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### A Comparison of Selected Portions of the Reina-Valera and Moderna Versions of the Spanish Bible

Fred J. Pankow

Concordia Seminary, St. Louis, ir\_pankowf@csl.edu

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A COMPARISON OF FIRST PETER I-III  
OF THE REINA-VALERA AND MODERNA VERSIONS  
OF THE SPANISH BIBLE

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of New Testament Theology

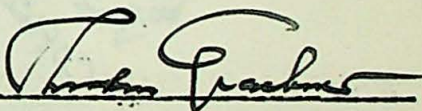
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of the Requirements for the Degree  
Bachelor of Divinity

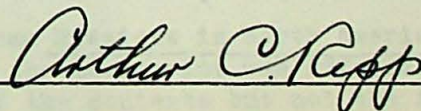
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by

Fred J. Pankow

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A COMPARISON OF SELECTED PORTIONS  
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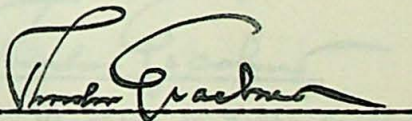
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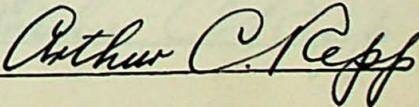
by

Edwin T. Brown and Fred J. Pankow

June, 1947

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A COMPARISON OF GALATIANS I & II  
OF THE REINA-VALERA AND MODERNA VERSIONS  
OF THE SPANISH BIBLE

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of New Testament Theology

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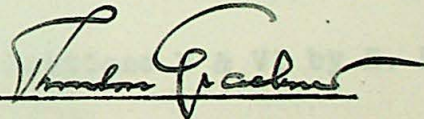
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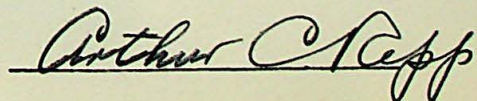
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OUTLINE FOR STUDIES ON SPANISH BIBLE VERSIONS

T A B L E O F C O N T E N T S

Introduction: The need for such studies; Our duty; What this study purports to be; A note of thanks.

- I. A Tabulation of Castilian Bible Translations, pp.1-17.
  - A. Introductory--Translations of the Bible before the 15th century, p.1.
  - B. The tabulation of Castilian Bible translations, pp.2-11.
  - C. Footnotes for the tabulation and Bibliography, pp.12-17.
  
- II. The Study Proper of I Peter I-III, pp.18-46.
  - A. Textual Study (with footnotes at end of each chapter), pp.18-42.
  - B. Classification of Divergencies of Translation, pp.43-46.
  
- III. The Opinions of Others on Spanish Bible Versions, pp.47-54.
  - A. Arguments for RV or M by Men Outside Our Synod, pp.47-52.
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- IV. Personal Conclusions on the Basis of I Peter I-III, pp.55-58.
  
- V. The Study Proper of Galatians I & II.
  - A. Textual Study (with footnotes at end of each chapter), pp.59-72.
  - B. Summary of Differences, p.73.
  
- VI. Personal Conclusions on the Basis of Galatians I & II, p.74.  
Bibliography, pp.75-76.

(Sections I-IV prepared by F. Pankow, Sections V & VI by E. Brown)

KEY TO ABBREVIATIONS USED IN THESIS:

- Ve: Velasquez Spanish Dictionary Revised & Enlarged, 1943.  
Th: Thayer, Greek-English Lexicon of the New Testament.  
ABS: American Bible Society, New York City.  
AL: Prof. A. Lehenbauer, President of Concordia Seminary,  
Ballester, Argentina.  
AR: American Revised Version of the English New Testament.  
BFBS: British and Foreign Bible Society, London.  
FV: Leading French Version of the Bible.  
HA: Hispano-Americano--recent Spanish translation of the  
New Testament.  
SR: The Standard Revised Version of the English N.T.  
KJ: The Authorized version of the whole Bible.  
Kr: Kretzmann's Popular Commentary, N.T., Vol. II.  
L: Luther's translation of the whole Bible in German.  
Le: Lenski's Interpretation of Peter, John, Jude, Galatians,  
Ephesians, Phillipians.  
M: Moderna, Name of Spanish translation of the entire  
Bible in Spanish, done by H. E. Pratt.  
RV: Reina-Valera, the entire Bible in Spanish, from the  
original version by Casiodoro de Reina in 1569,  
revised by Cipriano de Valera in 1602, and also  
since revised on further comparison with Hebrew  
and Greek texts.  
V: Latin translation of the Bible, Jerome.  
Mf: Moffat's translation of the New Testament.  
GD: Goodspeed's translation of the N.T. in what is called  
The Complete Bible.  
Exp&Ex: Expositor's New Testament, Vol. III, and Vol. V.  
CR: Challoner-Rheims Revised--Roman Catholic N.T., 1941.  
DeT: DeTornos--Combined Spanish Methods, 1934,  
Appleton-Century, N.Y.  
DM: Dana-Mantey--A Manual Grammar to the Greek N.T., 1942.  
LS: Liddell-Scott Greek-English Lexicon Abridged.

"The Word of the Lord endureth forever," Scripture assures us (I Pet.1:25). This guarantee of preservation--amplified in Ps.119:152, Is.40:8, Matt.5:18 & 24:35--can be a powerful stimulus for us to provide the Spanish-speaking people of every generation with that Word translated into the language of their day. With that aim in mind, let us give careful consideration to the various Spanish Bibles now in existence; and let us see how all these translations make Jesus live for the common man. The Savior did not die to give us any particular Bible version; and thus the version in use must only be a means to convey the inspired text's message "to every creature."

There is today a dire need for a close critical study of present versions. Spanish is one of the major world languages. The circulation of the Spanish Bible continues to increase. But "language is not static but a living, flowing thing. The passage of time, the impact of new ideas, of foreign contacts, of nationalist zeal, mold it powerfully....If it (a translation) is to fulfill its mission, it must pulsate with the warmth and movement of the current spoken language. When native church workers in India began to use the new revised Tamil version, they spoke of feeling as if they had a new sharp plow with which to cultivate their fields" (Quoted from North, The Book of a Thousand Tongues, p.17).

Though no version may ever become completely official, universally accepted, free of criticism, or incapable of improvement, new revisions or new versions must replace the old from time to time. Just as we need new hymnals every generation or two, so we need new improvements on Bible versions based upon the most modern scholastic research.

#### OUR DUTY

It is the duty of every pastor and trained Bible student of the Spanish Scriptures to examine the language of the present versions in view of the above considerations. Let those with a competent knowledge of the original Greek or Hebrew study critically a short, unified portion; let them remain unprejudiced, impartial, and objective; let them maintain the proper charity toward the versions, realizing that translation work is difficult and that word-choice may differ with the previous experience of the translator. Then let them submit suggested changes or conclusions to the American Bible Society for their consideration.

#### WHAT THIS STUDY PURPORTS TO BE

This study obviously does not claim to be the work of experts. Neither does it attempt to offer the last word on the various problems involved. It is not based upon a study of the entire Bible or even the complete New Testament of the three versions--Reina-Valera, Moderna, and Hispano-Americana, but only upon I Peter 1:11 and ~~Translations I & III~~. This is rather an invitation to more concerted effort to find out just what is wrong with the present version or versions, and to correct those faults as far as possible.

The Historical Introduction to the Study Proper, which consists of a tabulation of Castilian Bible Translations, endeavors to provide a clear understanding of the development of the Spanish versions which we have today. It attempts to show that the Historical development of the Spanish Bible is not like that of the English or the German Bible; for there is no Spanish Version which has held the upper place as a standard version for three or four centuries (E.g., the Reina-Valera was quite forgotten for some two hundred years and used comparatively little until 1858 (Cf. the Tabulation of Translations; also cf. the Bible Society Record of October 17, 1895, p.145). The remaining sections of the thesis are self-explanatory.

#### A NOTE OF THANKS

For their generous assistance in gathering, systematizing, and evaluating material for this study, special thanks are due to Miss M. Hills, Librarian of the ABS, to the consultant, Dr. Th. Graebner, to the reader, Prof. A. Repp, to the adviser, Rev. A. Melendez, and to the men in the field who made the necessary corrections of the Study Proper. Further thanks are due to the Home Mission Board of our Missouri Synod Lutheran Church and its Secretary, Dr. F. C. Streufert, for the interest and cooperation extended in the preparation of this study.

<u>Century</u>	<u>Language</u>	<u>Portion or Portions Translated</u>
3rd B.C..	Old Greek	Old Testament
1st A.D..	Aramaic (Chaldee)	Targums on the Pentateuch
2nd A.D..	Syriac	New Testament
2nd A.D.	Samaritan	Pentateuch
3rd A.D..	Latin	New Testament
3rd A.D.	Bohairic Coptic	Most of the New Testament
3rd A.D.	Syriac	Entire Bible
4th A.D.	Gothic	Most of the Bible
4th A.D.	Sahidic Coptic	Bible
4th A.D.	Ethiopic	Short Portions
4th A.D.	Latin	VULGATE BIBLE
5th A.D.	Latin	VULGATE BIBLE
5th A.D.	Georgian	Bible
5th A.D.	Armenian	Bible
6th A.D.	Ethiopic	Bible
7th A.D.	Old Anglo-Saxon	Caedmon's Paraphrases of the Bible
8th A.D.	Anglo-Saxon	John 1:6-9, by Bede
8th A.D.	Arabic	Psalms
9th A.D.	Anglo-Saxon	Bible
9th A.D.	Bohemian	Bible
9th A.D.	Slavonic	Bible
10th A.D.	Anglo-Saxon	The Gospels
11th A.D.	German (High)	Song of Solomon
11th A.D.	German (Low)	Psalms
12th A.D.	Dutch	Acts (by Lambert)
12th A.D.	Provencal	New Testament
12th A.D.	Romance	Selected Portions
13th A.D.	Dutch	The "Rijmbijbel"
13th A.D.	French	Bible
13th A.D.	German	Portion of St. Matthew
13th A.D.	Icelandic	Portions of Exodus and Deuteronomy
13th A.D.	Italian	The Gospels
13th A.D.	<u>CASTILIAN (Spanish)</u>	<u>PENTATEUCH, PSALMS, NEW TESTAMENT</u>
14th A.D.	<u>Catalan (Spanish)</u>	<u>Psalms</u>
14th A.D.	English	Bible
14th A.D.	Norwegian	Historical Books
14th A.D.	Persian	Selected Portions
14th A.D.	Polish	The Gospels
14th A.D.	Vaudois	New Testament

Thus we see that the Bible or a portion thereof was translated into approximately twenty-five languages or dialects before it was first given to the Spanish-speaking peoples.

(Above material taken largely from North, Book of a Thousand Tongues, p. 37)



- \*1260 The Bible of Alfonso X, King of Castile and Leon (1252-1284). This is the first version in Spanish of which we have knowledge. It was made under the King's auspices and translated entirely from the Vulgate rather than from the original Hebrew and Greek. One authority speaks quite highly of it.<sup>2</sup>
- \*1430 The Old Testament of Rabbi Moses Arrajel. This learned Jew is supposed to have made this version directly from the Hebrew, although scholars have noted the influence of the Vulgate upon his work.<sup>3</sup> The translator was a fugitive Jew living in Spain.
- \*1478 The Bible of Ferrer. This version in the Valencian dialect was made from the Latin and published in Valencia. Only four pages remain.<sup>4</sup>
- \*1490 The Liturgical Gospels of Juan Lopez. This Dominican monk's edition was called: "Los Evangelios Desde Advento Hasta la Dominica in Passione." The book contains 112 leaves printed in double columns. Published at Zamora by Antonio de Centenara.<sup>5</sup>
- 1502 A Gospel Harmony, Translated by Ambrosio de Montesino, a Franciscan, from Ludolphus de Saxonia's Latin Vita Christi. "Other editions were made at Seville in 1530-31, 1537, 1551, 1623, 1627."<sup>6</sup>
- 1506 The Liturgical Epistles and Gospels. This version, no doubt made from the Vulgate, was printed at Seville.
- 1512 Portions of the Old Testament, Translated by Fernando Jarava. Printed at Antwerp.<sup>8</sup>
- 1512 A Revised Translation of the Liturgical Epistles and Gospels, by Ambrosio de Montesino. Published at Toledo. Later printings were made at Seville and Antwerp. Roman de Vallezillo, of the Benedictine order, revised this work and published it at the turn of the century. However, it was placed upon the Index of Prohibited Books by the Inquisition.<sup>9</sup>
- 1514 Job, Translated by Alonso Alvarez of Toledo. This version first appeared in a work called "Las Morales de Sant Gregorio." In 1527 a folio of the version was printed at Seville.<sup>10</sup>
- 1529 The Psalter. This quarto edition is recorded by R. Caballero (Cf. footnote No. 5) as being undated but containing a Portuguese license dated September 13, 1529. It was probably printed in that year at Lisbon.
- 1530 The Four Gospels, Entitled "Vita Christi Cartujano." Dedicated to Ferdinand.<sup>11</sup>
- 1534 The Psalms, Gospels, and Epistles, Translated by Juan de Valdés.<sup>12</sup> An excellent version, the first to use the Greek directly in translating part of the New Testament.
- \*1543 The First New Testament Translated Directly from the Greek, by Francisco de Enzinas.<sup>13</sup> The volume was printed, at the cost of the translator, by S. Mierdman of Antwerp; it was dedicated to Charles V. Few copies remain, for it was suppressed by the Spanish authorities. It is interesting to note that Enzinas lived in the home of Melancthon while translating the work. Enzinas is called: "The Tyndale of the Spanish Bible."
- 1545 The Sermon on the Mount, Translated from the Latin by Constantino Ponce de la Fuente, a Spanish Reformer. It was published at Seville, included in a work of his.

\*The most important translations and revisions are marked with an asterisk.

- 1548 The Psalter, Paraphrased by Raynerio Snoy Guadano, printed with the Latin text at Valladolid. It was published again at Antwerp in 1558. The Antwerp Index of 1570 prohibits it.<sup>14</sup>
- 1550 The Psalter, Translated in Conformity with the Hebrew. Although there is doubt concerning the actual translator, Juan Roffense is generally credited with the work. S. Gryphius of Lyons printed it. In the same year translations of Proverbs, Job, and Ecclesiastes also appeared at Lyons. The latter two were translated from the Greek, the first--like the Psalter--"in conformity with the Hebrew."
- \*1553 The First Spanish Old Testament, called the "Ferrara Bible." So named because it was printed there. Abraham Usque, a Jew from Portugal, is responsible for editing the work, while Yom Tob Atias paid publication expenses. It was prepared particularly for the Jews who lived in Ferrara since the time that Ferdinand and Isabel exiled them from Spain. Perhaps this "Bible" was only a revision of a previous Jewish version which existed only in manuscript form.<sup>15</sup> Reina made much use of it while translating his Bible.<sup>16</sup>
- \*1556 The Second Spanish New Testament, Translated by Juan Pérez de Piñeda. Pérez did not add his name to the translation for obvious reasons; but Cipriano de Valera tells us that he was the translator.<sup>17</sup> Perez used the Enzinas version and perhaps also that of Juan de Valdés.
- 1557 The Psalms of David, Translated by Juan Pérez de Piñeda. This was added to his New Testament version and both were then published in Venice by Juan Philadepho. The Psalms were translated directly from the Hebrew.<sup>18</sup>
- \*1569 The First Translation of the Complete Bible into Spanish, also called "Biblia del Oso," by Casiodoro de Reina. Although he probably knew some Hebrew, he used Sanctes Pagninus' latin translation as well as the Ferrara version.<sup>19</sup> After nine years of work in translation, he had it published at Basel by T. Guarinus.<sup>20</sup>
- \*1596 The New Testament of Casiodoro de Reina, Revised by Cipriano de Valera. This edition, published in London by Ricardo del Campo, omitted the marginal notes and chapter summaries of Casiodoro. The text itself was altered in some places to give a more exact reduplication of the original. This version supplies what Casiodoro's had left out in Hebr.12:29; however, it omits por fe in Rom.3:28.
- \*1602 The Bible of Casiodoro de Reina, Revised by Cipriano de Valera, printed at Amsterdam. Instead of including the Apocrypha with the canonical books as did Reina (and most other translators of this period), he separates them and places them between the Old and New Testament. Por fe in Rom.3:28 is again supplied.
- 1611 A New Edition of the Old Testament of Ferrara, made in Amsterdam.
- 1612 The Psalter, With Vulgate Text and Latin Commentary. The Augustinian Priest Juan de Soto prepared this edition; the commentary was written by various authors. It was published at Alcala.
- 1623 The Psalter, With Vulgate Text (but without commentary). Similar to above. This was prepared by José de Valdivieso and published at Madrid.
- 1625 The New Testament of Cipriano de Valera, a Reprint made at Amsterdam.
- 1625 The Psalter. Printed by Jacob Wachter of Amsterdam. Probably Valera's version.
- 1628 The Pentateuch of the Ferrara Version, With the Haphtaroth. The margins in the Pentateuch contain notices to all positive and negative commandments of the five books. Similar editions appeared at Amsterdam in 1643 and 1655.

- 1628 The Psalter. This is a small-size Jewish edition (16<sup>o</sup>) of the Ferrara Version, printed by S. Sury at Amsterdam. P.4
- \*1630 The Old Testament, a Revision of the Ferrara Version. Menasseh ben Israel prepared this edition and had it published in Amsterdam.
- 1646 The Old Testament, a New Edition of the Revised Ferrara Version. Signed by Cornelius Muller, it was published by G. Joost in Amsterdam.
- \*1661 The Old Testament, a Second Revision of the Ferrara Version, made by Samuel de Cazeres. The Jewish Rabbi and printer J. Athias published it in Amsterdam.
- 1681 The Pentateuch. The title of this Jewish edition was "Parafraſis comentado sobre el pentateuco por...Ishac Ahoab." Jaacob de Cordova of Amsterdam printed it.
- 1691 The Pentateuch With Haphtaroth. D. Tartaz of Amsterdam printed this Jewish ed.
- 1695 The Pentateuch With Commentary, by Yosseph Franco Serrano. Mosseh Dias of Amsterdam printed the work. The notes appear in the margin in small type.
- 1705 The Pentateuch With Prayers. I. de Cordova of Amsterdam published it.
- \*1708 The New Testament, a Revision of the Reina-Valera Version. Almost no revision was made, however.<sup>21</sup> Sebastian de la Enzina did little more than reprint the 1596 translation. In his "revision" he again omits por fe in Rom.3:28. A few alternate readings and a number of references appear at the bottom of some pages. J. Borstio published it at Amsterdam.
- 1718 The Pentateuch With Haphtaroth, Revised Edition. S. Proop of Amsterdam printed the revision.
- 1726 The Old Testament, a New, Corrected Edition of the Second Revision of the Ferrara Version. Corrected by de Ab. Diaz, printed by D. Fernandes in Amsterdam.
- 1733 The Pentateuch With Haphtaroth. A copy of a Jewish Prayer-book was bound with it. The title reads: "Cinco Libros de la Ley Divina Nuevamente Corrigidos." David de Elisa Pereya of Amsterdam did the printing.
- 1762 The Old Testament, Parallel Edition. The Hebrew text appeared together with a revision (apparently) of the Ferrara version. Proops of Amsterdam published it.
- 1785 The Gospels, With Notes Selected From Various Expositors, Translated by Anselmo Petite. This ex-abbot had his first edition published at Valladolid.
- \*1790 The First Spanish New Testament Printed in Spain. It was made directly from the Latin Vulgate by Felipe Scio de San Miguel, who later became Bishop of Segovia. Printed with the Vulgate N.T. in two volumes; dedicated to Charles IV of Spain.
- \*1793 The First Spanish Bible Printed in Spain.<sup>22</sup> Scio did Vol. I-III of the O.T. in 1791, IV-V in 1792, and VI-VIII in 1793. The ten volumes--together with the annotations "conforme al sentido de los santos Padres y expositores Catholicos"--were published with Vulgate by Joseph and Thomas de Orga, of Valencia.
- \*1797 The Scio Bible, Revised, Corrected, and Augmented by its Translator. Even though the Vulgate was omitted, the final work consisted of nineteen volumes. B. Cano of Madrid printed it in double columns with the notes at the foot of the page.
- \*1798 The Song of Solomon, Translated From the Hebrew With Annotations. Fray Luis de Leon had made this translation more than two centuries earlier.<sup>23</sup> This cuarto edition was published with the Vulgate at Salamanca, where Luis was once a professor.

1802 The Psalter, with Certain Canticles. Jaime Serrano prepared this version on the basis of J. Lallemond's French edition. Published with Vulgate at Madrid.

1804 The Gospels, The Seventh Edition of Petite's Translation (1785). The translator improved his first edition from time to time; this one was printed at Madrid.

1804 The Epistles With Notes. F. Ximénez translated from the Vulgate. A Madrid print.

\*1806 The New Testament. Uzielli, an interpreter living in London, supervised this reprint of the 1708 Reina-Valera Revised Version (cf. above). It was published especially for the Spanish refugees and prisoners in England. The text appears in double columns with alternate readings below. For fe again omitted. London print.

1806 The Gospel of Saint Matthew. This is a separate edition of the preceding version.

1807 The New Testament. This is merely a second edition of the 1806 N.T. (cf. above).

1808 The New Testament. Under the auspices of the BFBS, C. Brightly of Bungay published this reprint of the 1806 N.T., omitting, however, the long chapter-headings.

1813 The New Testament. A new edition of the 1808 N.T., with slight orthographic changes.

1816 The Psalter, a New Translation, Made by T. González Carvajal, of La Academia Real. It was published at Madrid.

1817 The New Testament. A corrected edition of the 1813 N.T., published in smaller type by P. White of London. The title describes it as "cuidadosamente corregida."

1819 The New Testament. This stereotype edition, printed in double columns, is a reprint of Scio's 2nd (1797) edition, and was done under the auspices of the ABS by E. White of New York. Later years saw many reprints of this version.<sup>24</sup>

1820 The New Testament. José Blanco (A Catholic priest converted to Anglicism) supervised this reprint of Scio's version. T. Ruß of Shacklewell printed 5,000 copies. Dorca of Barcelona printed 10,000 copies of the same N.T.

1821 The Bible. A reprint of Scio's version published by the BFBS.

1822 The New Testament. A stereotype reprint of Scio, by J. Smith of Paris.

1823 The Bible. S. Bagster of London reprinted Scio, using the 1791 Madrid O.T. and the 1815 N.T. This particular edition was again reprinted numerous times in the subsequent years. This edition omitted the Apocrypha; most version up to this time had included it.

1824 The Bible. A. Applegath of London published this reprint of Scio for distribution in South America.

\*1825 The Bible, Translated by Felix Torres Amat.<sup>25</sup> This fresh translation was made from the Vulgate but compared with the original languages. King Ferdinand VII had encouraged Amat to undertake this translation. Amarita of Madrid publ. the 8 vols.

\*1825 The New Testament. Amat's N.T. in the 1823-25 translation was anonymously re-vised and printed by Mills, Jowet, and Mills in London.

1826 The New Testament. This reprint of Scio's version--by T. Hansard of London.

1828 The New Testament. Another reprint of Scio's version--by BFBS in London. Bagster and Thoms of London also reprinted Scio's N.T. in a smaller edition.

- 1828 The Psalter, Proverbs, Ecclesiastes, and Isaiah. This is another reprint made by Bagster and Thoms of London, from the Scio version.
- 1829 The Gospel of St. Luke, a Diglot Edition. The Aimara language appears with Scio.
- 1830 Scripture Lessons for Schools. Scio and the Italian Martini version provided the source of selection for this edition. Though exact place and time are uncertain, it was probably done in London.
- \*1832 The New Testament. The Valera version was revised by the Glasgow Bible Society (organized in 1811) in 1841 and published in 1842. Cf. the 1845 New Testament.
- \*1833 The Bible in Latin and Spanish. Eight Roman Catholic Priests prepared this version on the basis of a French-Latin Bible known as "Bible de Vence." It is the first Bible printed in Mexico, where the translators worked. Mariano Galvan Rivera printed the twenty-five volumes of the work,<sup>26</sup>
- 1833 The Chief Poetical Books and Passages of the Bible, Exclusive of the Psalter. Vicente Salva edited--in verse form--the Corvajal (1816) translation. Librería Hispano-Americana of Paris printed the work.
- 1835 The Bible. Scio's translation with the Vulgate text was printed in Mexico by C. Sebring. Cf. the 1793 version.
- 1835 The Bible. M. de Burgos of Madrid reprinted Amat's 1825 version, with Vulgate.
- 1836 The Bible. J. Smith of Paris reprinted Amat without Vulgate, slightly corrected, in seventeen volumes.
- \*1837 The Psalter, a Paraphrase by J. Virues. Published in Madrid in four volumes.
- 1837 The Bible.<sup>27</sup> A. Bergnes of Barcelona printed this Scio version, without Apocrypha; Lt. J. Graydon, an independent Bible-distributor in the Brit. Navy, financed it.
- \*1837 The New Testament of Amat, revised and corrected by Lucena for the Society for the Prom. of Christian Knowledge. R. Clay of London published it. Reprinted 1839,
- 1837 The New Testament of Scio. This reprint was made upon the earnest request of G. Borrow, agent of the BFBS in Spain.<sup>28</sup> Though credit for the printing is given to J. de la Barrera of Madrid, "(it) seems to have been entrusted to C. Wood, the English printer of the Sp. paper: 'El Español.'"<sup>29</sup> In the same year, ABS in New York published Scio's New Testament in a small-size edition.
- 1840 The New Testament of Scio. J. Smith of Paris made this reprint; it was again reprinted in 1847 by W. Watts of London and in 1856 by Ch. Meyrueis of Paris.
- 1840 The Gospel of John, Adapted by James Hamilton. He used the Scio version and had W. Aylott of London print his adaptation.
- 1840 A Gospel Harmony, by Rafael José de Crespo. His source of translation was the Vulgate. He added his own notes. It was printed in Valencia.
- \*1841 The Four Gospels, New Translated by W. Rule. This Supt. of the Meth. Mission in Spain based his translation upon the Greek text, and added a commentary. La Biblioteca Militar in Gibraltar published it for him.
- 1844 The Gospels. This is merely a new edition of that of 1804. Printed in Madrid.
- 1845 The New Testament of Valera. ABS of New York printed this new edition of the 1831 revision.

