

Sunday, November 22, 2020—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 126 The 1557 Geneva New Testament: Assessing the Text

Introduction

- Last week in Lesson 125 we began looking at the 1557 Geneva New Testament. In doing so, we covered the following topics:
 - Further thoughts on the reign of Bloody Mary
 - Religious make-up of the Genevan exiles
 - Possible translator(s)
 - Many believe William Whittingham was primarily responsible.
 - Prefatory information and features
 - Title Page, Calvin’s Introduction, and Address to the Reader
 - Font, Verse Numbers, and Italic
 - Book & Chapter Headings (Arguments) and Marginal Notes
- Today in Lesson 126 we want to assess the Biblical text or readings found in the 1557 Geneva New Testament. We will do so by comparing it with both William Tyndale and the King James.

Assessing the Text

- Among historians, there is some disagreement as to which previous English Bible served as the base text for the 1557 Geneva New Testament. Regarding the matter, Dr. David Daniell states the following in *The Bible in English: It’s History and Influence*:
 - “The New Testament text, though aware of Coverdale’s work on the Great Bible, goes back behind that to follow Tyndale in 1534, usually thought to be in a version printed in London by Richard Jugge in 1548. Influential for the first time was Theodore Beza’s Latin New Testament published in Geneva the year before in 1556.” (Daniell, 284)
- Blackford Condit states the following in *The History of the English Bible* from 1882:
 - “While the translation of 1557 is based upon the New Testament version of Tyndale as contained in Matthew’s Bible, 1537, yet it is independent, and has probably greater claims to originality than any preceding English version.” (Condit, 237)

- Meanwhile, J.I. Mombert states it somewhat differently in his 1883 work *English Versions of the Bible*:
 - “The Genevan New Testament of 1557 is Tyndale’s version, collated with the Great Bible, which in the New Testament is likewise based on that version, and a strong leaning on Beza, with the result of a substantial agreement with Tyndale, a less frequent difference from him and agreement with the Great Bible, and an occasional difference from both and agreement with Beza.” (Mombert, 242)
- While it is interesting to consider different perspectives on this matter, in the end it does not matter. The bottom line is that the 1557 Geneva New Testament is fundamentally Tyndallian. Whether the base text was the Matthew’s Bible from 1537 or the Great Bible from 1539 is of no ultimate consequence since both of those editions were Tyndallian as well. Once again, we cannot overstate the influence of William Tyndale. His work looms large over all these pre-1611 English Bibles as it does with the King James itself.
- As I stated last week in Lesson 125, I have not been able to locate a PDF of the 1557 Geneva New Testament. Therefore, my access to the text has been through Samuel Bagster’s 1841 work the *English Hexapla* which presents the 1557 New Testament in its entirety in parallel columns along with the Wycliffe (1380), Tyndale (1534), Cranmer (1539), Rheims (1582), and Authorized (1611).
- There is disagreement over the wisdom of Bagster’s choice to include the Genevan text from 1557 instead of the one from 1560 in his *English Hexapla*. Mombert states the following regarding the matter:
 - “Before giving a few extracts from this the first Genevan New Testament of 1557, I cannot but deplore the mistaken judgment of the reproduction of the text of that edition in Bagster’s *Hexapla* in lieu of that of 1560, first because the latter, on account of its intrinsic superiority possesses a critical value in which the first is deficient, and secondly, because the critical importance which the version of 1557 does possess is derived from the annotations, which Bagster’s reprint are omitted.” (Mombert, 241-242)
- So, according to Mombert, Bagster should have used the 1560 text instead of the 1557 text in his work. In Mombert’s view, only the marginal notations of 1557 text are of “critical importance” and they do not appear in Bagster’s *Hexapla*. Professor Daniell offers a much different perspective:
 - “Bagster’s choice of this text [1557] over the New Testament from the complete 1560 Geneva Bible has been regarded as odd: but his decision was sound, for so much that was later standard (not only in the KJV, for example) first appeared in 1557.” (Daniell, 284)
- While I understand Mombert’s point, I side with Daniell in this discussion. My interests lie in trying to ascertain when a given English reading first appeared in an English Bible. Bagster’s use of the 1557 grants us access to this text which might otherwise have been hidden from view.

