



G.A. RIPLINGER

CATHOLICS

CHANGING
GOD'S NAME



THE HOLY BIBLE says, “and his name is called The Word of God”

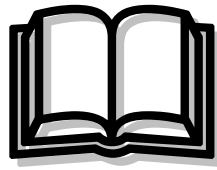
Or in Spanish this would say,
 “y su nombre es llamado la Palabra de Dios.” (Rev. 19:13).

Or is it,
 “y su nombre es llamado el Verbo de Dios.”

Sparring over synonyms in translation can be difficult. Is the child pretty, lovely, attractive, or beautiful? A case, giving particulars, must be made for each word. But changing the pretty child’s name from Pamela to Verna is something that is not up for debate. Yet modern Spanish Bibles have done just that, changing the “name” that Jesus Christ “is called.” This “ought not to be done.”

How did this happen? Wouldn’t you know that Pope Novatian changed it in a tract and later Jerome arranged its place in the Latin Bible. This article will document this, citing Latin and Greek scholars who publish in juried professional journals. Now there are piles, which stretch for miles, of moth eaten Latin manuscripts and bibles stained with this name.

JOHN 1:1 in the **SPANISH BIBLE:**



A Comprehensive History
of the Latin/Spanish Words
for
'Word'
Sermo/Palabra
VS.
Verbum/Verbo



**"In the beginning was the Word,
and the Word was with God,
and the Word was God."**

The Catholic Latin Vulgate's Introduction of *Verbum* in the 4th century
VS
The Old Latin word *Sermo*, as used in the Old Pure Latin Text & By Erasmus

The original Latin Bible is at the root of other later vernacular Bibles, such as the Spanish, French, Italian, and Portuguese Bibles. These later languages developed just before the turn of the millennium (c. 900). Their Holy Bible, which branched off of the pure Old Latin, came along immediately. These languages and their Bibles carry the original Latin words on to today. Therefore, it is easy to determine which Spanish, French, Italian, and Portuguese versions come directly from the original pure Latin text, rooted in Acts 2. It also becomes clear which editions are rooted in or have been tainted by the fourth century Latin corruption of the Roman Catholic, Jerome, who copied *Verbum* from its originator Pope Novatian (See upcoming documentation and G.A. Riplinger, *In Awe of Thy Word*, Ararat, VA: A.V. Publications, 2003, pp 982-988 (French and Spanish) and pp. 962-968 (Old Latin, Italia VS Jerome's Vulgate).

For example, the Word, Jesus Christ, in John 1:1 was rendered in the Old Latin as *Sermo*, until Jerome changed it to *Verbum* in the fourth century (See G.A. Riplinger, *Hazardous Materials*, Ararat, VA: A.V. Publications, 2009, p. 1123). Pure Romance language Bibles, deriving from the Latin, did not use the word *Verbo*. Instead they followed the original Old Latin. The French Ostervald said *Parole*, the LeFevre's French said *parolle*, Olivetan's French said *parolle*, the Geneva French said *Parole*, the Italian Diodati said *Parola*, and the Swiss version said *Parole*. The Indo-Portuguese says *Palavra*, Almeida's Portuguese says *palavra*, the Toulouse says *paraoulo*, the Vaudois says *Parola*, the Piedmontese says *Parola*, and the Romanese says *Pled*. Likewise, the word *Palabra* has been used in the Spanish Bible from the earliest days, including the Valera 1602 and the Reina 1569. Even Strong admits that "For the greater part he [Enzinas] follows Erasmus's translation, e.g. John i,1: *En el principio era la palabra, y la palabra estava con Dios, y Dios era la palabra*" (McClintock and Strong, *Theological and Ecclesiastical Literature*, Baker Book House, 1981 reprint, vol. 9, p. 99; See *The Bible of Every Land*, 2nd edition, London, 1860 under each language, pp. 251-288). No pure vernacular translation has used Jerome's unique Catholic rendering, *Verbum*. **(See Appendix A for documentation that *Verbo* is rejected by Protestants.)**

Jerome's corruption was introduced into the Spanish Bible in 1793 by Roman Catholic Padre ['Father'] Scio, who translated from Jerome's corrupt Vulgate (*The Bible of Every Land*, p. 266). Just as the 1611 KJB reigned supreme for 270 years, until the 1881 Revised Version, so the word *Palabra* reigned from the Enzinas Spanish edition of 1543, for 250 years, until Father Scio changed it along with scores of other words. Enzinas in 1543, Pineda in 1556, Reina in 1569, and Valera in 1602 all continued using the word *Palabra*.

As the following chart shows, today the text of the Spanish 1602 *Purificada* alone retains the pure reading; modern Spanish versions bring forward Father Scio's corruption. Therefore the word *Verbo* can be seen in some modern Spanish Bibles, such as the 1960, Trinitarian Bible Society, Gómez, *La Biblia de las Américas*, *La Nueva Biblia de los Hispanos*, and the 1865.

Spanish Editions	Word (John 1:1 et al.)
1543 Enzinas	palabra
1556 Pineda	Palabra
1569 Reina (Spanish)	Palabra
1602 Valera	Palabra
1602 Valera Purificada	Palabra
→ 1793 Catholic Padre Scio	Verbo
1823 Catholic Bishop Amat	Verbo
1865	Verbo
Gómez	Verbo
1960	Verbo

Scio's Spanish of 1793 was printed as a parallel Latin Vulgate and Spanish Bible. The following are scans from the *Historical Catalogue of the Printed Editions of Holy Scripture* by T.H. Darlow and H.F. Moule (London: The British and Foreign Bible Society, 1903-1911, Cambridge, MA: Maurizio Martino-Publisher Reprint, Vol. II, 3, pp. 1438, 1439). It gives the actual title of Scio's monstrous new 'revised version' as, *The*

→ *Latin Vulgate Bible Translated into Spanish, and noted conforming to the meaning of the holy Fathers [Popes] and Catholic expositors by the Father Philip Scio of San Miguel.*

1793. La Biblia Vulgata Latina traducida en Español, y anotada conforme al sentido de los santos Padres y expositores Cathólicos por el Padre Phelipe Scio de San Miguel . . . Dedicada al Rey nuestro Señor Don Cárlos IV.
Joseph y Thomas de Orga : Valencia. 1790-3. 4°. 10 vols.

As Darlow and Moule's following description states, the Spanish was "Translated from the Latin Vulgate," "The Spanish and Latin texts are given in parallel columns..." and "Jerome's translation" was even included in subsequent editions.

1488

SPANISH

The Bible. Translated from the Latin Vulgate by *Felipe Scio de San Miguel*, who is described on the title as 'Ex-Provincial de las Escuelas Pias, Preceptor del Principe nuestro Señor y de los Señores Infantes, y Confesor de la Princesa del Brasil Infanta de España', and afterwards became Bishop of Segovia. With the Latin Vulgate.

The first edition of a Spanish Bible printed on Spanish soil.

Tom. 1-3 of the O. T. are dated 1791; tom. 4 and 5, 1792; tom. 6-8, 1793. Tom. 1 and 2 of the N. T. are dated 1790.

O. T.: Tom. 1 (Gen.-Lev.), with preliminary matter including general introduction (xiv pp.), a note on MSS. and versions cited, and a list of books; text, 646 pp. Tom. 2 (Num.-Ruth), 591 pp. Tom. 3 (1 Sam.-2 Kings), 578 pp. Tom. 4 (1 Chron.-Job), 699 pp. Tom. 5 (Ps.-Eccles.), 603 pp. Tom. 6 (S. of Sol.-Isa.), 649 pp. Tom. 7 (Jer.-Dan.), 669 pp. Tom. 8 (Hos.-2 Macc.), 480 pp.; chronological tables and index, cxlv pp. N. T.: Tom. 1 (Gospels), with preliminary matter including dedication to Charles IV. of Spain and *Disertacion Preliminar sobre la traslacion de los libros sagrados a la lengua Castellana* (xxxiv pp.); text, 581 pp. Tom. 2 (Acts-Rev.), 811 pp. The Spanish and Latin texts are printed in parallel columns, with notes and references below; with prefaces, chapter-headings etc. A list of *errata* is appended to nearly every volume. A royal privilege for 10 years is given at the end of tom. 1 of the O. T. The frontispiece and head-pieces are metal engravings.

¶ 293 x 200 mm.

8488.

A second and revised edition appeared at Madrid, 1794-7, 8°, 19 vols. (For a similar edition, in Spanish only, see No. 8489.) Besides the ordinary Vulgate version of the Psalter and F. Scio's version of it there is also given Jerome's translation from the Hebrew, followed by a Spanish paraphrase. Similar paraphrases are also given of Job and Lamentations in addition to the ordinary Spanish version of those books.

A third edition was published at Madrid, 1807-16. 4°. 15 vols.

The Holy Bible is the ‘word’ of God, using the ‘words’ of God, to represent Jesus Christ, the Word of God. If a Bible, which claims to be the ‘word’ of God, was done by a translator who does not know how to translate the basic word ‘Word,’ then all of their other word choices are put in serious doubt. The use of identical words, connecting the written **word** and the living **Word**, Jesus Christ, are crucial (John 1:1). All foreign Bibles have identical words for Jesus, the Word, and the written ‘word.’ For example, when comparing the words in John 1:1 and 1 Peter 3:1, we find the same words, such as Word/word in English, *Parole/parole* in French, *Parola/parola* in Italian, *Woord/woord* in Dutch, *Sana/sana* in Finnish, and *Wort/wort* in German. (See Appendix at end.) The Valera 1602 Purificada has *Palabra/palabra*. The corrupt readings cited in the chart instead say *Verbo/palabra*, breaking a vital cross-reference and theological connection.

