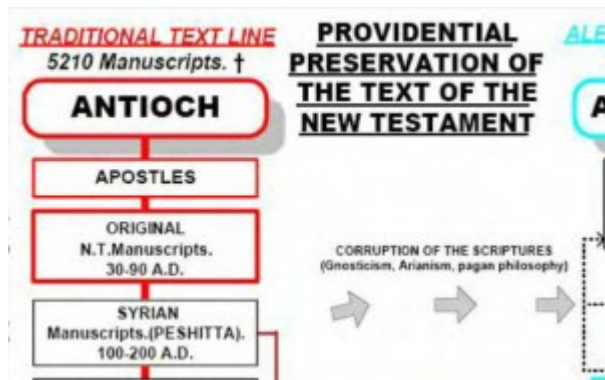


# The King James Version compared to the Geneva Bible



The Geneva Bible preceded the King James translation by 51 years. It was the primary Bible of 16th century Protestantism and was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress. It was the first Bible ever that included chapter and verse numbers! All subsequent Bibles followed suit.

In this post I am not saying I think the Geneva Bible translation is better than the KJV. I just think it's interesting to compare the two translations.

I have been using the King James version of the Bible for my own personal Bible studies for the past 40 years. It's only in the past year or so I learned about the Geneva Bible, the Bible of the Protestant Reformers before the KJV was translated. Some people have attacked the KJV saying it was based on the Roman Catholic Vulture and / or changed according to the whims of King James of England. I was therefore intrigued to see what the Geneva Bible has to say. Using my Google Android Tablet PC I found a Bible app in which I downloaded the Geneva Bible and started to read from the Gospel of Matthew. It's been absolutely fascinating! The spellings are different but still understandable. In words in modern English that contain the letter V, the letter U is often substituted. Example: "lives" = "liues". Different words are sometimes used in the Geneva Bible which, in my opinion, seem to make the meaning of some verses clearer than the KJV!

This list is by no means comprehensive. I am comparing only the changes I personally find interesting. And I hope to disprove the notion that KJV is doctrinally different from the Geneva Bible. I have not found a significant difference in wording in the Geneva Bible that conflicts in doctrine with the KJV.

Verse	KJV	Geneva
Matthew 4:17:	From that time Jesus began to preach, and to say, <b>Repent:</b> for the kingdom of heaven is at hand.	From that time Iesus began to preach, and to say, <b>Amende your liues:</b> for the kingdome of heauen is at hand. (So far, this is my favorite difference!)

Matthew 5:44	But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which <b>despitefully use you</b> , and persecute you;	But I say vnto you, Loue your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which <b>hurt you</b> , and persecute you,
Matthew 5:47	And if ye <b>salute</b> your brethren only,	And if ye <b>be friendly</b> to your brethren onely,
Matthew 6:7	But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much <b>speaking</b> .	Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much <b>babbling</b> .
Matthew 6:24b	Ye cannot serve God and <b>mammon</b> .	Ye cannot serue God and <b>riches</b> .
Matthew 6:34	Take therefore <b>no thought</b> for the morrow: for the morrow shall take thought for the things of itself. <b>Sufficient unto the day is the evil thereof</b> .	<b>Care not</b> then for the morowe: for the morowe shall care for it selfe: <b>the day hath ynough with his owne grieve</b> .
Matthew 16:22	Then Peter took him, and began to rebuke him, saying, <b>Be it far from thee, Lord</b> : this shall not be unto thee.	Then Peter tooke him aside, and began to rebuke him, saying, <b>Master, pitie thy selfe</b> : this shall not be vnto thee.
Matthew 16:24	¶Then said Jesus unto his disciples, "If any man will come after me, let him <b>deny</b> himself, and take up his cross, and follow me."	Iesus then saide to his disciples, If any man will follow me, let him <b>forsake</b> himselfe: and take vp his crosse, and follow me.
Matthew 15:6	And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of <b>none effect</b> by your tradition.	Though hee honour not his father, or his mother, shalbe free: thus haue ye made the commandement of God of <b>no aucthoritie</b> by your tradition.
Matthew 21:9b	Hosanna in the highest.	Hosanna thou which art in the highest heauens.
Matthew 11:28	Come unto me, all ye that labour and are heavy laden, and I will <b>give you rest</b> .	Come vnto me, all ye that are wearie and laden, and I will <b>ease you</b> .
Matthew 13:47	Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of <b>every kind</b> :	Againe, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of <b>all kindes of things</b> .

