

or unhappiness of anyone's birth, or any condition whatever that may fall to his lot, be supposed to be due to chance; nor will it be believed that there are different creators or souls that are diverse by nature.

7. But even holy scripture does not seem to me to be altogether silent on the nature of this secret, as when the apostle Paul, arguing on the subject of Esau and Jacob, says: 'For when they were not yet born and had done nothing either good or evil, that the purpose of God which was formed according to election might stand, not from works but from him who called them, it was said that the elder should serve the younger, as it is written, Jacob I loved, but Esau I hated'.¹ And after this he addresses himself and says: 'What shall we say then? Is there unrighteousness with God?' And in order to give us an occasion of inquiring into these matters and discovering how they are not outside all reason, he replies to himself and says, 'God forbid'.² For, as it appears to me, the same question which faces us in connexion with Esau and Jacob may also be raised in regard to all the heavenly beings and all creatures on earth and in the lower regions; and, it seems to me, just as it says there, 'When they were not yet born and had done nothing either good or evil', so, too, can it be said about all the rest. For 'when they were not yet' created 'and had done nothing either good or evil, that the purpose of God according to election might stand',³ then, as certain men think, some were made heavenly, others of the earth and others of the lower regions, 'not from works', as the aforesaid men think, 'but from him who called them'.⁴ 'What then shall we say', if this is so? 'Is there then unrighteousness with God? God forbid'.⁵

As, therefore, when the scriptures are examined with much diligence in regard to Esau and Jacob, it is found that there is 'no unrighteousness with God' in its being said of them, before they were born or had done anything, in this life of course, that 'the elder should serve the younger', and as it is found that there is no unrighteousness in the fact that Jacob supplanted his brother even in the womb, provided we believe that by reason of his merits in some previous life Jacob had deserved to be loved by God to such an extent as to be worthy of being preferred to his brother, so also it is in regard to the heavenly creatures, provided we note that their diversity is not the original condition of their creation, but that for antecedent causes a different position of service is prepared by the Creator for each one in proportion to the degree of his merit, which depends on the fact that each, in being created by God as a mind or rational spirit, has personally gained for himself, in accordance with the movements of his mind and the disposition of his heart, a greater or

6. We, however, speaking simply as men, will, in order not to nourish the insolence of the heretics by being silent, to the best of our ability reply to their objections with such arguments as may occur to us, as follows. We have frequently shown in the preceding chapters, by declarations which we were able to quote from the divine scriptures, that God the Creator of the universe is both good and just and omnipotent.² Now when 'in the beginning'³ he created what he wished to create, that is rational beings, he had no other reason for creating them except himself, that is, his goodness. As therefore he himself, in whom was neither variation nor change nor lack of power, was the cause of all that was to be created, he created all his creatures equal and alike, for the simple reason that there was in him no cause that could give rise to variety and diversity. But since these rational creatures, as we have frequently shown and will show yet again in its proper place,⁴ were endowed with the power of free will, it was this freedom which induced each one by his own voluntary choice either to make progress through the imitation of God or to deteriorate through negligence. This, as we have said before,⁵ was the cause of the diversity among rational creatures, a cause that takes its origin not from the will or judgment of the Creator, but from the decision of the creature's own freedom. God, however, who then felt it just to arrange his creation according to merit, gathered the diversities of minds into the harmony of a single world, so as to furnish, as it were, out of these diverse vessels or souls or minds, one house, in which there must be 'not only vessels of gold and silver, but also of wood and of earth, and some unto honour and some unto dishonour'.⁶

These were the reasons, as I think, which gave rise to the diversity of this world, wherein divine providence arranges all creatures individually in positions corresponding to the variation in their movements and the fixed purpose of their minds. For this reason the Creator will not appear to have been unjust when, according to the above principles, he placed everyone in a position proportionate to his merit; nor will the happiness

¹ 1 Cor. II. 10.

² See above Bk. II. Chs. IV. and V. (pp. 95 ff.).

³ Gen. I. 1.

