

KJV	RVG	2001	1865	1909	1960	NIV
#1 Daniel 3:25 and the form of the fourth is like the Son of God.	y el parecer del cuarto es semejante al Hijo de Dios. and the appearance of the fourth is like the Son of God.	y el parecer del cuarto es semejante a hijo de los dioses. and the appearance of the fourth is like a son of the gods.	y el parecer del cuarto es semejante a hijo de Dios. and the appearance of the fourth is like a son of God.	y el parecer del cuarto es semejante á hijo de los dioses. and the appearance of the fourth is like a son of the gods.	y el aspecto del cuarto es semejante a hijo de los dioses. and the aspect of the fourth is like a son of the gods.	and the fourth looks like a son of the gods.
Good	Good	Bad	Bad	Bad	Bad	Bad
Jesus is not a son of the gods nor a son of God. Jesus is the Son of God. Even when the lost used God's name in the Bible it appears capitalized.						
#2 Daniel 7:13 <i>one</i> like the Son of man came	<i>uno</i> como el Hijo del Hombre que venía, <i>one</i> like the Son of Man that came,	como un hijo de hombre que venía; like a son of man that came;	como un Hijo de hombre que venía; like a Son of man that came;	como un hijo de hombre que venía, like a son of man that came,	venía uno como un hijo de hombre, there came one like a son of man,	one like a son of man, coming
Good	Good	Bad	Bad	Bad	Bad	Bad
This verse is speaking about Jesus. For that reason it should be capitalized. Also the article "the" should be used not the word "a". The word "a" makes it sound as if Jesus is "one" of many sons and not "the" Son of God.						
#3 Judges 6:31 if he <i>be</i> a god,	Si es un dios, If he be a god,	Si es dios, If he be god,	Si es dios, If he be god,	Si es Dios, If he be God,	Si es un dios, If he be a god,	
Good	Good	Good	Good	Bad	Good	
The word "god" should not be capitalized because it does not speak about the true God but a false one.						
#4 Judges 8:33 and made Baalberith their god.	e hicieron de Baal- berit su dios. and made Baal-berit their god.	y se pusieron por dios a Baal-berit. and they placed as god Baal-berit.	y se pusieron por dios a Baal-berit. and they placed as god Baal-berit.	y se pusieron por Dios á Baal-berith. and they placed as God Baal-berit.	y escogieron por dios a Baal-berit. and they chose as god Baal-berit.	
Good	Good	Good	Good	Bad	Good	
The word "god" speaking about a false god should never be capitalized.						
#5 Judges 11:24 Chemosh thy god	Quemos, tu dios, Quemos, thy god,	Quemos tu dios Quemos thy god	Camos tu dios Camos thy god	Chêmos tu Dios Chêmos thy God	Quemos tu dios, Quemos thy god	
Good	Good	Good	Good	Bad	Good	
The word "god" speaking about a false god should never be capitalized.						

KJV	RVG	2001	1865	1909	1960	NIV
#6 2 Chronicles 26:18 neither <i>shall it be</i> for thine honour from the LORD God.	y no te será para gloria delante de Jehová Dios. and it will not be glory for thee before Jehovah God.	y no te será para gloria delante del Dios Jehová. and it will not be glory for thee before the God Jehovah.	de lo cual no te alabarás delante del Dios Jehová. from the which ye shall not be praised before the God Jehovah.	y no te será para gloria delante del Dios Jehová. and it will not be glory for thee before the God Jehovah.	y no te será para gloria delante de Jehová Dios. and it will not be glory for thee before Jehovah God.	
Good	Good	Bad	Bad	Bad	Good	
The 1865, 1909, and 2001 have the words: “before the God Jehovah ”. These words mean that He is one of many gods.						
#7 Ezra 6:8 for the building of this house of God:	para edificar esta casa de Dios; for the building of this house of God;	para edificar la casa de este Dios: for the building of the house of this God:	para edificar la casa de este Dios: for the building of the house of this God:	para edificar la casa de este Dios: for the building of the house of this God:	para reedificar esa casa de Dios; for the rebuilding of that house of God;	
Good	Good	Bad	Bad	Bad	Good	
The words: “the house of this God”, mean that He is one of many gods. The words: “this (or that) house of God” refer to the house and not to God.						
#8 Isaiah 42:5 Thus saith God the LORD,	Así dice Jehová Dios, Thus saith Jehovah God,	Así dice el Dios Jehová, Thus saith the God Jehovah,	Así dice el Dios Jehová, Thus saith the God Jehovah,	Así dice el Dios Jehová, Thus saith the God Jehovah,	Así dice Jehová Dios, Thus saith Jehovah God,	
Good	Good	Bad	Bad	Bad	Good	
The words: “the God Jehovah”, give the meaning that He is one of many gods.						
#9 John 8:41 we have one Father, even God.	un Padre tenemos, <i>que es Dios.</i> one Father we have, <i>even</i> God.	un padre tenemos, <i>que es Dios.</i> one father we have, <i>even</i> God.	un solo Padre tenemos, que es Dios. only one Father we have, <i>even</i> God.	un padre tenemos, que es Dios. one father we have, <i>even</i> God.	un padre tenemos, que es Dios. one father we have, <i>even</i> God.	
Good	Good	Bad	Good	Bad	Bad	
Even though these words were spoken by lost Pharisees, it is still necessary capitalize the word “Father” because it speaks of God.						
#10 John 12:47 And if any man hear my words, and believe not,	Y si alguno oye mis palabras, y no cree, And if any man hear my words, and believe not,	Y el que oyere mis palabras, y no las creyere, And he that hears my words, and believes them not,	Y el que oyere mis palabras, y no las creyere, And he that hears my words, and believes them not,	Y el que oyere mis palabras, y no las creyere, And he that hears my words, and believes them not,	Al que oye mis palabras, y no las guarda, To him that hears my words, and does not keep them,	As for the person who hears my words but does not keep them,
Good	Good	Good	Good	Good	Bad	Bad
The Greek word is believe . The 1960 put the word “ keep ” which means obey . The NIV does the same.						

KJV	RVG	2001	1865	1909	1960	NIV
#11 Romans 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief :	Porque como también vosotros en otro tiempo no creísteis a Dios, mas ahora habéis alcanzado misericordia por la incredulidad de ellos; For as also in other time ye did not believe God, but now ye have obtained mercy through their unbelief .	Porque como también vosotros en algún tiempo no creísteis a Dios, mas ahora habéis alcanzado misericordia por la incredulidad de ellos; For as also in some time ye did not believe God, but now ye have obtained mercy through their unbelief .	Porque como también vosotros en algún tiempo no creísteis a Dios, mas ahora habéis alcanzado misericordia por ocasión de la incredulidad de ellos; For as also in some time ye did not believe God, but now ye have obtained mercy by occasion of their unbelief .	Porque como también vosotros en algún tiempo no creísteis á Dios, mas ahora habéis alcanzado misericordia por la incredulidad de ellos; For as also in some time ye did not believe God, but now ye have obtained mercy through their unbelief .	Pues como vosotros también en otro tiempo erais desobedientes a Dios, pero ahora habéis alcanzado misericordia por la desobediencia de ellos, Because as also in other time ye were disobedient to God, but now ye have obtained mercy through their disobedience .	Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience ,
Good	Good	Good	Good	Good	Bad	Bad
The words: “ ye were disobedient ” were substituted instead of: “ ye have not believed ”. Disobedience was substituted instead of the unbelief .						
#12 Romans 11:31 Even so have these also now not believed ,	así también éstos ahora no han creído , even also these now have not believed ,	así también éstos ahora no han creído , even also these now have not believed ,	así también estos ahora no han creído , even also these now have not believed ,	Así también éstos ahora no han creído , even also these now have not believed ,	así también éstos ahora han sido desobedientes , even also these now have been disobedient ,	so they too have now become disobedient
Good	Good	Good	Good	Good	Bad	Bad
The substitution of disobedient instead of unbelief is bad because it changes salvation by faith to salvation by obedience.						
#13 Romans 11:32 For God hath concluded them all in unbelief ,	Porque Dios encerró a todos en incredulidad , For God hath enclosed all in unbelief ,	Porque Dios encerró a todos en incredulidad , For God hath enclosed all in unbelief ,	Porque Dios encerró a todos en incredulidad , For God hath enclosed all in unbelief ,	Porque Dios encerró á todos en incredulidad , For God hath enclosed all in unbelief ,	Porque Dios sujetó a todos en desobediencia , For God subjected all in disobedience ,	For God has bound all men over to disobedience
Good	Good	Good	Good	Good	Bad	Bad
Disobedience is placed instead of unbelief . This makes salvation not by faith but by works.						

KJV	RVG	2001	1865	1909	1960	NIV
#14 Hebrews 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?	¿Y a quiénes juró que no entrarían en su reposo, sino a aquellos que no creyeron? And to whom sware he that they should not enter into his rest, but to them that believed not?	¿Y a quiénes juró que no entrarían en su reposo, sino a aquellos que no obedecieron? And to whom sware he that they should not enter into his rest, but to them that obeyed not?	¿Y a quiénes juró que no entrarían en su reposo, sino a aquellos que no creyeron? And to whom sware he that they should not enter into his rest, but to them that believed not?	¿Y á quiénes juró que no entrarían en su reposo, sino á aquellos que no obedecieron? And to whom sware he that they should not enter into his rest, but to them that obeyed not?	¿Y a quiénes juró que no entrarían en su reposo, sino a aquellos que desobedecieron? And to whom sware he that they should not enter into his rest, but to them that disobeyed?	And to whom did God swear that they would never enter his rest if not to those who disobeyed?
Good	Good	Bad	Good	Bad	Bad	Bad
The correct words are: “believed not”. The Jews entered not into his rest because they did not believe his promise. It was not because of disobedience.						
#15 Hebrews 11:31 By faith the harlot Rahab perished not with them that believed not,	Por fe Rahab la ramera no pereció juntamente con los incrédulos, By faith Rahab the harlot perished not together with the unbelievers,	Por fe Rahab la ramera no pereció juntamente con los incrédulos, By faith Rahab the harlot perished not together with the unbelievers,	Por fé Raab la ramera no pereció con los incrédulos, By faith Rahab the harlot perished not with the unbelievers,	Por fe Rahab la ramera no pereció juntamente con los incrédulos, By faith Rahab the harlot perished not together with the unbelievers,	Por la fe Rahab la ramera no pereció juntamente con los desobedientes, By faith Rahab the harlot perished not together with the disobedient,	By faith the prostitute Rahab, ... was not killed with those who were disobedient.
Good	Good	Good	Good	Good	Bad	Bad
The correct word is “unbeliever” or “believed not”. Disobedient is 100% incorrect.						
#16 Matthew 17:20 Because of your unbelief:	Por vuestra incredulidad; Because of your unbelief;	Por vuestra incredulidad; Because of your unbelief;	Por vuestra infidelidad; Because of your unfaithfulness;	Por vuestra incredulidad; Because of your unbelief;	Por vuestra poca fe; Because of your little faith;	Because you have so little faith.
Good	Good	Good	Bad	Good	Bad	Bad
The Greek word talks about unbelief not little faith or unfaithfulness.						
#17 Luke 2:22 of her purification	la purificación de ella, her purification,	la purificación de ella, her purification,	la purificación de María Mary’s purification,	la purificación de ella, her purification,	la purificación de ellos, their purification,	of their purification
Good	Good	Good	Good	Good	Bad	Bad
Mary needed to be purified according to OT law but not Jesus. He did not need to be purified. If He did He would have been a sinner.						
#18 Matthew 1:23 a virgin	una virgen a virgin	la virgen the virgin	una vírgen a virgin	la virgen the virgin	una virgen a virgin	The virgin
Good	Good	Bad	Good	Bad	Good	Bad

KJV	RVG	2001	1865	1909	1960	NIV
#19 Isaiah 7:14 a virgin shall conceive,	una virgen concebirá, a virgin shall conceive,	la virgen concebirá, the virgin shall conceive,	LA VÍRGEN CONCEBIRÁ, THE VIRGIN SHALL CONCEIVE,	la virgen concebirá, the virgin shall conceive,	la virgen concebirá, the virgin shall conceive,	The virgin will be with child
Good	Good	Bad	Bad	Bad	Bad	Bad
The words: “the virgin”, speak about Mary, lifting her up as “the virgin”. The words: “a virgin”, speak correctly about Mary. She was a virgin. God chose her to make the body of the Lord Jesus. She stopped being a virgin when Joseph knew her in Matthew 1:25.						
#20 Isaiah 58:13 and shalt honour him,	y lo honrares , and honours it,	y lo venerares , and venerates or worships it,	y le venerares , and venerates or worships him,	y lo venerares , and venerates or worships it,	y lo venerares , and venerates or worships it,	
Good	Good	Bad	Bad	Bad	Bad	
The word “venerate” has a very Catholic meaning. The Jews were never ordered by God to venerate anything. God commanded them to honor the Sabbath. The 1865, 1909, 1960, and 2001 have it badly translated.						
#21 Matthew 5:22 That whosoever is angry with his brother without a cause	que cualquiera que sin razón se enojare contra su hermano that whosoever without a cause gets angry against his brother,	que cualquiera que se enojare locamente con su hermano, that whosoever gets angry crazily with his brother,	que cualquiera que se enojare sin razón con su hermano, that whosoever gets angry without a cause with his brother,	que cualquiera que se enojare locamente con su hermano, that whosoever gets angry crazily with his brother,	que cualquiera que se enoje contra su hermano, that whosoever gets angry against his brother,	that anyone who is angry with his brother
Good	Good	Good	Good	Good	Bad	Bad
By not having the words: “ without a cause ”, Jesus sinned when he got angry. These words appear in the Greek and must be translated.						
#22 Luke 5:17 and the power of the Lord was present to heal them.	Y el poder del Señor estaba allí para sanarlos. And the power of the Lord was there to heal them.	y la virtud del Señor estaba allí para sanarlos. and the virtue of the Lord was there to heal them.	y la virtud del Señor estaba allí para sanarlos. and the virtue of the Lord was there to heal them.	y la virtud del Señor estaba allí para sanarlos. and the virtue of the Lord was there to heal them.	y el poder del Señor estaba con él para sanar. and the power of the Lord was (temporarily) with him to heal.	
Good	Good	Good	Good	Good	Bad	
The word: “estaba”, is the same as the English word: “was”, but it talks in the past tense for a period of time with an ending. The 1960 says that the power of the Lord was with Him to heal (for a period of time but afterwards, no, because it ended). The correct translation is that the power of the Lord was there to heal. For how long? While He was there but when He left it left with Him.						

