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ORIGEN'S CONCEPTION OF THE RESURRECTION BODY

PROFESSOR N. P. WILLIAMS in a very interesting review in *J. T. S.* vol. xxxix, no. 154, p. 193, regards Origen's view that the resurrection bodies will be σφαιροειδῆ as 'mysterious'. I suggest that the answer to the problem is to be found in the *Timaeus* 33b, where the sphere is the perfect shape. Cf. also 44d, where the spherical shape of the human head aptly represents the fact that it is the most divine element in us which controls the whole. On the ordinary analogy of macrocosm and microcosm it would naturally follow that the resurrection body would possess the most perfect shape, i.e. the sphere. But this would also logically imply that the resurrection body, being spherical, would be merely a permanent survival of the spherical element concentrated in the head, in other words the ἡγεμονικὸν in the soul of man, which was also the element of Mind and also the peculiarly divine element in man (Posidonius *ap.* Diog. Laert. 7. 139).

Thus Origen's view might naturally be taken to mean that only the divine element in man survives, a view which is also implied in Cicero *Tusc. Disp.* 1. 17. 40 (cf. *Wisd.* iii 7 and *Dan.* xii 3, where the souls of the righteous appear as 'sparks' or 'stars'). In other words, the permanent element in man is a δαιμόνιον similar in character to the stars, though imprisoned in a material body, as in Philo *De Gigant.* 2 (7 sqq., M. 1. 263) following presumably Posidonius, since the same theme appears in Cicero *De Nat. Deor.* 2. 15. 42 sqq. (Cf. also *Corp. Herm.* 1. (*Poimandres*) 26a (Scott 128).)

As against this Justinian maintains that the resurrection body is ὄρθιον, which appears to mean that it is erect or upright, like the human body. This reflects the Stoic argument as to design in nature. Man as a 'heavenly' animal is the only one that looks up to heaven. The view goes back to the *Timaeus* 90a. It is a favourite commonplace in Hellenistic literature, as in Philo *Quod Det. Pot. Ins.* 23 (85, M. 1. 207), Cicero *De Nat. Deor.* 2. 56. 140 and *passim*. Justinian may have meant that the resurrection body would be composed of flesh and blood, or he may have regarded it as the whole quasi-material soul, consisting not merely of the element of Mind concentrated in the brain but of the whole ψυχὴ diffused throughout the body (cf. Philo *De Fug. et Inv.* 32 (182, M. 1. 573); Tert. *De Anim.* 9, where Tertullian refers to a revelation granted to a prophetess, but the conception was a Stoic commonplace). Justinian seems to have overlooked the fact that the erect position of man was no longer necessary when he had ceased to contemplate heaven from below and was already standing above the firmament. Origen's view, however, was dangerous, if pressed

to its logical conclusion; but Origen's greatness lay largely in his refusal to press his views in this way. WILFRED L. KNOX.

GNOSTIC THEOLOGY: A CORRECTION

IN *God and Patristic Thought* Dr Prestige, after illustrating (p. 3) 'some leading ideas about God' in second-century Christian literature, writes (p. 4): 'A Gnostic method of expressing similar ideas has been recorded by Irenaeus (*haer.* i 12. 2). "He conceives that which He also wills, and wills when He conceives. He is all conception, all will, all mind, all life, all eye, all hearing, all fountain of blessing."' The passage in full, as found in Epiphanius, *haer.* xxxiii 1, runs as follows: *ὅς ἅμα τῷ νοηθῆναι καὶ ἐπιτετελεκέναι τοῦθ' ὅπερ ἠθέλησε, καὶ ἅμα τῷ θελῆσαι καὶ ἐννοεῖται τοῦθ' ὅπερ καὶ ἠθέλησε, τοῦτο ἐννοούμενος, ὃ καὶ θέλει, καὶ τότε θέλων, ὅτε ἐννοεῖται, ὅλος ἐννοία ὦν, ὅλος θέλημα, ὅλος νοῦς, [ὅλος φῶς], ὅλος ὀφθαλμός, ὅλος ἀκοή, ὅλος πηγὴ πάντων τῶν ἀγαθῶν.* ('All life' in Dr Prestige's translation is an insertion.) The passage does not stand alone in Irenaeus. In ii 13. 3 God is *totus sensus et totus spiritus et totus sensuabilitas et totus ennoea et totus ratio et totus auditus et totus oculus et totus lumen et totus fons omnium bonorum*: in ii 13. 8 *totus nus et totus logos*: in ii 28. 4 *totus mens, totus ratio, et totus spiritus operans et totus lux*: in § 5 *totus existens mens et totus existens logos*: in iv 11. 1 *totus lumen et totus mens et totus substantia et fons omnium bonorum*. This is not the language of Gnosticism. In ii 13. 3 Irenaeus writes: *quemadmodum adest religiosis ac piis dicere de deo*, and in ii 28. 4 *sicut et utile est nobis sapere de deo et sicut ex scripturis discimus*. So far from citing Gnostic theology, in all these passages Irenaeus is condemning the heretical systems with their 'emanations', *Ennoia, Thelema, Nous*, &c. Dr Prestige recognizes (p. 125) that in ii 13. 8 Irenaeus 'strongly attacks the Gnostics for applying to the universal Father a system of inadequate metaphorical inferences drawn from the production of human speech from human minds'. The words cited on p. 4 are an important part of the answer to these speculations. In this very passage Irenaeus compares the Gnostic deity who produces 'Thought' and 'Will' as separate existences to Zeus who, having made up his mind 'to honour Achilles and to destroy many Greeks', could not sleep for thinking how to effect his purpose (an allusion to *Iliad* ii *ad init.*). Irenaeus means that such terms as 'Thought' and 'Will' in reference to the Divine Being must not be regarded as distinct and successive manifestations. God is essentially and always 'entire Thought, entire Will'. T. B. ALLWORTHY.