

Sunday, December 13, 2020—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 129 The Complete Geneva Bible: The Old Testament

Introduction

- Last week in [Lesson 128](#) we began looking at the 1560 Complete Geneva Bible. In doing so, we considered the following points:
 - Death of Mary I
 - The Geneva Academy: Assessing the Geneva Bible’s Scholarship
 - Production & Influence
- Today, we want to consider this important and influential Bible by discussing the uniqueness of its Old Testament.

The Old Testament

- In the 1560 Geneva Bible we have for the first time an English rendering of the Old Testament directly from the Hebrew text.
 - “For what has often been overlooked is that the Geneva scholars translated the poetic and prophetic books of the Old Testament into English from Hebrew for the first time. Working from Genesis to 2 Chronicles, they had, behind Coverdale’s two versions, the translations of Tyndale directly from the Hebrew. But Coverdale thereafter, from Job to Malachi, half the Old Testament, did not translate from Hebrew.” (Daniell, 297)
- Please recall the following statements from [Lesson 118 The Matthew’s Bible: The Complete Work of William Tyndale](#):
 - The Matthew’s Bible is of major historical significance because in it we find the complete work of William Tyndale, i.e., all the portions of the Bible that he translated before he died. Regarding this matter, Professor Daniell states the following:
 - “To this steadfast and courageous reformed pastor and preacher the English-speaking Christian world owes a debt of particular gratitude. Working with, apparently, the printer Matthew Crom in Antwerp, John Rogers put together in 1537 a handsome thick folio, well printed in clear black letter in double columns. This contained, for the first time as part of a large complete Bible, all Tyndale’s printed Bible translations: that is, the 1534 New Testament and the Pentateuch, the ‘Five Books of Moses’: they were given almost unchanged. For the first time, moreover, there appeared an English translation of the nine historical books ending at 2 Chronicles made from the Hebrew. That this was the work of

Tyndale is now beyond doubt. Tyndale's vulnerable manuscript pages had safely arrived in print." (Daniell, *The Bible in English*, 193)

- In 1992, Dr. David Daniell edited a modern spelling addition of *Tyndale's Old Testament* for Yale University Press. This volume included Tyndale's Pentateuch (Genesis through Deuteronomy) from 1530, Joshua to II Chronicles from 1537, the book of Jonah, as well as an explanatory Introduction of its contents and layout. Dr. Daniell's Introduction to *Tyndale's Old Testament* opens with the following sentiments:

- "William Tyndale's Old Testament translations laid the foundation of our English Bible. They have been even more hidden from general view than his work on the New Testament. Half of what appears in this volume has not been generally accessible since 1551.

Tyndale published his first translations from Hebrew into English—the earliest ever from that language into this—in 1530, when he printed his Pentateuch, the first five books of the Old Testament. . .

Two years after his execution in 1535 [should be 1536] there appeared a thick folio Bible, also printed abroad, which announced itself as both 'set forth with the King's most gracious license' (marking a change in Henry VIII's policy) and 'truly and purely translated into English by Thomas Matthew.' Matthew is a cover name. The Volume was in fact assembled by Tyndale's close friend John Rodgers, who later became the first Protestant martyr in England under the Catholic Queen Mary. In his 'Matthew's' Bible, Rodgers reprinted the Pentateuch and all the New Testament directly from Tyndale. The section after the Pentateuch, from Joshua to 2 Chronicles, was also Tyndale's work. For this section, there is, it has been said, no direct evidence. Yet the strong likelihood, together with an overwhelming accumulation of internal effects, convinces both the general reader and the scholar that this is Tyndale—probably from his manuscripts, entrusted to Rodgers at his death." (Daniell, *Tyndale's Old Testament*, ix-x)