Assertions by liberals that Jesus is the spoken word, but *not* the written word (and therefore these ‘words’ should be translated as different words) ignore the myriad of verses which parallel the written word (scriptures) and Jesus Christ. Jesus said, “It is written...”, elevating the written word, even above himself. The written word is even magnified above his name (Word), according to Psalms 138:2 which says, “for thou hast magnified thy word above all thy name.” The idea that Jesus is only the spoken word is rift in liberal textbooks and lexicons, which all seek to deny the parallel perfection of the written word and Christ, the Word. The Bible’s built-in dictionary parallels Jesus, the Word, with the “written” word. It says, “the word of God, and of the testimony of Jesus Christ...he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein...I am Alpha and Omega...write in a book...” (Rev. 1:1-11). The use of two dissimilar words looses the connection between the Word becoming flesh (tangible, like the written word). They also miss the connection between the bodily resurrection of Jesus Christ and the resurrection and preservation of the tangible written words of God. Separating the two words and translating them differently smacks of Barth and Brunner’s neo-orthodox ideas about the Word and the word, wherein the written word is somehow less than the actual spirit of his mouth, which is, in a sense, a part of him (2 Thes. 2:8, Eph. 6:17, Rev. 1:16, 2:16, 19:15, 21). The “engrafted” word, like Jesus the Word, is “able to save your souls.”

False assertions that the masculine word *Verbo* is preferable to the feminine *Palabra* are not Biblical. Jesus is described using feminine Spanish nouns such as the door (*la puerta*), the vine (*la vid*), the light (*la luz*), and the truth (*la verdad*). As this paper documents, *all* pure Romance language Bibles, including the French, Italian, Romant, Toulouse, Vaudois, Swiss, and Piedmontese, throughout *all* of history, have included the word ‘la’ before their proper name for ‘Word’, in spite of the fact that such usage is not typical in any of these languages. Jesus, the Word, is hardly typical. Those who insist that *la Palabra* is wrong because of its gender are *denying* God’s preserving work and vilifying *every* Holy Bible he has given *throughout history*! See Appendix A.

A History of the Words

The scholarly treatise on the history of the Bible, *The Bible of Every Land*, gives the rendering of John chapter one in every ancient and living language that is available. It shows that the ancient Latin texts of Erasmus, as well as Castalio, used the word *Sermo* (*The Bible of Every Land: A History of the Sacred Scriptures in Every Language and Dialect Into Which Translations Have Been Made*, London: Samuel Bagster and Sons, 1860, pp. 251-253).

ERASMUS'S VERSION.

¹ IN principio erat sermo, et sermo erat apud deum, et deus erat ille sermo.
² Hic erat in principio apud deum.
³ Omnia per ipsum facta sunt: et sine

BEZA'S VERSION.

¹ IN principio erat Sermo ille, ille erat apud Deum, eratque Deus. ² Hic Sermo erat in apud Deum. ³ Omnia per

¹ IN principio erat sermo, et sermo erat apud Deum, et Deus erat is sermo:
² is erat in principio apud Deum.

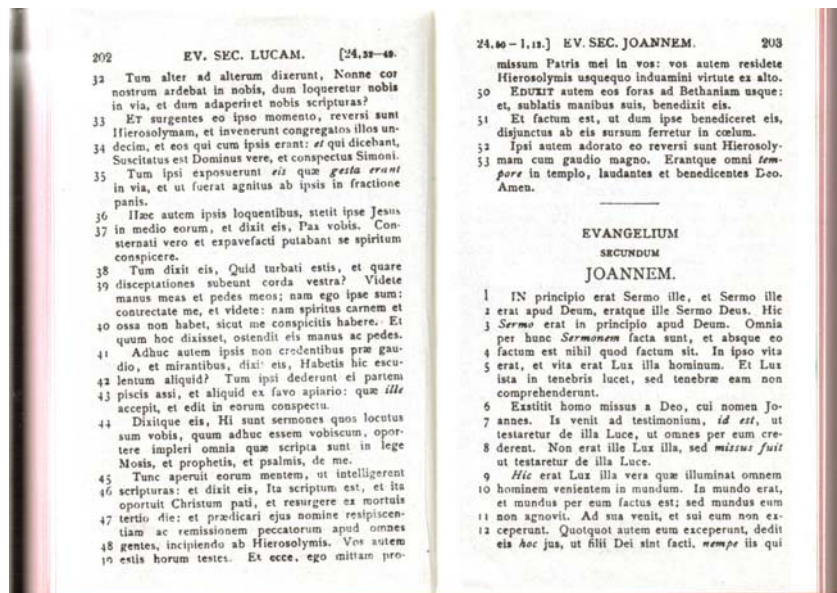
“The version of Castalio or Chatillon was printed at Basle in 1551, with a dedication to Edward VI, king of England. It was reprinted at Basle in 1573, and at Leipsic in 1738. The design of Castalio was to produce a Latin translation of both Testaments in the **pure** classical language of the **ancient** Latin writers” (Emphasis mine; The word ‘ancient’ generally refers to the period before A.D. 300; *The Bible of Every Land*, p. 251).

The pure Latin text that I use continually, when looking for the most ancient Latin reading, is the Old Latin text of the reformer Beza. He had the ancient manuscript, CODEX CANTABRIGIENSIS, which contains both a Greek and a Latin text from the fifth century. Although it is missing in this area of discussion and some other verses, it is an excellent source of the true Old Latin text. In John 1:1 Beza writes,

“In principio erat **Sermo** ille, et **Sermo** ille erat apud Deum, eratque ille **Sermo** Deus. Hic **Sermo** erat in principio apud Deum. Omnia per hunc **Sermonem** facta sunt, et absque eo factum est nihil quod factum sit.” (John 1:1-3). (*Jesu Christi Domini Nostri Novum Testamentum*. Ex Interpretatione Theodori Bezae Impressa Cantabrigiae A.D. 1642 in Officina Rogeri Danielis. Londini: Sumptibus Societatis Bibliophilorum Britannicae et Externae. MCMLXV, p. 203).

EVANGELIUM
SECUNDUM
JOANNEM.

¹ IN principio erat Sermo ille, et Sermo ille
² erat apud Deum, eratque ille Sermo Deus. Hic
³ Sermo erat in principio apud Deum. Omnia
per hunc **Sermonem** facta sunt, et absque eo
⁴ factum est nihil quod factum sit. In ipso vita
⁵ erat, et vita erat Lux illa hominum. Et Lux



All Scholars Say ‘Verbum’ Is Not the Original

Erasmus wrote a complete treatise **against** the use of the word *Verbum* in John 1:1. This treatise is available as *Lugduni Batavorum*, in the Leiden edition of the works of Erasmus, edited by Leclerc, 1703, reprinted 1963. (See the *Apologia* for *Sermo*, LB IX, 111-22, 446, and annotations on John 1:1).

10-EUROPEAN LANGUAGES.		[CLA]
ERASMUS'S VERSION.		BEZA'S VERSION.
1 In principio erat sermo, et sermo erat apud deum, et deus erat ille sermo.		1 In principio erat Sermo illi- ille erat apud Deum, eratque Deus. 2 Hic Sermo erat i apud Deum. 3 Omnia per
2 Hic erat in principio apud deum.		
3 Omnia per ipsum facta sunt : et sine		

In Awe of Thy Word traces Erasmus' development, from his forced childhood immersion into the Catholic church, to his break with them and their false Latin Vulgate. His editions of the Latin Bible show that development, as his first edition (1516) copied the Vulgate word *Verbum*, which he had seen all his life, while held captive by Catholic monks. His second and subsequent editions of the Bible use the word *Sermo* in John 1:1, demonstrating his growth and exposure to a wider and purer range of manuscripts, once he separated himself from the Catholic church and began associating with the reformers. In fact, he felt so strongly about the word *Sermo* that he wrote an entire treatise AGAINST the word *Verbum*.

The KJB translators did *not* follow Erasmus's first edition, but his later, more matured edition. Luther did *not* follow Erasmus' first edition either, but his second edition. Tyndale, as well, did *not* follow Erasmus' first edition, but his later editions. Consequently, references to Erasmus' first edition to support error, which Erasmus himself quickly corrected, is without sound reason. Given the lengthy domination of the Catholic church over Spain, all Spanish-speaking countries, and all of their universities, it is not surprising to find the word 'verbum' from their Latin Vulgate, included in reference works and dictionaries, thereby supporting their Latin Vulgate text, which follows Jerome.

Contemporary historians have rehearsed Erasmus' treatise in scholarly journals. M. O. Boyle wrote several articles. These include *Sermo: Reopening the Conversation on Translating JN 1:1*. It was published by Brill in *Vigiliae Christianae*, Vol. 31, No. 3, Sept., 1977, pp. 161-168. It is currently available from <http://www.jstor.org/stable/1583129>.

When summarizing the article by Boyle, the following facts will be drawn from the article:

- 1.) The earliest Latin manuscripts and Christian writers (c. 160-260) do not use the word *Verbum*, but *Sermo* in John 1:1.
- 2.) The word *Verbum* was originally introduced by Pope Novatian in a pamphlet. (There were two competing Popes at this time. He and his followers differed from the rival Pope in that Pope Novatian did not believe that those who had committed

sacrilege could ever be forgiven and restored to Catholic communion. Real Christians, of which there were plenty, would not even want ‘Catholic’ communion, which Catholics believe is the actual flesh of Jesus Christ. Real Christians would welcome anyone who had repented. Novatian re-baptized people, just like the “Church of Christ.” His actual beliefs, whether bad or good, do not negate the historical fact that he introduced the word ‘verbum’ well after the word *sermo* had been recorded in scripture citations by Tertullian, who said “The blood of the martyrs is the seed of the church.”)

