

E. C. Davis.
Week 9 (M.T. 1.)
Feb. 2. 1904. A

Harvard Coöperative Society.

1. WH told that in the about the year 350
the texts of N.T. were in a very chaotic
condition. but upon evidence afforded
by quotations made from N.T. by church
^{at 400.}
fathers, they conclude that the improved
condition of text in year 400 or there.
about gives very conclusive evidence
that between the years 350 and 400
a revision of the text was made. This
~~they~~ revised text they called the
Syrian text. In all questions of
textual criticism the pre-Syrian read-
ing must be determined.

They told that before this revision
there were current three types.

of texts. There were Western, Syrian and Verbal, the Western text was characterized by looseness in addition, omissions, and frequency. W. H. Hall held that the Verbal text shows the finest text. Aleph & B are their standards. B is finer than Aleph. These two are according to W. H. Hall the finest extant texts.

2. The evidence for the condition of the N. T. at about 150 A. D. is not exactly conclusive. But one may say that at least the Christians at this time had in the large a quite clearly defined

group of books which later became parts of N. T. The evidence of this comes from various sources.

Marcion, heretic, at Rome, about 140-160, ~~was~~ avenged for his sect on canon consisting of expurgated editions of Luke, and ten Pauline Epistles, i. e. all Epistles except pastoral and Hebrews. There is the evidence of Justin ¹⁵⁰ who wrote about this time. It is quite clear that he used our Synoptic Gospels possibly the Gospel of John. Abbott thinks that this is beyond doubt but others do doubt it. It is also

quite clear that he used Gospel of Hebrews. But in Justin all doubts as to use of Gospel of John disappear. It has been shown quite clearly that that the basis of Justin's harmony is John, about which the other three are woven.

But up to this time the Gospels have not been cited by name, and only a few of Paul's epistles, have been cited by ~~name~~ ^{name}, and very few in part ^{only} ^{and 1st Peter} of John of Catholic have been cited. Justin had spoken of Memories of the Apostles, which are called Gospels, but it is very doubtful if he.

meant that word Gospels in the same in which it was come to be used.

In short at the year 150, we find that the Christians had a body of literature, which upon the basis of intrinsic spiritual worth they had selected from a mass of similar literature. At this time it consisted of 4 Gospels, Acts, certainly 10, and perhaps 13 epistles of Paul. Probably Hebrews, Apocalypse of John, 1st epistle of John, 1st Peter. But at this time I think we must say the

consciousness of a X^m scripture
on the same plane as Q.T., ~~that~~ was
not yet ~~become~~ a fact. It re-
mained for the next generation
Irenaeus, Clem of Alex & Origen to
show the consciousness of Egypt,

- (3) It seems to me probable that
Romans was written at Corinth
during the 3 months stay, just as
Paul was starting out for Jerusalem
with the collection for the saints.
Of course the evidence is not con-
clusive, but Paul apparently had
long wished to visit Rome.

and the conditions ^{of the letter} would indicate
that by some means or other probably
through the travellers he had rec'd
word from Rome, and the ch. at
Rome at rec'd word from him,
I am inclined to believe that when
he started out on his 3rd journey
he intended to go to Rome, but was
prevented from going by the delay
caused by ~~his~~ the disturbed conditions
in the Galatian church. (I think that
cf. to Gal. was written from Ephesus
just before 1 Cor.) and in the church
at Corinth, when these difficulties
had been settled, we find Paul

on his three months visit to Corinth
and making the final preparations
for taking contributions to Jerusalem.
This is the only way that I can
account for the 3 yrs. stay at Ephesus,
when the whole plan of Paul seems
to have been to keep going.
So at Corinth, Paul, disappointed
in not being able to make his
intended trip to Rome, and just
before he turns to go East
again, takes occasion to write
his Epistle to the Romans, to
show them his intent in
them, and set up to carry

to them some of his theological
ideas.

It is difficult to say whether
the readers are Jews or Gentiles,
Börner held that they were Jews
and that Romans was written
for purpose of ~~converting~~ advancing
the interests of Pauline cause,
This can hardly be maintained.
① because there are certain in-
dications within the letter it-
self which point to the fact
that ~~there was~~ to be written
to Gentiles. Also there are phrases
which indicate that he

was writing to Jews. The conclusion must be from the internal evidence of the epistle that he was writing to a mixed community.