KJV	RVG	2001	1865	1909	1960	NIV
<p>#23 2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin;</p>	<p>Al que no conoció pecado, lo hizo pecado por nosotros, To him that knew no sin, he was made sin for us,</p>	<p>Al que no conoció pecado, hizo pecado por nosotros, To him that knew no sin, was made sin (or did sin) for us,</p>	<p>Porque a él que no conoció pecado, hizo pecado por nosotros, For to him that knew no sin, was made sin (or did sin) for us,</p>	<p>Al que no conoció pecado, hizo pecado por nosotros, To him that knew no sin, was made sin (or did sin) for us,</p>	<p>Al que no conoció pecado, por nosotros lo hizo pecado, To him that knew no sin, for us he was made sin,</p>	
Good	Good	Bad	Bad	Bad	Good	
Without the pronoun “lo” in Spanish, the words can have two different meanings. One is “was made sin” or Jesus was made sin. The other is “did sin” or Jesus sinned. With that second meaning Jesus was a sinner instead of being made sin.						
<p>#24 Philippians 2:6 Who, being in the form of God, thought it not robbery to be equal with God:</p>	<p>el cual, siendo en forma de Dios, no tuvo por usurpación el ser igual a Dios; who, being in the form of God, did not count it as usurpation being equal with God;</p>	<p>el cual, siendo en forma de Dios, no tuvo por usurpación ser igual a Dios; Who, being in the form of God, did not count it as usurpation being equal with God;</p>	<p>El cual siendo en forma de Dios, no tuvo por rapiña ser igual a Dios; Who being in the form of God, did not count it as plundering being equal with God;</p>	<p>El cual, siendo en forma de Dios, no tuvo por usurpación ser igual á Dios: Who, being in the form of God, did not count it as usurpation being equal with God:</p>	<p>el cual, siendo en forma de Dios, no estimó el ser igual a Dios como cosa a que aferrarse, who, being in the form of God, did not esteem being equal with God as a thing to persist obstinately about,</p>	<p>Who, being in very nature God, did not consider equality with God something to be grasped,</p>
Good	Good	Good	Good	Good	Bad	Bad
First the words, “como cosa a que aferrarse” or “as a thing to persist obstinately about” do not even come from the Greek. Jesus did not think it robbery to be equal with God. That is because He is God! The 1960 says that He did not esteem being equal with God something to persist obstinately about. That means He was not God and could not be God and for that reason He did not persist obstinately about it. That is heresy!						
<p>#25 Colossians 1:16 For by him were all things created, all things were created by him, and for him:</p>	<p>Porque por Él fueron creadas todas las cosas, For by Him were all things created, todo fue creado por Él y para Él. all things were created by Him, and for Him.</p>	<p>Porque por él fueron creadas todas las cosas For by him were all things created todo fue creado por él, y para él. all things were created by him, and for him.</p>	<p>Porque en él fueron creadas todas las cosas For in him were all things created todo fué creado por él, y para él. all things were created by him, and for him.</p>	<p>Porque por él fueron criadas todas las cosas For by him were all things created todo fué criado por él y para él. all things were created by him, and for him.</p>	<p>Porque en él fueron creadas todas las cosas, For in him were all things created todo fue creado por medio de él y para él. all things were created through him, and for him.</p>	
Good	Good	Good	Bad	Good	Bad	

KJV	RVG	2001	1865	1909	1960	NIV
#26 Colossians 1:17 And he is before all things, and by him all things consist.	Y Él es antes de todas las cosas, y todas las cosas por Él subsisten; And he is before all things, and by Him all things subsist.	Y él es antes de todas las cosas, y por él todas las cosas subsisten; And he is before all things, and by him all things subsist;	Y él es ántes de todas las cosas; y todas las cosas subsisten en él ; And he is before all things; and in him all things subsist;	Y él es antes de todas las cosas, y por él todas las cosas subsisten: And he is before all things, and by him all things subsist;	Y él es antes de todas las cosas, y todas las cosas en él subsisten; And he is before all things; and all things in him subsist;	He is before all things, and in him all things hold together.
Good	Good	Good	Bad	Good	Bad	Bad

This passage is speaking about Jesus being the Creator. Everything is held together by our Lord Jesus Christ. The correct words are “by him”. The words “in him” mean that Jesus was just an instrument in the creation and not the Creator. The words “through him” mean the same that Jesus was an instrument in the creation and not the Creator. Small changes make big problems. The 1865, 1960 and NIV have it wrong!

#27 Revelation 1:6 And hath made us kings and priests unto God and his Father ;	y nos hizo reyes y sacerdotes para Dios y su Padre ; and made us kings and priests unto God and his Father ;	y nos ha hecho reyes y sacerdotes para Dios y su Padre ; and hath made us kings and priests unto God and his Father ;	Y nos ha hecho reyes, y sacerdotes para Dios y su Padre ; and hath made us kings, and priests unto God and his Father ;	Y nos ha hecho reyes y sacerdotes para Dios y su Padre ; and hath made us kings and priests unto God and his Father ;	y nos hizo reyes y sacerdotes para Dios, su Padre ; and made us kings and priests unto God, his Father ;	and has made us to be a kingdom and priests to serve his God and Father
Good	Good	Good	Good	Good	Bad	Bad

In the 1960 the Greek word translated “and” has been taken out and a coma put in its place. Instead of the word “God” referring to Jesus it refers to God the Father. It takes away the truth in this verse that says Jesus is God. **We were made priests unto God (Jesus) and his Father.** The NIV places the word “his” before God and not before Father thus changing the meaning completely.

#28 Luke 8:12 lest they should believe and be saved .	para que no crean y sean salvos . so that they do not believe and are not saved .	porque no crean y se salven . so that they do not believe and are not saved (save themselves).	porque no se salven creyendo. so that they (do not save themselves) or are not saved believing.	porque no crean y se salven . so that they do not believe and are not saved (save themselves).	para que no crean y se salven . so that they do not believe and are not saved (save themselves).	
Good	Good	Bad	Bad	Bad	Bad	

The words: “se salven”, or “se salvan”, or “se salva” are words that speak with the subject as the object of the action **or they can mean**: the object does the action to itself, “they save themselves”. With this double meaning it can be interpreted incorrectly. We are saved by Jesus when we believe but we never can save ourselves. The words: “sean salvos”, “los salvos”, “serán salvos” cannot be misinterpreted. They have only one meaning.

KJV	RVG	2001	1865	1909	1960	NIV
#29 Luke 13:23 Lord, are there few that be saved ?	Señor, ¿son pocos los que serán salvos ? Lord, are there few that be saved ?	Señor, ¿son pocos los que se salvan ? Lord, are there few that be saved (save themselves) ?	¿Señor, son pocos los que se salvan ? Lord, are there few that be saved (save themselves) ?	Señor, ¿son pocos los que se salvan ? Lord, are there few that be saved (save themselves) ?	Señor, ¿son pocos los que se salvan ? Lord, are there few that be saved (save themselves) ?	
Good	Good	Bad	Bad	Bad	Bad	
The same as Luke 8:12						
#30 1 Corinthians 1:18 but unto us which are saved	pero a nosotros los salvos , but unto us the saved ,	mas a los que se salvan , but unto to us that are saved, (save ourselves) ,	mas para los que se salvan , but unto us that are saved, (save ourselves) ,	mas á los que se salvan , but unto to us that are saved, (save ourselves) ,	pero a los que se salvan , but unto to us that are saved, (save ourselves) ,	but to us who are being saved This verse makes salvation a process.
Good	Good	Bad	Bad	Bad	Bad	Bad
The same as Luke 8:12						
#31 2 Corinthians 2:15 in them that are saved ,	en los que son salvos , in them that are saved ,	en los que se salvan , in them that are saved, (save themselves) ,	en los que son salvos , in them that are saved ,	en los que se salvan , in them that are saved, (save themselves) ,	en los que se salvan , in them that are saved, (save themselves) ,	among those who are being saved Salvation is a process? No!
Good	Good	Bad	Good	Bad	Bad	Bad
The same as Luke 8:12						
#32 1 Thessalonians 2:16 that they might be saved ,	para que éstos sean salvos ; that these might be saved ;	a fin de que se salven , to the end that they may be saved, (save themselves) ,	a fin de que sean salvos ; to the end that they might be saved ;	á fin de que se salven , to the end that they may be saved, (save themselves) ,	para que éstos se salven ; that they may be saved, (save themselves) ,	
Good	Good	Bad	Good	Bad	Bad	
#33 1 Peter 4:18 And if the righteous scarcely be saved ,	Y si el justo con dificultad es salvo ; And if the righteous scarcely be saved ;	Y si el justo con dificultad se salva , And if the righteous scarcely be saved, (save themselves)	Y si el justo es dificultosamente salvo , And if the righteous scarcely be saved ;	Y si el justo con dificultad se salva ; And if the righteous scarcely be saved, (save themselves)	Y: Si el justo con dificultad se salva , And: If the righteous scarcely be saved, (save themselves)	
Good	Good	Bad	Good	Bad	Bad	
The same as Luke 8:12						

KJV	RVG	2001	1865	1909	1960	NIV
#34 John 13:10 and ye are clean, but not all.	y vosotros sois limpios, aunque no todos. and ye are (permanently) clean, but not all.	y vosotros limpios estáis , aunque no todos. and ye are (temporarily) clean, but not all.	Y vosotros limpios estáis , aunque no todos. and ye are (temporarily) clean, but not all.	y vosotros limpios estáis , aunque no todos. and ye are (temporarily) clean, but not all.	y vosotros limpios estáis , aunque no todos. and ye are (temporarily) clean, but not all.	
Good	Good	Bad	Bad	Bad	Bad	

The English word: “are”, can be 2 different Spanish words. The one is temporary and not lasting. I am (estoy) sick. The other one is permanent and does not change. I am (soy) saved. When it speaks about salvation the verb has to be the Spanish verb ser, which is permanent and never the Spanish verb estar, because it speaks about something that does not last and can change. We are saved forever and salvation can never be lost. But if we are saved (estamos salvos) it is for a short time and then we loose it. But if we are saved (somos salvos) it never changes and it is forever.

#35 John 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.	Porque sabía quién le había de entregar, por eso dijo: No sois limpios todos. For he knew who should betray him; therefore said he: Ye are (permanently) not all clean.	Porque sabía quién le había de entregar; por eso dijo: No estáis limpios todos. For he knew who should betray him; therefore said he: Ye are (temporarily) not all clean.	Porque sabía quien era el que le entregaba; por eso dijo: No estáis limpios todos. For he knew who it was that was betraying him; therefore said he: Ye are (temporarily) not all clean.	Porque sabía quién le había de entregar; por eso dijo: No estáis limpios todos. For he knew who should betray him; therefore said he: Ye are (temporarily) not all clean.	Porque sabía quién le iba a entregar; por eso dijo: No estáis limpios todos. For he knew who should betray him; therefore said he: Ye are (temporarily) not all clean.	For he knew who was going to betray him, and that was why he said not every one was clean. Speaks in past tense as if it was temporary and not lasting.
Good	Good	Bad	Bad	Bad	Bad	Bad
#36 John 15:3 Now ye are clean through the word which I have spoken unto you.	Ya vosotros sois limpios por la palabra que os he hablado. Already ye are (permanently) clean through the word which I have spoken unto you.	Ya vosotros sois limpios por la palabra que os he hablado. Already ye are (permanently) clean through the word which I have spoken unto you.	Ya vosotros sois limpios por la palabra que os he hablado. Already ye are (permanently) clean through the word which I have spoken unto you.	Ya vosotros sois limpios por la palabra que os he hablado. Already ye are (permanently) clean through the word which I have spoken unto you.	Ya vosotros estáis limpios por la palabra que os he hablado. Already ye are (temporarily) clean through the word which I have spoken unto you.	
Good	Good	Good	Good	Good	Bad	

The English word: “are”, can be 2 different Spanish words. The one is temporary and not lasting. I am (estoy) sick. The other one is permanent and does not change. I am (soy) saved. When it speaks about salvation the verb has to be the Spanish verb ser, which is permanent and never the Spanish verb estar, because it speaks about something that does not last and can change. We are saved forever and salvation can never be lost. But if we are saved (estamos salvos) it is for a short time and then we loose it. But if we are saved (somos salvos) it never changes and it is forever.

KJV	RVG	2001	1865	1909	1960	NIV
#37 Psalms 104:4 his ministers a flaming fire:	sus ministros fuego flameante. his ministers a flaming fire.	sus ministros al fuego flameante. his ministers to the flaming fire.	sus ministros al fuego flameante. his ministers to the flaming fire.	Sus ministros al fuego flameante. His ministers to the flaming fire.	Y a las flamas de fuego sus ministros. And to the flames of fire his ministers.	He makes winds his messengers, flames of fire his servants.
Good	Good	Bad	Bad	Bad	Bad	Bad
The 1865, 1909, 1960, and 2001 speak about his ministers going to the flaming fire . Does that mean that his servants are going to hell? God makes his ministers a flaming fire. There is a big difference. The NIV speaks about winds and fire being his servants and not men.						
#38 Matthew 24:22 there should no flesh be saved:	ninguna carne sería salva; no flesh should be saved	ninguna carne sería salva; no flesh should be saved	ninguna carne sería salva; no flesh should be saved	ninguna carne sería salva; no flesh should be saved	nadie sería salvo; no one should be saved	no one would survive,
Good	Good	Good	Good	Good	Bad	Bad
#39 Mark 13:20 no flesh should be saved:	ninguna carne sería salva; no flesh should be saved;	ninguna carne se salvaría; no flesh should be saved;	ninguna carne se salvaría; no flesh should be saved;	ninguna carne se salvaría; no flesh should be saved;	nadie sería salvo; no one should be saved;	no one would survive.
Good	Good	Good	Good	Good	Bad	Bad
Matthew 24:22 and Mark 13:20. The 2 Greek words must be translated: no flesh, because the passage speaks about those during the tribulation trying to save their lives or their flesh from death. These saved people will be running from the antichrist, trying to escape. It does not speak of eternal life and how to get it. The 1960 changes the words to: “no one should be saved,” and makes it speak of eternal salvation instead of saving their lives or their flesh. The NIV has the words “no one” instead of “no flesh”.						
#40 Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law;	Cristo ha venido a ser sin efecto para vosotros los que por la ley os justificáis; Christ has come to be without effect unto you those that by the law are justified;	Vacíos sois de Cristo los que por la ley os justificáis; Ye are empty from Christ those that by the law are justified;	Cristo se ha hecho para vosotros inútil , los que pretendéis ser justificados por la ley; Christ has been made unto you useless , those that seek to be justified by the law;	Vacíos sois de Cristo los que por la ley os justificáis; Ye are empty from Christ those that by the law are justified;	De Cristo os desligasteis , los que por la ley os justificáis; From Christ ye have been untied, unraveled or freed , those that by the law are justified;	You who are trying to be justified by law have been alienated from Christ;
Good	Good	Good	Good	Good	Bad	Bad
The words: “os desligasteis”, talk about being untied, unraveled or freed. With these words the 1960 states that salvation can be lost. The NIV uses the words “have been alienated from Christ”. These words also state that salvation can be lost.						

KJV	RVG	2001	1865	1909	1960	NIV
#41 John 1:9 <i>That</i> was the true Light, which lighteth every man that cometh into the world.	<i>Aquél</i> era la Luz verdadera, que alumbra a todo hombre que viene a este mundo. <i>He that</i> was the true Light, which lighteth every man that cometh to this world.	<i>Aquél</i> era la luz verdadera, que alumbra a todo hombre que viene a este mundo. <i>He that</i> was the true light, which lighteth every man that cometh to this world.	Aquella Palabra era la Luz verdadera, que alumbra a todo hombre, que viene en este mundo. <i>That Word</i> was the true Light, which lighteth every man, that cometh to this world.	Aquel era la luz verdadera, que alumbra á todo hombre que viene á este mundo. He that was the true light, which lighteth every man that cometh to this world.	Aquella luz verdadera, que alumbra a todo hombre, venía a este mundo. That true light, which lighteth every man, was coming to this world.	The true light that gives light to every man was coming into the world.
Good	Good	Good	Good	Good	Bad	Bad

The 1960, instead of saying: which lighteth every man that cometh to this world, says: which lighteth every man, **was coming** to this world. Instead of the verse talking about every man that cometh to this world is lighted by Jesus; it says that every man is lighted and that **He was coming** to this world. It changes the emphasis completely. It completely changes what the verse says.