- Therefore, I think it is safe to conclude that Tyndale's translation accomplishments with respect to the Old Testament include the following before his martyrdom in 1536:
 - 1530 Pentateuch
 - *W.T. to the Reader*
 - *A Prologue Showing the Use of Scripture*
 - The First Book of Moses, called Genesis
 - *A Table Expounding Certain Words*
 - *A Prologue into the Second Book of Moses, called Exodus*
 - *A Table Expounding Certain Words of the Second Book of Moses*
 - The Second Book of Moses, called Exodus

- *A Prologue into the Third Book of Moses, called Leviticus*
 - The Third Book of Moses, called Leviticus
 - *A Prologue into the Fourth Book of Moses, called Numbers*
 - The Fourth Book of Moses, called Numbers
 - *A Prologue into the Fifth Book of Moses, called Deuteronomy*
 - The Fifth Book of Moses, called Deuteronomy
- 1537 Matthew's Bible
 - The Book of Joshua
 - The Book of Judges
 - The Book of Ruth
 - The First Book of Samuel
 - The Second Book of Samuel
 - The First Book of the Kings
 - The Second Book of the Kings
 - The Chronicles of the Kings of Juda, The First Book
 - The Chronicles of the Kings of Juda, The Second Book
 - The Prologue to the Prophet Jonah
 - The Story of the Prophet Jonah
- All told, Tyndale is responsible for penning the rough draft for fifteen of the 39 books or 38 percent of the Old Testament found in the KJB. In addition to producing full English renderings for the fifteen books listed above, it is important to note that Tyndale's 1534 and 1535 New Testament revisions also included English translations for a select number of Old Testament passages not included in the preceding list.
 - The parts of the scripture found in the Matthew's Bible that had not been supplied by Tyndale were taken from Coverdale's 1535 Bible.
 - "For the parts of the Bible that Tyndale did not live to reach (or, just possibly, finish), Rodgers printed Coverdale. So the high poetry from Job to Malachi, half the Old Testament, twenty-two books of poems and prophecy, and thirteen of the fourteen books of the Apocrypha, Rogers gives in a version, albeit made by a dedicated and learned man, who could sometimes be splendid in his formulations as we saw above, but who knew neither Hebrew nor Greek, Miles Coverdale." (Daniell, 193)
- All of this of course means that Job through Malachi had not been translated directly out of Hebrew into English in the following precursors to the Geneva Bible: Coverdale (1535), Matthew's (1537), or Great Bible (1539). Dr. Daniell states the following regarding these facts *The Bible in English: Its History and Influence*:
 - "Most significant is the most sophisticated element of all in the 1560 complete Bible. Here in the second half of the Old Testament is the translation into English of the twenty-

five books after the end of 2 Chronicles for the first time directly with reference to the Hebrew.

How this important fact has been allowed to be obscured is an enigma. The Geneva translators used the Hebraist Tyndale closely for the first half of the Old Testament. Throughout, they had an eye to Coverdale in his own 1535 Bible, as transmitted also through Matthew's Bible of 1537, and the revision of it that he made into Henry VIII's Great Bible. But Coverdale knew no Hebrew. Attempts to challenge his own statement and show that he did, all fail, and quickly. The books from Ezra to Malachi were translated from Hebrew into English by no one else before 1560." (Daniell, 314)

- Consider the following comparison between the opening lines of Ecclesiastes 12 furnished by Professor Daniell:
 - Coverdale—Remember thy maker in thy youth, or ever days of adversity come, and or the years draw nigh, when thou shalt say: I have not pleasure in them...
 - Geneva—Remember now thy Creator in the days of thy youth, whiles the evil days come not, nor the years approach, wherein thou shalt say, I have no pleasure in them. . . (Daniell, 297)
- Regarding the Hebrews skill of the Genevan translators, Dr. Daniell states the following:
 - “Christopher Goodman, Anthony Gilbey and their colleagues were first [to translate Ezra to Malachi from Hebrew into English]. They were, it is now clear, exceptional Hebrew scholars. They were the first to use at first hand the Hebrew commentary of David Kimshi, following in those readings in many places in KJV. They had also a remarkable, almost Tyndalian, grasp of English; the knowledge to use available helps in at least five languages (Aramaic, Latin, Greek, German and French); and the ability to work fast. Why are they not better known?