There also (2) one would expect that at Rome the Ch. would be mixed. Rome was cosmopolitan and doubtless the Ch. community was ~~made up~~ ^{started} by men who had been converted elsewhere and had drifted to gather at Rome. At least there is no evidence of ~~any~~ evangelization. This would point probably to a

mixed Jewish & Gentile church.

4 E.istles to Romans, opens with the salutation and formal references, stating Paul's intent in Ch. at Rome, and his hope to go to them. Then he swings off into a rather theological discussion in which he shows that the whole world, both Jewish and Gentile is under the displeasure of God, as is evidenced by their sin.

Then he goes on to show that through faith in Jesus Christ

both Jews and Gentiles may be saved.

This is followed by fraternal exhortations, pointing out the great obligation resting upon those who may thus receive ~~faith~~ salvation through Jesus Christ,
~~Salutation & Conclusion & Exhortations,~~

5. The occasion for writing the Epistle to the Colossians was probably the news brought by Epaphroditus to the effect that certain false teachers were working their way into the church at Colossae.

Paul had never been at Colossae but this detailed knowledge which he shows of conditions indicates that his knowledge was exact, and perhaps it was at the suggestion of Epaphroditus that Paul wrote, just what these "False Teachers" stood for is uncertain, some have held that it was Gnostic teaching as one of our angels indicates. ~~But the greatest afflictions~~ ~~is~~ But other remarks point to Jewish ceremonial law, some types. The unit held that at least the basis of the teaching of Jews and

just what other elements entered into it is uncertain. Perhaps this may be a beginning of ideas which later developed into Gnosticism, but one must remember that Gnostics were largely of philosophic speculative turn, who ~~at~~ would hardly be confounded with Jewish customs.

Paul's open the letter with several quotations followed by a statement of the accompanying men rec'd from the church at ~~Colo~~ Colossae. He commends them for their faith and

fidelity, and says they will so continue. Then he warns them against those false teachers, and follows this by one of his Christological discussions, which characterize this group of epistles, in which he places the Christian ideas over against the false teachers, Conclusion in several references to Lycaeus who probably was menemizer. Substitutes.

6. The problem of the genuineness of 1st Peter ~~is~~
is difficult.

① In the 1st place it is a well attested
epistle, and has always been ascribed
to Peter. If it is by Peter, we
must hold of course to an early date.
Peter undoubtedly suffered martyrdom
at Rome in 64. It must have been before
that date, ~~how~~ it shows unmis-
takably evidence of Pauline thought
and is in sympathy with Pauline
ideas, so much so that it is said
that the author of 1st Peter must have
gone to school to Paul. Of course this
raises the question of the Council at

Jerusalem, and the affair at
Antioch where on all things
joint. Peter was ~~then~~ ~~sent~~ sent in
a box by Paul. The evi-
dence now that Peter was
consigned to the gulf of the
circumcision, that was in the
year 50. The epistle was
written ~~in~~ Rome ^{See end of question} It shows no
evidence of this controversy, but
is in full with Pauline, therefore
we must say that, if written
by Peter it must have been
written after the Council of Jerusalem
and long enough after it

for the feeling of opposition to Paul
to wear away, and certain Pauline
ideas to become absorbed. This
would fit it very late, just before
death of Peter.

But on the other hand, if the
dependence upon Paul is genuine, it
is strange that Peter in writing
to churches in Asia Minor should
not have mentioned Paul's name,
especially since those churches
were so interested in Paul,
and Paul, (as Peter must have
known) was in Rome a prisoner.

Again, the fact is ~~clearly~~ that so well
that if Peter is responsible for the
epistle, it must have been written
by an amanuensis, or scribe etc
joint.

Taking all these points into consid-
eration, it hardly seems feasible to
us that we can ~~find the~~ assign
the epistle to ~~the~~ Peter, ~~is~~ altho
the tradition is so unanimous
on the point.

