ungodly Men. To these Texts, add that which we cited before; But we look for new Heavens, and a new Earth; and then compare the several Passages in them one with another: For example; the physical State and Constitution of Things before the Flood, is call'd the *Old or Original World*, the *then World*; the Heavens and Earth, which were of old; that after the Flood is call'd the Heavens and Earth, which now are; and in respect of the former, might as properly be call'd the *new World*, as that is call'd the *old World* in respect of it: That which is to succeed the burning of this is (as we have conjectur'd) term'd *new Heavens* and a *new Earth* in respect of the Second. The First of these three Worlds is said to *perish*, or be destroy'd by Water for the punishment of the ungodly; yet so, as *Noah* was preserv'd to be a Preacher of Righteousness, as some Interpreters expound it. The Second is said to be reserv'd to the destruction of Fire for the perdition of ungodly Men, that so the Third may be the Habitation of Righteousness. Now since they are so distinctly describ'd as several Worlds; and since the Changes happening to them are call'd *Destructions* alike, and their Ends are the same, to wit, the punishment of the Ungodly: why should we imagine so vast a difference, that the Destruction of the First should be follow'd with a new Plantation of Mankind by *Noah* and his Sons, of Animals by the Pairs of each kind reserv'd in the Ark, and of all kind of Plants by their own fruitful Seminalities, but nothing follow upon the destruction of the Second, but a perfect irrecoverable Excision of all things? when yet the way that this is to be destroy'd by, does as naturally lead to a re-production, as that of the other, but after a far longer time. There is one thing more I am to put you in mind of, which I had from a very good hand, concerning one of the Texts above cited, to wit, about that odd disturb'd Order of Words in this Sentence, ἄλλ' ὄψον Νῶε διασωθήναι κήρυα ἐρύλαξε. for such it must needs seem, according to that Interpretation which makes it ὄψον κήρυα. and that other which makes him be call'd ὄψον, because he was one of the Eight sav'd in the Ark, is harsh, and without Example in Scripture, so far as I remember. What then if there be a Mystery in the business? (as you know Numbers have been commonly us'd to this purpose by the antient Wisdom, both holy and profane) And as *Enoch*, who was translated, is call'd the *seventh* from *Adam*, as a Type of that expected

pected Sabbatism in the last day of the *Millennial Hebdomade*, and of this World; so *Noah*, who begun the World again, is call'd the *Eighth*, (not from *Adam*) as a Figure signifying this, That the simply-last Period of this lower World, was not then then come to an End, but was still to be counted onward: and the production or drawing out of the Existence of Things being here *symbolically* taught, it would be more expressly done by reckoning upward in the Numeral Scale, than by beginning again at the First of that long *Hebdomade*. But enough of these fanciful Conjectures, as also of the Arguments from Scripture, to confirm this last Opinion of *Origen*. Unto all which, if you, in the Person of others, make answer, and say, That there is no Necessity that these places should be so interpreted as the Father interprets them, but that other convenient Senses may be put upon them, I am perfectly of your mind: but further reply, First, that they whose Answer you have form'd for them, are commonly so superstitious, that they will not admit of a Philosophical conclusion, tho warranted by the Attributes of God, and Necessity of Nature rightly understood, and be such as was not decorous nor becoming the simplicity of the Gospel, to be expressly and of set purpose taught by the holy Writers of Scripture, who were only to mind the greater and more necessary Doctrines of Christian Faith and Life, unless it also bring the Testimonials of Divine Writ. Secondly, Tho these Texts should have a more especial respect to some other Sense than that we have given them; yet why may it not be that Ours also was intended in some degree by the Holy Spirit? For since the holiest and most intellectual Persons would be very prone to fall into this Opinion, which they plainly saw so worthy of God, and consentaneous to Reason; but yet could not but with some fearfulness fully embrace it, because like to be unusual, and not in general vogue: It is not strange that some places of Scripture should be so contriv'd, as not obscurely to sing the same Note their own Thoughts had been harping on before, and so give boldness and assurance to their Conceptions; for a little touch or intimation would be enough for them so well prepar'd beforehand; and as for others, they either might not be fit for, or not deserve a plainer Instruction. Lastly, Whoever they be, in whose Name you have made this Exception, of what Church, Sect or Way soever, I doubt not they would have far fewer Articles in their Creeds and Confessions than they now probably have; and must profess the Belief of fewer Opinions than now 'tis likely they do, if so be they thought all groundless which were not built on such Texts of Scripture as would admit of no other tolerable and plausible Exposition than that they

they give of them. And therefore I demand of them in the Father's behalf, that which they in Equity ought not to deny him; That his Opinion stand as probably true, and the Scriptures cited by him as commodiously interpreted, till such time as they bring better Arguments, more agreeing with the Nature of Things and the Attributes of God, and clearer places of Scripture for the Truth of the contrary.

I have now given you an Account of those Reasons and Grounds the learned and pious Father had for those Six capital Errors some of the Antients have charg'd him with, and under which Attainder he still lies from their Authority; and have therewith answer'd your Fourth Query. Wherein I have punctually observ'd your Commands, in giving you those Reasons only by which I find him to have maintain'd his Opinions; and have wav'd many other very material or plausible Considerations for confirming the same, which some later Authors have used with much danger, I have fear'd, to their less-settled (or as they speak now-a-days, free) Readers; and have also omitted those Injections, rather than studied Thoughts, which my own melancholy Fancy hath oft with too great importunity obtruded on my Mind: which sometimes are so strong in me (I will not to you dissemble my infirmity) that all the Charms of Reverend Names, of Churches, of Articles, of Confessions, of universally-approv'd Systems, have had much ado to expel them, or so far abate their force, that I was not carried away by them from that stability and sobriety of spirit, upon which I desire to build all my Conceptions. Before I come to your Fifth Query, I must crave pardon of his venerable Ashes, if I have any where disadvantage'd his Cause, either by my unskilful Management of his Reasons, or by omitting any more considerable and convincing than those I have produc'd out of his Writings. For the general Opinion of the Learned, that the Translations of them were so sacrilegiously mangled, and perform'd with so little Judgment and Faithfulness, made me never care to look much into them, since I could not be certain whether I read the Mind of *Origen*, or some very mean Author; and therefore I was now forc'd, that I might obey your Commands in some measure, to tumble them over as my hand led me, and where by chance I spied any hopes that there was something there handled proper for my purpose, to use the best judgment I had in conjecturing, which was likely to be the genuine issue of *Origen's* contemplative Genius, and which the spurious Interpolations of another. In which tumultuary Labour, 'tis no wonder if several things escap'd me, far more fit to appear in his defence than these are, which by chance I light upon.

Your

YOur Fifth and last Query is, By what Reasons and Arguments his Adversaries oppugned his Opinions, and how I imagine an *Origenist* would answer to their Oppositions?

Truly, Sir, tho I must praise the Freedom and Prudence which appear in the first Part of this Query, and which plainly tell me (tho I well knew it before) that you are not willing to pronounce of any Proposition under debate, till you have clearly seen through it from end to end; and that you are so diffident of your self (a sure sign of true Wisdom) that you care not to have a plausible Opinion come near you, unless you also have an Antidote at hand: yet I crave leave freely to tell you, there is some iniquity in the second Part of it, in that it imposes a Person upon me which I am unfit to sustain. But since I have already acted that part here and there, and am now more fully to do it only for your diversion, without the presence and consciousness of any other Arbitrator, I shall not be much solicitous what ineptness or *indecorum* I commit in it; for you cannot for shame laugh at the ill managery of it, when by your Commands alone I undertake it.

