

Clementine Vulgate became the established form. At Trent a pronouncement was made against publishing the Bible in any vernacular and this situation held as a principle until Vatican II. Bishop John Carroll of the United States, it is true, gave a special indulgence for the reading of the Bible in English (the Douai version) in the old Baltimore Catechism. (The history of the English Douai version is most interesting) But few Roman church persons took advantage of it then and the acceptance and virtual canonization of the Vulgate practically ended any form of personal Bible study in the Roman system

Chapter divisions, incidentally, appeared in the Vulgate from the pen of Stephen Langton, an English Bishop of the 12th century.

In more recent years, the Roman church has moved back towards the Greek text. Roman scholars have joined Protestants and Hebrews in publication of the JERUSALEM BIBLE, an ecumenical work, as well as in the commentary series of the ANCHOR BIBLE. Popular translations have been blessed by some bishops and the Vulgate has definitely lost the place of primacy in the popular Roman image.

With the LXX it serves as a study aid for the O.T. But again it is about 600 years younger than the LXX and loses something in age thereby. Nevertheless, there are areas where those working with the OT will find the Vulgate readings very helpful in mastering a difficult text. TVT thinks many of its readings are beautiful and thought-provoking. It is regrettable that such terms as "penance", etc., became foundational to wrong doctrines and have made the Vulgate less desirable to evangelicals. The best current edition of the Vulgate, as known to TVT, is the two volume work of the Wurttemberg gang. It comes in matching binding with Kittel and Rahlfs! You can see how a scholarly image may be cast with these matching covers.

3. Other versions

a. The Peshitta

The most important of the Syriac (eastern) texts.