(Not explaining ~~the~~ Peter.) Babylon is the
alleged place of writing, but it is probably
a figurative use of word meaning
Rome as was common. This is

conjoined by the verses in which
the messenger is to carry the
letter to the churches in Asia Minor

Phrygia
Golden
Ephesus

(7) The defence of 11 Peter on Jude was
early noticed. It is undoubted by Peter
who is defendant,

In 2nd Peter, the author seems to
have written the epistle for the
purpose of endorsing the teaching
of Jude, and assigning it

To an apostle. Privately all of
Jude is taken of bodily and put
into the 2nd Chapter of 2nd Peter, this
is preceded by an introduction,
and then there is appended a
chapter on eschatological
doctrines, followed by a conclusion,

Polligien, was the head of the school of catechumens
at Alexandria. pupil of Clement, He lived
from about 180 - 257, ^{later went to Caesarea.} was one of
the greatest of the early literary
fathers of the church. He took up
the threads and bore well of the Ch.
movement, and did a great deal.

towards ~~the~~ bringing affairs into
some kind of system.

(b) Paul wrote to the Corinthians
probably 4 times. The 1st letter
was from Corinth, and had to
do with care of discipline. The
2nd also was from Corinth, and
is known as 1st Corinthian. The
third was probably written from
Macedonia, after an unsuccessful
visit to Corinth, and was probably
a stinging letter of ~~some~~ rebuke.
The 4th was also written from Mace-
donia, after reconciliation.

(c) The Hellenic Judaizers probably thought
the necessity of ceremonial law as the
basis of salvation, in distinction to
from Paul's salvation by faith. It is
evident that they opposed Paul on the
ground of not being one of the apostles,
and that Paul's doctrine of salvation by faith
would lead to immorality.

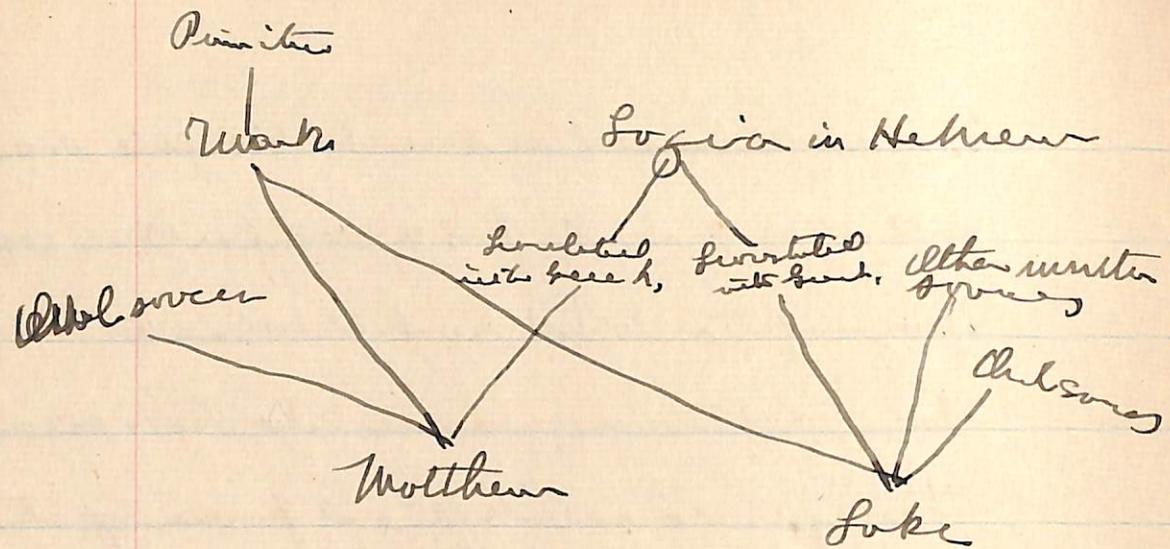
(d) The original W.S. of epistle to Ephesus
has no address, and there is no
indication as to whom it is addressed.
It was probably a circular letter, as
is indicated by Colossians, and is the
same as is spoken of there as the
letter from the Lord Jesus. It remains

~~attributed that~~
~~attributed it to the~~ special of it or
equally to Goodwin's.