Against his first Opinion they object, That 'tis mere *Arianism*, an Heresy condemn'd in the early Age of the Church, when Truth may be suppos'd to have been free from that Corruption or Obscurity wherewith length of Time, and the improv'd Craft and Subtilty of interested Persons might afterwards debase or entangle it.

To this heavy Charge, but laid on at random, I, according to my part, thus answer. You cannot but have oft observ'd how common a practice it is with Men, who either cannot dispute, or begin to be tired with it, to make short work with their Adversaries by calling them *Hereticks*. And that I may not trouble you with many Examples, nor fetch them far, call but to mind how frequently you have read and heard two very considerable Parties in this Nation, both for Learning and Piety, call one the other in their Writings and Sermons, *Manichees* and *Pelagians*. And yet both of them disown the Names which their Adversaries would fix on them, and are assur'd they can demonstrate it is invidiously, but improperly given them. And this the *Origenist* will say is his Master's Case. For by what I have said above in this Opinion, it is manifest, that he will not, nor cannot say by his Hypothesis, *That it ever was that the Son was not; that he was not before he was born; that he was made Ἐξ ἑκ ὀντων, or that he is not of the same Substance or Essence with the Father, or is created, or is variable or mutable, or that he is not God of God, Light of Light, very God of very God.* So
that

that if a Man may be bold with, or without the leave of, mindless or heated Declaimers, to think himself free from Heresy, when neither the *Anathematisms*, nor the *Creed* of that Council which, if any, is to condemn him, do concern or touch him, *Origen* is then pure as Innocence and Truth herself from this Charge. Which I could very particularly demonstrate, if his Accusers had been pleas'd as particularly to charge him. They have been indeed very forward to catch at one word of his, to wit, *γεννητός Θεός*, and from thence infer what their humours pleas'd. One of them says, because he said *γεννητός*, therefore he denied the Son to be *begotten*; whereas he often calls the Divine *Λόγος* the *only-begotten Son of God*. Another of them as rashly concludes that he meant by it *created*, and yet confesses that there are *ὁμολοξίαι καὶ ὁμωνυμίας ἐν τῷ βίῳ*, and that this same word might have been us'd by another in this matter *καὶ ὁμοίαν δαίνοιαν*. but in *Origen* it must not scape so fairly, but *created* must by all means be understood by it, because he does in many places (yet none of them are produc'd) *ἀπαιλλοτεῖν τὴν μονογενῆ Θεὸν πῶς τὸ πατρὸς δεότητος τε καὶ ἕσιαι*. Which is manifestly false; for he every where calls the *Λόγος* God, and the Creator of all things; and, according to his Doctrine of the Holy Trinity, he is substantially, essentially and immutably such, and of the same Divinity and Essence with the Father, therefore certainly no Creature. And tho' *Ruffinus* his Translations are of no certain credit, yet certainly his appealing to *Origen's* Writings, then extant in their Original, and in the hands of his Adversaries, for his plain affirming the Father and Son to be of the same Substance or Essence, is a sufficient Argument that *Origen* did indeed think so: unless you will think *Ruffinus* such a Fool, as so confidently to appeal to such Testimonies out of his Writings, whom he would defend, as every one might convince of fallity. Nay, *Epiphanius* himself hath one quarrel with him for the inconsistency of his Doctrine, in that making the Son of the same Essence with the Father, he makes him also created; but this *created* is his own Inference from the word *γεννητός* (as I said before) not the Affirmation of *Origen*. And it may further be said in his Defence, as to the use of this word, what is for the Defence of all the Fathers before the *Nicene* Council, that they spoke less cautiously in the Doctrine of the Trinity. For till the Church had for the security of this Article determin'd, that the Belief and Confession of it should be in such certain conceiv'd Words, and had forbid the use of others which were obnoxious to such Interpretations as were injurious to the dignity of any Hypostasis in it, such interdicted Words might have been then harmlessly used, which could not afterwards,

without

without great Carelesness of Spirit, Neglect of the Governors of the Church, or Heretical Persuasion. And particularly this word *γεννητός*, in its large sense, signifies no more than what is true of any thing whatever that hath a Cause of its Being and Existence; and therefore in those early Ages of the Church, which spoke more simply and intelligibly, might have been us'd without offence, but certainly did not raise such Tragedies in those days as afterwards, when Subtilty and Niceness about Words had made Men peevish. For that it is always the same with *κτιστός* and *ποιητός*, as *Epiphanius* would have it, no Critick will grant: for these do particularize the way of Production, and that such an one as is not competent to the Eternal Son of God, which that other does not necessarily. Neither did *Origen*, for ought that appears, use it often: I am sure *Epiphanius* takes notice of it only once, to wit, out of his Preface to his Exposition on the *Psalms*. And possibly he did never use it at all; for he himself complains that some Hereticks corrupted his Writings while he was yet living; What would they then do, think you, when he was not present, who could authentically convince them of their foul dealing? And it is well known in the Records of Ecclesiastical Story, that the *Arians* would have kept up their blasphemous Error by the venerable Authority of *Origen*. How easy then was it for them, a crafty and industrious Generation, and sometimes in great Power, to change *γεννητός* into *κτιστός*? But why do I trouble you or my self with so tedious a Chase of a flitting word? The substantial Frame of *Origen's* Hypothesis concerning the *Trinity*, is such in the nature of the thing, as makes it impossible there should be any place for suspicion that he thought the Son of God a Creature; unless he could think him a Creature, whom by that Hypothesis he acknowledges eternally Existent, and essentially and immutably endow'd with Perfections truly Divine in an infinite degree, and to be the Creator of all things. And therefore all those Expostulations of *Epiphanius* are lost, as to *Origen*, by being misapply'd. How is he adorable if he be a *made* God? Nothing *created* can be worship'd. Does Christ the Word ever say, *God created me*, or my Father *created me*? or does God ever say, *I have created the Son*, and sent him to you? How can he be *created* who says, *I in the Father*, and the Father in me, and we two are one? For these and such like Sayings I am not concern'd in, and therefore let those Hereticks, whether Antient or Modern, answer them (if they can) against whom they are truly levell'd.

His second and third Opinions are so conjunct, and his Adversaries Arguments against them, several of them so indeterminate,

minate, that I think it best to join them both in one, and leave it to you to distinguish which Argument belongs to which Opinion. If his Opinion (say they) of *Præexistence* and *Lapse* of superior Beings into this inferior Life be true, where is then the Benediction to *Adam* and his Seed, *Increase and multiply, and replenish the Earth?* For it would be a Curse rather than a Blessing, according to him who turns Angels into Souls, and makes them descend from their high pitch of Dignity to these inferior Habitations. As if God could not supply Humane kind with Souls, unless the Angels sin'd, and there be as many Ruins in Heaven as Births on Earth. The Ambiguity of the word *Angels* being premis'd, and nothing understood here by it but *humane Souls* inhabiting some purer Regions of the World; I then answer, That this Objection proceeds upon a misunderstanding of *Origen's* Hypothesis, as if he made the Generations of Mankind to be supply'd by the Descent of such Souls or Spirits into Terrestrial Bodies, while such, *i. e.* while by Congruity of Life, they were fit to be the Inhabitants of those better Dwellings. This, I confess, would be a condition they may justly wonder God should so specially own and favour by his Benediction. But if through the necessary Incompossibility in created Natures incorporate, those Spirits which were sometimes Inhabitants of more happy places, and the Eyes and Ears of Providence, and invisible Administrators of the Affairs of some Parts of her great Kingdom, become, by degrees, after long Periods of better Life, fit only for the Terrestrial, which is the Father's mind: for these to be born upon Earth, and reap those Pleasures which the eternal Wisdom and Goodness, who passes through all Things and Conditions, and hath left some Impressions of himself in all, hath imparted to that Life, is neither to make any violent Breach in Heaven, nor is any Curse to those descending Souls. For such mutable Creatures may have so worn out some way or other their more perfect Vitality, that the disorder'd Ruins of it may be very uneasy to their sense, and a pain rather than any satisfaction; and to be awakened into a Life, tho' inferior in kind, yet stronger and fuller in the sense of those Delights it affords, than the meanest and lowest Ruins of the superior were, may be a release and advantage. But if they be born into this World out of the dark Womb of Death and Insensibility, 'tis then a manifest Blessing to them. And God, who hath furnish'd every kind of Life with its proper and suitable Good and Pleasure, may very truly and righteously be said to impart his Benediction to those Beings which are vivificated into it, when they were capable of no better. And whether he made them of such a Nature, as to be capable only of one condition