- The following examples were selected to give us a flavor of how the Genevan text compares with the text of William Tyndale and the King James Bible. Adopting a standard format for doing this was a bit tricky since each author used a slightly different methodology. The first grouping of examples are taken from the works of Dr. David Daniell and Blackford Condit. In the tables that follow, underlined words indicate wording changes from the preceding translation listed in the table. Please also note that I have updated the spelling of words wherever possible for increased readability.

Matthew 6:9-13

Tyndale (1534)	Geneva New Testament (1557)	King James (1611)
Our father which art in heaven hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses even as we forgive our trespassers. And lead us not into temptation: but deliver us from evil. For thine is the kingdom and the power and the glory for ever. Amen.	9) . . . Our father which art in heaven, hallowed by thy name. 10) Let thy kingdom come. Thy will be <u>done even in earth as it is in heaven</u> . 11) Give us this day our daily bread. 12) And forgive our <u>debts</u> , even as we forgive our <u>debtors</u> 13) And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and glory for ever Amen.	9) . . . Our father which art in heaven, hallowed be thy name. 10) Thy kingdom come. Thy will be done, <u>in earth, as it is in heaven</u> . 11) Give us this day our daily bread. 12) And forgive us our debts, as we forgive our debtors. 13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.

Luke 15:8-10

Tyndale (1534)	Geneva New Testament (1557)	King James (1611)
Either what woman having ten groats, if she lose one, doth not light a candle, and sweep the house, and seek diligently, till she find it? And when she hath found it she called her lovers and her neighbors saying: Rejoice with me, for I have found the groat which I had lost. Likewise I say unto you, joy is made in the presence of the angels of God over one sinner that repenteth.	8) Either what woman having ten <u>pieces of silver</u> , if she lose one, doth not light a candle, and sweep the house, and seek diligently till she find it? 9) And when she hath found it, she calleth her <u>friends</u> , and her neighbors, saying, Rejoice with me, for I have found the <u>piece</u> which I had lost. 10) Likewise, I say unto you, joy is made in the presence of the angels of God, over one sinner that <u>converteth</u> .	8) Either what woman having ten pieces of silver, if she lose one <u>piece</u> , doth not light a candle, and sweep the house, and seek diligently till she find it? 9) And when she hath found it, she calleth her friends and her neighbors <u>together</u> , saying, Rejoice with me, for I have found the piece which I had lost. 10) Likewise I say unto you, there is joy in the presence of the Angels of God, over one sinner that <u>repenteth</u> .

- Regarding the comparison between Tyndale and the Geneva New Testament, Dr. Daniell states the following:

- “The dependance on Tyndale is clear: but so are the changes, from ‘ten groats’ to ‘ten pieces of silver’, and from ‘her lovers’ to ‘her friends’ (the older ‘lovers’ did not have the sexual sense in Tyndale). Though the Rheims New Testament of 1582, on which it has so often been said that the KJV revisers heavily relied, restored ‘groats’, KJV itself gave ‘pieces of silver’ from ‘1557.’ . . . KJV followed Tyndale’s ‘sinner that repenteth’ rather than ‘1557’’s ‘sinner that converteth,’ strikingly not taking the Rheims ‘sinner that doth penance’.” (Daniell, 285)

