

Sunday, January 31, 2021— Grace Life School of Theology—*From This Generation For Ever*  
Lesson 134 The Complete Geneva Bible: Contents & Features, Part 2

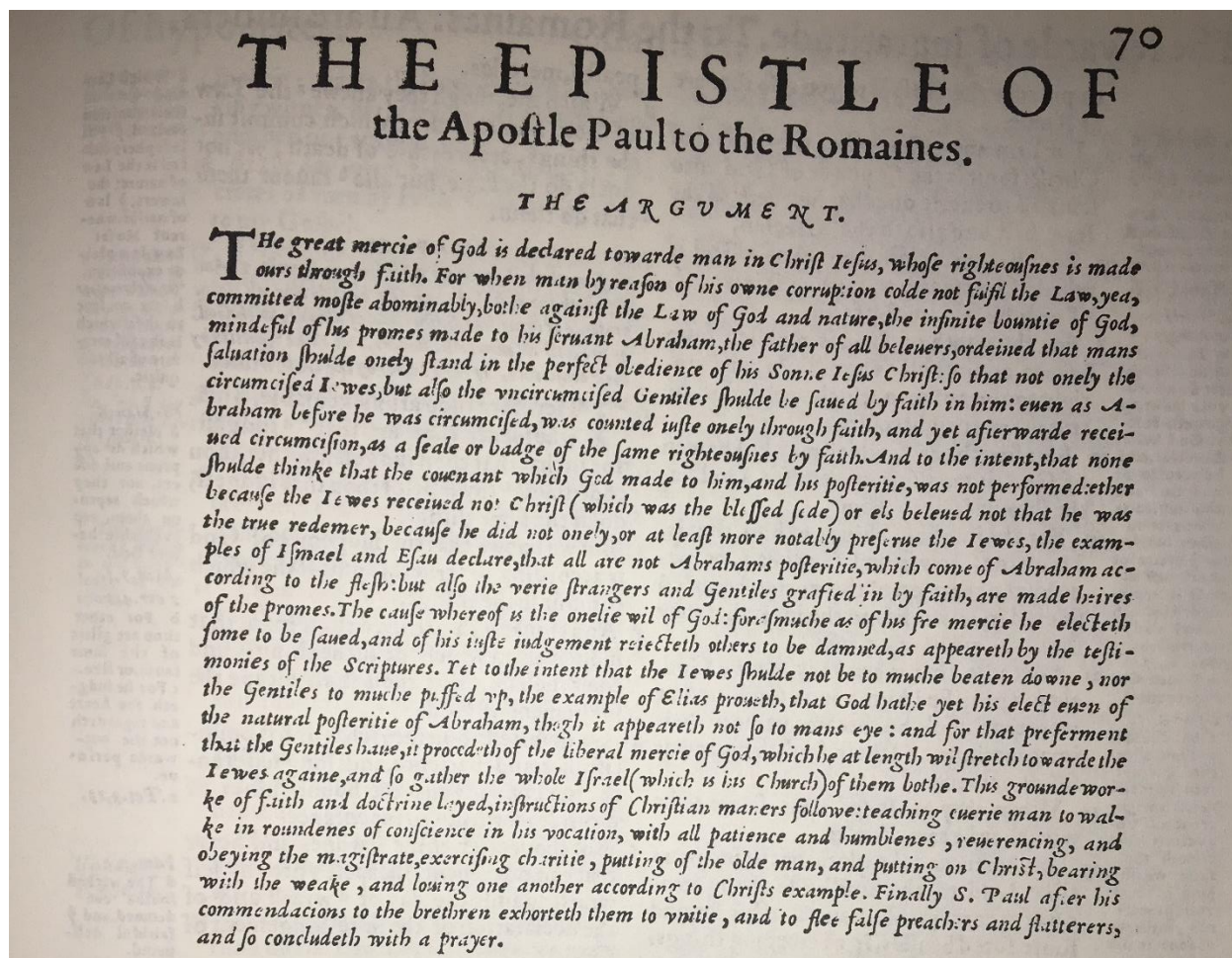
## **Introduction**

- Last Sunday in Lesson 133 we began looking at the Contents and Features found in the Geneva Bible. In doing so, we considered the following aspects of the Geneva Bible.
  - Title Page
  - Table of Contents
  - Epistle Dedicatory to Queen Elizabeth
  - Address to the Reader
- The following citation from the pen of Dr. David Daniell serves as both a good review of Lesson 133 and a preview of the current Lesson.
  - “The first edition begins with an Epistle to the Queen, and an address, ‘To our beloved in the Lord the Brethren of England, Scotland, Ireland &c’, both dated ‘From Geneva. 10. April 1560’. The address is an expanded version of Whittingham’s to his New Testament. Later editions added a two-page address ‘To the Christian Reader’, a poem and a prayer, and a full-page scheme of ‘How to take profit in reading of the Holy Scripture’.” (Daniell, 302)
  - “Almost every chapter begins with a brief summary, numbered to verses, longer in the New Testament. Each Old Testament begins with a quite extensive précis, ‘The Argument’. (It is not explained why Whittingham’s fine New Testament ‘Arguments’ were dropped.) Titles run across the top of every page, and summaries of every column. Books begin with an ornamental letter. There are maps, . . . Before the New Testament is a map of the Holy Land. In Exodus and elsewhere, where what is being described is particularly baffling, like the fittings of the Tabernacle or the clothing of the priests, woodcut illustrations are inset. At the beginning of I Kings, there are effectively five pages of pictures of, or relating to, the Temple. In 1560, the first edition had twenty-six engravings. In other words, the commonly repeated observation, that there are no illustrations in Geneva Bibles, is not true.” (Daniell, 302)
