

Chapter 1 : St. Jerome and the Vulgate

Jerome Completes the Vulgate This Latin translation stood as the preeminent Bible text for centuries and set the standard for future translators. Current Issue.

The Latin version of the Bible *editio vulgata* most widely used in the W. Jerome began his work, at the request of Pope Damasus in , with a revision of the Gospels which was completed in . That he revised the remaining books of the NT is unlikely. The Need of a Latin Bible: The Latin of the western church at Rome: The sense that Greek was the language of the apostolic books and of the Jewish Scriptures-Christians read and defended the LXX translation as sacred text, not the Hebrew-meant that Latin versions were simply that, versions, and therefore without the same weight as the originals. Nevertheless, as the Latin church grew, so did the demand for Latin translations. By the 4th cent. The church of Circa was less successful, losing most of its library when, in May of , thirty-four biblical manuscripts of varying sizes were seized by the proconsul, including one very large manuscript, five large, two small, twenty-five of unspecified size, and one of unbound quinions McGurk. These early Latin translations, known to Tertullian and Cyprian, possessed by the churches of Carthage and Circa and employed by the Roman authors such as Victor and Novatian, were informal, however precious they may have been to the churches that held them. As Augustine famously put it, anyone who obtained a Greek manuscript and thought that he had some ability in Greek and Latin went ahead and translated it *Doctr.* Latin-speaking Christians were defining and delimiting their sacred books, and their relationships to them, at the very same time that they were translating them, locally, anonymously, and without a discernible scheme. During the 4th cent. The emperor Diocletian r. Constantine continued this practice, writing speeches in Latin and leaving it to others to translate Eusebius, *Vit.* A bilingual law school was founded in Berytus, Syria modern Beirut , Latin appears with increasing frequency in surviving papyri from Roman Egypt, and significant pagan authors living in Antioch and Alexandria adopted Latin as their literary language of choice Lafferty. Latin was adopted as the principal liturgical language in Rome and Milan, revisions of existing Latin translations were undertaken in earnest, and there was a proliferation of theological writings in Latin by such authors as Hilary of Poitiers d. The writings of Origen ca. It was in this context that Damasus, bishop of Rome from to , likely commissioned Jerome to compose a new translation of the Gospels based on the best Greek manuscripts and yet mindful of ancient Latin Christian traditions. This translation, completed in , was designed to produce a version free of the errors of inaccurate translators and copyists Jerome, *Letter to Damasus.* The Vulgate, which Jerome translated from Hebrew into Latin, supports the year long sojourn. We know that in AD the corruption by the Jews in AD of the Genesis chapters 5 and 11 chronologies in the Hebrew Masoretic text for anti-Christian purposes was complete. There are Dead Sea scrolls that validate the modern Masoretic text translation of Isa 7: Jerome did translate Isa 7: Behold a virgin shall conceive, and bear a son and his name shall be called Emmanuel. It is no surprise then, that the Vulgate faithfully translated the shorter chronological numbers in the Hebrew text that had been corrupted and changed in AD at Zippori. The Vulgate, however, does use the longer sojourn of years of Israel in Egypt.

Chapter 2 : Jerome - Wikipedia

The Vulgate (/ ˈv ʌl ɡ ɛ t , - ɛ j ˈ t /) is a late-4th-century Latin translation of the Bible that became the Catholic Church's officially promulgated Latin version of the Bible during the 16th century.

Authorship[edit] The Vulgate has a compound text that is not entirely the work of Jerome. Several unrevised books of the *Vetus Latina* Old Testament also commonly became included in the Vulgate; these are 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah; while 3 Esdras in Vulgate manuscripts witnesses a wholly different and possibly earlier translation of the Greek than that found in *Vetus Latina* manuscripts. Jerome himself translated all books of the Jewish Bible from the Hebrew having separately translated the book of Psalms from the Greek Hexapla Septuagint ; and further translated the books of Tobias and Judith from Aramaic, the additions to the book of Esther from the Common Septuagint and the additions to the book of Daniel from the Greek of Theodotion. Independent translation from the Hebrew by Jerome: This was completed in Free translation from a secondary Aramaic version by Jerome: Translation from the Greek of Theodotion by Jerome: The Song of the Three Children was retained within the narrative of Daniel, Susanna was moved by Jerome from before the beginning of Daniel to the end of the book along with Bel and the Dragon. These additions he marked with an obelus to distinguish them from the canonical text. Translation from the Common Septuagint by Jerome: Jerome gathered all these additions together at the end of the Book of Esther, marking them with an obelus. Translation from the Hexaplar Septuagint by Jerome: Revision of the Old Latin by Jerome: Revision of the Old Latin by a person or persons unknown, contemporary with Jerome: Acts , Pauline epistles , Catholic epistles and the Apocalypse. Old Latin, wholly unrevised: The Book of Baruch and the Letter of Jeremiah were excluded by Jerome as non-canonical, but sporadically re-admitted into the Vulgate tradition from the Additions to the Book of Jeremiah of the Old Latin from the 9th century onwards. Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence. He had been commissioned by Damasus I in to revise the Old Latin text of the four Gospels from the best Greek texts. The revised text of the New Testament outside the Gospels is the work of one or more other scholars; Rufinus of Aquileia has been suggested, as have Rufinus the Syrian an associate of Pelagius and Pelagius himself, though without specific evidence for any of them. There he was able to use a surviving manuscript of the Hexapla , likely from the nearby Theological Library of Caesarea Maritima , a columnar comparison of the variant versions of the Old Testament undertaken years before by Origen. Jerome then embarked on a second revision of the Psalms, translated from the revised Septuagint Greek column of the Hexapla, which later came to be called the Gallican version. He also appears to have undertaken further new translations into Latin from the Hexaplar Septuagint column for other books, of which only that for Job survives. From to , Jerome translated anew from the Hebrew all the books in the Hebrew Bible, including a further version of the Psalms. This new translation of the Psalms was labelled by him as "iuxta Hebraeos" i. Jerome lived 15 years after the completion of his Old Testament text, during which he undertook extensive commentaries on the Prophetic Books. In these commentaries he generally took his own translation from the Hebrew as his subject text, sometimes proposing further improvements, suggestions which would often later be incorporated as interpolations to the Vulgate text of these books. Jerome defends this in his Prologue to Ezra, although he had formerly noted in his Prologue to the Book of Kings that some Greeks and Latins had proposed that this book should be split in two. The Vulgate is usually credited as being the first translation of the Old Testament into Latin directly from the Hebrew Tanakh rather than from the Greek Septuagint. These letters were collected and appended as prologues to the Vulgate text for those books where they survived. In these letters, Jerome described those books or portions of books in the Septuagint that were not found in the Hebrew as being non- canonical ; he called them apocrypha. Of the Old Testament texts not found in the Hebrew, Jerome translated Tobit and Judith anew from the Aramaic, and from the Greek the additions to Esther from the Septuagint and the additions to Daniel from Theodotion , distinguishing the additional material with an obelus. He refused to translate the additions to Jeremiah and these texts, Baruch and the