Luke 18:1-5

Tyndale (1534)	Geneva New Testament (1557)	King James (1611)
And he put forth a similitude unto them, signifying that men ought always to pray, and not to be weary saying: There was a judge in a certain city, which feared not God neither regarded man. And there was a certain widow in the same city, which came unto him saying: avenge me of mine adversary. And he would not for a while. But afterward he said unto himself: though I fear not God, nor care for man, yet because this widow troubleth me, I will avenge her lest at the last she come and hag on me.	1) And he put forth a similitude also unto them, <i>to this end</i> that <u>they</u> ought always to pray, and not <u>wax faint</u> . 2) <u>Saying</u> there was a <u>Judge</u> in a certain city, which feared not God, neither <u>reverenced</u> man. 3) And there was a certain widow in the same city, which came unto him saying, <u>Do me justice against</u> mine adversary. 4) And he would not for a <u>long time</u> : but afterward he said <u>with himself</u> , Though I fear not God, nor <u>reverence</u> man. 5) Yet because this widow troubleth me, I will <u>do her right</u> , lest at the last she come and <u>make me weary with her importunity</u> .	1) And he <u>spake</u> a <u>parable</u> unto them, <i>to this end</i> , that <u>men</u> ought always to pray, and not to faint, 2) Saying, There was <u>in a city</u> a Judge, which feared not God neither <u>regarded</u> man. 3) And there was a widow in <u>that city</u> , <u>and she</u> came unto him, saying, <u>Avenge</u> me of mine adversary: 4) And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man, 5) Yet because this widow troubleth me, I will <u>avenge her</u> , lest by her <u>continually coming</u> , she weary me.

- Dr. Daniell offers the following analysis for Luke 18:1-5:
 - “KJV kept the first italics, *to this end*, but not the others, going back to Tyndale’s ‘a while’. Tyndale’s ‘hag’ did not survive, though it is recorded in OED (Hag, v.² 3.), ‘to fatigue, tire out’ . . . The ‘importunity of ‘1557’ gave the parable its later title, ‘The importunate widow:’ . . .” (Daniell, 285-286)

I Corinthians 13: 1-13

Tyndale (1534)	Geneva New Testament (1557)	King James (1611)
Though I spake with the tongues of men and angels and yet had no love I were even as sounding brass: or as a tinkling Cymbal. And though I could prophesy and understood all secretes and all knowledge: yea if I had all faith so that I could move	1) Though I spake with the tongues of men and angels, and have not love, I <u>am</u> even as sounding brass, or as a tinkling cymbal 2) And though I could prophecy, and understand all secretes, and all knowledge; yea if I had all	1) Though I speak with the tongues of men & of Angels, and have not <u>charity</u> , I am <u>become</u> as sounding brass or a tinkling cymbal. 2) And though I have the gift of prophecy, and understand all <u>mysteries</u> and all knowledge:

<p>mountains out of their places and yet had no love I were nothing. And though I bestowed all my goodness to feed ye poor and though I gave my body even that I burned and yet had no love it profeteth me nothing. Love suffreth long and is courteous. Love envieth not. Love doth not forwardly swelleth not dealeth not dishonestly seketh not her awne is not provoked to anger thynketh not evil reioyseth not in iniquity: but reioyseth in ye truth suffreth all things beleveth all thynges hopeth all things endureth in all things. Though that prophesyng fail other tongues shall cease) or knowledge vanysshe away yet love falleth never away For our knowledge is vnperfect and our prophesyng is vnperfet. But when it which is perfect is come then it which is vnparfet shall be done away. When I was a child I spake as a child I understood as a childe I imagined as a child. But assone as I was a man I put away childesshnes. Now we se in a glass even in a dark speakyng: but then shall we se face to face. Now I know vnperfectly: but then shall I know even as I am known. Now abideth faith hope and love even these three: but the chiefest of these is love.</p>	<p>faith, so that I could move mountains out of their places, and yet had not love, I were nothing.</p> <p>3) And though I bestow all my good <u>to feed the poor</u>, and though I give my body that <u>I be burned</u>, and yet have not love, it profiteth me nothing</p> <p>4) Love suffereth long, is courteous; love envieth not, love doth not <u>boast itself</u>, swelleth not.</p> <p>5) <u>Disdaineth not as unbeseeing</u>, seeketh not her own things, is not provoked to anger, thinketh not evil</p> <p>6) Rejoiceth not in iniquity, but rejoiceth in the truth.</p> <p>7) Suffereth all things, believeth all things, hopeth all things endureth all things.</p> <p>8) <u>Love doth never fall away, though that both prophecies shall be abolished, and tongues shall cease, and learning shall vanish away</u></p> <p>9) <u>For we learn in part, and we prophesy in part</u>,</p> <p>10) But when <u>that</u> which is perfect is come, then that which is <u>in part</u> shall be done away.</p> <p>11) When I was a child, I spake as a child, I <u>understood</u> as a child, <u>I thought as a child</u>, but assone as I was a man, I put away childish things.</p> <p>12) <u>For</u> now we see in a glass, and <u>in a dark speaking</u> but then <u>shall we see face to face</u> Now I know <u>in part</u>, but then shall I know even as I am known.</p> <p>13) Now abideth faith, hope, and love, even these three, but the chiefest of these is love.</p>	<p><u>and though</u> I have all faith, so that I could remove mountains, and have no <u>charity</u>, I <u>am</u> nothing.</p> <p>3) And though I bestow all my goods to feed the poor, and though I give my body <u>to be burned</u>, and have not <u>charity</u>, it profiteth me nothing.</p> <p>4) <u>Charitie</u> suffereth long, and is kind: <u>charity</u> enuieth not: <u>charity</u> vaunteth not it self, is not puffed up,</p> <p>5) <u>Doeth not behave it self</u> unseemly, seeketh not her own, is not easily provoked, thinketh <u>no</u> evil,</p> <p>6) Reioyceth not in iniquity, but reioyceth in the truth:</p> <p>7) <u>Beareth</u> all things, believeth all things, hopeth all things, endureth all things.</p> <p>8) Charitie never faileth: but <u>whether there be prophecies, they shall fail; whether there bee tongues, they shall cease; whether there bee knowledge, it shall vanish away.</u></p> <p>9) For we know in part, and we prophecy in part.</p> <p>10) But when that which is perfect is come, then that which is in part, shall be done away.</p> <p>11) When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but <u>when I became</u> a man, I put away childish things.</p> <p>12) For now we see through a glass, <u>darkly</u>: but then face to face: now I know in part, but then shall I know even as also I am known.</p> <p>13) And now abideth faith, hope, charity, these three, but the <u>greatest</u> of these is <u>charity</u>.</p>
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Textual Examples Supplied by J.I. Mombert

