

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 unproperly 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 Design, 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
unhappy

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 troublesome 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 mea-

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bring 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

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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 useles 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, to emerge out of it, he need not be at a los 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 all of that great and universal one, the World. And the same Course she takes in the Conflagration of the Earth; for the 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 adorned

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 fit 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 condensed Cloud mount aloft and cover the Face of Heaven, filling the Air with pitchy Darknes; 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 crowded and confert thro their excessive Copiousness, fall down in trickling dewy Showers, and mix again with the great Heap of Ashes which covers the Face of the Earth and make her fruitful and vegetative, and fill her empty 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 Preparation 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 his 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 undiminishable and indissipable in their intire Substances, we need not fear the 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 Exasperation 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 certainly unite with Matter whereby they may enjoy themselves as they will eat Meat cast to them when their Appetite is edg'd with a keen Hunger. 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 on 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. For since there seems little less than a necessity that she should be furnish'd with all manner of Fruits and brute Animals.

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 so 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, Governour, 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 Permen 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
 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, sup-
 poses 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 Re-
 presentation of Things; and if only the *χρῆμα* 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 *Isaiah*, *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 squalid
 and decrepit Age of the old One, or concerning that perfect
 Oblivion in the Inhabitants of the New, that ever they liv'd be-
 fore in the Old? And that *new Heavens* and *new Earth*, may be
 understood in a Physical 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 faith-
 ful Subjects in his heavenly Kingdom: yet there is nothing in
 the Greek which countenances such an Emphasis. The whole
 is plainly thus: *That ye 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 suc-
 ceed 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 sup-
 pose this Opinion true, and to have been a part of the Apo-
 calyptical 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* ΟΥΔΟΟΝ ΝΩΕ ΔΙΚΑΙΟΣΥΝΗΣ
 ΚΗΡΥΚΑ, *having brought the Flood upon the World of the ungodly.*
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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 constitution 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, *ἀλλ' ὄγδοον Νῶε δεκάμοσύνης κήρυκα ἐφύλαξε*. for such it must needs seem, according to that Interpretation which makes it *ὄγδοον κήρυκα*. and that other which makes him be call'd *ὄγδοος*, 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 ancient 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 Sabbathism 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 when 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 Tranlations 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

Our 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 Arbitrer, 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 ἔξ ἑν ὄντων, 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 her self 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 ὁμωνυμίαι ἐν τῷ βίῳ*, and that this same word might have been us'd by another in this matter καὶ ὁρθὴν διάνοιαν. 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) ἀπαλλοτριεῖν τὸ μονογενῆ Θεὸν τῆς τῶ πατρὸς θεότητος τε καὶ ἰσότητος. 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 Follies 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 fitting 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 show of subtilty and coherence, bringing his Adversary at last (as he imagin'd) to a gross Absurdity? His Words are these: *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 serpentiſque sentire) necesse est ut aliqua causa precesserit, cur quæ prius sine corpore fuit, postea circumdata sit corpore. Et si anima est natural'e 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 carelessness 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

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 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 *τιν' ἀπὸ τῆς λέγουσ' Ἰζάν νεκρῶν τῆς ψυλοσυνασμένῃς*. 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 Way 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 Crigen's Cause with his Authority, concluding thus from the Words of the Text, *Ex quo manifestissime comprobatur, quod priusquam cœlum & terram Deus faceret, Paradisum antè condiderat. Quæst. 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 Preexistence, 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 benefit 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 plainly gather'd from the words, as is my interpreting of *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;

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 *πρελισμὸν ἢ τετρακολογίαν*, 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 book; or that he should be so stubborn and perversity 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 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 of these Argumentators, or the Question was not serious; or that they thought their Adversaries such Mushrooms, so soft and dissoluble, 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 Mari semine & carnis voluptate non natum est. Comedit post resurrectionem suam & bibit, & vestitus apparuit, tangendum se præbuit; ut durantibus apostolis fidem faceret resurrectionis. Sed tamen non dissimulat naturam aerii corporis & spiritualis: clausis enim ingreditur ostiis, & in fractione panis ex oculis evanescit.* And in other places he shews 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 congregate the Matter of his Body into a Terrestrial crassness, as loosen it into a spiritual Tenuity; and when it was wrought to such particular Modifications as constitute the Form of Flesh and Blood, it was then as truly Flesh and Blood as that 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 *Æther*, he might as well, for some time in his Ascent, be corporally beheld by his Disciples, as *Ghosts* and *Spectres* 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 rais'd 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 Diffension 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 *exile*; 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 *καρὸς*, the second man, the Lord, is *ἐπεργνιθ*. But Christ being come, or made an High Priest of good things to come, by a better and more perfect Tabernacle, *ἔχειροποίητος, τετέσιν, ἔ τούτης τῆς κτίσεως*, 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 τῷ σώματι τῆς σαρκὸς αὐτοῦ* — *Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, &c. Καὶ κλειωθείς, &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 Mytery 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 τονδε ἢ ταπεινον; and assuming terrestrial Bodies, underwent all the calamities and disadvantages ἡν ἐν ἡμεραις, 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 Summity 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

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 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 we every where calls *σύντηλον* and *νεκρόν*.