#42 1 Corinthians 9:27 lest that by any means, when I have preached to others, I myself should be a castaway.	no sea que habiendo predicado a otros, yo mismo venga a ser reprobado. lest that I having preached to others, I myself come to be a reprobate.	no sea que, habiendo predicado a otros, yo mismo venga a ser reprobado. lest that, I having preached to others, I myself come to be a reprobate.	para que predicando a los otros, no sea yo mismo reprobado. so that preaching to others, I myself do not come to be a reprobate.	no sea que, habiendo predicado á otros, yo mismo venga á ser reprobado. lest that, I having preached to others, I myself come to be a reprobate.	no sea que habiendo sido heraldo para otros, yo mismo venga a ser eliminado. lest that I having been a herald for others, I myself come to be eliminated.	
Good	Good	Good	Good	Good	Bad	

This verse has nothing to do with losing your salvation. It is impossible to lose it. Paul the apostle is including himself in these words. The KJV uses the word “castaway” meaning to be put to the side and not be used anymore (useless). The Spanish uses the word “reprobate” which means having failed the test or useless. These meanings are in agreement with the Greek word. The 1960 uses the word “**eliminated**”. This word has a bad connotation in English and in Spanish. It can mean that God takes away the life of the saved person because it is useless for his service. It also can mean that God takes away the salvation that he gave to the saved person and he therefore goes to hell. It is a bad word to use in this verse and allows the misinterpretation that eternal salvation can be lost.

KJV	RVG	2001	1865	1909	1960	NIV
<p>#43 Hebrews 2:16 For verily he took not on <i>him</i> the nature of angels; but he took on <i>him</i> the seed of Abraham.</p>	<p>Porque ciertamente no tomó <i>para sí la naturaleza de</i> los ángeles, sino que tomó la de la simiente de Abraham. For verily he took not on <i>him</i> the nature of the angels, but he took the nature of the seed of Abraham.</p>	<p>Porque ciertamente no tomó a los ángeles, sino a la simiente de Abraham tomó. For verily he took not the angels, but the seed of Abraham he took.</p>	<p>Que ciertamente no toma a los ángeles, mas toma a la simiente de Abraham. For verily he takes not the angels, but he takes the seed of Abraham.</p>	<p>Porque ciertamente no tomó á los ángeles, sino á la simiente de Abraham tomó. For verily he took not the angels, but the seed of Abraham he took.</p>	<p>Porque ciertamente no socorrió a los ángeles, sino que socorrió a la descendencia de Abraham. For verily he did not help the angels, but he helped the descendents of Abraham.</p>	<p>For surely it is not angels he helps, but Abraham's descendants.</p>
Good	Good	Good	Good	Good	Bad	Bad
<p>This verse talks about how Jesus put on human flesh. He took on Him the seed of Abraham. The RVG is clear and correct. The others are not as clear but not bad. The 1960 says that He did not help the angels but He helped the descendents of Abraham. The Greek words do not speak about helping. Jesus took on Him human flesh to save us. He never sinned and for that reason He could and did pay for our sins as God in human flesh. The NIV also uses the word help as does the 1960.</p>						
<p>#44 1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.</p>	<p>que sois guardados por el poder de Dios mediante la fe, para la salvación que está lista para ser manifestada en el tiempo postrero. who are kept by the power of God through faith, unto salvation, that is ready to be revealed in the last time.</p>	<p>para nosotros que somos guardados en la virtud de Dios por fe, para alcanzar la salud que está aparejada para ser manifestada en el postrimero tiempo. for us who are kept in the virtue of God by faith, to reach health (spiritual health salvation) that is ready to be revealed in the last time.</p>	<p>Que sois guardados en la virtud de Dios por medio de la fé, para alcanzar la salvación que está aparejada para ser manifestada en el postrimero tiempo. Who are kept in the virtue of God through faith, to reach salvation that is ready to be revealed in the last time.</p>	<p>Para nosotros que somos guardados en la virtud de Dios por fe, para alcanzar la salud que está aparejada para ser manifestada en el postrimero tiempo. For us who are kept in the virtue of God by faith, to reach health (spiritual health salvation) that is ready to be revealed in the last time.</p>	<p>que sois guardados por el poder de Dios mediante la fe, para alcanzar la salvación que está preparada para ser manifestada en el tiempo postrero. who are kept by the power of God through faith, to reach salvation, that is prepared to be revealed in the last time.</p>	
Good	Good	Bad	Bad	Bad	Bad	
<p>The words, “to reach or to obtain” do not appear in the Greek. Being added they make salvation something to win or obtain. The correct way to translate the words is “unto salvation” not “to reach salvation”.</p>						

KJV	RVG	2001	1865	1909	1960	NIV
<p>#45 Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are,</p>	<p>Y el diablo que los engañaba, fue lanzado en el lago de fuego y azufre, donde está la bestia y el falso profeta; And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are;</p>	<p>Y el diablo que los engañaba, fue lanzado en el lago de fuego y azufre, donde está la bestia y el falso profeta; And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are;</p>	<p>el diablo que los engañaba fué lanzado en el lago de fuego y azufre, donde está la bestia, y el falso profeta, the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are,</p>	<p>Y el diablo que los engañaba, fué lanzado en el lago de fuego y azufre, donde está la bestia y el falso profeta; And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are;</p>	<p>Y el diablo que los engañaba fue lanzado en el lago de fuego y azufre, donde estaban la bestia y el falso profeta; And the devil that deceived them was cast into the lake of fire and brimstone, wherethe beast and the false prophet were;</p>	<p>And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown.</p>
Good	Good	Good	Good	Good	Bad	Bad
<p>The word “are” speaks in present tense. This is a prophetic verse that speaks of when the devil will be cast into the lake of fire. The beast and the false prophet will, by that time, have already spent 1,000 years there and they will still be there. The word “are” is present tense and all the Spanish Bibles except one have it in present tense. The 1960 has it in past tense. This past tense verb is one that extends for a period of time with a definite ending. That type of verb does not agree with the Greek text. The beast and false prophet will have spent 1,000 years in the fire and it will not come to an end.</p>						
<p>#46 1 Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:</p>	<p>desead, como niños recién nacidos, la leche no adulterada de la palabra, para que por ella crezcáis; desire, as newborn babes, the unadulterated milk of the word, that ye may grow by it;</p>	<p>desead, como niños recién nacidos, la leche espiritual, sin engaño, para que por ella crezcáis en salud; desire, as newborn babes, the spiritual milk, without deceit, that ye may grow by it in salvation:</p>	<p>Como niños recién nacidos, deseád ardientemente la leche no adulterada de la palabra, para que por ella crezcáis; As newborn babes, desire fervently the unadulterated milk of the word, that ye may grow by it:</p>	<p>Desead, como niños recién nacidos, la leche espiritual, sin engaño, para que por ella crezcáis en salud; Desire, as newborn babes, the spiritual milk, without deceit, that ye may grow by it in salvation:</p>	<p>desead, como niños recién nacidos, la leche espiritual no adulterada, para que por ella crezcáis para salvación, desire, as newborn babes, the spiritual milk unadulterated, that ye may grow unto (or to have) salvation,</p>	
Good	Good	Good	Good	Good	Bad	
<p>This verse talks about growing in Christ or growing in grace or growing in the Lord. The 1960 has the words badly translated. It says that we grow unto salvation. That means that we must grow to be saved and obtain salvation. This is false doctrine.</p>						

KJV	RVG	2001	1865	1909	1960	NIV
#47 1 Peter 3:21 The like figure whereunto even baptism doth also now save us	A la figura de lo cual el bautismo que ahora corresponde nos salva The like figure whereunto baptism that now corresponds saves us	A la figura de la cual el bautismo que ahora corresponde nos salva The like figure whereunto baptism that now corresponds saves us	A la figura de la cual el bautismo, que ahora corresponde, nos salva a nosotros también, The like figure whereunto baptism that now corresponds saves us also,	A la figura de la cual el bautismo que ahora corresponde nos salva The like figure whereunto baptism that now corresponds saves us	El bautismo que corresponde a esto ahora nos salva The baptism that corresponds to this now saves us Words missing	and this water symbolizes baptism that now saves you also
Good	Good	Good	Good	Good	Bad	Bad
The words, “the like figure” do not appear in the 1960. There is no reason to take out the Greek word. Baptism is a figure that represents the death, burial and resurrection of our Saviour. It does not save us from hell nor clean up our sins. The NIV has baptism saving us from condemnation.						
#48 Deuteronomy 32:22 and shall burn unto the lowest hell,	y arderá hasta lo profundo del infierno; and shall burn unto the lowest hell;	y arderá hasta el profundo; and shall burn unto the deep;	y arderá hasta el profundo: and shall burn unto the deep:	Y arderá hasta el profundo; and shall burn unto the deep:	Y arderá hasta las profundidades del Seol; and shall burn unto the lowest of Sheol:	one that burns to the realm of death below.
Good	Good	Bad	Bad	Bad	Bad	Bad
The word “hell” is missing or not translated. This way there is no hell in this verse or it is left up to the reader to decide what hell is.						
#49 2 Samuel 22:6 The sorrows of hell compassed me about;	Me rodearon los dolores del infierno, The pains of hell compassed me about,	me rodearon los dolores del sepulcro, The pains of the sepulcher compassed me about,	Cuando las cuerdas del sepulcro me ciñeron, When the cords of the sepulcher girded me,	Me rodearon los dolores del infierno, The pains of hell compassed me about	Ligaduras del Seol me rodearon; The cords of Sheol compassed me about;	The cords of the grave coiled around me;
Good	Good	Bad	Bad	Good	Bad	Bad
The only acceptable word is “hell”						
#50 Job 11:8 deeper than hell;	<i>Es más profunda</i> que el infierno: <i>It is deeper than</i> hell:	Es más profundo que el infierno: It is deeper than hell:	es más profundo que el infierno, it is deeper than hell,	Es más profundo que el infierno: It is deeper than hell,	Es más profunda que el Seol; It is deeper than Sheol;	They are deeper than the depths of the grave
Good	Good	Good	Good	Good	Bad	Bad
Sheol must always be translated. Here it must be hell . The grave does not work.						

KJV	RVG	2001	1865	1909	1960	NIV
#51 Job 26:6 Hell is naked before him, and destruction hath no covering.	El infierno <i>está</i> descubierto delante de Él, y la destrucción no tiene cobertura. Hell is naked before him, and destruction hath no covering.	El sepulcro es descubierto delante de él, y el infierno no tiene cobertura. The sepulcher is naked before him, and hell hath no covering.	El sepulcro es descubierto delante de él, y el infierno no tiene cobertura. The sepulcher is naked before him, and hell hath no covering.	El sepulcro es descubierto delante de él, Y el infierno no tiene cobertura. The sepulcher is naked before him, And hell hath no covering.	El Seol <i>está</i> descubierto delante de él, y el Abadón no tiene cobertura. Sheol is naked before him, and Abaddon hath no covering.	Death is naked before God; Destruction lies uncovered.
Good	Good	Bad	Bad	Bad	Bad	Bad
The first word should have been translated hell but in 3 of these it was translated sepulcher and in the NIV, death. One time it was passed from the Hebrew to Spanish without translating it, “Sheol”. The other problem is the word “destruction”. It appears 6 times in the OT and every time it was translated destruction. In this verse 3 times it was mistranslated hell. Once it was passed from Hebrew to Spanish without translating it, Abaddon.						
#52 Psalms 9:17 The wicked shall be turned into hell ,	Los malos serán trasladados al infierno , The wicked shall be turned into hell ,	Los malos serán trasladados al infierno , The wicked shall be turned into hell ,	Volverse han los malos al infierno : Shall return the wicked into hell :	Los malos serán trasladados al infierno , The wicked shall be turned into hell ,	Los malos serán trasladados al Seol , The wicked shall be turned into Sheol ,	The wicked return to the grave ,
Good	Good	Good	Good	Good	Bad	Bad
The correct word here is “hell”. Sepulcher, Sheol and the grave are not correct.						
#53 Psalms 16:10 For thou wilt not leave my soul in hell ;	Porque no dejarás mi alma en el infierno ; For thou wilt not leave my soul in hell ;	Porque no dejarás mi alma en el sepulcro ; For thou wilt not leave my soul in the sepulcher ;	Porque no dejarás mi alma en el sepulcro ; For thou wilt not leave my soul in the sepulcher ;	Porque no dejarás mi alma en el sepulcro ; For thou wilt not leave my soul in the sepulcher ;	Porque no dejarás mi alma en el Seol ; For thou wilt not leave my soul in Sheol ;	because you will not abandon me to the grave ,
Good	Good	Bad	Bad	Bad	Bad	Bad
The correct word here is “hell”. Sepulcher, Sheol and the grave are not correct.						
#54 Psalms 18:5 The sorrows of hell compassed me about:	Dolores del infierno me rodearon, The pains of hell compassed me about,	Dolores del sepulcro me rodearon, The pains of the sepulcher compassed me about,	Dolores del sepulcro me rodearon; The pains of the sepulcher compassed me about;	Dolores del sepulcro me rodearon, The pains of the sepulcher compassed me about,	Ligaduras del Seol me rodearon, The bindings of Sheol compassed me about,	The cords of the grave coiled around me;
Good	Good	Bad	Bad	Bad	Bad	Bad
The words “sepulcher”, “Sheol” and “grave” are not good translations of the Hebrew word.						

KJV	RVG	2001	1865	1909	1960	NIV
#55 Psalms 55:15 <i>and</i> let them go down quick into hell :	desciendan vivos al infierno ; let them go down alive into hell ;	desciendan vivos al infierno : let them go down alive into hell :	desciendan al infierno vivos: let them go down alive into hell :	Desciendan vivos al infierno : let them go down alive into hell :	Desciendan vivos al Seol , let them go down alive into Sheol ;	let them go down alive to the grave ,
Good	Good	Good	Good	Good	Bad	Bad
The Hebrew word not translated does not work here. It must be translated hell. The word “grave” is not a correct translation.						
#56 Psalms 86:13 and thou hast delivered my soul from the lowest hell .	y has librado mi alma del más profundo infierno . and thou hast delivered my soul from the lowest hell .	y has librado mi alma del hoyo profundo. and thou hast delivered my soul from the lowest pit .	y escapaste mi alma del hoyo profundo. and escaped my soul from the lowest pit .	Y has librado mi alma del hoyo profundo. and thou hast delivered my soul from the lowest pit .	Y has librado mi alma de las profundidades del Seol . And thou hast delivered my soul from the depths of Sheol .	you have delivered me from the depths of the grave .
Good	Good	Bad	Bad	Bad	Bad	Bad
The words “pit”, “Sheol” and “grave” are the wrong words. Hell is the only correct word here.						
#57 Psalms 116:3 and the pains of hell gat hold upon me:	Me encontraron las angustias del infierno ; the anguish of hell found me;	me encontraron las angustias del sepulcro : the anguish of the sepulcher found me:	las angustias del sepulcro me hallaron: the anguish of the sepulcher found me:	Me encontraron las angustias del sepulcro : the anguish of the sepulcher found me:	Me encontraron las angustias del Seol ; the anguish of the Sheol found me;	the anguish of the grave came upon me;
Good	Good	Bad	Bad	Bad	Bad	Bad
The words “sepulcher”, “Sheol” and “grave” do not work in this verse.						
#58 Psalms 139:8 if I make my bed in hell ,	y si en el infierno hiciere mi lecho, and if in hell I make my bed,	y si en abismo hiciere mi estrado, and if in abyss I make my platform,	y si hiciere mi estrado en el infierno , and if in hell I make my platform,	Y si en abismo hiciere mi estrado, and if in abyss I make my platform,	Y si en el Seol hiciere mi estrado, and if in Sheol I make my platform,	if I make my bed in the depths ,
Good	Good	Bad	Good	Bad	Bad	Bad
The words “abyss”, “Sheol” and “the depths” are not correct. Hell is the correct translation.						
#59 Proverbs 5:5 her steps take hold on hell .	sus pasos conducen al infierno . her steps lead to hell .	sus pasos sustentan el sepulcro : her steps hold up the sepulcher :	sus pasos sustentan el sepulcro . her steps hold up the sepulcher .	Sus pasos sustentan el sepulcro : her steps hold up the sepulcher :	Sus pasos conducen al Seol . her steps lead to Sheol .	her steps lead straight to the grave .
Good	Good	Bad	Bad	Bad	Bad	Bad
Sepulcher, Sheol and the grave are not correct.						