- The “Address to the Reader” identified some additional features that we will look at in this Lesson. These features include the following:
  - The Arguments & Chapter Summaries
  - Illustrations & Maps

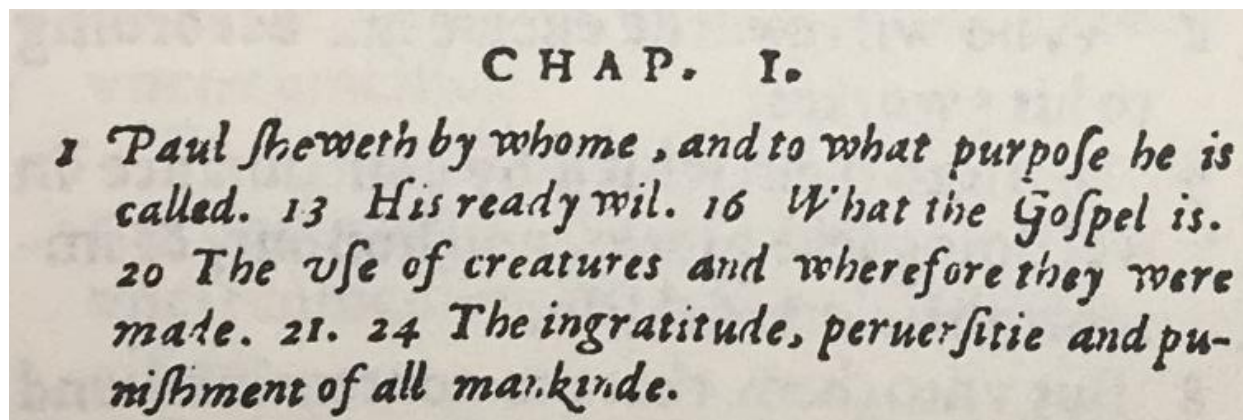
- Tables & Concordances

### Arguments

- The head of nearly every book of the Geneva Bible contains an “Argument” or introduction to the doctrinal content found therein. Consider the following example from the book of Romans.



- On the same page readers of the Geneva Bible also encounter a chapter summary/outline for Romans 1. Chapter summaries such as this are present for every chapter in the entire canon.



- The Apocryphal books do not contain book “Arguments” but they do contain very short chapter summaries.

### Illustrations & Maps

- As noted above, Professor Daniell addressed the myth that the Geneva Bible contained “no pictures.”
  - ““There were no pictures in the Geneva Bible’ writes no less a scholar of the sixteenth century than Patrick Collinson, revealing that even Homer nods, and showing how pervasive is myth. Professor Collinson is far from alone in that observation.

The 1560 Geneva Bible has 33 illustrations, most of which went forward into most following editions: some later editions varied this. Two of these are title-page emblems, and five are maps, four of them being spread over two pages. The rest are to illuminate details in the Tabernacle or Temple or the visions of Ezekiel, again one being spread over two pages. The intention is edification rather than titillation: unlike other Bibles of the time (and later), there are no jolly pictures of a half-clad Potiphar’s wife reaching out to hold a fleeing Joseph, of David watching Bathsheba bathing, or a naked Susannah being spied on by lascivious elders.