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, *Χρη̃ ἡ̃ πάντα τ̃ φιλαληθῆ̃ κατ' αὐτὸν τέπει̃ τ̃ ἔν̃ ἐπιστήματα̃ περὶ τῆς ἀναστάσεως ἀγωνίζεσθαι, σωσάτε καὶ τὴν τ̃ ἀρχαίων παράδεισον, καὶ φυλάξεσθαι ἐμπεσεῖν εἰς φλυαρίαν πολλῶν 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 συγκείμενον 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

body suitable 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
 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 de-
 joy'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 particula-
 rizing or individuating Notes of it proceed from the particu-
 lar *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 mis-
 carry, 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 $\text{τ}^{\text{S}}\text{τ}$ 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 Heedlessness 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 $\text{τ}^{\text{S}}\text{τ}$ 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, be-
 cause it is *Flesh*; and therefore if it *put on incorruption and im-
 mortality*, 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 be-fore, 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 re-quir'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
 of 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,
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 Opera-
 tions of the *Spirit of Life*, or quickning Spirit, are all vivi-
 ficative; 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 Ob-
 jection, is something that is wrought in us in this Life, con-
 trary 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
 subtleties and Apices; yet having (as I think) given the Sum-
 mary sense of the Apostle in these Chapters (of which taken
 together, a Man may be more assured) and conceiving it
 very agreeable to Reason, I think I may now be bolder to
 take my advantage of that, which single, and by it self I
 could make no great matter of. The words of the Objection
 be these; *If the Spirit of him that raised up Jesus from the dead*
dwell in you, he that raised up Christ from the dead; (ζωοποιῶσιν ἡ τὰ
 ἄλλα σώματα ὑμῶν, shall quicken even your mortal Bodies by
 it, 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
 quickning Power, only *bring forth Fruit unto Death*, shall, by his
 habitation 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 rea-
 sonable to those who have considered and marked in them-
 selves, 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
 his 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 con-
 cerning

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 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, 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 complete 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 advancing the Objector's pretensions, that it would utterly destroy their Cause. For if the Body of Flesh be a mortal Body, it must 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 Li-*

sense than they take to themselves, it might be defended, that
 he did right, who being bid reach a *Fromel*, 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
 from wonderfully triumphs in, and cannot tell what ground
 he 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 con-
 fidence, doubts not to say, *Nullus tam aperte post Christum, quam*
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
 easiness of Spirit which dictated these words, *Is si non in sexu*
resurrecturus est, si non eisdem membris quae jacuere in stercore, si
in eisdem oculis aperiat ad videndum Deum, quibus tunc videbat ver-
miculos, 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 sever-
 al 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 sen-
 tence in it intire and perfect; and with what suspence of Mind
 they propound to their Readers, either this or that sense so
 catch'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 Ene-
 my, even unto death, tho' all his Kinsfolk and Friends had for-
 saken 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 conspicu-
 ously 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 in-
 tire, 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 Mytery, 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-

I will not only 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 wherewith 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 mis-led by any words they read, and so 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 audely to press them in this Question, with many Physical Considerations, which would overthrow the Opinion they contend for from the very Foundations. One whereof *Jerom* seems to have been aware of; and therefore, to secure the Body of *Flesh* from Dissolution in the aethereal Regions, he says, *ut 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 Subtilty 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 can I and equal a Cen-
 surer as you are) they were Men of ordinary Intellectuals.