⁴ See above Bk. I. Ch. V. 3, VI. 3, VIII. 3 (pp. 45 f., 56 f., and 69 f.) and Bk. III. (pp. 157 ff.).

⁵ See p. 130 above.

⁶ 2 Tim. II. 20.

¹ Rom. IX. 11-13.

² Rom. IX. 11-13.

³ Rom. IX. 14.

⁴ Rom. IX. 11.

⁵ Rom. IX. 14.

less share of merit, and has rendered himself either lovable or it may be hateful to God. We must also note, however, that some beings who are of higher merit are ordained to suffer with the rest and to perform a duty to those below them, in order that by this means they themselves may become sharers in the endurance of the Creator, according to the Apostle's own words, 'The creature was made subject to vanity, not willingly, but by reason of him who subjected it, in hope.'¹

Bearing in mind, then, this sentiment, 'Is there unrighteousness with God? God forbid',² which the apostle uttered when expounding the birth of Esau and Jacob, I think it right that the same sentiment should be employed in considering the case of all creatures, since, as we said above, the righteousness of the Creator ought to be apparent in all. And this, it appears to me, will only be shown with real clearness, if each being, whether of heaven or earth or below the earth, may be said to possess within himself the causes of diversity antecedent to his birth in the body. For all things were created by the Word of God and by his wisdom, and were set in order through the operation of his righteousness; and in his gracious compassion he provides for all and exhorts all to be cured by whatever remedies they may, and incites them to salvation.

8. As, then, without any doubt it will happen in the day of judgment that the good will be separated from the evil and the righteous from the unrighteous and every individual soul will by the judgment of God be allotted to that place of which his merits have rendered him worthy, a point which, if God will, we shall prove in the pages that follow,³ so also in the past some such process, I think, has taken place. For we must believe that God rules and arranges the universe by judgment at all times. And the teaching of the apostle, when he says that 'in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some unto honour, and some unto dishonour', with the additional words, 'if a man purge himself, he shall be a vessel unto honour, sanctified and meet for the master's use, prepared unto every good work',⁴ undoubtedly proves this point, that whoever purges himself when placed in this life, will be prepared for every good work in the future, whereas he who does not purge himself will be, in accordance with the extent of his impurity, a 'vessel unto dishonour', that is, an unworthy one.

In this way it is possible for us to understand that even before the present life there were rational vessels, either wholly

¹ Rom. VIII. 20. This sentence, though contrary to Origen's system considered in a strictly logical way, shows that he was not unmindful of the nobility and necessity of sacrifice.

² Rom. IX. 14.

³ See the next chapter.

⁴ 2 Tim. II. 20, 21.

purged or less so, that is, vessels which had purged themselves or had not, and that from this circumstance each vessel received, according to the measure of its purity or impurity, its place or region or condition in which to be born or to fulfil some duty in this world. All these, down to the very least, God supervises by the power of his wisdom and distinguishes by the controlling hand of his judgment; and thus he has arranged the universe on the principle of a most impartial retribution, according as each one deserves for his merit to be assisted or cared for. Herein is displayed in its completeness the principle of impartiality, when the inequality of circumstances preserves an equality of reward for merit. But the grounds of merit in each individual are known with truth and clearness only to God, together with his only-begotten Word and Wisdom and his Holy Spirit.

that, seeing that the apostle Paul says, 'It is sown a natural body, it will rise again a spiritual body',¹ these men cannot deny that a body rises or that in the resurrection we are to possess bodies. What then? If it is certain that we are to possess bodies, and if those bodies which have fallen are declared to rise again—and the expression 'rise again' could not properly be used except of that which had previously fallen—then no one can doubt that these bodies rise again in order that at the resurrection we may once more be clothed with them. The one thing, therefore, is bound up with the other. For if bodies rise again, undoubtedly they rise again as a clothing for us, and if it is necessary, as it certainly is, for us to live in bodies, we ought to live in no other bodies but our own. And if it is true that they rise again and do so as 'spiritual', there is no doubt that this means that they rise again from the dead with corruption banished and mortality laid aside; otherwise it would seem vain and useless for a man to rise from the dead in order to die over again. Finally, this can be the more clearly understood by carefully observing what is the quality of the 'natural body' which, when sown in the earth, can reproduce the quality of a 'spiritual body'. For it is from the natural body that the very power and grace of the resurrection evokes the spiritual body, when it transforms it from dishonour to glory.