Letter of Jeremiah, remained excluded from the Vulgate for years. Other books Wisdom, Ecclesiasticus, 1 and 2 Maccabees and the Prayer of Manasses [22] are variously found in Vulgate manuscripts with texts derived from the Old Latin sometimes together with Latin versions of other texts found neither in the Hebrew Bible nor in the Septuagint 4 Esdras and Laodiceans. In the 9th century the Old Latin texts of Baruch and the Letter of Jeremiah were introduced [23] into the Vulgate in versions revised by Theodulf of Orleans and are found in a minority of early medieval Vulgate pandect bibles from that date onwards. Also beginning in the 9th century, Vulgate manuscripts are found that split Ezra and the Nehemiah into separate books called 1 Ezra and 2 Ezra. Critical value[edit] In translating the 38 books of the Hebrew Bible Ezra-Nehemiah being counted as one book, Jerome was relatively free in rendering their text into Latin, but it is possible to determine that the oldest surviving complete manuscripts of the Masoretic Text, which date from nearly years after Jerome, nevertheless transmit a consonantal Hebrew text very close to that used by Jerome. The Vulgate Old Testament texts that were translated from the Greek, whether by Jerome or preserving revised or unrevised Old Latin versions, are early and important secondary witnesses to the Septuagint. Also valuable from a text-critical perspective is the revised Vulgate text of the Apocalypse, a book where there is no clear majority text in the surviving Greek witnesses, as both the Old Latin base text and its revisions show signs of using early Greek texts. Prologues[edit] In addition to the biblical text Vulgate editions almost invariably print 17 prologues, 16 of which were written by Jerome. Because they were not intended for a general audience, some of his comments in them are quite cryptic. These prologues are to the Pentateuch, [27] to Joshua, [28] and to Kings, which is also called the Prologus Galeatus. He stated that the Hebrew text more clearly prefigures Christ than the Greek. Among the most remarkable of these prologues is the Prologus Galeatus, in which Jerome described an Old Testament canon of 22 books, which he found represented in the letter Hebrew alphabet. Alternatively, he numbered the books as 24, which he described as the 24 elders in the Book of Revelation casting their crowns before the Lamb. These are the two Jewish numberings of the Jewish canon. The 12 minor prophets are counted as one book, 1 and 2 Samuel as one book, 1 and 2 Kings as one book, Ezra and Nehemiah as one book, and 1 and 2 Chronicles as one book, making a total of 24 books. Alternatively, Ruth is counted as part of Judges, and Lamentations as part of Jeremiah, for a total of 22 books. Notably, this letter was printed at the head of the Gutenberg Bible. The author of the Primum quaeritur is unknown; but it is first quoted by Pelagius in his commentary on the Pauline letters written before; and as this work also quotes from the Vulgate revision of these letters, it has been proposed that Pelagius or one of his associates may have been responsible for the revision of the Vulgate New Testament outside the Gospels. At any rate, it is reasonable to identify the author of the preface with the unknown reviser of the New Testament outside the gospels. Adolf von Harnack, [48] citing De Bruyne, argued that these notes were written by Marcion of Sinope or one of his followers. Many medieval manuscripts also include a pseudonymous prologue from Jerome for the Catholic Epistles, composed to support the interpolated Comma Johanneum at 1 John 5: Relation with the Old Latin Bible[edit] Main article: The individual books varied in quality of translation and style, and different manuscripts and quotations witness wide variations in readings. Some books appear to have been translated several times; the book of Psalms in particular having circulated for over a century in an earlier Latin version the Cyprianic Version, before this was superseded by the Old Latin version in the 4th century. Jerome, in his preface to the Vulgate gospels, commented that there were "as many [translations] as there are manuscripts". Hence, "high priest" is rendered princeps sacerdotum in Vulgate Matthew; as summus sacerdos in Vulgate Mark; and as pontifex in Vulgate John. The Vetus Latina gospels had been translated from Greek originals of the Western text-type. One major change introduced by Jerome was to re-order the Latin Gospels. It appears that he followed this order in his programme of work; as his revisions become progressively less frequent and less consistent in the gospels presumably done later. Where Jerome sought to correct the Old Latin text with reference to the best recent Greek manuscripts, with a preference for those conforming to the Byzantine text-type, the Greek text underlying the revision of the rest of the New Testament demonstrates the Alexandrian text-type found in the great majuscule pandects of the mid 4th century, most similar to the Codex Sinaiticus. This, Jerome said, he had done cursorily when in Rome; but later disowned this version, maintaining that copyists had reintroduced erroneous readings. The Old Latin

versions continued to be copied and used alongside the Vulgate versions. Commentators such as Isidore of Seville and Gregory the Great Pope from to recognised the superiority of the new version, and promoted it in their works; but the old tended to continue in liturgical use, especially in the Psalter and the biblical Canticles. In the prologue to *Moralia in Job*, Gregory the Great writes: This distinction of "new translation" and "old translation" is regularly found in commentators until the 8th century; but it remained uncertain for those books that had not been revised by Jerome the New Testament outside the Gospels, and certain of the deuterocanonical books, which versions of the text belonged to the "new" translation and which to the "old". The earliest Bible manuscript where all books are included in the versions that would later be recognised as "Vulgate" is the 8th-century Codex Amiatinus; but as late as the 12th century, the Vulgate Codex Gigas retained an Old Latin text for the Apocalypse and the Acts of the Apostles. Changes to familiar phrases and expressions aroused hostility in congregations, especially in North Africa and Spain; while scholars often sought to conform Vulgate texts to Patristic citations from the Old Latin; and consequently many Vulgate texts became contaminated with Old Latin readings, re-introduced by copyists. Spanish biblical traditions, with many Old Latin borrowings, were influential in Ireland, while both Irish and Spanish influences are found in Vulgate texts in northern France. By contrast, in Italy and southern France a much purer Vulgate text predominated; and this is the version of the Bible that became established in England following the mission of Augustine of Canterbury. Influence on Western culture[edit] A page from the Codex Amiatinus. For over a thousand years c. AD 400, the Vulgate was the definitive edition of the most influential text in Western European society. Indeed, for most Western Christians, it was the only version of the Bible ever encountered. Aside from its use in prayer, liturgy, and private study, the Vulgate served as inspiration for ecclesiastical art and architecture, hymns, countless paintings, and popular mystery plays. The Reformation[edit] While the Genevan Reformed tradition sought to introduce vernacular versions translated from the original languages, it nevertheless retained and extended the use of the Vulgate in theological debate. The Vulgate continued to be regarded as the standard scholarly Bible throughout most of the 17th century. The Vulgate Latin is also found as the standard text of scripture in Thomas Hobbes *Leviathan* of 1651, [57] indeed Hobbes gives Vulgate chapter and verse numbers e. Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. It remained the assumption of Protestant scholars that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, biblical study was best undertaken within the international common medium of the Latin Vulgate. The Council of Trent[edit] The Vulgate was given an official capacity by the Council of Trent 1546 as the touchstone of the biblical canon concerning which parts of books are canonical. The fourth session of the Council specified 72 canonical books in the Bible: Moreover, this sacred and holy Synod, considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic, ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever. Influence upon the English language[edit] The Vulgate had a large influence on the development of the English language, especially in matters of religion. Many Latin words were taken from the Vulgate into English nearly unchanged in meaning or spelling: The word "publican" comes from the Latin *publicanus* e. Other examples include *apostolus*, *ecclesia*, *evangelium*, *Pascha*, and *angelus*. Texts[edit] The Vulgate exists in many forms. The Codex Amiatinus is the oldest surviving complete manuscript from the 8th century. The edition of the Clementine Vulgate is an official standardized edition of the medieval Vulgate. The Nova Vulgata is a new official translation, completed in 1983, from modern critical editions of original language texts of the Bible into Classical Latin. Manuscripts and early editions[edit].

Chapter 3 : Vulgate (The Latin Bible) - Amazing Bible Timeline with World History

Answer: "The Vulgate" is the popular name given to the Latin version of the Bible, a translation usually attributed to Jerome. Before Jerome's time, as the number of Latin-speaking Christians grew, the Bible was translated into Latin so that the Christians of the time could understand it.

It served as the masterpiece of St. He was assigned to revise the Vetus Latina or the Old Latin translations. Jerome was quite fluent in the Greek language, and he was also versed in Hebrew at that time that he began the translation of the Holy Scripture. Find out more now! By the 16th century, this was recognized as the officially used version of the Roman Catholic Church. Jerome during the latter part of the 4th century and the beginning of the 5th century. Jerome was taught by a wise rhetoric teacher named Aelius Donatus, who was also famous for his advocacy for punctuation. When Jerome was appointed the Pope to write the four Gospels, the former used widely accepted Latin language version for the Holy Scripture. This resulted in the replacement of the other less-scholarly written works at that time. This referred to the translation from Hebrew into Greek. It also included several apocryphal works, which were not featured in the Hebrew version of the Bible. Originally, the Gospels were expressed in the Greek language. This was largely because the language was widely spoken in the area ruled by the famed ruler, Alexander. It is also worth noting that there was a pan-Hellenic dialect that was popular during the Hellenistic era, which was Koine. In fact, most Jews that resided in areas that were primarily made up of Jewish people spoke Koine Greek, as well. Eventually, the Hellenistic era paved the way for the Romans to gain dominance, although Koine Greek remained as the spoken dialect in the East. On the other hand, the western world spoke the Latin language. However, the author decided to compare the existing Latin translations of the Holy Scripture with the Greek version. He observed that the Gospels were written in the Greek language, while the Old Testament was in Hebrew. Jerome decided to complete the Latin translation after referring to the Septuagint. He also checked with the Hebrew version, and this allowed him to create a different version of the texts in the Old Testament. Jerome did not work on any translations for the Apocrypha, as well as beyond Judith and Tobit. These texts were translated from the Aramaic language.