condition of Life, and one place of Habitation, or of more, makes no matter, since by the eternal Laws of Nature or Demerit, they are now become fit only for one; and for this present Turn can perform their parts in it as well, and as suitably to the Ends of Providence, as if they had been originally made capable of this alone. Shall I call that an Argument, or a pitiful Mistake in St. *Jerom*, which he hath form'd with a great shew of subtilty and coherence, bringing his Adversary at last (as he imagin'd) to a gross Absurdity? His Words are these: *Si anima fuit antequam Adam in Paradiso [the Terrestrial one] formaretur, in quolibet statu & ordine, & vixit & egit aliquid; (neque enim possumus incorporalem & eternam in modum glirium immobilem torpentemque sentire) necesse est ut aliqua causa precesserit, cur que prius sine corpore fuit, postea circumdata sit corpore. Et si anima est naturale esse sine corpore, ergo contra naturam est esse in corpore. Si contra naturam est esse in corpore, ergo Resurrectio corporis contra naturam erit. Sed non fiet Resurrectio contra naturam: ergo juxta sententiam vestram corpus quod contra naturam est resurgens, animam non habebit.* I know not what to make of this, nor how to interpret it so as it shall have any force at all; for if by being *without a Body*, he mean a Terrestrial one, I wonder why he should suppose that the *Origenists* neither had nor could assign a Cause, why the Soul, once without a Terrestrial Body, should afterwards be clothed with such a Body. For he himself takes notice out of *Origen* of very sufficient Reasons how this should come to pass, as I have before shew'd. And further, It is strange he should think it an Absurdity to an *Origenist* to deny the Resurrection of such a Body, whom he knows, and often affirms, makes the Mystery of the Resurrection to be our Vivification into an æthereal Life, and the obtaining of an æthereal Body. But if by being *without a Body*, he mean without *any body* at all, you may justly wonder at so great a Forgetfulness and Dormitation in so acute and diligent a Writer; who, amongst other of *Origen's* Errors or Fancies (as he calls them) does more than once take notice of this: *That he makes all created Spirits have Bodies according to the Nature of those Regions of the World they live in, and to change them as oft as they do their Mansions, from the highest Heaven to Earth, the lowest Abode of all, so as that they never will be without a Body (if they be alive) so long as there is any matter in the World.* So that howsoever you interpret him, the Objection will be pitifully precarious, or a gross carelesness and inadvertency. Hither must also be refer'd what *Epiphanius* and his two Assistants, *Proclus* and *Methodius*, keep such a stir about, to wit, the *Coats of Skins*, which God in the Story of *Adam* is said to make for him, which *Origen* interpreted *Terrestrial Bodies*, wherewith *Adam* and *Eve* were clothed upon

their Transgression. But they think 'tis plain from the Order and Words of the History, that they had such Bodies before their Fall, even from their first Creation; for God is there said to form Man out of the dust of the ground, and make the Woman of Adam's Rib; and when she was brought to him, he said, This is bone of my bone, and flesh of my flesh. But what a poor Attempt is this of theirs, to pass over those substantial Arguments, by which he maintains the Reasonableness and Concinnity of those two Opinions, of the *Præexistence* and *Descent* of Souls into *Terrestrial Bodies*, and to catch at an Interpretation of a word in such an History as the most Learned both of *Jews* and *Christians* have always acknowledg'd to contain more Senses than the plain and literal one? And in such mysterious Writings, which are to look more ways than one, and handle Subjects of much different nature; 'tis not strange if there be something in the Order wherein they are handled, which may seem perplex'd to those who are only for the Literal sense, and who have not the freedom and patience to observe the Continuity of the Allegory, but snatch at one single part of it, and disjoint it from the rest; and if they cannot fit it to that Order they have set to themselves in their Interpretation, presently reject the whole as a perturbed intricate Fancy. But how congruous all things are in the *Cabbala* of the Creation, and how naturally one part follows upon another, without Violence to the Letter, you may fully see in that learned Gentleman's *Cabbalistical Conjecture*, to whom I refer'd you before. And I dare appeal to the Fancy of any Man, tho' but meanly capable of understanding what is proportionate, congruous and apposite, when he hears it, whether any thing can be more comely and more expressive of the Condition of the Soul fallen from her divine and intellectual State into an animal Condition, than to say she is then clothed with the *Skins of a Brute*. And methinks *Proclus*, if he understood himself, should have little reason to quarrel at *Origen's* Allegory, who himself makes these Coats to signify τὴν ἀπὸ τοῦ λόγου ἐκ τῶν νεκρῶν τῆς γαλεσκουασμένην. They have another bout with him concerning this Matter, for affirming that we were turn'd out of *Paradise celestial*, before we came to dwell upon Earth. For 'tis plain (say they) that *Paradise* is a pleasant place upon Earth, appointed for the happy and quiet Habitation of the Saints, from the Rivers of it, *Tigris* and *Euphrates*, &c. For could the Earth bear the down-pouring Floods of so much Water, tumbling in such heaps from Heaven? Do you not smile at such Arguers? and I fear you would laugh at me if I should industriously set my self to answer them. I shall therefore only mind them of another

Paradise

Paradise spoken of in the Gospels, where Christ promised the good Thief he should be with him; whither, St. Paul in his Epistles says; he was caught up; which St. John also calls by the Name of the *Paradise of God*, somewhere within the compass whereof grows the *Tree of Life*, and whose Rivers are the *Water of Life*. I would know of them likewise what they would answer to the Authority of the best Jewish Writers, who generally say that *Paradise* is out of this World, and was created before this lower World was. Nay *Jerom* himself here helps *Origen's* Cause with his Authority, concluding thus from the Words of the Text, *Ex quo manifestissime comprobatur, quod priusquam cælum & terram Deus faceret, Paradisum antè condiderat. Quest. in Gen.* But 'tis no wonder the Objectors should talk at that rate they do; for they plainly affirm, that the eternal Habitation of the Blessed, after the Resurrection, shall be upon Earth. St. *Jerom* hath other Texts of Scripture against *Præexistence*, which in his own Words are these: *Pater usque modo operatur, & ego operor*; and that of *Isaiab*, *Qui format spiritum hominis in ipso*; and that in the Psalms, *Qui fingit per singulos corda eorum*. By these places he thinks it appears, that God does daily, as there is occasion, create Souls. To the First I answer, by demanding what Necessity there is, that the working here mention'd should signify Creation of Souls? Are not all the Works of his Providence in continuing Life, Motion, Order to the World, and every part of it, in governing and managing all by his Goodness, Power and Wisdom, to their behoof and advantage, sufficient to verify this Saying, That the *Father worketh hitherto*? And does not our Saviour's adding, *And I work*, with reference to that beneficent Miracle he had wrought on the Sabbath-day, plainly intimate what kind of Operation he meant in both? And if I should confront *Jerom's* Exposition with that in *Genesis*, *God rested on the Seventh day from all his work*; or that of St. Paul, *His works were finish'd from the foundation of the World*; I am sure I should have Reason and Philosophy on my side: and their Exception, that these places are to be understood of the Species of Things, is not so plainly gather'd from the words, as is my interpreting of *my Father worketh hitherto*, of his Works of Providence and continual Beneficence. His other two places mean no more than this, That God is the Creator and Father of Souls or Spirits, and by his Power over them, moulds, fashions, and changes them as he pleases; both which are true, tho the Soul subsisted from eternal Ages. You will ask me then, Where lies the Father's Argument? Truly, Sir, it is so thin and evanid a subtilty, that your great Mind, made for, and used to great Objects, may very likely miss it: but this it is, He reads the Words