2. Since the heretics, however, think themselves most learned and wise, we shall ask them whether every body has some form, that is, whether it is fashioned in some shape? If they say there is a body which is not fashioned in some shape, they will show themselves the most ignorant and foolish of men; for no one, except an utter stranger to all learning, will deny that a body has a shape.² But if they give the logical answer and say that every body is fashioned in some definite shape, we shall inquire of them whether they can explain and describe to us the shape of a 'spiritual body'; which they certainly will in no way be able to do. Further, we shall ask them for an explanation of the differences among those who rise again. How will they prove the truth of the saying: 'there is one flesh of birds, another of fishes; there are also bodies celestial and bodies terrestrial; but there is one glory of heavenly beings, another of earthly, one glory of the sun, another glory of the moon, another glory of the stars, for one star differeth from another star in glory; so also is the resurrection of the dead'?³ Let them show us, therefore, that the differences of glory among those who rise are comparable to these gradations among the heavenly

¹ 1 Cor. XV. 44.

² See Methodius, *De Resurr.* 25, 2. According to Methodius, Origen taught that in the resurrection men would have the same form as previously, but not a form of flesh.

³ 1 Cor. XV. 39-42.

CHAPTER X

GREEK

RESURRECTION AND PUNISHMENT.—THE RESURRECTION AND THE JUDGMENT.¹

LATIN

LATIN

1. But since our discourse has reminded us of the judgment to come and of retribution and the punishment of sinners, in accordance with the threatenings of the holy scriptures and the contents of the Church's teaching² to the effect that at the time of the judgment 'eternal fire' and 'outer darkness' and a 'prison' and a 'furnace' and other similar things have been prepared for sinners,³ let us see what we ought to believe about these matters also.

Now to approach them in the requisite order we must first, it seems to me, begin a discussion on the resurrection, in order to learn what it is that shall come either to punishment or to rest and blessedness. On this matter we have already argued more fully in the other books which we have written on resurrection⁴ and have shown what were our views about it. Now, however, for the sake of logical continuity in this treatise, it seems not unreasonable to repeat a few of the arguments from our former works, particularly because some make this objection to the faith of the church, that our beliefs about the resurrection are altogether foolish and silly.⁵

The chief objectors are the heretics, who must, I think, be answered in the following manner. If they admit, with us, that there is a resurrection of the dead, let them answer this question: 'What was it that died? Was it not a body?' If so, there will be a resurrection of the body. Then again, let them say whether they believe that we are to possess bodies, or not. I submit

¹ The Greek title is taken from Photius, *Cod.* 8, p. 4, where, as Koetschau rightly points out, it is incorrectly written as two separate titles, 'Concerning Resurrection. Concerning Punishment.'

² See above p. 4.

³ See St. Matt. XXV. 41, VIII. 12; 1 Peter III. 19.

⁴ Only small fragments of these works are extant. See the edition of Lommatsch XV. 55-64. Origen's views on the Resurrection are clearly set forth in the *Con. Celsum* V. 17-19, VII. 32 and VIII. 49-50. His endeavour to uphold a spiritual doctrine of the resurrection body was misinterpreted by Methodius, Jerome and others as an attack upon the Church's faith.

⁵ Rufinus, (*Apol. in Hieron.* II. 4) claims that in his translation of the *First Principles* he had adhered to the teaching of the Church in the passages dealing with the 'resurrection of the flesh'.

bodies; and if by any means they have tried to think out some system along the lines of the differences among the heavenly bodies, we shall request them also to mark the differences in the resurrection indicated by the comparison drawn from earthly bodies.