Between 1568 and the last printed, in 1715 (a KJB with Geneva notes), it was precisely the Geneva Bible which carried the tradition forward—Tyndale’s Pentateuch has pictures, and his 1534 New Testament has a heavily illustrated Revelation. Continental Bibles were often lavishly illustrated. What historians should have noted is that there are no illustrations in the 1611 KJV, nor the 1610 Douai Bible. The Reformation interest in pictures in Bibles became pushed to one side into the making of Children’s Bibles.” (Daniell, 303-304)

- Blackford Condit, in his *The History of the English Bible*, includes a detailed listing of the maps, illustrations, as well as their precise locations within the 1560 Geneva Bible. Following screenshots are from pages 249-250 of Condit's book.

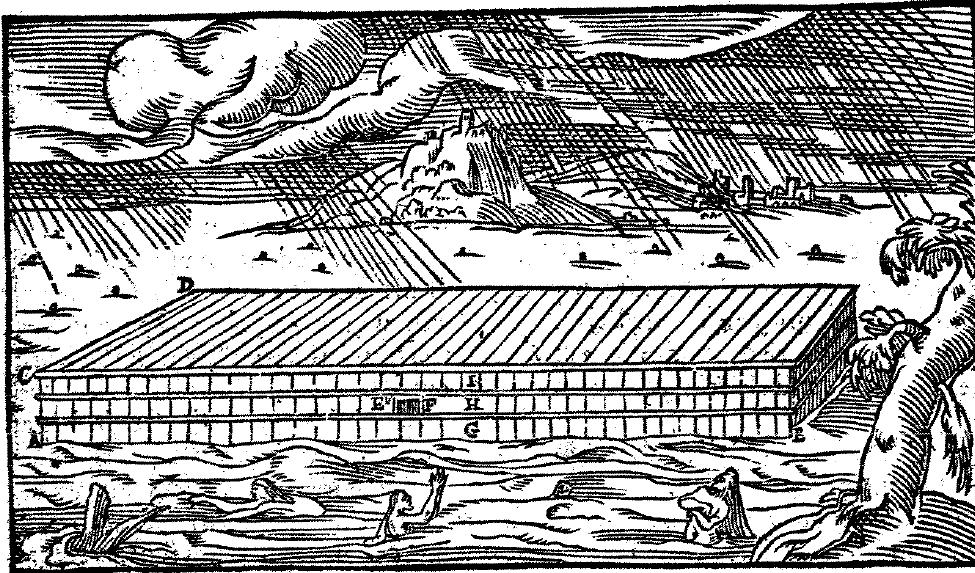
Besides annotations they added “**Mappes of Cosinographie** . . . .for the perfect vnderstanding and memorie of diuerse places and countrys, partly described and partly by occasion touched both in the old and New Testament.” In the edition of 1560, published by Hall, at Geneva, these maps are on a small scale, covering sometimes half, at others scarcely half of the page. The first map indicates the location of the *Garden of Eden*, Gen. ii. 10; the second, *The Journey of the Israelites through the wilderness*, Num. xxxiii.; the third, *The Land of Canaan as divided among the several tribes*, Josh. xv. There is also a map of *The Holy Land, as it was in the time of Christ*. This is placed at the beginning of the New Testament. These maps are designed, though rudely, to show the physical elevations of the country.

In addition to the above popular characteristics of the Geneva Bible there is one other which deserves mention, and that is the number of its illustrations. The first edition, 1560, contains the following: *The Arke*, Gen. vii. 18; *The Egyptians pursuing the Israelites*, Ex. xiv. 9; *The Arke of the Testimony*, xxv. 10–15; *The Table of Shewbread*, 23–30; *The Candle sticke*, 31–37; *The first Covering of the Tabernacle*, xxvi. 1–6; *The Curtaines of Goates Haire*, xxvi. 7–13; *The Tabernacle*, xxvi. 15–30; *The Altar of Burnt Offering*, xxvii. 1–8; *The High Priest in his Official Robes*, xxviii. 3–4; *The Altar of Incense*, xxx. 1–5; *The Laver of Brasse*, xxx. 18; *The Tabernacle with the Tents pitched around about it*, Num. i. 51–52; *The Temple Uncovered*, I. Kings vi. 2; *The Temple Covered*, 21; *The First Figure of the King's House*, vii. 2; *The Second Figure of the same House*, vii. 3–6; *The Forme of the Pillar*, 15–16; *The Great Caldron*, 23–26; *The Forme of the Caldron*, 28–37; *The Royal Throne of Solomon*, x. 18–20; *The Vision of Ezekiel*, Ezek. i.; *The Description of the Forms of the Temple*, xl. These cuts are comparatively well executed. They are small, and are placed in the midst of the page opposite the verse or verses to be illustrated.