- \*1845 The Bible of Scio With Vulgate Text, Newly Revised by J. Palau. Pons of Barcelona printed the revision made by this Seminary professor.
- \*1847 The New Testament, Newly Revised. This is probably a revision of the 1837 Amat version. SPCK had it published by R. Clay in London.
- 1849 The New Testament of Valera. W. Blackie reprinted the 1831 revision for the Glasgow Bible Society.
- \*1850 The Bible, A New Translation. The ABS' Committee on Versions supervised this revision made by a Spaniard and based upon Scio and Valera; he carefully compared the Hebrew and Greek originals, the King James, and Martin's French version. ABS published it without Apocrypha. It also published the N.T. separately with the English in parallel columns.<sup>30</sup>
- \*1853 The Bible of Amat, Newly Revised by Juan Calderón. This former Franciscan priest (1791-1854) became a Protestant preacher to Spanish refugees in London. It was also in London that he had his work published--by Gilbert and Rivington. He omitted the Apocrypha, an evidence of his conversion from Catholicism.
- 1854 The Bible. ABS published the version, though the information at hand does not reveal which version it was. John's Gospel and Acts were published separately in the following year, also by ABS in New York.
- 1855 The Bible of Scio. To escape restrictions on importation of Bibles into Spain, this reprint was made at Madrid by J. Martin Alegria. Even so, authorities forbade their distribution, once they were made. N.T. was also printed separately.
- \*1855 The Bible, a New Version Prepared for Simple Folk by Juan de Villaseñor and Acuña. Chapters and even books were omitted in this abbreviated version; summaries were placed in their stead. It was based on Amat, Scio, Martini, De Sacy, and De Carrieres. De Palacios of Madrid printed it in two volumes.
- \*1855 The Gospels, a Baptist Version. Cf. the 1858 edition.
- 1856 The Bible of Scio. This edition of six volumes appeared at Barcelona.
- 1857 The New Testament of Scio. E. Hnos of Bogotá (Col.) and W. Watts of London each printed an edition for the BFBS.
- 1857 St. Matthew's Gospel, Valera Version. A. Chauvin of Tolosa (Guipuzcoa) printed it.
- \*1858 The New Testament, a Baptist Version. Translation work on this new version began in 1851 and ended in 1857. New Greek texts then existing formed the basis of this version.<sup>31</sup> Spanish translators (including J. Calderón) assisted. The Am. Bible Union issued the version; T. Constable (Edinburgh) and Truebner (London) printed it for them.
- 1858 The New Testament, A Revision of Valera's Version. Cf. The 1861 Edition. Further reprints of this edition were made in the following decade.
- 1859 The Psalter. Watts of London printed this edition of Valera's translation.
- \*1861 The Bible, A Revision of Valera's Version. Publ. by Clowes of London. The New Testament revision was already complete three years earlier. Cf. above.
- \*1862 The Bible, A Revision of Valera's Version Made by Lucena. Made under the auspices of the SPCK and printed by Oxford University Press.<sup>32</sup> It was reprinted in 1863 and 1865.

- \*1863 Isaiah, Translated by Luis de Uzoz i Rio. The Hebrew text of Van der Hooght formed the basis of this new rendition. Printed in Madrid, poetical form.
- 1864 The New Testament, a Reprint of Valera's Revised Version. Clowes of London printed this volume in small type. In the same year Watts of London printed St. John's Gospel of this version; this was again reprinted by Spottiswoode, 1867.
- \*1865 The Bible, A New Revision of Valera's Version Made by A. de Mora and H. Pratt. The former was a Spaniard who modernized the orthography of all the O.T. and part of the N.T. The latter was an American Presbyterian missionary at Bogotà. ABS of New York published the new revision, and reprinted it in 1868. It also printed the New Testament separately in 1865. BFBS also published this revision.
- 1865 The New Testament, A Reprint of the 1831 Revision of Valera. Printed: Milaga.
- 1866 The Bible, The Lucena Revision of Valera's Version. Spottiswoode of London did the printing for BFBS. The N.T. differs slightly from Lucena's revision. Watts reprinted it in 1869, Clowes in 1867, Clay in 1869.
- 1867 The Gospel of Mark, Scio's Version. Harrison of London printed it for BFBS.
- 1868 The New Testament, Scio's Version. Printer: Clowes of London.
- 1868 The Psalter, Valera's Version. Printer: Watts of London.
- 1869 The Bible, The Lucena Revision of Valera's Version. J. Cruzado of Madrid reprinted the translation, with some alterations. La Viuda in Madrid prepared another edition in 1869. The Spanish Revolution (1868) had removed the past restrictions against Scripture distribution in Spain; thus BFBS lost no time in supplying Bibles. Cruzado printed two more editions of the Valera N.T. and one of St. Matthew's Gospel.
- 1870 The New Testament, Baptist Version. Palacios of Barcelona reprinted this volume. G. Lawrence, also of Barcelona, printed another edition in 1871.
- 1870 The Bible, Valera's Version. Cruzado of Madrid printed it once, 1870, twice, 1873.
- 1870 The New Testament, Valera's Version. Clay at Cambridge made this edition. On the basis thereof, uniform editions of the Gospels were separately printed in 1875. J. Kidd of Buenos Aires then reprinted Matthew's Gospel in 1878. In that year E. Rubinos of Madrid also reprinted Luke on the basis of the 1870 N.T.
- 1871 The Bible, Valera's Version. J. Cruzado of Madrid printed the edition with marginal references and dates. In this and the following year, he also printed a separate copy of the N.T. Separate editions of the Gospels also appeared.
- 1871 The Psalter In Metrical Verse Form, Prepared by J. Barbagero. This former professor of Hebrew at the U. of Alcala added notes and had it published in Madrid.
- 1874 The New Testament, Scio's Version. This edition, bearing the "imprimatur" of the Archbishop of Westminster, was made in London and intended chiefly for distribution in South America. Issued in 140,000 copies, it contains notes, historical indices, a chronology, and other helpful materials.
- 1875 The New Testament, Valera's Version. ABS of New York prepared the edition. In the same year a Bible Society at Barcelona used stereotype plates made In London for another reprint of Lucena's revision of the Valera Bible.
- 1876 The Bible, Valera's Version. ABS of New York printed two editions with marginal references and index. Trinitarian BS of London reprinted Valera's N.T. in 1876.

- \*1876 The Psalter. This is the beginning of the Version Moderna. H. Pratt, P.9 the translator, published the Psalms, as a specimen of his work, at Bucaramanga, Columbia. A Bible then published in Barcelona used Pratt's Psalms transl.
- 1877 The Bible, Valera's Version. Cruzado at Madrid made the reprint, including marginal references.
- 1877 Acts, Romans, and I & II Corinthians, Rule's Version. Printed by Nutt, London.
- \*1877 Saint Matthew's Gospel, Moderna Version. Based chiefly on Valera, it was published at Bucaramanga. This was again revised later.
- 1878 The New Testament, Psalms, and Book of Acts, Valera's Version. The three were printed in separate editions--the first two at Madrid, the latter in an unnamed city.
- 1879 The Psalter, Moderna Version. Pratt revised his previous translation. ABS of New York then published it.
- 1879 Saint John's Gospel, Rule's Version, Revised by J. Butler. Mr. Butler revised the notes of the version and had E. Orozco of Mexico publish it.
- 1880 The Psalter, and Saint Matthew's Gospel, Valdes' Version. C. Georgi of Bonn printed the former, and Cruzado of Madrid the latter.
- 1880 Galatians to Revelation, Rule's Version. Nutt of London published the edition.
- 1881 The Psalter, Scio's Version. Printed for BFBS in Buenos Aires.
- \*1883 The Bible, A Now Revision of Valera's Revised Version. G. Lawrence bought the equipment of TBS and revised the version according to his own views, including Pratt's translation of the Psalms and Usoz y Rio's version of Isaiah, printing it at Barcelona. Amat's Bible with notes also appeared at Barcelona in 1883.
- 1884 The New Testament in English and Spanish (Valera's Version). BFBS had this printed at Madrid, and reprinted at Cambridge in 1902.
- 1885 The Psalter, Valera's Version. Published by ABS in New York.
- \*1885 Saint Matthew's Gospel, Newly Translated by F. Fliedner. This Lutheran pastor had met in Madrid with a committee of evangelical pastors in 1880; they had planned a new translation of the N.T. The plan was later abandoned, but Fliedner continued his work on Matthew's Gospel and had Cruzado of Madrid publish it. He likewise translated other portions of the N.T. which were published 1885-89.
- \*1886 Genesis, Newly Translated by H. Pratt. ABS of New York published this additional instalment on the Moderna Version.
- \*1886 Saint Luke's Gospel, a Tentative Revision of Valera's Version. E.R. Palmer, a representative of the BFBS in Spain, prepared the work on the basis of the Greek Textus Receptus, with references to the texts of Tischendorf and Alford. In the following year Palmer completed his revision of the entire N.T. and of Genesis. These were then published in two separate editions in Madrid.
- 1888 The New Testament; the Psalter. Cruzado of Madrid published these in two separate editions, using the Valera Revised text.
- 1889 The Psalter; the Gospels and Acts. BFBS had Cruzado print these in two separate editions in Madrid. The entire Bible of Valera's revised version was reprinted by him in 1890. In 1891 he made two further editions of the N.T. The text of the latter three versions was printed in paragraph form with the proper headings.



- \*1893 The Bible, Version Moderna.<sup>33</sup> ABS, New York, printed the new Bible. As has been pointed out earlier, this version is the work of Dr. H. B. Pratt.
- 1893 Saint Matthew's Gospel, a New Revision of Valera's Version. A committee of scholars, including J. Cabrera and F. Fliedner, revised the tentative version of 1886. They also revised Mark, Luke, John, and Acts. Printer: Marques of Madrid.
- 1893 The Bible, Valera's Revised Version. Marques of Madrid printed the volume in 1893, but again in 1895, 1902, and 1903. In 1897 he reprinted the N.T., and again in 1901, 1902, and 1905. In 1895 he also made separate editions of Fliedner's Romans and Corinthians. In 1896 he reprinted the Psalter of Valera.
- 1896 Saint Mark's Gospel, Issued as a Supplement to El Sembrador, a religious publication in Orizaba, Mexico.
- 1898 The Four Gospels and Acts. ABS of New York printed these in five small editions.
- 1899 The Gospels of Matthew and Luke. These were two separate editions, each printed in paragraph form--the former in San Jose de Costa Rica, the latter: Guadalajara.
- 1901 Saint Matthew's Gospel, An Underscored Edition. The Los Angeles Bible Institute prepared the text, marking certain portions in black and red ink.
- 1902 Genesis, Moderna Version, With Elaborate Commentary, by H. Pratt. The American Tract Society of New York published the work; a revised edition appeared in 1908. Similar editions of Exodus and Leviticus also appeared.
- 1903 The Psalter. ABS of New York made this edition, uniform with those of 1898.
- 1905 The Bible, Valera's Revised Version. Publisher: I. Moreno. of Madrid.
- \*1905 The Old Testament, A New Revision of Valera's Revised Version. A commission of Evangelical ministers, including Cabrera and Tornos, corrected the obvious errors and substituted modern words for those already antiquated. Printer: Moreno, Madrid.
- \*1906 The Gospels With Commentary, Translated by Juan de Robles. This Benedictine Abbot had died in 1572, but M. Llaneza, Madrid, edited the manuscript and had it printed.
- 1907 The Bible, Valera's Revised Version. This Cambridge-printed, Madrid-published edition was reprinted in 1908 and 1909. The two latter editions included eight colored maps. In 1910 only the N.T. with Psalter was published.
- \*1910 The Four Gospels, A New Translation. This is the beginning of the Hispano-Americana Version. An ABS committee consisting of F. Diez, V. Baez, H. Thomson, C. W. Drees, and J. Holland worked in New York for six months preparing this new translation on the basis of Westcott and Hort's Greek Text.
- \*1910 Saint Matthew's Gospel, A New Translation. The BFBS appointed J. Cabrera, C. Tornos, C. Araujo, W. Douglas, G. Fliedner, F. Smith, H. Payne, and T. Rhodes to prepare this new version. Alternate readings appeared at the bottom of some pages. This rendition, published at Madrid, later joined into Hispano-Americana.
- \*1916 The New Testament, Hispano-Americana Version. A joint committee of the ABS and the BFBS met in Madrid and completed the N.T. on the basis of Nestle's Gr. text.
- \*1919 The Song of Solomon, Translated by L. Ribera. Second edition, made by Talleres Gráficos del Gobierno Nacional, Mexico.<sup>34</sup>
- \*1919 The New Testament, Translated by P. Besson.<sup>35</sup> Published in Buenos Aires.

1924 The Gospels, Translated by D. D. Garcia Hughes. The Introduction to the Riboli Gospels (cf. below) mentions this version. A second edition thereof was made in Madrid in 1943.

1928 The Song of Solomon, Translated by R. Rios.<sup>36</sup> E. Fernando de Castro wrote its prologue.

Recent Catholic Translations of the Scriptures:<sup>37</sup>

1909 The New Testament, Translated by De la Torre, S.J. A translation of Matthew and Mark was later made separately and published in Santiago, Chile, in 1939-40.

1930 The Psalter, Translated by Elpidio de Mier. This translation was made from the Vulgate, but compared with the LXX in an attempt to put into Spanish the beauty of the original Hebrew. The translator, a Jesuit, later turned Protestant.

1944 The Bible, Translated by the Rev. Canon Eloino Nacar Fuster and the Rev. Alberto Colunga. Known as the Nacar-Colunga Version, it was printed in Madrid. "This translation is the first made by Catholic authors directly from the Hebrew and Greek. It was produced under the initiative of the 'Editorial Catolica' and under the auspices and direction of the Pontifical University of Salamanca."<sup>38</sup>

1944 The Gospels, Translated by Mons. Dr. Juan Straubinger. "The 1944 edition was printed in Buenos Aires in large size in red and black with...black and white illustrations. The 1945 edition was printed in small size in paper bindings and was sold at a price equivalent to 10¢ in the U.S."<sup>39</sup>

1944 The Gospels, Amat's Version, Considerably Revised by J. Reboli, S.J. "It is a very elaborate, large-size publication with many full-page wood cuts."<sup>40</sup>

1. This tabulation is not absolutely complete. But it does list all translations and revisions that the present writer knows to have been made. After the beginning of the Twentieth Century, reprints became so numerous that the writer has not attempted to list all. Until that period, however, the writer has attempted to list all reprints in order that the reader may see which versions were most widely distributed in a given period. The most important words in each paragraph describing versions are underlined so that at a glance the casual reader may see the salient facts regarding each version. An asterisk marks a version of special importance.

Bibles in the vulgar tongue of the people of Spain existed--we are told--as early as the Sixth Century (at the time of King Ricaredo). However, all such Bibles were publicly burned under the claim that they were Arian and had given rise to Arianism.

In 1229 the Council of Tolosa prohibited the translation of the Bible into the common tongue of the people; it demanded all owners of such translations to hand them over to be burned publicly. The same happened in Castile. Throughout the Reformation period, the Inquisition was busy seeking out and destroying Bibles or portions thereof. (Cf. the chapters on the Bible translations in C. Gutiérrez Marín: Historia de la Reforma en España.)

This tabulation, however, shows that Spanish-speaking people outside their home-country did much to give the forbidden Bible to their Patrie in the vernacular. Catholic scholars in Spain had not produced one ecclesiastically-approved Spanish Bible during the Reformation period; and it was not until the end of the Eighteenth Century (1793) that the first Spanish Bible was printed in that country. Nevertheless, the work of translation was carried on by faithful Protestants throughout the Reformation era and to the present day. (Cf. North, The Book of a Thousand Tongues, (New York, 1939) pp.304ff.)

2. The Rev. Lopez Guillen, A.M., quoted in the Bible Society Record of November 15, 1894, says, p.161: "In the Bibliotheca Wiffeniana of Dr. Eduard Boehmer, of Lichtenthal, Baden-Baden, we have seen a specimen of this ancient version; it compares fairly with any of the modern versions at our disposal."

3. Cf. Solalinde, A. G., "Los Nombres de Animales Puros e Impuros en las Traducciones Medievales Españolas de la Biblia," reviewed in Revista de Filología Española, vol. XIX (1932), pp.68-73.

4. Cf. Rev. Lopez Guillen, loc. cit.; also Molina, La Biblia en Español, p.29.

5. Vide J. Hain, Repertorium Bibliographicum, No.6646, and K. Haebler, Bibliografía Iherica del Siglo XV (1503-04), No.366; also H. Thomas, Short-title Catalogue of Books Printed in Spain and of Spanish Books Printed Elsewhere in Europe Before 1601 Now in the British Museum, (London, 1921) p.14.

Dr. Boehmer states: "A Spanish Translation of the Gospels for the Mohammedans, probably those of Granada, is said to have been issued at the end of the Fifteenth Century." Dr. Boehmer herewith mentions "De Prima Typographiae Hispanicae Aetate Specimen Auctore Raymundo Diosdado Caballero," Rome, 1793, pp.84ff. (Cited in H. Moule and T. Darlow: Historical Catalogue of the BFBS, vol.II, No.8462.)

7. Ibid., No.8464.

8. Ibid.; also H. Thomas, op. cit., p.13.

9. Moule & Darlow, op. cit., No.8464. More inf. in E. Boehmer, Bibliotheca Wiffeniana, vol.II, p.359. Thomas, op. cit., dates the Lit. Ep. & Gosp. with 1540 (p.14).

10. & 11. To eliminate unnecessary footnotes, sources or information for all translations or revisions or reprints up to 1910 are found in Moule & Darlow, op. cit., No.8465ff., and in less detailed form in North, op. cit., pp.303ff. Similar information can be found in Thomas, op. cit., pp.12-14. Extended comments are found in Lopez Guillen, loc. cit., and other works mentioned in the Bibliography. But unless otherwise indicated, future material is taken from Moule & Darlow, op. cit.

12. Cf. the informative discussion of the work of the Valdés brothers in Gutierrez Marin, op. cit., pp.82ff. The Rev. Lopez Guillen says in his English article, loc. cit., "This has been conceded to be one of the best versions of the New Testament." Of his translation, Juan de Valdés says: "He querido ir muy atado a la letra, sacándola palabra por palabra en cuanto me ha sido posible, y aun dejando ambigüedad a donde hallándola en la letra griega, la he podido dejar en la castellana, cuando la letra se puede aplicar a una inteligencia y a otra. Esto he hecho, porque traduciendo a San Pablo, no he pretendido escribir mis conceptos, sino los de San Pablo." (As quoted in Menéndez y Pelayo, Historia de los Heterodoxos Españoles, vol.II, p.185).

13. Enzinas is also known as Dryender, Du Chisne, and Eichman. The complete story of this translation can be found in the pamphlet commemorating the 400th Anniversary of this translation, called: La Biblia en Español, by J. Gonzalez Molina (Havana, 1943). Other Spanish histories of this period include the event. Adam F. Sosa has edited Enzina's own story of the translation in the volume, Memorias de Francisco de Enzinas, (Buenos Aires, 1943) vol.I. Menéndez y Pelayo, op. cit., p.228, states that the translation faithfully follows the text of Erasmus, but: "El lenguaje de su traducción es hermoso, pero contiene galicismos."

14. However, H. Thomas, op. cit., p.13, gives the date of printing as 1555. On p.12, he lists a translation entitled "Harpa de David, en la qual se declara los Psalmos, paraphrasados por B. Villa. Lat. & Span. G.L. J. de Junta: Burgos; (for) J. de Medina: Madrid, 1548."

15. B. F. Stockwell, Prefacios a las Biblias Castellanas del Siglo XVI, p.31, quotes Clement Ricci as saying: "La versión ferrarense es, a no dudar, fruto de una elaboración colectiva de varias generaciones."

16. So says Rev. Lopez Guillen, loc. cit., adding: "Reina mentions that in the Ferrara version the translator with rabbinical malice adds the el in Is.9:6, to all names attributed to Christ--el Maravilloso, etc., leaving it out of the last one, Ser salom."

17. Stated in Menendez y Pelayo, op. cit., p.458.

18. Rev. Lopez Guillen, loc. cit., says of it: "It is one of the best versions of the New Testament, together with that of Enzinas, who was a good Hellenist and had a pure style." Menéndez Y Pelayo says: "Su traducción es de más mérito, aunque menos conocido, como lengua es hermosa."

19. H. Prett, in his long article in Bible Society Record, vol. P.14 XXXV, p.37, devotes a long section to the sources used by Reina.

20. Of this version, Menéndez y Pelayo says: "Como hecha en el mejor tiempo de la lengua castellana, excede mucho la versión de Casiodoro, bajo tal aspecto, a la moderna de Torres Amat y a la desdichadísima del Padre Scio." (As quoted in Stockwell, op. cit., p.78.) There is much information available on this version; therefore further details are not justified. However, Rev. Lopez Guillen's words are of interest, loc. cit., "Richard Simon remarks (Rev. Lopez G. does not say where) of Reina's Bible that 'this translator shows everywhere in his work good scholarly sense;' and further, that 'the Portuguese Jews at Amsterdam, who followed the Spanish rite, used the Reina version rather than that of Ferrara, because it was to them more intelligible.' Juan Andrés, a Spaniard, at Venice, writes in Italian and says, after praising the version of the N.T. by Enzinas, 'More universally praised has been the version of Casiodoro de Reina.' Reina did not make much use of the Vulgate. He used for the first time the names reptil and escultura, which Ferrara had translated with removilla and doladizo."

21. Gutierrez-Marin merely says of him, op. cit., p.140: "Reprimió, en 1708, el Nuevo Testamento de Valera." De la Enzina, however, gives his translation this title: "El Nuevo Testamento...Nuevamente Sacado a la Luz; Corregido y Revisto por Dn. Sebastián de la Enzina."

22. The Rev. Lopez Guillen, loc. cit., (p.163) says: "Its servility to the Latin Vulgate, of which it is a translation, makes it almost useless as a work of scholarly value and of original rendering."

23. Fray Luis lived from 1529 to 1591. He is known especially for his poems, being considered one of the greatest of all Spanish poets. T. Pattison, Representative Spanish Authors, vol.I (Madrid, 1942), p.50, writes: "Ostensibly for having translated the Song of Songs from the Latin Bible into Castilian, but more probably because of intrigues of his enemies to get him out of the way, Fray Luis was imprisoned by the Inquisition and had to wait five years to prove his innocence."

24. The ABS Library Catalog (New York, 1863) has records of further editions made in 1822, 1823, and 1831. BFBS, op. cit., No.8495, says: "The Bible House Library possesses a copy of the eleventh edition(1835)".

25. Rev. Lopez Guillen, loc. cit., and Rev. Gonzalez Molina, op. cit., p.30, both point out that this work was really completed in 1823-24. However, only the New Testament (two vols.) was finished in 1823. Vols. I-III of the Old Testament are dated 1824; and vols.IV-VI of the Old Testament, as also the Appendix, bear the year 1825. Rev. Lopez Guillen loc. cit., makes the following comment upon the version: "It is even less faithful than that of Scio."

26. Gonzalez Molina, op. cit., p.30, points out that this was a very complete edition, "con un volumen en folio de mapas y planos bíblicos." Rev. Lopez Guillen, loc. cit., says of it: "The originals were also consulted, and the passages which differ from the Vulgate were carefully noted. Dr. Boehmer seems to think that this Bible was a reprint of the third and last edition of Scio's in Spain. The expense of publication was defrayed by subscription."