. . . The twenty-five poetic and prophetic books are for the most part in Hebrew which is difficult to very difficult. Even so, half a century later, the work of Goodman and Gilbey and others was good enough to be taken forward into KJV, when King James's revisers were not following the inferior Bishops' Bible.” (Daniell, 314-315)
- Consider the following example provided by Professor Daniell from Isaiah 40:
 - “. . . What follows here is the Geneva Bible rendering of the first eleven verses of Isaiah 40 and then some of the remaining twenty in the chapter, with a selection of the marginal notes. Tyndale did not live to translate any of the poetic books, Job, Psalms or the Prophets (except Jonah). The last time these verses had appeared in English had been in Miles Coverdale's revision for the Great Bible of 1539 of his Bible of 1535, made from five contemporary versions. This was the first time that these words had been in English

direct from the Hebrew. Moreover, Coverdale had written in long paragraphs. The Geneva translators both numbered the verses and separated them out, so that Hebrew poetry in English is immediately visible, and even audible. Moreover again, it is English poetry that these undeclared translators, working in a room in a house somewhere in Geneva, achieved. ‘The crooked shall be straight, and the rough places plain’ is not only accurate to the Hebrew: it is fine English in rhythm, and in the increasing chime of the parallel words ‘crooked-rough’/’shall. . . straight’/ ‘places plain’. Not for nothing did Handel’s librettist, the gifted Jennens, working with these words as they had been taken over almost exactly into KJV, understand how well the verses would go with music, nor Handel fail to set them, in *Messiah* . . . But the point is the musical poetry, and that it is here in the Geneva Bible in English for the first time, and for the first time, directly from the Hebrew.” (Daniell, 316-317)

C H A P. X L.

2 Remission of finnes by Christ 3 The coming of
Iohn Baptist 18 The Prophet reproveth the idolaters
and them that trust not in the Lord.

1 Comfort ^a ye, comfort ye my people,
I wil your God say.

2 Speake comfortably to Ierusalém, & crye
vnto her, that her ^b warrefare is accom-
plished, that her iniquitie is pardoned:
for she hath receued of the Lords hand
^c double for all her finnes.

3 A ^d voyce cryeth in the ^e wildernes, (Pre-
pare ye the way of the Lord: make streight
in the desert a path for our God.

4 Euerie valleie shalbe exalted, and euerie
^e mountaine and hill shalbe made lowe: &
the croked shalbe streight, and the rough
places plaine.

5 And ^f glorie of the Lord shalbe reueiled,
and all ^h flesh shal se it together: for the
mouth of the Lord hath spoken it.

6 A ⁱ voyce said, Crye. And he said, What
shal I crye? All flesh ^{is} grasse, and all the
^k grace thereof ^{is} as ^{if} floure of the field.

7 The grasse withereth, the floure fadeth,
because the ^l Spirit of the Lord bloweth
vpon it: surely the people ^{is} grasse.

8 The grasse withereth, ^{if} floure fadeth: but
them^m worde of our God shal stād for euer.

9 ¶ O Ziōn, that bringest good tidings, get
thee vp into the hie ⁿ mountaine: O Ieru-
salém, that bringest good tidings, lift vp
thy voyce with strength. lift it vp, be not
afraide: say vnto the cities of Iudáh, Be-
holde ^o your God.

a This is a cō-
solacion for
the Church,
assuring them
that they shal-
be neuer desti-
tute of Pro-
phetes, where-
by he exhor-
teth the true
ministers of
God that they
were, & those
also that
shulde come
after him, to
comfort the
poore affli-
cted, and to as-
sure them of
their deliuer-
ce bothe of
body and sou-
le

b The time of
her affliction

c Meaning, in-
flict, as chap.
61, 7 & ful cor-
rection, or dou-
ble grace, whe-
re as she de-
serued double
punishment

d To wit, of ^{if}
Prophetes

e That is, in
Babylon, and
other places
where they
were kept in
captiuitie, and
miserie

f Meaning, Cy-
rus and Darius
which shulde
deliuer Gods
people out of
captiuitie, and
make them a
ready way to