Matthew 11:19	The Son of man came eating and drinking, and they say, Behold <b>a man gluttonous, and a winebibber</b> , a friend of publicans and sinners. But wisdom is justified of her children.	The sonne of man came eating and drinking, and they say, Beholde a <b>glutton and a drinker of wine</b> , a friend vnto Publicanes and sinners: but wisdom is iustified of her children.
Matthew 26:49	And forthwith he came to Jesus, and said, <b>Hail, master</b> ; and kissed him.	And forthwith he came to Iesus, and sayd, <b>God saue thee, Master</b> , and kissed him.
Matthew 26:74	Then began he to <b>curse</b> and to swear, saying, I know not the man. And immediately the cock crew.	Then began hee to <b>curse himselfe</b> , and to sweare, saying, I knowe not the man. And immediately the cocke crewe.
John 1:12	But as many as received him, to them gave he <b>power</b> to become the sons of God, even to them that believe on his name:	But as many as receiued him, to them he gaue <b>prerogatiue</b> to be the sonnes of God, euen to them that beleue in his Name.
John 1:30	This is he of whom I said, After me cometh a man which is preferred before me: for he <b>was before me</b> .	This is he of whom I saide, After me commeth a man, which was before me: for he <b>was better then I</b> .
John 3:16	For God so loved the world, that he <b>gave</b> his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	or God so loued the worlde, that hee <b>hath giuen</b> his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue euerlasting life.
John 3:36	He that believeth on the Son hath everlasting life: and he that <b>believeth not</b> the Son shall not see life; but the wrath of God abideth on him.	Hee that beleeueth in the Sonne, hath euerlasting life, and hee that <b>obeyeth not</b> the Sonne, shall not see life, but the wrath of God abideth on him.
John 4:10	Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee <b>living water</b> .	Iesus answered and saide vnto her, If thou knewest that gift of God, and who it is that saieth to thee, Giue mee drinke, thou wouldest haue asked of him, and hee woulde haue giuen thee, <b>water of life</b> .
John 4:23	But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father <b>seeketh</b> such to worship him.	But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father <b>requireth</b> euen such to worship him.

John 5:35	He was a burning and a shining <b>light</b> : and ye were willing for a season to reioice in his light.	He was a burning, and a shining <b>candle</b> : and ye would for a season haue reioyced in his light.
John 6:71	He spake of Judas Iscariot the son of Simon: for he it was that should betray him, <b>being one</b> of the twelve.	Now he spake it of Judas Iscariot the sonne of Simon: for hee it was that shoulde betraie him, <b>though he was one</b> of the twelue
John 7:4	For there is no man that doeth any thing in secret, and he himself seeketh to <b>be known openly</b> . If thou do these things, shew thyself to the world.	For there is no man that doeth any thing secretely, and hee himselfe seeketh to <b>be famous</b> . If thou doest these things, shewe thy selfe to the worlde.
John 7:5	For neither did his brethren believe in him.	For <b>as yet</b> his brethren beleeeued not in him.
John 7:38	He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of <b>living water</b> .	Hee that beleeueth in mee, as saith the Scripture, out of his bellie shall flowe riuers of <b>water of life</b> .
John 8:50	And I seek not mine own <b>glory</b> : there is one that seeketh and iudgeth.	And I seeke not mine owne <b>praise</b> : but there is one that seeketh it, and iudgeth.
John 9:30	The man answered and said unto them, <b>Why herein</b> is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.	The man answered, and sayde vnto them, <b>Doutlesse</b> , this is a marueilous thing, that ye know not whence he is, and yet he hath opened mine eyes.
John 11:12	Then said his disciples, Lord, if he sleep, he <b>shall do well</b> .	Then said his disciples, Lord, if he sleepe, he <b>shalbe safe</b> .
John 11:13	Howbeit Jesus spake of his death: but they thought that he had spoken of taking of <b>rest in</b> sleep.	Howbeit, Iesus spake of his death: but they thought that he had spoken of the <b>naturall</b> sleepe.
John 11:35	Jesus wept.	<b>And</b> Iesus wept.
John 12:48	He that <b>rejecteth</b> me, and receiveth not my words, hath one that iudgeth him: the word that I have spoken, the same shall iudge him in the last day.	He that <b>refuseth</b> me, and receiueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, it shall iudge him in the last day.
John 13:16	Verily, verily, I say unto you, The servant is not greater than his lord; neither <b>he that is sent</b> greater than he that sent him	Verely, verely I say vnto you, The seruant is not greater then his master, neither <b>the ambassadour</b> greater then he that sent him.