- 3.) The word *verbum* was later cast into the text of the Catholic Bible by Jerome in his revised Latin Vulgate. Even Jerome admits, “You [Pope Damasus] urge me to revise the Old Latin, and, as it were, to sit in judgment on the copies of Scripture which are now scattered throughout the world...Is there not a man, learned or unlearned, who will not, when he takes the volume in hand...call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes...” (See Wordsworth and White, *Novum Testamentum...Latine*, vol. I, pp. 1-4 or any critical edition of the corrupt Latin Vulgate.) When his corrupt Vulgate was complete, Jerome admitted that Christians “have pronounced to have branded me a falsifier and a corrupter of the Sacred Scriptures” (Lit. “qui me flsarium corruptoremque sacrarum pronunciant Scripturarum” (See *In Awe* p. 963 et al.).
- 4.) Trusted Reformation linguists, such as Erasmus and Theodore Beza, soundly rejected the word *Verbum*, in both their Latin texts and in their essays.
- 5.) Modern scholars (classicists, that is, those who teach at the university level and publish research about the classical languages, such as Latin and Greek) recognize that the word *Verbum* is of later and of Catholic origin. They observe that *verbum* is not a correct rendering of the Greek word *logos* and is, in fact, the opposite of *logos*.

In dry, scholarly, and *pseudo*-spiritual drone, Boyle says, for example:

“From Tertullian [c. 150 – c. 230 A.D] to Theodore de Beze extends a tradition of translating λόγος [logos] in John 1, 1 as *sermo*, a tradition now forgotten even by curators of antique words. Only when Erasmus restored the variant in his second edition of the New Testament (1519), and defended it with a battery of philological and patristic arguments, did the translation incite public debate. [Boyle notes, “Erasmus, *Annotationes in evangelium Joannis* in *Opera omnia* 6 (Leiden 1703-1706) 335A-337C; *Apologia de “In principio”*, LB 9, 111B-122F. “Sermo”, the first chapter of my book *Erasmus on Theological Method* (Toronto in press) is entirely devoted to documentation and analysis of this. I thank the University of Toronto Press for permission to rework this here.”] With the Tridentine sanction of the Vulgate’s *verbum*, however, the impetus for the tradition of *sermo* ceased. And although, fortified by Calvin’s commentary on John, Beze translated λόγος [logos] as *sermo* in his NT editions...”

Boyle continues,

“It [the debate against *verbum*] deserves to be revived for scholarly examination. **Sermo is the most ancient extant Latin translation for λόγος [logos] in the Johannine prologue.** It conserves faith’s witness to Christ the eloquent discourse of God, a witness historically diminished by the truth which the translation *verbum* served...Tertullian [A.D. 150-230] and Cyprian [A.D. 208-258] quote *sermo* in **every citation** of the opening verses of the Johannine prologue. In addition to eight quotations, there is Tertullian’s valuable, impartial testimony in *Adversus Praxean* that the custom of Latin Christians was to read *In Principio erat sermo*...Cyprian twice quotes John 1,1 in *Adversus Iudaeos ad Quirinum* as *In principio fruit sermo, et sermo erat apud Deum, et Deus erat sermo*. He also interprets *sermo* as Christ in three psalm verses and a passage from the Book of Revelation. Cyprian is acknowledged a **superior** source of the **Old Latin Bible** because of his **antiquity** and because he repeats almost one-ninth of the New Testament...*Sermo* remains then the **earliest** extant Latin translation of λόγος [logos] in John 1, 1 and on Tertullian’s word the reading commonly circulated.”

Boyle goes on to say,

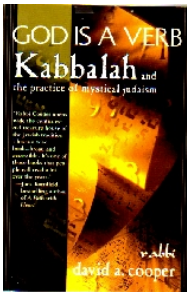
“*Verbum* **first** occurs as a translation for λόγος [logos] in John 1, 1 in Novatian’s tract on the Trinity, but he reports *sermo* also. [Pope Novatian, c. A.D. 200-258, held the title of “**Pope**” and “antipope,” since he held the position at the same time as Pope Cornelius,” according to Wikipedia.] After Novatian this ambivalence about *sermo* and *verbum* disappears until Augustine revives it...By the fourth century *verbum* is universally preferred in the West...Isaac Judaeus, in his exposition on the catholic faith at about the same time, also quotes *verbum* in the prologue...Without leaving an explanation, he [Jerome] **choses *verbum*, a decision which astonished Erasmus** [Erasmus, *Apologia de “in principio erat sermo,”* LB9, 113E.]...”

Boyle concludes,

“[*S*]ermo and *verbum* are **not synonymous**. They may even be regarded as **antonyms [opposites]**. *Verbum* may be argued a **grammatically inaccurate**, at least **inappropriate**, translation for λόγος [logos] in John 1, 1...*Sermo*...also refers to national tongues...During the fourth century *sermo* became the Christian term for preaching...In grammatical parlance, *verbum* is a verb. **The Greek counterpart of *verbum* is not λόγος [logos] but λέξις**, precisely a vocable that λόγος [logos] can never signify grammatically. Although **from Jerome’s redaction** until Erasmus’ the translation of λόγος [logos] in Jn 1, 1 **came to be transmitted as *verbum***, Anselm of Canterbury, Remigius, Hugh of St. Cher, Nicolas of Lyra, Thomas Aquinas and the *glossa ordinaria* all interpret biblical occurrences of *sermo* as Christ...”

Boyle continues,

“For Erasmus, editing the first Greek and Latin edition of the New Testament, this semantic indiscretion [*verbum*] of the early Church [Jerome] diminished its faithful testimony to Christ as the Father’s eloquent oration to men. “*Sermo*,” he argued “more perfectly explains why the evangelist wrote λόγος [logos], because among Latin-speaking men *verbum* does not express speech as a whole but one particular saying. But Christ is for this reason called λόγος [logos]: because whatsoever the Father speaks, he speaks through the Son.” [See Erasmus, *Annotations in Evangelium Joannis* LB 6, 335C; cf. 335A, B and *Apologia de “in principio erat sermo”* LB 9, 121D, 122D] “...***verbum* is inadequate** to designate him. One can choose *verbum*...Or one can employ the **grammatically correct *sermo*, rendering the Greek New Testament faithfully...**”



Boyle goes on to state that *verbum* is Platonic. This is not a good philosophical shadow to cast over Christ. (bold emphasis mine; *Sermo: Reopening the Conversation on Translating JN 1:1*. Published by Brill, in *Vigiliae Christianae*, Vol. 31, No. 3, Sept., 1977, pp. 161-168). It is not the purpose of this short article to go into the dangerous philosophical and theological ramifications of the use of the word ‘Verbo’ for God. However, the perennially competing philosophies about the character of God (i.e. as a personal God VS the impersonal ‘Force’) meet in the debate between ‘Verbum/Verbo’ and ‘Sermo/Palabra. The former view is seen in the wicked occult book entitled, ***God is a Verb: Kabbalah and the Practice of Mystical Judaism*** by David Cooper. It is typical of the pantheistic New Age view that God is a force, like a verb. Of the ‘god of forces’ we are warned in the book of Daniel.

In their writings, all non-Christian classicists, such as Boyle, mix true historical facts, such as I have cited thus far, with their own Christless opinions. Such non-scriptural views, such as Boyle’s idea that Christ is the conversation and not the word, must be rejected. English is a Germanic language and as such cannot and should not be impacted by non-contextual definitions in dictionaries by Latinists. While ignoring Boyle’s baseless opinions, the article’s historical facts are solidly corroborated by other scholars also.

Further contemporary scholarly evidence, demonstrating the introduction of the word *verbum* by Catholics, such as Jerome and Augustine, is seen in the following:

- 1.) **Roland H. Bainton’s *Erasmus of Christendom*.** Bainton was for forty-two years Titus Street Professor of Ecclesiastical History at Yale University. In his definitive *Erasmus of Christendom* he brought out the crucial debate Erasmus engaged in, as Erasmus denounced the word *verbum* in John 1. Bainton writes,

“The other rendering to create a stir was John 1:1, “In the beginning was the Word.” The Vulgate rendering for “Word” was *verbum*. Beginning

with the edition of 1519 Erasmus translated it as *sermo*. He was accused of complete innovation and suspected of demeaning the incarnation. He proved that he was no innovator by **citations from the Fathers**, but regardless of the tradition, ***sermo*, said he, is a better translation**....In his treatise on the training of preachers Erasmus affirmed that the title *sermo* is bestowed only on Christ. Men are sometimes called sons of God and even gods, but never the Word of God. Christ was the *sermo*” (Bainton, pp. 140, 149, 306).

- 2.) *The Cambridge History of Literary Criticism: The Renaissance* contains a complete analysis by M.O. Boyle of Erasmus’ castigation of *Verbum* (Vol. 3, 1999, edited by Glyn P. Norton. See Cambridge Histories Online. Cambridge University Press, 15 September 2010. See “Evangelism and Erasmus” by M. O. Boyle in Front matter).

What is ‘Old Latin?’

Comments, such as ‘all Latin manuscripts say,’ or ‘all Old Latin manuscripts say’ are without any academic basis for two reasons:

- 1.) The approximately 10,000 Latin manuscripts are held generally at the Beuron Ancient Latin Institute (*Vetus Latina Institut*), which is a Catholic cloister, that is, a monastery from which no one who enters is *ever* permitted to leave. Those who have escaped such ‘cloisters’ have reported the heinous activities which they harbor. For this reason, there has never been any published, non-Catholic, collation of *all* of the Latin manuscripts.
- 2.) To Bible believers, the term ‘Old Latin’ refers to those true texts written BEFORE Jerome’s revision and used by true Christians from the first century until the Latin language was replaced by a variety of vernacular languages. Conversely, to modern *liberal* scholars, ‘Old Latin’ is defined as those extant manuscripts which survive from between the 4th and the 12th centuries. References to web sites which purport to represent the ‘Old Latin’, such as <http://www.vetuslatina.org>, will render piles of Catholic Vulgate texts, which, when stacked miles high, have hidden God’s word from the Catholics who lived in their shadow. I challenge those who use the term ‘Old Latin’ to defend the use of *Verbo* to include the actual dates of the manuscripts they are referring to. They will all be post-Jerome. Liberal ‘scholars’ mis-define “Old Latin” manuscripts, as being those manuscripts from “between the fourth and twelfth centuries.” A web site which purports to represent the Old Latin texts says, “Since the Old Latin manuscripts were produced at many different times (between the fourth and twelfth centuries), in many locations and have different degrees of difficulty in their interpretation, we have had to vary the strict application of our transcription rules” (*Vetus Latina Iohannes*, Introduction, p. 1, par. 4, <http://arts-itsee.bham.ac.uk/itsee/web/lohannes/vetuslatina/index.html>).

