

PRAYER

BIBLE

Exodus 1:15-21

YE OLE QUIZZE

1. What monarch came to the throne when King Henry VIII died? Edward VI
2. What year was that? 1547
3. In the late 1540s and early 1550s, who was the Archbishop of Canterbury, who instituted so many reforms?
4. What monarch of England drove many protestants to seek refuge in Geneva in the 1550s?
5. The 1557 Geneva New Testament was essentially a revision of the work of what pioneer Bible translator?

OFFICIAL TIMELINE

- 1509 King Henry VIII ascends the throne of England
- 1526 Tyndale's complete New Testament in English is printed
- 1534 The Act of Supremacy officially separates the Church of England from the pope
- 1547 King Edward VI ascends the throne
- 1553 Queen Mary I ascends the throne
- 1560 Geneva Bible is published

READING ASSIGNMENT

M.B. Synge - Chapter VI "The Protestant Edward VI and the Catholic Queen Mary" (read or re-read the part starting with "Queen Mary and King Philip of Spain---All England knew the new queen was a staunch Catholic...")

LECTURE

Wright:

Eighty members of Cambridge

Sixty members of Oxford

800 Protestant ministers and laymen with their families
went into exile

- many protestants fled to continent, about 800 ministers “Marian Exiles”
 - notably to Geneva, where they were 2% of population
 - Calvin granted them use of hall where he gave lectures
 - John Knox first pastor
 - then William Whittingham
 - were able to consult all the reformed scholarship up to that time, including Calvin and Beza personally
 - produced *Geneva Bible*
 - with annotations including “resistance theory”
 - mostly the work of William Whittingham
 - developed presbyterianism, which was taken back to England and Scotland

Vance

During the reign of the Catholic queen, Mary Tudor (1553-1558), many English Reformers, among them Myles Coverdale, fled to Geneva. It was here in 1557 that William Whittingham (1524-1579), the brother-in-law of John Calvin, and successor of John Knox at the English church in Geneva, translated the New Testament in what was to become the Geneva Bible. When Elizabeth, the sister of Mary, assumed the throne in 1558, many exiles returned to England. But Whittingham and some others remained in Geneva and continued to work on a more comprehensive and complete revision of the entire Bible that superseded the 1557 New Testament -- the Geneva Bible of 1560.

The superiority of the Geneva Bible over the Great Bible was readily apparent.

- McAfee: “it drove the Great Bible off the field by sheer power of excellence”
- Wikipedia: “first English version in which all of the OT was translated directly from the Hebrew”

Danid Daniel - The Geneva English Bible

-small...-clean, clear Roman...-paper carefully selected: some surviving copies remain unusually fresh...-numbered verses

-before 1557, exiles in Geneva had printed Bibles in French, Italian, and Spanish

-The work of preparation of this New Testament was anonymous... evidence points to it being the singlehanded work of William Whittingham, an English gentleman and Oxford scholar. A manuscript Life of Whittingham in the Bodleian Library in Oxford tells of a group of 'learned men' in Geneva meeting to 'peruse' the existing English versions of the New Testament...The 'learned men' mentioned were indeed learned: Miles Coverdale; Christopher Goodman, another Oxford man...who had become...Professor of Divinity; Anthony Gilbey; Thomas Sampson...who went on to be Dean of Christ Church, Oxford — he had most recently been close to the Hebrew scholar Immanuel Tremellius at Cambridge and Strasbourg; Dr William Cole; and William Whittingham himself. They were possibly joined in committee by John Knox, and certainly later for the whole Bible by William Kette (or Kethe), John Baron, John Pullain, John Bodley and W. Williams.[4]

-How much the 'learned men' who were in Geneva contributed to the New Testament (as opposed to the whole Bible that followed) is unclear: there has been persistence in the statement, certainly implied in the Preface, that one man, Whittingham, did it all alone.