27. Cf. W. Canton, History of the British and Foreign Bible Society, vol.II, pp.236ff.

28. Cf. W. Canton, op. cit., pp.241ff. Also G. Borrow, The Bible in Spain, (London, 1907) Preface and Chapter XIX.

30. Rev. Lopez Guillen, op. cit., p.163, says of this work: "The author shows independence and eclecticism, but the accentuation marked in the Spanish is wholly incorrect."

31. These would include Mill, Scholz, Lachmann, Griesbach, Tischendorf.

32. Rev. Lopez Guillen, loc. cit., says: "In 1856-57 the Society for Promoting Christian Knowledge undertook the task of revising and of revising the Valera Bible. Their report in 1860 was: 'The revised version is now in the course of printing at the Clarendon Press, Oxford, under the careful superintendence of the Rev. Dr. Lorenzo Lucena, professor of Spanish in the Taylor Institution, who has throughout modernized the spelling, and where absolutely necessary has substituted other phraseology for those terms and modes of expression which would be unintelligible to ordinary Spanish readers of the present day.' I have used this Bible revised by Lucena for twenty-five years and have enjoyed its elegant diction. When collated, however, with the originals while working at the modern version with Rev. Mr. Pratt, I have detected many inaccuracies of translation."

33. According to the information at hand, Pratt based his translation on Valera's version, comparing it with the original text, and with the various important translations then in existence. He was assisted in his work by a committee appointed in Mexico City. Rev. Lopez Guillen, loc. cit., says: "The American Bible Society, desirous of bringing to light a new version of the Scriptures in Spanish, entrusted this difficult task to the Rev. H. B. Pratt. This gentleman, though an American, knows and speaks Spanish as well as many a scholar of our Spanish countries. In order to have a new version, the production of scholars, both in Europe and America, the American Bible Society offered an opportunity to our brethren in Spain to take part in this great work; but these brethren declined the offer. The wisdom of the gentlemen of the American Bible Society in bringing out a new version of the sacred Scriptures in Spanish is evident, and every true and wise Spaniard ought to be thankful to them for doing so. The writer of these lines thinks it his duty to thank the American Bible Society and the Rev. Mr. Pratt for having helped the Spanish race to mount a step higher toward the realization of a perfect version in the Spanish tongue."

34. Revista de Filología Española, vol.XI (1920), p.96.

35. Cf. Gonzalez Molina, op. cit., p.31.

36. Revista de Fil. Esp., vol.XV (1928), p.428. It adds: "Tirada aparte de la REB, 1928, 75-110 más viii de Prólogo."

37. The following information has been graciously supplied us by Miss Margaret T. Hills, Librarian of the ABS in New York.

38. Quoted from a letter by Miss Hills, December 9, 1946. Gonzalez Molina devotes several paragraphs to the version in his La Biblia Que Leemos, pp.7-8. He states that Nacar-Colunga follows Reina-Valera very closely in syntax; but that the latter is still superior. Though Nacar-Colunga is faithful to the original, Gonzalez Molina believes it lacks the emphasis and solemnity of the Reina Valera--in the Sermon on the Mount, for example.

39.& 40. Letter of Miss Hills, Dec. 9, 1946.

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2. Boehmer, Edward, Bibliotheca Wiffeniana, Strassburg, 1874, 1883.
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4. Castro, Americo, Biblia Medieval Romanceada, Buenos Aires, 1927.
5. Gonzalez Molina, J., La Biblia en Español, Havana, 1943.
6. Gonzalez Molina, J., La Biblia Que Leemos, Havana, 1946.
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8. Menéndez y Pelayo, M., Historia de los Heterodoxos Españoles, Madrid, 1881, vols. II & III.
9. M'Crie, Thomas, Historia de la Reforma en España en el Siglo XVI, tr. A. Sosa, Buenos Aires, 1942.
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11. Palau y Dúlcet, Antonio, Manual del Librero Hispano-Americano, Barcelona, 1923, pp.215-223.
12. Pattison, W., Representative Spanish Authors, New York, 1942, vol.I.
13. Pellicer y Saforcada, J., Ensayo de una Biblioteca de Traductores Españoles, Madrid, 1778.
14. Pratt, H., History of the "Versión Moderna;" Its Author and Adversaries, Hackensack, N.J., 1911.
15. Ricci, C., La Biblia de Ferrare, Buenos Aires, 1926.
16. Rodríguez de Castro, J., Biblioteca Española, Madrid, 1871, vol.I.
17. Sosa, A., Memorias de Francisco de Enzinas, Buenos Aires, 1943.
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21. Thomas, H., Short-title Catalogue of Books Printed in Spain and of Spanish Books Printed Elsewhere in Europe Before 1601 Now in the British Museum, London, 1921, pp.12-14.
22. Varetto, "Versiones Castellanas de la Biblia," in Comentario Bíblico de Abingdon, vol.I, pp.84 (no date or place given).

Periodicals:

1. Jamson, J., "Address Delivered Before the British and Foreign Bible Society, at its Eighty-Fifth Anniversary," Bible Society Record, vol. XXXV (March 20, 1890), pp. 33-35.
2. Lopez Guillen, J., "Versions of the Bible in Spanish," Bible Society Record, vol. XXXIX, pp. 145-47.
3. Solalinde, A., "Los Nombres de Animales Puros e Impuros en las Traducciones Medievales Españolas de la Biblia," Modern Philology, vols. XXVII, pp. 473-85, and XXVIII, pp. 68-73. Reviewed in Revista de Filología Española, vol. XIX, pp. 68-73.
4. "The Holy Bible in Spanish," Bible Society Record, vol. XL, pp. 145-47.
5. "Notes and Comments," Bible Society Record, vol. LII, pp. 154ff.

Being unavailable at the time of this writing, the following seven books mentioned in the Bibliography on p. 16 were not consulted directly: Nos. 2, 13, 14, 15, 16, 18, & 22. They were quoted in other books listed.

Comments On Books and Pamphlets Used in this Tabulation (listed p. 16):

- No. 1: French work discussing only the important early versions.
- No. 3: 800-page discussion of experiences of English colporteur in Spain.
- No. 4: Reprint of selections from Medieval Romance Bibles.
- No. 5: Extensive history of First Spanish New Testament (1543) with a tabulation of the 18 principal versions made from 1260 to 1919.
- No. 6: Pamphlet of 12 pages giving history of the Bible from its formation to present Spanish versions with practical applications.
- No. 7: Exhaustive, reliable treatment of various Reform efforts in Spain from c. 350 to present with references to Bible translations.
- No. 8: Title describes contents; has extended, scholarly accounts of the work of de Valdés, Enzinas, Perez de Pineda, and Reina.
- No. 9: Well-documented discussion of the 16th century Reform including its influence on Bible translations and distribution in Spain.
- No. 10: Version No. 9462 of vol. II begins a list of Spanish translations, revisions, and reprints made from 1490 to 1910; very detailed, usually giving Spanish title of each publication, translator, printer, place of print, size of volume, number of pages, and the like. Very thorough though not complete.
- No. 11: Very incomplete, but lists the most important versions made in "Catalán, Vascuence, y Castellano;" includes Latin versions that had Spanish introductions or comments.
- No. 12: Anthology of Spanish Literature which also refers to Bible translation done by great Spanish authors.
- No. 17: First Spanish translation of Enzinas' French account of his experiences after escaping from prison--written by request of Melancthon; includes the story of the printing of the New Testament.
- No. 19: Reprints of his N.T. with notes on Enzinas' life and on previous Bible versions.
- No. 20: Reprints of Prefaces to translations of Enzinas, Ferrara, Perez de Pineda, Reina, and Valera, with notes by Mr. Stockwell.
- No. 21: Bible list incomplete; includes Latin versions with Span. introd.
- No. 23: Thorough statement of reasons why Valera version is inadequate; requests new version and suggests methods of its distribution.



I Peter 1, 1: The RV esparcidos is the same term used by KJ ("scattered"), but modern versions (AR, SR, HA) prefer the M rendering de la dispersion. M is more literal, but its la dispersion is less familiar to the average Latin-American and thus conveys less meaning to him.<sup>1</sup> Esparcidos translates the Greek noun with an adjective and actually interprets it (as do. KJ and L here). Preference in this and other similar instances depends upon whether we choose 1) clearer, more popular, but freer rendering, or 2) more literal reduplication of the original. -- M has en only before Ponto, RV before all districts mentioned. Greek has the genitive. Using en with each district is not necessary but more emphatic. L and HA agree with M. The most approved French Version (henceforth FV) uses en before all districts. -- M has the modern Spanish spelling Bitinia.<sup>2</sup> RV inconsistently spells it Bithinia here, Bithynia in Acts 16,7.

I Peter 1, 2: RV elegidos and M escogidos are almost synonymous. The former implies "freedom of will in choosing,"<sup>3a</sup> the latter suggests "joy in choosing"<sup>3b</sup> RV is semantically closer to the Greek and may better express the idea of the original: an election from eternity. Barcia states:

"Para escoger, se necesita ingenio, para eligir, conocimiento de las cosas, de los hombres, de la sociedad."<sup>3c</sup>

Both renderings are acceptable. HA has elegidos, but in Romans 8,33, RV, M, and HA use escogidos. We reject prescencia in all three Spanish Versions. Cf. discussion under 1,20. FV also has prescience, Vulg. (Vulgate) has praescientium. -- M conforme a--according to Velasques--means, "Consistent with, agreeable to." RV segun (following the Vulgate secundum) wants to say, "according to." Both are acceptable in practical use there perhaps is no difference; HA prefers segun. -- Although RV reproduces the singular form πληθυσθείη it uses poorer Spanish in joining two nouns and using a singular verb. In a sense, RV is closer to the original, for no Greek manuscripts put the verb in the plural. But if we here understand γάρις as "God's loving favor" and ἔιρήνη as the "peace resulting from assured forgiveness," then we have two different ideas; and there is no justification for treating them as one thought needing only a singular verb.<sup>5</sup>

I Peter 1,3: M & HA add the subjunctive copula sea, which may be interpolated but should be italicized; however, A.L. says: "Since the Greek so often gets along without the copula, it is a question whether one should insist on italics when it is used in a modern language." Either M el cual or RV que may be used here, but neither shows whether it refers to Jesucristo or to el Dios y Padre.<sup>6</sup> -- HA again follows RV with segun. Cf. discussion in v.2 above. -- RV regenerado follows Vulg. regeneravit and is synonymous with the English word "regenerated." It means "reproduce, regenerate, give new life."<sup>7</sup> In modern parlance, it may also have the wider meaning of "a change for the better." M reengendrado is synonymous with the phrase, "begotten again." M leaves no doubt as to the meaning. RV is more common in Spanish. Perhaps clearest is HA engendro de nuevo; it has the same meaning as M. L: "wiedergeboren hat." -- RV en esperanza viva is an exact reproduction of the original--word for word. But en denotes a condition, whereas M para indicates a purpose. Although εἰς in Koine permits both interpretations, M para gives better sense. -- Almost without exception, RV translates διὰ with por, M with por medio de. (See the tabulation on prepositions near the end of this thesis.) Commentaries disagree on the translation here (Le: by means of; Kr: through; L: durch). HA mediante is an excellent rendering. Por is briefer, por medio de stronger and more specific.<sup>9</sup> -- In order to obviate the double

meaning possible from RV, M says de entre los muertos; but very few would here understand RV as "the Jesus Christ of the dead." They would normally take de in the sense of "from." Lenski believes that "out from among the dead" is "linguistically and doctrinally untenable."<sup>10a</sup> He asserts:

"When this applied to the unique resurrection of Jesus, it is at once apparent, the idea being, not that he left the other dead behind, but that he passed 'from death' to a glorious life."<sup>10b</sup>

Robertson sides with Lenski by writing that ἐκ νεκρῶν denotes separation (from death) and no more.<sup>10c</sup> Shall we accept the translation of M (and HA)?<sup>11</sup> The matter demands detailed study.

I Peter 1, 4: M unnecessarily inserts la posesión de. -- RV makes verb phrases out of Greek adjectives by saying: que no pu. con. ni mar. For ἀμίοντον it would probably be best to say: sin mancha. A Latin American told us: "The philological development of Spanish ordinarily calls for mancha instead of M mancilla (from macula)."<sup>12</sup> HA incontaminada is also good. For ἀμόραντον sin marchitamiento would quite well render the original and correspond to sin mancha. The more erudite M inmarcesible is permissible.<sup>12</sup> -- Both RV reservada and M guardada are acceptable here.<sup>13</sup> The former is perhaps stronger, is preferred by HA and used by KJ (reserved). An English parallel would be:

"A hotel room is reserved for you;"  
"A hotel room is kept for you."

Vulg. has conservatam here. -- Since ἐν ὑμῶν is found in the most and the best texts, we prefer M vosotros to RV nosotros. (Thus we follow M in sois guardados, verse 5.) Vulg. also has vobis, altho FV has nous.

I PETER 1,5: Three centuries ago, RV virtud was a good translation for δύναμις. Today we prefer M poder. -- Again we encounter RV por and M por medio de for διὰ. Preference is more often a matter of taste rather than correctness of rendering. HA again has mediante. -- In this and similar cases, the article should be used with fe, as M & HA do. We say: "Ten fe." but "por la fe." RV compares to Vulg. per fidem and KJ through faith, while M is like L durch den Glauben and FV par la foi. -- Because of its sentence structure, RV inserts alcanzar; better handling of the rest of the verse would have made this unnecessary. RV salud (from Vulg. salutem) has lost its classical and theological use in modern parlance. Today we use it to denote a condition of the body. M is better. -- RV aparejada is still understandable, but may now more commonly be used for material things: aparejar la comida, la mesa, un buque; aparejar todo para las bodas. The word became prominent in the age of chivalry: "Tu caballo esta aparejado, Senor." In old Spanish it was also used in the sense of prone (cp. Don Juan Manuel "El Conde Lucanor," Ejemplo II, Par.5 -- RV manifestada and M revelada are both acceptable. The shade of meaning expressed by revelada may be closer to the original. Vulg. revelari and FV revile also agree. -- Either RV or M would here be correct in translating ἀποκαλύπτει, but M el tiempo postrero is more used today.

I Peter 1, 6: This is a difficult verse to translate clearly. RV vosotros can be omitted. M regocijáis may be a more exact translation of the original, but RV alegráis is more popular.<sup>14</sup> -- M entristecidos con is without doubt more exact than RV afligidos en, thou FV also has affliges. λυπηθέντες means "made sorrowful, grieved." -- RV estando afligidos may not be as strong as M habéis sido entr. Estar commonly refers to the condition in which the subject is--here: "feeling" afflicted. Ser refers to the fact that the subject is saddened BY OUTSIDE

ELEMENTS. Commentaries disagree on the tense; present may be preferable to perfect. -- M clarifies by correctly placing the entire clause into the concessive; the Greek participle is best taken in the concessive sense. -- Either Rv al presente or M ahora will do for ἀρτι. -- Rv si es necesario es probably better for ἐι δέον than M ya que es necesario. AL: "However, M probably had some authority for finding reality, not contingency in the phrase. Shirlitz has ad locum: 'wo es nötig ist,' Stoeckhardt: 'Die wissen daas es nötig ist.'" As a whole, RV's translation of the verse is more literal, M's more interpretive.

I Peter 1, 7: M's italicized interpolation la cual es does clarify and may be permissible here, but it is not essential. -- RV avoids tautology by using el cual instead of M que. M que may permit the idea that some gold does not perish and that the believers' faith is more precious than that which does. But AL says: "M needs no more than a comma to show that the relative phrase is not restrictive but explanatory." -- RV bien que and M aunque are synonymous. On por and por medio de see v. 2 above. M acrisolado is not as well known as the less-technical RV probado (from Vulg. probatio). HA prefers the simpler RV word. -- There is no textual authority for M's insertion of redundante; italics should have been used to indicate this interjection. -- M al tiempo de is somewhat interpretive, although the construction of the remainder of the phrase is more literal than that of RV. HA chooses the word order of RV. Exact reduplication of the Greek is: "in the manifestation of Jesus Christ." -- M uses manifestación here, revelada in v. 5. See above. --

I Peter 1, 8: There is no difference here between RV al cual and M a quien; the former is used for persons and things, the latter for persons alone. -- Rv's construction of v. 8a clings more closely to that of the original, but the sense of M's reddition is the same. For the Average Spanish reader, M may be clearer and simpler. HA here accepts M completely. -- Most other translations use M's construction in v. 8b; it is a difficult clause; HA has one of the best possible renderings. -- On RV al presente and M ahora, cf. above v. 6. -- RV glorificado (from Vulg. glorificata) is literally more exact than M lleno de gloria (KJ. & AR also have "full of glory."). HA gozo glorioso is like L "herdlicher Freude" (dative).<sup>15</sup>

I Peter 1, 9: The shade of meaning expressed by RV obteniendo may more closely approximate the idea of κοιμίζόμενοι.<sup>16</sup> -- RV inserts que es for clarity, indicating with italics that it is not in the original text. M sometimes neglects to italicize interpolations. -- On RV salud and M salvacion, cp. v. 5 above.

I Peter 1, 10: M respecto de is better than the more ancient RV de. M is probably more erudite than HA acerca de, however. Both are acceptable. -- RV habia de venir should be italicized. M estaba reservada is an insertion which the context may not justify. But AB points out: "Some addition certainly is justified. Stoeckhardt adds 'bestimmt,' IVC and others add distinada. I would guess that M took the idea of a reservation from v. 4, guardaba." -- It is difficult to determine the best translation of εἰς.<sup>17</sup> -- Ha omits σωτηρίας, apparently found in all Greek texts. M again improves upon RV salud. -- There is considerable disagreement among translators on the best words for ἐξελέτησαν and ἐξηρσύνησαν. In v.10 M's word order itself is preferable to that of RV--giving a clearer construction and actually following the Greek order more closely.

In v. 10 M's word order itself is preferable to that of RV-- giving a clearer construction and actually following the Greek order more closely.

I Peter 1, 11: HA prefers RV escudriñando (V scrutantes) to M incuriendo. The are synonyms.<sup>18</sup> - RV cuando is preferable to M que cosa, but M qué manera de tiempo is better than RV en qué punto de tiempo. We would probably best translate: "at what time (the date) and in what kind of time" (the circumstance). HA has an excellent translation of this phrase. - RV significaba (V. significaret) and M indicaba are about synonymous.<sup>19</sup> HA chooses señalando, however. - M's temporal clause cuando, etc. is probably better than RV's relative clause el cual, etc. - RV prelucaba (V. praenuntians) is no doubt less popular than M de antemano daba testimonio, although HA has al pronunciar. - M los padecimientos is semantically closer to the original than RV aflicciones. RV is broader in meaning. HA prefers M. V has pasiones, FV has souffrances. - It is difficult to translate ἐκ here. M is obviously wrong: durarían hasta. Kr has "that were to come upon."<sup>20</sup> RV que hablan de venir is the same. HA follows the numerous versions that freely translate "of Christ." - RV después de ellas is understandable and follows the original exactly; HA and M que los seguirían are smoother, although "substitute a verb for μετά". KJ does the same: "and the glory that should follow." L is excellent: "und die Herrlichkeit danach." V: posteriores glorias.

I Peter 1, 12: It is immaterial whether we say RV and HA a los cuales or M a quienes. - According to the best Greek texts, both RV and M should say vosotros (V. vobis) instead of nosotros. RV administraban is today used more with government, although we do say: "Administrar los sacramentos." M ministraban is better here.<sup>21</sup> - It doesn't matter whether we use RV las cosas or the more specific M estas cosas. HA follows M, but the meaning of RV is also clear. - RV and KJ use the present tense for ἀνγγέλειαν. M, HA, and the modern English versions use the perfect, which is preferable. L has: "verkundiget ist." - M likes por medio de. It uses it here again, and correctly so. RV de may be permissible, but M, or HA por are probably better. The idea is: "through, by means of, by." - Translators disagree widely on ἐν here.<sup>22</sup> - RV las cuales and M las que are synonymous, but the RV phrase is perhaps more commonly preferred. - RV does not bring out the rich meaning of παρακύπτω, but M overdoes it with con mirada fija (desean) penetrar. HA has a very acceptable rendering, omitting the superfluous fija.

I Peter 1, 13: M seems to catch best the sense of the Greek participle, and thus uses the imperative cenid rather than a direct translation into a participial phrase (RV). At least, M is justifiable. - Perhaps RV and HA entendimiento more closely translate διάνοιαν M ánimo. But Exp. takes it in the sense of heart. The participle νήφοντες is again put into the imperative by M sed sobrios which may be more popular than RV con templanza. KJ and SR likewise have be sober. - M tene vuestra esperanza puesta completamente is more emphatic but also more wordy than RV esperad perfectamente.<sup>23</sup>

HA prefers the simp-

ler RV. Whether we follow RV, M, or HA on τελείως is of no im-  
port; they all mean essentially the same. - Usually φέρωμαι  
is not used in the sense of RV presentada, although the original  
here uses an adaptation of the common Greek idiom φέρω χάριν.  
(to confer a favor). M seems to have the better word. -  
There is no appreciable difference between RV and HA cuando, etc.  
and M al tiempo de, etc. M is more literal, although some may  
call its translation of ἐν (al tiempo de) a little too free.<sup>25</sup>  
Cf. v. 7 above.

I Peter 1, 14: Though L and KJ are on the side of RV and M  
hijos obedientes, it appears that HA and other modern transla-  
tions are more correct in preserving the force of the Greek  
genitive and saying: de obediencia. Cp. Eph. 5, 8: hijos de  
luz; Eph. 2, 2: hijos de desobediencia; Eph. 2, 3: hijos de  
ira; 2 Pet. 2, 14: hijos de maldición. - M vuestras concupis-  
cencias de antes is more literal than the corresponding RV; like-  
wise M concupiscencias better connotes the strength of ἐπιθυμίας  
--cravings, longings (though this M word is not as familiar;  
however, RV deseos by itself can mean either good or evil de-  
sires.) "Concupiscencias must be made familiar." (AL). - It  
is difficult to make a literal translation of ἐν τῇ ἀγνοίᾳ ὑμῶν fit  
into the verse clearly. RV adds estando (without italicizing).  
HA and M add el tiempo de. Both bring out approximately the same  
idea.<sup>26</sup>

I Peter 1, 15: It seems that RV, which reproduces the Greek word  
order exactly in v. 15a, is not as smooth as M. HA prefers the  
latter order.<sup>27</sup> - M is better understood in 15b, although it  
interpolates vuestra. (SR likewise interpolates "your"). The  
average person today no longer has the 17th Century understanding  
of RV conversación (V conversatione). Yet HA conducta (like FV  
conduite) seems still better than M manera de vivir. However,  
AL says: "HA conducta, I feel, does not go so far beneath the  
surface as does M manera de vivir. RV conversación will not be  
understood by the regular people of our time in the RV sense."

I Peter 1, 16: HA prefers the more classical, emphatic RV escrito  
está to M. Likewise HA correctly accepts RV sed santos for ἐσεσθε  
(future in sense of imperative).<sup>28</sup>

I Peter 1, 17: According to the Grammar of the Spanish Royal  
Academy (pp. 369 and 217) both RV por Padre and M como Padre are  
correct; HA also uses como. It is immaterial whether we say RV  
cada uno or M and HA cada cual. RV would be better were it fol-  
lowed by de vosotros. - In good Spanish, longer phrases should  
come last. RV has the better sentence structure in 17b. However,  
M portaos is preferable. RV todo is not in the original. M and  
HA durante are permissible.

I Peter 1, 18: We would usually render the Aor. Pass. ἐλυτρώθητε  
with the Preterite M fuisteis instead of the Perfect RV habéis  
sido. But RV is not incorrect. If we follow the distinction

which Barcia makes between rescatar and redimir,<sup>29</sup> we would prefer M and HA (V redempti). - Instead of using conducta, HA now follows M manera de vivir. Cf. 15b and 17b. - Since Peter here most likely refers to the life or example or teaching of the fathers which was παράδοτος, "handed down," we may feel that RV and M and HA are all somewhat inadequate. M has the correct order plata y oro, but it should have translated ἦ with u.

I Peter 1, 19: M seems to have the preferable rendering in 19a. In Greek Χριστοῦ is placed at the end of the phrase for emphasis; M gives it this proper emphasis. In English we might say: "namely, that of Christ." However, although M follows the exact Greek order with preciosa sangre, the Spaniard may--for the sake of style--want the two reversed, like RV and HA. "La sangre es preciosa porque es la de Cristo," seems to be Peter's idea. - In Ephesians 5, 27, RV, M and HA translate σίλος with mancha. In II Peter 3, 14 ἀσπίλος is rendered sin macula by RV and M, inmaculado by HA. ἁμώμητος is there called sin reprobación by RV, irreprochable by M and HA. But note how they are translated in 19b by the three versions. This is only one of many examples where a later version in one place chooses a different word from other versions perhaps "just to be different," yet elsewhere employs the same Spanish word for the Greek term in question. Cf. v. 4 above.

