

Sunday, January 17, 2021— Grace Life School of Theology—*From This Generation For Ever*  
Lesson 132 The Complete Geneva Bible: The New Testament

### Introduction

- We began our study of the 1560 complete Geneva Bible in [Lesson 128](#) by looking at its Production and Influence.
- More recently in [Lessons 129](#) through [131](#) we looked at the Old Testament of the 1560 Geneva Bible. The reason that we spent so much time on that topic is because the Geneva Bible marked the first time that the entire Old Testament had been made available in English via translation of the whole Hebrew text.
- Moreover, in the readings where the King James translators did not follow the Bishops Bible, they used readings furnished by the Geneva Bible in the majority of these instances. Consequently, it was important to observe the close connection between the Geneva and King James Old Testaments.

### New Testament

- Please recall that in Lessons [125](#), [126](#), and [127](#) we looked at the 1557 Geneva New Testament. The Geneva translators published, three years later in 1560, a slight revision of their previous New Testament text from 1557. Regarding the 1560 revised Geneva New Testament, Dr. David Daniell, author of *The Bible in English: Its History and Influence* states the following:
  - “The text of the 1560 New Testament was a careful revision, no doubt by Whittingham himself, of that prepared by him in 1557, now with slightly more attention to Beza’s Latin text of 1556, but still closely following Tyndale. . . To illustrate the level of revision, the chief changes in 1560 to the passage from Luke 2 [See the notes for Lesson 126.] are: 41, ‘his parents went . . . of the Passover’; 43, ‘And had finished the days *thereof* . . . remained . . . and Joseph knew not nor his mother’; 46, ‘And it come to pass three days after’; 49, ‘Knew ye not . . .’. For this passage, the 1560 New Testament keeps all the 1557 notes, merely reducing the first references to that from Deuteronomy.” (Daniell, 300)
- To understand the citation more clearly from Professor Daniell, please consider the following table comparing the 1557 and 1560 Genevan renderings of Luke 2:40-52.

Geneva New Testament (1557)	Geneva New Testament (1560)
40) And the child grew, & waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.	40) And the child grew, <u>and</u> waxed strong in <u>S</u> pirit, 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.	41) <u>Now his parents</u> went to Jerusalem every year, *at the feast of <u>the Passover</u> .

<p>42) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.</p> <p>43) And when the feast was ended, as they returned home, the child Jesus bode still in Jerusalem, unknowing to Joseph and his mother.</p> <p>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.</p> <p>45) And when they found him not, they turned back to Jerusalem, and sought him.</p> <p>46) And it fortun'd after three days, that they found him in the temple, sitting in the midst of the "doctors, both hearing them and posing them.</p> <p>47) And all that heard him, marvelled at his understanding, and answers.</p> <p>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.</p> <p>49) Then said he unto them, How is it that ye sought me? <sup>h</sup>Wist ye not that I must go about my father's business?</p> <p>50) But they <sup>i</sup>understood not the words that he spake to them.</p> <p>51) And he went with them, &amp; and came to Nazaret: and was obedient to them: and his mother kept all these sayings in her heart.</p> <p>52) And Jesus increased in wisdom and stature, and in favour with God and man.</p>	<p>42) And when he was twelve years old, <u>and they were come</u> up to Jerusalem, after the custom of the feast,</p> <p>43) And <u>had finished the days thereof</u>, as they returned <del>home</del>, the child Jesus <u>remained</u> in Jerusalem, <u>and Joseph knew not, nor</u> his mother,</p> <p>44) <u>But</u> they <u>supposing, that</u> he had been in the company, <del>and therefore</del> went a day's journey, and sought him among <u>their</u> kinsfolk, and acquaintance.</p> <p>45) And when they found him not, they turned back to Jerusalem, and sought him.</p> <p>46) And it <u>came to pass three days after</u>, that they found him in the <u>Temple</u>, sitting in the midst of the "doctors, both hearing them, and <u>asking them questions</u>:</p> <p>47) And all that heard him, <u>were astonied</u> at his understanding and answers.</p> <p>48) <u>So</u> when they saw him, they were <u>amazed</u>, and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee with <u>very</u> heavy hearts.</p> <p>49) Then said he unto them, Howe is it that ye sought me? <sup>h</sup><u>knew</u> ye not that I must go about my <u>Fathers busines</u>?</p> <p>50) But they <sup>i</sup>understood not the word that he spake to them.</p> <p>51) <u>Then</u> he went <u>down</u> with them, <u>and</u> came to Nazareth, and was <u>subject</u> to them: and his mother kept all these sayings in her heart.</p> <p>52) And Jesus increased in wisdom, and stature, and in favour with God and <u>men</u>.</p>
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- As noted above by Dr. Daniell, the marginal notes for Luke 2:40-52 remain virtually untouched in the 1560 Geneva Bible. In Lesson 126 we observed the following regarding these marginal notes.
  - "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 <sup>h</sup> 'Our duty to God, is to be preferred, before father and mother' and at <sup>i</sup> 'For his vocation was not yet manifestly known.'" (Daniell, 287)
- The only difference in the marginal notes on this passage is that the 1560 reduces the note for the \*. It is reduced from "Exod. 12.c. Levi. 23.a. Deut. 26.a." to "Duet. 26.1."