They mis-define ‘Old Latin texts as being those made between the 4th and the 12th centuries, because the true early Old Latin manuscripts from the first

through the third centuries were destroyed, along with their owners, in the varied persecutions which took place during the first three centuries. Therefore, the Latin manuscripts which are still extant escaped destruction, because they were the property of the Catholic persecutors, who through the ensuing centuries destroyed Bibles which did not match their Vulgate! A perusal of web sites purporting to discuss ‘Old Latin’ manuscripts will be found to house only manuscripts which were produced AFTER Jerome’s revision, that is, after the years 380-405 (e.g. <http://www.vetuslatina.org>). A tell-tale reminder that these internet manuscripts originated in Catholic monasteries is the use of illumination, that is, gilded artwork and ornate hand-lettering. These illuminated manuscripts were not the property of simple Christians, who read their hand-written Bible. They were the work of cloistered monks who rendered the artwork and ornately lettered the text. The spiritually bankrupt Catholic church has always relied upon the visual arts, in their manuscripts, cathedrals, and statuary, to appeal to the lusts of the eyes.

Summary and Conclusions

This short essay demonstrated that the current use of the word ‘*Verbo*’ in modern Spanish versions has the following problems:

- 1.) It is *not* a correct translation of the Greek word λόγος, as noted by Greek classicists,
- 2.) It was *not* the original pure word from the Old Latin Bible, as demonstrated by the most ancient writers (e.g. Tertullian) and repeated by pure Reformation era scholars. The use of scripture verses by those living in the first three centuries has always been used to give us a view of what scriptures they had in-hand then. Such authors are used to DATE readings, since their scripture citations are in many cases the only witnesses we have for Old Latin Bibles which were destroyed by the persecutors. The theology of the writer does not annul the usefulness of their scripture citations.
- 3.) It is *not* the rendering used in any other pure Romance language vernacular Bible, either currently or historically.

Those who use *Verbo* must give in to the following errors:

- 1.) They must reject the most widely accepted Latin Dictionary, that of William Whitaker, which gives definitions for *sermo*, which include “**the** word,” while calling *verbum* a “word” (<http://archives.nd.edu/words.html>). Jesus Christ is definitely “the word.” All dictionaries give several so-called meanings, not necessarily as synonyms of each other, but as meanings in different contexts. For example the word ‘save’ can mean ‘back up a computer,’ ‘put money in the bank,’ ‘a baseball term,’ or the theological definition ‘save from sin.’ The definitions cannot be mixed between contexts. Whitaker gives several definitions of ‘sermo’ and, as the precedence of the OED dictates, the theological definition (“the word”) is fourth, or so.
- 2.) They must reject the use of the word *Palabra* by both Reina and Valera.
- 3.) They must use the term ‘Old Latin’ without giving actual dates.

- 4.) They must promote the acceptance of modern inventions in translation.
- 5.) They must believe that God did not preserve his words in anything but Catholic Vulgate manuscripts and a Spanish Bible taken from them in 1793 by Father Scio, and followed by liberals in the 1960 edition.
- 6.) They must base their reading on the extant Vulgate manuscripts, which survived because they were the product of the persecutors, who destroyed Bibles which disagreed with theirs.
- 7.) They must ignore the fact that the original 1865 Spanish Bible used “Palabra” for Word. It was changed in 1868, according to the American Bible Society, whose records state,

“A point of interest in this connection is committee action in 1868 by which the word “Palabra” was ordered changed to “Verbo,” Dr. Schmidt to make a list of the places where this was to be done. At the next meeting he reported changes to be made in John 1:1, 14, 1 John 1:1, 5:7 and Rev. 19:13 (V 5.4 and 9.28.1868) (ABS Historical Essay #16, IV, *Text and Translation*, 1860-1900, D. European Languages, Margaret T. Hills, January, 1966).

De Mora, now working with Gilman “further corrected” that edition in 1872 and 1876 (ABS Historical Essay #16, p. 5).

The *liberal* mindset of the American Bible Society from the mid-1800s to the present is common knowledge. Chairman of the corrupt ASV and “devoted ecumenist Philip Schaff” was on the ABS “Versions Committee” during the production and publication of the 1865 Spanish edition. (The earlier and *original* American Bible Society was conservative and required translations to be made from the King James Bible and forbade translators to use Greek and Hebrew tools. For this reason they rejected Judson’s Bible. The next generation, influenced by Unitarians, allowed the use of the corrupt Greek and Hebrew tools.) (*An American Bible*, Paul C. Gutjahr, Stanford, CA: Stanford University Press, 1999, Ch. 3, p. 106, 110 et al.; ABS Historical Essay #16, pp. 5, 12; G.A. Riplinger, *Hazardous Materials: Greek and Hebrew Study Dangers*, Ararat, VA: AV Publications, p. 164 et al.).)

Some recent editions of the 1865 Spanish Bible change John 1:9, altering its longstanding “*Aquel Verbo*” to “*Aquella Palabra*.” This suggests that there is recognition that “Palabra” is the original 1865 reading in other verses, which should likewise be restored in all verses, not just one.

- 8.) They must believe that the source for translating Bibles is lexicons and dictionaries by unsaved liberals, and not by comparing “spiritual things with spiritual” in cognate language Bibles.
- 9.) They must pretend to those who are unfamiliar with Greek texts that they are replicating the divergent words *logos* and *hrema*, as seen in Greek texts. But they are not disclosing to their non-Greek-speaking readers that their Bible does not replicate the distinction between the over 220 uses of *logos* and the over 50 uses of *hrema*. No vernacular Bible does, which indicates that God apparently hasn’t read the man-made lexicons, which garner their definitions of these two words

from sources outside of Biblical contexts. The discussion at hand is how to translate *logos*, where Christ is named. Christ is never called the *hrema*. The KJB and all Bibles do not distinguish between *logos* and *hrema* when referring to the ‘word’ of God and neither do Bibles which use *Verbo* for Christ, the Word.

Most importantly, they must ignore one of the most important cross-reference in the entire Bible, that of Jesus, the Word and the word of God.

Tyndale to Coverdale to Geneva to KJB: Revisited

Therefore, any Bible which uses *Verbo* in John 1:1 must be rejected and replaced by a Spanish Bible that uses the historic *Palabra*. Such a Spanish Bible is now back in print, the 1602 Valera *Purificada*. Those who have printed Spanish Bibles in the interim, such as the 1865 and the Gómez, should be *commended* for giving the Spanish world something better than the tainted 1960 edition. These printers and translators will go down in history, as great Christians, for locating and circulating the best then *available* Spanish Bible. While others sat and did nothing, these men attempted to fill the gap with the best translation they could find or produce.

The dates of editions (e.g. 1865) are not a definitive measure of their worthiness. For example, assuming that pre-Westcott and Hort Bibles (pre-1881) are pure and ‘pre-Laodician,’ is not full-proof. Writing dates in the white spaces of the Bible is courting error. The *Memoir of Adoniram Judson Being a Sketch of His Life and Missionary Labors* quotes Judson as saying that he and “all the world” followed the Griesbach Greek text in the early 1800s. That text is a precursor of Westcott and Hort and is nearly as corrupt. Judson admits his use of it saying,

“In my first attempts at translating portions of the New Testament, above 20 years ago, I followed Griesbach, as all the world then did; and though, from year to year I have found reason to distrust his authority, still, not wishing to be ever-changing, I deviated but little from his text, in subsequent editions, until the last...” (NY: J. Clement [C. M. Saxton, Baker & Co], 1860, pp. 237-239).

My purchase of an expensive old 1863 Pashto Bible, in an effort to find an uncorrupted text in that Indian dialect, proved disappointing, as the textual errors of Griesbach’s Greek text of the *early* 1800s had crept in in a number of places. Biblical criticism was wide-spread in the 1800s. Simple criteria, such as picking good dates and bad dates for Bibles, must give way to word-for-word collation and comparison with historical editions.

Using older versions, such as the 1865, is far better than patching current modern Spanish editions (e.g. 1960) with readings from the *Textus Receptus* (i.e. Gómez), while keeping some of their modern vocabulary, to which some readers have become accustomed. Such can only be seen as a good stop-gap measure.

The Holy Bible is serious business (Rev. 22:19), which allows no one to “take away” the historically sanctioned word for ‘Word,’ used by *all* pure Romance language Bibles in *all* eras. Critics must take away this blinding beam, so that they can see clearly to discuss any tiny specks they may see in the 1602 *Purificada*.

The Catholic church has had such a strong-hold in Spanish-speaking countries that the Spanish Bible seems to just now be at a slightly similar point in history that the English Bible was at in the mid-1500s. (The historical English text had never experienced the bald textual deviations seen in some Spanish editions.) In the 1500s Coverdale worked with Tyndale and later went on to improve upon Tyndale's work, ever so slightly. Coverdale then went on to produce the Great Bible, with its tiny changes, and even later worked on the Geneva Bible. Renderings from all of these Bibles then went on to become a part of the King James Bible. This all happened within a very short compass of time. A person could have lived to see Tyndale's New Testament in 1534 and the KJB in 1611. Evidently Coverdale felt loyalty to nothing but the word of God. A cooperative spirit must have been maintained. God does not seem to have minded, as the KJB shows English word-choices from all of these texts, and a few original ones. Coverdale was not wrong to work towards the printing of the Geneva Bible. When we think of heroes, we think of him today. Similarly, those who printed the 1865 and Gómez were not wrong to do this. But those who held on to their Geneva's, when God had brought forth a more finished product, were missing a blessing, indeed. God had to provide a Bible to use during the seven years the KJB was being made. And God provided Bibles while the *Purificada* was being made, and "great was the company of those that published it," (Ps. 68:11), including our modern day heroes, Local Church Bible Publishers, The Valera Bible Society, Chick Publications, and the many local church printers, too numerous to name.