I Peter 1, 20: We cannot accept the word presciencia in ch. 1, v. 2, used by RV, M, and HA. Likewise we reject M conocido en la presciencia and are sure that RV has the better translation. RV could also have used destinado. In secular literature (e. g. Thucydides 2:64) it also has that meaning. "Foreknown" would not give good sense; it would add nothing to the statement, for God already knows everything in advance. προγινώσκω is here a synonym of the προορίζω of Romans 8, 29. We insist that this is the nosse c. affectu et effectu, Meyer, Philippi, and Van Hengel not withstanding.<sup>31</sup> - For μέν we prefer RV and HA ya. It makes little difference whether we say RV de antes de or M and HA antes de for πρὸ. - HA prefers the more colloquial M al fin de los tiempos. M is also closer to the original. - RV and HA amor could be implied in δι' ὑμᾶς, but M is closer to the original (for you, on account of you, for your sakes).

I Peter 1, 21: Again we meet the more expressive M por medio de and the more concise RV and HA por for διὰ. See v. 3 above. - M and HA sois creyentes follow the more accepted Greek texts, although RV creéis is not without justification. However, M ahora is an unnecessary interpolation. - On RV de los muertos, cf. v. 3 above. - This verse gives another of the numerous examples where RV translates the Greek Aorist with the perfect tense. Cf. v. 18 above. - RV and M make a purpose instead of a result clause out of the ἵνα. Rather than para que, it might have been better to use de tal manera que. The verb following would then be son.

I Peter 1, 22: M need not interpolate en virtud de. However,

τῆς ἀληθείας is no doubt objective genitive, and thus M and HA a la verdad are preferable. - RV translates διὰ πνεύματος, as does also KJ. M and HA do well in omitting it. - HA prefers to follow RV in omitting the article--unos a otros, but chooses the M fervientemente. Omitting the less-established καθάρως from translation, and placing de corazón after amaos, HA improves upon RV and M and gives a smooth rendering of 22b.

I Peter 1, 23: We prefer the perfect tense of M habiendo sido. RV here chooses a different word--renacidos--from that of ch, 1, v. 3--regenerado. Cf. above.- It would be still clearer had M inserted de before incorruptible, as do RV and HA.- On por, cf. v. 3 above.- M la cual shows that the rest of the phrase refers to la palabra: RV que might also refer to Dios. Thus M is clearer. HA turns the participles into adjectives, which is permissible. Cf. Lenski, op. cit., pp. 72 and 75.

I Peter 1, 24: RV translates ἀνθρώπων (we omit it). M se seca and se cae seem preferable to the RV Preterite, for no doubt we here have a gnomic aorist. This timeless tense is described thus by Dana and Mantey, p. 197:

"The Gnomic Aorist. A generally accepted fact or truth may be regarded as so fixed in its certainty or axiomatic in its character that it is described by the aorist, just as though it were an actual occurrence. For this idiom we commonly employ the present tense."

I Peter 1, 25: M and HA prefer para siempre to RV perpetuamente. If we conceive of the RV word as being relative<sup>52</sup>, then we would accept the more absolute M and HA. Either RV anunciada or M predicada conveys the correct idea of εὐαγγελίζω --"to announce good tidings, to bring good news." HA sides with RV por el evangelio and RV anunciada.

1. "De la dispersión seems to be a technical term among Spanish Protestants and Catholics, like 'Diaspora' in German, and that may be the reason why the more popular esparcidos of RV has not been followed. NC also has de la dispersión." So says AL.

2. "The older spelling was not at fault 350 years ago, but certainly the more modern spelling is an advantage in favor of M and HA," observes AL.

3a, 3b, 3c. Roque Rodriguez, Sinonimos Castellanos, pp.198-9.

4. The Greek κατὰ here points to the source of the election--the predecision or foreknowledge of God. One might substitute "en cumplimiento a" for both phrases.

5. Cp. Rom. 6, 23: "The wages of sin 's death."

6. Cf. B. Fontanes, Tesoro del Idioma Castellana, pp.118-9.

7. Ve, p.545.

8. AL says: "I still doubt whether the Spanish en suffices to translate 'into' unless the verb or some other word suggests 'direction or movement into'. So I agree that para, even if not always a literal translation, gives a clearer sense."

9. AL says: "Por is one of the most used, and most abused, prepositions in Spanish. When I say: 'Cristo fué crucificado por mis pecados,' what do I mean? Porque is often used by RV, and sometimes even by M, in the sense of para que, and sounds very odd to a modern child of Buenos Aires. For this reason our schools teach that one should try to decentralize the work of por, and therefore you will mostly find por medio de, and quite often mediante, in modern Spanish--when that sense is expressed. For the common reader, the por of RV is often a blemish (however good it was in the 17th century)."

10a, 10b. Commentary on Matthew, p.661. 10c. A Grammar of the Greek New Testament in the Light of Historical Research, p.598.

11. AL says: "De entre los muertos from the Greek ἐκ νεκρῶν has the stamp of approval of the Catholic and Protestant 'Creeds,' I believe unanimously, and therefore you will hardly find anything else in any modern Bible. It's like that unlogical usage in English: 'All is not lost,' instead of 'Not all is lost.' Or like that proverb: 'The exception proves the rule,' which (unknown to most people who quote it) can only mean: 'The exception puts the rule under proof, demands a proof.'"

12. AL believes: "Sin marchitamiento hardly expresses the idea of the FUTURE, which we can certainly find (or understand from) the Greek verbal adjective. ...M inmarcescibile becomes quite familiar to Christians, since it occurs in one or more songs."

13. AL declares: "M guardada is used very much and can hardly be objected to except on the basis of personal taste. In John



2:10 not only RV, but M, Nacar-Colunga, Straubinger, and Cati-viela have guardado for the same Greek word, and HA has con-servado. This doesn't mean RV reservado wouldn't be just as good."

14. Ve: "Alegrar--to make merry, to gladden, to comfort, to exhilarate. Regocijar--to gladden, to cheer, to delight, to exult, to rejoice, to exhilarate." Barcia, op. cit., pp.288-9 & 574: "Regocijo--un gozo en que entran muchos a gozar, lo cual nos da la idea de un alborozo o de un festejo público. En efecto, el gozo es de una persona; el regocijo es el gozo de una ciudad. El regocijo es un gozo unánimo, múltiple, público, general."

"La alegría exaltada se denominó gozo. Este gozo es una alegría de segundo grado. Cualquier suceso, cualquier chiste, nos pone alegres. La venida de nuestro padre nos pone gozosos. La exaltación de la alegría se llama gozo."

15. AL says: "I have always felt that 'glorify' has a wider sense than Sp. glorificar. It isn't easy to find a human word for what the Greek should mean. The Greek dictionaries place I Pet. 1,8 under the meaning: 'cause to be recognized, honored, glorified.' Stockhardt says: 'herrliche, verklaerte Freude, ganz reine, ungetrübte Freude, die dem Stand der Verklärung entspricht.' Elberfeld uses 'verherrlichte Freude.' Menge has again 'verklaerte Freude;' Daehsel says, essentially, that the saints will have a keen feeling of extreme happiness and honor. Now to find a single word in plain Spanish that would express at least half of all this. I believe that after all the choice of lleno de gloria isn't so bad, taking gloria in the double sense of bienaventuranza and honor. Joy unspeakable, but full of bliss and honor."

16. Thayer, op. cit., gives this meaning for the Greek word: "1. to care for; to take up or carry away in order to care for." According to Velásquez, obtener means "to attain, obtain, procure," recibir "to accept, receive." Though KJ has receiving, SR and Kr prefer obtaining. Le has "bring away."

AL says: "In 2 Cor.5, 10, Eph.6, 8, and Col.3, 25, the same Greek word is translated by different translators in practically the same sense and nearly always recibir. I agree that obtener seems a little stronger and very well chosen, but whether the Greek komidzo says that, too, I am in doubt. Luther's 'davontragen' is dear to me, but after all, it is a mere gift received."

17. Le: "regarding you," Kr: "intended for you," Ex: "destined for you," KJ: "should come unto you," SR: "was to be yours."

18. Cf. Velásquez. Inquirir is from quaero, quaeris (buscar--search) plus in. Suggests searching into that which is within, hidden, secret.

19. Significar is literally to make a sign or to express through signs. Barcia, op. cit., gives the same idea to indicar: "hacer un señal en cuya virtud podamos venir, por deducción, en conocimiento de la cosa," p. 270.

21. Ve: administrar: "1.to administer, to govern; 2.to serve an office;" ministrar: "1.to minister, to serve an office; 2. to minister, supply, furnish." Kr: "minister;" Exp: "supply;" KJ: "minister."

22. Le & Exp: "by;" Kr: "in;" KJ: "with;" SR: "through."

23. Le: "set your hope completely;" Kr: "set your hope definitely;" KJ: "hope to the end;" SR: "set your hope fully." AL says: Esperar perfectamente doesn't arouse a real concept in me. The verb esperar seems too incorporeal to join up with the adverb perfectamente. Esperar por completo, or esperar completamente feels better. Dicc. Peq. Larousse says: 'Perfectamente, GALICISMO por enteramente, absolutamente.' NC has the 'wordy' form of M with the position of the last two words changed."

24. Le & Kr: "being brought;" KJ: "to be brought;" SR: "is coming to you."

25. Kr: "in the rev.;" KJ & SR: "at the rev.;" Le: "in conn. with."

26. Le: "in the (old) ign.;" Kr: "in your ign.;" SR: "in your former ign.;" KJ: "in your ign."

27. Kr, KJ, & SR follow the same order as RV, however.

28. "M habéis de ser santos is felt quite strongly, and may be called an Ersatz-imperative. The Greek future is probably only an imperative when seen in the light of the Hebrew. So that, after all, since in the Ten Commandments in Spanish we also have mostly only the form of the future, one translation may be as good as the other." This is the opinion of AL.

29. Barcia points out, op. cit., pp.413-414, that rescatar is from catare--prove, try, taste; thus: to make one enjoy again what was enjoyed before; redimir is from emere--buy. Cf. the discussion in Barcia. However, AL says: "One is as good as the other. No matter what the etymology, modern usage is: recobrar pagando (Larousse). In religious usage I doubt whether anybody can find reason for choosing one or the other, except for euphony, or for the desire of changing about. Here I would say RV is alright, and so are the other two. The old Amat and the modern NC both have chosen 'rescatar.'"

30. Ve: legar: "to depute, send on embassy, bequeath, leave by last will and testament."

31. AL says: "I agree in the 'nosse cum af. et ef.' But I also agree that we must make a factual difference, a distinction between the proegno in Rom.8,29 and the next step or link in the golden chain: proorison. If we make that distinction in Romans, we must not simply use "predestined" for the proegno when it occurs alone. I am convinced that the German Bible is the only one that has a real vocable for the Greek proegno, and so we must be moderate in our criticism of ANY Spanish Bible that did not yet discover a vocable, and did not have the courage to fabricate one. I haven't heard much murmuring about the KJ because 'foreknown' doesn't real-

ly express this sense, neither in Romans, nor in I Peter 1,2, nor here in regard to Christ. Whereas 'foreordained', though not wrong, is saying more than the Greek word says. So unless we can point to a Spanish word that says exactly 'nosse cum af. et ef.', or have the nerve to make one, we should be very easy on the poor translators. Let's appreciate that none of the translators says 'knowing before the faith', or anything of the kind. And so we do not have a false doctrine, because God DID foreknow the believers, and Christ. Preconoció, a word seldom used nowadays, might not be the worst choice, if it came to suggesting anything. Naturally, in speaking of Christ, a stronger word cannot do any harm, like RV ordenado, Amat predcstiñado."

32. So says Barcia, op. cit., pp.363-364.

I Peter 2, 1: M and HA por lo cual and RV pués are synonymous. Their English equivalent would be, respectively, "wherefore" and "then," or "so." But either version is correct; the ὅυν is here no doubt used in the continuative sense.<sup>1</sup> RV pués is not quite as strong as M. - Neither RV nor M seem to show the true force of the middle ἀποθέμενοι "putting off from yourselves." But M poniendo aparte is closer to the idea of the original than RV dejando -- ἀπὸ -- aparte; τίθημι -- pongo. - If we take κακία in the sense of baseness,<sup>2</sup> then M and RV should have used, instead of malicia, a term such as bajeza or vileza. But if, as may be more likely, Peter with this word stresses his concern about personal hatreds that hurt peaceful relationships with their neighbors (rather than denoting a vicious character possessed by his readers), malicia is an excellent term for RV and M to use. - Instead of RV  fingimientos, M and HA prefer hipocresias. We may likewise choose this cognate of the original. - Neither RV detracciones,<sup>3</sup> nor M maledicencias are used much by the people of our day; but the latter is more popular than the former, and is preferred by HA. The words are synonymous.

I Peter 2, 2: Both RV and M translate λογικόν quite correctly if the use of λογος (ch. 1, v. 23) indicates to us that Peter uses the adjective in the sense of spiritual.<sup>4 & 5</sup> - M apeteced is used ordinarily in connection with craving food. In this connection it would be permissible. RV uses a general term. The more emphatic HA anhelad is likewise not as limited as M; however, it is not necessary to use an emphatic word here, the ἐπὶ of ἐπιποθεῖσθε being directive rather than intensive. - RV para que and M a fin de que are synonymous. We would translate them: "in order that" and "to the end that." - How to translate the ἐν -- "the maid of all prepositions" -- in constructions such as these, is a perpetual problem. Its root meaning, of course, is "within;" yet we know that it performs almost all functions. When 48 per cent of all prepositions in Colossians are ἐν, and when the proportion reaches 45 per cent in I John and 44½ per cent in Ephesians, we see how perplexing the two-lettered word can be for translators. Grammarians today hold that there are instances in the LXX and in the Pauline Epistles where it means "because of, account of." This is the meaning which Dana and Mantey ascribe to it in I Peter 2, 3.<sup>6</sup> In that case RV and M could translate a causa de.<sup>7</sup> - The ἐς presents a similar difficulty. The context must largely decide. HA here prefers the M para salvacion.

I Peter 2, 3: The RV empero is not necessary; it should be italicized.<sup>8</sup> - It seems that χρηστός is here deeper, more meaningful than the M bueno. We might rather say RV and HA benigno, or afable, generoso, benévolo.

I Peter 2, 4: M como might be omitted here, although AL points out that L, NC, Basic English NT, Stoeckhardt, and Eberfeld "have felt the necessity of adding "as," "als," "como," or the like. RV does not sound like smooth Spanish. - Whether we choose RV al cual or M a el depends upon the position it takes in the Spanish

sentence. HA prefers the M position. - We would more commonly use RV cierto as an adjective, and thus we would expect the adverb ciertamente, or de cierto. It is synonymous with M en verdad. - RV empero and M & HA mas are about the same. - M para con is better than RV de if we accept the original here in the locative sense--"in the presence of, with, before." It changes the meaning considerably. Though KJ follows RV, SR chooses "in God's sight."

I Peter 2, 5: For a discussion of RV elegida and M escogida, cf. ch.1, v.2. - Another translation problem is presented by δέχο-δουέισθε. It is imperative according to HA & RV, indicative according to M. Lenski has a long discussion in which he offers much evidence in favor of M.<sup>9</sup> - An exact reproduction of the Greek δέχομαι is casa (RV & HA). M interprets and translates tem-ple. Though Peter did not write ναός or ἱερόν, the context may permit M templo as a possible translation; but RV is preferable. - RV omits εἰς in translation; the better texts have it. RV inserts y. M makes a purpose clause out of the phrase by an insertion. HA para is best. - RV para que and M a fin de are discussed in ch.2, v.2. - RV agradables would correspond to "pleasing", M aceptos to "acceptable." The Greek can imply either "well-received" or "well-accepted." Either RV or M is possible. HA prefers the latter. - On RV por, etc., cf. ch.1, v.5.

I Peter 2, 6: KJ followed RV in using también; but it can be omitted here. - There is more justification for M está conteni-do than for RV. Περίεχει is impersonal. Many other modern translations also take this phrasing. - It would be more popular to say M avergonzado (put to shame) than RV & HA confundido (confounded). M is probably better. Modern translations likewise prefer "ashamed."

I Peter 2, 7: Thayer takes τιμὴ in the sense of "honor." RV uses this translation. KJ, M, & HA take it to mean "precious," making an adjective out of the Greek noun. L also says "koestlich." - RV ella refers to la piedra; KJ & M make Christ the subject of the phrase. Since the entire subject speaks of the rock, it may be preferable to follow RV and make that the subject. - RV a vosotros is the older use; today we would in this connection more commonly follow M para vosotros. - The RV los desobedientes is a possible translation; but in keeping with the context, M & HA seem preferable. - M rechazaron and RV reprobaron are synonyms, but the former is the more popular and may be even better than HA desecharon. - For ούτος HA here prefers RV esta, but chooses M ha venido a ser. Kr & Le & L have the same as M in the latter instance, while KJ and AR have the same as RV. Thayer believes that γίνομαι here means "zu etwas werden." This would make M more exact; however, the Greek is in the Aorist Passive.

I Peter 2, 8: RV escándolo is semantically closer to the original, but this is not necessarily an argument in its favor. Though M ofensa is a common word, it does not include the idea of a trap which is set; the σκάνδαλον was baited; the word thus suggests an allurement. HA prefers RV. - KJ follows RV

a aquellos que; more modern versions use the cause construction employed by M. - HA follows RV para<sup>12</sup> but M destinados. The meaning in both instances can be synonymous;<sup>13</sup> in the latter, M seems preferable. The fact that they are destinados is, of course, the result of the "voluntas consequens."

I Peter 2, 9: It makes little difference whether we use RV mas or M al contrario. HA prefers the simple RV. - Personal opinion must determine whether RV linaje or M raza is to be preferred. The γένος refers to Christians who as a group form one body--a generation which has one Father because it was chosen through Christ.<sup>14</sup> HA prefers RV. - M adds the indefinite article before two of the nouns: this is permissible, of course. HA, however, finds it unnecessary and follows RV. - Evidently M nación is preferable to RV gente. Almost all versions say "nation." Cf. the long discussion in the footnotes.<sup>15</sup> - M pueblo de posesión exclusiva is a better rendering than RV. ἰσχυροῦς includes the idea of exclusiva--"possession as one's own."<sup>16</sup> HA follows RV but adds para Dios. - On RV para que and M a fin de que, cf. ch. 2, v. 2. - RV anunciéis and M manifestéis are equivalent in meaning to their English cognates. HA publiquéis is also good. It is largely a matter of individual preference here.<sup>17</sup> - We prefer M and HA excelencias--referring to God's attributes before the outside world.<sup>18</sup> - RV admirable is synonymous with M maravillosa. HA prefers the former. Thayer defines the Greek here as "worthy of pious admiration, admirable, excellent, wonderful, marvelous."<sup>19</sup>

I Peter 2, 10: HA chooses the more direct RV "vosotros que." There is no appreciable difference. The verb in M shows who is meant. The verb is not stated but implied in the original. - RV en el tiempo pasado is like KJ. RV is clearer but M is closer to the original.<sup>20</sup> - Either RV que or M los que is permissible here. - RV unnecessarily repeats en el tiempo pasado.

I Peter 2, 11: HA follows RV in v. 11a. Whether or not we use the RV yo is a matter of taste; it is not necessary. M μῖος is not in the Greek. Either the word employed by M for παρεπίδημος or RV peregrinos may be used. But M describes a person who is less stable than a peregrino. The Greek means: "sojourner." HA prefers RV, although other experts might choose M. - On RV deseos and M concupiscencias, cf. ch. 1, v. 14.<sup>21</sup> There is no consistency in the translation of this word. - There is little difference here between the RV que and the M las cuales. AL says: "If you mean the last clause of v. 11 as an explanatory relative, las cuales makes it just that; que would fit better in a restrictive." - M guerrear is not used much; HA hacer la guerra is more common. At any rate, the Greek is not πολεμεῖν (to war) but στρατεύεσθαι (to campaign). "RV batallar is good in the literal sense, but hardly in the figurative," AL believes. Luchar is much used in connections such as this. AL comments: "I would stick to luchar or combatir."

I Peter 2, 12: On RV conversación, cf. ch. 1, v. 15 and 18. HA

again has conducta instead of following M as in ch. 1, v. 18. - The correct sense of καλός here is probably "morally excellent."<sup>22</sup> RV follows the Latin "honestus," but it seems that M honrosa is preferable to RV honesta or HA buena. - We would probably join HA in preferring RV entre to M en medio de. On M a fin de que, Vide above. - Whether one prefers the stronger M en aquello mismo en que, or the simpler RV en lo que is a matter of personal opinion. HA chooses the former. - HA and M hablan mal is easily understood and correctly renders the original; it seems preferable to RV murmuran.

I Peter 2, 13: On M sujetaos and RV sed sujetos, cf. ch. 2, v. 18. RV ordenación can have the correct meaning, but today we would prefer M institución.<sup>23</sup> The Greek here refers to institutions that have authority over us but are not in opposition to God's law. - RV should have Senor, not Dios. - How to render the διδ of this verse presents a problem for translators; there is wide disagreement as to how it should be handled. It demands further study before any definite opinions can be formed. HA por amor de should not be used; its meaning is confusing. We can make our choice between RV, HA, and M in 13b by giving the exact English equivalents: "superior," "sovereign," "supreme."

I Peter 2, 14: We might expect M to continue with ya (since it used it in v. 13). - RV venganza can be correct; HA prefers M castigo. The RV word loor is good, but M alabanza is more popular. HA chooses the latter. It is as if we would say "laud" or "praise" in English. AL observes: "RV loor is hardly used outside of hymns nowadays."

I Peter 2, 15: M and HA así is the correct translation of οὕτως. --not RV esta. - The Latin-American with whom we discussed this verse felt that M obrando lo que es bueno was the best presentation of the idea of the original, that RV haciendo bien was next best, and that HA practicando el bien is third choice. He would like to have obrando el bien, but states that translation cannot be argued here--it is a matter of personal opinion. Some might consider the que es of M as being superfluous. - HA prefers the M rendering of 15b. "RV hagáis callar isn't bad by any means," says AL, "though HA and M are also good."

I Peter 2, 16: To introduce the contrast, M uses mas (more literary than HA pero); this is smoother than the more literal RV y. - RV repeats como immediately to balance the following phrase with the previous phrase; the M and HA use of the negative makes this unnecessary. HA prefers the simpler M capa. - M may omit either sino or antes. HA follows RV here.

I Peter 2, 17: RV and M agree throughout.

I Peter 2, 18: HA likes sujetaos, but it does use estad sujetos at times. RV sed sujetos is the older usage. Today we more com-

only expect estad sujetos (M). The exact meaning of the Greek may influence our choice. HA prefers the more literal sentence order of RV in 18a. - RV solamente is synonymous with M sólo here. HA takes the latter. - It is difficult to say which version best reproduces the sense of ἐπιεικής here (ἐικός -- "what is reasonable"); M apacibles seems best of the three. But there is much room for argument. - Neither RV rigurosos nor the M and HA equivalents really hit the correct idea. Our Greek Professor suggests that the English vulgar "screwy" might best convey the original sense.

I Peter 2, 19: Exp. suggests that χάρις is here an abbreviation of the O. T. idiom "to find favor with God." Lenski would simply say: "This is grace (favor)." It is difficult to determine the best rendering. RV and M are permissible. HA prefers M. - RV a causa de is synonymous with M por here; HA seems to improve both with por motivo de. - M soporta is a less common but perhaps a more exact word for ὑποφέρει. Likewise M agravios seems more correct.

I Peter 2, 20: HA prefers M pues, which is synonymous with RV here. M preserves the καὶ in translating v. 20a, thus making it more literal and probably more correct than RV and HA. - We may choose to exclude the idea of con paciencia (M and HA) from ὑπομενεῖτε, and translate it "endure, bear, stand," or RV sufrés. - HA has the freest but smoothest translation of v. 20b. It is a matter of taste whether we prefer RV or M here. On their translation of πάσχοντες cf. ch. 1, v. 11, and ch. 2, v. 21. M correctly omits the γὰρ found in only a few texts. On RV agradable cf. the previous verse. HA prefers RV delante de.

I Peter 2, 21: On RV and HA para see the similar construction in ch. 2, v. 7-8. RV para may better bring out the idea of purpose. M may omit mismo. - M fuisteis is better; the Greek has the Aorist; they were (rather than are--RV sois) called--"before the foundations of the world." - RV también Cristo follows the Greek word order; M reverses this order; the idea is understood either way. HA prefers RV. - RV padeció is the older, less familiar form; however, it is semantically closer to the original. RV is understood, however; pasión, from the same root, is well-known to the average Latin-American. HA has padeció. - Nestle accepts "you" as preferable here; we likewise choose the M and HA vosotros and os. - M adds en--parallel to the English "follow in his footsteps."

I Peter 2, 22: RV and M agree throughout.