We indeed understand the matter thus: the apostle, when he wished to describe how great were the differences among those who rise in glory, that is, the saints, drew a comparison from the heavenly bodies, saying, 'One glory of the sun, another glory of the moon, another glory of the stars.' When, on the other hand, he wished to teach us the differences among those who shall come to the resurrection without being purified in this life, that is, as sinners, he draws an illustration from earthly creatures and says, 'One flesh of birds, another of fishes'. For heavenly things are worthy of being compared with the saints, and earthly with sinners. Let this be said in opposition to those who deny the resurrection of the dead, that is, the resurrection of bodies.

3. We now direct the discussion to some of our own people, who either from poverty of intellect or from lack of instruction introduce an exceedingly low and mean idea of the resurrection of the body. We ask these men in what manner they think that the 'natural body' will, by the grace of the resurrection, be changed and become 'spiritual'; and in what manner they believe that what is 'sown in weakness' will be 'raised in power', and what is sown 'in dishonour' is to 'rise in glory', and what is sown 'in corruption' is to be transformed into 'incorruption'?¹ Certainly if they believe the apostle, who says that the body, when it rises in glory and in power and in incorruptibility, has already become spiritual, it seems absurd and contrary to his meaning to say that it is still entangled in the passions of flesh and blood, seeing that he says plainly, 'Flesh and blood shall not inherit the kingdom of God, neither shall corruption inherit incorruption.'² Further, how do they take the passage in which the apostle says, 'We shall all be changed'?³ This change, the character of which we have before spoken of,⁴ we must certainly look forward to, and we are undoubtedly right in expecting it to consist in some act that is worthy of the divine grace; for we believe that it will be a change of like character to that

¹ See 1 Cor. XV. 42-44.

² 1 Cor. XV. 50. According to Photius, *Ep. I. 8, 15* (Migne P. G. 102, p. 645), Origen and his followers expressed themselves more clearly than Rufinus will allow on the spiritual nature of the Resurrection. 'They will have it that our bodies do not rise with our souls, but that the latter rise without bodies, thus giving the name resurrection to I do not know what. For it should be a resurrection of that which has fallen and died, and not of something which exists and remains in incorruption for ever, such as the soul is.'

³ 1 Cor. XV. 51.

⁴ See above p. 139.

in which, as the apostle describes it, 'a bare grain of wheat or of some other kind' is sown in the earth, but 'God giveth it a body as it pleased him',¹ after the grain of wheat itself has first died.²

So must we suppose that our bodies, like a grain of corn, fall into the earth, but that implanted in them is the life-principle which contains the essence of the body; and although the bodies die and are corrupted and scattered, nevertheless by the word of God that same life principle which has all along been preserved in the essence of the body raises them up from the earth and restores and refashions them, just as the power which exists in a grain of wheat refashions and restores the grain, after its corruption and death, into a body with stalk and ear.³ And so in the case of those who shall be counted worthy of obtaining an inheritance in the kingdom of the heavens, the life-principle before mentioned, by which the body is refashioned, at the command of God refashions out of the earthly and natural body a spiritual body, which can dwell in the heavens; while to those who have proved of inferior merit, or of something still meaner than this, or even of the lowest and most insignificant grade, will be given a body of glory and dignity corresponding to the dignity of each one's life and soul; in such a way, however, that even for those who are to be destined to 'eternal fire' or to 'punishments'⁴ the body that rises is so incorruptible, through the transformation wrought by the resurrection, that it cannot be corrupted and dissolved even by punishments.⁵ * * *

4. If then this is the character of the body which rises from the dead, let us now see what is the meaning of the threatened 'eternal fire'.⁶ Now we find in the prophet Isaiah that the fire by which each man is punished is described as belonging to himself. For it says, 'Walk in the light of your fire and in the flame which you have kindled for yourselves.'⁷ These words

¹ 1 Cor. XV. 37, 38.

² See St. John XII. 24.

