

The Spanish Bible
Which one should you use:
1602,1865,1909,1960?

There is a lot of confusion today about which Spanish Bible should be used. Most Bible believing churches have heard mainly about four different Spanish versions of the Reina-Valera: the 1602, 1865, 1909 and 1960—even though there are many other versions.

Which of these Spanish Bibles is correct?

Which Spanish Bible should all Spanish speaking people and ministries use?

Which Spanish Bible is true to the *Textus Receptus* and Masoretic texts —the source of our blessed King James Bible?

As Barry Burton said:

“Let’s weigh the evidence.”

I would like to show 5 reasons why my conscience could never allow me to use the 1602,1865,1909 or 1960 Spanish Bibles.

1. In many places the 1602, 1865 and 1909 uses the word *salud* (health) instead of “*salvación*” (salvation).

For example:

Genesis 49:18 I have waited for thy *salvation*, O LORD. (KJV)

The Spanish versions say: I have waited for thy *health*, O Lord (1602, 1865, and 1909)

See what happens when we substitute “health” for “salvation in these verses:

Exodus 14:13 And Moses said unto the people, Fear ye not, stand still, and see the **health** of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. (See the 1602, 1865 and 1909).

Titus 2:11 for the grace of God that bringeth **health** hath appeared to all men. (See the 1602, 1865 and 1909.)

Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto **health**. (See the 1602, 1865 and 1909.)

There are more than 100 verses that say *salud* (health) instead of salvation

Many will say, “Yes but *salud* (health) in the old Spanish tongue meant spiritual health (salvation). It also meant physical health for your body and well being.” In the past, yes, but in the Spanish world today when they hear the word *salud* (health) they think of health for your body not salvation for your soul.

There are no misunderstandings when we use the word **SALVATION**. Even the 1602, 1865 and 1909 use the word *salvación* (salvation) in other verses. The first definition for the word *salud* is physical health for your body in every Spanish dictionary.

Note Jeremiah 30:13:

No hay quien te ponga **salud**: no hay para tí cura ni medicinas.(1602, 1865 and 1909)

Here the word *salud* (health) means health for your body, because it needs to be cured with medicine. The word health here is not used for salvation but for curing the body! In fact, most places in the 1602, 1865 and 1909 substitute the word “health” for “salvation” in some places, and in other places use the word “salvation”, even though they are translating the exact same Hebrew or Greek word!

So we see that the Spanish versions of the Bible know the differences between *salud* for the body and *salvación* for the soul!

Act 4:12 Y en ningún otro hay **salud**; porque no hay otro nombre debajo del cielo, dado a los hombres, en que nos sea necesario ser salvos. (1602, 1865 and 1909)

It would read like this in ENGLISH:

Act 4:12 Neither is there **health** in any other: for there is none other name under heaven given among men, whereby we must be saved.

They use the word “health” (**salud**) here instead of “salvation.” The Greek word in this verse is “salvation” σωτηρία (sōtēria).

Rev 7:10 Y clamaban a alta voz, diciendo: La **salvación** a nuestro Dios que está sentado sobre el trono, y al Cordero.

But here in this verse they use “salvation” instead of **salud** (health). Both verses have the same Greek word σωτηρία (sōtēria): The same Greek word, same definition, same meaning but they used two different words. They could have used the word salvation in every place where it needs to be! The truth is it should say, “salvation.”

How many times do Spanish Bibles have the word “salvation”?

1. The 1602 has the word in 11 verses
2. The 1865 has the word in 17 verses
3. The 1909 has the word in 19 verses
4. The 1960 has the word in 165 verses (the 1960 is better than the others with the word Salvation)
5. **The RVG has the word in 167 verses**

Many will say to me after writing this, “Brother Mike, you don’t understand. The word **salud** in the old Spanish sometimes meant salvation, too.” But the word **salvación** (salvation) is superior to the word **salud** (health) in reference to salvation of the soul. The Word **salvación** clears up any confusion as to what the verse is talking about (salvation from sin and hell, vs. healing of the body)!

Note: The 1602 and 1865 say correctly in Romans 1:16:

Porque no me avergüenzo del evangelio de Cristo; porque es el poder de Dios para **salvación** a todo aquel que cree; al judío primeramente, y también al griego.