- To get a sense of the readings found in the 1560 Geneva Old Testament, some comparisons are in order. What follows are two different types of examples. The first two compare the Tyndale, Great, Geneva, and King James Bibles in order to get a sense of how the Geneva Bible compares to Tyndale's earlier translational work from the Hebrew. The last three compare the Geneva Bible to the Great Bible in order to assess how the translation was improved when moved directly into English from the Hebrew. Please note that I have done the following to increase readability: 1) added verse numbers to examples from Tyndale and the Great Bible, 2) updated the spelling as best I could (words that I was not sure about I left alone), and 3) spaced the verses in each column so that they all begin on the same line.

Genesis 3:1-7

Tyndale	Great	Geneva	King James
1) But the serpent was sotyller than all the beasts of the field which the Lord God had made and said unto the woman. Ah sir that God hath said ye shall not eat of all manner of trees in the garden.	1) But the serpent was sotyller then every beast of the field, which the Lorde God made. And he said unto the woman: yea, hath the Lorde God said: ye shall not eat of every tree of the garden?	1) Now the serpent was more subtyll then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God in deed said, Ye shall not eat of every tree of the garden?	1) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2) And the woman said unto the serpent of the fruit of the trees in the garden we may eat.	2) And the woman said unto the serpent: we eat of the fruit of the tree of the garden:	2) And the woman said unto the serpent, We eat of the fruit of the trees of the garden,	2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3) but of the fruit of the tree it is in the middle of the garden (said God) see that ye eat not and see that ye touch it not: lest ye dye.	3) but as for the fruit of the tree which is in the middle of the garden, God hath said: ye shall not eat of it, nether shall ye touch it, lest haply ye dye.	3) But of the fruit of the tree which is in the middle of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.	3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4) Then the serpent said to the woman, Ye shall not die at all,	4) And the serpent said unto the woman: ye shall not dye the death:	4) Then the serpent said to the woman, Ye shall not die at all,	4) And the serpent said unto the woman, Ye shall not surely die:
5) But God doth know that whensoever ye shouldest eat of it your eyes should be opened and ye shouldest be as God and know both good and evil.	5) but God doth know, that the same day that ye eat thereof, your eyes shall be opened, & ye shall be even as gods, knowing good and evil.	5) But God doeth know, that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.	5) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6) And the woman saw that it was a good tree to eat of and lusty unto the eyes and a pleasant tree for to make wise. And toke of the fruit of it and ate and gave unto her husband also with her and he ate.	6) And so the woman (seeing that the same tree was good to eat, and lusty to the eyes, & that the same tree was pleasant to get wisdom) toke of the fruit thereof, and did eat: and gave unto her husband being with her, which did eat also.	6) So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.	6) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7) And the eyes of both them were opened that they understood how that they were naked. Than they sowed fig leaves together and made them aprons.	7) And the eyes of them both were opened: and they knew that they were naked, & they sowed fig leaves together, and made them selves aprons.	7) Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig tree leaves together, and made them selves breeches.	7) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Joshua 24:13-16