³ See Origen, *Con. Celsum* V. 23. 'We do not, therefore, maintain that the body which has undergone corruption returns to its original nature, any more than the grain of wheat which has undergone corruption returns to the condition of a grain of wheat. What we say is that, just as over the grain of wheat there arises a stalk, so there is implanted in the body a certain life-principle, from which, not being corruptible, the body arises in incorruption.' See also *Con. Celsum* V. 18, 19 and VII. 32.

⁴ See St. Matt. XXV. 41, 46.

⁵ Koetschau assumes a gap here to allow for certain statements made by Origen which Rufinus does not give. See Anathema X of the Second Council of Constantinople: '[If anyone shall say that] the Lord's body after the resurrection was ethereal and spherical in shape, and that after the resurrection all other men's bodies will be the same, and that when the Lord has put away his own body and all men have done likewise, then the nature of bodies will disappear into nonexistence, [let him be anathema].' Also Justinian, *Ep. ad Memnam*, Mansi IX 516 D. 'He (i.e. Origen) says that in the resurrection the bodies of men will rise spherical.'

⁶ See St. Matt. XXV. 41, 46.

⁷ Is. L. 11.

seem to indicate that every sinner kindles for himself the flame of his own fire, and is not plunged into a fire which has been previously kindled by some one else or which existed before him. Of this fire the food and material are our sins, which are called by the apostle Paul wood and hay and stubble.¹ And I think that just as in the body an abundance of eatables or food that disagrees with us either by its quality or its quantity gives rise to fevers differing in kind and duration according to the degree in which the combination of noxious elements supplies material and fuel for them—the quality of which material, made up of the diverse noxious elements, being the cause which renders the attack sharper or more protracted—so when the soul has gathered within itself a multitude of evil deeds and an abundance of sins, at the requisite time the whole mass of evil boils up into punishment and is kindled into penalties; at which time also the mind or conscience, bringing to memory through divine power all things the signs and forms of which it had impressed upon itself at the moment of sinning, will see exposed before its eyes a kind of history of its evil deeds, of every foul and disgraceful act and all unholy conduct. Then the conscience is harassed and pricked by its own stings, and becomes an accuser and witness against itself.

This, I think, was what the apostle Paul felt when he said, 'Their thoughts one with another accusing or else excusing them, in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ'.² From which we understand that in the very essence of the soul certain torments are produced from the harmful desires themselves that lead us to sin.³

5. But to prevent your thinking that this explanation of the matter is somewhat difficult to grasp, we can consider the effect of those faults of passion which often occur in men, as when the soul is burnt up with the flames of love, or tormented by the fires of jealousy or envy, or tossed about with furious anger, or consumed with intense sadness; remembering how some

¹ See 1 Cor. III. 12.

² Rom. II. 15, 16.

³ Origen's doctrine of the purifying nature of 'eternal fire', stated in this and the succeeding paragraphs, is also described in *Con. Celsum* V. 16 and VI. 25, 26. Jerome *Ep. ad Avitum* 7, says: 'As for the fire of Gehenna and the torments, with which holy scripture threatens sinners, Origen does not make them consist in punishments, but in the conscience of sinners, when by the goodness and power of God the whole memory of our offences is placed before our eyes. The entire crop of our sins springs up as it were from seeds which have remained hidden in the soul, and every shameful and impious act that we have done is represented in an image before our eyes, so that the mind, beholding its former acts of self-indulgence is punished by a burning conscience and stung by the pricks of remorse.' So also *Comm. in Ep. ad Ephes.* III. 5 and *Apol. adv. Rufin.* II. 7. Cp. Clement of Alexandria, *Strom.* VII. 6, 34 (*Stahlin* III. 27, 5-8). 'We, however, maintain that the fire purifies not flesh, but sinful souls; for we call it not the all-devouring and tormenting, but the discerning fire.'

men, finding the excess of these ills too heavy to bear, have deemed it more tolerable to submit to death than to endure such tortures. You will ask, indeed, whether for men who have been entangled in the ills which arise from the above-mentioned faults and have been unable all the time they were in this life to secure for themselves any amelioration and have so departed from this world, it will be a sufficient punishment that they should be tortured by the long continuance in them of those harmful desires, whose deadly poison was in this life assuaged by no healing remedy; or whether when these desires have been changed they will be tormented by the stings of a general punishment.