- Going a step further, Professor Daniell comments on the similarity between the 1560 Geneva text for Luke 2:40-52 and the King James as follows:
  - “That the KJV panel kept closely to the 1560 Geneva can be seen at once: effectively the only change is the new phrase in verse 46, ‘asking them questions’.” (Daniell, 300-301)
- Please consider the following table comparing the 1557 and 1560 Geneva New Testaments with the King James reading for Luke 2:40-52.

Geneva New Testament (1557)	Geneva New Testament (1560)	King James (1611)
40) And the child grew, & waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.	40) And the child grew, <u>and</u> waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.	40) And the child grew, and waxed strong in spirit <del>and was</del> filled with wisdom, and the grace of God was <u>upon</u> him.
41) And his father and mother went to Jerusalem, every year *at the feast of Easter.	41) <u>Now his parents</u> went to Jerusalem every year, *at the feast of <u>the Passover</u> .	41) Now his parents went to Jerusalem every year, at the feast of the Passover.
42) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.	42) And when he was twelve years old, and they were come up to Jerusalem, after the custom of the feast,	42) And when he was twelve years old, <del>and</del> they <u>went</u> 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.	43) And <u>had finished the days thereof</u> , as they returned, the child Jesus <u>remained</u> in Jerusalem, <u>and Joseph knew not, nor his mother</u> ,	43) And <u>when they had fulfilled the days</u> , as they returned, the child Jesus <u>tarried behind</u> in Jerusalem, and Joseph <u>and his mother knew not of it</u> .
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.	44) But they <u>supposing</u> , that he had been in the company, went a day’s journey, and sought him among their kinsfolk, and acquaintance.	44) But they supposing <u>him to have</u> been in the company, went a day’s journey, and <u>they</u> sought him among their kinsfolk and acquaintance.
45) And when they found him not, they turned back to Jerusalem, and sought him.	45) And when they found him not, they turned back to Jerusalem, and sought him.	45) And when they found him not, they turned back again to Jerusalem, <u>seeking</u> him.
46) And it fortunated after three days, that they found him in the temple, sitting in the midst of the “doctors, both hearing them and posing them.	46) And it <u>came to pass three days after</u> , that they found him in the <u>Temple</u> , sitting in the midst of the “doctors, both hearing them, and <u>asking them questions</u> :	46) And it came to passe, <u>that after three days</u> they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions.
47) And all that heard him, marvelled at his understanding, and answers.	47) And all that heard him, <u>were astonished</u> at his understanding and answers.	47) And all that heard him were astonished at his understanding, and answers.

<p>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.</p> <p>49) Then said he unto them, How is it that ye sought me? <sup>h</sup>Wist ye not that I must go about my father's business?</p> <p>50) But they <sup>i</sup>understood not the words that he spake to them.</p> <p>51) And he went with them, &amp; and came to Nazaret: and was obedient to them: and his mother kept all these sayings in her heart.</p> <p>52) And Jesus increased in wisdom and stature, and if favour with God and man.</p>	<p>48) So when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee with <u>very</u> heavy hearts.</p> <p>49) Then said he unto them, Howe is it that ye sought me? <sup>h</sup>knew ye not that I must go about my Fathers busines?</p> <p>50) But they <sup>i</sup>understood not the word that he spake to them.</p> <p>51) Then he went <u>down</u> with them, <u>and</u> came to Nazareth, and was <u>subject</u> to them: and his mother kept all these sayings in her heart.</p> <p>52) And Jesus increased in wisdom, and stature, and in favour with God and men.</p>	<p>48) <u>And</u> when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee <u>sorrowing</u>.</p> <p>49) And he said unto them, How is it that ye sought me? <u>Wist</u> ye not that I must be about my <u>fathers</u> business?</p> <p>50) <u>And</u> they understood not the <u>saying which</u> he spake <u>unto</u> them.</p> <p>51) <u>And</u> he went down with them, and came to Nazareth, and was subject <u>unto</u> them: <u>But</u> his mother kept all these sayings in her heart.</p> <p>52) And Jesus increased in wisdom and stature, and in favour with God and <u>man</u>.</p>
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- Professor Daniell concludes his brief section on the 1560 Geneva New Testament by stating the following:
  - “This text, with only minor changes in 1576, remained constant, and was the main stream which carried Tyndale forward, to King James’s translators and far beyond. It is one of the curiosities of the writing of history that this slightly updated form of the Tyndale New Testament, central to English-speaking life since early April 1560, has been almost completely ignored as a cultural influence.” (Daniell, 301)
- To Professor Daniell’s point, consider the following tables that we studied in Lesson 126. They have been updated to include a column for the 1560 New Testament. Underlined words indicate textual changes from the translation in the column to the left.