There are now several concurrent Spanish editions which have removed most critical text readings. We are better off, not worse off, because of those who stood in the gap, like Coverdale, Gómez, and those, who through great personal sacrifice, found or printed the 1865. Luther himself had a few textual errors. And is Luther not the hero of the German Bible yet today? The deviations in these texts are but a small part of a generally stable whole. As the KJB translators said, their predecessors' work was solid, but their work would shine forth, being brightly polished. The sun is setting on the tender Spanish bud and will yet rise on a trustier vine. Now, the pure Spanish Bible is seeing the light of day again in almost every detail in the 1602 Valera *Purificada*. That light will grow brighter yet. The body of Christ, the priesthood of believers, will recognize any small dissonant spots and settle upon those that ring true. This does not happen overnight, but occurs as evaluation copies circulate. The final solution is just around the corner, if cooperation, humility, and the face of the Lord is sought. Without the printing of evaluation copies, the body of Christ cannot participate and do their job.

Through my many years of communicating about various readings with those from Pastor Reyes's church in Mexico, as they were working on the text of the 1602 *Purificada*, I observed the following:

- 1) They had the largest collection of ancient and antique Spanish Bibles at their finger tips of any group or individual who has set out to *restore* the pure readings.
- 2) They rejected any modern invention and used only readings which had appeared in pure Spanish, Romance language, or pure Old Latin scriptures.
- 3) They were a humble group led by prayer and fasting (James 4:6).
- 4) They rejected any attempt to rush the project, as they recognized the gravity of handling God's word.

- 5) They were, first and foremost, a local Independent Baptist church, which spent a great deal of time evangelizing Central and South America, particularly those unreached and rugged regions into which few will venture. Their resources go to evangelizing and getting actual New Testaments and Bibles into the hands of the poor, not mailing Americans glossy magazines and paying for expensive video productions.
- 6) Every question that I had about their translation was answered with impressive and voluminous research. In fact, I found myself going to *them* for resources.

This article seeks simply to bring to the present discussion an accurate historical perspective about *one* of the words under discussion. God has preserved his words; they are out there. We simply need to examine each one, rationally and with prayer. Then we must do our job in the preservation process, that is, put ink to paper. Printers are the unsung heroes of Bible preservation, along with the Christians, whose support allows such printings.

In the beginning was the Word, and he will preserve it, forever, word by word, particularly God's name.

“and his name is called The Word of God”

“y su nombre es llamado la Palabra de Dios”

Rev. 19:13.

See Appendix A on the following pages.

APPENDIX A

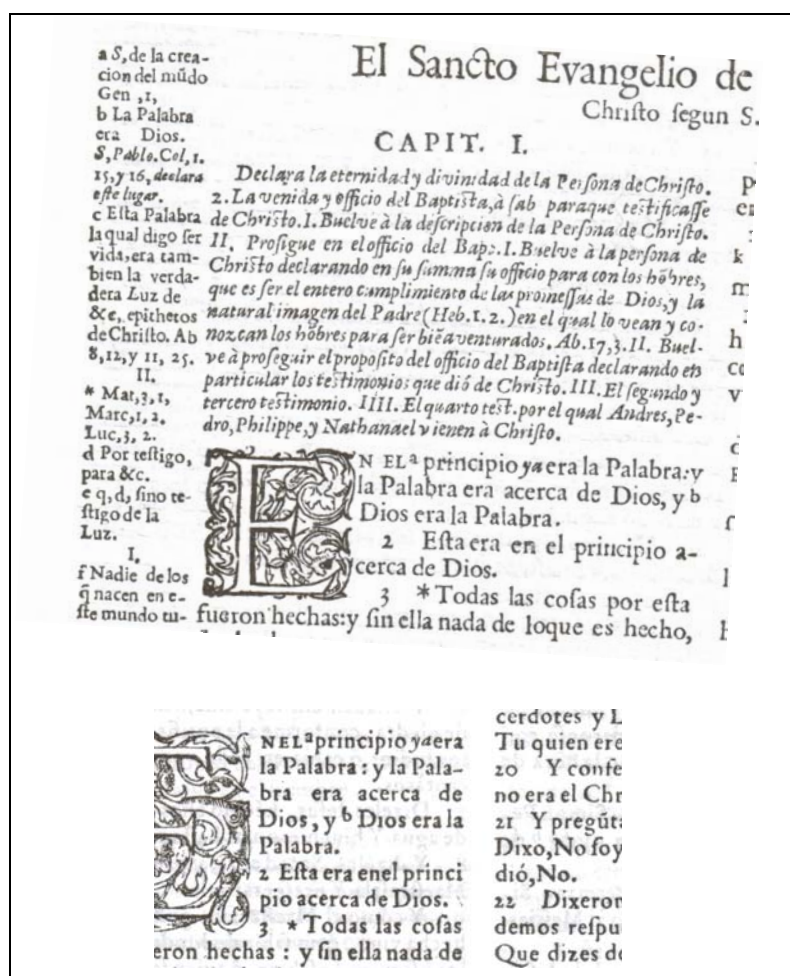
Vernacular Romance Language Bibles Demonstrating
the Use of *Palabra* and the Rejection of *Verbo*,
Seen Only in Catholic Texts.

SPANISH PROTESTANT BIBLES USE “Palabra”

Reina’s Bible from 1569 uses “Palabra.” But the Catholic editions, done by ‘Padre’ Scio and Catholic Bishop Amat, use Jerome’s *Verbum*.

S P A N I S H.		
SPECIMEN, FROM ST. JOHN’S GOSPEL, CHAP. I. v. 1 to 14.		
REYNA’S VERSION,	SCIO’S VERSION.	AMAT’S VERSION.
<p>¹ EN el principio éra la Palabra: y la Palabra éra acerca de Dios: y aquella Palabra éra Dios. ² Esta éra en el principio acerca de Dios</p>	<p>¹ EN el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios. ² Este era en el principio con Dios. ³ Todas las cosas fuéron he-</p>	<p>¹ EN el principio era el Verbo, y el Verbo estaba con Dios, y el Verbo era Dios. ² El estaba en el principio con Dios. ³ Por él fueron he-</p>

An original Reina (1569 bottom) and Valera (1602 top) both use ‘Palabra’. Notice the use of the word “Palabra” in Valera’s notes on the left.



SPANISH PROTESTANT BIBLES USE “Palabra”

From the very earliest Enzinas of 1543 and the Pineda of 1556, the Spanish have used Palabra. (*Octapla De La Biblia Española: La Historia de La Biblia Española*, Stephen Hite, New Paris, IN: Sons of Thunder Publishing, n.d.)

Juan

	Enzinas 1543	Pineda 1556	Reina 1569	Valera 1602
1.1	EN el principio era la palabra, y la palabra estava con Dios y Dios era: la palabra.	EN EL principio era la Palabra , y la Palabra estava con Dios: y Dios era la palabra.	ENEL principio ya era la Palabra : y la Palabra era acerca de Dios, y Dios era la Palabra.	EN EL principio ya era la Palabra: y la Palabra era acerca de Dios, y Dios era la Palabra.
1.2	Esta estava en el principio con Dios.	Esta estava al principio cō Dios.	2 Esta era enel principio acerca de Dios.	2 Esta era en el principio acerca de Dios.
1.3	Todas las cosas por esta fueron hechas. Y fin ella nada es hecho, de lo que es hecho.	Todas las cosas son hechas por ella, y fin ella ninguna cosa es hecha, de lo que es hecho.	3 Todas las cosas por esta fueron hechas : y fin ella nada de loque es hecho, fue hecho.	3 Todas las cosas por esta fueron hechas: y fin ella nada de loque es hecho, fue hecho.
1.4	En esta estava la vida, y la vida era la luz de los hombres:	En ella estava la vida, y la vida era la luz delos hōbres.	4 En ella estava la vida. y la vida era la Luz de los hombres.	4 En ella estava la vida. y la vida era la Luz de los hombres.
1.5	Y la luz en las tinieblas reluce, y las tinieblas no la comprehendieron.	Y la Luz resplandece en las tinieblas, y las tinieblas no la cōprehendieron.	5 Y la Luz en las tinieblas resplandece. mas las tinieblas no la comprehendieron.	5 Y la Luz en las tinieblas resplandece: mas las tinieblas no la comprehendieron.
1.6	Fue vn hombre embiado de Dios, cui nombre era Iohan.	Vn hombre fue embiado de Dios cuyo nombre era Iuan.	6 ¶ Fue vn hombre embiado de Dios, el qual se llamava Ioan:	6 ¶ Fue un hombre embiado de Dios, el qual se llamava Ioan.
1.7	Este vino en testimonio, para que diese testimonio de la luz, para que todos creiesen por el.	Este vino en testimonio, para que diese testimonio dela Luz, para que todos creyesen por el.	7 Este vino por testimonio, para q̄diese testimonio de la Luz, para que todos creyesen por el.	7 Este vino por testimonio, paraque diese testimonio de la Luz, paraq̄ todos creyesen por el.
1.8	No era este aquella luz, pero fue embiado, para que diese testimonio de la luz.	No era el la luz, mas [fue embiado] para que diese testimonio dela Luz.	8 El no era la Luz : fino para que diese testimonio de la Luz.	8 El no era la Luz: fino paraque diese testimonio de la Luz.
1.9	Aquella fue la verdadera luz, que alumbra a todo hombre que viene al mundo.	Aquella era la verdadera Luz, que alumbra a todo hombre que viene al mūdo.	9 ¶ Aquella Palabra era la Luz verdadera, que alumbra a todo hombre, que viene en este mundo.	9 ¶ Aquella Palabra era la Luz verdadera, que alumbra a todo hombre, que viene en este mūdo.
1.10	En el mundo estava v el	El estava enel mundo. v el	10 Enel mundo estava. v el	10 En el mundo estava. y el

CATHOLIC FATHER SCIO BEGINS “Verbo”

Roman Catholic priest , ‘Padre’ Father Scio, took his Catholic Vulgate and changed God’s name from *Palabra*, which had been used for many hundreds of years, to *Verbo*, to match the corrupt Latin, *Verbum*. Also notice that the Mora and Pratt 1865 originally had *Verbo* in John 1:9, as well as in John 1:1. But it has been changed to *Palabra* in just that one place, John 1:9, in some printings of the 1865. If someone recognized that this should be changed, they should have changed all of the places in the 1865 where *Verbo* is mis-used as God’s name.