I Peter 2, 23: No matter what the original has, M uses Preterite tense verbs throughout the verse--no doubt an attempt to be consistent. Such consistency would not be necessary here. - RV maldecía and M fué ultrajado are synonymous, although M ultrajar



is stronger (cf. ch. 3, v. 9). We prefer the RV imperfect tense here, as also throughout the rest of the verse. - The verbs used are again synonymous in RV retornaba m. or M volvió a u. "RV sounds oldish today in place of HA devolvía," states AL. - M usó de a. is not necessary; it would be parallel to the English "made use of threats." - According to the Grammar of the Spanish Royal Academy, p. 306, M sino que would commonly be used in this connection rather than RV sino. - The insertion of la causa (RV and M) is justified; in English we would best say "his case." - M a aquel is more definite and vivid, but RV al que is well-understood. HA chooses the latter.

I Peter 2, 24: There is no difference between el cual (RV) and M quien. Both do justice to the Greek demonstrative relative. - The M embellishment propio should be omitted; mismo already describes it as Christ's body. - RV para que and the corresponding M phrase have been treated before. - "HA habiendo muerto is first choice, M estando m. second, and RV siendo m. third."<sup>24</sup> The RV choice makes m. an adjective--which is probably not very common nowadays. - Although RV vivamos (present subj.--"should") is stronger than M viviésemos (imperf. subj.--"might"), yet this word follows a secondary tense verb (llevó); thus M seems better. HA also has a form of the imperf. subj. The Greek has the Aorist subjunctive. - In Is. 53, 5, RV and M have llagas, as does M here. RV may also be correct.<sup>25</sup> HA has the singular llaga, although the Greek singular is used in the collective sense. - M and HA fuis- teis is the better tense for the Aorist. In Is. 53:5 RV says fuimos curados; M uses sanamos.

I Peter 2, 25: If we take ἐπιστρέφετε as a second passive (Pass. in the Mid. sense), then M os habeis tornado would be better. If we translate it "returned," then we choose RV habeis vuelto.

#### Footnotes on I Peter Chapter Two:

1. Ex p.54 says: "ὅν resembles δὶδ (ch.1;13)." Cf. the excellent discussion on ὅν in Dana and Mantey, op. cit., pp.252-258, and Th pp.463-464; varying translations of the word under different usages is there presented.

2. Lenski, op. cit., p.78: "We must distinguish between κακία, 'baseness', and πονηρία, 'wickedness', and hence not translate as the Rev. V. does. Nor does this word mean 'malice' (KJ, Rev. V. margin); the word means 'baseness', 'meanness', 'all good-for-nothingness', and connotes 'disgracefulness'. The rest of the vices are specification of 'all baseness.'"

3. The fact that RV here and elsewhere uses the Spanish equivalent for the Vulgate term indicates that Reina may have used this Latin Bible to some extent; but cf. the footnote on this version in the Tabulation of Translations, p.14, no.20.

4. KJ has "the sincere milk of the word." Lenski, op. cit., p.80, says: "'Word-milk' is the meaning." Since Spanish lacks an adjective such as the Greek has, perhaps it could have been translated "la leche pura de la palabra."

5. The Greek ἄδολον literally means sin engaño, and it is only by transfer of meaning that pura is attained. Perhaps RV thus has the better term. Lenski, op. cit., p.81, says: "We do not think that it (this Greek word) means 'unadulterated;'"
6. Dana and Mantey, op. cit., p.105.
7. In this case, as in most others, Le prefers "in connection with."
8. The conditional clause here introduced seems to be "simple particular with causal meaning gained from the context." To express Peter's idea we might best say puesto que instead of si.
9. Op. cit., pp.84ff & 99.
10. Thayer, op. cit., p.331.
11. AL says: "but...roca does not go very well with the idea of a trap as expressed in the Greek eskandalon, which shows that the koine had already lost the feeling for the original meaning, as in Spanish we can use brindar without thinking of drinking cups. A clear example of the greater importance of the usus loquendi. Ofensa is as good a word as we have. Trampa wouldn't go with the roca."
12. RV para lo cual equals "for which," M a lo cual is "unto which." KJ & Kr are the same as M, Le the same as RV.
13. Ch.1 v.20 has a comment on ordenados. This word was formerly used in the sense of M destinados, but today we commonly understand it differently. Ve: "Ordenar--to arrange, put in order, class, dispose, command, enact, ordain, regulate, direct, order. Destinar--to destine, appoint for any use or purpose, destinate, design for any particular end, allot, sign."
14. Although KJ & Kr have "chosen generation," SR & Le substitute the word "race." Ve: "Linaje--lineage, race, progeny, offspring, family, house, kin, extraction, generation, class, condition, nobility. Raza--race, generation, lineage, clan, branch of family; usually taken in bad sense if applied to mankind; each of the races of mankind, etc."
15. Lenski, op. cit., p.103, says: "(The Greek word used here) is the regular word for 'nation,' and it is also used when speaking of the Jews as a national body. It aptly describes Peter's readers. Although they have come from many nations, spiritually they now formed a distinct, 'holy,' superior nation." Cf. the lengthy discussion in Barcia, op. cit., pp.332-333; also cf. Velasquez, et al.
16. The Catholic translator Knox has "a people God means to have for Himself." SR: "God's own people;" Kr: "the People for His possession;" Le: "a people for possession."
17. The original is literally: "to tell out." It may have either of the shades of meaning expressed by RV, M, & HA. KJ: "show forth;" SR: "declare;" Le: "announce abroad;" Knox: "proclaim."
18. But Lenski, op. cit., p.104, dislikes "virtues, excellencies, or praises;" prefers "all the fame--plural of the German 'Ruhm.'"

19. Op. cit.

20. SR: "once;" Kr: "formerly;" Le: "once."

21. KJ translates the Greek word with "lust" 31 times, "concupiscence" 3 times, "desire" 3 times. RV dominates with the word "concupiscencia" 17 times, "deseo" 6 times, "codicia" 3 times.

22. Thayer gives the meaning here of "beautiful by reason of purity of heart and life, and hence praiseworthy; morally good; noble."

23. Ve: "ordenación--methodical arrangement, disposition, edict, ordinance, ordination; institución--institution, establishment, settlement."

24. This is the opinion of a Latin-American scholar. We commonly say: "El está muerto, El es un muerto." Latter case makes it a noun.

25. Ve: "herida--wound, affliction, injury, outrage; llaga--ulcer, wound, sore, prick, thorn, tormenting thought."

I Peter 3, 1: It is immaterial whether we say RV asimismo or follow M. HA uses the former. - On RV sed sujetas cf. ch. 2, v. 18. - RV should have propios, as does M. - M aun cuando algunos no crean is better than RV. The Greek idea probably is: "even if some are disobedient." - RV and HA are by far preferable to M sin la palabra. M changes the entire sense of the phrase by inserting la. Peter means: "without argument." - On M por medio de, Vide above. - M here uses comportamiento instead of manera de vivir. Cf. the discussion under ch. 1, v. 15 and 18, and ch. 2, v. 12.

I Peter 3, 2: Since the meaning of ἐκπτεύοντες is "looking upon," we choose M observando to RV. - We may prefer RV casta here to M. - Translation of ἐν is debatable here. Either RV or M can be correct.

I Peter 3, 3: RV de las cuales is about the same as M cuyo. We personally prefer M trenzar to RV, but the matter depends upon our interpretation of the Greek. - Although RV atavio de orc is less familiar, it more closely gives the meaning of the Greek.<sup>2</sup> - Today we would not ordinarily use the RV compostura in this sense. The first idea suggested by it is "mending clothes." - M interpolates lujosas: Perhaps Peter had this in mind.<sup>3</sup> Other translators have added a similar word; e. g., "Menge felt the necessity of adding 'praechtiger,'" reports AL. Those who strive for literalness would omit M lujosas here.

I Peter 3, 4: M sea adornado should be italicized. Although RV is more literal in v. 4, M is clearer. M can likewise convey the correct idea of this passage. M interior balances with the exterior of the previous verse. - For clarity, RV adds ornato, M adds ropa. Both are embellishments but help to bring out the thought of the entire verse. - M imperecedera and RV incorruptible are synonymous, although RV better gives the primary idea of "not-decaying" which the Greek suggests. HA also has the RV word. - M manso is preferable to RV agradable; it is, however, a matter of personal opinion whether RV pacifico or M sosegado is better here. They are practically alike in meaning.<sup>4</sup> HA has apacible. - Either RV lo cual or HA and M que may be used here. - Since the Greek indicates more closely the idea of value, cost, we prefer M precio to RV estim.

I Peter 3, 5: RV así and M de esta manera are the same. - RV aquellas is not necessary but permissible; M las is good. - On RV siendo sujetas cf. ch. 2, v. 18. -

I Peter 3, 6: RV como is preferred by HA. M así como is also permissible. - Although M cuyas hijas sois vosotras is simpler, the corresponding RV phrase better conveys the original and is still just as clear. - Some may prefer the RV transliteration of the Greek participle--haciendo bien--to avoid synergistic implications of M and HA.<sup>5</sup> - RV no sois espantadas is stronger than M no

temeis. HA chooses the same construction as RV but the same verb-stem as M. - Either RV de, M a causa de, or HA por could be used here. The original has the "analogous accusative."<sup>6</sup> - The Greek πρόσθε is "scare, fear, terror." The distinction between RV, M, & HA is quite insignificant.<sup>7</sup> The better choice seems to be between M & HA.

I Peter 3, 7: RV semejantemente is more erudite than the simpler M de la misma manera. "Del mismo modo would be still better."<sup>8</sup> - RV según ciencia may be preferable to M según inteligencia. AL, however, chooses M; but he seeks for a still better word and suggests con juicio. Another translation which would convey the idea of Peter is: con prudencia. - It seems that M honra is preferable to RV honor.<sup>9</sup> - Neither RV nor M seems to follow the Greek sentence-thought exactly. RV as a whole seems more permissible in this regard, although RV takes both ὄς with the second participle, whereas "the first participle governs the first ὄς, the second participle the second ὄς."<sup>10</sup> Peter means to exhort the husbands: "Live together wisely with the wife as with a weaker vessel, giving (them) honor as joint heirs of life." RV transliterated is: "Live with them according to knowledge, giving honor to the women as to the more brittle (fragile) vessel, and as to heirs jointly of the grace of life." M has this construction: "Live with them according to intelligence, since the woman is the weaker vessel; giving them honor, since you are also co-heirs of the grace of eternal life." - Either RV impedidas or M estorbadas may be correct here, although Barcia's distinction between the two would make RV preferable.<sup>11</sup> The clause may best be taken as a result clause, the idea being: "Your prayers will be hindered if you fall back into your old heathen ways."

I Peter 3, 8: RV finalmente and M en fin are about the same; HA follows RV. - The Epic word ὁμόφρονες is simply "of one mind, united." Thus either RV or M are acceptable. HA sentir seems still better. The versions could also have said unánimes. - Either RV amandoos fraternalmente or the M equivalent are good translations. N, however, contains the embellishment mutuamente. HA has simply fraternales. - RV & M here translate the ὁμόφρονες found in some Greek texts; but there is more support for ταπεινόφρονες; thus RV and M could substitute for emigables and cortéses the word humildes.

I Peter 3, 9: On RV maldición and M ultraje, cf. the discussion under ch. 2 v. 23. Also cp. Barcia.<sup>12</sup> He likewise discusses the word used by HA (injuria). - Either sino or antes could be left out of RV, although the construction is not incorrect. M should the interpolation a vuestros enemigos from the text proper. - There is only weak textual evidence to justify RV sabiendo. M correctly omits it. - In general, the construction of M in 9b is simpler and closer to the original; however, its adding mis-mo is not necessary. - Κληρονόμησθε is here probably used as an effective aorist subjunctive ("they actually inherit"), and thus the RV tense would be closer (RV "may," M "might."). Of course, neither gives the exact idea of the effective aorist subjunctive.

I Peter 3, 10: Peter introduces the quotation by the simple γάρ. Ps.34, 12-16 is not offered to establish his previous claims but merely to clarify them. Thus we do not think of γάρ in the sense of RV porque but in that of the first meaning of M pues ("thus, then."). However, RV is acceptable. - Authorities are divided on the exact sense of θέλω here. Either RV quiere or M quiere is possible, depending upon the individual's interpretation. HA follows RV with the present indicative (desea). - Either RV refrene or M detenga is permissible. The Greek is literally "stop." HA prefers the RV word.<sup>15</sup> - Whether we choose RV de mal or M del mal depends upon the definiteness we ascribe to the evil. Experts are divided on the question; perhaps the majority prefers del mal. From the RV words one may better understand "de hablar mal." HA prefers RV. However, in the following verse it seems better to use the article--apártese del mal. - RV makes χέλι the subject of the phrase, whereas M makes it object of παύσάτω. M is more correct. HA is best--para no hablar engaño.

I Peter 3, 11: RV could say haga el bien to balance el mal.- RV sigala is synonymous with the equivalent phrase in M; the latter, however, is more wordy. HA follows RV.

I Peter 3, 12: It seems that RV oraciones is the best word here.<sup>14</sup> M plegarias is less common, though not incorrect. - That the second ἐν is to be taken in the sense of "against" is evident from the context and from the context and from Ps.34,16. M has correctly chosen contra. - HA prefers RV hacen, and mal without the article. Cf. the discussion under ch.3 v.10. HA, however, follows M in los que. On the latter point, choice of term is immaterial.

I Peter 3, 13: It makes little difference whether we have RV podrá dañar or maltratará. HA dañará is excellent.<sup>15</sup> - According to the best Greek texts, M sois celosos is preferable to RV. - It is immaterial whether we say "th good" as in RV & HA or "that which is good" as in M. RV & HA take the τοῦ ἀγαθοῦ in the classic use of the adjective as a noun; but the majority of commentators and translators render it as does M.<sup>16</sup>

I Peter 3, 14: RV & M mas are less used by the people than HA pero; but both are correct. - M has a good rendering of the Greek future less vivid clause, although it is better taken conditionally than temporally. RV por hacer bien has been corrected by M. - As stated before, it is a question whether copulas like M seréis should be italicized. Most translators and commentators prefer the present tense here (as in RV sois). However, RV sois could not follow after the future subjunctive as used by M. - Perhaps RV straggles by rendering it with por tanto. Some versions join M & HA in omitting it altogether in translation. - M does well in using amedrentéis; thus it avoids repetition of the same word in the text (The Greek, however, does so). - M que ellos inspiran is an interpretative insertion that has no place in the text.

I Peter 3, 15: Neither RV nor M are correct in Señor Dios and Señor Cristo. Κύριον has no article. It should read Cristo como Señor, as HA correctly renders it. - "HA dispuestos or M prontos

are preferable to the older RV aparejados; but listos would also be a good word to use here." 17 - Either RV para responder or M a dar respuesta are permissible, but HA has the most exact translation--a hacer vuestra defensa. The Greek term used here ordinarily signifies a defense made before the judge by a defendant. - RV a cada uno and M a todo aquel are about the same. - M pidiere better translates the form of ἀιτέω appearing here. - Nearly all Greek texts place the equivalent of M empero con mansedumbre y temor in the position followed by M & HA. - Although M temor is closer to the original idea of φόβος, HA leans toward the RV idea of reverencia.

I Peter 3, 16: M may do better to omit una and have merely teniendo buena conciencia. - M more emphatically renders the preposition with the relative ἐν ᾧ. We would say: "in the point in which." - Instead of RV murmuran de vosotros como de malh, we may prefer hablan mal de vosotros, or HA se os calumnia. - M avergonzados is no doubt preferable to RV confundidos. - "HA difaman is first choice, RV blasfeman second, M vituperan third." 18 But in Luke 6,28 ἐπηρεάζοντες is rendered os calumnian by RV and os injurian by M & HA. All versions are frequently inconsistent in translating the same Greek word in different places, even though the use may be the same. - RV conversación has been discussed previously.

I Peter 3, 17: In this verse M uses padecer, whereas it ordinarily has sufrir. - M follows the Greek word order more closely in this verse. - M here likewise omits the article with bien; in the previous instances under discussion it used it. - In general, there is no real difference between RV and M in v.17. For the sake of style, we may prefer RV's order in mejor es. Both versions could better render the Greek conditional which is no doubt future less vivid ("if it should be").

I Peter 3, 18: It is a personal matter whether one prefers RV una vez or M una vez para siempre. One can justify M with Thayer's definition of the Greek word here--"once for all." - M a fin de has been discussed previously. - RV uses the article with carne but not with espíritu. This is not good. It can give bad meaning to the phrase. M en cuanto a la carne and en c. al esp. is superior to RV & HA. The natural way to take these datives is as locatives--of reference. - The best tense to be used in the translation of θανατωθείς is a matter of personal opinion; RV, M, & HA differ.

I Peter 3, 19: There is no difference here except in the position of espíritus encarcelados. RV order seems smoother. It is preferred by HA.

I Peter 3, 20: RV desobedientes seems more justifiable than M incorregibles in this verse. - M & HA omit the expected RV una vez--perhaps because their cuando is meant to imply that. - M mientras seems preferable here. - RV aparejaba is a good word here but M preparaba is more common. - M may omit unas,

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though not necessarily so. - M more literally says almas for almas but RV personas is obviously meant. In this section RV closely clings to the Greek word order. - M salvadas is preferred by HA. We would concur. - M pasando por medio del agua does not present the true meaning. Peter simply desires to say: "Noah and his family were saved by means of the water which held up their ark while it destroyed others." RV por agua is closer to the original and better presents the meaning; the Greek leaves it indefinite:  $\delta\iota\ \upsilon\delta\alpha\tau\epsilon\varsigma$  (no article).

I Peter 3, 21: M la cual era etc. seems much clearer and simpler and less wordy and just as correct as RV. However, the best textual authority suggests that HA os is better than RV & M nos. - The word order of RV el cual etc. is simpler and just like that of the original. - M ido is preferred by HA. RV subido is also good but more interpretive. The Greek word employed here is the same used to denote the descent into hell (v.19), which RV there translates fué. - In v.21b RV inconsistently uses the verb estar with sujetos. In previous sections where the intended meaning is the same it has always used ser. The order of M sujetos a él is seemingly smoother than RV as well as more literal. - RV may omit the articles with the last three nouns. There is disagreement on the translation of the last two nouns. We might prefer those of M.

#### Footnotes for I Peter Chapter Three

1. According to Thayer, the Greek means "interweave, braid, knot; an elaborate gathering of hair into a knot." Ve: "encrestar--to curl, frizzle, crimp; trenzar--to braid the hair."
2. Ve: "atavío--dress and ornament of a person, finery, gear." The Greek means "the adornment consisting of the golden ornaments wont to be placed around the head or body," acc. to Thayer. Atavío appears in noun form 13 times in RV; the remaining 12 are in the O.T.
3. The following free translation is suggested for this difficult section: "Their ornament must not be the outward (ornament) of braiding of hair and putting on of god decorations or donning of garments, but the hidden man of the heart." If we follow this translation suggested by our Greek Professor, we would prefer M here.
4. Ve: "sosegado--quiet, peaceful, calm; pacífico--peaceful, undisturbed, tranquil, desirous of peace, mild, gentle."
5. Though they are to continue doing good to their husbands, this in itself is not to indicate that they are accomplishing a saving good; this idea could be suggested by the conditional clause in M & HA. But in RV haciendo bien we note rather the characteristic or fruit of the true daughters of Sara, "whose daughters they show themselves to be when they do well."
6. So writers Robertson, op. cit., p.479.
7. Barcia, op. cit., p.321, characteristically draws very fine distinctions between these nouns which the ordinary person is not inclined to do.



8. Thus believes a Latin-Am. with whom the matter was discussed.
9. Barcia again makes a careful distinction between the two words. Cf. his exhaustive discussion.
10. Lenski, op. cit., p.139.
11. Op. cit., p.205.
12. Op. cit., pp.487-488, he says: "Ultraje presenta la idea de un agravio violento, de un verdadero insulto."
13. KJ: "refrain;" SR: "keep;" Le: "stop;" Kr: "keep."
14. Cf. Barcia, op. cit., p.230. Kr has: "prayer;" Le: "begging;" KJ: "prayers;" SR: "prayer;" Knox: "pleading."
15. Le: "treat you basely;" KJ & SR: "harm you;" Kr & Knox: "do you wrong."
16. Le: "for the good;" KJ: "that which is good;" SRL "for what is right," Kr: "that which is right;" Knox: "only what is good."
17. So believes a Latin-American scholar. AL adds: "Listos is used much more than prontos."
18. So believes a native Puerto-Rican who studied the problem with us.
19. Although it is difficult to bring out in translation, the phrase following this term must not be taken to mean that he might "take us to heaven" but that he might "regenerate us."
20. Ve: "aparejar--to prepare, get ready, equip, rig up a ship." KJ: "while the ark was a preparing;" Le: "while the ark was being constructed;" AR: "during the building of the ark."

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CLASSIFICATION OF DIVERGENCIES IN TRANSLATION OF PREPOSITIONS  
IN I PETER I-III

No.	Greek	Reina-Valera	Moderna	Hispano-Amer.	Loc.
1a	γὰρ	porque	pues	pues	3;10
1b	"	porque	porque	pues	3;17
2a	διὰ	por	por medio de	mediante	1;3
2b	"	por	por medio de	mediante	1;4
2c	"	con	por medio de	por medio de	1;7
2d	"	de	por medio de	por	1;12
2e	"	por amor de	a causa de	por amor de	1;20
2f	"	por	por medio de	por	1;21
2g	"	por	por medio de	por	1;23
2h	"	a causa de	por	por motivo de	2;19
2i	"	por	por medio de	por	3;1
2j	"	por	por causa de	por causa de	3;14
2k	"	por	por medio de	a través de	3;20
3a	ἐν	en	para	para	1;3
3b	"	en	para	para	2;2
3c	"	para	a	para	2;7
3d	"	para	a	para	2;21
4a	ἐν	en	con	en	1;6
4b	"	por	acompañado de	en	1;12
4c	ἐν ὁπωσδήποτε Χριστοῦ.	cuando JC os fuere manif.	al tiempo de la m. de JC	cuando JC os fuere manif.	1;7 1;12
4d	ἐν	en	con	en	1;17
4e	"	por	con	por	2;2
4f	"	entre	en medio de	entre	2;11
4g	"	en	unido con	en	3;2
4h	"	en	con	en	
5a	ἵνα	para que	a fin de que	para que	2;2
5b	"	para que	a fin de que	para que	2;11
5c	"	para que	a fin de que	a fin de que	2;24
5d	-	para & inf.	a f. de & inf.	que & subj.	2;5
5e	-	para que	a fin de que	a fin de que	2;9
6a	κατὰ	según	conforme a	según	1;2
6b	"	como	conforme	como	1;15
7a	παρὰ	de	para con	para	2;4
7b	"	delante de	para con	delante de	2;20
7c	-	delante de	para con	delante de	2;19
8	περὶ	de	respecto de	acerca de	1;10
9	πρὸ	de antes de	antes de	antes de	1;20
10	ὡς	como	así como	como	3;6
11	anal. accus.	de	a causa de	por	3;6

(The above chart shows which prepositions are generally preferred by the respective versions. Out of these 39 instances, all three versions differ in 11 cases; M & HA agree in 8, RV & HA agree in 19, RV & M agree in 1. HA is closer to RV here.)