### Matthew 6:9-13

Tyndale (1534)	Geneva NT (1557)	Geneva NT (1560)	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	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> .	9) . . . Our father which art in heaven, hallowed be thy name. 10) <del>Let</del> Thy Kingdome come. Thy will be done even in earth, as it is in heauen.	9) . . . Our father which art in heaven, hallowed be thy name. 10) Thy kingdom come. Thy will be done, in earth, as it is in heaven.

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.	11) Give us this day our daily bread. 12) And forgive <del>us</del> 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.	11) Give vs this day our daily bread. 12) And forgive <u>vs</u> our debts, <del>even</del> as we <u>also</u> forgive our debtors. 13) And lead vs not into temptation, but deliver us from evil: <u>for</u> thine is the kingdom, and the power, and the glory for ever. Amen.	11) Give us this day our daily bread. 12) And forgive us our debts, as we <del>also</del> forgive our debtors. 13) And lead us not into temptation, but deliver us from evil: <u>For</u> thine is the kingdom, and the power, and the glory, for ever, Amen.
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Luke 15:8-10

<b>Tyndale (1534)</b>	<b>Geneva NT (1557)</b>	<b>Geneva NT (1560)</b>	<b>King James (1611)</b>
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, saying, Rejoice with me, for I have found the piece 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 converteth.	8) Either what woman having ten pieces of silver, if she lose one piece, 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, <u>there is joy</u> in the presence of the <u>Angels</u> of God, over one sinner that <u>repenteth</u> .

Luke 18:1-5

<b>Tyndale (1534)</b>	<b>Geneva NT (1557)</b>	<b>Geneva NT (1560)</b>	<b>King James (1611)</b>
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.	1) And he put forth a similitude <u>also</u> unto them, <u>to this end</u> that <u>they</u> ought always to pray, and not <u>wax faint</u> .  2) <u>S</u> aying there was a <u>J</u> udge in a certain city,	1) And he spake also a <u>parable</u> unto them, <u>to this end</u> , that they ought alwayes to pray, and not to wax faint,  2) Saying, There was a judge in a certain city,	1) And he spake <del>also</del> a parable unto them, <u>to this end</u> , that <u>men</u> ought always to pray, and not to <del>wax</del> faint,  2) Saying, There was <u>in a city</u> a <u>J</u> udge, which

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.	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</u> himself, 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> .	which feared not God, neither <u>reverenced</u> man.  3) And there was a <del>ertain</del> widow in <u>that</u> city, which came unto him, saying, Doe mee justice against mine adversary. 4) And he would not for a <del>long</del> time: but afterward he said with himself, Though I fear not God, nor reverence man, 5) Yet because this widow troubleth me, I will do her right, lest at the last she come and make me weary <del>with</del> <u>her importunity</u> .	feared not God neither <u>regarded</u> man.  3) And there was a widow in that city, <u>and she</u> came unto him, saying, <u>Avenge</u> me of mine adversary: 4) And he would not for a <u>while</u> . But afterward he said <u>within</u> himself, Though I fear not God, nor <u>regard</u> man, 5) Yet because this widow troubleth me, I will <u>avenge</u> her, lest <u>by her continually coming</u> , she weary me.
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*I Corinthians 13: 1-13*

<b>Tyndale (1534)</b>	<b>Geneva NT (1557)</b>	<b>Geneva NT (1560)</b>	<b>King James (1611)</b>
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 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	1) Though I spake with the tongues of men and angels, and <del>yet</del> <u>have</u> not love, I <u>am</u> even as sounding brass, or as a tinkling cymbal 2) And though I could prophecy, and <u>understand</u> all secretes, and all knowledge; yea if I had all faith, so that I could move mountains out of their places, and yet had not love, I were nothing.  3) And though I bestow all my good <u>to feed the poor</u> , and though I <u>give</u> my body <u>even</u> that I <u>be burned</u> , and yet have not love, it profiteth me nothing 4) Love suffereth long, is courteous; love	1) Though I speak with the tongues of men and <u>Angels</u> , and have not love, I am <del>even</del> <u>as</u> sounding brass, or a tinkling cymbal. 2) And though I <u>had the gift of</u> prophecy, and <u>knew</u> all secrets and all knowledge, yea, if I had all faith, so that I could <u>remove</u> mountains <del>out of their places</del> and <del>yet</del> had not love, I were nothing.  3) And though I <u>feed the poor with all my goods</u> , and though I give my body, that I be burned, and <del>yet</del> have not love, it profiteth me nothing. 4) Loue suffreth long: it is <u>bountiful</u> : love	1) Though I speak with the tongues of men & <u>of</u> Angels, and have not <u>charity</u> , I am <u>become</u> as sounding brass or a tinkling cymbal. 2) And though I <u>have</u> the gift of prophecy, and <u>understand</u> all <u>mysteries</u> and all knowledge: <u>and though</u> I <u>have</u> all faith, so that I could remove mountains, and <u>have</u> no <u>charity</u> , I <u>am</u> nothing.  3) And though I bestow all my goods to feed the poor, and though I give my body <u>to</u> be burned, and have not <u>charity</u> , it profiteth me nothing. 4) <u>Charitie</u> suffereth long, and is kind:

<p>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 varysshe 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>envieth not, love doth not <u>boast itself</u>, swelleth not. 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. 7) Suffereth all things, believeth all things, hopeth all things endureth all things. 8) <u>Love doth never fall away, though that both prophesies 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>, 10) But when <u>that</u> which is perfect is come, then that which is <u>in part</u> shall be done away. 11) When I was a child, I spake as a child, I <u>understood</u> as a child, I <u>thought as a child</u>, but assone as I was a man, I put away childish things. 12) <u>For now we see in a glass, and in a dark speaking but then shall we see face to face</u> Now I know <u>in part</u>, but then shall I know even as I am known. 13) Now abideth faith, hope, and love, even these three, but the chiefest of these is love.</p>	<p>envieth not: love doeth not boast itself: it is not <u>puffed up</u>: 5) <u>It disdaineth not as unbeseeing</u>; <del>it</del> seeketh not her own things: <del>it</del> is not provoked to anger: <del>it</del> thinketh not evil: 6) <u>It</u> reioyceth not in iniquity, but rejoyceth in the truth: 7) <u>It</u> suffreth all things: <u>it</u> believeth all things: <u>it</u> hopeth all things: <u>it</u> endureth all things. 8) Loue doeth never fall away, though that <del>both</del> prophecyings <del>shall</del> be abolished, <u>or the tongues shall cease, or knowledge vanish away</u>.</p> <p>9) For we <u>know</u> in part, and we prophecy in part. 10) But when that which is perfect, is come, then that which is in part, shall be <u>abolished</u>. 11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but <u>when I became</u> a man, I put away childish things. 12) For now we see <u>through a glass darkly</u>: but then <u>shall we see</u> face to face. Now I know in part: but then shall I know even as I am known. 13) And now abideth faith, hope and love, even these three: but the chiefest of these is love.</p>	<p><u>charity</u> enuieth not: <u>charity vaunteth not</u> it self, <del>it</del> is not puffed up, 5) <u>Doeth not behave it self unseemly</u>, seeketh not her own <del>things</del>, is not <u>easily</u> provoked <del>to anger</del>, thinketh <u>no</u> evil, 6) Reioyceth not in iniquity, but rejoyceth in the truth: 7) <u>Beareth</u> all things, <del>it</del> believeth all things, <del>it</del> hopeth all things, <del>it</del> endureth all things. 8) <u>Charitie doeth</u> never faileth: <u>but whether there be prophesies, they shall fail; whether there bee tongues, they shall cease; whether there bee knowledge, it shall vanish away</u>. 9) For we know in part, and we prophecy in part. 10) But when that which is perfect is come, then that which is in part, shall be <u>done away</u>. 11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12) For now we see through a glass, darkly: but then <del>shall we see</del> face to face: now I know in part, but then shall I know even as <u>also</u> I am known. 13) And now abideth faith, hope, <u>charity</u>, <del>even</del> these three, but the <u>greatest</u> of these is <u>charity</u>.</p>
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## Conclusion

- The New Testament as found in the 1560 Geneva Bible was a slight revision of the previous 1557 New Testament.
- Studying the textual facts found in the translational history reveals conclusively that God did not dictate the English Bible to the King James translators. Rather the translators followed the rules set forth by Bishop Bancroft to govern the process. In doing so, they used previous English Bibles to inform their work. This explains how and why the King James New Testament is 83% the work of William Tyndale.
- “Double Inspiration” is a false doctrine that does not accord with the textual/historical facts or a dispensational understanding of scripture. Statements such as the following are dangerous and need to be repudiated.
  - "Yeah the originals were inspired, but you know what? The Holy Spirit controlled every word that came down on this book [pointing to his KJB]. Oh yeah, there's men out there that are using the slight of men and dishonestly handling the word of God. They're out there." (Ray, [19:30](#) mark)

## **Works Cited**

Daniell, David. *The Bible in English: Its History and Influence*. New Haven & London: Yale University Press, 2003.

Ray, Scott. "[That your faith should not stand in the Wisdom of men.](#)" YouTube: 9/16/20.