Tyndale/Matthews	Great	Geneva	King James
13) And I gave you a land in which ye did no labour, & cities which you built not, & ye dwelt in them. And vines, and Olive trees which ye planted not, and ye ate of them.	13) And I have given you a land, in which ye did no labour, and cities which you built not, and which ye dwell in: vineyards also, and Olive trees which ye planted not, and whereof ye do eat.	13) And I have given you a land, wherein ye did not labor, and cities which ye built not, and ye dwell in them, and eat of the vineyards and olive trees, which ye planted not.	13) And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.
14) And now fear the Lorde and serve him in pureness and truth: And put away the Gods which your fathers served on the other side of the flood, and in Egypt, & serve the Lorde.	14) Now therefore fear the Lorde, & serve him in perfectness and truth: And put away the gods, which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lorde.	14) Now therefore fear the Lord, and serve him in uprightness and in truth, and put away the gods, which your fathers served beyond the flood and in Egypt, and serve the Lord.	14) Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.
15) But if it seme euill unto you to serve the Lorde, then chose you this day whom you will serve whether the Gods which your fathers served that were on the	15) And if it seme euell unto you to serve the Lorde, then chose you this day whom you will serve: whether the gods which your fathers served (that were on	15) And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served (that were	15) And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the

other side of the floude, either the Gods of the Amorites in whose land, ye dwelt, and I & my house will serve the Lorde.	the other side of the flood) ether the Gods of the Amorites, in whose land ye dwell. As for me and my house, we will serve the Lorde.	beyond the flood) or the gods of the Amorites, in whose land ye dwell: but I and mine house will serve the Lord.	other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.
16)And the people answered and said, God forbid that we should forsake the Lorde and serve strange Gods.	16) The people answered and said: God forbid, that we should forsake the Lorde, and serve strange gods.	16) Then the people answered and said, God forbid, that we should forsake the Lord, to serve other gods.	16) And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

Psalms 23

Great	Geneva	King James
1) The Lord is my shepherd, therefore can I lack nothing.	1) The Lord is my shepheard, I shall not want.	1) The LORD is my shepherd; I shall not want.
2) He shall feed me in a green pasture, & lead me forth beside the waters of comfort.	2) He maketh me to rest in green pasture, and leadeth me by the still waters.	2) He maketh me to lie down in green pastures: he leadeth me beside the still waters.
3) He shall comfort my soul, & bring me forth in the paths of righteousness for his names sake.	3) He restoreth my soul, and leadeth me in the paths of righteousness for his Names sake.	3) He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4) Yee though I walk through the valley of the shadow of death, I will fear no evil, for thou art wt me thy rod & thy staff comfort me.	4) Yea, though I should walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff, they comfort me.	4) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
5) Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head wt oil, & my cup shall be full.	5) Thou doest prepare a table before me in the sight of mine adversaries: thou doest anoint mine head with oil, and my cup runneth over.	5) Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
6) But loving kindness & mercy shall follow me all the days of my life. & I will dwell in the house of the Lord for ever.	6) Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord.	6) Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Isaiah 53

Great	Geneva	King James
1) But who hath given credence unto the things we have heard? Or to whom is the arm of the Lord known?	1) Who will believe our report? and to whom is the arm of the Lord revealed?	1) Who hath believed our report? and to whom is the arm of the LORD revealed?
2) For he did grow before the Lord like as a branch, & as a rote in a dry ground, he hath nether bewtye nor faouere. When we shall loke upon him, there shall be no fairness: we shall have no lust unto him.	2) But he shall grow up before him as a branch, and as a root out of a dry ground: he hath neither form nor beauty: when we shall see him, there shall be no form that wee should desire him.	2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
3) He is despised & abhorred of men, he is such a man as is full of sorrow & as hath good experience of infirmities. We have reckoned him so vile, that we hid our faces from him, ye he was despised & therefore we regarded him not.	3) He is despised and rejected of men: he is a man full of sorrows and hath experience of infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.	3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
4) Howbeit he only hath taken on him our infirmities, & borne our pains. Yet we did judge him, as though he were plagued & cast down of God:	4) Surely he hath borne our infirmities, and caried our sorrows: yet wee did judge him, as plagued, and smitten of God, and humbled.	4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
5) and punished where as he (not withstanding) was wounded for our offences, and smitten for our wickedness. For the chastisement of our peace was laid upon him, and with his stripes are we healed.	5) But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.	5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
6) As for vs, we have gone all astray (like sheep) every one hath turned his own way. But the Lorde hath heaped together upon him the iniquity of vs all.	6) All we like sheep have gone astray: wee have turned every one to his own way, and the Lord hath laid upon him the iniquities of vs all.	6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
7) He suffered violence and was euell intreated, & did not yet open his mouth. He shall be led as a sheep to be slain, yet shall	7) He was oppressed and he was afflicted, yet did he not open his mouth: he is brought as a sheep to the slaughter, and as a sheep	7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a