thus; *Who forms in him the Spirit of Man, not the Spirit of Man which is in him.* This would have been pretty, had he first prov'd by substantial Arguments, taken from the Nature of the *Soul* or *Providence*, that the Souls of Men could not exist before they inform'd a Terrestrial Body; but having not done that, nor scarce endeavour'd it, his Arguteness is ridiculous. For who can doubt, but that the *Prophet* meant the same with that more compleat and express Form of Speech in *St. Paul*, Who knows the Things of a Man, *εἰ μὴ τὸ πνεῦμα τῆς ἀνθρώπου τὸ ἐν αὐτῷ*; If I should say of that elegant Watch you did me the honour to give me, that your own neat and curious Hand wrought and form'd all the Springs and Wheels in it, no Man would be so mad as to think I meant, that you wrought them within the Case: or if I should tell you (which I may with Truth) that I have been so oft at *Alney-thorpe*, that I know all the Inhabitants in it, I hope you would not think that the Image of your noble Person was so seldom in my Fancy; or that I was of so fantastick a Memory, that I knew you, and the rest of your Neighbours only, when I was there, but should not know you at my own Hermitage, or any where else.

These are all the Objections they have (so far as I remember) against these two Opinions of *Origen*, the *Præexistence* and *Descent* of the Soul into a Terrestrial Body; unless you will give so much to the Authority of *Jerom* in a metaphysical Argument, as to take that magnificent Bravado of his for another; *Quod vos miramini, olim in Platone contempsimus.* And do not you think now, Sir, that these good Fathers having so strenuously and perspicuously shewn, that these two *Dogmata* are inconsistent with the Attributes of God, and contrary to the Nature of Things; and having so plainly demonstrated the Sophisticalness of *Origen's* Arguments, and the Inconsequence of his Illations; lastly, having by so plain and cogent places of Scripture prov'd the contrary Positions to be true; do you not think, I say, that they had reason to call these Opinions of his *πρῆσιμων καὶ τραυκολογίαν*, Nonsense and Stolidity? I leave you to judge.

But I pass on to their Objections against his Fourth Opinion of the Resurrection. And here they are more copious, I mean in Arguments taken out of Scripture; for I do not yet remember, that they make use of Ethnick and Secular Philosophy (as they speak) against it. And indeed, their Arguments are so numerous, that it is a prejudice against the Truth of their Cause: For tho a single Text or two may probably escape the Observation, even of a diligent Reader; yet that such a Multitude as they boast of and ostentate, should be all unmark'd by *Origen*, one so well vers'd in Scripture, that he had it all

without

without hook; or that he should be so stubborn and perversicacious in his false Persuasion, who was so hearty and sincere a Christian, is a very wonderful thing. In many of their Arguments against him, they are so fanciful and allegorical, and do so toy and sport with a word or two in the Text, that if a Man did not know the persons, he would certainly conclude either such Argumentators, or the Question was not serious; or that they thought their Adversaries such Mushrooms, so soft and foolish, that they would be put off with any thing. Such Objections as these I shall not trouble you withal; the chief of the other, which have a better show and pretence, I will give you. They say then, With what Body our Saviour rose, and ascended into Heaven, with the like shall we be raised again, and live in Heaven with. But he rose with the very same Flesh and Blood he had before his Crucifixion, as is manifest from his shewing the Print of the Nails, and of the Souldier's Spear to St. Thomas, and ascended with the same to Heaven in the sight of his Disciples. To this Origen himself answers in the Words of Jerom: *Illud corpus aliis pollet privilegiis, quod de viri semine & carnis voluptate non natum est. Comedit post resurrectionem suam & bibit, & vestitus apparuit, tangendum se præbuit; ut dubitantibus apostolis fidem faceret resurrectionis. Sed tamen non dissimulabat naturam aerii corporis & spiritualis: clausis enim ingreditur ostiis, & in fractione panis ex oculis evanescit.* And in other places he adds his being not known of the two Disciples going to Emmaus, nor of Mary in the Garden, his walking on the Waters, his escaping from the Multitude, when they led him to throw him headlong from a Rock. Some of which passages at least verify Origen's *illud corpus aliis pollet privilegiis*; and the Effects of these Privileges are such as naturally proceed from Tenuity of Body: For this Disposition is both easily mouldable into any Form and Shape by the Fancy, and other natural Powers, of its actuating Spirit; and also easily passes through such Bodies, as to others are impervious, and is devoid of Gravitation. But Origen no where says, that the Body of Christ upon Earth was not truly Flesh and Blood. For he knew well enough, that there is no other difference in Matter, than what it receives from such or such Modifications of its Parts; and that it is capable of all these Modifications, where a sufficient Cause works upon it; and such he very piously conceiv'd the Soul of our Saviour to be: which could as well fix and consolidate the Matter of his Body into a Terrestrial crassness, as loosen it into a spiritual Tenuity; and when it was wrought into such particular Modifications as constitute the Form of Flesh and Blood, it was then as truly Flesh and Blood as that is which we mere mortal Men are clothed withal. And the

Oeconomy of his Evangelical Undertaking, both in his Life and Death, requiring such a Body, he very rarely gave any publick Specimen of that mighty Power which was in his quickning Spirit; but was content to want the happy Privileges of that freer Life he might have enjoy'd, by exerting that his heavenly Power. For his humble and obedient Soul was resolv'd to perfect what he had taken upon him, whatever debasement, whatever inconvenience he should endure from the weight and pressure of his Servile *Schema*. And moreover, a firm hope of Life, and blessed Immortality of the whole Man, being the main End of the Christian Mystery, and the palpable Evidence thereof in the Person of our Lord, being necessary to make his Apostles and Disciples with Boldness and Courage, and convictive Testimony, preach the Gospel in the World, (whom we find so amazed at his Death and Crucifixion, that they knew not what to think of it;) it was therefore necessary that he should exhibit himself to them again after his Resurrection, in the same sensible manner of appearance that he did before his Death: and if with the Prints of his Wounds receiv'd at his Crucifixion, 'twould be the better, lest their backwardness of Belief, in so strange an Event, should make any of them (as it did *St. Thomas*) so curious, as to demand or need so punctual an assurance; for this the Wisdom of his Oeconomy requir'd; as well as the other parts of his Condescension. But for all this, some of those Instances *Origen* takes notice of, as also his Transfiguration, do very fairly invite us to believe, that he had that in him which was of such sovereign Energy and Life, as could swallow up what was mortal in Victory, and subdue every thing to itself. And the Exercise of this Power being only restrain'd for the performing his Temporary Dispensation upon Earth; that being ended, who can doubt but that it would then freely break forth, and melt his Body into such a rarity and fineness, as would, like a winged *Chariot*, carry him from the Earth? And the Exertion of this Power being so temper'd, as not forthwith to make his Body pure *Aether*, he might as well, for some time in his Ascent, be corporally beheld by his Disciples, as *Ghosts* and *Speltries* are, whose sudden disappearing does sufficiently manifest, that they had not such Bodies as we Terrestrial Men have. Nay, *Epiphanius* himself, not wont to be very Philosophical, tho he contend for Christ's rising from the Dead with the same Body he had before; yet he presently tells us what Sameness of Body he means, by acknowledging that his raised Body was changed into a spiritual subtilty and tenuity; by the advantage whereof he entred the Doors, when shut; which (he says) cannot be done by the Bodies we have here *ὡς τὸ πνευματικόν*, and not having yet attain'd their