(E) Philippians was written from Rome
during Paul's imprisonment, as a
letter of thanks to the church at
Philippis for sending him money
for his comfort.

(F) Earliest evidence of the use of
the Epistle to the Hebrews is in
Clement of Rome. (26)

9. Practitioners of source to source are
rather confused, but a comparison of
of Synoptics, lowest level scholars to come
to accept in general the "two source
theory" or a modified form of it.
It is that works as we have it is one
source, or at least but one removed from
primitive Mark, and that the other
other two synoptic sources are
dependent upon Mark, and one
other source called the Logia
whether this ~~source~~ Logia, is the
one referred to by Papias as the Logia
of Matthew or not, is not certain
but it probably is.



The above diagram to me is about ~~not~~ correct. The dependence of ~~not~~ Mt. + Luke upon ^{our} work is unquestionable, I think. Evidently also Mt. + Luke ~~show~~ derive from a common written source, Logic. But there are some differences in their use of this source. This is seen in the Beati' tales, which appear in an abbreviated form

in Luke, with some distortions. Some hold that this points two divergent traditions, but I think that it can be accounted for by common source Logic, ~~and~~ perhaps oral, and that the difference to be explained by divergences in translation. Then Luke for an unaided that is feasible to his: self that I think he must have had another written source, and it is to be expected, in fact he himself ~~implies~~ ^{implies} that he had an oral source.

10. The Gospel of John differs from the Synoptics -

1st in plan. It is not historically built upon ^{exactly} the same plan as others.

2nd It uses in a great extent different material, and for a different purpose.

3rd It is avowedly interpretative.

4th The language which is put into Jesus' mouth is entirely different from the simple language of Jesus in Synoptics.

(5) Teaching is by discourse, not for parable.

(6) Jesus not merely man, but the eternal Logos, incarnate

(7) The historical is lost in the philosophical.

(8) Perhaps it is best characterized as a spiritual interpretation of a noble life.

(9) But there is one characteristic which if we consider it a very accurate translation from Jesus, viz, the prominence of Jesus himself. Christ is the center of interest, not Logos is the swimmer the water, but it is the Christ explaining himself.

So apparent are the interpretative elements in it, that many have closed it not ~~to~~ as his trial but as Philosophical.