Chapter 4 : Biography of St. Jerome the Translator of Latin Vulgate Bible

Jerome and the Vulgate By the late fourth century, the Church had completed the work of identifying which works composed the Canon of Scripture. However the problem of various editions remained.

While at the university he discovered a copy of the Old Latin Version. Burning the bones of Saint John Wycliffe. His translation caused a sensation in England and it looked like the break with the Papacy was imminent. Wycliffe had a Judas assistant named John Purvey " Wycliffe was the last person to correctly translate the Bible. Any copies found were promptly burned. At that time England was also experiencing a titanic struggle for supremacy between English and French. That did not help them to transliterate Bible names. Some copies of his masterpiece translation might still be hidden away at Oxford University, but copies definitely exist in the Secret Archives of the Vatican. It was the version that St. Patrick brought to Hibernia and the Scots used it at Lindisfarne and Iona. The entire superstructure of the Vatican system is built on sinking sand. Every corrupt practice and doctrine can be traced back to the Latin Vulgate of Jerome. Painting of Jerome " by El Greco. Jerome worked from one of the 50 copies which Constantine ordered from Eusebius of Caesarea. It was called the Latin Vulgate and became the official version of the Vatican and the foundation of all their damnable heresies II St. Pope Damasus I " Pope from to Moreover, the same sacred and holy Synod,"considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic,"ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever. Council of Trent, Fourth Session. The keys of "St. The mistakes, omissions, and outright fabrications are legion. The word "Protestant" comes from the Latin Vulgate Version!! In the following verse, St. Paul describes the spiritual battle of the Christians against the hosts of Satan: Because for us the wrestling is not against flesh and blood, but against the principalities, against the authorities Gr. The Latin Vulgate used that verse to describe the work of the blessed Reformation: For we do not wrestle against flesh and blood, but against principalities, against powers Lat. Here is that verse from the original Douay-Rheims Version: For our wrestling is not against flesh and blood: Of course, it was referring to the German princes who aided St. Martin Luther in the blessed work of Reformation. Ye go up to the feast; I am not yet going up to the feast, for my time hath not yet been fulfilled. And having said these things to them he stayed in Galilee. But when his brethren went up, then he also went up to the feast, not openly, but as in secret John 7: Here are the same verses from the Latin Vulgate: Go ye up to this festival day, but I go not up to this festival day: When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret. Most of the newer versions follow the example of the Latin Vulgate and omit the all important word YET. The groundwork for this miracle is found in the Latin Vulgate Version. In the Sermon on the Mount Joshua said: Give us this day our daily bread Matthew 6: On the other hand, the Latin Vulgate tells us to pray for our supersubstantial bread: Give us this day our supersubstantial Lat. This false word laid the foundation for the "miracle" of the mass which appeared centuries later. Cross comes from the corrupt Latin Vulgate!! There are 2 words in Greek used to describe wood or a tree: The Romans never wasted time digging holes but nailed the condemned to a wooden board and then that was nailed to a tree. Saint Peter was another eyewitness to these momentous events in Jerusalem: And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree Gk. For Christ sent me not to baptize, but to preach the gospel: CRUX of Christ should be made void. Before Emperor Constantine, Jerome would never have used the word cross crux because it was unknown to the early Christians. Crosses have been found in every country and were a common symbol in the New World before its discovery by John Cabot. The cross is the one indispensable symbol of the Latin Church and its association with Christianity is another proof of the Great Apostasy predicted by Saint Paul. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? And the shapes of the locusts demons were like unto horses

prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions Revelation 9: Bust of Tiberius Caesar. Most men wore their hair short in the ancient world. Doth not even nature itself teach you that a man indeed, if he nourish his hair Lat. Does this prohibit shampoos for men? On the other hand, women are encouraged to nourish their hair: But if a woman nourish Lat. Until very recently, Christian women covered their heads when they prayed. Sodomites were expelled from the Latin Vulgate Version!! The Holy Bible has a lot to say about sodomy or homosexuality and Jesus said that the world would be just like Sodom and Gomorrah before His Second Coming: But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed Luke There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel. And there were also sodomites in the land: There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel Douay-Rheims Version. And he Jehoshaphat took away the sodomites out of the land, and removed all the idols that his fathers had made. And he took away the effeminate out of the land, and removed all the filth of the idols, which his fathers had made. These changes are also found in I Kings And he Andrew brought him to Joshua. And when Joshua beheld him, he said, Thou art Simon the son of Jonah: Here is how the Latin Vulgate explains this verse: And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona. That really explains what Cephas means. He is the Rock, his work is perfect: The works of God are perfect, and all his ways are judgments: God is faithful and without any iniquity, he is just and right. Of the Rock that begat thee thou art unmindful, and hast forgotten Elohim that formed thee Deuteronomy Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee Douay-Rheims Version. For their rock is not as our Rock, even our enemies themselves being judges Deuteronomy For our God is not as their gods: The conclusion of the matter is this: The Bible is the only weapon that a Christian has to defend against the attacks of Satan. The humble virgin who gave birth to the Messiah had the common Jewish name of Miriam. Egyptian goddess Isis breast feeding Horus. Before the coming of the Messiah, every country except Israel was involved in perverted mother goddess worship. Diana of the Ephesians. The preaching of the Gospel of the Risen Christ was dealing a death blow to the mother goddess: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth Acts

Chapter 5 : Vulgate | Define Vulgate at www.nxgvision.com

The Latin Vulgate of Jerome was copied from the Old Latin or Italia Version made in AD. That Latin masterpiece was butchered by Jerome, and the last person to translate from that noble version was Saint John Wycliffe.

It was a task that took him some fifteen years. Indeed it is not so much his piety that has endeared him to others over the centuries but his dedication to scholarship. His library became one of the most famous in the world, in which most of the books had been self copied. Born to wealthy parents c. He was baptized by Pope Liberius when he was about twenty and already showing an interest in ecclesiology. He also travelled extensively, and it was whilst he was in Trier that he decided to be a monk. He returned home and joined an ascetic group near his home-town under the direction of Bishop Valerian. After a quarrel, the first of many in his life, he left for Palestine. He set out with two other monks, both of whom died en route, and Jerome himself was seriously ill by the time he reached Antioch. This gave a new direction for his life and he became a hermit in the desert of Chalcis, south of Antioch where he learnt several languages in order to translate writings. Jerome thirsted for knowledge. So he engaged a convert Jew to teach him Hebrew and Chaldaic, and attended regularly the lectures of Apollinaris of Laodicea, from whom he learnt much about the Bible but never accepted his teaching about its interpretation. As he said, "I was not so foolish as to try and teach myself," "What a toil it was! How difficult I found it! How often I was on the point of giving it up in despair, and yet in my eagerness to learn took it up again! Myself can bear witness of this, and so, too, can those who had lived with me at the time. Yet I thank God for the fruit I won from that bitter seed. He then returned to Rome on ecclesiastical business, and Pope Damasus admitted him into his court. However, he let nothing distract him from his continual occupation of studying the Bible and copying various manuscripts. When Damasus appointed Jerome to be his secretary in , he also entrusted to him the task of having a complete version of the Bible in Latin. The labour is one of love, but at the same time both perilous and presumptuous; for in judging others I must be content to be judged by all; and how can I dare to change the language of the world in its hoary old age, and carry it back to the early days of its infancy? Is there a man, learned or unlearned, who will not, when he takes the volume into his hands, and perceives that what he reads does not suit his settled tastes, break out immediately into violent language, and call me a forger and a profane person for having the audacity to add anything to the ancient books, or to make any changes or corrections therein? Now there are two consoling reflections which enable me to bear the odium-in the first place, the command is given by you who are the supreme bishop; and secondly, even on the showing of those who revile us, readings at variance with the early copies cannot be right. Paula, Marcella, Eustochium and others who lived semi-monastic lives in their homes. He helped them in their study of Scripture and in pursuing a better Christian life. He even taught them to sing the psalms in Hebrew. I owe him much. What I did not know I learned. What I knew already I did not lose through his different presentation of it. Men thought I had done with tutors; but when I got back to Jerusalem and Bethlehem how hard I worked and what a price I paid for my night-time teacher Baraninus! Like another Nicodemus he was afraid of the Jews! From the outset he had accumulated the best possible copies of the Bible and the best commentators on it, but now in Bethlehem he worked on copies from the Jewish synagogues and from the library formed at Caesarea by Origen and Eusebius. He hoped that by assiduously comparing texts he would ascertain at greater accuracy of text and its meaning. With this same intent he also scoured Palestine. He thoroughly believed as he once wrote to Domnio and Rogatian: Although immersed in this work he gave time to those who visited him about the Bible and also corresponded with those wanting answers about the Bible. Indeed for Jerome and many after him, knowledge of Scripture was like the "pearl beyond price". Jerome was able to convey something of this individuality in the Vulgate. This was to enhance the preaching of priests. To him it was imperative that they could quote from the Bible. This Latin doctor had eight-eight formulation of sound principles regarding reading and studying the bible, which he believed provided a safe path for all to follow in getting from the Sacred Books their full meaning. Paulus of Thebes, whom Jerome regarded as the first hermit, Hilarion and old Malchus. He maintained that the monastic life should be based on a systematic lectio divino, that is, a prayerful and serious