- The following is a sampling of these maps and images.

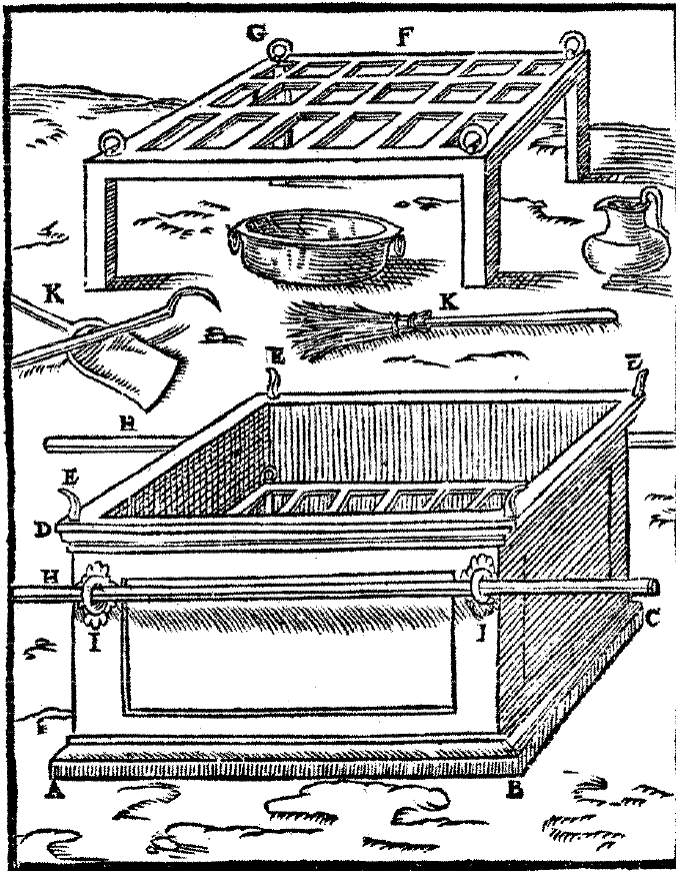


Because mention is made in the tenth verse of this seconde chapter of the river that watered the garden, we muste note that Euphrates and Tygris called in brewe, Terath and Hiddikel, were called but one river when they joyned together, els they had foure heades: that is, two at their springs, & two where they fell into the Persian sea. In this countrey and moste plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the fruitefulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Haulah, it is meant of Tygris, which in some place, as it passed by diuers places, was called by sondry names, as some time Diglittis, in other places Pasitygris, & of some Phasin or Tishon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two rivers and some time when they joyned together, were called after one name) were according to diuers places called by these foure names, so that they might seme to haue bene foure diuers rivers.



- A. B. The length three hundred cubites
- A. C. The breadth fifty
- D. E. The height thirty
- E. The window a cubite long.
- F. The door.
- G. H. I. The three heights.

THE ALTAR OF BURNT OFFERING.



- A. B. The length containing five cubites.
- A. D. The height three cubites
- B. C. The breadth a cubite
- E. The four horns or four corners.
- F. The grate, which was put within the altar, and whereupon the sacrifice was burnt.
- G. Four rings to lift up the grate by, when they avoided the ashes
- H. The bars to carry the altar.
- I. The rings through the which the bars were put
- K. Ashpans, besoms, fleshhooks, basins & such instruments appertaining to the altar.