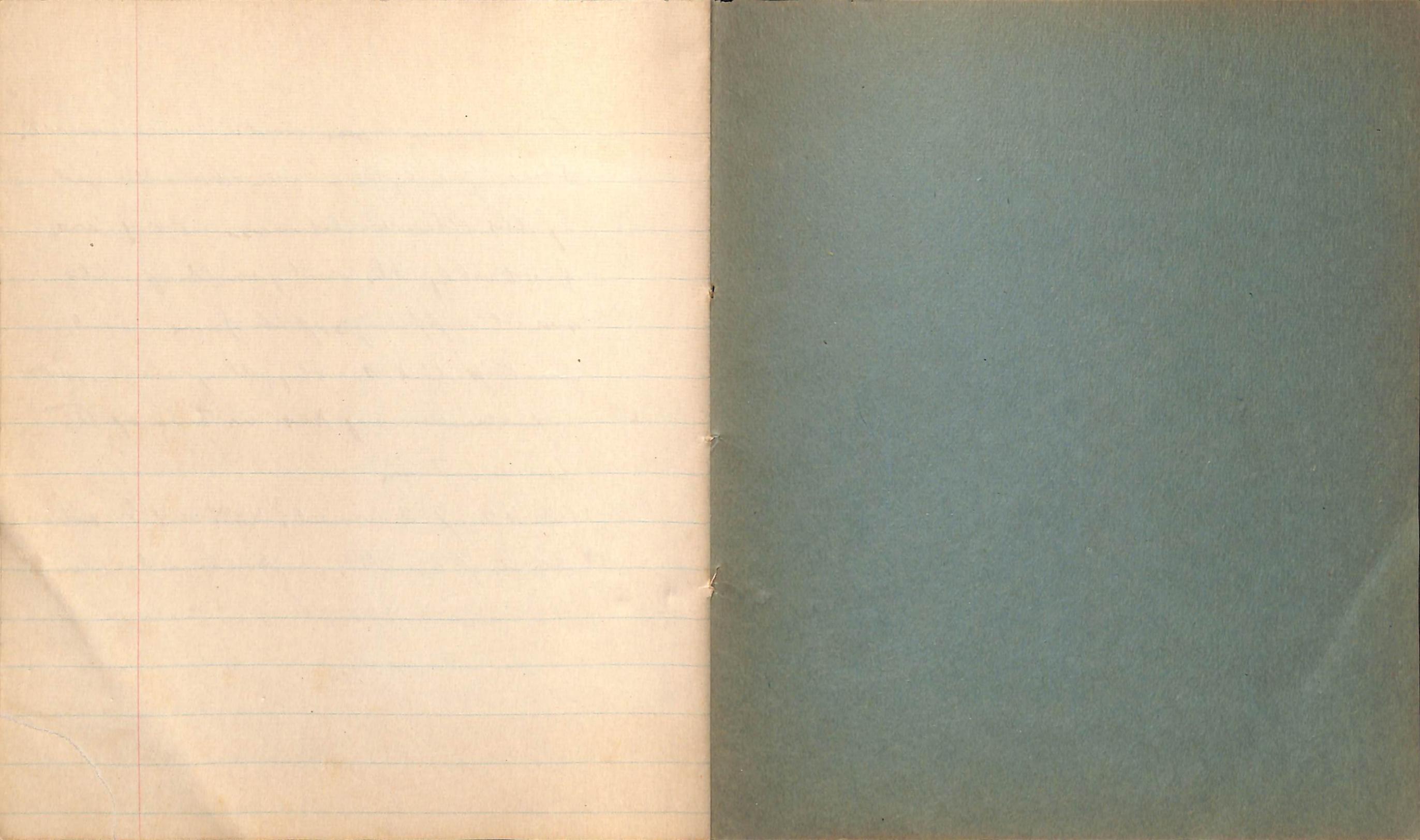
11. An Apocalypse is a type of literature which was common and very popular in Jewish lore in centuries just before birth of Jesus.