study of Scripture and the Fathers. He also directed some of his energy addressing the heresies of his age. This was his last major work, written three years before his death in , and it had disastrous results for the old Jerome. Apart from the Vulgate, he wrote commentaries on many books of the Bible. He updated the Chronicle of Eusebius, continuing its sequence from to the year and in his *De viris illustribus* he produced a survey of distinguished writers up to , the first extant example of a patrology, beginning with Peter. As he suffered from a sense of insecurity he was often quarrelsome and offensive, which of course broke relationships and made enemies. The ensuing years witnessed a bitter feud between the two, during which Jerome wrote his own translation of "*De principiis* " to reveal the heresy of Origen this work is now lost. Jerome also made personal attacks on Rufinus in "*Apologia adversus libros Rufini*". Often his verbal attacks on others proved to be more negative than positive. Nevertheless in an age when Greek forms still dominated much of the intellectual thoughts of Christianity, Jerome demonstrated that Christian learning could also be expressed in Latin. So we thank God for Jerome unstinting devotion to the Scriptures and pray, like him we may always ponder them as the avenue to know God and His teaching better. Undoubtedly this contribution to the life of Christians helps us to pardon him for his often aggressive, argumentative, distorted and demeaned behaviour. O heavenly Father we thank you for the life and work of Jerome, Your servant who had a deep love for Holy Scripture and was a careful translator of it. Help us to be as single-minded as Jerome in seeking knowledge of You through Scripture, and to share that knowledge with others.

Jerome is one of the four Latin doctors. Whenever one thinks of Jerome one immediately thinks of the Vulgate, his Latin translation of the Bible, which was the standard version until Vatican II in the Roman Catholic Church.

While at the university he discovered a copy of the Old Latin Version. Burning the bones of Saint John Wycliffe. His translation caused a sensation in England and it looked like the break with the Papacy was imminent. Wycliffe had a Judas assistant named John Purvey – Wycliffe was the last person to correctly translate the Bible. Any copies found were promptly burned. At that time England was also experiencing a titanic struggle for supremacy between English and French. That did not help them to transliterate Bible names. Some copies of his masterpiece translation might still be hidden away at Oxford University, but copies definitely exist in the Secret Archives of the Vatican. It was the version that St. Patrick brought to Hibernia and the Scots used it at Lindisfarne and Iona. The entire superstructure of the Vatican system is built on sinking sand. Every corrupt practice and doctrine can be traced back to the Latin Vulgate of Jerome. Painting of Jerome – by El Greco. Jerome worked from one of the 50 copies which Constantine ordered from Eusebius of Caesarea. It was called the Latin Vulgate and became the official version of the Vatican and the foundation of all their damnable heresies II Saint Cephias 2: Pope Damasus I – Pope from to Moreover, the same sacred and holy Synod, – considering that no small utility may accrue to the Church of God, if it be made known which out of all the Latin editions, now in circulation, of the sacred books, is to be held as authentic, – ordains and declares, that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever. Council of Trent, Fourth Session. Allen was intimately involved in planning the St. The translating work was done in France because it was illegal to translate the Bible into English in that country. Cardinal William Allen – Around , Jesuit Bishop Richard Challoner revised that version and removed objectionable words like potestates and rectors. Bishop Richard Challoner – The keys of "St. The mistakes, omissions, and outright fabrications are legion. The real name of the Apostle who was given the keys of the kingdom of heaven was Simeon bar Jonah Simeon son of Jonah. And he Andrew brought him to Joshua. The real name of that Apostle was Simeon Cephias. Simeon Stone in English. Here is that same verse from the Douay-Rheims Version: And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona. Thou shalt be called Cephias, which is interpreted Peter John 1: Jerome compounded the error when he translated Matthew Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: Here is a proper translation of those verses: Joshua saith unto them, But whom say ye that I am? And Joshua answered and said unto him, Blessed art thou, Simeon bar Jonah: And I say also unto thee, That thou art Cephias, and upon this rock I will build my congregation; and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: Simeon bar Jonah opened the door to the kingdom of heaven for the nations when he baptized the household of an Italian soldier named Cornelius Acts Ch. The word "Protestant" comes from the Latin Vulgate Version!! In the following verse, St. Paul describes the spiritual battle of the Christians against the invisible hosts of Satan: Because for us the wrestling is not against flesh and blood, but against the principalities, against the authorities Gr. Here is the verse from the original Douay-Rheims Version: For our wrestling is not against flesh and blood: Cardinal Allen used that verse to describe the work of the blessed Reformation. Here is the revised verse from the Challoner version: For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places Ephesians 6: Have you not made a hedge about him, and about his house, and about all that he has on every side? The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment Proverbs Take

not away my soul, O God, with the wicked: In whose hands are iniquities: And I have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary Numbers 8: Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning James 1: A wicked man taketh a gift out of the bosom to pervert the ways of judgment Proverbs You have neither part nor portion in this matter, for your heart is not right in the sight of Elohim. Repent therefore of this your wickedness, and pray Elohim if perhaps the thoughts of your heart may be forgiven you. And when Simon saw that, by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money, Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him: Keep thy money to thyself, to perish with thee: Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. Do penance therefore for this thy wickedness: For I see thou art in the gall of bitterness and in the bonds of iniquity Acts 8: There are only 2 crimes mentioned in the U. Ye go up to the feast; I am not yet going up to the feast, for my time hath not yet been fulfilled. And having said these things to them he stayed in Galilee. But when his brethren went up, then he also went up to the feast, not openly, but as in secret John 7: Here are the same verses from the Latin Vulgate: Go ye up to this festival day, but I go not up to this festival day: When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret. Most of the newer versions follow the example of the Latin Vulgate and omit the all important word YET. The groundwork for this miracle is found in the Latin Vulgate Version. In the Sermon on the Mount Joshua said: Give us this day our daily bread Matthew 6: On the other hand, the Latin Vulgate tells us to pray for our supersubstantial bread: Give us this day our supersubstantial Lat. This false word laid the foundation for the "miracle" of the mass which appeared centuries later. The word cross comes from the corrupt Latin Vulgate!! There are 2 words in Greek used to describe wood or a tree: The Romans never wasted time digging holes but nailed the condemned to a wooden board and then that was nailed to a tree. Saint Peter was another eyewitness to these momentous events in Jerusalem: And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree Gk.

Chapter 7 : The Latin Vulgate Bible – What is it?