They use “salvation here, again the same Greek word σωτηρία (sōtēria).
But the 1909, a later revision, says in Romans 1:16:

Porque no me avergüenzo del evangelio: porque es potencia de Dios para **salud** á todo aquel que cree; al Judío primeramente y también al Griego.

The 1909 uses the word *salud* (health) for the same Greek word σωτηρία (sōtēria).

But the RVG says “salvation” in all of these verses!!

2. Have you ever heard a Spanish speaking person use the name “Lucifer,” referring to Satan?

I have here in Paraguay. But where did they learn that word? Is it from the Spanish Bible?

NO!! NOT ONE SPANISH BIBLE HAS THE WORD LUCIFER (1602, 1865, 1909 or 1960), until now in the RVG 2010.

The King James Bible says in Isaiah 14:12:

How art thou fallen from heaven, O **Lucifer**, son of the morning! How art thou cut down to the ground, which didst weaken the nations!

The RVG 2010 says:

¡Cómo caíste del cielo, oh **Lucifer**, hijo de la mañana! Cortado fuiste por tierra, tú que debilitabas las naciones.

Because the 1602, 1865, 1909 and 1960 have failed to read like the King James Bible, they made a big mess.

Instead of calling Satan “Lucifer,” they call Satan “Lucero.” But Jesus Christ is called “el Lucero” in most Bibles in 2 Peter 1:19. So Jesus is basically called the devil in other Spanish Bibles.

For example, the 1865 says :

¡Cómo caíste del cielo, o! **Lucero**, hijo de la mañana! ¡cortado fuiste por tierra, **el** que debilitabas las naciones!

In 2 Peter 1:19, other Spanish Bibles say:

Tenemos también la palabra profética más firme: a la cual hacéis bien de estar atentos como a una candela que alumbra en un lugar oscuro, hasta que el día esclarezca, y **el lucero** de la mañana salga en vuestros corazones:

But the RVG 2010 says “Lucifer” in Isaiah 14:12, like the King James Bible, and “la estrella de la mañana” in 2 Peter 1:19.

THE “RVG 2010” IS THE ONLY SPANISH BIBLE THAT ELIMINATES THE CONFUSION.

3. The 1602, 1865, 1909 and 1960 Spanish Bibles degrade marriage.

If I came to your church with my family and wanted to present them and our ministry to Paraguay, and I said: “I would like to introduce my children and my WOMAN,” honestly, how would you feel? What would you say to me? WHAT WOULD MY WIFE SAY?

How would you like your Bible to say in Ephesians 5:28:

So ought men to love their **women** as their own bodies. He that loveth his woman loveth himself.

Or in Ephesians 5:31:

For this cause shall a man leave his father and mother, and shall be joined unto his **woman**, and they two shall be one flesh.

A man could have a wife and a **woman** or **women** on the side at the same time and justify himself by this translation! But this is **ADULTERY!!**

A man could leave his father and mother and be joined to or living with his **woman** and justify himself by this translation! But this is **FORNICATION!** It teaches that a man can live with a woman and not get married. But scriptures say a man shall be joined to his WIFE.

The word in Spanish for woman is **mujer** The word in Spanish for wife is **esposa**.

So of course the RVG says **esposa** (wife)! Amen!

Look at how many times the word “wife” is used in the 1602, 1865, 1909, 1960 and the RVG 2010:

The 1602 uses the word “wife”	20 times
The 1865 uses the word “wife”	15 times
The 1909 uses the word “wife”	20 times
The 1960 uses the word “wife”	27 times
The RVG 2010 uses “wife”	361 times. “WOW! BIG DIFFERENCE!”

Which Spanish Bible would **you** want to use???

4. The 1602, 1865 and 1909 Spanish Bibles say in Psalm 68:11:

The Lord gave the word: great was the crowd of **women evangelists** that published it.

Other Spanish Bibles say “**las evangelistas**” which means women evangelists, or something similar.

Nelson Giménez says:

“There is a great difference between the languages, that many missionaries don’t understand, and what I’m referring to is THE GENDERS, and this Bible verse is a good example. First of all, the Spanish language has definite genders, masculine and feminine.