But in such Subjects as are best discern'd, and truliest pronounc'd of, from a moral sense and relish of Spirit (which is a Perfection far more divine than the other) I do freely acknowledge them very excellent Persons. And thus have I, after my lax careless way, answer'd to their chiefest Objection 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 *θεσμων κ' πεδωκ*, 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 αἰώνιου*, and the like, cannot be reconcil'd with *Origen's* Opinion. But these Objectors seem to take the meaning of the word *αἰώνιου* 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

where it is such as comprehends more than a single determinable *αιων*, they express it in *Hebrew* by the Phrase of *על כל עולם*, in *Greek* by *εις τ' αιωνα η' επι*, or *εις τας αιωνας* and *εις αιωνας η' αιωνων*. But by none of these Forms do they mean a Scholastick Eternity, unless the Nature of the thing then express'd require such an interminable Duration. And hence the Period of this World is call'd *αιων ε'τθ*, when yet there is another to succeed it, *αιων ενεινθ* and as these *αιωνες* differ, so would also the meaning of *αιωνιθ* be different, according as it was apply'd to the one or other of them. And so in the plural Christ is said to appear and suffer *οπι συντελεια τ' αιωνων*, when yet the longest *αιων* of all was not then come. And he of whom it was said, *Thy Throne, O God, is εις τ' αιωνα τ' αιωνθ*, is yet to deliver up the Kingdom to God the Father, and to be subject himself to him who did subject all things to him: so that here is plainly an end of that Reign, which is said to be for ever and ever. And as *απ' αιωνθ* does not in Scripture signify from all Eternity in the sense of the Schools, so by the same reason ought not *εις αιωνα* to signify to all Eternity in the same notion: and is not *εις αιωνα* and *αιωνιον* all one? Every Lexicographer and Expositor will furnish you with Authorities enough to confirm what I have said; and I leave you to judg, whether the whole Subject matter in this periodical Doom, the Nature of that Fire and its fuel, the Powers of a Spirit incorporate, be not such as will inforce us to make it shorter than some Men do; who having got easy ways of assuring themselves it shall not be their portion, do as little pity those calamitous Souls, whose Lot it may be, as they darkly fancy God himself does. But tho we from the reason of Things, and right use of Words, do make it shorter than they do; yet, according to our Hypothesis, the whole punishment of Pain and Death will necessarily be so long, as may justly be call'd *αιωνιθ* in a very high sense of the word. But if out of filial regard to the Authority of our dear Mother the Church of *England*, you be yet something backward to give Assent to the Probability of *Origen's* Doctrine; I would have you first to consider, that those that write and preach in this Nation, are not her Sons, no more than they of *Geneva*, or *Scotland*, or *New-England* are. Secondly, I would fain know why she, who in her 39 Articles does so punctually follow the Articles agreed upon in *Edward's* Days, or with very little variation, should wholly omit that Article which condemns the Restorers of this Opinion, if she had thought it ought to have been condemn'd. And the same may be said in behalf of the preceding Opinion; that she hath quite left out that Article of *K. Edward*, where it is affirm'd, that *the dead shall be restor'd to their own bodies,*

flesh and bones; very modestly and wisely contenting her self, to impose no more on the belief of her Sons in this particular, than what the *Three Creeds* say of it, which she approves of in her 8th *Article*: but they say no more, than that there shall be a *Resurrection of the Dead, or Resurrection of the Body.*

Epiphanius is also silent in the sixth and last Opinion, and *Jerom* says nothing against it. Nay, it seem'd so reasonable a Doctrine, that *Proclus*, by his Suffrage, confirms the Truth of it. For to *Aglaophon* the *Origenist*, in the Question about our future Bodies, arguing from the Conflagration of the World, and upon that demanding ἐν ποία διαγωγῇ τότε τὰ σώματα ἔσονται, when Earth and Air shall be utterly defac'd, he thus answers, That there shall indeed be a Conflagration, but not to consume things, but to perfect and renew them; for since it is better they should be than not be, (as is plain in that God made them to be, which he would not have done, had it not been the better) it is better they should ever be. And to this sense he interprets that of *St. Paul*, *The creature shall be deliver'd from the bondage of corruption*; and also that of *Isaias* *New Heavens and new Earth.* Which is just the same with that of *Sophocles*,

Ἔσαι γὰρ, ἔσαι ναῖνός αἰῶνός χερόνός,
 Ὅτ' ἀν' πυρὸς γέμονία θηταυρόν χάσση
 Χρύσωπός αἰθῆρ, ἢ ὃ βροσκηθεῖται φλόξ
 Ἄπαντα τὰ πύγεια γαὶ μετάρσια
 Φλέξει μανῆσα. ὅτ' ἀν' ὃ, &c.
 Καπεῖλα σώσει πάντ' ἀ' αἰετόν' ἀπόλεσαν.