John 13:17	If ye know these things, <b>happy</b> are ye if ye do them.	If ye know these things, <b>blessed</b> are ye, if ye doe them.
John 14:2	In my Father's house are many <b>mansions</b> : if it were not so, I would have told you. I go to prepare a place for you.	In my Fathers house are many <b>dwelling places</b> : if it were not so, I would haue tolde you: I go to prepare a place for you.
John 14:18	I will not leave you <b>comfortless</b> : I will come to you.	I will not leaue you <b>fatherles</b> : but I will come to you.
John 14:23	Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and <b>make our abode</b> with him.	Iesus answered, and sayd vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we wil come vnto him, and wil <b>dwell</b> with him.
John 14:27	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, <b>neither let it be afraid</b> .	Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, <b>nor feare</b> .
John 15:8	Herein is my Father glorified, that ye bear much fruit; <b>so shall ye be</b> my disciples.	Herein is my Father glorified, that ye beare much fruite, <b>and be made</b> my disciples.
John 15:13	Greater love hath no man than this, <b>that a man lay down</b> his life for his friends.	Greater loue then this hath no man, <b>when any man bestoweth</b> his life for his friendes.
John 16:2	They shall <b>put you out of the synagogues</b> : yea, the time cometh, that whosoever killeth you will think that he doeth God service.	They shall <b>excommunicate you</b> : yea, the time shall come, that whosoever killeth you, will thinke that he doeth God seruice.
John 18:22	And when he had thus spoken, one of the officers which stood by struck Jesus <b>with the palm of his hand</b> , saying, Answerest thou the high priest so?	When he had spoken these thinges, one of the officers which stooode by, smote Iesus <b>with his rod</b> , saying, Answerest thou the hie Priest so?
John 18:40	Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a <b>robber</b> .	Then cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a <b>murtherer</b> .
John 19:3	And said, Hail, King of the Jews! and they smote him with <b>their hands</b> .	And saide, Haile, King of the Iewes. And they smote him with <b>their roddes</b> .

John 20:28	And Thomas answered and said unto him, <b>My Lord</b> and my God.	Then Thomas answered, and said vnto him, <b>Thou art</b> my Lord, and my God.
John 21:5	Then Jesus saith unto them, " <b>Children</b> , haue ye any meat?" They answered him, No.	Iesus then said vnto them, <b>Syrs</b> , haue ye any meate? They answered him, No.
Acts 2:25	For David speaketh concerning him, I <b>foresaw</b> the Lord always before my face, for he is on my right hand, that I should not <b>be moved</b> :	For Daudid sayeth concerning him, I <b>beheld</b> the Lord alwaies before me: for hee is at my right hand, that I should not <b>be shaken</b> .
Acts 2:27	Because thou wilt not leave my soul <b>in hell</b> , neither wilt thou suffer thine Holy One to see corruption.	Because thou wilt not leaue my soule <b>in graue</b> , neither wilt suffer thine Holy one to see corruption.
Acts 4:13	¶Now when they saw the boldness of Peter and John, and perceived that they were unlearned and <b>ignorant men</b> , they marvelled; and they took knowledge of them, that they had been with Jesus.	Now when they sawe the boldnes of Peter and Iohn, and vnderstoode that they were vnlearned men <b>and without knowledge</b> , they marueiled, and knew them, that they had bin with Iesus:
Acts 4:16	Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is <b>manifest</b> to all them that dwell in Jerusalem; and we cannot deny it.	Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is <b>openly known</b> to all them that dwell in Hierusalem: and we cannot denie it.
Acts 5:33	¶When they heard that, they were <b>cut to the heart</b> , and took counsel to slay them.	Now when they heard it, they <b>brast for anger</b> , and consulted to slay them.
Acts 5:39	But if it be of God, ye cannot overthrow it; lest haply ye be found even <b>to fight</b> against God.	But if it be of God, ye can not destroy it, lest ye be found euen <b>fighters</b> against God.
Acts 12:19	And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be <b>put to death</b> . And he went down from Judæa to Cæsarea, and there abode.	And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to <b>be punished</b> . And he went downe from Iudea to Cesarea, and there abode.