KJV	RVG	2001	1865	1909	1960	NIV
#60 Proverbs 7:27 Her house <i>is</i> the way to hell ,	Camino al infierno es su casa, The way to hell <i>is</i> her house,	Caminos del sepulcro son su casa, The way to the sepulcher is her house,	Caminos del sepulcro son su casa, The way to the sepulcher is her house,	Caminos del sepulcro son su casa, The way to the sepulcher is her house,	Camino al Seol es su casa, The way to Sheol <i>is</i> her house,	Her house is a highway to the grave ,
Good	Good	Bad	Bad	Bad	Bad	Bad
Sepulcher, Sheol and the grave are not correct.						
#61 Proverbs 9:18 <i>and that</i> her guests <i>are</i> in the depths of hell .	que sus convidados están en lo profundo del infierno . that her guests are in the depths of hell .	que sus convidados están en los profundos de la sepultura . that her guests are in the depths of the grave .	y sus convidados están en los profundos de la sepultura . and that her guests are in the depths of the grave .	Que sus convidados están en los profundos de la sepultura . That her guests are in the depths of the grave .	Que sus convidados están en lo profundo del Seol . That her guests are in the depths of Sheol .	that her guests are in the depths of the grave .
Good	Good	Bad	Bad	Bad	Bad	Bad
Grave and Sheol are not correct.						
#62 Proverbs 15:11 Hell and destruction <i>are</i> before the LORD:	El infierno y la destrucción <i>están</i> delante de Jehová: Hell and destruction <i>are</i> before Jehovah:	El infierno y la perdición <i>están</i> delante de Jehová: Hell and perdition <i>are</i> before the LORD:	El infierno y la perdición <i>están</i> delante de Jehová: Hell and perdition <i>are</i> before Jehovah:	El infierno y la perdición <i>están</i> delante de Jehová: Hell and perdition <i>are</i> before Jehovah:	El Seol y el Abadón <i>están</i> delante de Jehová; Sheol and Abaddon <i>are</i> before Jehovah:	Death and Destruction lie open before the LORD
Good	Good	Good	Good	Good	Bad	Bad
Sheol should be translated hell and Abaddon should be translated destruction. Death is not a proper translation.						
#63 Proverbs 15:24 that he may depart from hell beneath.	Para apartarse del infierno abajo. that he may depart from hell beneath.	para apartarse del infierno abajo. that he may depart from hell beneath.	para apartarse de la sima de abajo. that he may depart from the abyss beneath.	Para apartarse del infierno abajo. That he may depart from hell beneath.	Para apartarse del Seol abajo. That he may depart from Sheol beneath.	to keep him from going down to the grave .
Good	Good	Good	Bad	Good	Bad	Bad
Sheol should be translated hell. Abyss is not clear like the word "hell".						
#64 Proverbs 23:14 and shalt deliver his soul from hell .	y librarás su alma del infierno . and shalt deliver his soul from hell .	y librarás su alma del infierno . and shalt deliver his soul from hell .	y librarás su alma del infierno . and shalt deliver his soul from hell .	Y librarás su alma del infierno . and shalt deliver his soul from hell .	Y librarás su alma del Seol . and shalt deliver his soul from Sheol .	and save his soul from death .
Good	Good	Good	Good	Good	Bad	Bad
Sheol and death should be translated hell.						

KJV	RVG	2001	1865	1909	1960	NIV
#65 Proverbs 27:20 Hell and destruction are never full;	El infierno y la perdición nunca se hartan: Hell and perdition are never full:	El sepulcro y la perdición nunca se hartan: The sepulcher and perdition are never satisfied:	El sepulcro y la perdición nunca se sacian; The sepulcher and perdition are never satisfied;	El sepulcro y la perdición nunca se hartan: The sepulcher and perdition are never full:	El Seol y el Abadón nunca se sacian; Sheol and Abaddon are never satisfied;	Death and Destruction are never satisfied,
Good	Good	Bad	Bad	Bad	Bad	Bad
Sepulcher and death are not the correct words. Sheol and Abaddon need to be translated.						
#66 Isaiah 5:14 Therefore hell hath enlarged herself,	Por eso se ensanchó el infierno , Therefore hell hath enlarged herself,	Por eso ensanchó su interior el sepulcro , Therefore the sepulcher hath enlarged her soul,	Por tanto el infierno ensanchó su alma, Therefore hell hath enlarged her soul,	Por eso ensanchó su interior el sepulcro , Therefore the sepulcher hath enlarged her interior,	Por eso ensanchó su interior el Seol , Therefore Sheol hath enlarged her interior,	Therefore the grave enlarges its appetite
Good	Good	Bad	Good	Bad	Bad	Bad
#67 Isaiah 14:15 Yet thou shalt be brought down to hell ,	Pero tú derribado serás hasta el infierno , But thou shalt be thrown down to hell ,	Mas tú derribado eres en el sepulcro , But thou art thrown down in the sepulcher ,	Mas tú derribado eres en el sepulcro , But thou art thrown down in the sepulcher ,	Mas tú derribado eres en el sepulcro , But thou art thrown down in the sepulcher ,	Mas tú derribado eres hasta el Seol , But art be thrown down to Sheol ,	But you are brought down to the grave ,
Good	Good	Bad	Bad	Bad	Bad	Bad
Sheol, grave and sepulcher should be translated hell.						
#68 Isaiah 14:9 Hell from beneath is moved for thee	El infierno abajo se espantó de ti, Hell from beneath was afraid of you,	El infierno abajo se espantó de ti; Hell from beneath was afraid of you;	El infierno abajo se espantó de ti: Hell from beneath was afraid of you:	El infierno abajo se espantó de ti; Hell from beneath was afraid of you;	El Seol abajo se espantó de ti; Sheol from beneath was afraid of you;	The grave below is all astir to meet you
Good	Good	Good	Good	Good	Bad	Bad
#69 Isaiah 28:15 and with hell are we at agreement;	e hicimos un acuerdo con el infierno ; and we made an agreement with hell ;	e hicimos acuerdo con la sepultura ; and with the grave ; we made agreement	con la sepultura ; hicimos acuerdo, and with the grave ; we made agreement,	é hicimos acuerdo con la sepultura ; and we made an agreement with the grave ;	e hicimos convenio con el Seol ; and we made a covenant with the Sheol ;	with the grave we have made an agreement.
Good	Good	Bad	Bad	Bad	Bad	Bad
Sheol and grave should be translated hell.						

KJV	RVG	2001	1865	1909	1960	NIV
#70 Isaiah 28:18 and your agreement with hell shall not stand;	y vuestro acuerdo con el infierno no será firme; and your agreement with hell shall not be firm;	y vuestro acuerdo con el sepulcro no será firme: and your agreement with the sepulcher shall not be firm:	y vuestro acuerdo con la sepultura no será firme: and your agreement with the grave shall not be firm:	y vuestro acuerdo con el sepulcro no será firme: and your agreement with the sepulcher shall not be firm:	y vuestro acuerdo con el Seol no será firme; and your agreement with Sheol shall not be firm;	your agreement with the grave will not stand.
Good	Good	Bad	Bad	Bad	Bad	Bad
Sheol, sepulcher and grave should be translated hell.						
#71 Isaiah 57:9 and didst debase <i>thyself even</i> unto hell .	y te abatiste hasta el mismo infierno . and thou hast brought thyself down unto hell .	y te abatiste hasta el profundo . and thou hast brought thyself down unto the deep .	y abatístete hasta el profundo . and thou hast brought thyself down unto the deep .	y te abatiste hasta el profundo . and thou hast brought thyself down unto the deep .	y te abatiste hasta la profundidad del Seol . and thou hast brought thyself down unto Sheol .	you descended to the grave itself!
Good	Good	Bad	Bad	Bad	Bad	Bad
Sheol, deep and grave should be translated hell.						
#72 Ezekiel 31:16 when I cast him down to hell with them that descend into the pit:	cuando les hice descender al infierno con todos los que descienden a la fosa; when I made them descend to hell with them that go to the pit;	cuando les hice descender a la fosa con los que descienden a la sepultura; when I made him descend to the pit with them that go to the grave;	cuando le hice descender al infierno con los que descienden a la sepultura; when I made him descend to hell with them that go to the grave;	cuando les hice descender á la fosa con todos los que descienden á la sepultura; when I made them descend to the pit with them that go to the grave;	cuando las hice descender al Seol con todos los que descienden a la sepultura; when I made them descend to Sheol with them that go to the grave;	when I brought it down to the grave with those who go down to the pit.
Good	Good	Bad	Good	Bad	Bad	Bad
#73 Ezekiel 31:17 They also went down into hell with him	También ellos descendieron con él al infierno , They also descended with him to hell ,	También ellos descendieron con él a la fosa , They also descended with him to the pit ,	También ellos descendieron con él al infierno They also descended with him to hell	También ellos descendieron con él á la fosa , They also descended with him to the pit ,	También ellos descendieron con él al Seol , They also descended with him to Sheol ,	had also gone down to the grave with it,
Good	Good	Bad	Good	Bad	Bad	Bad
Sheol, pit and grave used instead of hell, are not correct.						

KJV	RVG	2001	1865	1909	1960	NIV
#74 Ezekiel 32:21 The strong among the mighty shall speak to him out of the midst of hell	De en medio del infierno hablarán a él los fuertes de entre los poderosos, Out of the midst of hell they shall speak to him the strong among the mighty,	De en medio del infierno hablarán a él los fuertes de los fuertes, Out of the midst of hell they shall speak to him the strong among the strong,	Hablarán a él los fuertes de los fuertes de en medio del infierno , They shall speak to him the strong among the strong from midst of hell ,	De en medio del infierno hablarán a él los fuertes de los fuertes, Out of the midst of hell they shall speak to him the strong among the strong,	De en medio del Seol hablarán a él los fuertes de los fuertes, Out of the midst of Sheol they shall speak to him the strong among the strong,	From within the grave the mighty leaders will say
Good	Good	Good	Good	Good	Bad	Bad
Sheol and grave are not correct. It should be hell.						
#75 Ezekiel 32:27 which are gone down to hell	los cuales descendieron al infierno which are descended to hell	los cuales descendieron al sepulcro which are descended to the sepulcher	los cuales descendieron al infierno which are descended to hell	los cuales descendieron al sepulcro which are descended to the sepulcher	los cuales descendieron al Seol which are descended to Sheol	who went down to the grave
Good	Good	Bad	Good	Bad	Bad	Bad
Sepulcher, Sheol and grave are not correct renderings.						
#76 Amos 9:2 Though they dig into hell ,	Aunque cavaren hasta el infierno , Though they dig as far as hell ,	Aunque cavasen hasta el infierno , Though they would dig as far as hell ,	Si cavaren hasta el infierno , If they would dig as far as hell ,	Aunque cavasen hasta el infierno , Though they would dig as far as hell ,	Aunque cavasen hasta el Seol , Though they would dig as far as Sheol ,	Though they dig down to the depths of the grave ,
Good	Good	Good	Good	Good	Bad	Bad
Sheol and grave are bad renderings.						
#77 Jonah 2:2 out of the belly of hell cried I,	Del vientre del infierno clamé, Out of the belly of hell I cried,	Del vientre del sepulchro clamé, Out of the belly of the sepulcher I cried,	del vientre del infierno clamé, out of the belly of hell I cried,	Del vientre del sepulcro clamé, Out of the belly of sepulcher I cried,	Desde el seno del Seol clamé, From the belly of Sheol I cried,	From the depths of the grave I called for help,
Good	Good	Bad	Good	Bad	Bad	Bad
Sepulcher, Sheol and grave are not correct. Jesus cried out, not from the sepulcher or from Sheol but from the paradise side of hell.						
#78 Habakkuk 2:5 who enlargeth his desire as hell ,	el cual ensancha como el infierno su alma, who enlargeth as hell his soul,	que ensanchó como el infierno su alma, That enlarged as hell his soul,	que ensanchó como un osario su alma, That enlarged as an ossuary his soul,	que ensanchó como el infierno su alma, that enlarged as hell his soul,	ensanchó como el Seol su alma, he enlarged like Sheol his soul,	Because he is as greedy as the grave
Good	Good	Good	Bad	Good	Bad	Bad
The words “ossuary”, “Sheol” and “the grave” are not correct. Ossuary is a place to keep dead men’s bones. Hell is the only correct rendering.						

KJV	RVG	2001	1865	1909	1960	NIV
#79 Matthew 11:23 shalt be brought down to hell :	hasta el infierno serás abajada; shalt be brought down to hell ;	hasta los infiernos serás abajada; shalt be brought down to the hells ;	hasta los infiernos serás abajada; shalt be brought down to the hells ;	hasta los infiernos serás abajada; shalt be brought down to the hells ;	hasta el Hades serás abatida; shalt be brought down to Hades ;	you will go down to the depths .
Good	Good	Good	Good	Good	Bad	Bad
Hades and depths are no good because it should be hell. The word “hell” in plural is not the best because there are not two or more hells.						
#80 Matthew 16:18 and the gates of hell shall not prevail against it.	y las puertas del infierno no prevalecerán contra ella. And the gates of hell shall not prevail against it.	y las puertas del infierno no prevalecerán contra ella. And the gates of hell shall not prevail against it.	y las puertas del infierno no prevalecerán contra ella. And the gates of hell shall not prevail against it.	y las puertas del infierno no prevalecerán contra ella. And the gates of hell shall not prevail against it.	y las puertas del Hades no prevalecerán contra ella. And the gates of Hades shall not prevail against it.	and the gates of Hades will not overcome it.
Good	Good	Good	Good	Good	Bad	Bad
The untranslated Greek word “Hades” lets the person decide if it talks about hell or the grave. It must be translated hell in agreement with the text.						
#81 Mark 9:43 than having two hands to go into hell ,	que teniendo dos manos ir al infierno , than having two hands to go to hell ,	que teniendo dos manos ir a la gehena , than having two hands to go to gehenna ,	que teniendo dos manos ir al infierno , than having two hands to go to hell ,	que teniendo dos manos ir á la Gehenna , than having two hands to go to Gehenna ,	que teniendo dos manos ir al infierno , than having two hands to go to hell ,	
Good	Good	Bad	Good	Bad	Good	
#82 Mark 9:45 than having two feet to be cast into hell ,	que teniendo dos pies ser echado en el infierno , than having two feet to be cast in hell ,	que teniendo dos pies ser echado en la gehena , than having two feet to be cast in gehenna ,	que teniendo dos piés ser echado en el infierno , than having two feet to be cast in hell ,	que teniendo dos pies ser echado en la Gehenna , than having two feet to be cast in Gehenna ,	que teniendo dos pies ser echado en el infierno , than having two feet to be cast in hell ,	
Good	Good	Bad	Good	Bad	Good	
The untranslated word “Gehenna” is not good as it allows the person to put whatever meaning he likes and not the literal meaning of hell.						
#83 Mark 9:47 to be cast into hell fire :	ser echado al fuego del infierno , to be cast to the fire of hell ,	ser echado a la gehena ; to be cast to gehenna ,	ser echado al fuego del infierno : to be cast to the fire of hell :	ser echado á la Gehenna ; to be cast to Gehenna ,	ser echado al infierno , to be cast to hell , (does not have the word “fire”)	
Good	Good	Bad	Good	Bad	Good but weak	
The untranslated word “Gehenna” is not good as it allows the person to put whatever meaning he likes and not what it means literally. It must say hell fire or fire of hell but without the word “fire” it is made much weaker.						