THE GARMENTS OF THE HIGH <sup>le</sup>  
PRIEST. <sup>fr</sup>



- A The Ephod, or vpmost coate, which was like cloth of golde and was girded vnto him, wherein was the brestt plate with the twelue stones, which was tied about with two cheines to two onix stones and beneth with two laces.
- B The robe  $\bar{w}$  was next vnder the Ephod, wherunto were ioined th: pomegranates and belles of golde.
- C The tunicle or broyded coate, which was vnder  $\bar{y}$  robe and longer then it, and was also with out sleues



## Tables & Concordances

- Regarding the “Tables” found at the end of the 1560 Geneva Bible; Professor Daniell states the following:
  - “From the first, 1560, edition, and right through until the mid-seventeenth century, there were Tables at the back of the volume, the title of the first neatly illuminating for us how new the system was: ‘A brief Table of the interpretation of the proper names which are chiefly found in the Old Testament, where the first number significth the Chapter, the second the Verse.’ Thus the six pages begin ‘Aron, or Ahron, a teacher, Exod.4.14.’. One of the reasons given in the heading to this table is that not knowing the true meaning of Old Testament names has led to the godly, out of ignorance, giving infants, instead of names ‘that should ever have some godly advertisements in them . . . the sign and badges of idolatry and heathenish impiety.’ Alternative versions of the names are conveniently given in the margin, as ‘Henoeh, taught or dedicate. Gen.5.18.’ has in the margin ‘Enoch’: or ‘Bathseba, the seventh daughter, or the daughter of an oath, 2 Sam. II.3. Bathsabe.’

The second regular table, filling fifteen pages ‘after the order of the Alphabet’ in three columns, is ‘of the principal things that are contained in the Bible’, as, taken at random, ‘Not an Hair of them shall perish, that suffer for Christ, Luke 21.18. Our Hairs be numbered, Matth.10.30. Christ the Heir of all things. Heb.1.1’.

Later editions of the Geneva Bibles usually had two ‘right profitable and fruitful Concordances’ at the end of the volume, after those tables, ‘The first containing the interpretation of the Hebrew, Caldean, Greek and Latin words, and names. . . And the second comprehending all other such principal words and matters. . .’; these, running to nearly two hundred pages, took up about one-sixth of the whole volume.” (Daniell, 301)

Consider the examples of these tables on the following two pages.

# A BRIEF TABLE OF THE INTERPRETATION OF THE PROPER NAMES which are chiefly founde in the olde Testamēt, whe- rein the first number signifieth the chapter: the se- conde the verse.

**W**Hereas the wickednes of time, and the blindnes of the former age hath bene suche that all things altogether haue bene abused and corrupted, so that the very right names of diuerse of the holie men named in the Scriptures haue bene forgotten, and now some strange vnto vs, and the names of infants that shulde euer haue some godlie aduertisements in them, and shulde be memorials and markes of the children of God receiued into his housholde, hath bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue now set forth this table of the names that be most vsed in the olde Testament with their interpretations, as the Ebrewe importeth, partly to call backe the godlie frō that abuse, when they shal know the true names of the godlie fathers, & what they signifie, that their children now named after them may haue testimonies by their very names, that they are within that faithful familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie & haue occasion to praise him for his workes wrought in them & their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holie Ghost shal better be vnderstand. We haue medled rarely with the Greke names, because their interpretation is vncerteine, & many of the are corrupted from their original, as we may also se these Ebrewe names set in the margent of this table, which haue bene corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shal finde them in places moste cōuenient amongs the annotations: at least so many as may seme to make for any edification, and vnderstanding of the Scriptures.

