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A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

God vouchsafed to the false prophet a clear view of that, which the apostle Paul says, was brought to light by Jesus Christ through the Gospel. Surely there ought to be more solid reasons for adopting such an interpretation than have yet been given.

[To be continued].

ARTICLE VI.

REDEPENNING'S LIFE OF ORIGEN.

By Rev. B. Sears, D. D. President of Theol. Institution, Newton.

Origenes. Eine Darstellung seines Lebens und seiner Lehre von Ernst Rud. Redepenning, Doctor und ordentlichem Professor der Theologie zu Göttingen. Erste Abtheilung, pp. 461. Bonn. 1841.

A GREAT man is not only the product of the age in which he was born and educated, but also the originator of some peculiarities which mark the age next succeeding. He is an essential link in society, connecting the past with the future, but transmitting more than he received. In order to form a right estimate of the character and merits of Origen, it is necessary to keep in mind both the time and the place of his birth and education, as well as the peculiar events which rendered his life so remarkable. Alexandria was at that time the principal seat of Grecian culture. Its Museum in the quarter of the city, called Bruchium, with its colonnades and walks, its stupendous library and large hall for public disputation, its numerous smaller apartments for study and for copying from books, and its dining hall for the accommodation of those who were supported there as men of learning, resembled rather an academy of sciences than a university, but was more extensive and magnificent than either. To increase the accommodations, the Serapeum had, long before Origen's time, been added. In this city, there was by far more of mere learning and knowledge than there had ever been in Greece, but infinitely less of genius. The Alexandrian scholars were mostly philologists and eclectic philosophers. Their philosophy, now both Grecian and oriental, had more surface than depth. Their theosophic and Gnostic speculations, had led even many pagans to contemplate subjects kindred with some of the more mysterious truths of revelation.

In the church, miracles had mostly passed away. In Phrygia and in proconsular Africa, Montanism had arisen to insist on a religion of mere feeling, and on new and continued revelations. The heresies which had sprung up and thickened on every side, had been opposed by the engine of tradition and by the external authority of the church. The plain and practical, but materialistic tendencies of Irenaeus and of Tertullian, and of most of the theologians of Asia Minor, of Italy and of north-western Africa, while they answered some important temporary purposes, and contained many elements of truth, failed to satisfy men of contemplation and philosophic tastes and habits. An attempt would naturally be made, and nowhere more naturally than in Alexandria, to reconcile the principles of theology with those of philosophy and science. The effort was in fact made, though with indifferent success.

Origen was born about the year 185, in Egypt, probably in Alexandria. He was of pious parentage, and his father was a man of some learning, and of a respectable fortune. Origen was instructed in the rudiments of knowledge and in Christianity, by his excellent father. But it was under Clement of Alexandria that he prosecuted his studies with the most signal success. The story of his early courage and zeal, at the time of his father's martyrdom; his youthful epistle of encouragement to his father, while in prison, entreating the latter not to shrink back from martyrdom out of regard to those who would be left as widow and orphans, and his determination to die with his father, which could be prevented only by a stratagem of his mother, who hid his clothes from him, all this is familiar to the student of ecclesiastical history.

At the age of seventeen, Origen was left fatherless and penniless, for the paternal estate had been confiscated. He was invited by a wealthy and benevolent lady, to become a member of her family. Though a Christian, she was not well-grounded in the principles of Christianity; and therefore she had also invited Paul of Antioch, a Gnostic teacher, to become an inmate of her house, and even adopted him as a son. The young Origen, who had shown himself ready to contend for the martyr's crown, could not be bribed even by kindness to swerve in the least from the convictions of his judgment and conscience. So firm was his persuasion of the error of dualism, that he would not join with the Gnostic teacher in domestic worship.