KJV	RVG	2001	1865	1909	1960	NIV
#84 Luke 10:15 shalt be thrust down to hell .	hasta el infierno serás arrojada. down to hell shalt thou be thrown.	hasta los infiernos serás abajada. down to the hells shalt thou be thrown.	hasta los infiernos serás abajada. down to the hells shalt thou be thrown.	hasta los infiernos serás abajada. down to the hells shalt thou be thrown.	hasta el Hades serás abatida. down to Hades shalt thou be brought down.	you will go down to the depths .
Good	Good	Good	Good	Good	Bad	Bad
Hades and depths are no good because it should be hell. The word "hell" in plural is not the best because there are not two or more hells.						
#85 Luke 12:5 hath power to cast into hell ;	tiene poder de echar en el infierno : hath power to cast in hell :	tiene poder de echar en la gehena ; hath power to cast in gehenna ;	tiene potestad de echar en el infierno : hath power to cast in hell :	tiene poder de echar en la Gehenna : hath power to cast in Gehenna :	tiene poder de echar en el infierno ; hath power to cast in hell :	
Good	Good	Bad	Good	Bad	Good	
Gehenna needs to be translated hell.						
#86 Luke 16:23 And in hell he lift up his eyes,	Y en el infierno alzó sus ojos, And in hell he lifted his eyes,	Y en el infierno alzó sus ojos, And in hell he lifted his eyes,	Y en el infierno , alzando sus ojos, And in hell lifting up his eyes,	Y en el infierno alzó sus ojos, And in hell he lifted his eyes,	Y en el Hades alzó sus ojos, And in Hades he lifted his eyes,	
Good	Good	Good	Good	Good	Bad	
Hades is no good because it should be hell.						
#87 Acts 2:27 Because thou wilt not leave my soul in hell ,	Porque no dejarás mi alma en el infierno , Because thou wilt not leave my soul in hell ,	que no dejarás mi alma en el infierno , because thou wilt not leave my soul in hell ,	Que no dejarás mi alma en el infierno , Because thou wilt not leave my soul in hell ,	Que no dejarás mi alma en el infierno , Because thou wilt not leave my soul in hell ,	Porque no dejarás mi alma en el Hades , Because thou wilt not leave my soul in Hades ,	because you will not abandon me to the grave ,
Good	Good	Good	Good	Good	Bad	Bad
Hades is no good because it should be hell. The grave is no good because it should be hell.						
#88 Acts 2:31 that his soul was not left in hell ,	que su alma no fue dejada en el infierno , that his soul was not left in hell ,	que su alma no fue dejada en el infierno , that his soul was not left in hell ,	que su alma no haya sido dejada en el infierno , that his soul was not left in hell ,	que su alma no fué dejada en el infierno , that his soul was not left in hell ,	que su alma no fue dejada en el Hades , that his soul was not left in Hades ,	that he was not abandoned to the grave ,
Good	Good	Good	Good	Good	Bad	Bad
Hades is no good because it should be hell. The grave is no good because it should be hell.						

KJV	RVG	2001	1865	1909	1960	NIV
#89 Revelation 1:18 and have the keys of hell and of death.	Y tengo las llaves de la muerte y del infierno . And have the keys of death and hell .	Y tengo las llaves del infierno y de la muerte. And have the keys of hell and death.	y tengo las llaves del infierno , y de la muerte. and have the keys of hell and death.	Y tengo las llaves del infierno y de la muerte. And have the keys of hell and death.	Y tengo las llaves de la muerte y del Hades . And have the keys of death and Hades .	And I hold the keys of death and Hades .
Good	Good	Good	Good	Good	Bad	Bad
Hades is no good because it should be hell.						
#90 Revelation 6:8 and Hell followed with him.	y el infierno le seguía. and hell followed him.	y el infierno le seguía; and hell followed him.	y el Infierno le seguía; and hell followed him.	y el infierno le seguía; and hell followed him.	y el Hades le seguía; and Hades followed him.	and Hades was following close behind him.
Good	Good	Good	Good	Good	Bad	Bad
#91 Revelation 20:13 and death and hell delivered up the dead which were in them:	y la muerte y el infierno dieron los muertos que estaban en ellos; and death and hell gave the dead that were in them;	y la muerte y el infierno dieron los muertos que estaban en ellos; and death and hell gave the dead that were in them;	y la muerte, y el infierno dieron los muertos que estaban en ellos; and death and hell gave the dead that were in them;	y la muerte y el infierno dieron los muertos que estaban en ellos; and death and hell gave the dead that were in them;	y la muerte y el Hades entregaron los muertos que había en ellos; and death and Hades delivered up the dead that were in them;	and death and Hades gave up the dead that were in them,
Good	Good	Good	Good	Good	Bad	Bad
#92 Revelation 20:14 And death and hell were cast into the lake of fire.	Y la muerte y el infierno fueron lanzados en el lago de fuego. And death and hell were cast in the lake of fire.	Y el infierno y la muerte fueron lanzados en el lago de fuego. And hell and death were cast in the lake of fire.	Y la muerte, y el infierno fueron lanzados en el lago de fuego. And death, and hell were cast in the lake of fire.	Y el infierno y la muerte fueron lanzados en el lago de fuego. And hell and death were cast in the lake of fire.	Y la muerte y el Hades fueron lanzados al lago de fuego. And death and Hades were cast in the lake of fire.	Then death and Hades were thrown into the lake of fire.
Good	Good	Good	Good	Good	Bad	Bad
Hades is no good because it should be hell.						
#93 Matthew 24:2 And Jesus said unto them,	Y Jesús les dijo: And Jesus said unto them:	Y respondiendo Jesús , les dijo: And responding Jesus said unto them:	Y respondiendo Jesús , les dijo: And responding Jesus said unto them:	Y respondiendo él , les dijo: And he responding said unto them:	Respondiendo él , les dijo: He responding said unto them:	All of these words are missing.
Good	Good	Good	Good	Bad	Bad	Bad
The word "Jesus" is missing in the 1909 and 1960. All of these words are missing in the NIV.						

KJV	RVG	2001	1865	1909	1960	NIV
#94 Mark 9:24 Lord , I believe; help thou mine unbelief.	Señor , creo, ayuda mi incredulidad. Lord , I believe, help my unbelief.	Señor , creo, ayuda mi incredulidad. Lord , I believe, help my unbelief.	Creo, Señor : ayuda mi incredulidad. I believe, Lord : help my unbelief.	Creo, ayuda mi incredulidad. I believe, help my unbelief.	Creo, ayuda mi incredulidad. I believe, help my unbelief.	I do believe; help me overcome my unbelief!
Good	Good	Good	Good	Bad	Bad	Bad
The word "Lord" is missing in the 1909, 1960 and NIV.						
#95 Mark 11:10 in the name of the Lord	en el nombre del Señor in the name of the Lord	en el nombre del Señor in the name of the Lord	en el nombre del Señor in the name of the Lord	These words are missing: in the name of the Lord	These words are missing: in the name of the Lord	These words are missing: in the name of the Lord
Good	Good	Good	Good	Bad	Bad	Bad
The words "in the name of the Lord" are missing in the 1909, 1960 and NIV.						
#96 Luke 4:41 Thou art Christ the Son of God.	Tú eres Cristo , el Hijo de Dios. Thou art Christ , the Son of God.	Tú eres el Cristo , el Hijo de Dios. Thou art Christ , the Son of God.	Tú eres el Cristo , el Hijo de Dios; Thou art Christ , the Son of God;	Tú eres el Hijo de Dios. Thou art the Son of God.	Tú eres el Hijo de Dios. Thou art the Son of God.	You are the Son of God!
Good	Good	Good	Good	Bad	Bad	Bad
The word "Christ" is missing from the 1909, 1960 and NIV.						
#97 Luke 9:43 But while they wondered every one at all things which Jesus did ,	Y admirándose todos de todas las cosas que Jesús hacía , And wondering every one at all the things that Jesus did ,	Y maravillándose todos de todas las cosas que hacía Jesús , And wondering every one at all the things that Jesus did ,	Y maravillándose todos de todas las cosas que Jesús hacía , And wondering every one at all the things that Jesus did ,	Y maravillándose todos de todas las cosas que hacía , And wondering every one at all the things that he did ,	Y maravillándose todos de todas las cosas que hacía , And wondering every one at all the things that he did ,	
Good	Good	Good	Good	Bad	Bad	
The word "Jesus" was taken out of the 1909 and 1960 and the word "he" was placed in its place. If it says "Jesus" "he" will not work as a substitute.						
#98 Luke 23:42 Lord , remember me when thou comest into thy kingdom.	Señor , acuérdate de mí cuando vengas en tu reino. Lord , remember me when thou comest into thy kingdom.	Acuérdate de mí, Señor , cuando vinieres en tu reino. Remember me, Lord , when thou comest into thy kingdom.	Señor , acuérdate de mí cuando vinieres en tu reino. Lord , remember me when thou comest into thy kingdom.	Acuérdate de mí cuando vinieres á tu reino. Remember me when thou comest into thy kingdom.	Acuérdate de mí cuando vengas en tu reino. Remember me when thou comest into thy kingdom.	Jesus, remember me when you come into your kingdom.
Good	Good	Good	Good	Bad	Bad	Bad
The word "Lord" is missing from the 1909, 1960 and the NIV.						

KJV	RVG	2001	1865	1909	1960	NIV
#99 Luke 24:36 Jesus himself stood in the midst of them,	Jesús mismo se puso en medio de ellos, Jesus himself stood in the midst of them,	Jesús mismo se puso en medio de ellos, Jesus himself stood in the midst of them,	Jesús se puso en medio de ellos, Jesus stood in the midst of them,	él se puso en medio de ellos, he stood in the midst of them,	Jesús se puso en medio de ellos, Jesus stood in the midst of them,	
Good	Good	Good	Good	Bad	Good	
The 1909 has the word “he” in place of the word “Jesus”.						
#100 John 4:1 When therefore the Lord knew	Y cuando el Señor entendió And when the Lord knew	De manera que como el Señor entendió So that how the Lord knew	COMO, pues, el Señor entendió HOW, therefore, the Lord knew,	De manera que como Jesús entendió So that how Jesus knew	Cuando, pues, el Señor entendió When, therefore, the Lord knew	These words are missing.
Good	Good	Good	Good	Bad	Good	Bad
The 1909 has the word “Jesus” instead of the word “Lord”. Jesus can not be translated from that Greek word.						
#101 John 20:21 Then said Jesus to them again,	Entonces Jesús les dijo otra vez: Then Jesus said to them again:	Entonces les dijo Jesús otra vez: Then Jesus said to them again:	Entónces díceles otra vez: Then he said to them again:	Entonces les dijo Jesús otra vez: Then Jesus said to them again:	Entonces Jesús les dijo otra vez: Then Jesus said to them again:	Again Jesus said, The words “to them again” are missing
Good	Good	Good	Bad	Good	Good	Bad
The 1865 has the word “he” instead of Jesus. The NIV has words missing.						
#102 John 21:5 Then Jesus saith unto them,	Entonces Jesús les dijo: Then Jesus said unto them:	Y díjoles : And he said unto them:	Entónces les dice Jesús : Then Jesus saith unto them:	Y díjoles : And he said unto them:	Y les dijo : And he said unto them:	He called out to them,
Good	Good	Bad	Good	Bad	Bad	Bad
The 1909, 1960, 2001 and the NIV have the word “he” instead of Jesus.						
#103 Acts 3:26 God, having raised up his Son Jesus ,	Dios, habiendo resucitado a su Hijo Jesús , God, having resurrected his Son Jesus ,	Dios, habiendo levantado a su Hijo Jesús , God, having raised up his Son Jesus ,	Dios, habiendo levantado a su Hijo Jesús , God, having raised up his Son Jesus ,	Dios, habiendo levantado á su Hijo , God, having raised up his Son ,	Dios, habiendo levantado a su Hijo , God, having raised up his Son ,	When God raised up his servant,
Good	Good	Good	Good	Bad	Bad	Bad
The word “Jesus” is missing in the 1909 and 1960. The words “Jesus” and “Son” are missing from the NIV.						

KJV	RVG	2001	1865	1909	1960	NIV
#104 Acts 9:29 And he spake boldly in the name of the Lord Jesus ,	y hablaba con denuedo en el nombre del Señor Jesús ; and he spake boldly in the name of the Lord Jesus ;	y hablaba con fiadamente en el nombre del Señor Jesús , and he spake confidently in the name of the Lord Jesus ,	Y hablaba animosamente en el nombre del Señor Jesús , and he spake bravely in the name of the Lord Jesus ,	Y hablaba con fiadamente en el nombre del Señor: and he spake confidently in the name of the Lord:	y hablaba denodadamente en el nombre del Señor, and he spake boldly in the name of the Lord:	All these words are missing
Good	Good	Good	Good	Bad	Bad	Bad

The word "Jesus" is missing in the 1909 and 1960. All these words are missing from the NIV.

#105 Acts 7:30 there appeared to him in the wilderness of mount Sina an angel of the Lord	el Ángel del Señor le apareció en el desierto del monte Sinaí, the Angel of the Lord appeared to him in the desert of mount Sinai,	un ángel del Señor le apareció en el desierto del monte de Sinaí an angel of the Lord appeared to him in the desert of mount Sinai,	el ángel del Señor le apareció en el desierto del monte de Sinaí the angel of the Lord appeared to him in the desert of mount Sinai,	un ángel le apareció en el desierto del monte Sina, an angel appeared to him in the desert of mount Sina,	un ángel se le apareció en el desierto del monte Sinaí, an angel appeared to him in the desert of mount Sinai,	an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai.
Good	Good	Good	Good	Bad	Bad	Bad

The words "of the Lord" are missing in the 1909, 1960 and the NIV.

#106 Acts 22:16 and wash away thy sins, calling on the name of the Lord .	y lava tus pecados invocando el nombre del Señor . and wash away thy sins calling on the name of the Lord .	y lava tus pecados, invocando su nombre. and wash away thy sins, calling on his name.	y lava tus pecados, invocando el nombre del Señor . and wash away thy sins, calling on the name of the Lord .	y lava tus pecados, invocando su nombre. and wash away thy sins, calling on his name.	y lava tus pecados, invocando su nombre. and wash away thy sins, calling on his name.	and wash your sins away, calling on his name.
Good	Good	Bad	Good	Bad	Bad	Bad

The 1909, 1960, 2001 and NIV do not have the words "of the Lord". Instead they place the word "his" in its place.

#107 Acts 8:16 only they were baptized in the name of the Lord Jesus.	sino que solamente habían sido bautizados en el nombre del Señor Jesús. only they were baptized in the name of the Lord Jesus.	mas solamente eran bautizados en el nombre de Jesús. but they were only baptized in the name of Jesus.	mas solamente eran bautizados en el nombre del Señor Jesús. but they were only baptized in the name of the Lord Jesus.	mas solamente eran bautizados en el nombre de Jesús. but they were only baptized in the name of Jesus.	sino que solamente habían sido bautizados en el nombre de Jesús. only they were baptized in the name of Jesus.	
Good	Good	Bad	Good	Bad	Bad	

The word "Lord" is missing in the 1909, 1960, and 2001.

