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Review.

The Oldest Church Manual, called the Teaching of the Twelve Apostles, the Didache and Kindred Documents in the original, with Translations and Discussions of Post-Apostolic Teaching, Baptism, Worship, and Discipline, and with Illustrations and Facsimiles of the Jerusalem Manuscript. By PHILIP SCHAFF, D.D., LL.D. New York. Funk and Wagnalls. 1885.

THIS somewhat prolix title gives a tolerably full account of the contents of the volume which Dr. Schaff has lately added to his numerous valuable works. It is probably the best work on the *Didache* that has as yet appeared; and those who have not yet provided themselves with a commentary on the newly-discovered treasure can hardly do wrongly in at once providing themselves with Dr. Schaff's most interesting book. His "Church History" has for many years been one of the very best in the English language. The recently revised and enlarged edition of it is virtually a new work, especially as regards the very important item of bibliography. The second volume of it, which covers the ground occupied by the *Didache*, was already out before the *Didache* itself had become generally known. Consequently, Dr. Schaff has given us a separate volume devoted to the discussion and illustration of this treatise. And his readers may rejoice that he has thus had full scope for the exercise of his ability and learning, instead of being compelled to crowd the subject into a chapter or two of the "Church History." The result is a monograph fully up to the level of the larger work. And that is no mean praise.

In the very limited space that can be granted here it is impossible to do justice to the book, but a few of the conclusions arrived at may be noticed.

Dr. Schaff successfully vindicates the *Didache* from the charge of Ebionism. It "shows no trace of the chief characteristics of this Judaizing heresy: the necessity of circumcision for salvation, the perpetual obligation of the whole ritual as well as moral law of Moses, the denial of the Divinity of Christ, the intense hostility to Paul as an apostate and heretic, the restoration of the Jews, the millennial reign of Christ in Jerusalem" (p. 24). Rather the *Didache* shows us that early, simple form of Christianity, narrow in view, but very earnest in practice, which is prior to Ebionism. Its writer sees no necessity for insisting upon those truths which the Ebionite afterwards assailed.

Dr. Schaff asserts the *authenticity* of the document with confidence. He agrees with Bishop Lightfoot that "no one could or would have forged it." And its *date* is probably very early. "There is nothing in it which could not have been written between A.D. 70 and 100." This is shown rather by what it does not contain than by what it does. The chief features of Church History and Christian life in the second century are absent from it. No heresy is attacked, no creed formulated, no festival indicated, no Canon of New Testament Scripture hinted at. In these respects, and in the Scriptural simplicity of its language, it is certainly older than Justin Martyr, Barnabas, or Hermas. It is less easy to determine the *place* in which it was composed; but with M. Sabatier (*La Didaché ou l'enseignement des douze Apôtres*), though for somewhat different reasons, Dr. Schaff inclines to Syria, and in particular to Antioch, where "all the conditions (except the community of goods) were given for such a Jewish-Christian Irenicum as the *Didache*." The book must have been

well known in Syria, for there it was expanded and superseded by the Pseudo-Clementine Constitutions and Canons, which are certainly of Syrian origin" (p. 125).

Chapters XXIV. and XXV., on the relation of the *Didache* to the Canon of Scripture, and on its style and vocabulary, are full of very valuable material. On the former subject Dr. Schaff takes the view advocated in THE CHURCHMAN of July, 1884, that "the writer of the *Didache* was acquainted with our fourth Gospel and the other Johannine writings, or at all events with the Johannine type of teaching. He would thus furnish the earliest, or one of the earliest, testimonies to the existence of that Gospel." "He never quotes from it, but there are remarkable resemblances between the two which cannot be accidental" (pp. 89, 92). These "Prolegomena" conclude with a very full digest of the literature which has appeared in Europe since the publication of the edition of Bryennios in February, 1884. The amount is surprising, and the guide to it, thus furnished, most valuable.

Then follows the text with parallel translation and copious notes (pp. 161-218); and the remainder of the volume is mainly taken up with an elucidation of documents closely connected with the *Didache*, viz., a Latin fragment of the *Doctrina Apostolorum*, the appendix to the "Epistle of Barnabas," certain portions of the "Shepherd of Hermas," the "Apostolical Church Order or Ecclesiastical Canons," the "Coptic Church Order," and Book VII. of the "Apostolical Constitutions." Throughout there are marginal references to the parallel passages in the *Didache*, and the words which are common to the *Didache*, and to the document compared with it, are distinguished by different type—a great convenience to the student.