<p>he be as still as a lamb before the shearer, and not open his mouth.</p> <p>8) He was had away from prison his cause not herde, and without any judgment: Whose generation yet who maye number? he was cut of from the ground of the lyuyng: Which punishment did go upon him, for the transgression of my people, which in deade had deserved that punishment,</p> <p>9) His grave was given him with the condemned, and with the riches man at his death. Where as he did never violence near unright, nether hath there bene any deceitfulness in his mouth.</p> <p>10) Yet hath it pleased the Lorde thus to bruste him with plagues, and to smite him with infirmity, that when he had made his soul an offering for sin, he might se long lasting seed. And this device of the Lorde shall prosper in his hand.</p> <p>11) With travail & labor of his soul, shall he obtain fruit, and he shall be satisfied by the knowledge of him which is my righteous servant he shall justify the multitude, for he shall bear away their sins.</p> <p>12) Therefore will I give him the multitude for his part, and he shall decide the spoil with the strongest because he giveth over his soul to death, and is reckoned among the transgressors, which nevertheless hath taken away the sins of the multitude, and made intercession for the misdoers.</p>	<p>before her shearer is dumb, so he openeth not his mouth.</p> <p>8) Hee was taken out from prison, and from judgment: and who shall declare his age? for he was cut out of the land of the living: for the transgression of my people was he plaged.</p> <p>9) And he made his grave with the wicked, and with the riche in his death, though he had done no wickedness, neither was any deceit in his mouth.</p> <p>10) Yet the Lord would break him, and make him subject to infirmities: when he shall make his soul an offering for sin, he shall see his seed and shall prolong his days, and the will of the Lord shall prosper in his hand.</p> <p>11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.</p> <p>12) Therefore will I give him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was counted with the transgressors, and he bare the sin of many, and prayed for the trespassers.</p>	<p>sheep before her shearers is dumb, so he openeth not his mouth.</p> <p>8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.</p> <p>9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.</p> <p>10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.</p> <p>11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.</p> <p>12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.</p>
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Jeremiah 31:31-36

Great	Geneva	King James
31) Behold, the days come, sayeth the Lorde, that I will make a new covenant with the house of Israel, and with the house of Juda:	31) Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah,	31) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
32) not after the covenant that I made with their fathers, when I toke them by the hand: and led them out of the land of Egypt: which covenant they bracket: yee, even when I as an husband had rule over them, sayeth the Lorde.	32) Not according to ye covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband unto them, saith the Lord.	32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
33) But this shall be the covenant that I will make with the house of Israel after those days, sayeth the Lorde. I will plant my law in the inward parts of them, and write it in their hearts, & will be their God, and they shall be my people.	33) But this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.	33) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
34) And from then forth, shall no man teach his neighbor or his brother, & say: know the Lorde. But they shall all know me from the lowest unto the highest, saith the Lorde. For I will forgive their misdeeds, and will never remember their sines any more.	34) And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and will remember their sins no more.	34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.
35) Thus saithe the Lorde, which gave the sun to be a light for the day, and the moon and stars to shine in the night: which month the see, so that the floods thereof wax fierce: his name is the Lorde of hoostes.	35) Thus saith the Lord, which giveth the sun for a light to the day, and the courses of the moon and of the stars for a light to the night, which breaketh the sea, when the waves thereof roar: his Name is the Lord of hostes.	35) Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:
36) Like as this ordinance shall never be taken out of my sight, saithe the Lorde. So shall the seed of Israel never cease, but alway be a people before me.	36) If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for ever.	36) If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

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