Juan

	Scio 1793	Mora y Pratt 1865	BFBS 1909	ABS 1960
1.1	EN el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios.	EN el principio ya era el Verbo; y el Verbo era con Dios, y Dios era el Verbo.	EN el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios.	En el principio era el Verbo, y el Verbo era con Dios, y el Verbo era Dios.
1.2	2 Este era en el principio con Dios.	2 Este era en el principio con Dios.	2 Este era en el principio con Dios.	2 Éste era en el principio con Dios.
1.3	3 Todas las cosas fuéron hechas por él: y nada de lo que fué hecho, se hizo sin él,	3 Todas las cosas por este fueron hechas; y sin él nada de lo que es hecho, fué hecho.	3 Todas las cosas por él fueron hechas; y sin él nada de lo que es hecho, fué hecho.	3 Todas las cosas por él fueron hechas, y sin él nada de lo que ha sido hecho, fue hecho.
1.4	4 En él estaba la vida, y la vida era la luz de los hombres:	4 En él estaba la vida, y la vida era la luz de los hombres.	4 En él estaba la vida, y la vida era la luz de los hombres.	4 En él estaba la vida, y la vida era la luz de los hombres.
1.5	5 Y la luz en las tinieblas resplandece; mas las tinieblas no la comprendieron.	5 Y la luz en las tinieblas resplandece; y las tinieblas no la comprendieron.	5 Y la luz en las tinieblas resplandece; mas las tinieblas no la comprendieron.	5 La luz en las tinieblas resplandece, y las tinieblas no prevalecieron contra ella.
1.6	6 Fué un hombre enviado de Dios, que tenia por nombre Juan.	6 ¶ Fué un hombre enviado de Dios, el cual se llamaba Juan.	6 Fué un hombre enviado de Dios, el cual se llamaba Juan.	6 Hubo un hombre enviado de Dios, el cual se llamaba Juan.
1.7	7 Este vino en testimonio, para dar testimonio de la luz, para que creyesen todos por él.	7 Este vino por testimonio, para que diese testimonio de la Luz, para que por él todos creyesen.	7 Este vino por testimonio, para que diese testimonio de la luz, para que todos creyesen por él.	7 Éste vino por testimonio, para que diese testimonio de la luz, a fin de que todos creyesen por él.
1.8	8 No era él la luz, sino para que diese testimonio de la luz.	8 El no era la Luz; mas <i>fué enviado</i> para que diese testimonio de la Luz.	8 No era él la luz, sino para que diese testimonio de la luz.	8 No era él la luz, sino para que diese testimonio de la luz.
1.9	9 Era la luz verdadera, que alumbra á todo hombre, que viene á este mundo.	9 <i>Aquel Verbo</i> era la Luz verdadera, que alumbra á todo hombre, que viene en este mundo.	9 <i>Aquel</i> era la luz verdadera, que alumbra á todo hombre que viene á este mundo.	9 Aquella luz verdadera, que alumbra a todo hombre, venía a este mundo.

FRENCH PROTESTANT BIBLES USE “Parolle”

French Olivetan 1535

The Bible of Every Land says it is “from the original texts” (p. 255)

Le Saint Euangile de Jesus
Christ/ selon Saint Jehan.

Chapitre premier.

A commencement estoit la
parolle/ et la parolle estoit avec Dieu:
et Dieu estoit la parolle. Icelle estoit

French Etaples 1530

According to the authoritative *The Bible of Every Land* the Etaples Bible was “translated from the Latin” (p. 255). It was published between 1512 and 1530 in Antwerp by Jaques le Fevre of Estaples. *The Bible of Every Land* says it was used by “Protestants.” (See p. 256 for transcription.)

A commencement estoit
la parolle/ & la parolle estoit avec
Dieu: & la parolle estoit Dieu.
Icelle estoit avec Dieu.

1541 Bible A de la Haye

A commence
ment estoit la parolle / & la pa-
rolle estoit avec Dieu: & la pa-
rolle estoit Dieu. Icelle estoit

LE FEVRE'S VERSION.

¹ Au commencement estoit la pa-
rolle, et la parolle estoit avec dieu:
et la parolle estoit dieu. ² Icelle
estoit au commencement avec dieu.

OLIVETAN'S VERSION.

¹ Au commencement estoit la pa-
rolle, et la parolle estoit avec Dieu:
et Dieu estoit la parolle. ² Icelle
estoit au commencement avec Dieu.

GENEVA VERSION.

¹ Au commencement estoit la Pa-
role, & la Parole estoit avec Dieu:
& icelle Parole estoit Dieu. ² Elle
estoit au commencement avec Dieu.

OSTERVALD'S VERSION.

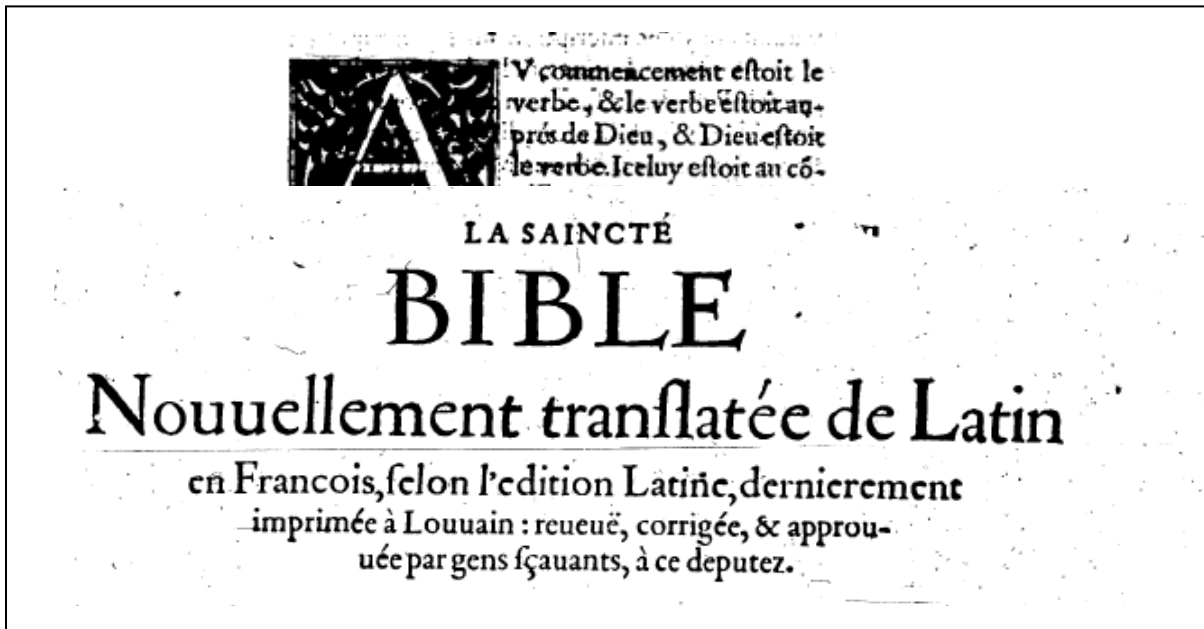
¹ La Parole étoit au commencement,
la Parole étoit avec Dieu, et cette
Parole étoit Dieu. ² Elle étoit au
commencement avec Dieu. ³ Toutes

SWISS VERSION.

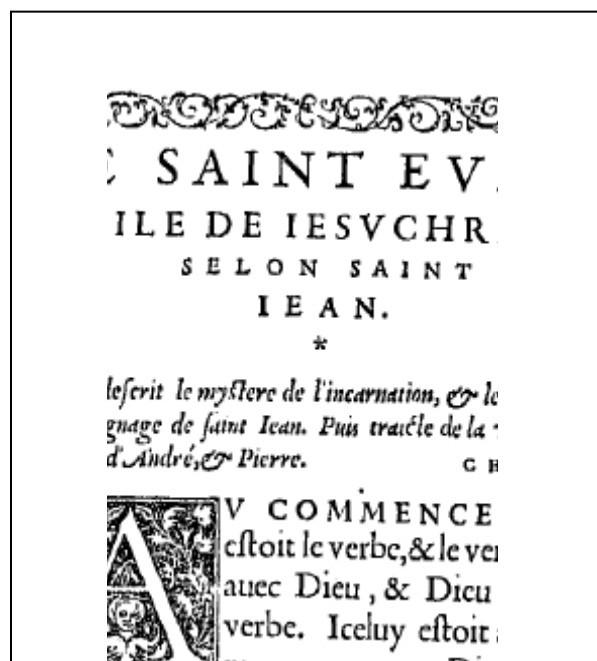
¹ Au commencement étoit la Pa-
role; et la Parole étoit auprès de
Dieu; et la Parole étoit Dieu. ² Elle
étoit au commencement auprès de

French Catholic Bibles

Catholics, following their Latin Vulgate, introduced a French Catholic Bible in 1550. *The Bible of Every Land* says it was “revised” in Louvain (p. 255). The title page says that it was now translated from the “Latin.” If the 1530 Protestant French Bible of LeFevre, which says *parolle*, was from “Latin,” and this bible is also from “Latin,” and it says “verbe,” then there must have existed, side by side, two conflicting Latin texts as late as the 1500s, one Protestant and one Catholic.