## A

	<b>A</b> Arón, or Aháron. a teacher Exod. 4, 14	Abinoám, father of beautie. Iud. 4, 6	Abineom
Abdia.	¶ Abdá, a seruár. 1. King. chap. 4. ver. 6.	Abirá, an high father. 1. King. 16, 34	Abirom.
	Abdeél, a seruánt of God, Ierem. 36, 26.	Abishág, the fathers ignorancce. 1. King. 1, 33	
Abdai.	Abdí, my seruánt. 1. Chron. 6, 7	Abishái, the fathers rewarde. 1. King. 26, 6	Abshalon.
Abdi and Audias.	Abdiáh, a seruánt of the Lord. 1. King. 18, 3.	Abishalóm, the father of peace, or the peace of the father. 1. King. 15, 2	Abiur.
	& Obadiáh one of the twelue Prophetes.	Abishú, the father of saluation. 1. Chro. 6, 4	
Abdenago.	Abdiél, the same. 1. Chron. 5, 15	Abishúr, the father of a song, or of a wall, or of righteousness. 1. Chro. 2, 29	
	Abé-í-negó, seruánt of shining. Dan. 1, 44.	Abitál, the father of the dew. 2. King. 3, 4	Abitub.
	Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vnitie. Gen. 4, 2	Abitób, the father of goodnes. 1. Chro. 8, 11	
Abigatha.	Abgathá, father of the wine presse.	Abné, the fathers candel. 1. Sam. 14, 49	
	Abiáh, the wil of the Lord. 2. Chro. 29, 1	Abrám, an high father. Gen. 11, 31	
	Abiám, father of the sea. 1. King. 14, 31	Abrahám, a father of a great multitude, as ý name was changed. Gen. 17, 5	Abesalom. Abesalom.
Abisaph.	Abiasáf, a gatheting father. 1. Chro. 6, 33	Abshalóm, a father of peace, or the fathers peace, or rewarde. 2. Sam. 3, 1	
	Abiathár, father of the remnant, or excellent father. 1. King. 22, 21	¶ Achán, troubling. Ioshu. 7, 1. who is called Achár. 1. Chron. 2, 7	
	Abidá, father of knowledge. Gen. 25, 4	¶ Adadézer, read Adarézer, beautiful helpe.	
	Abidán, father of iudgement. Nomb. 1, 11	Adaiáh, the witnes of the Lord. 1. Chro. 6, 34	Adaias.
	Abiél, my father is God. 1. King. 9, 1	Adaliáh, pouertie. Ester. 9, 8	
	Abiézer, the fathers helpe. Iof. 17, 2	Adam, man, earthlie, read Gen. 2, 15	
Abigai.	Abigáil, the fathers ioye. 1. King. 25, 3	Adiél, the witnes of God. 1. Chro. 4, 36	
	Abihái, the father of strength. Nom. 3, 35	Adoniah, the Lord is the ruler. 2. Sam. 3, 4	Adonias.
Abiu. Abiad.	Abihú, he is a father. Exod. 6, 23	Adonibézek, the Lords thunder. Iud. 1, 5	
	Abihúd, the father of praise. 1. Chro. 8, 3	Adonikám, the Lord is risen. Neh. 2, 13	
	Abilene, Iamentable. Luk. 3, 1	Adoniram, the high Lord. 1. King. 4, 6	
	Abimáel, a father from God. Gen. 10, 25	Adonizédek, the Lords iustice. Iof. 10, 1	
	Abimélech, the Kings father, or a father of counsell, or the chief King. Gen. 20, 3	¶ Agabús, a greshopper. Act. 11, 28	
Abinadab.	Abinadád, a father of a vowe, or of a free minde, or prince. 1. King. 16, 8	Agár, a stranger. Gen. 16, 1	
		¶ Aház, taking, or possessing. 2. King. 16, 1	

HHh. iii.

# A TABLE OF THE PRINCIPAL

THINGS THAT ARE CONTAINED IN THE BIBLE, AFTER THE ORDER OF THE ALPHABET. The first number noteth the chapter, and the seconde the verse.