Spiritual

Spiritual Tenuity. He affirms likewise, that the Body which Christ shew'd to St. Thomas, was the same which was crucified, but changed into a spiritual Tenuity; and that which was before *παχυμερές*, was then *πνευματικόν* and *λεπτομερές*. How far this is from the Origenian Heresy, I leave you to judge; and shall let his Adversaries fight it out amongst themselves, since I perceive there is Dissension amongst them. For it is not the same individual Particles of Matter that we, in this Question, principally deny or dispute about, but the same Modification and Consistency of Body with that which is in Flesh and Blood. It may perhaps seem to some very strangely done of us, (that I say no worse) who read that the Descent of Christ from Heaven was his *Humiliation*, and his taking upon him the form of a servant, and being made in the likeness of sinful flesh, his *exinanition*; yet to be so desirous to imprison him still in the same servile Condition; and to be unwilling that he should resume that antient Glory and Liberty which he had with God before his Incarnation. And if it was done out of half as much Malice as Ignorance, no Man would doubt to pronounce, that it was next to *crucifying our Lord afresh, and putting him to perpetual shame*. After all this which hath been said, it will not be necessary to give a formal Answer to the Objector's Syllogism. But instead thereof, I shall only point at two or three places of Scripture, and leave you to consider them. The first man Adam is *χρῖς*, the second man, the Lord, is *ἐπεσφύνη*. But Christ being come, or made an High Priest of good things to come, by a better and more perfect Tabernacle, *ἔ χειροποίητος, τετέσιν, ἔ ταύτης τῆς κτισσεως*, enter'd into the holy places not made with hands, Heaven it self. *Flesh and blood shall not inherit the Kingdom of God*. I cannot get it out of my fancy, but that there is an intimation of something contrary to the Objector's pretensions in these Texts which follow. — *Jesus the Christ come in flesh.* *Ἐν πῶ σώματι τῆς σαρκὸς αὐτῆ* — *Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτῆ, &c. Καὶ πελωθεῖς, &c.* I desire you likewise to try if you can make any sense of the Sixth of St. John, from the 32d Verse, to the end; which shall so naturally agree to the Words, as that which we have aim'd at in our Answer to this Objection concerning Christ's Body. *I am the bread of life which truly came down from Heaven, which he that eateth thereof shall never die. The bread which I will give is my Flesh, which I will give for the life of the World. He that eateth my Flesh, and drinketh my Blood, hath eternal life, and I will raise him up at the last day. Many therefore of his Disciples, when they heard this, said, This is an hard saying, who can hear it? But he answer'd them, Doth this offend you? What and if you shall see the Son of Man ascend up where he was before? The Spirit is that which quickens, the Flesh profiteth nothing; the words which I have spoke unto*

you are Spirit and Life. This Chapter is by some interpreted, of the symbolical Participation of the Body and Blood of Christ, in the Commemoration of his Death: which tho I acknowledg to be the highest, most solemn and most useful part of publick Devotion that the Christian Church uses; yet I think I may, without any irreverence to my dearest Lord and Saviour, affirm, That the Effect ascrib'd to the *Manducation* spoken of in this Chapter, i. e. *Eternal life*, is too great for the Cause assign'd. Others interpret it of *Faith in him*, and *Obedience to his Precepts*; but by so doing, they do that themselves, which they cannot away with in others; to wit, depart from the Letter where there is no need. For the very Letter here is (as I may say) the greatest Mystery of the Gospel; the Communion of the Body of Christ being truly Eternal Life, the End of our Faith, and the Reward and Crown of our Obedience. And if the word *Eating* be Tropological, 'tis the modestest Trope that can be: For what other word could be used to express our Participation of a Body, which was to give and prolong Life to him that is made partaker of it, even as our daily Food does to our mortal Flesh? So that our Exposition adjusting the Cause and Effect, and yet keeping to the very Letter, may very deservedly be look'd upon as the true and natural One: which if it be, I leave you to judge, whether we have not fully answer'd the Objection, and out of his mouth, who is *Truth it self*, shewn, that it is a great Mistake, and a diminution to his holy Person.

Secondly, They say that *Enoch* and *Elias* were translated to Heaven in their Terrestrial Bodies, and there live in the Flesh and Members wherein they were translated; therefore shall we likewise have the same kind of Body there, which we now have upon Earth. To this I answer, That that good Providence which governs the World, hath in all Ages been so gracious to Mankind, that she hath from time to time raised up such holy Men, as should by their excellent Life and Doctrine, teach the Inhabitants of the Earth the Ways of Vertue and Godliness, such as *Plato* calls *good Souls*; who leaving their heavenly habitation, were content to descend εις τόνδε ἢ τὸςταρρον; and assuming terrestrial Bodies, underwent all the calamities and disadvantages ἡ ἐν ἡαίσει, out of kind Good-will to Men, to whom they gave Laws, and taught them Philosophy. Or if you suppose these holy Personages, friends of God and Prophets, to have descended somewhat from the Summit of their æthereal Life, and thereby to have had a nearer disposition and fitness to actuate a Terrestrial Body; yet it was not so much, but that they recover'd it again before they left the Earth; and therefore their departure hence (of some of them I mean) would not be after
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the ordinary way of Men : and the rather, because the Terrestrial Life, and the Pleasures of our fleshly Body, do so extinguish our Hope and Belief of something to come, that we have always need of such palpable pledges of continuance in life after this is ended ; which therefore Providence mercifully afforded to the Generations of Men, in such like Examples as the Objection instances in out of the *Jewish* Records. But to be short, I say, that that most excellent and most energetical part in us which the Scripture calls *Spirit*, being thoroughly enlivened, hath a power to quicken any kind of Body it is united with, into a vigour and subtilty answerable to its own Might and Purity ; and those two holy Persons, *Enoch* and *Elias*, by this advantage of their exalted Spirit, partaking of the like Power and Virtue in good measure, which we have before shewn to have been in our Saviour in a most eminent degree, they might leave the Earth, and ascend to Heaven as he did ; but with no more necessity, that this should be in a Terrestrial Body, as such, than that Christ ascended, and is glorified in such a Body. And for *Elias*, the Chariots of Fire, and Horses of Fire, mention'd in the Story of his Ascension, plainly signify to the intelligent Reader in what kind of Vehicle he ascended. His Fasting forty days, and raising the Widow's Son, by stretching himself upon him (that I may name no more of his miraculous Operations) are an Argument of some very efficacious Principle in him ; like as it was in Christ to cure by a touch, who once said, that he perceiv'd Virtue was gone out of him. Now wherein this miraculous Power did in great measure consist, *Herod*, according to the Opinion of the *Jews*, informs us ; who hearing of the Miracles that Christ did, said, That *John the Baptist was risen from the dead ; and therefore wonder-working Powers did shew forth themselves in him.* But *John* did no Miracle in his Life-time ; and therefore this Inference of *Herod's* is not from the Person of *John* at large, but from the Exaltation of Power and Virtue, which he believ'd naturally accru'd to him from the Excellency of the State of the Resurrection. And something like this may be said also of *Elias* ; that he had attained in some sort to the Resurrection of the dead in this life, which in the *Jewish* Notion is the same with the Vivification of the Body (as is plain in many places in *St. Paul's* Epistles) and therefore cannot belong to the Body of Flesh as such, which he every where calls *σύντρον* and *ψερόν*.