So that *Proclus* at least grants one new Habitation and Plantation of the Earth again after the Conflagration. And esteem it a great Blessing that our Enemies are so far at peace with us, as either to say nothing against us, or in our behalf especially in these two last Opinions of the Father, which seem the most bold and venturesome of all the rest. But it seems that as all Truth was not discover'd in one Age, but something of her hid Treasures is purposely conceal'd to be the Price and Reward of After-inquirers, that so every Generation may have something of peculiar Excellency to equal to those that went before: so neither is all Error detected and profligated by the Conduct and Courage of the Learners of one Age. And therefore those pious and learned Men whom I have made use of for the Refutation of *Origen's* Temerities, contenting themselves with their zealous Endeavours to correct some of them, have left the rest to be

spoil of their victorious Successors : which, with what Success, and by what Arms they have done, is not my purpose now to shew. For truly, Sir, I am perfectly tired already, and your Commands, which alone made me hold out so long, by good hap confin'd my Enquiry to the more antient Writers; which now I have brought to an end: and having given you this Notice, that where I say St. *Jerom* is silent, or says little of this or that Question debated; my meaning is only, that he is so in such of his Writings, as were purposely compos'd concerning *Origen's Dogmata* (for what he is occasionally in his other Works, I cannot tell, I neither having them, nor being in a place where I have opportunity to procure them) Having given you this Advertisement, it remains only, that I beg your pardon for the imperfect Resolution I have endeavour'd of your Queries, and for the carelessness you will discover in my Style, and the negligent tacking of Sentence to Sentence, even to the obscuring my Sense sometimes; Faults, I confess, which might easily be mended; but not being so, therefore need your Pardon more: For, to tell you the Truth, I was unwilling to render the whole illegible by too frequent interlining, and very loth to write so long a Letter over again. Which I desire you to accept of, such as it is, as a Testimony of that great Power your Commands have over me, which you see I have not detrected, even in an Argument where the Sentiments of my own Mind are not at all interest'd. For I am,

S I R,

Your, &c.

Phenix II.

God's first Sally out of Himself, in the Birth of the Universe.

TH O G O D was what he is, and in the perfect Fruition of his Grandeur, before his omnipotent Hand had drawn the Creatures out of their Nothing; yet his Nature requir'd Homage, his Majesty Service, his Glory Admiration, his Goodness Acknowledgment, and his Beauty, Hearts and Affections. It was needful, tho' he were independent of all Beings, Immense in his Extent, Eternal in his Duration, and Infinite in all his Perfections, that he should cause himself to be seen and felt by Emanations out of himself. It was not sufficient, (methinks) that God should contemplate himself in the Mirror of his Essence, and that without issuing out of himself, he should beget his Word in the Splendor which flows from his Light. It was not enough to love himself, and in loving himself to produce without Change, Loss, or Alteration, the sacred Fire of his Love. All these immanent and infinite Productions could not exhaust the Treasures of so fruitful a Nature: For in giving it self, it suffers no detriment, since amidst these Sallies and Emanations, the Father and the Son, in such sort, communicate their Nature and Perfections, the Father to the Son, and both to the Holy Ghost; that all Three by a Common power can act *ad extra*, or externally; and they needed to employ but one single word to create, not only a World, but even Worlds without end.

I fancy, that if Nature had had a Being, or could have spoke, she would have address'd the Almighty thus: *The Sighs of Nature.*

Speak, O speak (Great God) stretch forth thy Arm, and cast thy Looks out of thy self; Issue forth of the Luminous Darkness, which forms Thee a Day without Night, and a Night more resplendent than the Day. Give some little passage to those Ejaculations and Flames, which from all Eternity are inclosed within thy Bosom, and which frame therein a Circle of Light and Love. Thou need'st but open thy Mouth, and immediately all Creatures will be obedient to thy Commands: The least of thy Irradiations will dissipate the Shadows, and open that Abyfs in which they are buried. It is true, that nothing ought to disturb the Peace and Repose of thy Solitude; It is true, thou hast and possess'st in thy self all that can ever be. But thou canst bring it to light, and art able, without noise and disorder, to break that eternal Silence, which hitherto hath made Thee heard but of thy self. In fine, thou art a God of Love, and this Love would be Captive, if it had not Sallies and Ejaculations. It was not satisfied to remain in thee by Eminence, and, as it were, in the Source of Beauty and Goodness; but having made its Folds within it self by numberless Revolutions, it must descend upon external Objects, to attain that Effect and Property which is natural to Love, (*viz.*) that amorous Extacy, that prodigious Effusion, and that pompous and magnificent Shew, which, to speak properly, is the Torch of Love, or rather the Chariot of its Triumph. Upon which, God might have graciously spoke thus:

Well then, Creatures, come forth of the Mass in which you lie confused, Heaven, Earth, Sea, Stars, Trees, Fishes, Furnaces of Fire, and Flames; vast Extents of Air, Clouds, Abysses, Precipices; listen to the Voice and Command of God, of the Word, and of their Love. *The first Alarm of Nature.* O God! O Power! O Love! what Word? what Speech? and what Voice? We must proceed in Order, and pursue the same which God himself has follow'd.

