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A table of contents for *The Churchman* can be found here:

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"The bishop presides in the place of God" (Ad Magnes.).

"When you subject yourselves to the bishop as to Jesus Christ, you seem to me to live not after the flesh but after the Spirit" (Ad Trall. c. ii.).

Of such a teacher (and the texture of his teaching is the same throughout) we might well say, "This man seemeth to be a setter forth of strange gods" (Acts xvii. 18). But we at least have a more sure word of prophecy—even that word which saith of all true believers in Christ, whether they be Pontifical, Episcopalian, Presbyterian, Congregational, Baptist—or by whatever name they may be called or miscalled, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

R. C. JENKINS.

## Notes on Bible Words.

### NO. IX.—"DOCTRINE" (TEACHING).

TEACHING, in the N.T. διδασχῆ.

(1) *That which is taught.* Matt. vii. 28, "were astonished at His teaching (τῆ διδασχῆ αὐτοῦ) ἦν γὰρ διδάσκων"; Mark i. 27, "What new doctrine is this?" John vii. 16, "My doctrine (the teaching which I give) is not Mine"; Rom. xvi. 17, "contrary to the doctrine which ye learned." Acts xvii. 19, "this new teaching is, which is spoken by thee?" Acts xiii. 12, "astonished at the teaching (τοῦ Κυρίου) of the Lord;" *about*, concerning, as in Heb. vi. 2. But cf. 2 John, verse 9, "teaching which is Christ's"—has Christ for its author (as in Matt. vii. 28).

(2) *Instruction*, the act of *teaching*. Mark iv. 2, "and taught . . . and said (ἐλεγε) unto them in His teaching," ἐν τῇ διδασχῆ. Acts ii. 42, "in the Apostles' doctrine," A.V.; "teaching," R.V.

Similarly, διδασκαλία. [On the probable distinction between διδασκαλία and διδασχῆ see Bishop Ellicott, 2 Tim. iv. 2.]

(1) Ephes. iv. 14, "With every wind of doctrine"; Matt. xv. 9, "teaching for doctrines," διδάσκοντες διδασκαλίας. 1 Tim. i. 10.

(2) Rom. xv. 4, εἰς τὴν ἡμετέραν διδ., "for our learning," A.V.; *instruction*; that we may be taught. 2 Tim. iii. (10 and) 16, "profitable for teaching" (Plumptre); *pour enseigner*.

Dean Burgon, in "The Revision Revised" (p. 199), says:

Διδασχῆ occurs 30, διδασκαλία 21 times, in the N. Test. Etymologically, both words alike mean "teaching," and are therefore indifferently rendered *doctrina* in the

Vulgate.<sup>1</sup> . . . But the Revisers have well-nigh extirpated DOCTRINE from the N. T., (1st) by making "teaching" the rendering of διδάχη (reserving "doctrine" for διδασκαλία,<sup>3</sup> and (2ndly) by 6 times substituting "teaching" (once "learning") in places where διδασκαλία occurs.<sup>4</sup> This is to be lamented every way. The "teachings" of our Lord and of His Apostles were the "doctrines" of Christianity. . . . And if the warning against being carried about with "every wind of doctrine" may stand in Eph. iv. 14, why may it not be left standing in Heb. xiii. 9?

The "teaching" of the authorized διδάσκαλος, the received (2 Tim. iii. 14) instruction, is to be noted. Tit. i. 9, 1 Cor. xiv. 6 and 26.

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## Short Notices.

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*New China and Old.* Personal Recollections and Observations of Thirty Years. By the Ven. ARTHUR E. MOULE, B.D., C.M.S. Missionary in Ningpo, Hangchow and Shanghai, and Archdeacon in Mid-China. With thirty-one illustrations. Pp. 310. Seeley and Co.

THIS is a truly welcome work, full of graphic descriptions, sensible and suggestive, likely to do good service in the missionary cause. The author has laboured in China for thirty years, and he tells English people what he has seen, noted, and inferred. Among thoughtful and truth-seeking readers his remarks on Buddhism and Taoism, and on Christian Missions—candid and of present-day freshness—will have weight: to the general reader class, doubtless, the sketches of Chinese life and manners, junks, opium smoking, the Shanghai police, shops, country life, weddings, and so forth, will prove especially attractive. In tendering thanks to the esteemed Archdeacon, we may observe that his book has several illustrations, and is admirably printed.

*The Literature of the Second Century.* Short Studies on the Evidences. By F. R. WYNNE, D.D., J. H. BERNARD, B.D., and S. HEMPHILL, B.D. Pp. 260. Hodder and Stoughton.

The lectures in this volume, a note informs us, were read to a popular audience at the Alexandra College, Dublin, and are now published at the request of the Christian Evidence Committee of the Y.W.C.A., under whose auspices they were delivered. It may be hoped they will be read and prove useful. Many persons will not look at learned treatises, with Latin and Greek quotations, and yet they are aware of what is being urged in sceptical circles, or flippantly laid down in periodicals, and are by no means unwilling to be taught the truth. Canon Wynne's lecture on the Growth of the New Testament Canon, and Professor Hemphill's on Early Vestiges of the Fourfold Gospel, may be welcomed by such persons. "The Miraculous in Early Christian Literature," by Archbishop King's Divinity Lecturer in the University of Dublin, is also interesting.

<sup>1</sup> Except in 2 Tim. iii. 16, where προς διδασκαλίαν is rendered *ad docendum*.

<sup>2</sup> Except in Rom. xvi. 17, where they render it "doctrine."

<sup>3</sup> And yet, since upwards of 50 times we are molested with a marginal note to inform us that διδάσκαλος means "Teacher,"—διδασκαλία (rather than διδάχη) might have claimed to be rendered "teaching."

<sup>4</sup> Viz., Rom. xii. 7; 1 Tim. iv. 13, 16, v. 17; 2 Tim. iii. 10, 16; Rom. xv. 4. [These four footnotes are, of course, the Dean's.]