<p><b>A</b>  <b>A</b>ron and his doings. exod. 4, 17, 3, ebr. 9, 7  aaron and miriam speake against moyses. nom. 12, 1  aaron, eloquent. exod. 4, 14  ¶ Abba, father. mark. 14, 36. rom. 8, 15. gal. 4, 6  abdon, a iudge in israel. iud. 12, 13  abel, a citie where dwelt the wife. 2. sam. 20, 18  abiathar the sonne of ahi-melech, and his doings. 1. sam. 22, &amp; 23. 1. kin. 1 and 2  abigail ſ wife of nabal. 1. sam. 25, 3  abihi burnt with fyre fro the lord. leuit. 10, 2  abihi seeth god in sina. exod. 24, 10  abiam king of iudah. 1. king. 15, 1  abimelech king of gerar, and his doings. gen. 20 &amp; 26  abimelech the sonne of gideon murdereth his brethre, and after reig- neth in israel. iudg. 9  abisshai pursueth sheba. 2. sam. 20, 10  abner, his doings and his death. 1. sam. 17, 55. vnto the 2. sam. 3  the Abomination of the iewes. isa. 1, 3. of ierusalem. eze. 16, 1  abraham &amp; his doings, from the 12 of gen. vnto the 25. his faith. rom. 4, 3. ebr. 11, 17  abraham a prophet. gen. 20, 7  abshalom and his doings, from the 2. sam. 13 vnto the 19  absent from god. 2. cor. 5, 6  the Abstinance of moyses and eliaha. exod. 34, 28. 1. king. 19, 8  abundance cometh of god. deu. 8, 17  ¶ Acceſſe to god by christ. rom. 5, 2 ephes. 2, 18 &amp; 3, 12  cuerie man shal giue Accountes of</p>	<p>him self to god. rom. 14, 12  christ is Accursed for our sakes. gal. 3, 13  achan the sonne of carmi stoned &amp; burnt to death. iosh. 7, 25  achior. iud. 5, 5 &amp; 14, 6  achish king of gath. 1. sam. 21, 11 &amp; 27, 2  ¶ Adā &amp; his creation. gen. 1, 27 &amp; 2, 7  adam laboreth. gen. 3, 23  adam the figure of christ. rom. 5, 14  adam ſ first, adā the last. 1. cor. 15, 45  adoni-bezek king. iudg. 1, 6  adoniah dauids sonne, and his ambition. 1. king. 1 &amp; 2  adopted in christ. eph. 1, 5. rom. 9, 4. galat. 4, 5  adoram stoned to death. 1. king. 12, 18  aduerſitie and prosperitie are of god. iob 2, 10. prouer. 3, 33  adulterie forbidden. gen. 26, 10. exo. 20, 14. 1. cor. 6, 9. ebr. 13, 4  adulterie must be auoided. exod. 20, 14. prou. 5, 3. 1. cor. 10, 8. 1. theſ. 4, 3  the Adulterie of dauid. 2. sam. 11 &amp; 12  our Aduocate towarde god the father, iesus christ. 1. iohn 2, 1  ¶ degrees of Affinitie. leuit. 18  the Affliction and crosse of dauid for his sinne. 2. sam. 12, 10  the Afflictions of this present time are not worthie, &amp;c. rom. 8, 18  affliction to them, that trust in anie other then in god. deut. 31, 17  affliction to the that afflict the faith ful. 2. theſ. 1, 6  to Afflict ſ soule for a daye. isa. 58, 5  ¶ Agabus ſ prophet. act. 11, 28 &amp; 21, 10  agag kig of ſ amalekites. 1. sam. 15, 9  agre with thine aduerſarie. mat. 5, 25  agrippa king. act. 25, 13  ¶ Ahab and his wicked doings, from the 16 of 1. king. vnto the 22  ahaziah the sonne of ahab, and his</p>	<p>doings. 1. king. 22, 49. 2. kin g. 1, 2  ahaziah the sonne of ioram, and his doings. 2. king. 8  ahaz king of iudah, an idolater. 2. k ngs. 16, 11  ahiah the sonne of Ahitub. 1. sam. 14, 3  ahimaaz. 2. sam. 17, 17. &amp; 18, 19  ahimelech. 1. sam. 21, 1. &amp; 22, 9  ahithophel and his doings. 2. sam. 15 &amp; 16 &amp; 17  aholah and Aholibah. eze. 23, 4  aholiab, an excellent workman. exod. 31, 6  ¶ our Aide of christ. ebr. 4, 14  the Aide of israel is of god. deut. 33, 26  ¶ Alcimus a wicked man. 1. mac. 7, 9. &amp; 9, 54  alexander ſ copper smith. 2. tim. 4, 14  alexander the sonne of antiochus epiphanes. 1. mac. 10, 1  almes dedes are pleasant sacrifices. philip. 4, 18  giue not thine Almes grudgingly. 2. cor. 9, 7  christ our Altar. ebr. 13, 10  the Altar and the forme thereof. exod. 20, 24  the Altars of the gentiles. exo. 34, 13  ¶ Amalekites. exod. 17, 8. nomb. 14, 25. deut. 25, 17. 1. sam. 15, 2  ama sa the ead of abshaloms armie. 2. sam. 17, 25. &amp; 20, 4  amaziah king of iudah. 2. king. 14, 1  amaziah the priest of beth-el. amos 7, 10  ammonites. gen. 19, 38. deu. 23, 3. iudg. 11, 4. 2. sam. 10  amnon defileth his sifter tamar. 2. sam. 13  amon king of iudah, wicked. 2. king. 2, 19 &amp; 20  amorites. gen. 14, 7. deut. 2, 24. &amp; 20, 17. iudg.</p>
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## Conclusion

- In the next Lesson, we will discuss the theology nature of the Geneva Bible's marginal notes.

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