- J.I. Mombert also provides some interesting perspective on the text of the 1557 Geneva New Testament when compared to the earlier editions of William Tyndale and the Great Bible. Since Mombert adopts a different style and format for sharing his observations I have decided to include screen shots of his work. The following images are taken from pages 242-244 of *English Versions of the Bible*.

ST. LUKE I. 1-4.

1. For asmuch as many haue taken in hand to *write the historie* of those thynges, *whereof we are fully certified*, 2. Euen as they DECLARED them vnto us, which from the begynnyng saw them THEIR selues, and were ministers AT THE DOYNG (*margin: or, of the thing*); 3. *It seemed good* also to me (*moste nooble* Theophilus) as sone as I had *learned perfectly* all thynges from the beginnyng, to wryte vnto thee *thereof from poynt to poynt*; 4. That thou mightest *acknowlage the trueth* of those thinges *where in thou hast bene broght vp*.

The words in italics are new renderings, with the exception of “the trueth” (verse 4), which had been used by Wiclif (1380); the words printed in small capitals agree with Tyndale’s version of 1534, the rest with the Great Bible of 1539. After noting these agreements, the differences between the version of the Genevan New Testament and the Great Bible of 1539 will be found very instructive. These are: verse 1, to set forth the declaracion which are most surely to be beleued amonge us; verse 2, . . . delyuered . . . them(selves); verse 3, I determind . . . good (Theophilus) . . . searched out dyligently; verse 4, knowe the certente whereof thou hast bene informed.—Of these again, “I determind, searched out dyligently, and, knowe the certente,” agree literally, as well as, “whereof thou *hast bene* informed” (for which Tyndale reads, whereof thou *art* informed), with the latter.

GALATIANS I. 1-10.