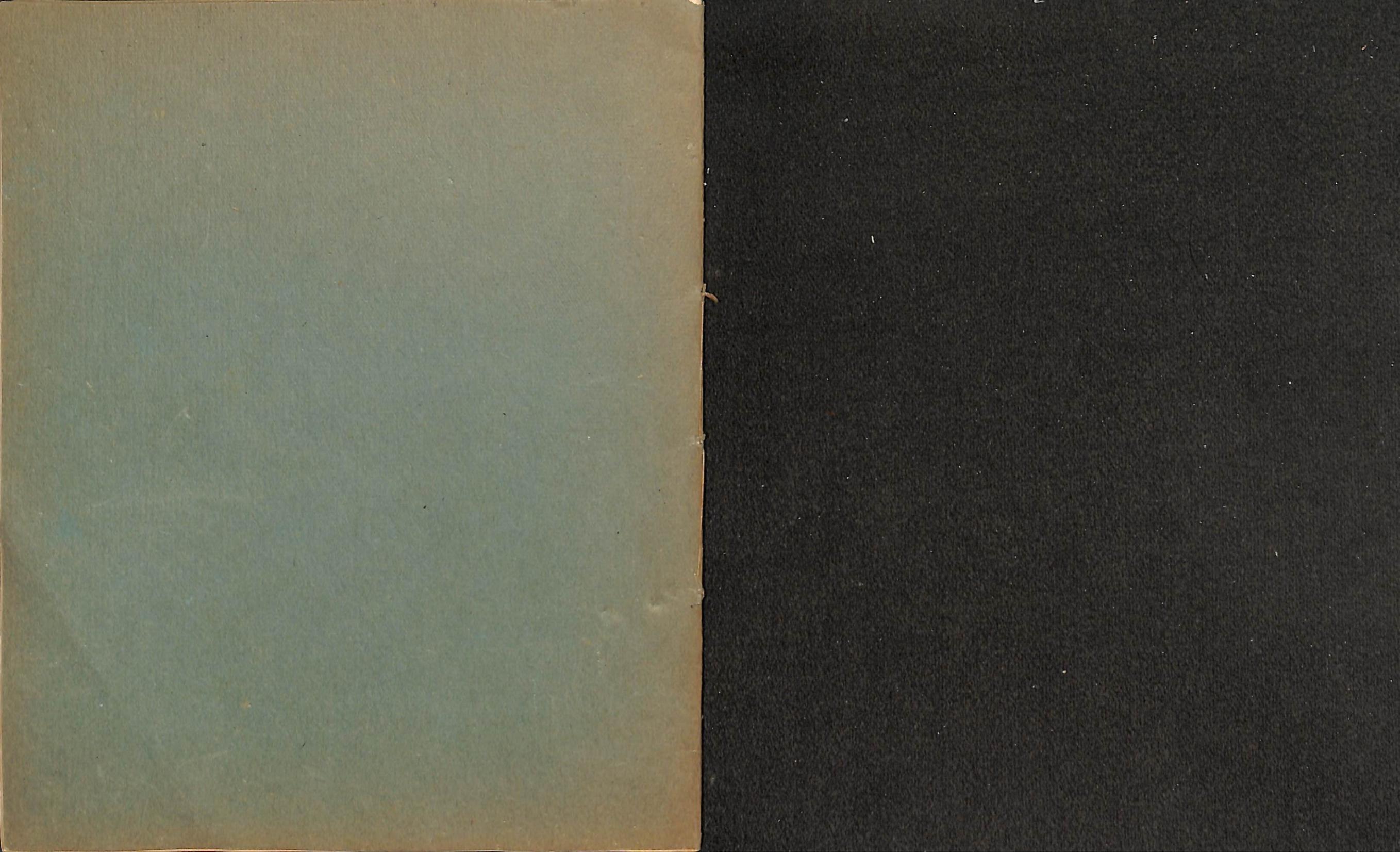
It was in a sense a worded form of Prophecy. The prophets by his insight into social political relations disclosed what must be the course of events in this world. On the other hand when prophecy died out, the scribes, doubtless reflecting the suffering minds of their people, using the imagery of Prophets and other writers, attempted to predict the end of things, to look forward

to a new age, and a new world. These Apocalypses are characterized by their otherworldliness. They are probably the outgrowth of the great sufferings of the Jews, and perhaps that is why they were so popular among Jews in times of the persecutions.

(1) Book of Daniel, ⁽²⁾ 2nd or 4th Exdus.

(3) Book of Ezekiel, Sybilline Books,





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(c) The Kolobins Judaizers probably thought

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written by faith. It is
they offered Paul on the
being one of the apostles,
victim of persecution by faith
immortality.

W.S. of epistle to Ephesus
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where it is addressed,
by a circular letter, or

a indication of boldness, and is the
same as is spoken of there in the
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M.T. 2.

Exon.

A

Chief Justice.

J. N. Roper

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Tabular View of Exercises in Harvard Divinity School.