The Word was in God the Father, and this Word was God; from that beginning which could never begin, the Common Spirit of God animated the Father and the Son: But, in fine, this glorious and happy Moment, which saw the Birth of Times and Seasons, being arriv'd; the eternal God seeing no Object out of himself, which could deserve his Love; and besides, this Love being incited by a holy Desire of communicating it self, it was requisite to frame a Copy of the Intellectual

Love the Architect of the World. Intellectual Original, which was in his Idea, and in his heavenly Mind. From that instant the World, then but a lively *Vacuum*, but an universal Privation of Forms and Qualities, was chosen as the blank Table, whereon he resolv'd to draw the first strokes of his Goodness. That Nothing which hath but the bare name Men give it, became immediately a fruitful Abyss of Essences, and Nature was ingendred out of it by the sole Power of the Divinity.

First *Heaven, Earth, Water*, and Darkness appear'd in an instant, as the Field on which all the Effects of a most amorous and sage Prodigality were to be display'd. It was before any other thing that this dark Compound, this confused Medley, and this heap of Water and Earth, was the Object of him who alone was able to chase away its Shadows, and convert its Dust into Gold and Chrystal. This is the Throne on which the Title of *Sovereign Monarch* and Lawgiver shall be seen engrav'd: But what! this Theater is too obscure to behold therein the Birth of the World; we must expect the Aurora, and the Rays of the Day.

The first Day of the Creation. Nature awake, it is time for the World to rise; the Night hath preceded, and twelve Hours are, as it were, already past, since Heaven and Earth have been in obscurity. Behold the Break of Day; and those delightful Colours, which play upon the Waters, are the Companions of that Light, which in *Palestine* hath already opened the Doors and Windows of the East, and is going to spread it self upon another Hemisphere. Nevertheless, to finish this Career, to perfect this Course, and to go round the whole Globe twelve Hours more, are required; And then counting from Evening till Morning, and from Morning till Evening, you shall find all the Moments, which form the first Day, a glorious Day, a Day illustrious for having first receiv'd the Light, which gives Glory and Splendour to all Days. God himself made even a Stand to behold these Lights, and could not contain himself from praising the attractive Charms of this glistering and pompous Quality, which is as the Life of the Eye, and a most lively Representation of the Spirit.

The second Day. The second Day was no less glorious: for it was that in which God chose to raise up the Firmament, like a Circle of Brass, or rather like a Globe of Gold and Azure, which might serve to divide the seven Orbs of the Planets from the Empireal Heaven. Now it was in the midst of the Waters that this

admi-

admirable Work was form'd ; whether they were necessary to temper the Rays and Orders of the Stars ; or that the Course and Revolutions of a moving Body would be more even and free in an Element so pure and so pliable to all sort of Motions ; Or, finally, whether it were for some other reason known only to the incomparable Architect, who caus'd his Power and Wisdom equally to shine in the Fabrick of the Universe.

The next day God descended from Heaven upon Earth, and it was on this day he mark'd *The third Day.* out Bounds and Limits to Rivers, Streams, Seas and Torrents ; so that the Waters retiring, some on one side, and some on the other, just as they were shut up within their Banks, Cliffs and Channels, the Earth appear'd, and immediately her Sides were found pierc'd with Caverns, and her Back loaden with Mountains and Rocks, which rais'd her in a stately manner. Instantly her Entrals were fill'd with Stones and Metals : and whilst those four great Portions of the Earth, which divide the World, and all the Islands of the Ocean and Seas, were level'd to serve for Empires and Possessions of Men ; the Hand of God, as just as liberal, did in the Bosom of the Earth uphold the Arches of her Prisons and Dungeons, to the end, that if the Paradise of *Eden* was a Garden of Delights and Pleasures, Hell, on the contrary, might be an Abode of Dread, Horror and Misery. It was likewise very convenient, that as God had mix'd Light with Darkness, he should create wild Places and Desarts to render the Gardens, Fields and Meadows more delightful ; and finally, having the very same Day given Plants, Herbs and Flowers for an Ornament to the Earth, his wise Providence mingled Thorns with Roses, and the most wholesom Herbs sprung out of the same Soil with the *Mandrake* and *Aconite*.