For example, in John 1:1 “The Word” referring to Jesus could not literally be translated into Spanish, because it would be rendered as the feminine **la Palabra**, feminizing the description of the deity of Christ. So John 1:2 would say “the world was made by HER.” The word **Palabra** is found in the Jehovah’s Witnesses’ Spanish translation and the 1602P from Monterrey.

For Spanish-speakers, the preserved word is **el Verbo**. **El Verbo** is the Word in action (“Alive” in Hebrews 4:12) in the masculine gender, because **He** is alive! Using **la Palabra** for John 1:1 in Spanish goes directly against Spanish grammar. Because when you say **la Palabra** you’re referring to **Ella** (her) which would be a woman! So then every verse talking about Jesus in the first chapter of John would have to say “she”. With this example in mind, let’s check the Bible verse in question.

1. **Las evangelistas** is in the feminine gender. (1602, 1865, 1909)
2. In Spanish, the context defines the gender.
3. But **las evangelistas** (women evangelists, plural) in the 1602, 1865 and 1909, is referring specifically to WOMEN only, not to men.
4. The 1960 Spanish Bible has “Las que llevaban buenas nuevas” Again this is the feminine gender, women only, not men. For it to be men, it would have to say “Los que llevaban.”
5. In this case “los” includes men as evangelists. So it should say, **Los evangelistas**.
6. **The RVG 2010 has it right** in Psalms 68:11:
“El Señor daba palabra: Grande era el ejército de aquellos que la publicaban.”
7. The words here in this verse, “el ejército de aquellos,” mean people, including both men and women. Note that **ejercito** is in the masculine gender.

What Bible would you use? The 1602? 1865? 1909? 1960? **I use the RVG 2010. NOW YOU SEE WHY!**

5. The 1602, 1865, 1909 and especially the 1960 have problems with the word for HELL, *infierno*

The 1960 removes the word “hell” in the entire Old Testament and replaces “hell” with **Sheol**, an untranslated Hebrew word. The 1960 also removes the word “hell” many times in the New Testament, replacing it with the untranslated Greek word **Hades**. Do you think I could use this Bible with a good clean conscience? No, I could not.

Here in Paraguay, South America, the Jehovah Witnesses love the 1960 Spanish Bible because it removes the word “hell,” which they don’t believe in.

The 1909 has the word **Gehenna** instead of **infierno** (Hell).

In Mark 9:43, 45, 47 and in Luke 12:5, why would the 1909 translate the Greek word **Hades** to “hell,” but leave the Greek word **Gehenna**?

How many times is the word Hell used in the 1602, 1865, 1909, 1960 and the RVG.

1. The 1602 used the word “hell” 30 times
2. The 1865 used the word “hell” 40 times
3. The 1909 used the word “hell” 30 times
4. The 1960 used the word “hell” 13 times
- 5. The RVG 2010 used the word “hell” 54 times**
6. The KJB also used the word “hell” 54 times

Interesting Note:

The KJB Translators had access and consulted the 1602 Spanish Bible when they did their translation, they chose NOT TO FOLLOW the way the Spanish translators translated the words Sheol and Hades!

Here are some definitions of the words Sheol and Hades:

Easton’s Bible Dictionary:

Hades: That which is out of sight, a Greek word used to denote the state or place of the dead. All the dead alike go into this place. To be buried, to go down to the grave, to descend into Hades, are equivalent expressions. In the LXX [Septuagint]. This word is the usual rendering of the Hebrew Sheol, the common receptacle of the departed

International Standard Bible Encyclopedia:

Hades: hā´dēz (Αἰδῆς, Haidēs, “not to be seen”): Hades, Greek originally Haidou, in genitive, “the house of Hades,” then, as nominative, designation of the abode of the dead itself. The word occurs in the New Testament in Matt. 11:23 (parallel Luke 10:15); Matt. 16:18; Luke 16:23; Acts 2:27, Acts 2:31; Rev. 1:18; Rev. 6:8; Rev. 20:13f. It is also found in the Textus Receptus of the New Testament 1Cor. 15:55...