1902-03.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2. <i>Sv. 30.</i> ROPES.	New Testament 6 ¹ , 7 ² . <i>II.</i> ROPES. Church History 5. <i>IV.</i> EMERTON.	New Testament 2. <i>Sv. 30.</i> ROPES.	New Testament 6 ¹ , 7 ² . <i>II.</i> ROPES. Church History 5. <i>IV.</i> EMERTON.	New Testament 2. <i>Sv. 30.</i> ROPES.	New Testament 7 ² . <i>II.</i> ROPES. Homiletics 1. <i>IV.</i> HALE.
10-11	Old Testament 2. <i>S.M. 2.</i> LYON.	Old Testament 7. <i>S.M. 3.</i> HAYNES. Old Testament 8. <i>S.M. 2.</i> LYON. Social Questions 1. <u><i>H. 6.</i> PEABODY.</u>	Old Testament 2. <i>S.M. 2.</i> LYON. Homiletics 3 ² . <i>IV.</i> HALE. Homiletics 4 ¹ . <i>IV.</i> <u>PEABODY.</u>	Old Testament 7. <i>S.M. 3.</i> HAYNES. Social Questions 1. <i>H. 6.</i> PEABODY.	Old Testament 8. <i>S.M. 2.</i> LYON. Homiletics 3 ² . <i>IV.</i> HALE. Homiletics 4 ¹ . <i>IV.</i> <u>PEABODY.</u>	New Testament 14 ¹ . <i>II.</i> E. C. MOORE. Social Questions 1. <u><i>H. 6.</i> PEABODY.</u>
11-12	Old Testament 1. <i>S.M. 3.</i> HAYNES. Theology 1. <i>III.</i> <u>FENN.</u>	Old Testament 4. <i>S.M. 1.</i> LYON. Church History 1. <u><i>Sv. 13.</i> EMERTON.</u>	Old Testament 1. <i>S.M. 3.</i> HAYNES. Theology 1. <i>III.</i> <u>FENN.</u>	Old Testament 4. <i>S.M. 1.</i> LYON. Church History 1. <u><i>Sv. 13.</i> EMERTON.</u>	Old Testament 1. <i>S.M. 3.</i> HAYNES. Theology 1. <i>III.</i> <u>FENN.</u>	Old Testament 4. <i>S.M. 1.</i> LYON. Church History 1. <u><i>Sv. 13.</i> EMERTON.</u>
12-1	Old Testament 3. <i>S.M. 3.</i> HAYNES. New Testament 8. <i>II.</i> ROPES. Theology 6. <i>IV.</i> E. C. MOORE. Elocution 1. <i>D.C.</i> HILLS.	New Testament 14 ¹ . <i>II.</i> E. C. MOORE. Homiletics 2 (<i>private criticism</i>). <i>I.</i> HALE. Elocution 2. <i>III.</i> <u>WINTER.</u>	New Testament 8. <i>II.</i> ROPES. New Testament 22. <i>S.M. 3.</i> HAYNES. Theology 6. <i>IV.</i> E. C. MOORE. Homiletics 2 (<i>private criticism</i>). <i>I.</i> HALE. Elocution 1. <i>D.C.</i> HILLS.	New Testament 14 ¹ . <i>II.</i> E. C. MOORE. Homiletics 2 (<i>private criticism</i>). <i>I.</i> HALE. Elocution 2. <i>III.</i> <u>WINTER.</u>	New Testament 8. <i>II.</i> ROPES. Theology 6. <i>IV.</i> E. C. MOORE. Homiletics 2 (<i>private criticism</i>). <i>I.</i> HALE.	
1.30-2.30						
2.30-3.30	History of Religions 2. <i>S.M. 2.</i> G. F. MOORE. Elocution 1. <i>D.C.</i> HILLS.	Old Testament 5. <i>S.M. 2.</i> G. F. MOORE. Homiletics 5 ¹ , 6 ² . <i>IV.</i> HALE.	History of Religions 2. <i>S.M. 2.</i> G. F. MOORE.	Old Testament 5. <i>S.M. 2.</i> G. F. MOORE. Homiletics 5 ¹ , 6 ² . <i>IV.</i> HALE. Elocution 1. <i>D.C.</i> HILLS. 100011	History of Religions 2. <i>S.M. 2.</i> G. F. MOORE. Elocution 1. <i>D.C.</i> HILLS.	
3.30-4.30	Homiletics 2. <i>Appleton Chapel.</i> PEABODY.	Theology 2 ¹ , 3 ² . <i>I.</i> FENN.	Old Testament 6. <i>S.M. 2.</i> G. F. MOORE.	Introduction to the Study of Theology ¹ . <i>II.</i> G. F. MOORE.	Old Testament 6. <i>S.M. 2.</i> G. F. MOORE.	
4.30-5.30		Theology 2 ¹ , 3 ² . <i>I.</i> FENN.				

Sociological Seminary on Tuesday, at 7.30 P.M., at Divinity Library 1.
Devotional Service with Sermon on Friday at 7.30 P.M., in the Chapel.
Prayers at 7 P.M., in the Chapel.

¹ First half-year. ² Second half-year. The Roman numerals refer to the several rooms in Divinity Library Building.
H. = Harvard Hall. *Sv.* = Sever Hall. *S.M.* = Semitic Museum. *D.C.* = Divinity Chapel.