

d. In the meantime...

--1582..The Rheims New Testament (Gregory Martin) The history of this English translation is pretty interesting and the work of Martin is of sufficient interest to spend a little time on it..many quaint translation ideas show up..

--1610, The Douai Old Testament

Both are from the Vulgate text, annotated, and with the sort of notes needed to defend them against protestant attack.

--1633-35, the entire Douai/Rheims Bible printed at Rouen

I will probably read some of the more interesting notes on the Douai/Rheims text...if I don't forget. A nice collation is found in THE BOOK OF BOOKS (John Lea)..page 240 ff.

2. The Hampton Courts product

a, The conference was held January 14-18, 1604 and the decision of the gathered divines with the consent of the king was for a new translation of the English Bible to be made from the Hebrew and Greek Scriptures.

b. The Scholars:

--There were 54 designated but most think only 47 actually took part in the work. They constituted for the most part, the best known scholars available in their time for this sort of thing. A few "top" men were omitted for one reason or another and a few refused to serve on such a project. But those who did serve were known for ability and this is one of the points that virtually no one tries to deny today. Books that extol their character as being able to produce a work of unquestioned longevity do not really make the point today, however.

--The group was sub-divided into six companies and two each met at Oxford, Cambridge, and Westminster. I do not think the individual names are important for a course like this but it may be interesting to see what they did:

- Group 1 met at Westminster and worked on Pentateuch through Kings
- Group 2 met at Cambridge and worked on Chronicles through Sons
- Group 3 met at Oxford and considered Isaiah through Malachi
- Group 4 met at Oxford and treated the Gospels, Acts and Revelation
- Group 5 met at Westminster and dealt with the Epistles
- Group 6 met at Cambridge and worked on the Apocrypha

--The scholars received no added remuneration for their work...it was part of their established church function. They were told of possible preferment in church appointments if possible..some realized these and some did not.

c. The Instructions (of the King and Bishop Bancroft) are of real interest and could become a course in themselves. I mention only a few