The fourth Day having been, as it were, the Chariot of the Sun, Moon, Stars and Planets which shine in the Heavens, may, in some manner, be call'd the Day of Days ; since it was the Origin of the Fires brightness and flames, which are the Soul of the Day. *The fourth Day.*

Then were the frozen and condensed Waters gather'd together with more Light and Heat to form the Body of the Planets : Next the Sun, Moon and Stars began their Courses, Periods and Revolutions, and took the Tracks and Ways which were trac'd out to them from East to West ; they began likewise to cast their favourable Aspects, and from that time their Influences fell upon the Earth, and they receiv'd the Orders and Laws, which they have since observ'd so inviolably, and
with

with so great respect. But whilst these Torches rowl over our Heads, for fear lest our Eyes should be dazled at such luminous Objects,

The fifth Day. Let us turn them upon the fifth Day, wherein God created the Birds which fly in the Air, and the Fishes which swim in the Water. One must here represent unto his Thoughts some fair Summer's day, and imagine that he sits in the cool upon the Shore of some Island; from thence he must lift up his Eyes towards Heaven, and behold over head Thousands of little feather'd Bodies, cleaving the Air with their Wings, piercing the Clouds, and mingling with their Flight the sweet Harmony of their Warblings: He must afterwards behold at his Feet a River full of Fishes armed with Scales, some of which cut their Way near the Surface of the Water, and others through the midst of the Waves; some swim aloft against the Stream and Current, others are carry'd down at the pleasure of the Winds, and by the favour of so sweet and rapid an Element,

This is that which God took pleasure to see and do, five Days after the Creation of Heaven and Earth: This was the Day he chose to people the Air and Sea with their Guests, which were in so great Numbers, as since it hath not been necessary to create other Species of Birds and Fishes. But what! the Earth, which serves for a Basis and Foundation unto Sea and Air, would have some cause to murmur against both, and might with reason complain, as it were, of God her Creator, if she were abandon'd, and without Inhabitants. Soft, a little patience: It belongs not unto Creatures to prescribe Laws to their Creator.

The sixth Day. Scarce had the Morning brought news of the arrival of the sixth Day, but at the same instant the Earth opened her Eyes unto her Sun, and her Ears unto the Voice of her God. This dull, heavy and insensible Mass, not satisfied to have brought forth Flowers, Plants and Trees, yet farther display'd it self to produce all sorts of Beasts and Animals: Behold the World in her Cradle, and Nature in her Infancy; The unmoveable Earth, round about her Center, is sown with Flowers, tapistrified with Turf and Verdures, beautified with Woods and Forests; She is stately in her Mountains, pleasant in her Valleys, delightful in her Meadows; She is rich in her Metals, fertile in her Fruits, and plentiful by her Rivers and Seas, which environ her on all parts, and form her a thousand liquid Transparencies. The Air encompasses her on all sides, and serves her for a Veil to temper the over-humid Influences.

ces of the Moon, and the too ardent Rays of the Sun. The Heavens, like pendent Roofs and rowling Arches, are strew'd with Flowers, Emeralds and Rubies. What

doth remain after all these Prodigies of Power, and all these Works of Love? O Power! O Love! I cannot condemn his Fan-

* *Hesiod in the Genealogy of false Divinity.*

cy who said, that * *Love produc'd Heaven out of Chaos, and the World out of a confused and undigested Lump.* These are the Draughts of a powerful God, which were victorious over the Nothing: These are the conquering Flames of his Love, who hath carried his Rays and Torch, even into the Abysses of an eternal Negation.

The World then had not its Origination in the Water, as *Thales* supposed; nor was the impression of the Universe fram'd in the Air,

The Errors of some Philosophers.

as *Anaximines* affirm'd; *Heraclitus* was extravagant when he taught, that Fire was the Source and Origin of Nature; And *Democritus* was a mere Scoffer, and fitter to be laugh'd at himself, than to laugh at others; when he said, that the World was form'd by an accidental concourse and mixture of invisible Atoms. No, no; the Beginning of Beginnings must be without Beginning. But the *Heavens, Air, Fire, Earth and Water, the World and Atoms,* cannot be from themselves, and without a Producer; therefore grant, that God alone is the Fountain, Cause and Origin of the Universe.