Thirdly, They object out of *St. Paul*, *This corruptible must put on incorruption, and this mortal must put on immortality ; not in general, mortal and corruptible, but this mortal and this corruptible.* This is *Epiphanius's* Objection ; but I think I have intimated already what kind of Individuation of Body he contends for, to wit, such

such as arises from the same numerical Particles of Matter; tho' this same Matter be changed into what Tenuity you please. But this sameness of Body does not oppose the Assertion of Origen, as we have deliver'd it in his fourth Opinion; which only affirms, that the Bodies we shall have in the blessed Resurrection, will be of an æthereal subtilty, without thinking it worth the while to determine whether they shall become so tenuous by the change of that Matter which was once terrestrial, into an æthereal Purity, or otherways. And if they can fancy any way whereby that may be done, in that great and necessary Flux of all Matter in the World, in that infinite dispersion of those Parts of Matter which did once meet together, and made up the Body of a Man, in their innumerable Assumptions and Adoptions into other Bodies; and this without making the Exercise of the Knowledg and Power of God nice and punctual to no purpose, and to no benefit and behoof of those Souls for whom he is suppos'd to make those Bodies; if they can fancy any such way, they shall have my free leave (if *St. Paul* do not say otherwise) and may be *Origen's* too, without much difficulty, who look'd at nothing so much in his Hypothesis of the Resurrection, as the Vivification of that Body we shall then have, into an æthereal Purity. Yet it is not amiss, if they take the Advertisement along with them, which he gives to such as set themselves to consider this Article of our Faith, and to answer the Objections which simpler Men make against the true Notion of it, Χρὴ ὃ πάντα τὸ φιλαληθῆ κατ' αὐτὸν τίτις ἢ νῦν ὀπίσθ' ἅπαντα πρὸς τῆς ἀναστάσεως ἀγωνίζεσθαι, σωσῆτε καὶ τὴν ἑαυτῶν ἀρχαίων παροδόν, καὶ φυλάξεσθαι ἐμπεσεῖν εἰς φλυαρίαν πρὸς τῶν νοσημάτων ἀδυνάτων τε, ἅμα καὶ Θεῶ ἀναξίων. But if any fear they shall lose themselves and their proper Personality in the World to come, unless the same individual Atoms of Matter meet again to constitute the Body they shall then have; or if they imagine that *Origen's* way will induce that monstrous Change they fear; *Origen* himself bids them take heart, and assures them there is no such danger. For he thus speaks in *Methodius*, Tho' every body, which is continually taking in and letting out its Parts (as Plants and Animals) never hath the self-same ὑλικὸν ὑποκείμενον for two days together, but like a River, is in perpetual change: yet *Peter* and *Paul* remain the same persons, both as to their Souls, which are stable and without flux; and also as to the εἶδος χαρακτηρίζον τὸ σῶμα, and all such Peculiarities thereof as individuate *Peter* and *Paul*, as to their Bodies. Which individuating εἶδος, he says, continues still to the Body, even in the Resurrection, but better'd and perfected. And again, Tho' it be necessary (says he) that the Soul being in corporeal places, should use
a body

a body futable to the place ſhe is in, as if we were to be aqua-tick Animals, and live in the Sea, we ſhould have a body like to what the Fiſhes have: ſo tho for the ſame reaſon being to be Heirs of the Kingdom of Heaven, and Inhabitants of thoſe excellent Regions, it be neceſſary that we have ſpiritual and heavenly Bodies; yet for all this, our antient $\text{E}^{\text{S}}\text{G}$ is not deſtroy'd, tho chang'd into greater Glory, as was the Form of *Jeſus*, *Moſes* and *Elias* in the Transfiguration. Laſtly, Upon that place, *Fleſh and blood cannot enter into the Kingdom of God*; he ſays, tho our Body there ſhall not be Fleſh, yet the $\text{E}^{\text{S}}\text{G}$ of our corporal Perſon remains the ſame. For the Father knew that there is ſuch a thing as humane Form, in what ſtate or place ſoever the Soul happens to live, and that the particularizing or individuating Notes of it proceed from the particular *Seminal* or *formative Reaſon* in the Soul of every individual Man; which being a Power that works fatally, and without Animadverſion, will work alike as to the main Strokes and Lineaments in every kind of Body it operates upon; but where the Matter is more pure and pliant, there no Strokes will miſcarry, or be perverted, but the whole Impreſſion will be exact, and faithfully answer the beautiful Idea, according to which the Plaſtick works. And the Truth of this he ſaw confirm'd by many credible Stories of the Apparitions of deceased Men, which punctually retain'd the well-known Forms they had when they liv'd upon Earth, even in their fluid Vehicles of Air. So that whether that $\tau\tilde{\delta}\tau\omega$ in *St. Paul* mean the ſame individual Particles of Matter, but chang'd into an æthereal Conſiſtency, as *Epiphanius* would have it; or the ſame Form, Character and Air, which particularize our bodily Perſon; the Opinion of *Origen*, according as we have aſſerted it, ſtands good and unſhaken. But if any Man, out of Heedleſneſs or Prejudice, will venture to ſtretch the meaning of it further, as if it ſignified the ſame Modification and Conſiſtence of the ſame Particles of Matter with that they are in, in the Body of Fleſh; he muſt firſt aſk our leave to transfer the $\tau\tilde{\delta}\tau\omega$ to ſome other place, and diſjoin it from the words of the Sentence where the Apoſtle hath placed it. For if he underſtand any thing of the Nature of Bodies, he cannot but know, that the Body we now have, is therefore corruptible and mortal, becauſe it is Fleſh; and therefore if it *put on incorruption and immortality*, it muſt *put off* it ſelf firſt, and ceaſe to be *Fleſh*. For that which is Eſſentially ſuch or ſuch, is ſo at all times, and in all places. He that ſhould take up in his hand ſome dirty piece of Wood, and tell a By-ſtander that he could make that Wood a pure bright Flame, would never perſuade him that it ſhould continue Wood ſtill, be he ever ſo ſimple; I think he

he would be more wise and wary than the Satyr was, and not imagine he could handle it now as harmlesly as he might before, nor put it to any of those Uses it was fit for, before it was laid on the Fire: for its Properties are changed, and it is become perfectly another thing. Lastly, (that we may make an end of this) they that consider how necessary it was for the Apostles, even in their most Philosophical Doctrines, to use a grosser and more palpable way of speech, lest otherwise their ruder and more unlearned Disciples should not be benefited, will easily satisfy themselves, that this Objection does not so much as weaken their Opinion, who think it more congruous to the Nature of things to say, we shall not so much as have the same Particles of Matter (unless by chance) tho' supposed to be changed into that æthereal Purity which Origen contends for. But this is more than our present Cause requir'd.