1. PAUL AN APOSTLE (NOT OF MEN, NETHER BY MAN, BUT BY IESUS CHRISTE, AND BY GOD THE FATHER WHICH RAYSED HIM FROM DEATH) 2. AND ALL THE BRETHREN WHICH ARE WITH ME, VNTO THE *Churches* OF GALATIA: 3. GRACE (BE) *to* YOU AND PEACE FROM GOD THE FATHER, AND FROM OUR LORD IESUS CHRIST. 4. WHICH GAUE HIM SELFE FOR OUR SYNNE, TO DELIUER VS FROM THIS PRESENT EUIL WORLD according to THE WYL OF GOD OUR FATHER. 5. TO WHOM (BE) PRAYSE FOR EUER AND EUER, AMEN. 6. I MARUEYLE THAT YE ARE SO SONE TOURNED VNTO ANOTHER GOSPEL, *forsaking him* THAT CALLED YOU *vnto* THE GRACE OF CHRIST. 7. *Seeing there is no nother:* BUT THAT THERE BE SOME WHICH TROUBLE YOU, AND INTEND TO PERUERT THE GOSPEL OF CHRIST. 8. *But* THOUGH *that* WE, OR AN ANGEL FROM HEUEN, PREACHE VNTO YOU, *otherwaies*, THEN THAT WHICH WE HAUE PREACHED VNTO YOU, HOLDE HIM AS ACCURSED. 9. AS WE SAYD BEFORE, SO SAY I NOW AGAYNE, YF ANY MAN PREACHE VNTO YOU *otherwaies*, THEN THAT YE HAUE RECEAUED, HOLDE HIM ACCURSED. 10 *For now* PREACHE I MANS (DOCTRINE) OR GOD'S? other GO I ABOUT TO PLEASE MEN? for IF I STUDIED *yet* TO PLEASE MEN, I WERE NOT THE SERUANT OF CHRISTE.

Here again the words in italics are *new* renderings, those in small capitals agree with Tyndale of 1534, the rest with the Great Bible. Of the new renderings the first, "churches," is evidently influenced by Beza (*ecclesiis*); the rest are in so far original that they had never before appeared in *English*, but Luther has in verse 7, "*so doch kein anderes ist,*" and in verse 8, "*aber so auch wir,*" and "*anders,*" and in verse 10, "*denn itzt.*" The differences between the Genevan Bible and the Great Bible of 1539 are: verse 1, (raysed him) vp; verse 2, congregacyons of Galacia; verse 3, with (you); verse 6, (turned) from Christ which called you by grace (vnto another gospell); verse 7, which is nothyng els . . . ; verse 8, Neuerthelesse though we oure selues . . . any other gospell vnto you . . .

let hym be (acursed); verse 9, . . . (preache) eny other gossell vnto you . . . let him be accursed; verse 10, Do I now speake vnto men or unto God? . . . (yf) I had hitherto studyed.

- From these two passages i.e., Luke 1 and Galatians 1, Mombert concludes the following:
 - “These two examples show very clearly, what any one may verify by examination of other passages, the Genevan Version of 1557 is substantially a revision of Tyndale.” (Mombert, 244)
- Following this conclusion Mombert comments further on some of the peculiar or unique readings found in the 1557 New Testament. After doing so, he concludes with the following statement:
 - “Most of the passages cited display not only independent judgement, but advanced scholarship, and the general execution of the work, as well as the notes to be considered at some length below, account for the great popularity of the different editions of the Genevan version.” (Mombert,)

Interaction Between the Biblical Text and the Margin

- In this subpoint we want to get a sense of how the Bible interacted with the marginal notes in the Geneva New Testament. In order to accomplish this, I will present the passage as it appears in Dr. Daniell’s *The English Bible: Its History and Influence*. The first passage is from Luke 2:40-52:
 - 40) And the child grew, & waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.
 - 41) And his father and mother went to Jerusalem, every year *at the feast of Easter.
 - 42) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
 - 43) And when the feast was ended, as they returned home, the child Jesus bode still in Jerusalem, unknowing to Joseph and his mother.
 - 44) For they supposed he had been in the company, and therefore went a day’s journey, and sought him among the kinsfolk, and acquaintance.
 - 45) And when they found him not, they turned back to Jerusalem, and sought him.
 - 46) And it fortunèd after three days, that they found him in the temple, sitting in the midst of the “doctors, both hearing them and posing them.
 - 47) And all that heard him, marvelled at his understanding, and answers.
 - 48) And when they saw him, they were astonied: and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee with heavy hearts.

49) Then said he unto them, How is it that ye sought me? ^hWist ye not that I must go about my father's business?

50) But they ⁱunderstood not the words that he spake to them.