In his studies, he had the power of rapid acquisition, and a tenacious memory; and yet he digested all his knowledge, and

was remarkable for the clearness of his views. His love of learning and his entire devotedness to Christianity, were equally conspicuous. He very soon engaged in giving public instruction in ancient literature. As pagans were among the number of his pupils, he did not fail to commend to them that religious system, of which his mind and heart were so full. Plutarch and Heraclas were his earliest converts; the former was the first of the many of Origen's disciples who suffered martyrdom, the latter became an associate teacher with his master, and afterwards bishop of Alexandria. Before he was eighteen years of age, Origen was made teacher of the catechetical or theological school of Alexandria by Demetrius, the bishop. In the mean time, Aquila succeeded Lætus, as proconsul of Egypt, and renewed the persecution with great severity. Origen still showed himself a bold Christian, and personally attended on those of his friends who were apprehended, and continued to visit them up to the moment of their execution. Often on these occasions was he stoned by the rabble. At times he was sought for at his lodgings by soldiers, but he succeeded in escaping from their hands. Though he frequently changed the place of his abode, his pupils, in even greater numbers, resorted to him by night, and he continued his instructions at the midnight hour.

Origen was naturally possessed of all that ardor of feeling, and all that hardihood which are requisite to constitute an ascetic; and these natural tendencies were nurtured and strengthened by the peculiar influences under which his character was formed. He lived at time when Stoicism and the Pythagorean system, as modified by Platonism, were prevalent at Alexandria, in both of which sensual delights were despised, and self-denial diligently inculcated. Judaism, in this city, had long before taken the same ascetic direction, and the oriental systems of philosophy, which were zealously propagated there, contained the essential elements of Brahmanism. What else than an ascetic could Origen well be, born and educated as he was, in such a climate and under such influences? Egypt, at this time, was a second India, in which Pagans, Jews and Christians were nearly agreed in sentiment in respect to practising austerities. How easy the task of interpreting the words of Christ and of the Apostles, in certain passages of Scripture, literally, and of perverting or rather mistaking them, to support such a theory of virtue! Maimonides, the Jew, had there taught that "he who would understand the law, must live on bread and

water, sleep on the ground, lead an austere life, and devote all his time to study."

Origen, supposing that the Gospels and Epistles coincided with the prevalent notions of so many different parties at Alexandria, literally followed those instructions. He possessed but one coat, went bare-footed for several years, and avoided the use of wine and of whatever else was supposed to excite sensual passions and desires. After the fatiguing labors of the day, required of him as a teacher, he devoted the greater part of the night to the study of the Scriptures, and then threw himself upon the floor and indulged in but a short repose. Though his activity and zeal for study were never interrupted, his constitution was impaired and his nervous system weakened and deranged for life.

In order that he might, after the example of Paul, be able to teach gratuitously, he sold all his manuscript copies prepared by his own hand, of the writings of the old Greek authors, for a sort of pension of four *oboli* a day, to be continued for a certain number of years.

The view which he took of the words of Christ recorded in Matt. 19: 12, led him to an act which then created some surprise, and since that time has called forth much discussion. Both the theory of morals, then almost universally prevalent at Alexandria, and the practice of multitudes in that age, must be kept in mind by any one who would find the true explanation of this extraordinary act. To such an extent did the practice referred to prevail near the end of the second century, that the sovereign of Edessa was obliged to prohibit it by law. For the same reason, did the Apostolic Canons, and the Council of Nice exclude eunuchs from the Christian ministry. The priests of Atya and of Cybele were eunuchs. Ministers of State were often such; and in the time of Septimus Severus, a single courtier had a hundred eunuchs in his house. Origen himself, who afterwards seems to have had more enlightened views on the subject, says that many Christians interpreted the words of Christ literally and practised accordingly. At a later period, Chrysostom had occasion openly to oppose and to condemn this custom.