Their fourth Objection is this Text; *If the Spirit of him that raised Jesus from the dead dwell in you, he that raised Christ from the dead, shall also quicken your mortal Bodies by his Spirit dwelling in you.* By raising and quickning (they say) the Resurrection is understood, and the mortal Bodies to be raised, and our Bodies of Flesh, which are truly Mortal; therefore in the Resurrection we shall have Bodies of Flesh. To this I answer, First, that the Vivification here mention'd, is not the great Day of Resurrection in the End of the World, as he that will take the pains to read from the beginning of the sixth Chapter, to the end of the eighth, in which the Objection is, will plainly see. For in this discourse St. Paul tells us of two Principles that are in us, the Spirit, Mind, or inward Man, and the Old Man or Flesh; the Law of the first, is the Law of Life and Righteousness, but of the second, the law of Death and Sin. These two Principles are so contrary, and their Laws so opposite to one another, that they cannot both live or reign together; hence therefore arises in us great Slavery or Distraction: but Christ was given us of God to free us from the latter, the Law of Death, and to save us by his Life, who is the *Spirit of Life*. From whence the Apostle, according to his wont, takes occasion to teach us, that whatever happen'd to Christ, the Captain of our Salvation, to whose Image we are in all things to be conform'd, the same is mystically to be wrought in us: so that as he was crucified and died, so that which is Mortal in us, the *Body of Death and Sin*, was to be crucified, and die likewise; and as he was raised up from the Dead by the Glory of the Father, so should we also be to walk in newness of Life, and serve in the newness of Spirit, which then we shall do when that *Spirit of Life and Power*, which raised

raised Christ from the dead, shall so strengthen that better Principle in us, which he calls *Spirit*, and which he says is *Life*, that it with him become the cause of Life and Vivification to our otherwise mortal Body, and make us alive from the dead unto God. To which Interpretation the Apostle bears witness in giving Thanks to God, that he had *deliver'd him from the body of Death*, or the mortal Body; and in affirming afterwards, *that the Law of the Spirit of Life*, or quickning Spirit, in Christ Jesus, had freed him from the Law of Sin and Death, which is the Law in the Members of the mortal Body, the Body of Sin, or the Flesh of Sin: but certainly the Operations of the *Spirit of Life*, or quickning Spirit, are all vivificative; and if the Subject upon which they are exercised be the *Body*, it will thereby become quickned. Now St. Paul affirming they had passed upon him, does plainly inform us, that the *Vivification of the mortal Body*, mention'd in the Objection, is something that is wrought in us in this Life, contrary to what the Objectors pretend. And tho I am the least confident of any Man that heartily believes the Scripture, to establish the Sense and Interpretation of any part of it upon Tittles and Apices; yet having (as I think) given the Summary sense of the Apostle in these Chapters (of which taken altogether, a Man may be more assured) and conceiving it very agreeable to Reason, I think I may now be bolder to make my advantage of that, which single, and by it self I should make no great matter of. The words of the Objection are these; *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, (ὁ ποιεῖς καὶ τὰ θνητὰ σώματα ὑμῶν)*, shall quicken even your mortal Bodies by his, or the same Spirit dwelling in you: i. e. the Spirit of Life and Righteousness shall exert his vivificative Energy upon these mortal Bodies of yours; and they which, without his enlivening Power, only bring forth Fruit unto Death, shall, by his Inhabitation in you, have such a preparatory Power and Virtue imparted to them, that Sin shall not reign in them, but their Fruits shall be unto Holiness, while you are constrain'd to be clothed with them, and the end and perfect completion of his Work shall be *eternal Life*. The thing it self, abstracted from all full and pregnant Authority of Scripture, is so reasonable to those who have considered and marked in themselves, with what dependance we act upon something in our Bodies, that the least intimation from so authentick Testimony, might be sufficient to assure them of the Truth of it. But this same holy Apostle, who in the very same Subject once said, *If ye be any otherwise minded, God will reveal this unto you;* hath himself taken further care, that this so true and so concerning

cerning a Notion should be receiv'd by all with whom his Authority, or the reasonableness of the thing, is of any value. Many places there are in his Epistles to this purpose; some of them, which I now remember, I shall give you. *And not only they, but we our selves also, who have the first fruits of the Spirit; even we our selves groan within our selves, waiting for the Adoption, the redemption of our Body——For we that are in this Tabernacle do groan, being burdened, so far as we would be (I do not say unclothed; but) clothed upon, that so that which is mortal in us might be swallowed up of Life. Now he that hath made, fitted or framed us for this very thing, this victory of Life, is God, who hath also given us, as a pledge and part thereof, the earnest of the Spirit.——In whom after that ye believed, ye were sealed with that holy Spirit of Promise, who is the earnest of our inheritance, until the compleat Redemption of the purchased Possession be effected. With which same Spirit the eyes of your understanding being enlightned, you will know what is the hope of his calling, and what the rich glory of his inheritance in the holy or heavenly places above, and what is the exceeding greatness of his power to us ward who believe; even such and so great as he wrought in Christ, raising him from the dead, and setting him at his own right hand in the heavenly regions. Which places, if you mind them throughout, cannot but seem to you to intimate a certain Inchoation of the æthereal Life wrought in us by the holy Spirit, by which the Life of Jesus, the heavenly Adam and vivifying Spirit, is manifested even in our mortal Flesh. For what else can be the first fruits of the Spirit, where the whole Harvest is the redemption of our body from the bondage of corruption, into the glorious liberty of the Sons of God, the angelick Inhabitants of the free Æther? And what else can be the Earnest of the Spirit, where the whole Price is the clothing of us with our house from Heaven, eternal and æthereal? Or what the Earnest of our Inheritance, (which ought to be homogeneous with the whole Sum) when the Inheritance is the Kingdom of Heaven, the Regions of Light and Glory? But, secondly, supposing the last and final Resurrection in the consummation of all things was meant by the Apostle, it would be so far from advantaging the Objector's pretensions, that it would utterly destroy their Cause. For if the Body of Flesh be a mortal Body, if it be quickned and made a living or immortal One, it must be made something else intrinsically than what it was; but it being Flesh before, it must not be Flesh when 'tis enlivened too. For if such a Form of Speaking be allow'd, which can reconcile such different Attributes and Affections to the same Subject, farewell all Philosophy, and all intelligible Speech 'twixt Man and Man. The fabled Mistakes at *Babel*, at this rate of speaking, would not be Mistakes; and by a far less License*

ence than they take to themselves, it might be defended, that he did right, who being bid reach a *Trowel*, brought a *Pick-axe*; and the Fox fear'd more than the arbitrary Power of the Lion, when he fear'd his *Ears* might be call'd *Horns*.

The Fifth Objection may be that known place in *Job*, which *Jerom* wonderfully triumphs in, and cannot tell what ground to stand on, for joy he had found an Argument, which so strikes the matter quite dead. And tho' Life and Immortality be brought to light through the Gospel, yet he, in a jolly confidence, doubts not to say; *Nullus tam aperte post Christum, quam iste ante Christum de Resurrectione loquitur*. But I must confess he had great reason to be so glad of this place as he is; for that coarseness of Spirit which dictated these words, *Is si non in sexu suo resurrecturus est, si non eisdem membris quæ jacere in stercore, si non eisdem oculis aperiat ad videndum Deum; quibus tunc videbat vermiculos, ubi erit ergo Job? tollis ea in quibus substitit*: This Spirit, I say, had need of support from such an Interpretation as he gives this Text. But he that shall consider, how many several ways that place is translated and interpreted by such as are famous for their Skill in the Language, and how many Words they are fain to supply by mere guess, to make any sentence in it intire and perfect; and with what suspence of Mind they propound to their Readers, either this or that sense so patch'd up by them; will be very difficultly drawn to believe the rising again of Flesh upon the Authority of *Job*, unless he be interested by a former Persuasion, and so think that all things he reads without, chime after the measures of his inward fancy. For the holy Man seems to say no more than this, That tho' God had sore afflicted and pursued him as his Enemy, even unto death, tho' all his Kinsfolk and Friends had forsaken and abhorred him; yet still would he trust in God, who he knew was the Patron of the innocent and calamitous, who ever lives, and whose hand is not shortned, that he cannot save and deliver those that hope in him. And tho' for the present he had hid his Face from him, yet he would at last conspicuously appear for his Rescue and Redemption. And after my Skin be consum'd, let that which remains of me be by piece-meals destroy'd likewise; yet I am confident that I shall see him again, who is now withdrawn from me, sound and intire, and that with these languishing Eyes, which so long have seen nought but the Wounds of his Indignation. Now the Event exactly answering his Hope so describ'd, would probably persuade a Man, that the Paraphrase we have given, or some other like it, is the true meaning of the words. For the Lord at last turn'd the Captivity of *Job*, and then all his Kinsfolk, and Friends, and Acquaintance, who had forsaken him