(Key: The Greek has the Present tense in No.1, Imperf. in No.2, &or. in No.3, Fut. in No.4, Perf. in No.5)

No.	Gr. Form	RV Tense	M Tense	HA Tense	Loc.
1a	Pass. Part.	<u>Pres.</u> --es	<u>Fut.</u> --ha de ser	<u>Fut.</u> --os ha de traer	1,13
1b	Act. Inf.	<u>Pres.</u> --sea	<u>Imp.</u> --fuesen	<u>Pres.</u> --reposeñ	1,21
1c	Pass. Part.	<u>Imp.</u> --le maldecían	<u>Pret.</u> --fué ultrajado	<u>Imp.</u> --le injuriaban	2,23
1d	Act. Ind.	<u>Imp.</u> --retornaba	<u>Pret.</u> --volvía	<u>Imp.</u> --devolvía	2,23
1e	Act. Part.	<u>Imp.</u> --padecía	<u>Pret.</u> --padeció	<u>Imp.</u> --padecía	2,23
2a	Act. Ind.	<u>Imp.</u> --amenazaba	<u>Pret.</u> --usó de amenazas	<u>Imp.</u> --amenazaba	2,23
2b	Act. Ind.	<u>Imp.</u> --remitió	<u>Pret.</u> --remitió	<u>Imp.</u> --encomendaba	2,23
3a	Act. Part.	<u>Perf.</u> --ha regenerado	<u>Pret.</u> --reengendrò	<u>Pret.</u> --engendrò	1,3
3b	Pass. Part.	<u>Pres.</u> --estando afl.	<u>Perf.</u> --habéis sido	<u>Perf.</u> --habéis sido	1,6
3c	Pass. Ind.	<u>Pres.</u> --son	<u>Perf.</u> --han sido	<u>Perf.</u> --han sido	1,12
3d	Pass. Ind.	<u>Perf.</u> --habéis sido	<u>Pret.</u> --fuisteis	<u>Pret.</u> --fuisteis	1,18
3e	Act. Part.	<u>Perf.</u> --ha dado	<u>Pret.</u> --diò	<u>Pret.</u> --diò	1,21
3f	Pass. Ind.	<u>Pret.</u> --secò	<u>Pres.</u> --seca	<u>Pres.</u> --seca	1,24
3g	Act. Ind.	<u>Pret.</u> --cayò	<u>Pres.</u> --cae	<u>Pres.</u> --cae	1,24
3h	Pass. Ind.	<u>Pret.</u> --fué hecha	<u>Perf.</u> --ha venido a ser	<u>Perf.</u> --ha venido a ser	2,7
3i	Pass. Ind.	<u>Pres.</u> --sois	<u>Pret.</u> --fuisteis	<u>Pret.</u> --fuisteis	2,21
3j	Act. Subj.	<u>Pres.</u> --vivámos	<u>Imp.</u> --viviésemos	<u>Imp.</u> --viviésemos	2,24
3k	Pass. Ind.	<u>Perf.</u> --habéis sido	<u>Pret.</u> --fuisteis	<u>Pret.</u> --fuisteis	2,24
3l	Pass. Ind.	<u>Pres.</u> --sois	<u>Pret.</u> --fuisteis	<u>Pret.</u> --fuisteis	3,9
3m	Pass. Part.	<u>Pres.</u> --siendo m.	<u>Pret.</u> --fué m.	<u>Perf.</u> --habiendo sido m.	3,18
4	Act. Impv.	<u>Pres.</u> --sed santos	<u>Fut.</u> --habéis de ser	<u>Pres.</u> --sed santos	1,15
5	Pass. Part.	<u>Pres.</u> --siendo renac.	<u>Perf.</u> --habiendo sido	<u>Perf.</u> --habéis sido	1,23

(The chart above shows which tenses are often preferred by the respective versions; e.g., in these instances, the Greek Present tense is translated by RV with the Present 2 times and with the Imperfect 3 times, by M with the Future 1 time, with the Imperfect 1 time, and with the Preterite 3 times, by HA with the Future 1 time, with the Present 1 time, and with the Imperfect 3 times, etc. Out of 22 instances of disagreement, RV & HA agree in 7 cases, M & HA agree in 14; there is no agreement in 1 case.)

	Vers.	Pres.	Imp.	Preter.	Fut.	Perf.
RV		10	5	0	0	4
M		2	2	12	2	4
HA		4	6	6	1	5

(This chart is self-explanatory. It shows, e.g., that M likes to use the Preterite tense, that HA does not use the Preterite as much but that it also chooses the Imperfect, etc.)

CLASSIFICATION OF DIVERGENCIES IN TRANSLATION OF PRONOUNS  
IN I PETER I-III

No.	Greek	Reina-Valera	Moderna	Hispano-Amer.	Loc.
1a	ὃ	que	el cual	que	1,3
1b	ὃ	lo cual	que	que	3,4
2a	ὃν	al cual	a quien	a quien	1,8
2b	ἐν ᾧ	en el cual	en quien	en quien	1,8
2c	πρὸς ὃν	al cual	a él	a él	2,4
2d	ἐν ᾧ	en lo que	en aquello mismo en que	en aquello mismo en que	2,12
2e	τῷ κ.	al que	a aquel que	al que	2,23
2f	ὃς	el cual	quien	el cual	2,24
2g	τοῦ α.	el cual	que	que	1,7
3a	ἐν ταῖς	en las cuales	en las que	en las cuales	1,12
3b	ἧς	de la cual	cuyas	de la cual	3,6
4a	τοῖς	a los cuales	a quienes	a los cuales	1,12
4b	οἱ	que	los que	que	2,10
4c	οἱ	vosotros que	los que	vosotros que	2,10
4d	ᾧ	de las cuales	cuyo	vuestro	3,3
5	αὐταῖς	aquellas	las	las	3,4
6	αὐτή	ésta	ella misma	ésta	2,7
7	αἱ τινες	que	las cuales	que	2,11
8	ἑκάστου	cada uno	cada cual	cada cual	1,17
9	ποιοῦντας	aquellos que	los que	los que	3,12
10	πατριπαραδότου	h. la cual, etc.	o. que, etc.	o. ---	1,18

(This chart is self-explanatory. RV & HA agreed 10 times, M & HA 9)

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CLASSIFICATION OF DIVERGENCIES IN USE OR OMISSION OF ARTICLE  
IN I PETER I-III

Loc.	Greek Phrase	Spanish Phrase
1,5	διὰ πιστέως	RV:por fe M:por <u>la</u> fe HA:mediante <u>la</u> fe
1,7	διὰ πυρός	RV:con fuego M:por medio <u>del</u> fuego HA:por medio <u>del</u> fuego
1,22	ἄλλους ἐγνώρισατε	RV:amaos unos a otros M:amaos <u>los</u> unos a <u>los</u> otros HA:amaos unos a otros
1,25	τὸ εὐαγγελισθέν	RV:por <u>el</u> evangelio M:como evangelio HA:por <u>el</u> evangelio
2,7	εἰς κεφαλὴν	RV: <u>la</u> cabeza M:cabeza HA:(la piedra) angular
3,1	ἄνευ λόγον	RV:sin palabra M:sin <u>la</u> palabra HA:sin palabra
3,10	ἀπὸ κακοῦ	RV:de mal M: <u>del</u> mal HA: <u>de</u> mal
3,11	πασάτω ἀγαθόν	RV:haga bien M:obra <u>el</u> bien HA:haga <u>el</u> bien
3,12	ποιούντας κακά	RV:que hacen mal M:que obran <u>el</u> mal HA:que mal hacen
3,14	τὸν φόβον αὐτῶν	RV:por <u>el</u> temor M:a causa <u>del</u> temor HA:por temor
3,17	ἀγαθοποιούντας	RV:haciendo bien M:haciendo bien HA:por hacer <u>el</u> bien
3,22	ἀγγέλων καὶ ἐξουσιῶν	RV: <u>los</u> ángeles, <u>las</u> potestades M:ángeles; potestades HA:ángeles, potestades

(This chart shows the comparative frequency with which the various versions employ the article. Although it is influenced by the verb or preposition which it uses, M here uses the article about twice as often as RV. Out of these 12 instances of disagreement, RV & HA agree in 5 cases, M & HA in 4 cases, RV & M in 2 cases, and none agree in 1 case.)

## Key to

SUMMARY OF ARGUMENTS MADE BY MEN OUTSIDE OUR SYNOD  
IN FAVOR OF RV OR M

- i - A Puerto-Rican member of the Board of American Missions of the United Lutheran Church.
- ii - The Manager of Casa Evangélica de Publicaciones, San Antonio, Texas.
- iii - The Editor of Puerto Rico Evangélico, organ of the Presbyterian, Baptist, Methodist, Disciples of Christ, and United Evangelical Churches of Puerto Rico.
- iv - The Manager of Casa Unida de Publicaciones, S.R.L., Mexico, D.F.
- v - The Owner of Librería Evangélica, Quetzaltenango, Guatemala, C.A.
- vi - The Publisher of El Sembrador, Orizaba, Ver., Mexico.
- vii - The Manager of Librería Evangélica, Fontana, California.
- viii - The Editor of El Cristiano, publication of the Nazarene Church, Central America Missionary District.
- ix - The Manager of Casa Bautista de Publicaciones.
- x - Thomas B. Wood, Supt. of S.E. South American Mission of the M.E. Church, and Charles William Drees, Supt. of the Mexico Mission, M.E. Church; quoted from "A Memorial to the American Bible Society", 1882.

SUMMARY OF ARGUMENTS MADE BY MEN OUTSIDE OUR SYNOD  
IN FAVOR OF RVRV is more popular.

- "Almost all Bibles sold here (in Guatemala) are RV. (v)
- "RV is more popular." (ix)
- "A great majority of readers are acquainted with RV." (vii)
- "The 'Believers' seemingly prefer RV." (viii)
- "RV is the most widely known and used." (iv)
- "Our fellow-clergy men use RV." (viii)
- "My guess is that well over 99% of the Bibles sold in Puerto Rico (both among Lutherans and among other Protestants) are of the RV version." (i)
- "We use RV consistently (in our order of service)." (i)
- "The overwhelming argument of sales percentage (is) an evidence of taste." (i)

"The people like the RV version much more." (ii)

"We make a practice of using RV in our Sunday-School literature. (ii)

"RV is used more in Bible Studies and in general quotations since there are more Bibles of the RV version." (ii)

RV has a better style.

"We use both versions, but RV is seemingly preferred--no doubt because of beauty and purity of language." (ii)

"There is a consensus of opinion that M is weak in literary style." (i)

"We use RV because it is written in a very pure Castilian, although somewhat antiquated." (iv)

"The Castilian of M, without necessarily incurring serious mistakes, does not possess the beauty, elegance, and rhythm of RV." (iv)

"RV is better for reading aloud. M lacks the proper cadence and harmony for reading aloud." (iv)

"It (RV) is more adapted to the Latin-American mind." (iv)

"For the century in which it was made, and for Spain, RV was doubtless as nearly perfect as Spanish scholarship could make it." (x)

Use of RV will keep unity and avoid confusions.

"We prefer RV because a change would bring about confusion among the laity." (vii)

"The worshiper is familiar with the Scriptures in the old version. The liturgy might sound strange in another." (i)

"We use RV in the religious publications, magazines, pamphlets, etc., because all 'believers' have said Bible; and if quotations were made from M, this would cause certain differences." (v)

"(I use RV) in order not to confuse those who do not know that there are two versions." (vi)

"RV should be used in literature for laity until they are well-acquainted with M." (vii)

"Any book to be sold largely among laymen should follow RV except in passages where for accuracy of translation some other version is needed, and such instances would not be too many."

"No radical change could be made from RV to M for many years."

"The only concordance uses RV. It is an excellent work, prepared at a tremendous cost and subsidized by charity. To change would involve great cost."

"Sentiment among Latin-Americans is very great. Once they love a book, they don't want to change."

RV accomplishes the Purpose.

"The use and study of the Bible is comparatively new among the Latin-American nations. We believe RV accomplishes the general purpose." (vii)

RV has better workmanship.

"We use RV because we can obtain better and more durable bindings and in different sizes." (viii)

General--

"It (RV) is the best." (vi)

SUMMARY OF ARGUMENTS MADE BY MEN OUTSIDE OUR SYNOD  
IN FAVOR OF M

M is more exact.

"M is closer to the original Hebrew and Greek." (iv)

"We consider M better in literature for the clergy, because it is clearer and more exact." (vii)

"M is seemingly closer to the original Hebrew and Greek." (ii)

M is clearer.

"M is useful to clarify the meaning of many verses which in RV do not appear so clear." (iv)

"RV is used for publications, but when a clearer meaning is desired, M is used with annotation showing it is M." (ix)

"M is sometimes clearer."

"(Here in Guatemala) M is used only by the preachers and pastors to illustrate their sermons." (v)

M has a better style.

"(The language of RV is) somewhat antiquated." (iv)

"In time another version could take the place of RV." (vii)

"The fact that Valera wrote for Spain, and in the style of the sixteenth C., makes his work unfit for the Spain of today and still more so for Spanish-America. In fact, mucho of his text, as he left it, is unintelligible to the average reader today." (x) (These and following remarks resulted in the publication of M).

"I know of at least seven attempts to revise RV--three by ABS and four by BFBS and its publishers. Changes were made in too hasty and ill-concerted a manner, and in places, by hands not sufficiently skillful for so delicate a task. As a result, RV is a mosaic of



antiquated and modern Spanish, that would be intolerable in any book but the Bible." (x)

"The Roman Catholic Church says that our present Spanish Bible is a mess of adulterations of the true text without a uniform standard." (x)

"Rationalists see the archaic style (of RV) and it seems impossible that this could be from God. We need a text that will invite rather than repel." (x)

"Old versions must be discarded and a new version must take its place." (x)

General--

"I personally prefer M." (viii)

"M is used in all of our Bible Schools and many of our ministers use it." (ii)

"I think M is much superior." (ix)

General--

Arguments in favor of M, culled from The Bible Society Record of October 17, 1895.

"It is generally conceded that neither the original Reina nor any one of these revisions fully meets the requirements of Christian scholarship of the present day."

"An exact reproduction of Reina or Valera, with all its harsh and obsolete expressions, would suit nobody at the present day. Two courses of procedure are possible: one conservative, regarding the version of the Spanish reformers as a classic, hardly capable of improvement, to be revised if at all sparingly; while the other maintains that Valera's work, being a forgotten book for more than two centuries, never became incorporated in Spanish literature, and may better be replaced by an entirely new version from the original tongues, made with all the advantages which come from the investigations of modern scholarship, and in a style and vocabulary adapted to the usage of modern times. This is what the translator has aimed to accomplish."

"Much of the criticism which has been directed against his (Mr. Pratt's) work is simply the product of that conservatism which says, 'Let well enough alone; we ask for nothing but Valera.' A man is blind who cannot recognize the merit of a work because he denies its necessity."

"This translation was made in compliance with positive and earnest solicitations from both sides of the Atlantic."

"The translator of this new version is no novice, but with wonderful energy and life-long enthusiasm has devoted himself to the study of Hebrew, Greek, and Spanish, to the end that he might fit himself to be a faithful translator of God's word for sixty million Spanish-speaking people."

"He was encouraged to go on with this work by the . . . . incorporation of his version of the Psalms in an edition of the Valera Bible published in Barcelona in 1882, and by the unsolicited commendation pronounced upon that version by Señor, now Bishop Cabrera in 1885, to the effect that it was 'an immense advance upon Lucena's revision of Valera.' (Un adelanto inmenso sobre la versión de Lucena.)"

"This version has certain peculiarities which distinguish it from Valera, and are worthy of note:

- 1)The poetical passages, in conformity with the laws of Hebrew poetry, which were unknown in the days of Valera, are printed in parallel lines, in both the Old Testament and the New."
- 2)The translation of the New Testament is made, as a rule, from the Greek text approved by the English and American companies of revisers, and in this respect in an undoubted improvement upon all editions in current use.
- 3)Where the translator would suggest an alternate rendering, or indicate more exactly some peculiarity of the original, a marginal footnote in smaller type is appended."

"Of this (M version), Dr. Thomson ('recognized as one of the most distinguished scholars in connection with Spanish missions') says: 'I sincerely believe there does not today exist so faithful a presentation of God's word in any language as the Versión Moderna."

"The late Rev. Dr. A. P. Mendex, one of the most distinguished rabbis of the United States, . . . spoke thus: 'I think your rendering admirable. The denunciation of the old prophets, as reproduced by you in the sonorous Castilian tongue, have the grand eloquence of Hebrew...."

General Arguments in favor of M, written by the translator himself, and printed in The Bible Society Record of March 20, 1890.

"All these revisions of the Reina Version have proceeded on the assumption that it was made from the original tongues; that it is a monument of classical purity, executed in the golden age of Spanish literature; and that but little change was necessary to make it in all respects the equal of our English version; and yet the very number of revisions implies that each preceding one has failed to realize the high expectations formed of that ancient version."

"Strange it is that Reina's own words should have so long been disregarded, since in his introduction he states explicitly that he had endeavored to keep 'as close as possible to the fountain of the Hebrew text', 'which' he says 'we have done BY FOLLOWING COMMONLY THE (Latin) TRANSLATION OF SANCTES PAGNINUS, WHICH BY COMMON CONSENT OF ALL THE LEARNED IN THE HEBREW TONGUE IS REGARDED AS THE PUREST TILL NOW EXTANT.' His (Pagninus' translation) was rather a correction of the Vulgate on the Hebrew and Greek than an original version. Reina says further, that he had made large use of the Ferrara version....A version made under these circumstances, and based on the earliest, and therefore not the most perfect of modern translations, must necessarily have been radically defective."

"After long and close comparison of it (RV) with the original Hebrew, I am satisfied that it cannot be converted into a really good version, for use in our day, without completely destroying its identity."

"This translation (M), made from the original text, and conformed as closely thereto as smooth and idiomatic Spanish will allow, is carefully compared in all difficult passages with from three to a dozen other versions (to say nothing of commentaries)."

"...believing that the first and last duty of the translator is that of putting the mind of the reader in easy and satisfactory communication with that of the writer."

SUMMARY OF ARGUMENTS MADE BY MEN WITHIN OUR SYNOD  
IN FAVOR OF RV

RV is more exact.

"M substitutes translations which--though not altogether wrong--are certainly weak and suit errorists; e.g., Matt. 16:18 (sepulcro instead of infierno.)"

"In Romans 8:29, conoció is weakened by the addition of en su presciencia. This limits the foreknowledge of the elect to mere omniscience."

"In Matt. 9:18, M has prosternóse instead of the correct adoraba of RV."

"I have never heard of false doctrine being charged to RV."

"In Luke 16:23, M has entre los muertos instead of los infiernos."

"Some of the changes in M are, if not downright wrong, at least inadequate: e.g., a) Eph. 1:23, instead of plenitud M has complemento; b) in Job 19:26, M has desde mi carne instead of en mi carne (RV); c) in Job 19:27, M has y ya no como a un extraño instead of RV y no otro."

"In the first two chapters of Ephesians, M uses 108 more words than RV. It seems that the better a man knows his language, the fewer words he will use."

"Objectionable words of RV are often not completely removed from M; e.g., parir is retained in Gen. 16:11, 15, 16; Gen. 17:17, 19."

"In Ephesians, RV uses only 17 added words (in italics), whereas M uses 57. These are often unnecessary or interpretive. M is often a translation with commentary."

RV has a better style.

"RV is similar to Luther's Bible and the English King James."

"I feel that Latin-Americans are able to detect at once that M is a translation made by an American without being informed thereof previously."

"Though RV is over 300 years old, it was translated by a man who knew his mother tongue."

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"M was prepared by a non-Spaniard; RV was prepared by Spanish-speaking men."

"Mexican children readily understand Bible passages from RV."

RV is more popular.

"We expect to work in all Latin-American countries, and RV is more acceptable to all."

"RV was used throughout Spain until Franco put an end to Protestant work."

"We will greatly reduce the circulation of our Spanish literature if we do not remain with Valera. At greater expense to ourselves we could limit our editions of our tracts and books to our own use by using M; but that would not be wise, for thereby we would not be availing ourselves of the opportunity to announce the Gospel beyond our circles through our literature. And the cost through loss of sales to others would increase to us."

The faults of RV could still be corrected.

"RV could be corrected (e.g., Matt. 28:19, doctrinad would better be haced discipulos; John 10:30, una cosa should be uno)."

Use of RV will keep unity and avoid confusion.

"Unity in form and text (of the Bible versions) are of prime importance in the work of our church."

"No matter where we go to teach, the sacred text which we use to teach our 'faithful ones' should always be the same in its content and in its form. Thus we will avoid confusion and mistake among our people."

General--

"The burden of proof lies with the men who would substitute M."

"Only if RV has points that condemn her should she be discarded, and only if M corrects these flaws and has no points which condemn her should she take the place of RV."

"Whether M is clearer and better understood must be decided by those who really know Spanish."

"RV is the classic, best-known, most widely-quoted version; it has outlived all other translations (Amat, Scio, etc. ); it is far more modern than the English King James; it is backed by theologians born and bred in the Spanish language."

Rev. Andrés Meléndez, our Church's Spanish Literature Editor and Spanish Lutheran Hour Speaker, says:

"M is an improvement, but it didn't go far enough. I feel that RV needs a good, sound revision, to the extent of putting it into up-to-date Spanish; but I would like to preserve the name Reina-Valera."

One thing I do like about M, however, is that when it ends a verse with a comma, it begins the next verse with a small letter."

SUMMARY OF ARGUMENTS MADE BY MEN WITHIN OUR SYNOD  
IN FAVOR OF M

M is more exact.

"RV often goes far afield of Luther, whereas M and HA hit the nail right on the head."

"M's translations are closer to the original; e.g., John 3:36, Hebr. 11:1, Matt. 28:19, 7:4, Psalm 51:5."

M has a better style.

"RV contains antiquated words, such as salud, caridad, conversación, escándalo, which have a different meaning now. M replaces these with words of clearer meaning. It also replaces objectionable phrases."

"Objectionable words (parir, coger) are not always changed in M, but they are changed in most passages which are quoted most frequently."

"Young people much more willingly read M. Likewise those with little education can't understand RV sometimes, and give up trying."

"M stimulates thinking, like Nestle's Greek Bible and the writings of Missouri exegetes."

"RV is not suitable for the liturgy--it is not singable."

"Even those who use RV don't use it as is in the liturgy; the liturgy is a composite."

General--

"HA is closer to M than to RV."

"No modernistic tendencies are seen in M."

"There is no 'official' Lutheran Bible, either in English or in Spanish."

"Many important texts are exactly alike in both versions (Luke 11:28, Matt. 22:39, I John 1:7)."

"Opposition to M is due to over-conservatism and fear of something new."

Regarding Word-Choice and Clarity:

It seems that M and HA are more consistent than RV in translating the same Greek word or phrase with the same Spanish equivalent throughout the New Testament. - As should be expected of a later version, M is usually clearer than RV. RV uses older words or present-day words in their older meaning (e.g., RV may use ser where we today would use estar because the latter was less frequently used in the 16th and 17th centuries. - However, M uses too many embellishments and interpolations (note chart below). In word choice, HA seems superior to both RV & M.

	Number of Words Used by:			
	Reina-Valera		Moderna	
	Italics	Tot. Wds.	Italics	Tot. Wds.
I Pet.1	4	576	29	630
I Pet.2	3	522	13	577
I Pet.3	6	508	26	550
I Pet.4	5	431	17	441
I Pet.5	7	294	14	322
Totals:	25	2331	99	2520

(In I Peter 1-5, M uses 296% more italicized words, and in all M has 8.18% more words. Both RV & M occasionally fail to italicize words that do not appear in the original; RV is more often "guilty" of this than M.)

Regarding Grammatical Matters and Style:

Various observations are listed under the various classifications of divergencies of translations; others are scattered throughout the study. In general, it seems that HA is as ideal a translation--grammatically--as can be expected; it surpasses RV & M. - Only a trained Latin-American scholar can judge the style of the versions adequately. However, the style which most approaches that of Luther--of the common man today, seems to be that of HA. RV appears somewhat stiff and classical; M tries to correct the difficulty and goes too far in the opposite direction; HA seems to strike the correct medium.

Regarding Popularity:

Though RV did not come into general use until the middle of the 19th century, it eventually replaced Amat and Scio because "it was translated from the original languages." RV was chosen by the Bible societies--not because of its classic diction alone--but because there was no other Protestant version of the complete Bible. The choice was natural. There was no alternative. Thus it is a mistake to assume that RV is the most popular version today because it is "the best" today. It is popular because evangelical Bible Societies could find no other complete Bible "translated from the Hebrew and Greek" (Cf. the Tabulation; also Bible Society Record, vol.XXXIX, pp.145-147 and vol.XL, pp.145-147), and it was natural for succeeding generations to follow the precedent. RV surely deserved to be chosen as "the best complete Bible existing up through most of the 19th century." However, there have been translations of portions--perhaps even of the New Testament or of the Old Testament--which probably excel RV in desirability of translation, though not in popularity. Though RV is not as popular in the literature and

life of the people as is the English King James, the reason is obviously that the Spanish Protestant world is proportionately smaller than the English Protestant world.

Regarding Maintenance of Unity and Avoidance of Confusion:

No church body is as united on doctrine as ours. And yet we divide on a vital point--the Book from which we draw that doctrine. As our work expands through Central and South America, we sorely need that unity. "The future of our church lies in the Spanish language," said one of our leaders. The colleges and seminaries which we will establish will need to use the same text-books (e.g., in Dogmatics). Our congregations should use the same catechism and hymn books. Thus we should also use the same version of the Spanish Bible. (Cf. Personal Conclusions below for suggested solution.)

Regarding Whether HA is Closer to RV or to M.

Although it is difficult to determine whether the best Spanish New Testament in existence is closer to RV or to M merely by studying three chapters, yet HA is closer to M in I Peter I-III. In these chapters there are 193 important differences in translation (this includes all kinds). There is no agreement between the three versions in 45 instances. RV and HA agree completely in 63 instances. M and HA agree completely in 85 instances.

PERSONAL CONCLUSIONS

In addition to the opinions already mentioned previously, the following conclusions present themselves:

1. We should begin now to a) revise and modernize RV, or b) correct M, or c) substitute a third version for RV and M. (In this one respect the question is parallel to the English and German Bible problems. Shall the church continue to use the King James version as is? As it discusses the matter, it strives to guard against projecting additional values into KJ merely because it is a traditional possession. And many contend that our church should lead its people into an improved KJ or into a completely new translation.) - In some respects it is desirable to completely revise and modernize RV so that the name and general structure of the version may remain. However, some contend that such a revision would not go far enough and be proportionately no better than the previous half-dozen revisions. Others maintain that to revise RV sufficiently would mean that it could no longer be recognized as RV and therefore no longer rightly be called RV. (The same might be contended of a revision of M.) - If there is a third version capable of replacing both RV & M, it might have a long struggle to gain acceptance. It took KJ 50 years to do so.
2. Whether we choose a or b or c could also be influenced by the community in which the church works. If the Christians have for generations already studied and memorized RV, it would be more difficult to introduce a corrected version of M or a third version. However, if RV is subjected to a thorough-going revision, the people would have almost as much difficulty adjusting themselves to the new revised version. If RV is revised so little that it does not affect the people quite as much as a revised M or a third

version, then the revision of RV may not have been sufficiently thorough. - On the other hand, if our church works in a community where the people do not know the Bible very well (which is also true of many communities where we are now working--especially in South America), then the latter two possibilities are more easily attained. However, the Bible version to be introduced should be that which is generally approved by the church body.