Now I think that another species of punishment may be understood to exist; for just as, when the limbs of the body are loosened and torn away from their respective connexions, we feel an intense and excruciating pain, so when the soul is found apart from that order and connexion and harmony in which it was created by God for good action and useful experience and not at concord with itself in the connexion of its rational movements, it must be supposed to bear the penalty and torture of its own want of cohesion and to experience the punishment due to its unstable and disordered condition. But when the soul, thus torn and rent asunder, has been tried by the application of fire, it is undoubtedly wrought into a condition of stronger inward connexion and renewal.

6. There are many other matters, too, which are hidden from us, and are known only to him who is the physician of our souls. For if in regard to bodily health we occasionally find it necessary to take some very unpleasant and bitter medicine as a cure for the ills we have brought on through eating and drinking, and sometimes, if the character of the ill demands it, we need the severe treatment of the knife and a painful operation, yes, and should the disease have extended beyond the reach even of these remedies, in the last resort the ill is burnt out by fire, how much more should we realise that God our physician, in his desire to wash away the ills of our souls, which they have brought on themselves through a variety of sins and crimes, makes use of penal remedies of a similar sort, even to the infliction of a punishment of fire on those who have lost their soul's health.

Allusions to this are found also in the holy scriptures. For instance, in Deuteronomy the divine word threatens that sinners are to be punished with 'fevers and cold and pallor', and tortured with 'feebleness of eyes and insanity and paralysis and blindness and weakness of the reins'.¹ And so if anyone will gather at his leisure from the whole of scripture all the references to sufferings which in threats against sinners are called by the names

¹ See Deut. XXVIII. 22, 28, 29.

of bodily sicknesses, he will find that through them allusion is being made to either the ills or the punishments of souls. And to help us understand that as physicians supply aids to sufferers with the object of restoring them to health through careful treatment, so with the same motive God acts towards those who have lapsed and fallen into sin, there is proof in that passage in which, through the prophet Jeremiah, God's 'cup of fury' is commanded 'to be set before all nations' that 'they may drink it and become mad and spew it out'.¹ In this passage there is a threat which says, 'If anyone refuse to drink, he shall not be cleansed';² from which certainly we understand that the fury of God's vengeance ministers to the purification of souls.

Isaiah teaches that even the punishments which are said to be inflicted by fire are meant to be applied as a help, when he speaks thus about Israel: 'The Lord will wash away the filth of the sons and daughters of Sion, and will purge away the blood from the midst of them by the spirit of judgment and the spirit of burning'.³ And of the Chaldeans he speaks thus: 'Thou hast coals of fire, sit upon them; they shall be to thee for a help',⁴ and in other places he says: 'The Lord shall sanctify them in burning fire',⁵ and in the prophet Malachi it speaks as follows: 'The Lord shall sift and refine his people as gold and silver; he shall refine and purify and pour forth purified the sons of Judah'.⁶

7. Moreover, the saying in the gospel about unjust stewards, who must be 'cut asunder' and 'their portion placed with the unbelievers',⁷ as if the portion which was not theirs were to be sent somewhere else, undoubtedly alludes to some sort of punishment, as it seems to me, which falls on those whose spirit has to be separated from their soul. Now if we are to understand this spirit as belonging to the divine nature, that is, as being the Holy Spirit, we shall perceive that the passage relates to the gift of the Holy Spirit. It tells us that when, whether through baptism or the grace of the Spirit, the 'word of wisdom' or the 'word of knowledge'⁸ or of any other endowment has been given to a man as a gift and not rightly used, that is to say, either 'hidden in the earth' or 'bound up in a napkin',⁹ the gift of the Spirit will surely be withdrawn from his soul, and the portion which remains, namely the essence of the soul, will be placed with the unbelievers, cut asunder and separated from that Spirit with whom, by joining itself to the Lord, it ought to have been 'one spirit'.¹⁰

¹ See Jerem. XXV. 15, 16, 27.