him before in his Calamity, flock'd to him again, to comfort him concerning all the Evil he had undergone, and to congratulate his deliverance. It may also seem a wonderful thing, if this place make so plainly for them as they brag, that the *Jewish* Writers should not interpret it to that sense; who, for want of any tolerable Arguments in their Scriptures for the proof of the Resurrection, do pitifully and contemptibly catch at every Tittle and Apex of a Letter that looks that way. And the reason that some give of this their Omission, to wit, that they were afraid of the word *Redeemer*, and so chose to balk a Text, which would have much confirm'd the Opinion they would gladly have advanc'd, rather than by using it to that purpose, countenance such a Notion of their *Messiah* as they lov'd not to hear of, is very slight. For certainly, here is not the least intimation of an humble and meek Saviour, whose Kingdom is not of this World, whose Spirit and Laws put contempt upon all those things which the natural Man so highly values, who was at last to be ignominiously crucified, and to leave the Civil State of the World just as he found it, and the *Jews* still subject to an idolatrous Yoke. This is the Scandal and Stumbling-block of the *Jews*, not the Title of *Redeemer*; for certainly the two Disciples, to whom Christ join'd himself as they were travelling to *Emmaus*, spoke according to the common Phrase and Opinion of the *Jews*, concerning their expected *Messiah*, when they said, *We trusted it had been he which should have redeemed Israel.* For *Redeemer* and *Redemption*, in the sense of the Christian Mystery, is not only not inconsistent with, but necessarily requires Christ's being condemn'd to death, and crucified; and yet his Death and Crucifixion was that which made these Disciples conclude he could not be the Redeemer of *Israel*.

I shall trouble you but with one Objection more against this Opinion, and it shall be that which is drawn from the Justice and Righteousness of God; which, they say, cannot stand, unless the same Body of Flesh rise again, which was Partner with the Soul in all she did, whether good or bad, and accordingly share with her either in Reward or Punishment. For 'tis not equal that that Body which had been industrious, temperate and chaste, should be supplanted in its hopes by a new-comer, which underwent not any such tedious Hardship and severe Self-denial; neither is it just, that that Body which had liv'd in all Debauchery, and Excess, and Violence, should escape, and another far more innocent be whipped in its stead. Which Argument *Epiphanius* further carries on in such ridiculous Schemes of Speech, as for his credit I shall not produce. That a young Man of a good Fancy, and choice Words, might hand-

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somly declaim in this Cause, I by no means will deny; but that there is any thing in it beside empty Pomp, built upon Ignorance, I fear you would not grant. You are not wont to be so great a Friend to Mr. *Hobbes*, as to think that Matter, by what name soever it be call'd, *dead* or *living*, hath any sense or perception at all, much less can it be vertuous or vicious: Yet, upon this supposal, their Objection is made and built; which being grossly false, and the widest Inlet that is unto Atheism, their ill-supported Edifice comes tumbling to the ground; and for the Interest of Vertue and Religion, they ought not to resent the Ruin. Yet it would be very easy for me to shew moreover, from the continual flux and change of our Bodies, that their pretended Justice would not hold in their way neither; but the thing is obvious, and cannot escape your notice. He that prevents the Assassination of his Prince, by killing the treacherous Murderer, ought, by your Supposition, to rise again with the same Sword by his side where-with he did that laudable Action, as well as with the same Hands which distributed to the Wants of the Poor; for one is as much an Instrument of Vertue as the other, and as sensible of Reward. I believe the Matter that makes up the Vehicle of the Devil, is as well content with its Lot, as that which composes the beautiful Robe of an Angel of Light. But this is too much to be said against nothing. And I know no other use can be made of this Objection than this, to let you see that their so eager and zealous opposing of *Origen* did probably proceed only from their not knowing the Natures of Things: For, for want of some true settled Notions in their Minds, which might guide their Expositions of Scripture aright, they were easily miss-led by any words they read, and as easily blurted out very weak and ridiculous Things. Which defect I perceiving in them, gave so much to their unquestion'd Piety and Eminence in other kinds of Learning, as not rudely to press them in this Question, with many Physical Considerations, which would overthrow the Opinion they contend for from the very Foundations. One whereof *Jerome* seems to have been aware of; and therefore, to secure the *Body of Flesh* from Dissolution in the æthereal Regions, he says, that *lutum carnis in testam excoquetur*; the best way I know to keep it unconsum'd in the Fire: and he seems hugely pleas'd with this conceit, and does more than once make use of it either as a Subtily or an Elegance, in his Discussions of the *Origenian* Errors. If I had a mind to produce all the absurd Passages I observ'd in him, *Epiphanius*, and his two Assistants, you would hardly forbear to say (as candid and equal a Censurer as you are,) they were Men of ordinary Intellectuals:

But in such Subjects as are best discern'd, and truest pronounc'd of, from a moral sense and relish of Spirit (which is a Perfection far more divine than the other) I do freely acknowledg them very excellent Persons. And thus have I, after my lax careless way, answer'd to their chiefest Objections against *Origen's* fourth Opinion.

Against the Fifth, *Epiphanius* says not a syllable, and I think does not so much as barely name it: and I remember nothing in *Jerom* about it but such Admirations as these, That the Devils should become Angels again, and *Judas* a Saint! And since he hath been pleas'd to say no more, I shall not say much, but only ask, What difference is there in the distance betwixt a Devil made an Angel, and an Angel made a Devil? I am sure the advantage is on the ascending-part, rather than on the descending: for the Mercy and Compassion of God to all the works of his hands, may reasonably be suppos'd to help them up, tho' undeserving; but there is nothing in his most righteous Nature which would cast them down, without their high demerit. But if *St. Jerom* wondred at this Restitution as certain, or easy, or of short dispatch, 'tis his own Mistake he wondred at, not *Origen's* Opinion, at least in the two last Particulars. What *Methodius* disputes from the Nature and Reason of Punishment against *Origen's* making the Terrestrial Body *ἄσμων καὶ πένδης*, if it be apply'd to the final Punishment which God will inflict upon all the obdurately-wicked in the end of this World, will as much confirm this fifth Opinion, as he imagin'd through mistake of the Father's Doctrine, and a pedantick Accuracy in the use of a word, it would weaken the Third: and so he really gives the Father as much with one hand, as he but thinks he takes from him with the other. For he very largely disputes in his *Socratical* way, that all Punishment is curative, and for the Emendation of the Suffering-party. Some there are that think those Phrases of *πῦρ αἰώνιον* and *κόλασις αἰώνιος*, and the like, cannot be reconcil'd with *Origen's* Opinion. But these Objectors seem to take the meaning of the word *αἰώνιος* from Scholastick Definitions, rather than from the true and lawful Masters of Language; or the authentick Rule of its popular Use. For 'tis notoriously known that the Jews, whether writing in *Hebrew* or *Greek*, do by *עולם* and *αἰών* mean any remarkable Period or Duration, whether it be of Life, or Dispensation, or Polity. Any of which Periods, if plainly computable by a known time, they do then define it by a set number of years; but others, which are not so known, they simply express by *עולם* or *αἰών*, leaving the length of them to be determined according to the Nature of the Subject matter; which, where