A Jew who had become a Christian was his instructor in Hebrew (xviii. 10), and Jerome obtained from one of the sect of the Nazarenes at Beroea the Gospel according to the Hebrews, which he copied, and afterwards translated into Greek and Latin (de Vir. Ill. 2, 3).

He was born c. They were not very wealthy, but possessed houses Ep. They were living in , when Jerome first went to the East xxii. He had a brother Paulinian, some 20 years younger lxxxii. He was brought up in comfort, if not in luxury xxii. He was in a grammar school, probably at Rome, and about 17 years old, when the death of the emperor Julian was announced Comm. Certainly it was not much later than this that he was sent with his friend Bonosus to complete his education at Rome, and they probably lived together there. The chief study of those days was rhetoric, to which Jerome applied himself diligently, attending the law courts and hearing the best pleaders Comm. Early in his stay at Rome he lived irregularly and fell into sin Ep. But he was drawn back, and finally cast in his lot with the Christian church. He describes how on Sundays he used to visit, with other young men of like age and mind, the tombs of the martyrs in the Catacombs Comm. While there, he acquired a considerable library Ep. On the termination of his studies in Rome he determined to go with Bonosus into Gaul, for what purpose is unknown. They probably first returned home and lived together for a time in Aquileia, or some other town in N. Certainly they at this time made the acquaintance of Rufinus iii. This vocation declared itself during his stay in Gaul. But his mind was occupied with scriptural studies, and he made his first attempt at a commentary. It was on the prophet Obadiah, which he interpreted mystically pref. The friends returned to Italy. He seems to have had a great influence over Jerome at this time; and either with him or about the same time he settled at Aquileia, and from to the chief scene of interest lies there, where a company of young men devoted themselves to sacred studies and the ascetic life. It included the presbyter Chromatius afterwards bp. They were knit together by close friendship and common pursuits; and the presence of Evagrius, who knew the holy places and hermitages of the East, gave a special direction to their ascetic tendencies. For a time all went well. The baptism of Rufinus took place now Ruf. Whatever was the cause Ep. The friends went probably early in in different directions. Bonosus retired to an island in the Adriatic and lived as a hermit vii. Rufinus went to the East in the train of Melania. Leaving his parents, sister, relations and home comforts xxii. The journey was exhausting, and Jerome had a long period of ill-health, culminating in a fever. Innocentius and Hylas died from the same fever. Heliodorus went to Jerusalem. During his illness ib. Jerome had his bent towards scriptural studies and asceticism confirmed. While his friends stood by his bed expecting his death, he felt himself, in a trance, carried before the throne of God, and condemned as being no Christian but a Ciceronian, who preferred worldly literature to Christ. From this time, though he continued to quote the classics profusely, his literary interest was wholly with the Bible and church writings. It seems likely that, as soon as his health was restored, he determined to embrace the solitary life. He wrote to Theodosius ii. He was now about 28 years old. The desert of Chalcis, where he lived for 4 or 5 years – , was in the country of the Saracens, in the E. It was peopled by hermits, who lived mainly in solitude, but had frequent intercourse among themselves and a little with the world. They lived under some kind of discipline, with a ruling presbyter named Marcus xvii. Jerome lived in a cell, and gained his own living xvii. He describes his life in writing to Eustochium xxii. Every day I was in tears and groans; and if ever the sleep which hung upon my eyelids overcame my resistance, I knocked against the ground my bare bones, which scarce clung together. I say nothing of my meat and drink, since the monks even when sick use cold water, and it is thought a luxury if they ever partake of cooked food. Through fear of hell, I had condemned myself to prison; I had scorpions and wild beasts for my only companions. He wrote letters to his friends in Italy, to Florentius at Jerusalem v. A Jew who had become a Christian was his instructor in Hebrew xviii. He was frequently visited by Evagrius Ep. But again, owing chiefly to his vehement feelings and expressions, he made enemies. He was driven away by the ill-will of his brother-monks. At first, as we see from his letter to Heliodorus, he was satisfied with his condition; but his last years in the desert were embittered by theological strife, relating to the conflicts in the church at Antioch, from which he was glad to escape. Between Meletius and Paulinus the dispute was mainly

verbal, but none the less bitter. Jerome complains that the Meletians, not content with his holding the truth, treated him as a heretic if he did not do so in their words Ep. He appealed to Damasus, strongly protesting his submission to Rome xv. Finding his position more and more difficult, he wrote to Marcus, the chief presbyter of the monks of Chalcis xvii. Proceeding in the spring of to Antioch, he stayed there till , uniting himself to the party of Paulinus, and and by him was ordained presbyter against his will. He never celebrated the Eucharist or officiated as presbyter, as appears from many passages in his works. There are extant no letters and only one work of this period, the dialogue of an orthodox man with a Luciferian. It exhibits a considerable knowledge of church history, and contains the account of the council of Ariminum, with the famous words c. He calls him "praeceptor meus" de Vir. He was also acquainted with Gregory of Nyssa de Vir. He was attacked, while at Constantinople, with a complaint in the eyes, arising from overwork, which caused him to dictate the works he now wrote. This practice afterwards became habitual to him pref. He wrote no letters here; but his literary activity was great. He translated the Chronicle of Eusebius, a large work, which embraces the chronology from the creation to a. He translated the Homilies of Origen on Jer. These works mark the epoch when he began to feel the importance of Origen as a church-writer, though daring even then to differ from him in doctrine, and also to realize the imperfections of the existing versions of the Scriptures. In the treatise on the Seraphim, and again in the preface to the Chronicle, we find him contrast the various Gk. What were his relations to the council of Constantinople in we do not know. It is certain, however, that pope Damasus desired his presence in Rome at the council of , which reviewed the Acts of that council, and that he went in the train of bps. His stay in Rome, from the spring of to Aug. He made many friends and many enemies; his knowledge and reputation as a scholar greatly increased, and his experience of Rome determined him to give himself irrevocably and exclusively to his two great interests, scriptural study and the promotion of asceticism. He undertook, at the request of Damasus, a revision of the version of the Psalms vol. He, also at the request of Damasus, revised the N. The preface addressed to Damasus ib. He also, at the request of Damasus and others, wrote many short exegetical treatises, included among his letters on Hosanna, xix. Names of God, xxv. He began also his studies on the original of O. The other chief object of his life increased this enmity, although it also made great advances during his stay at Rome. Nearly fifty years before, Athanasius and the monk Peter had sown the seeds of asceticism at Rome by their accounts of the monasteries of Nitria and the Thebaid. The declining state of the empire had meanwhile predisposed men either to selfish luxury or monasticism. Epiphanius, with whom Jerome now came to Rome, had been trained by the hermits Hilarion and Hesychas; he was, with Paulinus, the guest of the wealthy and noble Paula cviii. These formed part of a circle of ladies who gradually gathered round the ascetic teacher of scriptural lore. Among them were Marcella, whose house on the Aventine was their meeting-place; her young friend Principia cxxvii. These ladies, all of the highest patrician families, were already disposed to the ascetic life. Contact with the Eastern bishops added a special interest in Palestine; and the presence of Jerome confirmed both these tendencies. He became the centre of a band of friends who, withdrawn from a political and social life which they regarded as hopelessly corrupt, gave themselves to the study of Scripture and to works of charity. They knew Greek; learned Hebrew that they might sing the Psalms in the original; learned by heart the writings of their teacher lxxvii. The principles he instilled into their minds may be seen in many of his letters of this period, which were at once copied and eagerly seized both by friends and enemies. The treatise which especially illustrates his teaching at this time is addressed to Eustochium on the Preservation of Virginitv xxii. Another treatise written during this period, against the layman Helvidius, the pupil of Auxentius of Milan, on the perpetual virginity of Mary, though its main points are well argued, exhibits the same fanatical aversion to marriage, combined with a supercilious disregard of his opponent which was habitual to Jerome. Damasus, who had been pope for nearly 20 years, was dying, and amongst his possible successors Jerome could not escape mention. He had, as he tells us, on first coming to Rome, been pointed out as the future pope xlv. But he was entirely unfitted by character and habit of mind for an office which has always required the talents of the statesman and man of the world, rather than those of the student, and he had offended every part of the community. The general lay feeling was strongly opposed to asceticism xxvii. At the funeral of Blesilla xxxix. Siricius, the successor of Damasus, had no sympathy with Jerome either then or in the subsequent Origenistic

controversy.

