	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 *one* like **the Son of man** came	*uno* como **el Hijo del Hombre** que venía, *one* 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 *be* **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-berith.	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 *shall it be* 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, *que es* Dios. one **Father** we have, *even* God.	un **padre** tenemos, *que es* Dios. one **father** we have, *even* God.	un solo **Padre** tenemos, que es Dios. only one **Father** we have, even God.	un **padre** tenemos, que es Dios. one **father** we have, even God.	un **padre** tenemos, que es Dios. one **father** we have, even 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 á 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** virgen	**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
#23 2 Corinthians 5:21 For he hath made **him** *to be* **sin** for us, who knew no sin;	Al que no conoció pecado, **lo hizo pecado** por nosotros, To him that knew no sin, **he was made sin** for us,	Al que no conoció pecado, **hizo pecado** por nosotros, To him that knew no sin, **was made sin (or did sin)** for us,	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,	Al que no conoció pecado, **hizo pecado** por nosotros, To him that knew no sin, **was made sin (or did sin)** for us,	Al que no conoció pecado, por nosotros **lo hizo pecado**, To him that knew no sin, for us **he was made sin**,	
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.

	KJV	RVG	2001	1865	1909	1960	NIV
#24 Philippians 2:6 Who, being in the form of God, **thought it not robbery** to be equal with God:	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;	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;	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;	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:	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**,	Who, being in very nature God, did not consider equality with God **something to be grasped**,
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!

	KJV	RVG	2001	1865	1909	1960	NIV
#25 Colossians 1:16 For **by him** were all things created, all things were created **by him**, and for him:	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.	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.	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.	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.	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.	
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!

	KJV	RVG	2001	1865	1909	1960	NIV
#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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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 *That* was the true Light, **which lighteth every man that cometh into the world**.	*Aquél* era la Luz verdadera, **que alumbra a todo hombre que viene a este mundo.** *He that* was the true Light, **which lighteth every man that cometh to this world**.	*Aquél* era la luz verdadera, **que alumbra a todo hombre que viene a este mundo.** *He that* 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**. *That Word* 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.

KJV	RVG	2001	1865	1909	1960	NIV
#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
	#43 Hebrews 2:16 For verily he **took** not on *him the nature of* angels; but he **took** on *him* the seed of Abraham.	Porque ciertamente no **tomó** *para sí la naturaleza de* los ángeles, sino que **tomó** la de la simiente de Abraham. For verily he **took** not *on him the nature of* the angels, but he **took** the nature of the seed of Abraham.	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**.	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.	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**.	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.	For surely it is not angels he **helps**, but Abraham's descendants.
	Good	**Good**	**Good**	**Good**	**Good**	**Bad**	**Bad**
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.							
	#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.	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.	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.	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.	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.	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.	
	Good	**Good**	**Bad**	**Bad**	**Bad**	**Bad**	
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".							

KJV	RVG	2001	1865	1909	1960	NIV
#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*,	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**;	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**;	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**,	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**;	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**;	And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet **had been thrown**.
Good	**Good**	**Good**	**Good**	**Good**	**Bad**	**Bad**

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.

KJV	RVG	2001	1865	1909	1960	NIV
#46 1 Peter 2:2 As newborn babes, desire the sincere milk of the word, **that ye may grow thereby**:	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**;	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**:	Como niños recien 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**:	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**:	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**,	
Good	**Good**	**Good**	**Good**	**Good**	**Bad**	

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.

	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**;	*Es* más profunda 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 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** *está* 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** está 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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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 *and* 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 *is* the way to **hell**,	Camino al **infierno** es su casa, The way to **hell** *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,	Caminos del **sepulcro** son su casa, The way to the **sepulcher** is her house,	Camino al **Seol** es su casa, The way to **Sheol** is 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 *and that* her guests *are* 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** *are* before the LORD:	El **infierno** y la **destrucción** *están* delante de Jehová: **Hell** and **destruction** *are* before Jehovah:	El **infierno** y la **perdición** *están* delante de Jehová: **Hell** and **perdition** *are* before the LORD:	El **infierno** y la **perdición** están delante de Jehová: **Hell** and **perdition** *are* before Jehovah:	El **infierno** y la **perdición** están delante de Jehová: **Hell** and **perdition** *are* before Jehovah:	El **Seol** y el **Abadón** están delante de Jehová; **Sheol** and **Abaddon** *are* 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 *thyself even* 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 á 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 caven 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 **díce**les 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 **díjo**les: And **he** said unto them:	Entónces les dice **Jesús**: Then **Jesus** saith unto them:	Y **díjo**les: 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 confiadamente 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 confiadamente 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 bautizarles 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 Jesu**cristo** somos salvos, First we believe that through the grace of the Lord Jesus **Christ** we are 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,	Ántes 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**, concerning his Son, **our Lord Jesus Christ**,	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 á **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
	#117 Romans 15:17 I have therefore whereof I may glory through **Jesus Christ** in those things which pertain to God.	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.	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.	Así que tengo de que gloriarme en **Cristo** para con Dios. Therefore I have whereof I may glory in **Christ** with God.	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.	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.	
	Good	**Good**	**Good**	**Bad**	**Good**	**Good**	

The 1865 took out the word "Jesus". It does appear in the Greek.