Ah then, let the Heavens, and all the Elements; Let the Sun and Stars, let the Plants and Herbs, let the Birds and Fishes for ever-

Comfort of Creatures.

more praise and bless the powerful Hand of the increated Love, who form'd them all out of Nothing. Let the World never have any propension, instinct, or inclination, but to become pliable to the impulses of its Author. Let the Morning and Evening Stars imitate him, conveying every where their Influences and Light. Let Rain be the Pledg of his Favours, and Dew the Symbol of his Graces. Let Thunder and Lightning be the Heralds of his Justice, and the Ministers of his Indignation. Let the gentle Western Winds waken our Hearts, to listen to his most holy Inspirations. Let his Threats be heard amongst Storms and Waves. Briefly, let the World, and all Nature, be an Altar whereon Vows and sacrifices may be continually offer'd to his Law; and let the feast of the six Days, during which God created the Universe, be for ever celebrated. But what, O Lord? Who is it that hath hitherto spoken? From whence came this Voice? And where is the Person that can present Sacrifices unto thee? The World hath Altars, it hath Water, Fire, Wood and

Victims:

Man necessary for the World. Victims: But where is the Priest? There wants a Man upon the Earth; and without a Man, all thy Works seem not sufficiently perfect. Yes, my God; this Man, who is to be the Image of thy Essence, the Accomplisher of thy Commands, and thy Lieutenant upon Earth, well deserves the last Touches of thy Hand; to the end, that after his Creation thou may'st continue in the Repose of thy most holy Entertainments.

Eloquence of Self-love.

It is almost incredible how bold and eloquent Men are, when it concerns their own

Praises: To hear them speak, would not a

Man swear, all the Members of their Bodies are converted into Tongues, to publish, without blushing, the Advantages of their Nature, above whatever the rest of the World can boast of, as most rare and beautiful? The Earth, say they,

is but an Abode, or rather a High-way,

Excellent Conceptions of divers Authors.

which shall be their Pilgrimage; The Air and Sea are but their Harbingers and Hosts;

Lightnings and Celestial Flames form but a Plan, in which the Features of their

Minds appear, as it were, rough-drawn: And Heaven it self is but the Haven and Shore, which after the Course of some Months and Years is to receive them all. Man, according

to their Opinion, is the fairest Piece of the Universe, the All of All, and, as it were, the Soul of this World. *Anastasi-
sius*, in his Homily of Man's Creation, observes some Lines

of Honour and Veneration in his Fabrick. *Clemens Alexandri-
nus* compares him to the *Thessalian* Centaur, by reason of the

mixture of the Soul with the Body: And *Lactantius Firmianus*,

speaking of the Composition of Man, saith, That he is a Work which may rather beget Admiration than Words.

Trismegistus calls him the Interpreter of the Gods; *Pythagoras*

looks upon him as the Measure of all things, in whom are found the Longitudes, Latitudes, Altitudes and Profundities

of all Beings, *Plato* cries out, that he is the Miracle of all visible Miracles; *Theophrastus* considers him as the Copy of

the Universe; *Synesius* calls him the Horizon of Creatures;

And *Zoroaster*, as one transported, scarce finding Words to describe him, concludes at last, *That Man is the Portrait of an at-
tempting and daring Spirit.* Are not these very excellent Terms

and Expressions? which sufficiently evidence, that albeit those Learned Authors did speak of Man in general, yet all of

them were interested therein as to their own particular. But whatever they have said, it is certain, that of all the

Encomiums

Encomiums can be given to Man, the most Noble, the most August, the most Transcendent and High is, *That Man is the Image of God, the Character of his Substance, and the most faithful Copy of his Divinity.* I know he hath a Being common with Stones and Marble, a Life common with Plants, a Sense with Beasts, and an Understanding which equals him with the Angels: but he excels them in this, That he was created from God's Idea, as the most lively and sensible Representation of his Maker.

God deliberates upon the Enterprize of this Work, and the Council is held in the Conclave of the most Holy Trinity; the Three Persons are assembled; Power, Wisdom and Love take their Seats near the Paradise of *Eden*. But let us not deceive our selves; is it not peradventure God's intention to recall into favour those proud and rebellious Spirits, whom a shameful Revolt hath most justly precipitated from Heaven to Earth, where they wander as Exiles and Reprobates? At least would it not satisfy him to banish them from Heaven, and to grant them the World for a Paradise, after so long and fatal a Captivity? Nothing less, the Act is past, the Angels are lost without Redemption, and the Punishment their Insolence hath merited, will pursue them without relaxation, term, or pity.

It is concerning *Man and his Creation* that the Decree is past; It is on him God reflecteth, and it is he who must be substituted in the place of Angels. It is this Act which makes the World behold God's Master-piece, the Object of his Favours, and the most glorious Term of his Power. O Sun! stop here thy Course, and be witness of his Birth, who was the Cause and End of thine.