Thayer’s Lexicon:

Hades: αἰδῆς (hadēs)

- 1) A proper name: Hades or Pluto, the god of the lower regions
- 2) Orcus, the nether world, the realm of the dead
- 3) Later use of this word: the grave, death, hell

Strong's Dictionary:

hadēs (hah'-dace):

As a negative particle, properly unseen, that is, “Hades” or the place (state) of departed souls: - grave, hell.

There are three main uses of Sheol and Hades: 1. Grave; 2. Death; and 3. Hell.

Note: This was intended to show you the confusion and the apostasy when you leave the blessed King James Bible. **Sheol** and **Hades** means a place of torment “Hell” or in Spanish **Infierno**, a literal burning fire where the lost or “unsaved” go when they die. Where the King James Bible translators translated the word **Sheol** as “hell” it is correct. When they translated the word **Sheol** as “the grave” it is correct. The same goes for **Hades**.

The Jehovah’s Witnesses and the 7th Day Adventists believe that **Sheol** and **Hades** do not mean a literal burning fire where lost souls will burn after they die, then later cast into a burning lake of fire for eternity Revelation 20:14-15.

So leaving it up to the reader to decide what Sheol or Hades means is a big mistake!!

The 1865 Spanish Bible vs. The RVG Spanish Bible on the Word “Hell”

Note: The word “sepulcro” means tomb

Note: The word “sima” means an empty space in the earth.

Note: The word “profundo” means deep or far into.

Note: The word “Infierno” means hell, where souls suffer in fire for eternity.

Note: The word “osario” means a cemetery or a place where bones dwell.

	Mora-Pratt 1865	RVG 2010
Deuteronomy 32:22	profundo	Infierno
2 Samuel 22:6	sepulcro	Infierno
Psalms 18:5	sepulcro	Infierno
Psalms 16:10	sepulcro	Infierno
Proverbs 7:27	sepulcro	Infierno
Proverbs 9:18	sepulcro	Infierno
Proverbs 15:24	sima	Infierno
Proverbs 27:20	sepulcro	Infierno
Isaiah 28:15	sepulcro	Infierno
Habakkuk 2:5	osario su alma	Infierno su alma

WEIGH THE EVIDENCE!!

Many people really do not understand the issue. In the past, most churches and ministries have listened to what a Spanish speaking preacher said, who was trying to promote his Bible. And the church said “OK,” because they put their confidence in the speaker, since they don’t know Spanish themselves. But now there is a lot of information and articles about the Spanish Bible issue. Most information that other Bible believers have studied and put out are true concerning history of the Spanish Bible, Reina-Valera, comparison charts between versions, etc.

Right now the majority of Christians are divided on which Bible to use in Spanish. Most use the 1960 revision and the others use the 1602, 1865, 1909, 1960 **and now, Praise God, the RVG 2010, THE REINA VALERA GOMEZ**. Note: it is called Reina Valera Gomez, because Dr Humberto Gomez has revised Reina and Valera’s work so it would be in line with the Textus Receptus, Masoretic texts and the King James Bible. One thing that many users of the 1602, 1865 and 1909 Spanish Bibles have in common is they know with clear evidence that the 1960 version has left the Textus Receptus and Masoretic texts in many places. This is true of the 1960, which is worse than the 1602, 1865 and 1909 Bibles. But it is also true of the 1602, 1865 and 1909 Bibles, since in places they also left the Textus Receptus and Masoretic texts.

6. The 1602, 1865, 1909 and 1960 Spanish Bibles left the pure manuscripts in many places. The RVG 2010 didn’t leave those manuscripts IN A SINGLE PLACE!

Rex Cobb “Bible Translators” made a chart of how many times these Spanish Bibles left the Textus Receptus in 220 verses in the New Testament

The 1602 left the Textus Receptus	57 times
The 1865 left the Textus Receptus	28 times
The 1909 left the Textus Receptus	122 times
The 1960 left the Textus Receptus	191 times
The RVG 2010 left the Textus Receptus	0 times (zero)

(You can see this chart by Rex Cobb in more detail at biblefortoday.org, rices4peru.com and paraguayforchrist.com.)

After studying this issue for 2 years I’m 100% convinced that the RVG 2010 Gómez is the Word of God for the Spanish speaking people. I have personally used the 1960 and 1865 in the pulpit. BUT NO LONGER. I have read and studied the others.