	KJV	RVG	2001	1865	1909	1960	NIV
	#118 1 Corinthians 9:1 have I not seen Jesus **Christ** our Lord?	¿No he visto a Jesu**cristo** nuestro Señor? Have I not seen Jesus **Christ** our Lord?	¿No he visto a Jesu**cristo** el Señor nuestro? Have I not seen Jesus **Christ** our Lord?	¿no he visto a Jesu **Cristo** el Señor nuestro? have I not seen Jesus **Christ** our Lord?	¿no he visto á Jesús el Señor nuestro? have I not seen Jesus our Lord?	¿No he visto a Jesús el Señor nuestro? Have I not seen Jesus our Lord?	Have I not seen Jesus our Lord?
	Good	**Good**	**Good**	**Good**	**Bad**	**Bad**	**Bad**

The word "Christ" is missing in the 1909, 1960 and NIV.

	KJV	RVG	2001	1865	1909	1960	NIV
	#119 1 Corinthians 10:9 Neither let us tempt **Christ**, as some of them also tempted,	Ni tentemos a **Cristo**, como también algunos de ellos le tentaron, Neither let us tempt **Christ**, as some of them also tempted him,	Ni tentemos a **Cristo**, como algunos de ellos le tentaron, Neither let us tempt **Christ**, as some of them also tempted him,	Ni tentemos a **Cristo**, como algunos de ellos le tentaron, Neither let us tempt **Christ**, as some of them also tempted him,	Ni tentemos á **Cristo**, como también algunos de ellos le tentaron, Neither let us tempt **Christ**, as some of them also tempted him,	Ni tentemos al **Señor**, como también algunos de ellos le tentaron, Neither let us tempt the **Lord**, as some of them also tempted him,	We should not test the **Lord**, as some of them did
	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 **Jesu**cristo; who hath reconciled us to himself by **Jesus** Christ;	el cual nos reconcilió a sí por **Jesu**cristo; 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".

	KJV	RVG	2001	1865	1909	1960	NIV
#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 *aquello* para lo cual fui también alcanzado de **Cristo Jesús**. if that I may reach *that* 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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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 píamente 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 píamente 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.

	KJV	RVG	2001	1865	1909	1960	NIV
	#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.

	KJV	RVG	2001	1865	1909	1960	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.

	KJV	RVG	2001	1865	1909	1960	NIV
	#131 Luke 2:40 and waxed strong **in spirit**,	y se fortalecía **en espíritu**, and waxed strong **in spirit**,	y fortalecíase **en espíritu**, and waxed strong **in spirit**,	y era confortado **en espíritu**, and was strengthened **in spirit**,	y fortalecíase, 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,	Entónces 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 **forgat** the LORD their God,	y **olvidaron** a Jehová su Dios, and **forgat** 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 **forgat** 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 *and* chased them, *and* 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 **Menual**, hasta delante de Gabaa and they followed and trampled them from **Menual**, 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**	
mᵉnûchâh mᵉnûchâh 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 *the brother of* Goliath the Gittite,	mató *al hermano de* Goliat geteo, slew *the brother of* 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.

	KJV	RVG	2001	1865	1909	1960	NIV
#142 2 Kings 14:28 and how he recovered Damascus, and Hamath, *which belonged* to **Judah, for Israel**,	y cómo recobró **para Israel** a Damasco y a Hamat, *que habían pertenecido* a **Judá**, and how he recovered **for Israel** Damascus and Hamath, *which belonged* to **Judah**,	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.

	KJV	RVG	2001	1865	1909	1960	NIV
#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 *was* 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, *yet* will he not learn righteousness:	*Aunque* se le **muestre piedad** al impío, no aprenderá justicia; *Even* **showing favour** 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 **púse**te 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 **púse**te 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 *another* man: **so *will* I also *be* for thee**.	Y le dije: Tú te quedarás para mí muchos días; no fornicarás, ni tomarás *otro* varón; **lo mismo *haré* yo por ti**. Y And I said unto her: Thou shalt remain for me many days; thou shalt not fornicate, neither shalt thou take *another* man; **the same I *will do* for thee**.	Y díjele: Tú estarás por mía muchos días: no fornicarás, ni tomarás *otro* 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 *another* man; **neither *will* I *come* to thee**.	Y díjele: Tú estarás por mía muchos dias: 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 *another* man; **neither *will* I *come* to thee**.	Y díjele: Tú estarás por mía muchos días: no fornicarás, ni tomáras 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.

KJV	RVG	2001	1865	1909	1960	NIV
#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.

KJV	RVG	2001	1865	1909	1960	NIV
#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.

KJV	RVG	2001	1865	1909	1960	NIV
#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 is 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 *my* Father **are one**.	Yo y *mi* Padre **uno somos**. I and *my* Father **are one**.	Yo y el Padre **una cosa somos**. I and the Father **are one thing**.	Yo y mi Padre **somos uno**. I and my 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.

	KJV	RVG	2001	1865	1909	1960	NIV
	#162 Romans 16:1 which is a **servant** of the church which is at Cenchrea:	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.

	KJV	RVG	2001	1865	1909	1960	NIV
	#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**