It was, as I conceive, about high Noon, when the Earth was resplendent with Light, that this *Animated Sun was born.* It was by the *The Time of Man's Creation.* Light of Nature's greatest Bonfire that God vouchsaf'd to stoop so low as Earth to take Clay, out of which he form'd the Body of the first Man. This Wise and All-knowing Workman, to whom all things are possible, drew out of Dirt, Mortar and Dust, the Bones which were to be, not only the Piles, Pillars, Basis and Strength of the Body, but even the Instruments of all its Motions. He added to it Ligaments, Joynts, Cartelages, Nerves, and an Infinity of Fibres, or little Strings, which were to lock the Bones and Members within one another, to be serviceable to all Motions, to arm every Part, to keep in or draw superfluous Humors, or rather, to be assisting to its Nourishment. *The Body being thus rough-drawn.* or, as I may say, in its first draught, appear'd

appear'd at the same Instant divided into three Parts, of which the highest and most elevated was the Head, the Bulk appear'd in the midst, and the Joynts link'd together, the Legs and Arms to become more useful to all the extreme Parts. Within these Joynts were, as inclined, all the Instruments of Life. Within the Trunk reign'd the Vital Parts, as the Heart, Lungs, and Liver; about which were found a thousand little Veins, and as many little Skins, which are the Channels of the Blood; and of all the Humours. O strange! this little Labyrinth was no ways confus'd. *The Heart*, the Monarch and Sovereign in this Empire, disdains not to unite it self with the Liver, and to join by a mutual and reciprocal Agreement, its Virtue and Heat, to act with more force upon the Aliment. From thence issue a World of interlac'd Veins, which are to suck in the purest of the Chile, and to discharge the grosser part, which afterwards conveys it all at leisure into the Bowels: At the same time the Liver will separate the Blood, and divide the Humours; and whilst the Heart is distributing all the Spirits through the Arteries, lest it chance to be over-heated, the more light, humid, and spongy Lungs will give it air, and refresh it by such regular Intervals, as even amidst this palpitation it may receive from the Arteries its purest Blood, and its most delicious Nourishment. All the rest passes into the Brain, which is the Summit of this admirable Structure. It is cover'd outwardly with Skin and Hair, and wrapped up within two Pannicles, which cover its Out-lets, its Substance, and the Source of all the Nerves. It is in this Fort or Dungeon where the Animal Spirits are to be form'd, which the Sensitive Soul distributes to the Five Senses; Spirits which are but Fire and Rays, that very often get loose, and escape from the Eyes like Lightnings, and so many Stars which appear to us at high Noon.

There is the Seat of the Common Sense, where all the Nerves of our exterior Senses meet, through which the Spirits slide, and is the way by which the Species pass, when they are the Messengers of their Objects. Well may this Part receive these Images, but cannot retain them. The Imagination then must be plac'd further within, which collecting and preserving the Species, will borrow part of their Name. *Behold the Body thus perfect, and accomplish'd*; but not to descry all the Bones naked, and a Flesh too lively and bloody, cover it with the whitest, smoothest and thinnest Skin that can be. Afterwards fix your Eyes upon his Face, behold his lovely Hair sweetly waving on his Shoulders; contemplate his
Fore-

Forehead smoother than Marble, and his Eye-brows forming an Arch of Ebony over his Eyes; consider his Mouth surrounded with Coral; observe his Cheeks mix'd with Roses and Lillies, and smell his Breath a thousand times sweeter than Ambergrease. In truth, are you not ravish'd with the Aspect of his Eyes, which are *the Windows of the Soul*, the Doors of Life, and the most faithful Interpreters of our Minds? What say you to the disclosure of this living Theater of Choler, of Vengeance, of Pity, of Hatred, of Fury and Love? *Theater of Passions.*

Do you see by their Looks how they rise and fall, how they flatter, how they excite, how they weep, how they smile, and how they shew upon their liquid and transparent Chrystal, all that is discernable in the World? But who will wonder at this, since, in truth, these are *the two Suns of the Little World*, and the Mirror of the Great One, which is to be compriz'd and inclos'd within the Humane Body?

Should not the Eyes of all Nature open themselves here to admire this Miraculous Body, and this Prodigy of the Universe? *The Master-piece of Nature.*

But the thing of greatest Admiration is, that God hath caused the Soul of Hearts, and the Life of Bodies, to flow into his Mouth and Heart; and that *Heaven hath poured the Seed of Immortality into his Breast*. God, by a Divine Breathing, communicated this Fountain of Life, to wit, the Soul, which instantly made the Image and Pattern of the Divinity reflect on his Face. This heavenly Form, without noise or delay, diffus'd it self entire into the Body, remaining nevertheless whole in every part. God alone knows with how many Lights the Understanding of Man was illuminated, with how many Ardors his Will was fired, and with how many Species his Memory was filled in a moment. *The sole Source of Beauty, and of Operations.*