By French Catholic J. Tournes in 1551 following the “revised” edition.



However, we see that Protestants continued to publish their pure Bibles, which say *Parole*, as seen in this 1563 Marlorat (Geneva) edition of the French, published in Geneva, Switzerland. Even the side notes use the word “parole.”



LE NOUVEAU TESTAMENT, c'est à dire,

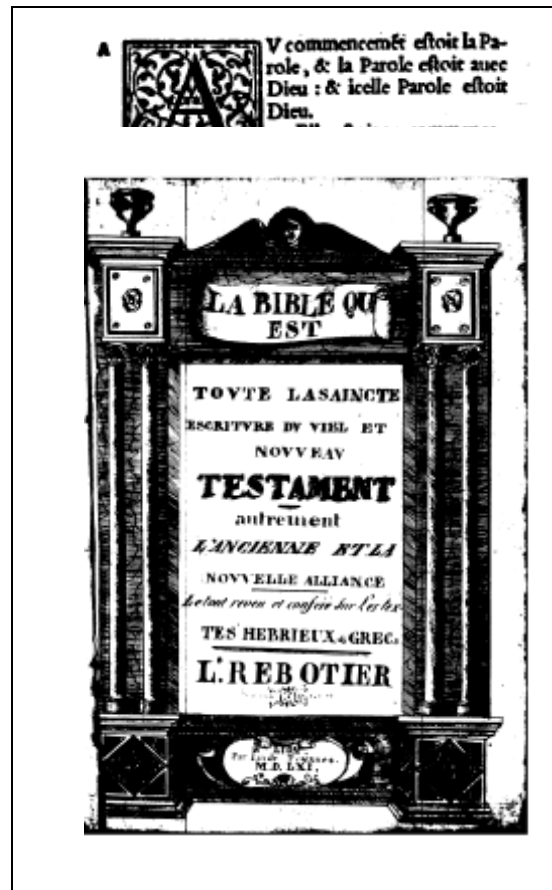
La nouvelle alliance de nostre Seigneur Iesus Christ.

Reueu & corrigé de nouveau sur le Grec,
par l'aduis des Ministres
de Geneue.

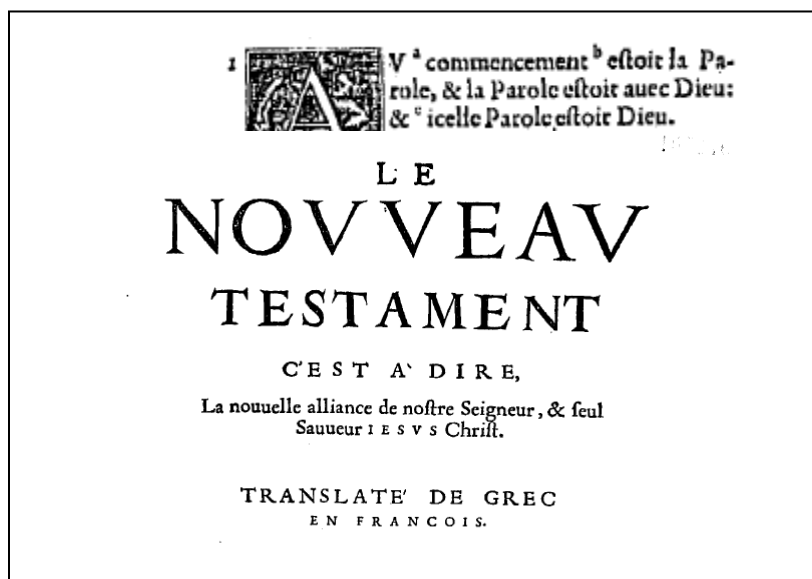
A V E C

Annotations reuës & augmentees par M.
Augustin Marlorat.

The French Bible by Rebotier from 1561 says, “Parole.”



The French Bible of P. Michel from 1566 also uses “Parole.” Its title page says it was translated from the Greek in France.



PORTUGUESE PROTESTANT BIBLES USE “Palavra”

Almeida, who “converted to Protestantism,” produced the first Portuguese New Testament in 1681 under the auspices of the Dutch government (*The Bible of Every Land*, p. 272). It states that, “A Catholic Portuguese version of the entire Scriptures, from the Vulgate, was published in 23 vols. 12 mo., with annotations, at Lisbon, 1781-1783 by Don Antonio Pereira, an ecclesiastic...” As a Catholic, he changed the original Portuguese “Palavra” of Almeida to “Verbo,” since his edition was from the Catholic Vulgate.

P O R T U G U E S E.		
SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.		
ALMEIDA'S VERSION.	PEREIRA'S VERSION.	BOYS'S VERSION.
¹ No principio era a Palavra, e a Palavra estava junto de Deus, e a Palavra era Deus. ² Esta estava no principio junto de Deus. ³ Por	¹ No principio era o Verbo, e o Verbo estava em Deos, e o Verbo era Deos. ² Elle estava no principio em Deos. ³ Todas as cousas	¹ No principio era o Verbo, e o Verbo estava com Deos, e o Verbo era Deos. ² Este estava no principio com Deos. ³ Todas as cousas

Indo-Portuguese Bible Uses ‘Palavra’

Indo-Portuguese is spoken on the island of Ceylon and along the coast of India. Its Bible is the product of Protestant missionary Mr. Newstead in the early 1800s. His version uses the term “Palavra.”

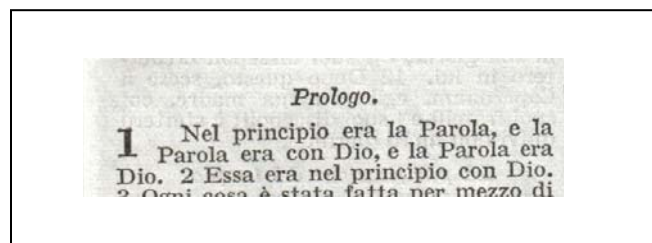
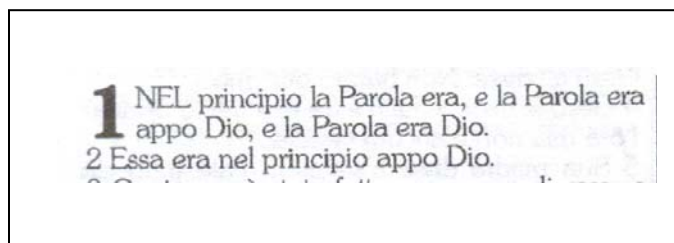
I N D O - P O R T U G U E S E.	
SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.	
Ne o começo tinha a Palavra, e a Palavra tinha junto de Deos, e a Palavra tinha Deos. ² O mesmo tinha ne o começo junto de Deos. ³ Todas cousas tinha feitas de elle; e sem elle não tinha feita ne huã cousa que tinha feita. ⁴ Em elle tinha vida; e a vida	

ITALIAN PROTESTANT BIBLES USE “Parola”

One of the earliest Italian Bibles was by Malermi who “was a Benedictine monk” who made a “translation of the Vulgate.” As a result, he reproduced Jerome’s ‘Verbum.’ The Italian Protestant translation of Diodati, Professor of Hebrew at Geneva, was done in the early 1600s and was “made from the original texts” to which it shows “great fidelity.” Consequently it uses ‘Parola’ in John 1:1. Later, “An Italian version for the use of Roman Catholics was prepared from the Vulgate by Martini, archbishop of Florence, towards the close of the eighteenth century.” It again copies Jerome. (*The Bible of Every Land*, p. 278). In all Romance language Bibles it is evident that those done by Catholics use *Verbo* and those done by Protestants use a form of *Palabra*.

I T A L I A N.		
SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.		
MALERMI'S VERSION.	DIODATI'S VERSION.	MARTINI'S VERSION.
¹ EMPRE era el verbo: et el verbo era appresso dio: et dio era el verbo. ² Questo era nel principio appresso dio: ³ tutte cose per esso	¹ NEL principio la Parola era, e la Parola era appo Iddio, e la Parola era Dio. ² Essa era nel principio appo Iddio. ³ Ogni cosa è stata	¹ NEL principio era il Verbo, e il Verbo era appresso Dio, e il Verbo era Dio. ² Questo era nel principio appresso Dio. ³ Per mezzo di lui

Today, an edition of the Diodati is still used by Protestant missionaries to Italy, such as Dean Mazzaferri and Sal Galioto. On the left is a page from the ‘Diodati’ they use. It uses *Parola*, as might be expected. It’s title page states, “Traduzione di Giovanni Diodati, Lucchese, 1576-1649.” Another current edition of the Italian Bible, shown on the right, is printed in Switzerland by the Gideons.

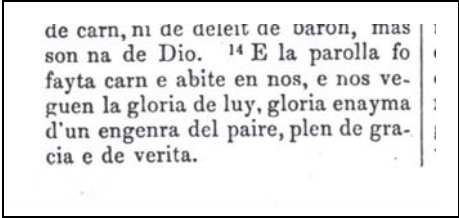


ROMANT, TOULOUSE, VAUDOIS, & PIEDMONTESE BIBLES USE VARIANTS of “Parolla”

Romant

The Old Latin language became the Romant (or Provençal) language. Its scriptures “seems to have been in use among all the nations to whom the Romance dialects were vernacular.” “This version possesses peculiar interest from the fact of its being the *first* translation of the Scriptures into the vernacular language produced in Europe after the disuse of Latin as the language of common life” (*The Bible of Every Land*, p. 282). “The work was condemned and prohibited” by the Pope in 1229. In John 1:14 it says,

“E la **parolla** fo fayta carne e abite en nos...” which is “And the **Word** was made flesh and dwelt among us...”



de carn, ni de deïet de baron, mas
son na de Dio. ¹⁴ E la parolla fo
fayta carn e abite en nos, e nos ve-
guen la gloria de luy, gloria enayma
d'un engenra del paire, plen de gra-
cia e de verita.