KJV	RVG	2001	1865	1909	1960	NIV
#108 Acts 9:5 And he said, Who art thou, Lord? And the Lord said,	Y él dijo: ¿Quién eres, Señor? Y el Señor dijo: And he said: Who art thou, Lord? And the Lord said:	Y él dijo: ¿Quién eres, Señor? Y él dijo: And he said: Who art thou, Lord? And he said:	Y él dijo: ¿Quién eres, Señor? Y el Señor dijo: And he said: Who art thou, Lord? And the Lord said:	Y él dijo: ¿Quién eres, Señor? Y él dijo: And he said: Who art thou, Lord? And he said:	Él dijo: ¿Quién eres, Señor? Y le dijo : And he said: Who art thou, Lord? And he said:	Who are you, Lord? Saul asked. he replied.
Good	Good	Bad	Good	Bad	Bad	Bad
The words “the Lord” were taken out and the word “he” added in its place. If it says, the Lord, it must be translated that way. Substituting the word “he” takes away the truth that Jesus answered Paul and the Bible says; the Lord said. Jesus is God.						
#109 Acts 10:48 And he commanded them to be baptized in the name of the Lord .	Y les mandó que fueran bautizados en el nombre del Señor . And he commanded them to be baptized in the name of the Lord .	Y les mandó bautizar en el nombre del Señor Jesús . And he commanded them to be baptized in the name of the Lord Jesus .	Y los mandó bautizar en el nombre del Señor . And he commanded them to be baptized in the name of the Lord .	Y les mandó bautizar en el nombre del Señor Jesús . And he commanded them to be baptized in the name of the Lord Jesus .	Y mandó bautizarlos en el nombre del Señor Jesús . And he commanded to baptize them in the name of the Lord Jesus .	So he ordered that they be baptized in the name of Jesus Christ .
Good	Good	Bad	Good	Bad	Bad	Bad
The word “Jesus” is added in the 1909, 1960 and 2001. The words “Jesus Christ” are added in the NIV. These words do not appear in the Greek.						
#110 Acts 24:24 and heard him concerning the faith in Christ .	y le oyó acerca de la fe en Cristo . and heard him concerning the faith in Christ .	y oyó de él la fe que es en Jesucristo . and heard of him the faith that is in Jesus Christ .	y oyó de él sobre la fé que es en Cristo . and heard of him about the faith that is in Christ .	y oyó de él la fe que es en Jesucristo . and heard of him the faith that is in Jesus Christ .	y le oyó acerca de la fe en Jesucristo . and heard him concerning the faith in Jesus Christ .	and listened to him as he spoke about faith in Christ Jesus .
Good	Good	Bad	Good	Bad	Bad	Bad
The word “Jesus” is added but does not appear in the Greek.						
#111 Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved,	Antes creemos que por la gracia del Señor Jesucristo somos salvos, First we believe that through the grace of the Lord Jesus Christ we are saved,	Antes por la gracia del Señor Jesucristo creemos que seremos salvos, First through the grace of the Lord Jesus Christ we believe that we shall be saved,	Antes por la gracia del Señor Jesu Cristo creemos que seremos salvos, First through the grace of the Lord Jesus Christ we believe that we shall be saved,	Antes por la gracia del Señor Jesús creemos que seremos salvos, First through the grace of the Lord Jesus we believe that we shall be saved,	Antes creemos que por la gracia del Señor Jesús seremos salvos, First through the grace of the Lord Jesus we believe that we shall be saved,	No! We believe it is through the grace of our Lord Jesus that we are saved,
Good	Good	Good	Good	Bad	Bad	Bad
In the 1909, 1960 and the NIV they have taken out the word “Christ”.						

KJV	RVG	2001	1865	1909	1960	NIV
#112 Romans 1:3 Concerning his Son Jesus Christ our Lord ,	tocante a su Hijo Jesucristo, nuestro Señor , concerning his Son Jesus Christ our Lord ,	Acerca de su Hijo Concerning his Son The words, “ Jesus Christ our Lord ” are missing.	De su Hijo Jesu Cristo, Señor nuestro , Of his Son Jesus Christ, our Lord ,	Acerca de su Hijo, Concerning his Son, The words, “ Jesus Christ our Lord ” are missing.	acerca de su Hijo, nuestro Señor Jesucristo, our Lord Jesus Christ , concerning his Son,	regarding his Son, The words, “ Jesus Christ our Lord ” are missing.
Good	Good	Bad	Good	Bad	Good	Bad
The 1909, 2001 and NIV do not have the words “Jesus Christ our Lord”. They were taken out even though they appear in the Greek.						
#113 Romans 1:16 For I am not ashamed of the gospel of Christ :	Porque no me avergüenzo del evangelio de Cristo ; For I am not ashamed of the gospel of Christ ;	Porque no me avergüenzo del evangelio de Cristo : For I am not ashamed of the gospel of Christ :	Porque no me avergüenzo del evangelio de Cristo ; For I am not ashamed of the gospel of Christ ;	Porque no me avergüenzo del evangelio: For I am not ashamed of the gospel:	Porque no me avergüenzo del evangelio, For I am not ashamed of the gospel,	I am not ashamed of the gospel,
Good	Good	Good	Good	Bad	Bad	Bad
The words “of Christ” are missing in the 1909, 1960 and NIV.						
#114 Romans 2:16 In the day when God shall judge	en el día en que Dios juzgará in the day that God shall judge	en el día que juzgará el Señor in the day that the Lord shall judge	En el día que juzgará el Señor In the day that the Lord shall judge	En el día que juzgará el Señor In the day that the Lord shall judge	en el día en que Dios juzgará in the day that God shall judge	
Good	Good	Bad	Bad	Bad	Good	
The Greek word can only be translated God. The 1865, 1909 and 2001 changed the word “God” to “Lord”.						
#115 Romans 8:11 he that raised up Christ from the dead	el que levantó a Cristo de entre los muertos, he that raised up Christ from the dead,	el que levantó a Cristo Jesús de los muertos, he that raised up Christ Jesus from the dead,	el que levantó a Cristo de los muertos, he that raised up Christ from the dead,	el que levantó a Cristo Jesús de los muertos, he that raised up Christ Jesus from the dead,	el que levantó de los muertos a Cristo Jesús he that raised up from the dead Christ Jesus ,	
Good	Good	Bad	Good	Bad	Bad	
The 1909, 1960 and 2001 added the word “Jesus” to the verse but it does not appear in the Greek.						
#116 Romans 16:9 our helper in Christ ,	nuestro ayudador en Cristo , our helper in Christ ,	nuestro ayudador en Cristo Jesús , our helper in Christ Jesus ,	nuestro ayudador en Cristo Jesús , our helper in Christ Jesus ,	nuestro ayudador en Cristo Jesús , our helper in Christ Jesus ,	nuestro colaborador en Cristo Jesús , our helper in Christ Jesus ,	
Good	Good	Bad	Bad	Bad	Bad	
The word “Jesus” does not appear in the Greek and therefore should not be added. All these Spanish versions except the RVG have added this word.						

KJV	RVG	2001	1865	1909	1960	NIV
<p>#117 Romans 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.</p>	<p>Tengo, pues, de qué gloriarme en Cristo Jesús en lo que a Dios toca. I have, therefore, whereof I may glory in Christ Jesus in that which touches God.</p>	<p>Tengo, pues, de qué gloriarme en Cristo Jesús en lo que mira a Dios. I have, therefore, whereof I may glory in Christ Jesus in that which is seen to God.</p>	<p>Así que tengo de que gloriarme en Cristo para con Dios. Therefore I have whereof I may glory in Christ with God.</p>	<p>Tengo, pues, de qué gloriarme en Cristo Jesús en lo que mira á Dios. I have, therefore, whereof I may glory in Christ Jesus in that which is seen to God.</p>	<p>Tengo, pues, de qué gloriarme en Cristo Jesús en lo que a Dios se refiere. I have, therefore, whereof I may glory in Christ Jesus in that which refers to God.</p>	
Good	Good	Good	Bad	Good	Good	
The 1865 took out the word "Jesus". It does appear in the Greek.						
<p>#118 1 Corinthians 9:1 have I not seen Jesus Christ our Lord?</p>	<p>¿No he visto a Jesucristo nuestro Señor? Have I not seen Jesus Christ our Lord?</p>	<p>¿No he visto a Jesucristo el Señor nuestro? Have I not seen Jesus Christ our Lord?</p>	<p>¿no he visto a Jesu Cristo el Señor nuestro? have I not seen Jesus Christ our Lord?</p>	<p>¿no he visto á Jesús el Señor nuestro? have I not seen Jesus our Lord?</p>	<p>¿No he visto a Jesús el Señor nuestro? Have I not seen Jesus our Lord?</p>	<p>Have I not seen Jesus our Lord?</p>
Good	Good	Good	Good	Bad	Bad	Bad
The word "Christ" is missing in the 1909, 1960 and NIV.						
<p>#119 1 Corinthians 10:9 Neither let us tempt Christ, as some of them also tempted,</p>	<p>Ni tentemos a Cristo, como también algunos de ellos le tentaron, Neither let us tempt Christ, as some of them also tempted him,</p>	<p>Ni tentemos a Cristo, como algunos de ellos le tentaron, Neither let us tempt Christ, as some of them also tempted him,</p>	<p>Ni tentemos a Cristo, como algunos de ellos le tentaron, Neither let us tempt Christ, as some of them also tempted him,</p>	<p>Ni tentemos á Cristo, como también algunos de ellos le tentaron, Neither let us tempt Christ, as some of them also tempted him,</p>	<p>Ni tentemos al Señor, como también algunos de ellos le tentaron, Neither let us tempt the Lord, as some of them also tempted him,</p>	<p>We should not test the Lord, as some of them did</p>
Good	Good	Good	Good	Good	Bad	Bad
The correct translated word is Christ. It can not be translated Lord. Here God is saying that the Jews that came out of Egypt tempted Christ. That is Jesus in the Old Testament. Putting the word "Lord" can mean that it is not even speaking about Jesus but instead about God the Father.						

KJV	RVG	2001	1865	1909	1960	NIV
#120 2 Corinthians 4:10 Always bearing about in the body the dying of the Lord Jesus,	llevando siempre por todas partes en el cuerpo la muerte del Señor Jesús, always bearing in all parts in the body the death of the Lord Jesus,	llevando siempre por todas partes la muerte del Señor Jesús en el cuerpo, always bearing in all parts the death of the Lord Jesus in the body,	Llevando siempre por todas partes en el cuerpo la muerte del Señor Jesús, always bearing in all parts in the body the death of the Lord Jesus,	Llevando siempre por todas partes la muerte de Jesús en el cuerpo, Always bearing in all parts the death of Jesus in the body,	llevando en el cuerpo siempre por todas partes la muerte de Jesús, bearing in the body always in all parts the death of Jesus,	We always carry around in our body the death of Jesus,
Good	Good	Good	Good	Bad	Bad	Bad
The 1909, 1960 and NIV are missing the word "Lord".						
#121 2 Co 5:18 who hath reconciled us to himself by Jesus Christ,	quien nos reconcilió a sí mismo por Jesucristo ; who hath reconciled us to himself by Jesus Christ;	el cual nos reconcilió a sí por Jesucristo ; who hath reconciled us to him by Jesus Christ;	el cual nos reconcilió consigo por Jesu Cristo, who hath reconciled us with him by Jesus Christ;	el cual nos reconcilió á sí por Cristo; who hath reconciled us to him by Christ;	quien nos reconcilió consigo mismo por Cristo, who hath reconciled us with himself by Christ;	who reconciled us to himself through Christ
Good	Good	Good	Good	Bad	Bad	Bad
The 1909, 1960 and NIV do not have the word "Jesus".						
#122 2 Corinthians 11:4 For if he that cometh preacheth another Jesus ,	Porque si alguno viene y predica otro Jesús For if someone comes and preaches another Jesus	Porque si el que viene, predicare otro Jesús For if he that comes, preaches another Jesus	Porque si alguno viniere que predicare otro Cristo For if someone comes that preaches another Christ	Porque si el que viene, predicare otro Jesús For if he that comes, preaches another Jesus	Porque si viene alguno predicando a otro Jesús For if someone comes preaching another Jesus	
Good	Good	Good	Bad	Good	Good	
The Greek word for Jesus can not be translated Christ. The 1865 has it wrong.						
#123 Ephesians 3:9 who created all things by Jesus Christ :	que creó todas las cosas por Jesucristo ; who created all things by Jesus Christ ;	que creó todas las cosas por Jesucristo . who created all things by Jesus Christ .	que creó todas las cosas por Jesu Cristo : who created all things by Jesus Christ :	que crió todas las cosas. who created all things.	que creó todas las cosas; who created all things;	who created all things.
Good	Good	Good	Good	Bad	Bad	Bad
The 1909, 1960 and NIV took out the words "by Jesus Christ". They do appear in the Greek and must be translated.						

KJV	RVG	2001	1865	1909	1960	NIV
#124 Ephesians 5:29 even as the Lord the church:	como también el Señor a la iglesia; as also the Lord to the church;	como también Cristo a la iglesia; as also Christ to the church;	como también el Señor a la iglesia. as also the Lord to the church.	como también Cristo á la iglesia; as also Christ to the church;	como también Cristo a la iglesia, as also Christ to the church;	just as Christ does the church
Good	Good	Bad	Good	Bad	Bad	Bad
The 1909, 1960, 2001 and NIV have changed the word “Lord” to “Christ”. The word “Lord” can not be translated “Christ”.						
#125 Philippians 3:12 if that I may apprehend that for which also I am apprehended of Christ Jesus .	para ver si alcanzo aquello para lo cual también fui alcanzado por Cristo Jesús . if that I may reach that for which also I was reached by Christ Jesus .	por ver si alcanzo <i>aquello</i> para lo cual fui también alcanzado de Cristo Jesús . if that I may reach <i>that</i> for which also I was reached of Christ Jesus .	por si pueda echar mano de aquello, por lo cual Cristo también echó mano de mí. if that I may take hold from that, by which Christ also took hold of me.	por ver si alcanzo aquello para lo cual fuí también alcanzado de Cristo Jesús . if that I may reach that for which also I was reached of Christ Jesus .	por ver si logro asir aquello para lo cual fui también asido por Cristo Jesús . if that I may attain that for which also I was grasped by Christ Jesus .	
Good	Good	Good	Bad	Good	Good	
The word “Jesus” was taken out of the 1865. It appears in the Greek, so it must be translated.						
#126 2 Thessalonians 2:2 the day of Christ is at hand.	el día de Cristo está cerca. the day of Christ is close.	el día del Cristo esté cerca. the day of Christ is close.	el día de Cristo esté cerca. the day of Christ is close.	el día del Señor esté cerca. the day of the Lord is close.	el día del Señor está cerca. the day of the Lord is close.	the day of the Lord has already come.
Good	Good	Good	Good	Bad	Bad	Bad
The Greek word for Christ can not be translated Lord.						
#127 2 Timothy 3:12 Yea, and all that will live godly in Christ Jesus	Y también todos los que quieren vivir piadosamente en Cristo Jesús , And also all that want to live godly in Christ Jesus ,	Y también todos los que quieren vivir piamente en Cristo Jesús , And also all that want to live godly in Christ Jesus ,	Y aun todos los que quieren vivir piamente en Cristo , And even all that want to live godly in Christ ,	Y también todos los que quieren vivir piamente en Cristo Jesús , And also all that want to live godly in Christ Jesus ,	Y también todos los que quieren vivir piadosamente en Cristo Jesús And also all that want to live godly in Christ Jesus ,	
Good	Good	Good	Bad	Good	Good	
The word “Jesus” was taken out of the 1865. It appears in the Greek, so it must be translated.						

