

[The Origin and History of the Bible]

[Lecture XVI: Appendix: Additional Materials]<sup>1</sup>

Earl C. Davis

1. Outline of Talk on Bible<sup>2</sup>

1. Early O.T. in Hebrew. N.T. in Greek.
2. Translated into Latin by Jerome say between 400 and 420, at least parts of it.
3. 449: Anglo-Saxons begin the conquest of Britain. Celts overcome.
4. 597: Saint Augustine was set to England to convert the..
5. 1338-1453: 100 Years War
6. 1377: Poor priests; Lollards
7. 1453: Fall of Constantinople
8. 600 about: Caedmon, poet, told Bible stories in the language used.
9. 1382: Wycliffe Bible
10. 1582-1610: Douay Vulgate. Official to date.
11. 1525: Tyndale's first printing.
12. 1516: Erasmus' Greek New Testament.
13. 1611: King James Version.

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<sup>1</sup> In addition to the several more-or-less complete lectures that together form a comprehensive and integrated narrative about the origins of the Bible, Davis left a number of smaller fragments. Some were outlines, some narratives, some just lists, e.g., of the books of Gospels. It is not clear that these fragments have any specific connection or role in the larger narrative. But they do add some additional information about Davis' approach to these studies and for this reason I have included them here as an appendix.

<sup>2</sup> Four single sheets included three outlines and a fourth with a list of persons attending. These appear to be three successive Wednesday evening talks on the Bible, November 21, 1950, November 28, 1950, and (perhaps) December 6, 1950. This first sheet, "Outline of Talk on the Bible," closely follows the material in the full-text for "Lecture 1," and it would appear to go with the list of attendees for November 21, 1950—the second sheet.

2. Used this Material in Group at Home on November 21, 1950

2: MacLaurins  
1: C. Goodell [?]  
1: B. Carpenter  
1: Hazel Cobb  
--: A.D.<sup>3</sup>

3. Second Evening. November 28, 1950<sup>4</sup>

"Textual Criticism"  
Search for the Earliest and Most Reliable Manuscript

1. Why.
  - a. Problems of translation:
    - i. Roman Catholic: Do penance
    - ii. Protestant: Repent
  - b. Paul at Athens:
    - i. Too superstitious
    - ii. Somewhat superstitious
    - iii. Very religious
  - c. John 4:24:
    - i. God is a Spirit
    - ii. God is spirit
    - iii. God is life
  - d. Son of Man: Man
2. Search for original Bible
  - a. Coverdale
    - i. German Swingle—Luther's The Vulgate
    - ii. Erasmus. In all 5 versions
  - b. When it doubt, which?
3. The Canon of Pope Gelasius, A.D. 492-494
  - a. 27 books
  - b. Syrian branch of the Church: 4 Gospels and Epistles of Paul and Acts
4. Textual Criticism
  - a. 1300 years
  - b. How many have come to light? 3,000 small letters; 125 Greek letter

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<sup>3</sup> "A.D.," Annie F. Davis, Earl C. Davis' wife.

<sup>4</sup> This outline fairly closely aligns with the text of "Lecture II." There is considerably more detail in the full-text lecture, along with more information on the historical figures Davis refers to in this outline.

5. Large Letter manuscripts. xxx 125; 5 oldest and most important
6. Aleph Codex Sinaiticus. Count Tichendorf, 1844.
  - a. Mt. Sinai
  - b. St. Petersburg, Moscow. British Museum, 500,000 pounds or dollars
7. Rejected passages.
8. Westcott and Hort, 1882

4. Notes on Third Evening of Bible Study<sup>5</sup>

- 331 Constantine manuscript of Bible ordered;  
Adelph and Vaticanus
- 303 Date of the order of the destruction of all Bibles and Churches, Diocletian
- 313 Edict of Milan, of Toleration
- 327 --337, Constantine. Sole Rule of Roman Empire
- 325 Council of Nicaea  
Development of Papacy
- 800 Charlemagne  
The Feudal System  
Power of the Papacy  
Bible, Apocrypha  
Medieval life of Christ. All tied up with legend and myth.  
See page 182 of *The Apocrypha New Testament* by James<sup>6</sup>  
See page 73 of *The Apocrypha New Testament* by James  
In the Middle Ages the Apocryphal parts of the New Testament were as popular as the Canonical parts.  
Assumption of the Virgin.  
Undercurrents of revolt against the authority of the Church, the Papacy, and against corruption  
Bible in the growing revolt  
a. Commonsense meaning  
b. Allegorical meaning  
From Philo to the present.