Chapter 8 : The Development of the Canon of the New Testament - Vulgate

The Vulgate is a fourth-century Latin translation of the Bible, produced primarily by St. Jerome. Working from ancient Greek manuscripts, the original Hebrew, Aramaic texts, and existing Latin translations, Jerome aimed to create a translation that the church could confidently say preserved the.

The word Vulgate comes from the Latin term *versio vulgata* meaning the popular, widespread version. This term was used by the early Fathers of the Church, particularly by St. Jerome, to designate the septuagint version of the Bible, both in its Greek form and in its Latin translation that is now commonly called the Old Latin Version *Vetus Latina*. The Council of Trent decreed that, among the various Latin versions then in circulation, the Vulgate of Jerome was to be received as the official one *pro authentica habeatur*, and referred to it as the *vetus et vulgata editio* old and widespread edition. Old Latin Versions These versions consist of the Latin texts of the Bible that precede those revisions and fresh translations, largely produced by St. Jerome, that form the complete Latin Bible known for centuries as the Vulgate. In broad terms, then, the Old Latin Bible is the pre-Hieronymian Latin Bible—the body of the Latin Scripture that first came into being when the Church spread among people who were not at home in Greek. The following statement made in by the scholar perhaps best qualified to speak, Pater Bonifatius Fischer of Beuron, summarizes certain essential points: It underwent rapid and extensive development and differentiation. A number of characteristic features stand out in the Old Latin texts, with their abundant richness of forms, generated by a freedom of approach to the Scriptures that readily permitted adaptations, modifications, or changes. The language itself is peculiar, reflecting Greek syntax, and especially the Latin coinages produced to represent in neo-Latin form the Greek words that the translator saw before him thus, e. The vulgar and colloquial flavor in the Old Latin versions makes clear that they were prepared not for a cultured elite but for the ill-educated. The widespread influence of this Old Latin Biblical text has naturally been felt in subsequent writings, the effect being sometimes direct, sometimes through the absorption of Old Latin readings into the Vulgate, and quite regularly through quotations in patristic texts. The Vulgate Typically, the production of the Old Latin text of the Bible is the work of unknown writers even though certain of the Fathers produced their own renderings as occasion demanded and Augustine in particular came to revise a large portion of the Latin Scriptures. The production of the body of renderings that are called the Vulgate, however, is dominated by one individual, St. Jerome. If these distinctions are made one may with reasonable accuracy call the Vulgate his work. It is providential that what was to become the standard Bible of the Latin Church reflects in so large a measure the religious conviction, the critical acumen, the learning and scholarship, and the writing skill of such a man. Revision of Old Latin Gospels. Most of it took place in the first two decades of his long, final residence in Bethlehem; but it began during the nearly three years that he spent in Rome in his late 30s, largely occupied as secretary to Pope St. Jerome. According to Jerome, it was the Pope himself who directed him to the most impressive of these Roman achievements, the correction of an Old Latin text of the Gospels against the Greek in order to erect a standard of correctness among a welter of widely divergent and often faulty copies. Settled in Bethlehem, Jerome found in the library of nearby caesarea in palestine the stupendous work of Biblical erudition that Origen achieved in his Hexapla. It would seem that Jerome felt impelled to translate the whole of this into Latin or at least to revise existing Latin in the light of it, continuing his Roman procedures but now using an authoritative and critical Greek text. Some modern scholars hold that he fully achieved this exacting task, even if little now remains of it; others, that his Hexaplaric recension was applied only to 1 and 2 Chronicles, the so-called books of Solomon Proverbs, Ecclesiastes, and the Song of Songs, Job, and the Psalms. In these four cases the evidence is compelling. The text of the Hexaplaric 1 and 2 Chronicles is lost, but the preface that Jerome prefixed to it is preserved. It was probably introduced in the liturgy in Gaul before Alcuin, who was led by this fact to adopt it for his recension of the Bible. It thus won its place in the typical Bible of the Middle Ages, and was absorbed into the Roman Breviary, where it reigned supreme until the coming of the New Latin Psalter in The term Gallican applied to it came from the popularity the Psalter received in Gaul in the early Middle Ages. Girolamo to form part of the Vatican Vulgate, where it appeared in as v. For all its popularity the Gallican

Psalter contains a large number of verses that trouble readers. Consequently, in , at Clervaux, Dom Robert Weber, OSB, brought out pro manuscripto a "new recension" of the Gallican Psalter *Psalterii secundum Vulgatam Bibliorum Versionem nova recensio* in which only those verses are reworded that required it for intelligibility. While he was still occupied with his revisions according to the Hexapla, Jerome had entered upon the most important phase in his provision of Latin Bible text, the translation from the Hebrew itself. At Bethlehem he provided himself with Hebrew teachers, especially a certain Baranina Ep. What prompted the order in which Jerome proceeded was less the scheme of any Biblical canon than the promptings of friends eager to have one or another book translated. If one adopts the chronology determined by F. Cavallera, 1 and 2 Samuel, 1 and 2 Kings, and Job were grouped with the Psalter and the Prophets in the early period from to Ezra and Nehemiah followed in ; 1 and 2 Chronicles, two years later. In the three books of Solomon were rendered in eight days, but Jerome was busy also at the Octateuch, which was completed by Having done so much, Jerome regarded his work on the Old Testament text as complete, for he declined to issue translations of five books that had a place in the canon of the Greek-speaking Jews but were lacking in the Palestinianâ€”Wisdom, Ecclesiasticus Sirach , Baruch, and 1 and 2 Maccabees. These books, consequently, came into the Latin Bible only in Old Latin texts that had received not even revisory attention from Jerome. To Tobias Tobit and Judith, which were in the same position, he was more receptive, for he produced Latin versions from Aramaic sources available to him. If Jerome is to be taken literally in what he says in his preface to Tobias, he had the Aramaic text of that book translated to him orally by a person who knew both Aramaic and Hebrew, and both prefaces stress the rapidity with which he worked at these two versions. Jerome was similarly receptive toward certain sections of Daniel and Esther that were not to be found in the Hebrew. Books of the New Testament after the Gospels. From the triennium at Rome came the Gospels: What is the origin of the Vulgate text of these books? There is no consensus on this question. The common opinion has been that these books, showing in any event a correction of Old Latin text from the Greek, received this treatment from Jerome himself, who would have continued in their case the process he began with the Gospels. De Bruyne in the early decades of the 20th century still has its effect and tends moreover to involve the other Epistles and the Acts and Apocalypse as well. De Bruyne held that the Vulgate text of St. Paul goes back to Pelagius. However, the editor of Ephesians in the *Vetus Latina*, H. Frede, has shown that, although Pelagius was the first to use the Vulgate St. Paul , he did not compose itâ€”and neither did Jerome. Its author is unknown, although he is identical with the man who gave to the Vulgate at least the Catholic Epistles and perhaps the whole of the New Testament outside of the Gospels. It remains here to return briefly to the Psalter that Jerome produced at Rome c. The common opinion is an attractive one: Once again it was Dom De Bruyne who in recent times most effectively contested the tradition. Studies made or reported by Vaccari Scritti 1: Transmission of the Vulgate Text. The universal use that St. In one quarter were the objections collected by Rufinus and answered by Jerome in his *Contra Rufinum* [2. Augustine , with his loyalty to the LXX, who first showed himself disturbed by the new venture Epist. In one of his letters Epist. In the Gaul of the 5th and 6th centuries a selective use of the Vulgate was made by John Cassian, St. As an effective agent in the dissemination of Vulgate text, Gaul was surpassed in the 5th, 6th, and 7th centuries by Italy. The ecclesiastical writers, in their quotations from Scripture, furnish important evidence, but not a little is based on what has been shownâ€”especially by B. Fischerâ€”of the origins of early editions of the Bible, whether these present single books or groups of books or the whole Bible in one volume pandect. Fifth-century Italy was probably the source of an edition of the Vulgate 1 and 2 Samuel that carried in its margins Old Latin readings. No portion of the original still exists, but few subsequent Vulgate manuscripts of these books are free of its influence. The Spanish Bishop Peregrinus produced in the 5th century an edition of the letters of Paul that was based in part on a Vulgate text of Italian origin. To northern Italy of the 7th century probably belongs the source of the two-volume 9th-century Bible known complete to Robert Estienne at St. Among all Bibles this Sangermanensis has been found by Fischer to give a "reasonably accurate reproduction of an ancient pandect. Important as being preserved in its original form is a New Testament produced under the direction of Bishop Victor of Capua d. Italy, north and south, was not unique in this early period in owning pandects of the Vulgate. Supplanting of the Old Latin. While none of these Spanish Bibles has been satisfactorily linked with