Origen was thirty years of age, before he gave particular attention to the study of philosophy. It has been supposed that his sentiments in respect to the importance of philosophy, underwent a sudden change at this time. But this opinion is unfounded. The entire course of his studies was evidently pro-

gressive, and both external circumstances and internal wants regulated that course in its successive stages. In his childhood, he had studied what was then called *encyclopaedia*, and the Scriptures under his father. He afterwards became a teacher of philology, or of *grammar*, as it was then termed. Next, he became a catechetical or religious teacher. His works give evidence of a knowledge of all these branches of study, except mathematics. To rhetoric he attached but little importance. Logic and natural science appeared more important to him. In history, he was much inferior to Clement, his teacher. In biblical antiquities, he was but an indifferent scholar. Thus, for about ten or twelve years, from the age of eighteen to that of about thirty, he appears to have limited his studies to those branches of knowledge, which were regarded as requisite to an interpreter of the Scriptures. But at length his celebrity as a teacher, the necessity of refuting heretics, the circumstance that persons philosophically educated were found among his pupils, and, more than all, the fact that his own mind, in its natural progress, had now reached those great moral questions, of which philosophy treats, all combined to lead him ultimately to philosophical study.

Origen shows himself, in his writings, well versed in all the systems of philosophy current in his day; but he was most attracted to new Platonism, and was a diligent reader of the works of Plato. Still the particular attention which he now gave to the study of philosophy, probably under Ammonius Saccas, seems to have wrought no great revolution in his sentiments, a circumstance which proves that he did not approach that study unprepared.

About the year 211, at the age of twenty-six, or as some suppose a few years later, he made a journey to Rome, in order to acquaint himself with the doctrines, practices and general character of its truly ancient church. The Alexandrian and Roman views of the Christian church were widely different. By the latter, the one church and body of Christ were contemplated as a visible organization; by the former, as an invisible. In Rome and Carthage, separatism was dreaded as the worst of evils, and the *baptized* were looked upon as constituting the church. In Alexandria, the alienation of the mind and of the heart from the truth, was regarded as the chief evil, and the *holy*, both in heaven and on earth, were viewed as constituting the true church. Origen's opinions in regard to ecclesiastical organization and discipline, were substantially the same as those which

are now most commonly entertained by evangelical Christians. They were far more spiritual and rational than those held by the Roman church, and by Cyprian and Augustine. The chapter in which Redepenning presents a summary of Origen's system of church discipline, is in fact a valuable treatise on the subject for practical purposes. In general, the golden mean between formalism and latitudinarianism is happily chosen. Still, it appears that Origen admitted a modified supremacy of the church of Rome.

His stay at Rome was short. On his return, he continued, at the special request of Demetrius, his connection with the catechetical school. It should seem that Origen had contemplated retiring from the business of public instruction, for the purpose of prosecuting uninterruptedly his critical studies. As the rush of pupils was so great that he could no longer give all the instruction needed, Heraclas, above mentioned, after having pursued his philosophical studies for five years at the school of Ammonius Saccas, was associated as an assistant with his old friend and teacher.

It was not far from this time, about the thirtieth year of his age according to Redepenning, but five years earlier according to Möhler, that Origen learned the Hebrew language. Jerome says: *Tantum in Scripturis divinis habuit studii, ut etiam Hebraeam linguam contra aetatis gentisque suae naturam edisceret*; which last words Redepenning correctly translates or paraphrases, "contrary to the practice of the age and of the Alexandrian scholars." But Suidas and, after him, the Magdeburg centuriators and others explained the words, *contra aetatis naturam*, as meaning, "in his old age." Eusebius, Jerome, Vincentius, and Fabricius, Tillemont, Richard Simon and Ernesti have greatly overrated Origen's Hebrew learning. Le Clerc, Huet, the elder Rosenmüller and Gesenius have pronounced it superficial. With some modification, Redepenning adopts the opinion of the latter.

The acquaintance of a wealthy Alexandrine Gnostic, by the name of Ambrose, whom he converted to the orthodox faith, had an important influence upon his life and labors. For not long after the partial rupture between Origen and his bishop, Demetrius, in consequence of his having preached, while he was but a layman, during a visit to Caesarea, his friend Ambrose provided for him fifteen amanuenses and transcribers, and thus became his patron and the gratuitous publisher, so to speak, of his works. Nearly ten years of literary labor and authorship were the result of that

noble patronage. Would that every Origen might find an Ambrose! The commencement of the celebrated Hexapla was the first fruit of that act of beneficence.