51) And he went with them, & and came to Nazaret: and was obedient to them: and his mother kept all these sayings in her heart.

52) And Jesus increased in wisdom and stature, and in favour with God and man.

In the inner margin at *, are '*Exod. 12.c. Levi. 23.a. Deut. 26.a.*' and at " '*or, learned men.*' In the outer margin, are, at ^h '*Our duty to God, is to be preferred, before father and mother*' and at ⁱ '*For his vocation was not yet manifestly known.*'

The passage is clearly taken from Tyndale in 1534, with ten small changes. The biggest are that verse 43 begins, in Tyndale, 'And when they had fulfilled the days'. In verse 47, everyone marvels 'at his wit.' At verses 51 and 52, 'his mother kept all these things in her heart' and Jesus increased 'in wisdom and stature.' The only marginal note is 'Christ is found disputing in the temple.' (Daniell, 286-287)

- A second example of textual interaction with the margin is provided by Dr. Daniell in Acts 20:6-12:
 - 6) And we sailed away from ^aPhilippi, even after the days of sweet bread, and came unto them to Troas, in five days, where we abode seven days.
 - 7) And ^bthe first days after the Sabbath, the disciples being come together for the 'break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.
 - 8) And there were many lights in the upper chamber, where we were gathered together.
 - 9) And there sat in a window, a certain young "man named Eutychus fallen into a deep sleep, and as Paul was long preaching, he falling down for sleep, fell from the third loft downward, and was taken up dead.
 - 10) But Paul descended, and *lay on him, and embraced him, saying, Make nothing ado, for his life is in him.
 - 11) So when Paul was come up again, and had broken bread, and eaten, he communed sufficiently, even till the dawning, and so departed.
 - 12) And they brought the boy alive, and were not a little comforted.

The inner margin has "*to celebrate the Lord's Supper. Cha 2.g., or, boy.* and * 1. King. 17.d, 2 Kin.4.f. The outer margin, "^aHe remained there these days because he had better opportunities to teach: also the abolishing of the law was not yet known.' "^bWhich we call Sunday. Of this place and also of the I.Cor.16.a. we gather that the Christians used to have their solemn assemblies this day, laying aside the ceremony of the Jewish sabbath.'

Again, there are a dozen small changes from Tyndale, who had in verse 6 'Easter holy days'; in 7 'On the morrow after the sabbath'; in 9, 'Paul declared, he was the more overcome with sleep' and in 11, 'and communed a long while'. The Geneva Bible of 1560 made nine changes, in 6 now reading 'unleavened bread'; in 9, 'he overcome with sleep, fell down from the third loft' and in 11, "*Paul. . . a long while till the dawning of*

the day *and* so he departed'. And again, the dependence of KJB is clear.”
(Daniell, 287-288)

Conclusion

- Regarding the Genevan New Testament of 1557 Blackford Condit remarks, “The New Testament of 1557, though excellent in itself, became a stepping-stone to a new revision of the whole Bible.” (Condit, 241) The Bible that Condit is speaking of is the complete 1560 Geneva Bible.
- The impact of the 1557 Geneva New Testament upon 16th century England is difficult to gauge given that it appeared while Bloody Mary would occupy the throne until 1558. That said, J.I. Mombert provides some evidence that the work of the Genevan exiles had been placed into the hands of the common Englishman.
 - “Copies of the first edition of the Genevan New Testament had found their way into England before the death of Mary, as is evident from the declaration of John Living, a priest under arrest, that he had been robbed in the jailor’s house in Paternoster Row of his purse, his girdle, his psalter, and a New Testament of Geneva.” (Mombert, 244)
- In the next Lesson we will begin looking at the complete Geneva Bible from 1560.

Works Cited

- Condit, Blackford. *The History of the English Bible: Extending From Earliest Saxon Translations to the Present Anglo-American Revision*. New York & Chicago: A.S. Barnes & Company, 1882.
- Daniell, David. *The Bible in English: Its History and Influence*. New Haven & London: Yale University Press, 2003.
- Mombert, J.I. *Hand-Book of the English Versions of the Bible*. New York: Anson D.F. Randolph & Company, 1883.