St. And, indeed, a generation earlier St. Farther to the northâ€”in Ireland and Englandâ€”the Vulgate had long before penetrated, in some cases in the best texts of southern Italy. The liturgical agreements reached in the synod of Clovesho tended to terminate local Celtic usages in favor of the Romanâ€”the beginning of a reform that would, in turn, through the missionaries, affect both Germany and Gaul. The insular shift in Bible text may be seen in the writings, on the one hand, of Saints Patrick and Columban, who still used the Old Latin, and on the other, in the *De excidio*, attributed to St. Wex tablets of c. Wright in show Psalms 30â€”32 in a basically Gallican text. Such diversity in the Biblical text found in ecclesiastical writers comes about in more than one way but partly reflects the Bible manuscripts themselves, to which the crosscurrents of transmission often brought a pattern of mixture. Thus, in a single volume a set of the Prophets may show Jerome in St. The supremacy of the Vulgate, which had begun to be quite clear in the 6th and 7th centuries, was by the 8th established beyond question, and Italian books had played the major part in it. The reign of Charlemagne was eventful and, in at least one point, decisive for the editing and copying of the Vulgate Bible. Attention commonly focuses here upon Alcuin of York, who migrated to France in and died there in ; he was abbot of St. The manuscript on which Gutenberg was to draw some years later was little more than a somewhat debased descendant of the Alcuin Bible. The Alcuin text, Vulgate throughout, was not formed with very great care. The Alcuin Bible was not based upon a preexisting pandect. Like the Amiatinus, it was a composite of different texts assembled into one. However, the Alcuin Bible put the seal upon the choice and, in the Latin rite, determined the near universality of the Gallican Psalter for a millennium. From him have come down a series of six or eight Bibles, small in format and written in small script. Equipped with additional texts to assist the interpretation of the Scripture and beautifully transcribed, these Bibles are at once works of art and truly scientific editions of the sacred text. Characteristic are the variants set in the margin with indication of source. With the help of a baptized Jew, Theodulf went back to the Hebrew and dared to improve upon Jerome. The 10th to the 15th Century. The long period that falls between the reign of Charlemagne and the stabilization of the Vulgate text through the use of printing has its special importance for the prescholastic and scholastic interpretation see exegesis, biblical but is less significant for the study of the text, since recension leading to the recovery of the archetype can draw but little from these six and a half centuries.

Chapter 9 : THE CORRUPT LATIN VULGATE VERSION!!

Latin Vulgate. com helps you understand difficult verses in the Bible using the original Latin Vulgate as a reference. Sometimes meaning gets lost in the translation. By going back to one of the original texts, you can often figure out the meaning.

Life[edit] Eusebius Sophronius Hieronymus was born at Stridon around [9] He was of Illyrian ancestry and his native tongue was the Illyrian dialect. He studied under the grammarian Aelius Donatus. There Jerome learned Latin and at least some Greek , [12] though probably not the familiarity with Greek literature he would later claim to have acquired as a schoolboy. This experience would remind him of the terrors of hell: But again, as soon as you found yourself cautiously moving forward, the black night closed around and there came to my mind the line of Vergil, "Horror ubique animos, simul ipsa silentia terrent". Jerome in His Study , by Domenico Ghirlandaio. Jerome used a quote from Virgil "On all sides round horror spread wide; the very silence breathed a terror on my soul" [18] to describe the horror of hell. Jerome initially used classical authors to describe Christian concepts such as hell that indicated both his classical education and his deep shame of their associated practices, such as pederasty which was found in Rome. Although initially skeptical of Christianity, he was eventually converted. Next came a stay of at least several months, or possibly years, with Rufinus at Aquileia , where he made many Christian friends. Some of these accompanied him when he set out about on a journey through Thrace and Asia Minor into northern Syria. At Antioch , where he stayed the longest, two of his companions died and he himself was seriously ill more than once. During one of these illnesses about the winter of , he had a vision that led him to lay aside his secular studies and devote himself to God. He seems to have abstained for a considerable time from the study of the classics and to have plunged deeply into that of the Bible , under the impulse of Apollinaris of Laodicea , then teaching in Antioch and not yet suspected of heresy. Jerome in the Desert , by Giovanni Bellini Seized with a desire for a life of ascetic penance, he went for a time to the desert of Chalcis , to the southeast of Antioch , known as the "Syrian Thebaid ", from the number of hermits inhabiting it. During this period, he seems to have found time for studying and writing. He made his first attempt to learn Hebrew under the guidance of a converted Jew ; and he seems to have been in correspondence with Jewish Christians in Antioch. Around this time he had copied for him a Hebrew Gospel, of which fragments are preserved in his notes, and is known today as the Gospel of the Hebrews , and which the Nazarenes considered to be the true Gospel of Matthew. Soon afterward, he went to Constantinople to pursue a study of Scripture under Gregory Nazianzen. He seems to have spent two years there, then left, and the next three he was in Rome again, as secretary to Pope Damasus I and the leading Roman Christians. Invited originally for the synod of , held to end the schism of Antioch as there were rival claimants to be the proper patriarch in Antioch. Jerome had accompanied one of the claimants, Paulinus back to Rome in order to get more support for him, and distinguished himself to the pope, and took a prominent place in his councils. He was given duties in Rome, and he undertook a revision of the Latin Bible , to be based on the Greek manuscripts of the New Testament. He also updated the Psalter containing the Book of Psalms then at use in Rome based on the Septuagint. Though he did not realize it yet, translating much of what became the Latin Vulgate Bible would take many years and be his most important achievement see Writingsâ€™ Translations section below. The resulting inclination of these women towards the monastic life, away from the indulgent lasciviousness in Rome, and his unsparing criticism of the secular clergy of Rome, brought a growing hostility against him among the Roman clergy and their supporters. Soon after the death of his patron Damasus 10 December , Jerome was forced by them to leave his position at Rome after an inquiry was brought up by the Roman clergy into allegations that he had an improper relationship with the widow Paula. Still, his writings were highly regarded by women who were attempting to maintain a vow of becoming a consecrated virgin. His letters were widely read and distributed throughout the Christian empire and it is clear through his writing that he knew these virgin women were not his only audience. In the winter of , Jerome acted as their spiritual adviser. The pilgrims, joined by Bishop Paulinus of Antioch , visited Jerusalem , Bethlehem , and the holy places of Galilee , and then went to Egypt , the home of the great heroes of the