² See Jerem. XXV. 28, 29.

³ Is. IV. 4.

⁴ Is. XLVII. 14, 15 (Sept.) and see above p. 104.

⁵ See Is. LXVI. 16, 17.

⁶ Mal. III. 3.

⁷ See St. Luke XII. 42-46.

⁸ See 1 Cor. XII. 8.

⁹ See St. Matt. XXV. 25; St. Luke XIX. 20.

¹⁰ See 1 Cor. VI. 17.

If, however, we are to understand the spirit as being not the Spirit of God but the nature of the soul itself, then that portion of it will be called the better, which was made in the 'image and likeness' of God,¹ whereas the other portion will be that which afterwards through the misuse of free will was received in a condition contrary to the nature of its original purity; and this portion, as being the friend and beloved companion of the material body, is visited with the fate of the unbelievers. But the cutting asunder may also be understood in a third sense, namely, that whereas each of the faithful, though he be the least in the Church, is we are told attended by an angel who is declared by the Saviour always to 'behold the face of God the Father',² this angel of God, who was certainly one with him over whom he was set, is to be withdrawn from him if by disobedience he becomes unworthy; and in that case 'his portion', that is the portion consisting of his human nature, being torn asunder from God's portion, is to be numbered with the unbelievers, seeing that he did not faithfully observe the warnings of the angel allotted to him by God.³

3. The 'outer darkness',⁴ too, is in my opinion not to be understood as a place with a murky atmosphere and no light at all, but rather as a description of those who through their immersion in the darkness of deep ignorance have become separated from every gleam of reason and intelligence. We must also see whether possibly this expression does not mean that just as the saints will receive back the very bodies in which they have lived in holiness and purity during their stay in this life, but bright and glorious as a result of the resurrection, so, too, the wicked, who in this life have loved the darkness of error and the night of ignorance, will after the resurrection be clothed with murky and black bodies, in order that this very gloom of ignorance, which in the present world has taken possession of the inner parts of their mind, may in the world to come be revealed through the garment of their outward body. (Perhaps,⁵ however, the 'gloom and darkness'⁶ should be taken to mean this coarse and earthly body, through which at the end of this world each man that must pass into another world will receive the beginnings of a fresh birth) * * * The expression 'prison'⁷ must be thought of in a similar way.

¹ See Gen. I. 26.

² See St. Luke XII. 46.

³ This passage, taken from Jerome, *Ep. ad Avitum* 7, has been omitted by Rufinus. Jerome adds: 'In so speaking he clearly supports the doctrine of transmigration taught by Pythagoras and Plato.'

⁴ See St. Matt. VIII. 12 etc.

⁵ 1 St. Peter III. 19 and p. 138 above.

⁶ See St. Matt. VIII. 12 etc.

⁷ 1 St. Peter III. 19 and p. 138 above.

Rufinus.

² See St. Matt. XVIII. 10.

³ See St. Luke XII. 46.

⁴ St. Matt. VIII. 12 etc.

⁵ This passage, taken from Jerome, *Ep. ad Avitum* 7, has been omitted by Rufinus. Jerome adds: 'In so speaking he clearly supports the doctrine of transmigration taught by Pythagoras and Plato.'

⁶ See St. Matt. VIII. 12 etc.

⁷ 1 St. Peter III. 19 and p. 138 above.

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ORIGEN ON FIRST PRINCIPLES

Being Koetschau's Text of the *De Principiis*
Translated into English, Together with an
Introduction and Notes

BY

G. W. BUTTERWORTH

Introduction to the Torchbook edition

BY

HENRI DE LUBAC

ON FIRST PRINCIPLES

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