More than one hundred and fifty years had passed away, since the New Testament was written, and yet no commentary, properly speaking, had yet appeared. Theophilus of Antioch, Irenaeus, Tertullian and others had, indeed, written a few brief practical notes on the Scriptures; but learned and critical commentaries, according to the present meaning of the word, were as yet unknown in the Christian church. Origen led the way; and though it was in a manner which does not satisfy the present age, he was copied by subsequent commentators till the time of the Reformation. Even in the Paraphrase of Erasmus, says our biographer,—and Ernesti had said it before him—the best parts are copied either from Origen or from Chrysostom.

The first literary production which Origen actually published and which he himself calls *τὴν ἀναρχὴν τῶν γραφῶν*, was his commentary on John. Thus, though he became a voluminous writer, he did not come forth as an author, till he was about thirty-seven years of age. Jerome, who wrote so much, was in his fiftieth year, when he became an author, an age at which most men retire from such labors. This commentary agrees in arrangement, nearly with those of our own day;—commencing with a general introduction, and then proceeding to the explanation of single words verse by verse. But it differs from them, and resembles the more loose and bulky English commentaries, in allegorical explanations, practical remarks and long doctrinal discussions. The account which Redepenning gives of Origen's earlier writings, or those composed in Alexandria, and especially of the important work *De Principiis*, furnishes abundant evidence of great research and profound study.

Owing to the jealousy of the bishop of Alexandria, and perhaps to some other unknown causes, Origen, about the year 330, at the age of forty-five, left Alexandria never to return. The story of this unhappy misunderstanding is a long one, and must be passed over here. He removed to Palestine and established a school at Caesarea, which became even more celebrated under him than the one he left at Alexandria. At this point of the narrative Redepenning closes his first volume. For the appearance of the second, which shall describe the remaining twenty-four years of Origen's eventful life, his retirement to Cappadocia during the persecution under Maximian, his temporary residence and litera-

ry labors at Athens, and the last ten years of his life in Caesarea, spent in delivering public lectures and daily homilies, and in writing his great work against Celsus, we shall look with intense interest. In the volume on which we have now commented, the author has shown much diligence and distinguished ability. Particularly does he excel in those minute microscopic details which are the charm of biography, and which alone can breathe the spirit of life and reality into general history. But he passes some judgments and advances some opinions with which we cannot agree. In his theology we have not entire confidence. He has too strong a sympathy with the philosophical and theological peculiarities of Origen. But the historical investigations are conducted with manifest integrity and candor.

ARTICLE VII.

THE WINES OF MOUNT LEBANON.

By Rev. Eli Smith, Missionary in Syria.

THE following communication was written in Beirût in February, 1845. If the statements contained in it are not full in every point, it will be remembered, I trust, that the article was written in a country where it was very difficult to obtain authentic and exact information. I have selected such information as rests, I believe, upon good authority, and have preferred, where such cannot be found, to be silent. I may add, that having had very little to do with wines all my life, my knowledge on this subject was very vague, until I entered upon the present investigation for the purpose of writing the following Article. Some of my previous impressions I have now been obliged to correct. My information has been obtained from seven districts of Mt. Lebanon, viz. Bsherry, Kesrawân, the Katî'a, Metn, Jurd, Shelhâr, and Menâsîf, extending from Tripoli nearly to Sidon.

The methods of making wine in this region are numerous, but may be reduced to three classes.

1. *The simple juice of the grape is fermented, without desiccation or boiling.* The quantity thus made is small, and except in particular cases, where the soil or climate is favorable, it will not keep. Bhamdûn, a village in the Jurd, is the only place where I have seen this method of manufacture. There the average temperature of the air in August, has been found for two years, to be about 70°, and this winter one fall of snow has lain for a month on a part of the vineyards, before it entirely melted away. Yet, though the climate is so temperate, the wine I am speaking