ascetic life. At the Catechetical School of Alexandria , Jerome listened to the catechist Didymus the Blind expounding the prophet Hosea and telling his reminiscences of Anthony the Great , who had died 30 years before; he spent some time in Nitria , admiring the disciplined community life of the numerous inhabitants of that "city of the Lord", but detecting even there "concealed serpents", i. Late in the summer of he was back in Palestine , and spent the remainder of his life working in a cave near Bethlehem, the very cave Jesus was born, [24] surrounded by a few friends, both men and women including Paula and Eustochium , to whom he acted as priestly guide and teacher. Amply provided by Paula with the means of livelihood and of increasing his collection of books, he led a life of incessant activity in literary production. To these last 34 years of his career belong the most important of his works; his version of the Old Testament from the original Hebrew text, the best of his scriptural commentaries, his catalogue of Christian authors, and the dialogue against the Pelagians , the literary perfection of which even an opponent recognized. To this period also belong most of his polemics , which distinguished him among the orthodox Fathers, including the treatises against the Origenism later declared anathema, of Bishop John II of Jerusalem and his early friend Rufinus. Later, as a result of his writings against Pelagianism , a body of excited partisans broke into the monastic buildings, set them on fire, attacked the inmates and killed a deacon , forcing Jerome to seek safety in a neighboring fortress It is recorded that Jerome died near Bethlehem on 30 September The date of his death is given by the Chronicon of Prosper of Aquitaine. His remains, originally buried at Bethlehem , are said to have been later transferred to the basilica of Santa Maria Maggiore in Rome, though other places in the West claim some relicsâ€”the cathedral at Nepi boasting possession of his head, which, according to another tradition, is in the Escorial. He knew some Hebrew when he started his translation project , but moved to Jerusalem to strengthen his grip on Jewish scripture commentary. A wealthy Roman aristocrat, Paula, funded his stay in a monastery in Bethlehem and he completed his translation there. He began in by correcting the existing Latin language version of the New Testament, commonly referred to as the *Vetus Latina*. By he turned to translating the Hebrew Bible from the original Hebrew, having previously translated portions from the Septuagint which came from Alexandria. He believed that the mainstream Rabbinical Judaism had rejected the Septuagint as invalid Jewish scriptural texts because of what were ascertained as mistranslations along with its Hellenistic heretical elements. His patristic commentaries align closely with Jewish tradition, and he indulges in allegorical and mystical subtleties after the manner of Philo and the Alexandrian school. Unlike his contemporaries, he emphasizes the difference between the Hebrew Bible "apocrypha" and the *Hebraica veritas* of the protocanonical books. Wisdom , therefore, which generally bears the name of Solomon, and the book of Jesus, the Son of Sirach , and Judith, and Tobias, and the Shepherd are not in the canon. The first book of Maccabees I have found to be Hebrew, the second is Greek, as can be proved from the very style. Although Jerome was once suspicious of the apocrypha, it is said that he later viewed them as Scripture. His translations or recastings of Greek predecessors, including fourteen homilies on the Book of Jeremiah and the same number on the Book of Ezekiel by Origen translated ca. The nine homilies of Origen on the Book of Isaiah included among his works were not done by him. Here should be mentioned, as an important contribution to the topography of Palestine, his book *De situ et nominibus locorum Hebraeorum*, a translation with additions and some regrettable omissions of the *Onomasticon* of Eusebius. To the same period ca. Original commentaries on the Old Testament. To the period before his settlement at Bethlehem and the following five years belong a series of short Old Testament studies: *De seraphim*, *De voce Osanna*, *De tribus quaestionibus veteris legis* usually included among the letters as 18, 20, and 36 ; *Quaestiones hebraicae in Genesim*; *Commentarius in Ecclesiasten*; *Tractatus septem in Psalmos 10â€”16* lost ; *Explanationes in Michaeam*, *Sophoniam*, *Nahum*, *Habacuc*, *Aggaeum*. After he composed a series of longer commentaries, though in rather a desultory fashion: These include only *Philemon* , *Galatians* , *Ephesians* , and *Titus* hastily composed â€” ; *Matthew* dictated in a fortnight, ; *Mark* , selected passages in *Luke* , *Revelation* , and the prologue to the Gospel of John. Historical and hagiographic writings[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. August Learn how and when to remove this template message In the Middle Ages, Jerome was often ahistorically depicted as a cardinal. Jerome is also known as a historian. One of his earliest historical works

was his Chronicle or Chronicon or Temporum liber , composed ca. 380. Despite numerous errors taken over from Eusebius, and some of his own, Jerome produced a valuable work, if only for the impulse which it gave to such later chroniclers as Prosper , Cassiodorus , and Victor of Tununa to continue his annals. Of considerable importance as well is the *De viris illustribus* , which was written at Bethlehem in 392, the title and arrangement of which are borrowed from Suetonius. It contains short biographical and literary notes on Christian authors, from Saint Peter down to Jerome himself. For the first seventy-eight authors Eusebius *Historia ecclesiastica* is the main source; in the second section, beginning with Arnobius and Lactantius , he includes a good deal of independent information, especially as to western writers. Four works of a hagiographic nature are: *But* finding that his eyes were growing dim, and that his whole body was shrivelled with an eruption and a sort of stony roughness *impetigine et pumicea quad scabredine* he added oil to his former food, and up to the sixty-third year of his life followed this temperate course, tasting neither fruit nor pulse, nor anything whatsoever besides. Whether he is discussing problems of scholarship, or reasoning on cases of conscience, comforting the afflicted, or saying pleasant things to his friends, scourging the vices and corruptions of the time and against sexual immorality among the clergy, [36] exhorting to the ascetic life and renunciation of the world , or breaking a lance with his theological opponents, he gives a vivid picture not only of his own mind, but of the age and its peculiar characteristics. Because there was no distinct line between personal documents and those meant for publication, we frequently find in his letters both confidential messages and treatises meant for others besides the one to whom he was writing. As a result, he spent a great deal of his life corresponding to these women about certain abstentions and lifestyle practices. The letters most frequently reprinted or referred to are of a hortatory nature, such as *Ep. 108*. Even the translation of the treatise of Didymus the Blind on the Holy Spirit into Latin begun in Rome , completed at Bethlehem shows an apologetic tendency against the Arians and Pneumatomachoi. The more strictly polemical writings cover every period of his life. During the sojourns at Antioch and Constantinople he was mainly occupied with the Arian controversy, and especially with the schisms centering around Meletius of Antioch and Lucifer Calaritanus. Two letters to Pope Damasus 15 and 16 complain of the conduct of both parties at Antioch, the Meletians and Paulinians, who had tried to draw him into their controversy over the application of the terms *ousia* and *hypostasis* to the Trinity. At the same time or a little later he composed his *Liber Contra Luciferianos*, in which he cleverly uses the dialogue form to combat the tenets of that faction, particularly their rejection of baptism by heretics. An opponent of a somewhat similar nature was Jovinianus , with whom he came into conflict in *Adversus Jovinianum*, *Against Jovinianus* and the defense of this work addressed to his friend Pammachius , numbered 48 in the letters. Once more he defended the ordinary practices of piety and his own ascetic ethics in *Against the Gallic presbyter Vigilantius* , who opposed the cultus of martyrs and relics, the vow of poverty, and clerical celibacy. To this period belong some of his most passionate and most comprehensive polemical works: *The last of his polemical works is the skilfully composed Dialogus contra Pelagianos* Reception by later Christianity[edit] Jerome is the second most voluminous writer after Augustine of Hippo in ancient Latin Christianity. In the Catholic Church , he is recognized as the patron saint of translators , librarians and encyclopedists. The traditional view is that he used this knowledge to translate what became known as the Vulgate, and his translation was slowly but eventually accepted in the Catholic Church. He showed more zeal and interest in the ascetic ideal than in abstract speculation. It was this strict asceticism that made Martin Luther judge him so severely. In fact, Protestant readers are not generally inclined to accept his writings as authoritative. The tendency to recognize a superior comes out in his correspondence with Augustine cf. This would be his due, if for nothing else, on account of the great influence exercised by his Latin version of the Bible upon the subsequent ecclesiastical and theological development. As a prominent member of the Roman clergy, he has often been portrayed anachronistically in the garb of a cardinal. Even when he is depicted as a half-clad anchorite , with cross, skull and Bible for the only furniture of his cell, the red hat or some other indication of his rank as cardinal is as a rule introduced somewhere in the picture. However, by the time of the Renaissance and the Baroque it was common practice for a secretary to the pope to be a cardinal as Jerome had effectively been to Damasus , and so this was reflected in artistic interpretations. He is also often depicted with a lion , in reference to the popular hagiographical belief that Jerome had tamed a lion in the wilderness by

healing its paw. The source for the story may actually have been the second century Roman tale of Androcles , or confusion with the exploits of Saint Gerasimus Jerome in later Latin is "Geronimus". He is either shown in his study, surrounded by books and the equipment of a scholar, or in a rocky desert, or in a setting that combines both themes, with him studying a book under the shelter of a rock-face or cave mouth. His attribute of the lion, often shown at a smaller scale, may be beside him in either setting.