KJV	RVG	2001	1865	1909	1960	NIV
#128 Hebrews 10:19 to enter into the holiest by the blood of Jesus ,	para entrar en el lugar santísimo por la sangre de Jesús , to enter into the holiest by the blood of Jesus ,	para entrar en el santuario por la sangre de Jesucristo , to enter into the sanctuary by the blood of Jesus Christ ,	para entrar en el lugar santísimo por la sangre de Jesu Cristo , to enter into the holiest by the blood of Jesus Christ ,	para entrar en el santuario por la sangre de Jesucristo , to enter into the sanctuary by the blood of Jesus Christ ,	para entrar en el Lugar Santísimo por la sangre de Jesucristo , to enter into the Holiest by the blood of Jesus Christ ,	
Good	Good	Bad	Bad	Bad	Bad	
The 1865, 1909, 1960 and the 2001 all have added the word “Christ”. It does not appear in the Greek and therefore should not be added.						
#129 Matthew 15:8 This people draweth nigh unto me with their mouth ,	Este pueblo se acerca a mí con su boca , This people draweth nigh unto me with their mouth ,	Este pueblo se acerca a mí con su boca , This people draweth nigh unto me with their mouth ,	Este pueblo con su boca se acerca a mí , This people with their mouth draweth nigh unto me ,	Este pueblo This people Missing words “draweth nigh unto me with their mouth (se acerca a mí con su boca)”	Este pueblo This people Missing words “draweth nigh unto me with their mouth (se acerca a mí con su boca)”	These people Missing words “draweth nigh unto me with their mouth (se acerca a mí con su boca)”
Good	Good	Good	Good	Bad	Bad	Bad
The words “draweth nigh unto me with their mouth,” are missing from the 1909, 1960 and NIV.						
#130 Mark 9:24 With tears	con lágrimas with tears	The words “with tears (con lágrimas)” are missing	con lágrimas with tears	The words “with tears (con lágrimas)” are missing	The words “with tears (con lágrimas)” are missing	The words “with tears” are missing
Good	Good	Bad	Good	Bad	Bad	Bad
The words “with tears” are missing from the 1909, 1960, 2001 and NIV.						
#131 Luke 2:40 and waxed strong in spirit ,	y se fortalecía en espíritu , and waxed strong in spirit ,	y fortalecía en espíritu , and waxed strong in spirit ,	y era confortado en espíritu , and was strengthened in spirit ,	y fortalecía, and waxed strong,	y se fortalecía, and waxed strong,	and became strong;
Good	Good	Good	Good	Bad	Bad	Bad
The words “in spirit” are missing in the 1909, 1960 and NIV.						

KJV	RVG	2001	1865	1909	1960	NIV
#132 Acts 2:41 Then they that gladly received his word	Así que, los que con gozo recibieron su palabra, Therefore, they that with joy received his word,	Así que, los que alegremente recibieron su palabra, Therefore, they that joyfully received his word,	Entonces los que recibieron con gusto su palabra Then those that received with pleasure his word	Así que, los que recibieron su palabra, Therefore, they that received his word,	Así que, los que recibieron su palabra Therefore, they that received his word,	Those who accepted his message
Good	Good	Good	Good	Bad	Bad	Bad
The words “with joy” or “gladly” are missing in the 1909, 1960 and NIV.						
#133 Acts 15:17-18 Known unto God are all his works from the beginning of the world.	Conocidas son a Dios todas sus obras desde la eternidad. Known unto God are all his works from the eternity.	Conocidas son a Dios desde el siglo todas sus obras. Known unto God from forever are all his works.	Notorias a Dios son todas sus obras desde la eternidad. Notorious unto God are all his works from the eternity.	Conocidas son á Dios desde el siglo todas sus obras. Known unto God from forever are all his works.	conocer todo esto desde tiempos antiguos. known all this from old times	that have been known for ages.
Good	Good	Good	Good	Good	Bad	Bad
The 1960 and NIV took the last part of verse 17 and placed in verse 18 to take up the place of missing words. BAD.						
#134 1 Corinthians 7:5 that ye may give yourselves to fasting and prayer;	para ocuparos en ayuno y oración; to occupy yourselves in fasting and prayer;	para ocuparos en el ayuno y en la oración; to occupy yourselves in fasting and prayer;	por ocuparos en ayuno y en oración; to occupy yourselves in fasting and prayer;	para ocuparos en la oración: to occupy yourselves in prayer;	para ocuparos sosegadamente en la oración; to occupy yourselves calmly in prayer;	so that you may devote yourselves to prayer.
Good	Good	Good	Good	Bad	Bad	Bad
In the 1909, 1960 and NIV the word “fasting” is missing. In the 1960 they added the word “calmly” even though it never appears in the Greek. God is talking about a husband and wife fasting and praying, not just praying.						
#135 Leviticus 2:12 but they shall not be burnt on the altar for a sweet savour.	mas no se quemarán sobre el altar en olor grato. but they shall not be burnt on the altar for a pleasing scent.	mas no subirán sobre el altar en olor de suavidad. but they shall not rise on the altar for a pleasing scent.	mas no subirán sobre el altar por olor de holganza. but they shall not rise on the altar for a scent of pleasure.	mas no subirán sobre el altar en olor de suavidad. but they shall not rise on the altar for a pleasing scent.	mas no subirán sobre el altar en olor grato. but they shall not rise on the altar for a pleasing scent.	but they are not to be offered on the altar as a pleasing aroma.
Good	Good	Bad	Bad	Bad	Bad	Bad
The word “rise” does not explain the point very well. This offering was not to be burnt and so the smells of the burning would not rise. For that reason the word “burnt” is best because there is no confusion about the meaning.						

KJV	RVG	2001	1865	1909	1960	NIV
#136 Leviticus 16:8, 10, 26 scapegoat	el macho cabrío de escapatoria scapegoat	Azazel Untranslated Hebrew word	Azazel Untranslated Hebrew word	Azazel Untranslated Hebrew word	Azazel Untranslated Hebrew word	
Good	Good	Bad	Bad	Bad	Bad	
The untranslated Hebrew word has no real meaning. Much better scapegoat.						
#137 Numbers 31:34, 39 And threescore and one thousand asses, threescore and one .	y sesenta y un mil asnos, and sixty and one thousand asses, sesenta y uno. sixty and one.	y setenta y un mil asnos, and seventy and one thousand asses, setenta y uno seventy and one	Y sesenta y un mil asnos, and sixty and one thousand asses, setenta y uno seventy and one	Y setenta y un mil asnos, and seventy and one thousand asses, setenta y uno seventy and one.	y sesenta y un mil asnos, and sixty and one thousand asses, sesenta y uno sixty and one.	
Good	Good	Bad	Bad	Bad	Good	
Instead of 61,000 asses it says incorrectly 71,000 asses. Instead of 61 asses the second part says 71 asses which is incorrect.						
#138 Judges 3:7 and forgot the LORD their God,	y olvidaron a Jehová su Dios, and forgot Jehovah their God,	y olvidados de Jehová su Dios, and forgotten of Jehovah their God,	y olvidados de Jehová su Dios, and forgotten of Jehovah their God,	y olvidados de Jehová su Dios, and forgotten of Jehovah their God,	y olvidaron a Jehová su Dios, and forgot Jehovah their God,	
Good	Good	Bad	Bad	Bad	Good	
It says not that they forgot their God but that He forgot them. The change is the opposite of what the Hebrew words say.						
#139 Judges 20:43 <i>and</i> chased them, <i>and</i> trode them down with ease over against Gibeah	y los persiguieron y fácilmente los aplastaron frente a Gabaa, and chased them and easily flattened them over against Gabaa,	y los acosaron y hollaron, desde Menuhá , hasta enfrente de Gabaa and pursued and trampled them, from Menuha , over against Gabaa	y los siguieron, y hollaron desde Manual , hasta delante de Gabaa and they followed and trampled them from Manual , over against Gabaa	y los acosaron y hollaron, desde Menuchâ hasta enfrente de Gabaa and pursued and trampled them, from Menucha over against Gabaa	y los acosaron y hollaron desde Menúha hasta enfrente de Gabaa and pursued and trampled them from Menuha over against Gabaa	
Good	Good	Bad	Bad	Bad	Bad	
m ^ê nûchâh m ^ê nûchâh 4496 is a Hebrew word not translated. It is not speaking of a place but how easily that they won the battle.						
#140 2 Samuel 14:14 neither doth God respect any person:	y Dios no hace acepción de personas, and God does not respect persons,	ni Dios quita la vida, neither does God take life,	ni Dios le quitará la vida: neither will God take his life:	ni Dios quita la vida, neither does God take life,	ni Dios quita la vida, neither does God take life,	But God does not take away life;
Good	Good	Bad	Bad	Bad	Bad	Bad
God does take life away from many but He never respects persons. He is always fair and just. The word “take” is not correctly translated.						

KJV	RVG	2001	1865	1909	1960	NIV
#141 2 Samuel 21:19 slew <i>the brother of</i> Goliath the Gittite,	mató <i>al hermano de</i> Goliat geteo, slew <i>the brother of</i> Goliath the Gittite,	Lacks the words, “ the brother of (al hermano de) ”	hirió al hermano de Goliat Geteo, slew the brother of Goliath the Gittite,	Lacks the words, “ the brother of (al hermano de) ”	Lacks the words, “ the brother of (al hermano de) ”	Lacks the words, “ the brother of ”
Good	Good	Bad	Good	Bad	Bad	Bad
1 Chronicles 20:5 has these words. Without these added words David killed Goliath and Elhanan also killed Goliath but many, many years later.						
#142 2 Kings 14:28 and how he recovered Damascus, and Hamath, <i>which belonged to Judah, for Israel,</i>	y cómo recobró para Israel a Damasco y a Hamat, <i>que habían pertenecido a Judá,</i> and how he recovered for Israel Damascus and Hamath, <i>which belonged to Judah,</i>	y cómo restituyó a Judá en Israel a Damasco y a Hamat, and how he recovered to Judah in Israel Damascus and Hamath,	y como restituyó a Judá en Israel a Damasco, y a Emat, and how he recovered to Judah in Israel Damascus and Hamath,	y cómo restituyó á Judá en Israel á Damasco y á Hamath, and how he recovered to Judah in Israel Damascus and Hamath,	y cómo restituyó al dominio de Israel a Damasco y Hamat, que habían pertenecido a Judá, and how he recovered for the dominion of Israel Damascus and Hamath, which belonged to Judah,	how he recovered for Israel both Damascus and Hamath, which had belonged to Yaudi,
Good	Good	Bad	Bad	Bad	Good	Bad
This king of Israel conquered the cities of Damascus and Hamath and added them to Israel. Before they belonged to Judah.						
#143 2 Kings 2:9 let a double portion of thy spirit be upon me.	Te ruego que una doble porción de tu espíritu sea sobre mí. I beseech thee that a double portion of thy spirit be upon me.	Ruégote que las dos partes de tu espíritu sean sobre mí. I beseech thee that the two parts of thy spirit be upon me.	Ruégote que las dos partes de tu espíritu sean sobre mí. I beseech thee that the two parts of thy spirit be upon me.	Ruégote que las dos partes de tu espíritu sean sobre mí. I beseech thee that the two parts of thy spirit be upon me.	Te ruego que una doble porción de tu espíritu sea sobre mí. I beseech thee that a double portion of thy spirit be upon me.	
Good	Good	Bad	Bad	Bad	Good	
The words: “let the two parts of thy spirit” do not make sense. The words: “double portion” do make sense.						

KJV	RVG	2001	1865	1909	1960	NIV
#144 Psalms 68:11 great <i>was</i> the company of those that published it.	Grande era el ejército de aquellos que la publicaban. Great was the army of those that published it.	de las evangelizantes había grande ejército. of the women evangelists there was a great army.	de las evangelizantes había ejército grande. of the women evangelists there was a great army.	De las evangelizantes había grande ejército. Of the women evangelists there was a great army.	Había grande multitud de las que llevaban buenas nuevas. There was a great multitude of women that brought good tidings.	
Good	Good	Bad	Bad	Bad	Bad	

These words that speak about women evangelists or women that brought the good news, give the meaning that it is alright for there to be women preachers. Women can witness but they cannot preach.

#145 Psalms 75:2 When I shall receive the congregation I will judge uprightly.	Cuando reciba la congregación , yo juzgaré rectamente. When I receive the congregation , I will judge uprightly.	Cuando yo tuviere tiempo , yo juzgaré rectamente. When I have time , I will judge uprightly.	Cuando yo tuviere tiempo , yo juzgaré rectamente. When I have time , I will judge uprightly.	Cuando yo tuviere tiempo , Yo juzgaré rectamente. When I have time , I will judge uprightly.	Al tiempo que señalaré Yo juzgaré rectamente. The time that I indicate I will judge uprightly.	You say, " I choose the appointed time "; it is I who judge uprightly.
Good	Good	Bad	Bad	Bad	Bad	Bad

These Hebrew words speak about David judging the people. This is when they would come to him as a congregation. The 1865, 1909, and 2001 speak about when he has time. That is incorrect. The Hebrew words do not speak about when in the matter of time. The 1960 and the NIV speak about a time that David would indicate. That means if today he did not want to judge uprightly, then maybe tomorrow. This does not make sense.

#146 Ecclesiastes 3:15 and God requireth that which is past.	y Dios demanda lo que pasó. and God demands that which is past.	y Dios restaura lo que pasó. and God restores that which is past.	y Dios restaura lo que pasó. and God restores that which is past.	y Dios restaura lo que pasó. and God restores that which is past.	y Dios restaura lo que pasó. and God restores that which is past.	and God will call the past to account.
Good	Good	Bad	Bad	Bad	Bad	Bad

God demands or requires that which is past. All will be judged by God. The word "restores" is not correct because it does not speak about his judgment. The NIV badly translates the words.

KJV	RVG	2001	1865	1909	1960	NIV
#147 Isaiah 26:10 Let favour be shewed to the wicked, <i>yet</i> will he not learn righteousness:	<i>Aunque se le muestre piedad</i> al impío, no aprenderá justicia; <i>Even showing favour</i> to the wicked, he will not learn righteousness;	Alcanzará piedad el impío, y no aprenderá justicia; The wicked will attain favour , and will not learn righteousness;	Alcanzará piedad el impío, y no aprenderá justicia: The wicked will attain favour , and will not learn righteousness:	Alcanzará piedad el impío, y no aprenderá justicia; The wicked will attain favour , and will not learn righteousness;	Se mostrará piedad al malvado, y no aprenderá justicia; Favour will be shewed to the wicked, and he will not learn righteousness;	
Good	Good	Bad	Bad	Bad	Good	

The 1865, 1909 and 2001 have it badly translated. First of all the word “attain” (**Alcanzará**) does not even appear in the Hebrew. It speaks about showing favor to the wicked and even then they will not learn righteousness.

#148 Isaiah 66:9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb?	¿Yo que hago dar a luz, no haré nacer? dice Jehová. Yo que hago nacer, ¿ cerraré la matriz? I that bring to the birth, will I not cause to be born? saith Jehovah. Shall I cause to be born, and shut the womb?	¿Yo que hago parir, no pariré? dijo Jehová. ¿Yo que hago engendrar, seré detenido? I that bring to the birth, shall I not bear? said Jehovah. I that cause to beget, will I be held back?	¿Yo que hago parir, no pariré? dijo Jehová. ¿Yo que hago engendrar, seré detenido? I that bring to the birth, shall I not bear? said Jehovah. I that cause to beget, will I be held back?	¿Yo que hago parir, no pariré? dijo Jehová. ¿Yo que hago engendrar, seré detenido? I that bring to the birth, shall I not bear? said Jehovah. I that cause to beget, will I be held back?	Yo que hago dar a luz, ¿ no haré nacer? dijo Jehová. Yo que hago engendrar, ¿ impediré el nacimiento? I that bring to the birth, will I not cause to be born? said Jehovah. I that cause to beget, shall I impede the birth?	
Good	Good	Bad	Bad	Bad	Good	

The 1865, 1909 and 2001 speak about God giving birth and about God being held back in giving birth. This is not correct.

#149 Jeremiah 17:11 As the partridge sitteth on eggs, and hatcheth them not;	Como la perdiz que cubre los huevos pero no los incuba, As the partridge that covers the eggs but does not hatch them,	Como la perdiz que cubre lo que no puso, As the partridge that covers what she did not lay,	La perdiz que hurta lo que no parió, The partridge that steals what she did not lay,	Como la perdiz que cubre lo que no puso, As the partridge that covers what she did not lay,	Como la perdiz que cubre lo que no puso, As the partridge covers what she did not lay,	Like a partridge that hatches eggs it did not lay
Good	Good	Bad	Bad	Bad	Bad	Bad

The 1865, 1909, 1960, 2001 and NIV have this verse poorly translated. It is speaking about a partridge that sits on the eggs but does not stay and hatch them is like a man that gets riches dishonestly and for that reason he shall leave them in the midst of his days.