- **Imagine** telling people they are going to **Hades** or **Sheol** when they die. (1960 says **Sheol** and **Hades** instead of “hell”).

- **Imagine** telling your church husbands love your “women” instead of “wives” (the 1602, 1865, 1909 and 1960 Spanish Bibles say “women” instead of “wife” or “wives” 95% of the time).
- **Imagine** teaching that you have to “grow into your salvation” (this is “works salvation”, taught by the 1960 in 1Peter 2:2).
- **Imagine** preaching Romans 10:10, “for with the heart man believeth unto righteousness and with the mouth confession is made unto **health**,” not **salvation** (as in the 1602, 1865 and 1909).
- **Imagine** a Bible that makes Jesus Christ, The Savior of the World, GOD INCARNATE into a sinner in danger of the judgment (as the 1960 does in Mark 4:5 and Matthew 5:22). Or a Bible that says Jesus needs to be purified along with Mary (Luke 2:22), Making Jesus a sinner.
- **Imagine** not one verse in the Old Testament, **not one**, that has the word “hell” **infierno** (like the 1960).

THE RVG 2010 HAS ALL OF THESE VERSES CORRECT.

Here is another great thing about the RVG 2010 Spanish Bible.

The word “Mercy Seat” (**propiciatorio**) is used 28 times in the RVG:

The 1602:	2 times
The 1865:	2 times
The 1909:	2 times
The 1960:	28 times
The RVG 2010:	28 times

In place of **propiciatorio** they use **cubierta** (cover).

The importance of the Word “Mercy Seat”

Brown Driver Briggs Lexicon:

כפרת (kapporeth)

1) mercy-seat, place of atonement

1a) the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people

1a1) the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God

Strong's Dictionary:

mercy-seat - **כַּפֹּרֶת** capporeth, from **כָּפַר** caphar, to cover or overspread; because by an act of pardon. Sins are represented as being covered, so that they no longer appear in the eye of Divine justice to displease, irritate, and call for punishment; and the person of the offender is covered or protected from the stroke of the broken law

The 1602, 1865, 1909 use the word **cubierta**, which means a cover or a lid instead of "Mercy Seat," but they did use the word "Mercy Seat" twice. So they could have used it the other 26 times.

This is an important Doctrine. Mercy Seat also means "Propitiation."

Strong's Dictionary:

PROPITIATION, n. (propisia'shon) - mercy seat, propitiation

1. The act of appeasing wrath and conciliating the favor of an offended person; the act of making propitious.

2. In theology, the atonement or atoning sacrifice offered to God to assuage his wrath and render him propitious to sinners. Christ is the propitiation for the sins of men (Romans 3; 1 John 2).

The RVG reads better having the word "Mercy Seat" (*propiciatorio*) 28 times.

A note from Valera: Valera said in his estimation, his revision is an "excellent translation," but that he did not think it was perfect is clearly seen in his preface, when he calls upon other, more pious and learned men to revise his own work and correct it. He says:

"Would to God that by his infinite mercy inspire the heart of the King to command pious men throughout his coasts, learned in Hebrew and Greek to look into and revise this translation of the Bible, who excitedly with a pious and sincere desire to serve God and do well to their nation, would compare it and confront the Hebrew text, that God dictated to his holy prophets before the coming of Christ, and with the Greek text, that the same dictated to his holy apostles and evangelists after the coming of Christ in the flesh."

Reina also recommended that his work should be revised.

That is exactly what Dr. Humberto Gomez has done in the RVG 2010. I believe the RVG 2010 is by far the best Spanish Bible out there. I would also say it is the Word of God for the Spanish speaking people. You have read only a few of the reasons why. Weigh the evidence. Get a copy and study the RVG 2010 see for yourself.

My intention is not to fight the brethren, but to get the truth out. That is my purpose as a God-called preacher, to get the truth out and win souls to Christ (Proverbs 29:18).

The RVG 2010 is true to the Textus Receptus, the Masoretic Text and the King James Bible.

Mike Wilps,
Missionary to Paraguay, South America

Website: www.paraguayforchrist.com

Email: forgivenfromsins@yahoo.com