Acts 13:10	And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the <b>right</b> ways of the Lord?	And sayde, O full of all subtiltie and all mischief, the childe of the deuill, and enemye of all righteousness, wilt thou not cease to peruert the <b>straight</b> waies of the Lord?
Acts 14:2	But the unbelieving Jews stirred up the Gentiles, and <b>made their minds evil affected</b> against the brethren.	And the vnbeleeuing Iewes stirred vp, and <b>corrupted the mindes</b> of the Gentiles against the brethren.
Acts 15:20	But that we write unto them, that they abstain from <b>pollutions</b> of idols, and from fornication, and from things strangled, and from blood.	But that we send vnto them, that they abstaine themselues from <b>filthinesse</b> of idoles, and fornication, and that that is strangled, and from blood.
Acts 16:22	And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded <b>to beat</b> them.	The people also rose vp together against them, and the gouernours rent their clothes, and commanded them <b>to be beaten with roddes</b> .
Acts 16:31	And they said, <b>Believe on</b> the Lord Jesus Christ, and thou shalt be saved, and thy house.	And they saide, <b>Beleeue in</b> the Lord Iesus Christ, and thou shalt be sauied, and thine houshold.
Acts 17:6	And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have <b>turned the world upside down</b> are come hither also;	But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue <b>subuerted the state of the world</b> , and here they are,
Acts 17:12	Therefore many of them believed; also of <b>honourable</b> women which were Greeks, and of men, not a few.	Therefore many of them beleeued, and of <b>honest</b> women, which were Grecians, and men not a few.
Acts 18:13	Saying, This fellow persuadeth men to worship God <b>contrary to the law</b> .	Saying, This fellow persuadeth me to worship God <b>otherwise then the Lawe appointeth</b> .
Acts 18:28	For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.	For mightily hee confuted publickly the Iewes, <b>with great vehemencie</b> , shewing by the Scriptures, that Iesus was that Christ.

Acts 19:9	But when divers were hardened, and <b>believed not</b> , but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.	But when certaine were hardened, and <b>disobeyed</b> , speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.
Acts 20:32	And now, brethren, I commend you to God, and to the word of his grace, which is able to <b>build you up</b> , and to give you an inheritance among all them which are sanctified.	And nowe brethren, I commend you to God, and to the worde of his grace, which is able to <b>build further</b> , and to giue you an inheritance, among all them, which are sanctified.
Romans 1:27	And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men <b>working that which is unseemly</b> , and receiving in themselves that recompence of their error which was meet.	And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man <b>wrought filthinesse</b> , and receiued in themselues such recompence of their errour, as was meete.
Romans 3:23	For all have sinned, and <b>come short</b> of the glory of God;	<b>For there is no difference:</b> for all haue sinned, and are <b>deprived</b> of the glorie of God,
Romans 8:22	For we know that the whole creation groaneth and travaileth in pain <b>together</b> until now.	For we knowe that euey creature groneth <b>with vs also</b> , and trauaileth in paine together vnto this present.
Romans 8:28	And we know that all things work together <b>for good</b> to them that love God, to them who are the called according to his purpose.	Also we knowe that all thinges worke together <b>for the best</b> vnto them that loue God, euen to them that are called of his purpose.
Romans 11:11	I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them <b>to jealousy</b> .	I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them <b>to follow them</b> .



Romans 12:1	I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable <b>service.</b>	I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable <b>seruing of God.</b>
Romans 12:3	For I say, through the grace given unto me, to every man that is among you, not to <b>think of himself more highly than he ought to think;</b> but to think soberly, according as God hath dealt to every man the measure of faith.	For I say through the grace that is giuen vnto me, to euery one that is among you, that no man <b>presume to vnderstande aboue that which is meete to vnderstand,</b> but that he vnderstande according to sobrietie, as God hath dealt to euery man the measure of faith.
Romans 13:13	Let us walk honestly, as in the day; not in <b>rioting</b> and drunkenness, not in chambering and wantonness, not in strife and envying.	So that wee walke honestly, as in the day: not in <b>gluttonie,</b> and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying.
Romans 14:1	Him that is weak in the faith receive ye, but not to <b>doubtful</b> disputations.	Him that is weake in the faith, receiue vnto you, but not for <b>controuersies of</b> disputations.
I Corinthians 2:14	But the natural man <b>receiveth</b> not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.	But the naturall man <b>perceiueth</b> not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.
I Corinthians 4:1	Let a man so account of us, as of the ministers of Christ, and <b>stewards of the mysteries</b> of God.	Let a man so thinke of vs, as of the ministers of Christ, and <b>disposers of the secrets</b> of God:
I Corinthians 4:5	Therefore iudge nothing before the time, until the Lord come, who both will <b>bring to light the hidden things of darkness,</b> and will make manifest the counsels of the hearts: and then shall every man have praise of God.	Therefore iudge nothing before the time, vntill the Lord come, who will <b>lighten things that are hid in darkenesse,</b> and make the counsels of the hearts manifest: and then shall euery man haue praise of God.