To determine the exact relationship of these early Christian writings to one another is a problem of great interest and some intricacy. A far more profitable and more simple problem is that which arises when any or all of these documents are compared with the New Testament. The immeasurable superiority of Scripture to the very best that these pious writers of the first and second centuries have produced is evident and indisputable. On what hypothesis can this superiority be explained, if the reality of Divine inspiration is rejected? Those who wish to judge for themselves will find clear statement of the evidence and able guidance in estimating it in Dr. Schaff's book.

The volume is enriched with some valuable illustrations, especially an interesting facsimile of portions of the unique MS. of the *Didache*, edited by Bryennios.

The following extract will give our readers some idea of Dr. Schaff's manner of exposition :

The PROPHETS are mentioned in close connection with the Apostles, but with this difference, that they were not sent as missionaries to the heathen, but instructors and comforters of converts, and might settle in a particular congregation. In this case, they are to be supported like the priests in the Jewish theocracy, "according to the commandment." A congregation, however, may be without a Prophet, though not without Bishops and Deacons. There were, it seems, itinerant Prophets and stationary Prophets. In the absence of a Prophet the congregational offerings should be given to the poor.

The *Didache* shows a preference for the Prophets : they are mentioned fifteen times (the Apostles only three times) ; they are called "chief-priests," and they alone are allowed the privilege to pray extempore as much as they please in public worship. But as there are false Apostles, so there are also false Prophets, and they must be judged by their fruits. Avarice is a sure sign of a false Prophet.

Paul gives the Prophets the preference over the Glossolalists, because prophecy

was for the edification of the congregation, while the glossolalia was an abrupt, broken, ejaculatory, transcendental utterance of prayer and praise for the gratification of the individual. . . . It seems to have passed away soon after the Apostolic age. It is not mentioned in the *Didache*.

. . . In the Jewish dispensation the Prophets, since the time of Samuel, constituted one of the three orders of the theocracy, with the sacerdotal and royal order. In the New Testament there is no trace of a prophetic order. The gift was distributed and exercised chiefly in expounding the deeper sense of the Scriptures, and rousing the conscience and heart of the hearers.

The Prophets of the *Didache* are the successors of these earlier Prophets. . . . Gradually the prophetic office disappeared before the episcopal, which would not tolerate a rival, and was better suited for the ordinary government of the Church. Montanism revived prophecy in an eccentric and fanatical shape, with predictions of the approaching Millennium; but the Millennium did not appear, and the new prophecy was condemned and defeated by the episcopal hierarchy. In our days Irvingism made a similar attempt and met a similar fate. (Pp. 69-72.)

ALFRED PLUMMER.

Short Notices.

The Case for "Establishment" Stated. By THOMAS MOORE, Vicar of Holy Trinity, Maidstone, author of "The Englishman's Brief on behalf of the National Church," etc., etc. Pp. 237. Society for Promoting Christian Knowledge.

THE author of this very welcome Manual is so well known that words of introduction are not here needed. His admirable works on "Church and State" questions have been several times commended in THE CHURCHMAN; and he has in many ways been doing right good service during the last few years. The present Manual, as a whole, will meet with very general acceptance, we think; but a statement now and then in regard to the strictly legal aspects of the case will probably appear, in a second edition, in a somewhat different setting, or at least be expressed in a more precise and cautious fashion. For ourselves, we are inclined to agree with the able author in the main; but we feel a difficulty touching the modification of "restraints" of Reformation statutes. Many loyal Churchmen, perhaps, will be of opinion that restraints imposed upon the Church by the Act of Submission might be "*modified*, compatibly with the rights of the Crown" (p. 75). It is easy, however, in one's dislike of "Erastianism," to run to an extreme in an opposite direction. A large proportion of Mr. Moore's book, as we have said, is sound and valuable; it shows not only patient labour and research, but literary power.

An extract from the preface will explain the title of the book:—

In giving this book the title of "The Case for 'Establishment,'" [we read] the author desires to explain, with reference to the word "*Establishment*," that he does not accept that term as accurately descriptive of any formal Act