The manuscripts, still extant, of these scriptures are one of the best evidences that as late as 1200, the corrupt Catholic reading ‘verbo’ was rejected by the Waldenses “prior to 1200” (p. 282). (Observe also the use of the word “engenra” for “begotten,” instead of the corrupt French ‘unique’ seen in most modern French versions, except the King James Francais.)

Toulouse Exhibits “paraoulo”

A dialect of the Provençal in the South of France exhibits the word “paraoulo” in John 1:1.

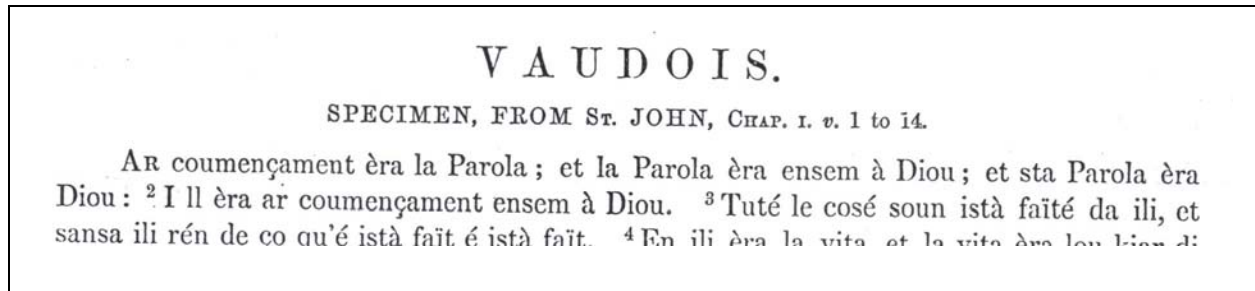
TOULOUSE.

SPECIMEN, FROM ST. JOHN'S GOSPEL, CHAP. I. v. 1 to 14.

LA paraoulo ero al coumenscomént, la paraoulo ero ambé Dious, é aquello paraoulo
ero Dious. ² Ero al coumenscomént ambé Dious. ³ Toutos caousos an estados faitos per
ello. ⁴ Accos es én ello qu'ero la bido.

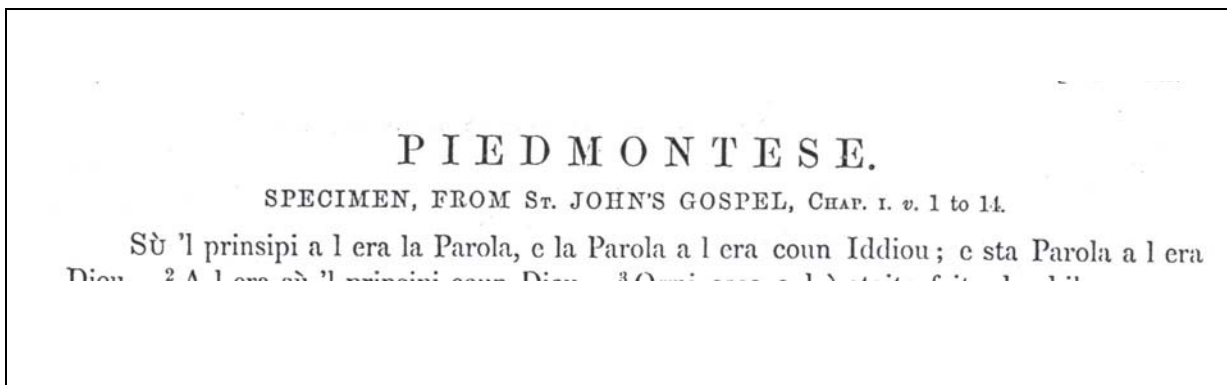
Vaudois

The word 'Parola' is seen in John 1:1 in the Vaudois dialect of the Provençal. *The Bible of Every Land* states that, "The Vaudois, or Waldenses, as they are sometimes called, maintain to this day the pure form of primitive Christianity, to which they steadfastly adhered during the long ages of papal superstition. As a religious body, bearing witness against the corruptions of the Church of Rome, the Waldenses seem to have originated at a very early period in Southern France; in A.D. 1184 they were excommunicated by the pope at the Council of Verona, and soon afterwards they spread themselves in the South of France, the North of Italy, and Germany (p. 284).



Piedmontese (from the foot of the Alps to that of the Apennines)

Using the Protestant word 'Parola' puts Bibles in grave danger. "This Piedmontese New Testament was among the list of books prohibited at Rome in 1740, by a decree of the Congregation of the Index of Prohibited Books." Later, "In 1831, a translation of the New Testament, faithfully rendered from Martin's French version into modern Piedmontese, was forwarded to the Committee of the British and Foreign Bible Society, by Lieut.-Colonel Beckwith...This edition was followed, in 1841, by the publication of a Piedmontese version of the Psalms, executed from Diodati's Italian version....Owing to the interested opposition of the Romish priesthood, these editions did not obtain so rapid a circulation as might have been anticipated; and in 1840 the Society's version of the New Testament was put on the Index of forbidden books at Rome." (p. 286).



The Bible of Every Land records a comment from 1834 which says that the Bible was owned by “most of the Protestant families in the canton” of the people who spoke the dialect of Enghadine. Such a Bible used the word ‘Plaed’, which seems to be a mix of the Romance languages (Parola) and the Germanic (Word). This specimen from 1640 shows the word ‘Plead.’

to be heard in a whisper in these mountains; but I have found, generally speaking, that the word of God is esteemed, and frequently read, and that it is in the possession of most of the Protestant families in the canton.”

We add a specimen of the Enghadine dialect of earlier date (1640):—

SPECIMEN, FROM ST. JOHN, CHAP. I. v. 1 to 12.

IN l' principi eira l' Plæd: & l' Plæd eira tiers Dieu; & Dieu eira l' plæd. ² Quel eira in principi tiers Dieu. ³ Tuottas chioffes fun fattas træs el: & fainza el eis fat unquotta de qua chi eis fat. ⁴ In el eira la vita & la vita eira la loiifch de la olient. ⁵ Et

APPENDIX B

A Glimpse in John: Purificada vs. Gómez vs. 1865

A GLIMPSE IN JOHN: 1602 *Purificada* vs. 1865 & Others

Verse	King James Bible	Valera 1602 <i>Purificada</i>	Source for Valera 1602 <i>Purificada</i>	Mora and Pratt 1865
John 3:30	He must increase	menester (must)	not available to me	conviene (should)
John 3:30	decrease	disminuya (decrease)	All (Reina, Valera, etc. matches <i>Purificada</i>)	descrecer (literally - to cease to grow) (No other Spanish Bible matches the 1865 here)
John 3:32	seen	visto (seen)	Pineda 1556	vido (saw)
John 3:33	hath set to his seal	ha puesto su sello a esto (Had placed his seal [to it])	not available to me	este sello (this seal)
John 3:35	hath given	le ha dado (hath given) Present tense is important	Pineda 1556	dio (gave)
John 3:36	not believe	no cree (not believe)	not available to me	es incredulo (is skeptical)
John 4:9	askest	pides (ask)	1909	demandas (demand)
John 4:21	ye	vostros (ye)	Pineda 1556	omit
John 4:27	seekest	buscas (seek)	Enzinas 1543	preguntas (questions)
John 4:35	the fields	los campos (the fields)	Enzinas 1543	las regions (the regions)
John 4:35	cometh	viene (cometh)	Pineda 1556 (venga)	hasta (to)
John 4:36	together	juntamente (together)	Pineda 1556 Enzinas 1543	tambien (also)
John 4:44	own	propia (own)	not available to me	omits
John 4:45	when	cuando (when)	Enzinas 1543 (quado)	como (as)
John 4:45	having?	habiendo (having)	not available to me	omit
John 4:45	he did	el hizo (he did)	not available to me	habia hecho (had made)
John 4:47	for he was at the point of death	porque estaba para morir (because he was about to die)	Pineda 1556 Enzinas 1543	porque se comenzaba a morir (as he began to die)

Contents of the Chart

As a small part of my lengthy examination of the current Spanish Bibles, I examined *every word* in the first four chapters of the book of John to determine the extent and type of differences between the Valera 1602 *Purificada*, the Mora and Pratt 1865, and the Gómez edition. To demonstrate my findings I have typed up a portion of the results for a compass of sixty consecutive verses. In these verses the chart shows thirteen verses which exhibit one word (or so) changes between the 1865 and the *Purificada*. It demonstrates that the *Purificada* fine-tuned the Spanish Bible by going back to earlier Spanish Bibles, which, not surprisingly, match the KJB exactly. (My earlier word-for-word collation of the entire Bishops' New Testament likewise demonstrated that the KJB translators also purified the Bishops' Bible, by occasionally going back to words from earlier English Bibles, such as changing "win gain" to Wycliff's alliterative "get gain" in James 4:13 and from the Bishops' "we the less" to Tyndale's alliterative "we the worse" in 1 Cor. 8:8 (see *In Awe of Thy Word* at <http://www.avpublications.com> for more examples). The *Purificada* simply restored the original Spanish readings.

The 1865 is somewhat like the Geneva Bible; it is generally (not entirely) a good Received Text Bible, but even the 1909 sometimes retains the old and better readings, which the 1865 misses. The purification between the *Purificada* and the 1865, like that of the early English Bibles and the King James, was generally a linguistic one, not a textual one. In other words, the language was fine-tuned and made more precise by returning to the original Spanish reading of Pineda or Enzinas. However, Mora and Pratt's 1865 have allowed actual errors, which the English Bible has never seen.

Merely patching a list of things in the 1865 and Gómez will not address their problems. The Gómez missed or modernized almost half of the verses checked in the chart. My *word-for-word* examination of just four chapters in John indicates that Mora and Pratt (1865) and Gómez did not use the oldest, most original and most precise Spanish readings, but picked a mix of other later readings. The *Purificada* restores the pure exact readings. This analysis is not meant to show all of the errors in the 1865 and the Gómez editions.