I Corinthians 6:9	Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor <b>effeminate</b> , nor <b>abusers of themselves with mankind</b> ,	Knowe yee not that the vnrighteous shall not inherit the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor <b>wantons</b> , nor <b>buggerers</b> ,
I Corinthians 6:16	What? know ye not that he which is <b>joined to</b> an harlot is one body? for two, saith he, shall be one flesh.	Doe ye not knowe, that he which <b>coupleth himselfe with</b> an harlot, is one body? for two, sayeth he, shalbe one flesh.
I Corinthians 10:13	There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will <b>with the temptation also make a way to escape</b> , that ye may be able to bear it.	There hath no tentation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen <b>giue the issue with the tentation</b> , that ye may be able to beare it.
I Corinthians 12:3	Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus <b>accursed</b> : and that no man can say that Jesus is the Lord, but by the Holy Ghost.	Wherefore, I declare vnto you, that no man speaking by the Spirit of God calleth Iesus <b>execrable</b> : also no man can say that Iesus is the Lord, but by the holy Ghost.
I Corinthians 13:1	Though I speak with the tongues of men and of angels, and have not <b>charity</b> , I am become as sounding brass, or a tinkling cymbal.	Though I speake with the tongues of men and Angels, and haue not <b>loue</b> , I am as sounding brasse, or a tinkling cymbal.
I Corinthians 13:4	Charity suffereth long, and is <b>kind</b> ; charity envieth not; charity vaunteth not itself, is not puffed up,	Loue suffreth long: it is <b>bountifull</b> : loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:
I Corinthians 13:5	Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;	It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked <b>to anger</b> : it thinketh not euill:
I Corinthians 13:13	And now abideth faith, hope, charity, these three; but the <b>greatest</b> of these is charity.	And nowe abideth faith, hope and loue, euen these three: but the <b>chiefest</b> of these is loue.

II Corinthians 2:11	Lest Satan should get an advantage of us: for we are not ignorant of his <b>devices</b> .	Lest Satan should circumuent vs: for we are not ignorant of his <b>enterprises</b> .
II Corinthians 2:17	For we are not as many, which <b>corrupt</b> the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.	For wee are not as many, which <b>make marchandise of</b> the woorde of God: but as of sinceritie, but as of God in ye sight of God speake we in Christ.
II Corinthians 3:1	Do we begin again to <b>commend</b> ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?	Doe we begin to <b>praise</b> our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?
II Corinthians 4:2	But have <b>renounced the hidden things of dishonesty</b> , not walking in craftiness, nor handling the word of God deceitfully; but by <b>manifestation</b> of the truth commending ourselves to every man's conscience in the sight of God.	But haue <b>cast from vs ye clokes of shame</b> , and walke not in craftines, neither handle we the worde of God deceitfully: but in <b>declaration</b> of the trueth we approue our selues to euey mans conscience in the sight of God
II Corinthians 4:4	In whom the god of this world hath blinded the minds of <b>them which believe not</b> , lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.	In whom the God of this world hath blinded the mindes, that is, of <b>the infidels</b> , that the light of the glorious Gospell of Christ, which is the image of God, <b>should not</b> shine vnto them.
II Corinthians 5:9	Wherefore we <b>labour</b> , that, whether <b>present or absent</b> , we may be accepted of him.	Wherefore also we <b>couet</b> , that both <b>dwelling at home, and remouing from home</b> , we may be acceptable to him.
II Corinthians 5:17	Therefore if any man be in Christ, he <b>is</b> a new creature: old things are passed away; behold, all things are become new.	Therefore if any man be in Christ, <b>let him be</b> a newe creature. Olde things are passed away: beholde, all things are become newe.