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<sup>5</sup> While not dated, this "Third Evening" would appear to follow the dated "Second Evening," or occur December 6, 1950.

<sup>6</sup> Montague Rhodes James (1862-1936) English medievalist scholar, provost of King's College, Cambridge from 1905-1918. Davis refers here to his book, *The Apocryphal New Testament, Being the Apocryphal Gospels, Acts, Epistles, and Apocalypses with other narratives and fragments newly translated*, Oxford: Oxford University Press, 1924.

- Needle in a haystack.
- Song of Solomon.
- Beginnings of Revolt
  - St. Francis, Franciscans.
  - Carmelites (today's item in the New York Times)
  - All within the Church about 1200
- 1176 Peter Waldo, Waldesians
  - Albigensians and plenty of other heretical movements from 1100 to 1950
- 1384 Wycliffe's Bible
  - Development of plenary inspiration of Bible
  - Conflict between the authority of the Church and the authority of the "word of God"
  - Textual Criticism leads to Higher Criticism
- 1365 Aben Ezra; Reformers of the 16<sup>th</sup> century, Anabaptists, etc.
- 1651 Hobbes' *Leviathan*
- 1678 Father Simon. France. Roman Catholic
- 1782 Herder
- 1794 Thomas Paine, *The Age of Reason*, (in prison)
- Modern
- 1780 --1783: Eichhorn
- 1806 Dewette, Introduction to Old Testament
- 1843 Translated by Theodore Parker
- 1894 Wellhausen, Prolegomena
- 1862 Colenso, Pentateuch
- 1891 Driver, Introduction

## 5. Lesson 2: Peter Waldo<sup>7</sup>

Peter Waldo was a very wealthy merchant, who lived in the city of Lyons in the Rhone valley. One day in the year 1170 Waldo was attending a meeting of citizens of Lyons. During the meeting one of the men dropped, right in the room where the men were sitting. This made a very great impression on Waldo, and he determined to devote his life to a study of religion, and the teaching of his fellow citizens.

He disposed of all his wealth, giving it to the poor, just as the New Testament said he should do. Then he caused the Bible,

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<sup>7</sup> A single sheet of narrative text, out of context. This does add to the material in Lecture II, and Peter Waldo is mentioned in the "Notes on the Third Evening" transcribed above. There are no other "Lessons" that have survived to go with this "Lesson 2."

or portions of it to be translated from the Latin into the language which the people used every day. Then he went about teaching the people what he found in the Bible. A number of men soon joined him in this work. These men in time came to be known as the Poor Men of Lyons, because they had given away all their property, and lived on what they could earn and what they had given to them. An English Franciscan Monk, Walter de Mapes, said of them,

They go about barefoot, two by two, in woolen garments, possessing nothing, but like the apostles, having all things in common, --following naked him who had not where to lay his head.<sup>8</sup>

They said that it was wrong for the priests of the Church to have so much wealth, and to live in luxury and selfishness. So, they organized little societies of their own, and began to study about religion without asking permission of the Church. In these societies they taught the simple truths about religion. They helped each other in business and farming, and all the cares of life. They were very poor people and became very good neighbors to each other.

But the great Catholic Church persecuted them, and many of them were killed by the Church because they had these little societies. But these people, who came to be known as Waldenses, were true to their own teachings all through the 800 years, and there is still in the Rhone Valley a Waldensian Church.

The study and the translation of the Bible about four years after Peter Waldo died was one of the great things that the people of the Protestant Reformation did. So, Peter Waldo and the Poor men of Lyons were [the] beginners of the Protestant Reformation.

## 6. List of Gospels<sup>9</sup>

1. Matthew
2. Mark
3. Luke

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<sup>8</sup> Walter de Mapes, or Walter Map (c.1130-c.1210) Welsh Medieval writer, author of *De Nugis Curialium*, from which Davis is providing a quote in translation here. I am unable to find the source for Davis' quote.

<sup>9</sup> A single sheet list.

4. John
5. To the Hebrews
6. Of the Twelve Apostles
7. The Peter Gospel
8. The Egyptian Gospel
9. The Matthias Gospel
10. The Philip Gospel
11. The Thomas Gospel
12. The Gospel of James
13. The Gospel of Nicodemus
14. Basilides' Gospel
15. Valentinus' Gospel
16. Maricon's Gospel
17. The Gospel of Eve
18. The Gospel of Judas
19. The Son of Mary
20. The Gospel of Completion