3. Whether we choose a or b or c should not be determined without careful, unbiased personal study and close consultation with experts. Many statements made about either version are opinions instead of facts. Prejudice against a version in question can often be removed by objective individual perusal and by seeking the well-deliberated convictions of others.

4. One suggested solution in particular presents itself: c. If we all begin (or continue) a close study of HA, we will no doubt agree that it quite ably combines the advantages of RV & M and omits their disadvantages. Detailed examination of this version will surely convince us of the truth of the words of J. Gonzalez Molina, Secretary of the American Bible Society in Havana:

"La versión Hispano-Americana del Nuevo Testamento puede dar la pauta de un lenguaje fiel, castizo, elegante, claro, enfático y solemne, que no hiere los oídos del erudito, ni aturde la mente del menos culto. ES ESTA LA MEJOR VERSION DE LA ESCRITURA AL ESPANOL."  
(As quoted from La Biblia que Lecmos, p.9)

Let us study this version closely and send suggested changes to the American Bible Society; there will be few. Let us furthermore study the Old Testament translations now in use and suggest changes. These can be embodied in a Hispano-Americana version of the Old Testament. Let us ask the next convention of our church body to encourage and support the preparation of an HA Old Testament. Let men of our church work with other scholars of the ABS and BFBS committee in the preparation of this O. T.

5. We need not expect those who have already changed to M to immediately turn back to RV. Neither can we expect the staunch supporters of RV to accept M. "Human nature doesn't work that way," and leaders on both sides have already declared their refusal to accept a revised RV or a revised M. But we CAN expect BOTH parties to agree on a "best version of the Bible in Spanish," an HA Bible.

6. No matter which course we choose to follow, we must revise some of our literature. It is inconsistent to say: "In many large sections, only one word need be replaced by another; here and there a verse may have to be recast;" and to say: "although RV needs a thorough-going revision, this will solve our problems." If only a few words are replaced in each chapter, the revision would not be "thorough-going" enough. If verses are recast, then literature which uses those verses must also be revised. If the revision is really "thorough-going", we must revise all our literature which quotes the numerous revised sections.



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Our church has very little literature in Spanish. What we do have can be revised for an HA Bible just as it would be for a thoroughly revised RV Bible. - But before we publish too much additional literature, we might begin immediately to support and urge the preparation of an HA O. T. We can be sure that the ABS and the BFBS will hear our voice and cooperate in the publication of a very acceptable HA O. T. Our church can then unite upon this third version and publish its literature and carry on its other work JOINTLY.

7. We cannot expect immediate acceptance of the HA Bible. But we can look forward to a gradual turn from RV- & M-support to the support of a version which combines the good qualities of both (and there are many) and omits their bad qualities (which are also numerous). Both parties could continue to use either RV or M in their private work as they see fit (e.g., Bible Class, personal study, etc.). But let the entire church publicly accept as standard a new HA Bible. - The new HA Bible will be a failure if it is an individual project--if it is prepared outside of the leading Bible Societies and circulators. It will fail if our church takes an indifferent attitude toward united Gospel endeavor. But if our church fights for a truly acceptable translation made by the leading Bible Societies and distributed by them, if it individually sees to it that such a translation is a correct rendition of the original in the language of the people, if it cooperates fully with the Spanish scholars of Europe and the Western Hemisphere in this undertaking, then we can expect both unity and satisfaction with a successful and widely-used HA Bible;

The above represents the opinion of an inexperienced student of the problem who desires to remain open for a possible better solution.

## A. Textual study

## SPANISH BIBLE VERSIONS

I.v.1 M uses many words not found in RV. While RV does get the meaning of ἀπό (by authority and commission), it is not as full in presentation as M de parte de. The latter leaves no doubt that Paul's commission as apostle did not receive its source in fallible man. Men had no part in originating his authority. M medio de again brings a more emphatic idea of instrumentality. Men weren't even the instrumental cause.<sup>1</sup> The singular ἀνθρώπου is well signaled by the adjective M alguno following the otherwise rather indefinite hombre. M alguno should be italicized, since it is not in the Greek text. The concept of alguno is not found in the original Greek. No man at all even helped in Paul's being commissioned an apostle. RV mas seems to be just a bit less popularized than M sino, altho both carry the same idea. RV and M are again parallel in respective use of por and por medio de.... If one considers the δὲ I.X. in front of θεοῦ π. RV conceivably has the better rendering. M's entre is really interpolation as it is used between de ----- los muertos, unless the original ἐκ νεκρῶν pressed. RV is closer in its rendering to the Greek here in the literal meaning, altho this does not militate against M.<sup>2</sup> M has usage behind its rendition in the form of the Creo Apostólico. Cf. in Latin, and especially in the Greek originals.

I.v.2 No difference exists here.

I.v.3 RV adds the (sea) after Gracia, bringing out the meaning of the Greek, as also do. KJ and Luther. M is more literal here and not quite as vivid to the Latin mind as RV. RV includes the definite article el before Padre. This is not in the Greek but does no violence to the meaning of the original. M achieves probably better balance by the omission of the article.

I.v.4 RV follows Greek order exactly by following Padre Nuestro. One would almost find a division of persons in the use of the phrase; "God and our father."<sup>3</sup> M places nuestro in front of Dios making for smoother comprehension. KJ, Luther, and RV agree. ARV and M agree.

I.v.5 The choice of qual by RV is in more indirect and a shade more delicate, possibly even more reverent, if possible than the choice of quien given by M, which is conversely more direct and in more usage in speaking with one's equals.<sup>4</sup> If one prefers to the language which puts God on a higher plane, then RV's choice is more appropriate. This, of course, is a matter of one's own preference in the style of language to be used either of God or to Him. RV continues v.5 with the time-honored phrase por siglos de siglos. This is frequently rendered por los siglos de siglos. This is obviously literally closer to the Greek εἰς τοὺς αἰῶνας αἰώνων 'to the ages of the ages,'<sup>5</sup> as English would put it. English versions prefer the use of "forever and ever". M uses the well worn phrase para siempre jamás for the same idea. De Tornos limits para to aim, object, destination, while he ascribes to por duration of time, among other concepts. Himnario Ev. Luterano agrees with RV and takes issue with M by the use of por always with siempre jamás.<sup>8</sup> Ritual Luterano uses several different formulas to denote the idea of time without end or ageless ages,<sup>9</sup> among which is the use of para with siempre alone, never por siempre jamás, nor even para siempre jamás, as M.<sup>10</sup>

I.v.6 Estoy maravillado of RV is really the passive voice of the Span-  
 ish. The verb θαυμάζω is strictly speaking, an active voice verb,  
 altho it is generally translated with a middle or passive.<sup>12</sup> The use of  
 the passive, as in RV, gives the idea almost entirely of the influence  
 of some outside action, namely, "de que...tan pronto" M. With the reflex-  
 ive yo me maravillo brings out the reaction produced in one self,<sup>13</sup> as  
 with a pre-existent standard of doctrine and life, in the beginning  
 apostasy of many of the Galatians.<sup>14</sup> M's choice of middle voice coin-  
 cides with Luther.<sup>15</sup> M seems to be closer to the Greek here, while  
 RV is more emphatic. RV in using tan pronto is closer to the idea of  
 voluntary, tho unpremeditated action, than the tan presto of M.<sup>16</sup>  
 The former is quite near the finer shade of meaning carried<sup>17</sup> by  
 as that of action taken without due and full deliberation. RV is  
 unfortunate in using the preterit perfect subjunctive hayais traspasado  
 since the Greek μεταίθεσθε is middle voice and present tense, instead  
 of the completed action expressed in RV.<sup>18</sup> M is quite close to the  
 original in both form and meaning, by the use of the present, as an  
 action that is still going on, and by the choice of the verb aparteis,  
 which brings out the meaning possibly more clearly, while traspasado  
 carries a strong meaning of crossing something, in addition to re-  
 moving oneself from it.<sup>19</sup> King James Version, Goodspeed, Challoner-  
 Rheims Rev.1941, Moffat, and Luther side with M in the sense and the  
 tense to be used, in translating μεταίθεσθε. KJ,CR,side with RV in  
 translating the εν of εν χάρτι as an objective participle, whereas  
 Mf, G,L,Le, and Exp. prefer the adverbial use.<sup>20</sup> The basis for this  
 is in that εν does not carry the signification of into or to, as a  
 would be translated.<sup>21</sup> M again excels over RV in the phrase para seguir  
diferente e., instead of the rather blurred a otro e. of RV. Lenski  
 writes, "The whole emphasis is thrown on this fake Gospel, on the ad-  
 jectives which declare it a fake: 'different, not another'.... 'this  
 Gospel is different because it is not another.'<sup>22</sup> So also Exp. and G.  
 It is true that M paraphrases from the literal Greek, which RV does not  
 do, but M is much clearer partly by that reason. M is better here.

I.v.7 RV partly redeems itself by the phrase no que hay otro, altho  
 M is closer to the text in the choice of words, and the word order, and  
 more specific in the use of el qual for οο. M, as is frequently its  
 custom, interpolates a word not in the text, for the purpose of great-  
 er clarity, but it possibly was not needed here. M is not consistent  
 in the use of otro, since it usually gives a better rendition with the  
 word diferente. KJ,CR agree with M; L,G, agree with RV. ταρασσοντες  
 seems to be brought out best by the inquietan of RV, including more  
 the idea of internal unrest, internal perplexity, than the perturban  
 of M.<sup>23</sup> RV and M offer us a choice, respectively, between the pre-  
 sent indicative, and the preterit imperfect subjunctive in the use of  
quieren, and quisieran. The Greek itself uses the indicative, θαλουντες  
 M gives more the idea of an action which will probably not be accom-  
 plished, while RV that of an action going on at the time of the writ-  
 ing. The text does not necessarily carry the idea of an action not to  
 be completed, at least in the section now treated. HA with RV.

I.v.8 RV is more literally correct here, and also less wordy in the  
 whole verse. Mismos, in the phrase aunque nosotros mismos, really  
 should be italicized in the typography of M. Venido of M tells us more  
 of the origin of the angel, but that is not really needed. Predicase  
 reminds one more of the actual form of the work of evangelization,  
 while annunciare tells us more exactly what was done. HA backs up this  
 choice in the same language. Predicase is seconded by corresponding  
 words in KJ,L, CR, Mf, G, and Le.<sup>24</sup> M's distinto is clearer in the

Greek sense of "contrary to", the English idiom for παρ'. Nosotros os predicamos is more direct, and active than RV, being backed by Le, while KJ, L, CR, Mf, and G are with RV. In spite of wordiness, M seems preferable here.

I.v.9 RV como antes h.d. goes correctly with the Greek, as also with KJ and L. M según hemos dicho ya is different only in the placement of the adverbs--RV places both in front of the verb; como antes he. while M puts the compound verb in between. So G, Le, CR, Mf, and KJ. Either would be good usage today. M possibly more popular--and hence preferable in general situations. RV también ahora decimos otra vez is based closely on the Greek, and backed by L, Mf, KJ, and CR. The RV decimos should really be the first person singular altho Luther also uses 1 plural, probably reduplicating the verb of the first clause in the sentence. There is no variant reading the original to justify the use of the first plural. RV use of the verb decir is more common than the quite erudite tomo...a decir of M. This is backed by G. M seems less lively and less direct than RV and less preferable also in this clause. As in previous parallel situations, M uses distinto while RV has otro. The former is more clearly the idea of the original-----a passage really opposing the Gospel. RV uses the compound perfect hab. rec. This is smoother than the M rendition recibisteis. M morely carries the idea 'that you received.' G, Mf agree with M.

I.v.10 RV persuado is backed by KJ and is quite faithful to the Greek πειθω L. has the interesting rendition, Predige ich denn jetzt Menschen oder Gott zu Dienst? M generally sidesteps using the form estoy conciliando a tho it is quite appropriate here. Both choices of verbs are permissible. M uses los h. while the article is not justified fully by the Greek. It is not necessary, but it could be used. RV is consistent when hombres is put in apposition with Dios, but afterward he uses los h. which may not be consistent. L and KJ agree with RV. Both the yo p. the personal pronoun and the article, respectively, could well be omitted retaining the good sense of the Greek, in the case of M.

I.v.11 RV hago saber is well substantiated by the original and other translations; KJ certify and L. tue kund. que RV renders mas equivalent to English but, M porque is equivalent to because. In the first clause, the only difference is in the first words already treated. The mas of RV seems somewhat antiquated, but possibly is smoother as far as style is concerned. The RV italicized que is backed by KJ. M's translation of predicado is bolstered by KJ. M has slightly different viewpoint from RV here. "Concerning the Gospel" while RV mas is more adjectival, and seems closer to the original, as also witness L, Mf, G, and CR. RV and M are consistent here in the respective use of anunciado and predicado for εὐαγγ ....M is supported by Le and KJ on the verb. It seems smoother Spanish in avoiding the repetition of two que.

I.v.12 RV is close to the Greek here, both in order and choice of words. The alguno of M is added for emphasis, as does L. RV sino por rev. de Jesucristo is well attested by other translations: V, KJ, CR, G, Mf, altho Le. would insert the English equivalent of lo recibí, for greater clarity. RV, as also KJ, follow the original here quite literally. M que (lo. r.) is unnecessary without the italicized phrase but smoother with it. Que is possibly reduplication here to balance the clause with the que fue used previously. M is more emphatic and probably more clear.

I.v.13 M hablar is not in the original. RV ya is not in the original either. Both words add; RV emphasi zes; and M supplies a more specific concept to hab. oido. KJ, using conversation, sides with RV, Mf, Career of G is exactly the same as RV, as also L, V, which is the source for KJ conversationom. RV should interpose en between conduc-ta and otro. RV is not consistent, because, for example, in I Pet. 1:18 uses conversacion. CR manner of life is exactly the same as M. M, using more words, seems to be quite smooth. RV makes the verse a matter of indirect speech, while M tells the "how", como, with adverbial leaning. It seems M possibly is a bit Anglicized here, witness KJ, CR. Sobremenera of RV seems closer to Greek ὑπερβολῶς than M's desmedidamente, "disproportionately". If des. is construed "beyond measure" it would coincide with ic. p.51. Sobre. is close to V supra modum. RV destruía, "Destroy", and M deströz. are equivalent forms, and present no difficulty, altho that of RV is more popular. Thayer, Ve.

I.v.14 Apro. of RV is more "profit by"; adel. more "excel": cf. Ve. pp49 and 12 respectively. M is better here, altho Th gives προεκοπιθῶν as "to make progress", one of the first meanings of apro. Aventajar is better yet. Use of small j by M is more in keeping with modern practice of Spanish. M is not consistent here. RV sobre seems linked with apro. in much the same way that mas que of M goes with adel. "make progress above all"; and "excel more than". RV, backed by KJ in choice of above by KJ, CR, L, Vu in choice of supra, but M backed by Mf, G, V, in the choice of coactaneos, which expresses more the idea of being contemporaries, than being equals. M is closer here to the Greek συνηλικιωτάς, meaning those of an equal age; Th, p.605. M's los de is justified by his construction as is RV's de mis i. RV muy; mas c. (que todos) clarifies, but is not necessary. M here also is more smooth, with celoso in more average usage than RV celador. Celador carries more the idea of a watchman, just as would the Greek here if a noun.

I.v.15 RV and M parallel here is respective use of mas and pero, the latter being in more common use. Also parallel in the choice of que and el cual. Dios is used by both versions, being also in several important Greek tests. Cf. Nestle critical apparatus p. 480; 16th ed. This however, is omitted by Nestle in his preferred text. M, with the italicized para si is quite a bit more clear to the average reader. Sano is probably better taste now for "womb", than vi entre of RV.

I.v.16 M and RV are consistent in their respective custom of starting verses with a capital, whereas M starts with a capital only if the verse is also the beginning of a paragraph. This action by M is probably an aid to better reading and comprehension. This is agreed by the majority of the modern translations, to mention G, Mf, CR, and L. Velasquez informs us, p.521, a fin de means "in order that". In the Greek, the first personal pronoun εγώ is implicit in the verb εὐαγγελίζωμαι altho M is probably justified in inserting the word to insure the reader's having no doubt as to who is preaching, since that is frequently contested in this epistle. Para que is also closer to tue ut, V, in order that of ic, p.54, that of CR, and KJ, and Mf. and so that than the M a fin de que, whose English equivalent would be "to the end that." RV and M again consistent in using respectively capital and lower case letters for the name of a people or peoples: G and g. M is in line with correct modern usage. M's inclusion of desde before luego may give a more emphatic expression, than the luego unassisted of RV, which can mean both presently, and immediately. Cf. Ve. p.416, De T. 172, the latter giving only presently

as the meaning of luego. This of RV would tend to weaken the emphasis on very clear-cut action, carried by εὐθέως, while M says appropriately, "at once". RV conferi and M consulté are quite synonymous terms.

I.v.17 RV's choice of ful for ἀνήλθον is seconded by V, L, and Le. p.54 Whereas the far greater number agree with M subi: Mf, G, KJ, CRm and of course, the basic meaning of the verb in question, according to Th and LS. RV is not consistent in using de nuevo for "again", since just in v. 9 otra vez is used. Of course, the alternation of such simple terms has something in its favor; if used to relieve monotony. M seem the best for clarity of expression. M should be consistent with the modern Spanish practice otherwise followed in terminating the name Jerusalem with the n as it should. Instead, in this verse, the antiquated m is used.

I.v.18 M has a helpful custom of placing the sign of a new paragraph at the head of a new paragraph, which is also noted in I.v.6, and thruout the M translation. RV después and M entonces are both justifiable on the basis of the original's εἰς τὸ μετὰ τῆς, "then after ... (Th) altho the weight of the meaning would still be with RV, because of the seemingly central idea of "thereafter". This latter argument loses force to a great degree when the M phrase is translated "Then, when three years had passed...". M retains the picture of going uphill to J., while RV retains the ful used in the previous vers. KJ is exactly precise with the Greek in "then After" as also V, L, Mf, G, CR. The translations cited seem to give the decision more to M, which avoids, to a certain extent, what seems to be a repetition of thoughts of time in RV's después, pasados tres años. RV's a ver is rather skeletal in connotation of the Greek ἰστορησαί to become personally acquainted with (Th) while M seems much more adequate with para conocer, as also Mf, G, Le, while V, L, CR, and KJ, all older translations except for CR, stand with RV. About the choice of Pedro, RV, or Cefas, M, Lenski says, p.61: "Here Paul writes 'Cephas', the old Aramaic term or name for Peter; in 2:7&8, where Jewish opponents are not so prominently in mind, "Peter" is used. (also)... "to visit" for the purpose of learning to know, to become acquainted with, B.P. 596; not "to inquire of", to get information from, as has been supposed."

Exp. concurs here, p.155. Nestle's critical apparatus informs us that the entire Latin tradition, the revision of Bishop Thomas of Charkel, the Koine recension, Claromontanus' text, and Bezae Cantabrig., and most witness agree with the choice of πέτρον, or with RV, while Nestle himself prefers to retain Cefas, probably for the same reasons given by Lenski above. RV is also backed by KJ, L, CR (this latter to be expected), whereas G, Mf, support M. One might say that the use of Cefas would tend to confuse, but this same name is used in other places as, for example, Jesus' naming Cephas anew. (Mt.16:18) ἔπιτε μὲν ἔτι carries the idea of "remained" Th, Le, CR, G, (sp ent), thus going with M permaneció, whereas RV estuvo is somewhat weak. Witness Exp.:

"Both in the Acts and Pauline Epistles this verb denotes the continuance or prolongation of a stay."... This can hardly be πᾶς ἄδιω, I abode with him. The clause expresses rather the motive for Paul's lingering at Jerusalem, I tarried to see him fifteen days. Mis best in this verse.

I.v.19 It is interesting to note that here both RV and M use the same particle mas. M probably feeling such to be advisable to balance the sino in the second clause of the sentence. M generally avoids this word mas. Next we notice there is quite a difference in the order

of the first clause. M's structure seems to be more modern, with the object following the verb in this construction, also expressing the action of seeing, while RV stresses the fact that he saw none other but James, besides Peter, or rather, Cephas. Regular Spanish, in expressing the forceful negative which Moderna seems to want to express, would write: "Mas no vi a ningun otro...". Cf. De T. Thus the double negative is frequently used. Again we come to a difference in the choice of names. RV's Jacobo could possibly be interpreted as an attempt to use a word with less highly charged Roman Catholic connotations. Jacobo means "James", while M's Santiago signifies, "St. James". The Greek text gives us Ἰάκωβον, leaving no doubt that RV is right with the original. It can be understood how the Spaniards for many centuries saying Santo Jacobo before the final o of the Santo and the obo of the Jacobo would be dropped for the term for saint, which is now San---, came to the logical elision of the final syllable of the first word of this phrase, leaving us with the standard Spanish term for St. James, as used by M.

I.v.20 RV's sense seems to be, "In this which I write to you,..." which is in at least a good measure backed up by the ἐὰν δὲ γράψω ὑμῖν if we would understand the foregoing to mean--"I swear in the presence of God that I am not lying in this which I write to you," then would be superior. RV is attested to by G,CR,KJ,L, and V., while Le uses the understandable choice of "as regards what I am writing to you...", thus taking the side of M. M's que could be omitted.

I.v.21 The partes of RV seems just a bit too close of the partes of the Vulgate. κλίματα seems best expressed by regiones, as in M, or its English counterpart in KJ,CR,Le, or by the possibly synonymous term of "districts", used by Mf and G. Luther's "Länder" is also closer to regiones than to partes. RV is careful to preserve the parallelism: "of Syria and of Cilicia", altho the latter preposition is doubtful, for the lack of important mss. RV is possibly clearer to the uneducated mind, in so distinguishing.

I.v.22 As far as the actual form of the verb itself is concerned, M preserves the negative as an integral part of the verb with desconocido for the Greek ἀγνοούμενος. Otherwise the forms are equally understandable, with RV being possibly quicker of comprehension to the unlearned mind as it hears it. RV is backed here by Le. M is agreed to in form by Mf, G,V, KJ,L,CR. M performs some exegesis which would be more permissible if it were placed in italics, for it is not in the original; in the use of the word aun. Strictly, RV is better with the Greek in the use of the preposition a before las iglesias, as the exact rendition of τῶν ἐκ, than M's por. It is true por as "by" is a legitimate translation, but this generally signifies the means of doing something. EX.: "Escribo por mi hermano." De T.p.82, Ve, so also G,Mf, Le,KJ, CR, on the word corresponding to "to". No verb is given the eran and habia of the Spanish versions, indicating that the simple copulative is to be used. RV in English would be "which were in Christ"; while M would read, "which there were in Christ", if we employ the regularly used English meanings. RV is supported by KJ, CR,V, and Le. RV is generally better here.

I.v.23 Tan sólo of M is probably closer to the Koiné literally than the solamente of RV, but there is no marked difference. M now becomes unnecessarily loquacious, using ellas, the feminine plural definite article, when really RV has the better Spanish rendition of habian oído. Decir is not supported by a verb in the Greek, therefore in both versions, it should be set off by italics. πότε is equally well trans-

latable by the en otro tiempo of RV, and the antes of M. RV is consistent here, as is M, as they also are in respectively, anuncia and predica for εὐαγγέλιον. We might accuse RV of tautology by the use of the second phrase of en otro tiempo, altho it follows the Greek ποτε, which M escapes by the variety of antes and then en un tiempo. εὐόρουε "was destroying", Th, is better translated by the destruía of RV, whereas the combatió, "combatted", is really weaker, witness Ve.

I.v.24 No difference between RV and M.