## Conclusion

Though this was an interesting study, I feel the need to move on to other subjects for now. And though I felt some of the translations of the Geneva Bible added more clarity to the verse, I cannot say it is an overall better translation than the King James Version. Here are two examples:

Verse

KJV

Geneva

Leviticus 18:6	None of you shall approach to any that is near of kin to him, to uncover their <b>nakedness</b> : I am the Lord	None shall come neere to any of ye kinred of his flesh to vncover her <b>shame</b> : I am the Lord.
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For sure it's incorrect to call nakedness "shame". Adam and Eve were naked in the Garden and they were NOT ashamed!

Verse	KJV	Geneva
II Samuel 21:19	And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, <b>slew the brother of Goliath</b> the Gittite, the staff of whose spear was like a weaver's beam.	And there was yet another battel in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite <b>slewe Goliath</b> the Gittite: the staffe of whose speare was like a weauers beame.

So the Geneva Bible makes the same mistake as do many modern translations. Those who know the Bible even a little should know that Elhanan could not possibly have killed Goliath because David already killed him! And both the KJV and the Geneva Bible name the brother of Goliath that Elhanan killed as Lahmi in I Chronicles 20:5

Verse	KJV	Geneva
I Chronicles 20:5	And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.	And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe Lahmi, the brother of Goliath the Gittite, whose spearestaffe was like a weauers beame.

## Update to article

I first posted this article on Feb 23, 2014 and have a renewed interest in updating it since I regained possession of the Geneva Bible which [Dr. John G. Hartnett](#) gave me as a present. I sent it with other books from Japan to Guam in April 2018 but because the address I sent it to couldn't receive mail, it was sent back to Japan via the US mainland!

The Protestant Bible at the time of King James of England was the Geneva Bible. King James didn't like it because it included footnotes, some of which seemed to question his authority! He ordered a new translation of the English Bible, one that didn't include footnotes. He ordered the KJV to be translated purely for *political* reasons. Thus the footnotes Protestants used to read were no longer available after the KJV became popular. Protestants began to use the KJV more than the Geneva Bible from the middle of the 17th century. The Geneva Bible thus went out of print and remained out of print for centuries! It was finally reprinted by the Tolle Lege Press in January 2004.

I often wondered what evangelical Christianity today would be like if the King James Version was never translated. Some of the footnotes in the Geneva Bible contain correct interpretations of prophetic scripture that have been

misinterpreted since the KJV, and especially so since the **Scofield Bible** became popular. Scofield included footnotes in his edition of the KJV, some of which mislead the reader into false doctrine.

The greatest example of a mistranslated prophecy that I know of is Daniel 9:27.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The footnotes of the Geneva Bible about the first part of Daniel 9:27 say:

*By the preaching of the Gospel he confirmed his promise first to the Jews, and after to the Gentiles.*

You see that the early Protestants considered Daniel 9:27 to be a messianic prophecy, not something fulfilled in the future by the Antichrist!

A fundamental Baptist preacher I met on Guam doesn't agree with the eschatology of the Protestant reformers as stated above. He believes that Bible prophecy should be interpreted with a dispensationalist view in mind. One noted preacher, Chuck Baldwin, doesn't agree with him! He thinks the commentaries of the early Protestant reformers such as Matthew Henry are of value. So do I.

For the record, though I mainly use the KJV, I do not think it's a perfect translation. No translation can be perfect! I worked as a professional translator from English to Japanese and am very familiar with the fact that cultural differences add to the difficulties involved in translating from one language to another. A translator can only hope to get the translation as close as possible to the meaning of the author. It's far easier to translate one European language to another European language than it is to translate a European language to an Asian language such as Japanese because European nations are closer in culture to each other than they are to Asian nations. Not only are the words different, but the way of expressing ideas is also different! One has to be very familiar with both languages to do a good job. It's never 100% perfect.

I see no reason why archaic words in the KJV cannot be updated to modern English words. That said, I still think the old words thee, thou, thine, and ye are pretty cool because it expresses the second person in both singular and plural.

John 3:7 Marvel not that I said unto thee, (singular you) Ye (plural you) must be born again.

You by itself in older English is always plural.

Most European languages still use a singular and plural you. English dropped the singular you because it can sound offensive when used by an authoritarian person when speaking to someone under him.