KJV	RVG	2001	1865	1909	1960	NIV
#150 Ezekiel 26:18 shall be troubled at thy departure .	se espantarán de tu partida . shall be frightened at thy departure .	se espantarán de tu éxito . shall be frightened at thy success or end .	y espantarse han de tu salida shall be frightened at thy departure .	se espantarán de tu éxito . shall be frightened at thy success or end .	se espantarán a causa de tu fin . shall be frightened because of thy end .	are terrified at your collapse .
Good	Good	Bad	Good	Bad	Good	Bad

The Spanish word “éxito,” has two meanings. The one means “end” but it is just about never used that way. The other meaning is “success” and it is almost always used that way. The NIV is badly translated.

#151 Ezekiel 28:16 therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.	por lo que yo te echaré del monte de Dios, y te arrojaré de entre las piedras del fuego, oh querubín protector. therefore I will cast thee from the mount of God, and I will throw thee from the midst of the stones of fire, oh protecting cherub.	por lo que yo te eché del monte de Dios, y te arrojé de entre las piedras del fuego, oh querubín cubridor. therefore I cast thee from the mount of God, and I threw thee from the midst of the stones of fire, oh covering cherub.	y yo te eché del monte de Dios, y te eché a mal de entre las piedras de fuego, o! querubín que cubre. and I cast thee from the mount of God, and I threw thee badly from the midst of the stones of fire, oh covering cherub.	por lo que yo te eché del monte de Dios, y te arrojé de entre las piedras del fuego, oh querubín cubridor. therefore I cast thee from the mount of God, and I threw thee from the midst of the stones of fire, oh covering cherub.	por lo que yo te eché del monte de Dios, y te arrojé de entre las piedras del fuego, oh querubín protector. therefore I cast thee from the mount of God, and I threw thee from the midst of the stones of fire, oh protecting cherub.	So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.
--	--	---	---	---	---	--

Good	Good	Bad	Bad	Bad	Bad	Bad
-------------	-------------	------------	------------	------------	------------	------------

#152 Ezekiel 28:18 therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth	yo, pues, sacaré fuego de en medio de ti, el cual te consumirá , y te pondré en ceniza sobre la tierra I, therefore, will take out fire from the midst of thee, which will consume thee, and I will place thee in ashes upon the earth	yo pues saqué fuego de en medio de ti, el cual te consumió , y púsete en ceniza sobre la tierra I therefore took out fire from the midst of thee, which consumed thee, and I placed thee in ashes upon the earth	yo pues saqué fuego de en medio de tí, el cual te consumió ; y te puse en ceniza sobre la tierra I therefore took out fire from the midst of thee, which consumed thee; and I placed thee in ashes upon the earth	yo pues saqué fuego de en medio de ti, el cual te consumió , y púsete en ceniza sobre la tierra I therefore took out fire from the midst of thee, which consumed thee, and I placed thee in ashes upon the earth	yo, pues, saqué fuego de en medio de ti, el cual te consumió , y te puse en ceniza sobre la tierra I, therefore, took out fire from the midst of thee, which consumed thee, and I placed thee in ashes upon the earth	So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground
--	--	---	--	---	--	---

Good	Good	Bad	Bad	Bad	Bad	Bad
-------------	-------------	------------	------------	------------	------------	------------

This passage speaks about when God throws the devil from heaven. He is not yet cast out but he will be. It is a future event in Revelation 12. The 1865, 1909, 1960, 2001 and NIV have it here in past tense. In Ezekiel 28:17 these Spanish versions have the same thing in future tense.

KJV	RVG	2001	1865	1909	1960	NIV
#153 Hosea 3:3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for <i>another</i> man: so will I also be for thee.	Y le dije: Tú te quedarás para mí muchos días; no fornicarás, ni tomarás <i>otro</i> varón; lo mismo haré yo por ti. And I said unto her: Thou shalt remain for me many days; thou shalt not fornicate, neither shalt thou take <i>another</i> man; the same I will do for thee.	Y díjele: Tú estarás por mía muchos días: no fornicarás, ni tomarás <i>otro</i> varón; ni tampoco yo vendré a ti. And I said unto her: Thou shalt be mine for many days: thou shalt not fornicate, neither shalt thou take <i>another</i> man; neither will I come to thee.	Y díjele: Tú estarás por mía muchos días: no fornicarás, ni tomarás otro varón; ni tampoco yo vendré a tí. And I said unto her: Thou shalt be mine for many days: thou shalt not fornicate, neither shalt thou take <i>another</i> man; neither will I come to thee.	Y díjele: Tú estarás por mía muchos días: no fornicarás, ni tomarás otro varón; ni tampoco yo vendré á ti. And I said unto her: Thou shalt be mine for many days: thou shalt not fornicate, neither shalt thou take another man; neither will I come to thee.	Y le dije: Tú serás mía durante muchos días; no fornicarás, ni tomarás otro varón; lo mismo haré yo contigo. And I said unto her: Thou shalt be mine during many days; thou shalt not fornicate, neither shalt thou take another man; the same will I do with thee.	Then I told her, "You are to live with me many days; you must not be a prostitute or be intimate with any man, and I will live with you."
Good	Good	Bad	Bad	Bad	Good	Bad

The 1865, 1909 and 2001 are stating that Hosea bought back his wife and Hosea stated that she was going to be his and not live as a harlot. She was not going to have another man. BUT Hosea was not going to get near her nor come unto to her. This is a bad translation. God received his people back even after they ran around in spiritual adultery. The NIV does not speak of receiving and knowing her again just living with her.

#154 Matthew 2:1, 7, 16 wise men	sabios wise men	magos magicians or sorcerers	magos magicians or sorcerers	magos magicians or sorcerers	magos magicians or sorcerers	Magi
Good	Good	Bad	Bad	Bad	Bad	Bad

These men were wise men because they believed the Scriptures concerning the birth of Christ. They were not magicians or sorcerers.

#155 Mark 1:2 As it is written in the prophets,	Como está escrito en los profetas: As it is written in the prophets:	Como está escrito en los profetas: As it is written in the prophets:	Como está escrito en los profetas: As it is written in the prophets:	Como está escrito en Isaías el profeta: As it is written in Isaiah the prophet:	Como está escrito en Isaías el profeta: As it is written in Isaiah the prophet:	It is written in Isaiah the prophet:
Good	Good	Good	Good	Bad	Bad	Bad

The Greek text does not say Isaiah. It says the prophets.

#156 Luke 16:9 Make to yourselves friends of the mammon of unrighteousness;	Haceos amigos de las riquezas de maldad, Make to yourselves friends of the riches of wickedness,	Haceos amigos de las riquezas de maldad, Make to yourselves friends of the riches of wickedness,	Hacéos amigos de las riquezas de maldad, Make to yourselves friends of the riches of wickedness,	Haceos amigos de las riquezas de maldad, Make to yourselves friends of the riches of wickedness,	Ganad amigos por medio de las riquezas injustas, Win friends through the unjust riches,	use worldly wealth to gain friends for yourselves,
Good	Good	Good	Good	Good	Bad	Bad

The words "Win friends through the unjust riches" speak about using money to obtain friends. The verse has absolutely nothing to do with that.

KJV	RVG	2001	1865	1909	1960	NIV
#157 John 1:42 which is by interpretation, A stone .	(que quiere decir piedra) (which means stone)	(que quiere decir, Piedra) (which means, Stone)	que quiere decir, Piedra which means, Stone	(que quiere decir, Piedra) (which means, Stone)	(que quiere decir, Pedro) (which means, Peter)	(which, when translated, is Peter).
Good	Good	Bad	Bad	Bad	Bad	Bad

This is the only place the Greek word is translated stone. Every other place it was translated Peter. The difference being that here it says which is by interpretation. For that reason it was necessary to translate the meaning of the word. What does it mean? A stone. Peter was a stone but Jesus is the Rock. Capitalizing the word gives emphasis on Peter. Putting his name there takes away the meaning that Peter was a stone and not the rock. Only the KJV and RVG have it right.

#158 John 3:34 for God giveth not the Spirit by measure unto him .	pues Dios no le da el Espíritu por medida. for God does not give the Spirit to him by measure.	porque no da Dios el Espíritu por medida. for God does not give the Spirit by measure.	porque no le da Dios el Espíritu por medida. for God does not give the Spirit to him by measure.	porque no da Dios el Espíritu por medida. for God does not give the Spirit by measure.	pues Dios no da el Espíritu por medida. for God does not give the Spirit by measure.	for God gives the Spirit without limit.
Good	Good	Bad	Good	Bad	Bad	Bad

The words “to him or unto him” are very necessary. Without them the meaning is that God gives the Spirit without measure to all. We are sinners and God gives us his power with measure but never the same as He gave to Jesus. Jesus, God in human flesh, received the power of the Spirit without measure because He was perfect.

#159 John 10:30 I and <i>my</i> Father are one .	Yo y <i>mi</i> Padre uno somos . I and <i>my</i> Father are one .	Yo y el Padre una cosa somos . I and the Father are one thing .	Yo y <i>mi</i> Padre somos uno . I and <i>my</i> Father are one .	Yo y el Padre una cosa somos . I and the Father are one thing .	Yo y el Padre uno somos . I and the Father are one .	
Good	Good	Bad	Good	Bad	Good	

The words “one thing” do not sound right in English nor in Spanish. These words speak of the Trinity. The correct word is “one” not “one thing”.

#160 John 17:22 that they may be one , even as we are one :	para que sean uno , como nosotros somos uno . that they may be one , as we are one .	para que sean una cosa , como también nosotros somos una cosa . that they may be one thing , as we are one thing .	para que sean uno , como también nosotros somos uno . that they may be one , as we also are one .	para que sean una cosa , como también nosotros somos una cosa . that they may be one thing , as we are one thing .	para que sean uno , así como nosotros somos uno . that they may be one , as we are one .	
Good	Good	Bad	Good	Bad	Good	

The words “one thing” do not sound right in English nor in Spanish. These words speak of the Trinity. The correct word is “one” not “one thing”.

KJV	RVG	2001	1865	1909	1960	NIV
#161 Acts 18:5 Paul was pressed in the spirit,	Pablo, constreñido en espíritu, Paul, pressed in the spirit,	Pablo estaba constreñido por la palabra, Paul was pressed by the word,	Pablo era constreñido en espíritu, Paul was pressed in the spirit,	Pablo estaba constreñido por la palabra, Paul was pressed by the word,	Pablo estaba entregado por entero a la predicación de la palabra, Paul was delivered completely to the preaching of the word,	Paul devoted himself exclusively to preaching,
Good	Good	Bad	Good	Bad	Bad	Bad

First of all the Greek word can not be translated “word”. It can only be translated spirit or breath. Delivered and pressed are not even close. Delivered is a very poor translation. This verse speaks about Paul’s spirit pressing him. He preached because he had to because of his spirit. The mistranslation here makes the preaching the cause and not his spirit as the Greek words state.

#162 Romans 16:1 which is a servant of the church which is at Cencrea:	la cual es sierva de la iglesia que está en Cencrea; which is a servant of the church which is in Cencrea;	la cual es diaconisa de la iglesia que está en Cencrea; which is a deaconess of the church which is in Cencrea;	la cual está en el servicio de la iglesia que está en Cencreas: which is in the service of the church which is in Cencrea;	la cual es diaconisa de la iglesia que está en Cencreas: which is a deaconess of the church which is in Cencrea:	la cual es diaconisa de la iglesia en Cencrea; which is a deaconess of the church in Cencrea;	
Good	Good	Bad	Good	Bad	Bad	

The Greek word here must be translated servant. If not then we create a position in the church that God never created, the office of a deaconess.

#163 1 John 2:28 and not be ashamed before him at his coming.	y no seamos avergonzados delante de Él en su venida. and not be ashamed before Him at his coming.	y no seamos confundidos de él en su venida. and not be confused of him at his coming.	y no seamos confundidos por él en su venida. and not be confused by him at his coming.	y no seamos confundidos de él en su venida. and not be confused of him at his coming.	para que en su venida no nos alejemos de él avergonzados. that at his coming we move not away from him ashamed.	
Good	Good	Bad	Bad	Bad	Bad	

When Jesus comes we will not be confused of Him or by Him. He knows his own. The 1960 adds words but it does not say what the text says. We may get far away from Him and be ashamed but that is not what the Greek words say.

KJV	RVG	2001	1865	1909	1960	NIV
#164 0 verses with the word “ pontiff ”. All have high priest .	0 verses with the word “ pontiff (pontífice) ”. All have high priest (sumo sacerdote) .	37 verses with the word “ pontiff (pontífice) ”. The rest have high priest (sumo sacerdote) .	2 verses with the word “ pontiff (pontífice) ”. The rest have high priest (sumo sacerdote) .	37 verses with the word “ pontiff (pontífice) ”. The rest have high priest (sumo sacerdote) .	0 verses with the word “ pontiff (pontífice) ”. All have high priest (sumo sacerdote) .	
Good	Good	Bad	Bad	Bad	Good	
The word “pontiff (pontífice)” has no place in the Bible and does not come from the Greek or Hebrew. This Catholic word has no place in the Bible.						
#165 The word “ create ” or any of its forms	“ Criar ” or any of its forms 0 times when it should be “ crear ”	“ Criar ” or any of its forms 0 times when it should be “ crear ”	“ Criar ” or any of its forms 15 times when it should be “ crear ”	“ Criar ” or any of its forms 54 times when it should be “ crear ”	“ Criar ” or any of its forms 0 times when it should be “ crear ”	
Good	Good	Good	Bad	Bad	Good	
There are two words that have been used to speak about creation in the Spanish Bibles. They are the words: “crear” and “criar”. The word “crear” speaks only of creating. The word “criar” has two meanings. One is to raise up or teach, like children or animals. The other is to create. This is a very old word and the creation use is not used any longer but it is understood. The best word is “crear”.						
#166 The word “ salvation (salvación) ” instead of “ health (salud) ”	“ Salud (health) ” 0 times when it should be “ salvación (salvation) ”.	“ Salud (health) ” 0 times when it should be “ salvación (salvation) ”.	“ Salud (health) ” 156 times when it should be “ salvación (salvation) ”.	“ Salud (health) ” 156 times when it should be “ salvación (salvation) ”.	“ Salud (health) ” 0 times when it should be “ salvación (salvation) ”.	
Good	Good	Good	Bad	Bad	Good	
In times past the word “salud” was used to speak about salvation. It was not used exclusively because the word “salvación” was used also. The word “salud” means health. Before it was used to also speak of spiritual health or salvation. Before it had two different meanings and now it is used with only one, health. The word “salvación” or salvation does not have this second meaning and it is much better.						
#167 28 times the words mercy seat “ propiciatorio ” are used. 0 times the word covering	The words “ mercy seat, “propiciatorio ” are used 28 times. 0 times the word covering, “cubierta ”	The words “ mercy seat, “propiciatorio ” are used 2 times. The word covering, “cubierta ” is used 26 times.	The words “ mercy seat, “propiciatorio ” are used 2 times. The word covering, “cubierta ” is used 26 times.	The words “ mercy seat, “propiciatorio ” are used 0 times. The word covering, “cubierta ” is used 28 times.	The words mercy seat, “propiciatorio ” are used 28 times. 0 times the word covering, “cubierta ”	The words “ atonement cover ” are used 26 times
Good	Good	Bad	Bad	Bad	Good	Bad
The words “mercy seat” (propiciatorio) are correct and accurate. The word “cubierta” or “covering” is not clear.						
KJV BAD 0	RVG BAD 0	2001 BAD 88	1865 BAD 67	1909 BAD 115	1960 BAD 132	NIV BAD 116
GOOD 167	RVG GOOD 167	2001 GOOD 79	1865 GOOD 100	1909 GOOD 52	1960 GOOD 35	NIV GOOD 0