### Chapter I Footnotes.

1. Le Gal. pp.21-33
2. Himnario Ev. Luterano 1939 CPH p.4
3. KJ Gal.1:4
4. De T. p.69, Paragraphs 69,70,71
5. Young's Concordance, Analytical Authorized Edition Revised  
p.311 "forever"
6. KJ, CR, G, Mf.
7. De T. p.82, Paragraph 85
8. Himnario Ev. Luterano ad passim
9. Ibidem Bahía Blanca April, 1945
10. op. cit. ad passim
11. Th thaumazo p.284
12. De T. p.167
13. ibid. p.174
14. Le, Gal. p.34
15. Die Bibel, (L)
16. Ve. pp.516&521
17. A Commentary On St. Paul's Epistle to the Galatians Luther translated from the German by Dr. Theo. Graebner, Zondervan's, Grand Rapids, Michigan. p.28, and Th p.616
18. Le. Gal. p.34 and De T. 201, and Exp.p.151
19. Ve. pp.45&631
20. Le. p.34 and Exp.151
21. D-M p.101-102
22. Le p.35
23. Ve p.386,495; Th 615
24. Le p.39



II.v.1 M Entonces, "then", "thereupon", is closer to the  $\epsilon\pi\epsilon\iota\tau\alpha$  of the original than RV después, altho RV word order of después pas. c. better preserves the smoothness of the Greek; and represents the idea of the Greek genitive absolute with the RV pasados, also a past participle, than the M después, an adverb. So HA, CR, V, L, KJ, G, Mf. M is better here. M is consistently better again in rendering  $\alpha\nu\epsilon\beta\alpha\nu$  as subi "went up". RV juntamente seems unnecessary. RV tomando... con. is closer to the test's  $\sigma\upsilon\mu\pi\lambda\alpha\lambda\alpha\beta\omega\nu$  than M llevando... con., but M does not eliminate the basic idea of Titus' being included in the group.

II.v.2 RV empero better contrasts with the following y and also more highlights the external divine motivation of his mission, than M's y...y. HA with RV, as also V, CR, KJ, Mf, with first clause of M. G with the first clause of RV. KJ with RV in the second clause. V, CR, Mf, G with second clause of M. RV fuí is again inferior to M subi.  $\alpha\nu\epsilon\theta\epsilon\omega\nu$  "to set up or set out", is better expressed by M expuse, expound, set forth, than the more neutral comunicuales of RV. Delante de ellos of M is eisegesis, and wordy; the Greek idea being presented effectively by RV enclitic les. Aquel of M is better in expressing the  $\tau\omicron\ \epsilon\nu$ . "that Gospel which I am preaching to the Gentiles" than the mere el ev. of RV, altho HA agrees with RV. M privadamente possibly has a tinge of Anglicism as compared with RV Particularmente, altho HA is as M here. A los de reputación of M is a smoother rendering than a los que parecían ser algo. RV algo should have been in italics. Por of RV por no correr should also be italicized. The remainder of RV is really too literal to the Greek. M is much smoother but the interpretation de cualquiera manera should be italicized. M is backed by HA here.

II.v.3 RV and M again respectively use mas and pero for  $\alpha\lambda\lambda'$  as also RV capitalizes Griego while M appropriately leaves it lower case, in accord with Modern Spanish.  $\eta\nu\alpha\lambda\kappa\epsilon\sigma\theta\eta$ , "needed", "was obliged", is better represented by M obligado than RV compelido.  $\pi\epsilon\rho\iota\tau\mu\eta\theta\eta\nu\alpha\iota$  as an aorist infinitive is also best rendered by M's a ser circundado the past participle, than the present infinitive of RV.

II.v.4 RV por causa de is the correct rendition of  $\delta\iota\ \delta\epsilon\ \tau\omicron\upsilon\varsigma$ , but the context seems to bear out M as the clearest presentation of the whole idea, that Timothy was not obliged to be circumcised even in spite of the false brethren who entered surreptitiously in the congregation. HA with RV. The middle voice as in RV entraban better captures the idea of the original than the past participle introducidos of M. HA also has intro. RV is more compact in this verse than M which should italicize intro; furt. RV secretamente is more readily comprehended by the common man than the clandestinamente of M. Significance of difference in word order of RV nuestra l. and l. nuestra of M: Greek uses  $\eta\omega\omega\nu$  after  $\tau\ \epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\alpha\nu$ . RV and M carry the idea of the final clause equally well, altho differing not materially in the choice of words. HA with M's last clause, as also Mf.

II.v.5 RV cedimos is in more common usage than M cejamos whose use of the noun sujeción is backed by the Greek, V, and L, altho this is not necessarily better than RV sujetándose--a verb. M supported by HA, Mf, G, CR, Le, and KJ. M is better here.<sup>1</sup>

II.v.6 RV and M are reversed here in general usage of empero and mas. HA uses mas. M frequently uses porque where RV has mas. Mas and empero have no great difference in meaning. De parte de of M is not in the text and not absolutely necessary, but it conceivably aids in comprehension, since it clarifies and does not distort the thought. Again M and RV are parallel as in v. 2, q.v., respectively using parecian ser algo, (V, KJ), and tenian reputacion, Le, Mf, G, and CR. M should have italicized this last phrase. M en un tiempo is really a phrase used by RV, while M generally prefers the algun t.o of RV, in this instance. Both RV and M give acceptable translations of οὐδεν μοι διαφερον respectively no tengo que ver and nada me importa. The former is perhaps even more used in common speech. RV Dios no acepta la apariencia de hombre, (Le, Mf, G, L), is readily understandable in Spanish and comes closer to the Greek, "God does not accept or give preference to one's face or appearance", than M. Dios no acepta la persona de nadie, (KJ, CR, and V.), altho M does bring out the general meaning. Nadie is permissible instead of the hombre indicated by the MSS because of the construction of the clause in Spanish. The last clause of both RV and M are not as clear as they should be. It seems that HA's comunicaron is more to the point than either dieron, RV or impartieron, M. The constructions los que parecian ser algo of RV and los que eran de rep. are again parallel as vs. 2&6a.

II.v.7 On the difference in use of RV and M por el contrario and al c. cf. Concordancia Española, (Sloan). Both are correct, but the latter that of M, is more used. M seems excessively wordy here and a bit above the ready comprehension of the average man. RV is quite acceptably compact (HA the good features of both here.) M can be partly justified if one considers that Paul wants to emphasize that he personally and specifically had the apostolate without circumcision. M may be justified in inserting evangelio altho it is quite close to its antecedent in the same verse. Como vieron of RV is attested in form by L, V, KJ, G, Mf, and CR. Habiendo v. of M is supported by Le. RV era encar. is attested by KJ, V, G, and L. Habia sido encomendado is backed by Le, G, and Mf.

II.v.8 M comes closer to the ενεργησας (Th, IS) "energizes", "stimulates to action" with obro and obraba, "worked", "performed", than hizo and hizo of RV; altho the two por, used also by Le, carry more of the idea of agency which it should than the two en of M, which is agreed to by KJ and CR. M distinguishes in the difference in the translation with obro an ingressive preterite and obraba a continuous imperfect. (HA is identical with M.) RV & M respectively consistent in capitalizing and not capitalizing gentiles. M is better here.

II.v.9 RV again uses a simple verb form: vieron, while M (& HA) uses percibiendo, the present active participle. RV is attested by KJ, V, Mf, G, and CR, while Le and HA go with M. This form is truly that of the Greek, but RV still has the right sense. Como of RV and pués of M have substantially the same force here. "As", "when", "since". M generally prefers to use fue with the past participle, as here, but in 1:22 M is quite inconsistent. RV and M are consistent in the use of Jacobo and Santiago respectively. RV is not regular and even possibly confusing in switching to Cefas also. M has a more positive rendition of οἱ δοκοῦντες στήλαι εἶναι, -- que eran reputados como columnas. RV is seconded by KJ, V, CR. M ful is agree to by Mf, and G. RV Jacobo is considered best also by V, and L. M Sant. has no equivalent in English. RV and M should have italics for nos and me preceding dieron. Of the two nos seems the more appropriate. The insertion in italics by M of mano makes the idea more picturesque and is quite feasibly the

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sense of the Greek. δέξασ is plural, if so, RV is the better translation at this point. Comunion of M now has a very specific meaning and could be that of the text, altho "right of fellowship", in general, as in RV di estras de compañia seems more warranted, based on the context. M generally is the one to use the personal pronoun even if omitted in the Greek. RV does it with nosotros f. The idea is much clearer, since the thought is to specify who was going where. HA has la mano de compañia, quite close to M. M is better here.

II.v.10 RV solamente and M solo are consistent with 1:22. RV noš pidieron appropriately is italicized--M deseaban also should be so. Cosa of M also should be in italics. This last clause offers no appreciable improvement over RV in addition to using more words. HA's first clause of RV, second clause of M, with the improvement of estaba ansioso for the Greek verb form. Both ful sollicito of RV and he sido celoso of M are equally permissible. G,Mf,V,KJ,Le, and CR are as RV. G as M in the second clause.

II.v.11 Empero, RV, is merely a longer and more emphatic form of pero, M. The former is better here. They have switched the use of the simple verb and present active participle from v.9, so that now, RV has viniendo and M vinio. This is approved by V,KJ,Mf,Le, CR, and L. M's form of the verb is identical with the Greek. If cara a cara is good Spanish it would possibly be more clear tho RV en la cara is backed by the original. RV Pedro, cf. Textus Receptus and Polyglotten Bibel, Band 4. M's use of Cefas is attested by Nestle 16th ed., Le,Mf,G,CR, and V. RV en la cara is agreed to by V,KJ,Mf,Le,G, and CR.

II.v.12 RV generally says unos where M uses algunos. The latter is preferable in modern Spanish. Porque of RV is what M uses in 1:12 and vice versa. Both are warranted by the Greek οτι. RV again Jacobo, and Santiago, respectively, for James, as in 1:19,2:9. Both consistent again in respective use of capital and small case G in gentiles. RV después is correctly in the sense of the Greek but M carries the idea and also keeps close to the original here. Vinieron of RV is probably better than hubieron venido of M, but that cannot easily be pushed aside. ὑπεστρέλλεν is also probably better done in Spanish by the se retraja as far as the tense is concerned, but retiróse of M is possibly more easily understood. RV apartaba and M separóse as far as word choice are equally well chosen. M is somewhat redundant in inserting de ellos since the following clause is sufficiently clear. RV teniendo miedo de and M temiendo a are equally justified.

II.v.13 M is somewhat more direct in translating the first clause than RV, altho the M juntamente really should be italicized since there is no separate word to justify it in the Greek. RV consentian, V, should be placed in italics for the same reason. Por manera que of M is not quite as smooth as the regular Spanish of de tal manera que, employed by RV. M's choice of descaminado to bring out the idea of συνάπυχθη is more colorful tho not necessarily more exact than the llevado of RV. Llevado de ellos as in RV does not seem to reach the comprehension quite so rapidly as the descaminado junto con los demas of M. In the last phrase, En su simulación, the rendering of RV is closer to the Greek and more simple than the more wordy por la d. de ellos, offered by M. KJ with first clause of M, but with the second of RV. HA again has the better points of both, also rendering hipocresia instead of disimulación or simulación, as also does Le. RV seems better here.

II.v.14 M inserts the personal pronoun yo, which is not necessary, and should be italicized, since the personal pronoun is implicit in the verb. If M's idea is emphasis, it still should be in italics. M is correct in using an accent on the i in vi, which, as a preterite, properly requires an accent. RV in using Pedro here and as often as possible, is better in keeping with the more familiar name to the mass of the people, who might easily be left without the proper connotations and connections with the unrelenting use of the more obscure Cefas, as by M. Delante de todos, (KJ,G,CR.), as in RV, is the exact translation of the original, but M's rendition is also acceptable. RV continues in the old Spanish usage of capitalizing all names of nationality, while M is in the modern style, and hence better for today. This is repeated in the last clause of the verse. The Nestle text uses only one word, an adverb, ἐπιπλέον, and in the singular, to describe what both versions give as a plural. This, of course, could come as a matter of a regular way of presentation of such an idea. If this is so, M is more in a balanced construction than RV, which also renders as plural; y no como los judíos. This might be disputed by saying that one person, Peter, was spoken to directly, and hence the singular Judío is really more in keeping with actual conversation. RV por qué and M cómo, as "why", and "how" are equally permissible in their respective constructions. HA with M in the use of obligas instead of the possibly less common construyes used by RV. So also are V, KJ, Le, and CR.

II.v.15 M clarifies the text by the insertion of siendo after nosotros, thus supplying the copulative participle which is not needed in the Greek. RV again capitalizes judíos, while M properly desists from this. Por naturaleza of M, is easier to understand in the implication of the text than the mere naturales in the contrast with the "sinful heathen" rendered in Spanish by both versions as pecadores de los gentiles, except that RV capitalizes the G of gentiles.

16) There are several differences here, but they are actually <sup>only</sup> a few kinds. We are confronted with a direct choice between RV sabiendo and M conociendo. εἰδότες, the perfect participle, (Thayer), can be translated either as saber or as conocer, since both the words' meanings are used in the Greek interchangeably with γινώσκω, οἶδα and other verbs of knowing. (Young's). Conocer and saber are distinguished from each other, like the French verbs connoître and savoir, or the German kennen and wissen (Vel.). Kennen is to recognize a person, or be acquainted with a person, or the distinguishing marks of a thing, while wissen is to know the facts of certain things. (Heath's New German Dictionary, 1936). Since the matter at hand is the fact of justifying, which is done beyond the works of the law, RV sabiendo is better. Mas, as used by M in front of conociendo, does no harm to the thought of the text, altho it isn't absolutely needed, even tho the text has the corresponding particle. M may be using a more current expression in legales, but it is very possibly somewhat removed from the idea of the Law as given on Sinai, and as inscribed on the human heart, binding our consciences. It rather gives the connotation of a courtroom. RV uses the article la in front of fe de Jesucristo. This is quite permissible and is good Spanish. The use of de linking with fe ... Jesucristo, 'faith of Jesus Christ', as would be the NORMAL understanding, would mean Jesus Christ's faith, not that of the individual. M is in better usage with the readily understandable phrase, por medio de fe en Jesucristo. RV seems to go along with KJ, in literalistic following of the Greek construction πίστις Χριστοῦ Ἰησοῦ.

También as used by RV is quite appropriate. In the corresponding phrase by M, mismos is a permissible rendition, but it should be italicised, since it is not clearly indicated by the original. For the Greek word order, given literally by Cristo Jesus, M uses also the conventional form Jesucristo, while RV uses the latter both times. M is probably to be preferred here, since both are understandable, and there is as much as possible avoidance of what would be tiring repetition. It would seem that the choice of RV in using fuesemos is both better with the Greek tense of aorist passive and with the general sense of the clause, as corroborated by various English translations. M, however, has several exponents of the translation in the present tense which also may be adduced: "ὅτι ἐξ ἐναντίας" referring to the ὅτι is given by RV as por cuanto "implying opposition or contrast to the preceding" (Ve. & Webster's Collegiate). This is well translated, probably a shade stronger contrast than the pues que of M which is, it must be admitted, a tolerable translation. The last two differing phrases have already been treated previously in this verse.

II.V.17) HA is with M on the first phrases, and with RV in the last phrase. This applies with minor variations. The ὅτι at the beginning of the verse seems to be adversative (Mt. 11: 5: 22, etc.) as it is generally (Dana p. 244) and is therefore best expressed by the pero of M, which is the closest Spanish equivalent. This does not entirely rule out the mere conjunctive y of RV, since it is used in good Spanish to continue just such thoughts. Both RV and M bring the continuance of seeking to be justified thru Christ, -----> with possibly more directness of phraseology by M, but really much more personal and incisive is the problem at the crux a bit more closely. RV could well include the mismos which is actually indicated by the Greek αὐτοῖς. If εὐρέθημεν is a cumulative aorist, looking at one of the results of seeking justification in Christ, then M is the better rendition. (Dana)---"to regard an event in its entirety, from the viewpoint of existing results" It seems, tho, that in looking at the normal action of Christian faith --as it is lived by real, live believers, is that they continually find, in their daily repentance, that even as they try to trod the path spiritual of Christ, they commit sins which are noticed by other people and sometimes even themselves.<sup>2</sup> This also would justify the passive voice in which we find the Greek verb. This is the rendition of RV which seems to be superior from the long range viewpoint. RV's following phrase is more linked up to the preceding by the connective por eso than the acaso of M. Both, however, are in good usage.<sup>3</sup>

II.v.18) Porque of RV, 'because', and Pues, 'since', are about equivalent in their context here. One may possibly debate whether the pretérite destruí as used by RV, or the present perfect había destruído is the handling of the original verb, but RV is clearer in that destruí is without doubt the first p. meant in the text. παραβάτης is given as meaning a transgressor, a law breaker (Thayer). M's use of prevaricador is backed up by Jerome (Vul.) and CR. The word p. means "one who violates his duty..... a double dealer". This rendition coincides very nicely with the general content and context of the word, and also the particular verse. RV is closer with the strict meaning of the word, as given by Thayer, and backed by Mf and Gd. HA is with RV in the last clause, and KJ is with RV in 'make thyself, show thyself', as also V. Me hago of RV is probably closer to οὐνοδείξω "show, prove, establish, exhibit;" (Thayer), than the me convenzo of M, which means, 'convince myself' unless a little used meaning of convencer, 'to demonstrate', is considered, cf also V. The word order of M's first clause is smoother than that of RV, which if the latter were changed, the whole verse would be clearly superior to M. Otherwise it is only slightly so. Transgressor is approved by Mf and Gd.

II.v.19 RV and M are consistent on the respective use of por and por medio de. M again should really italicize the medio de which are not specifically included in the Greek. There are several ways of looking at the verb ἀπέθανεν, which is given as 2nd Aorist by Thayer, and as constative aorist by Dana. One might also take the action as a whole, and possibly record it dramatically, in the present tense. If this is the chief indication, then RV is the better. If the idea is mere mention of the fact that the law was the means to his, (Paul's) figurative death to it, then M is to be preferred. I prefer the RV para vivir a Dios. It is a simple, clear presentation of the result and purpose of dying to the law and its bonds of servitude. HA nicely incorporates RV and M by the clause, a fin de vivir para Dios. If it were not for tautology, even more according to RV would be permissible: 'Para vivir para Dios'. RV literally, is, 'to live to God'. M literally is, 'in order that I may live to God.' Both of these are quite acceptable. M para in front of Dios would be in italics. The a in front of Dios is also very commonly translated as 'for'. Vulgate also has this construction. RV is slightly preferable here; mainly for brevity's sake.

II.v.20) The juntamente of RV is justified by the dative ἔως τῆς; whereas its omission by M is no serious detriment to the sense. Both RV and M are parallel in choice of tenses as to a degree in v. 19 and especially in v. 17... (somos hallados---hemos sido hallados). KJ is with RV; HA with M. Thayer translates: ἔως τῆς θανάτου μου "by the death of Christ upon the cross I have become utterly estranged from (dead to) my former habit of feeling and action." M obviously uses the perfect tense--he sido c. Mf also uses this construction. In the long range view of Christianity, we are told to crucify the flesh daily with its sinful lusts. This is expressed in various ways by both the New and the Old Testaments. So on the basis of translation itself M is somewhat closer to the original; but on that of the total view of faith, RV seems to have more insight. RV tends to follow rather too closely the liberal use of the καὶ and its companion δέ, which have varying forces in Greek, but which tend to be as stilted or flaccid in Spanish with the Y and E conjunctions, as are the same forms in English, when used frequently. M would be better than RV in the use of sin embargo for the καὶ of RV. RV and M are again consistent in their respective renditions of mas and sino. Since the verb vivir is used of necessity so many times in this verse, the italicized injection of vida by M seems unnecessary and even unfortunate. Beyond the first clause, RV is more in keeping with the Greek as far as simple additions and word changes are concerned. Aquella is not as appropriate as lo of RV, partly because the former carries the ordinary connotation of something at some distance from the speaker or writer, and because the former is a demonstrative; while the original text calls for merely a general demonstrative, indicating distance. V. and DE T agree. RV is generally literal where the Greek has ἐν, giving the Spanish exact equivalent, en. M generally renders this same word as por when there is some indication that such may be the better choice. In addition, when he uses por in such a context, medio de GENERALLY is also included. There seems to be small if any actual difference in meaning or connotation. In v. 16 RV uses la fe del H. with special emphasis here is the de. This is repeated in v. 20. M renders the particular phrase in v. 16 by por medio de la fe en J. as we would expect. HA is with M translation of fe en el H. and with the first clause of M, otherwise; with RV. It is true that M se dio is more simple than RV se entrego, but the average Latin-American understands the latter as meaning 'gave himself up', which with V has more specific connotations than the extremely general se dio. RV is better in this verse.

II.v.21 "no: ríu to reject, refuse, slight, Gal.ii.21" (Thayer). RV has this meaning exactly with desecho. M's hago nula is also given as a possible meaning of the verb in question, but not connected with Gal. 11.21. It seems that desecho is as understandable as hago nula; possibly even more. RV's por la ley is represented in M by por medio de la ley, quite according to custom of M. Actually, both RV la and medio de should be in italics. In the same way RV fuese and M es need italics. The imperfect subjunctive in Spanish is used to express contrary to fact situations, hence RV fuese is best. RV por demas is obsolete and therefore out of the realm of current Spanish. V has the same form. M en balde is preferable. With the change of the last difference in RV, it would be definitely the better. As it is, M is slightly better. KJ is more with M. HA with RV except for es and en balde. Gd agrees with RV use of impf. subj. fuese, and Mf with M and HA in the use of indicative there.

### Chapter II Footnotes

- 1: Also Mf, Gd, CR, Le, and KJ.
- 2: Attested also by L, V, KJ, Le, Gd, and CR.
- 3: Mf.
- 4: V.
- 5: Le.
- 6: KJ, CR.
- 7: HA, L
- 8: English parallel and HA
- 9: V, KJ, CR
- 10: Mf, Le, Gd.
- 11: CR
- 12: Gd with M
- 13: KJ, Gd, with RV; Mf and CR with M.

## B. Summary of Differences

## 1. Trends in word-choice types.

- a. Archaic words. As might be expected, RV has far more words which have passed out of general usage than has M. Some of these, as also is the case with the KJ, have even acquired special connotations of a Biblical connection. The majority of these archaic words, however, really serve only to becloud the meaning instead of clear it up.
- b. Erudite words. Here we find quite a reversed situation. M has many more words which are found rather in scholarly vocabularies than in those of the common reader. RV too, has several words which now at any rate, have taken on more of a technical or theological aspect than they carried at the time of the original translations done by Casidoro de Reina and Cipriano de Valera themselves. One finds that with the more recent revisions of RV, many of the archaic and also the more erudite or specially theological words have been deleted, to be replaced by more current speech. M on the whole, has proportionately more words inaccessible easily to the average reader on the basis of eruditeness than has RV.
- c. Vulgarisms. This paragraph is included especially because of the existence, thruout the RV translation, of expressions which were well enough in their time, but which now have assumed vulgar connotations. RV parir in San Lucas 2:7 and other places now has the idea of a female animal giving birth. M appropriately chooses dar a luz for these instances wherever they occur.

## 2. Preferences in tenses, and voice.

- a. In tense. RV prefers the present tense when there is a possible choice for it. Ex.: 2:7 RV me era encargado, while M has me habia sido encomendado, the imperfect and the pluperfect, respectively. It can be seen also from this example and several other cases, that M tends to use a compound verb while RV keeps it as simple as possible. This is not followed strictly, because RV does in places have the more complicated verb form, while M has the more simple form.
- b. In voice. RV frequently puts a verb in the passive or middle voice while M uses the active. The latter is generally preferable where feasible, to carry more vivid the action which actually transpired. An example of this is found to a degree in 1:6 RV estoy maravillado, passive voice, and less colorful than the M me maravillo, closer to the active.

3. Preferences in expressions. RV, as might be expected has more archaic expressions. M has the disadvantage that it is wordy even to the extent that the sense is more difficult to apprehend than is the simpler form generally chosen by RV.
4. Literalness and faithfulness to the Greek. RV here seems to have the slight edge on M as far as faithfulness is concerned. It also carries the disadvantage of frequently being almost slavishly literal, tho M is also guilty of this, in a lesser degree.



## ..VI. Conclusions

- A. For the present. Continue the usage of RV where it is recommended; that is, in Latin-speaking North and Central America, and continue M where it has been customarily used in our church. It would probably be better to substitute the actually vulgar words of RV with the currently more acceptable word. As might be expected in Spain, and also in many parts of the New World, the RV version is the only known one to the common people of Protestant persuasion. Gutierrez-Marin attests this in his very comprehensive HISTORIA DE LA REFORMA EN ESPAÑA p. 131. "This very version of Valera is that which has carried over to our days, being published in greater number of editions and copies than any other, and which at present (1942) is used in all the pulpits and labors of Spanish-speaking Protestants." (Translated from the Spanish.) For the present, it would be less confusing for the people to continue hearing RV and M where they respectively are used, as the still official texts for sermons and Epistle and Gospel reading, with the slight changes mentioned above. HA, in my opinion, would be excellent for use in Bible Class and Sunday School teachers meetings, where there is ample opportunity to explain the matter or translations, so they at least have an introduction to the situation, without having doubts, which sometimes can be serious, about just where the true Word of God is to be found.
- B. For the future. HA would be best for an all around version, once the whole Bible is done in this easy-flowing, current Spanish. In the body of the thesis, it has been noted at various locations, that HA incorporates the good features of both RV and M, leaving out almost without exception, the bad features. Naturally, it is next to impossible to expect perfection from any translation.

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