-The 'simple lambs' on the continent and in England, so helped by Whittingham's New Testament, surely needed a complete Bible on the same model. It was begun a few months after the 1557 New Testament was published and continued, we are told, 'for the space of two years and more day and night'.[\[14\]](#)

-So the first Geneva Bible was made, printed by [Rowland] Hall in Geneva on his press in April 1560. The costs of the making were borne by the English congregation generally, and by one member in particular, the wealthy merchant John Bodley... Though Queen Mary had died on 17 November 1558, and all over the continent exiles (said to number 800 in total during Mary's reign) returned to Protestant England under Good Queen Bess, some of the men who made the Geneva Bible remained there until it was completed in April 1560 —[\[15\]](#) probably Whittingham, Gilbey and Sampson, and probably Cole, Kethe and Baron. An early copy was presented to the Queen.

The Geneva Bible was, however, the Bible of the English and the Scots at home, and in local reading-groups and 'prophesyings'. What arrived in April 1560, and was rapidly developed, was the first complete study guide to the Bible in English, intended to illuminate at every point. In Scotland...a straight reprint of the first Geneva Bible in folio, made in 1561, was ordered to be in each parish kirk.

In 1610, when it was fifty years old, it was, in three versions, apparently unstoppable. It was the Bible of the poets, politicians and preachers, even anti-'puritan' preachers like Laud.

JRY:

1604 King James authorized new translation, seemingly to get rid of the Geneva Bible's notes. Geneva Bible remained popular. During Civil War of 1640s, Geneva vs KJV identified with two parties. After Restoration 1660, Geneva Bible popularity waned. Copied became scarce. The advent of digital communication and printing partly revived the use of the Geneva Bible.

Mrs. Hazzard and the Baptist Congregation in Bristol

A very devout woman, named Mrs. Hazzard, was one of five people who would soon after separate from the Church of England to form a new church, which eventually would be a Baptist church. It was the 1630s, but I'm not sure what year. She was not sure she should go to church and hear the minister, who was her own husband, reading the prayers from the Book of Common Prayer. But she was going, troubled about it in her conscience. This is what the book records as her experience one Lord's Day morning:

As she was going, she had some strong doubts that made her turn back, and she returned, being on the stairs, into her chamber again, and opening her bible to read, happened upon that place in Revelation xiv. 9, 10, 11, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name, or print, as she said it was in her old book;*

I checked and found that the author of this book has recorded the scriptures she read as they appear in the Authorized, or King James Version. But you see that in "her old book" the word in verse 11 was not "mark," but "print." So, what was her "old book" that said "print" instead of "mark"? Of course it would have been a Geneva Bible! Tyndale used "prynt" in that place, and the Bishop's Bible retained that. I think you'll see in your Geneva Bible that it uses the more modern spelling, "print." It would have been highly unlikely for her to have a copy of a Tyndale bible at that time, or a Bishop's Bible, so it was very likely to be a Geneva Bible. But the spelling as "print" seems to prove it was the Geneva Bible.

The book goes on to record how her interpretation and application of that scripture, including the word "print," moved those believers the rest of the way to separation from the Church of England and formation of the church. I'm skipping a few lines, to the middle paragraph of page 17:

The Lord having thus convinced them of the dangerous state of all such that worshipped the beast, or his image, or **any thing that had his print**, whether publicly or plainly to be seen as in the forehead; or that did it more secretly, receiving the impression, though but in a hand, that they should be the subjects of his wrath, it did both awaken them to look about, and scrutinously to make search after the primitive, scriptural, and instituted worship of the Lord, and also it did strengthen them with fear and holy trembling, to take up holy resolutions to follow the Lord; giving themselves to him to walk before him all the days of their lives in his ways, and joining together, in the fear of the Lord, to separate from the worship of the times.

Daniel Merrill 1765-1833

pastor beginning 1793 in Maine (then part of Massachusetts); 1802 became convinced of baptism; seven sermons on baptism

Merrill recounts this:

"They generally did not refuse to hear, nor did they reject the counsel of God, **to their own hurt**, as the Pharisees did, not being baptized with the baptism of John," a reference to Luke 7:30

I finally found this in the Geneva Bible note on this verse.

"against themselves" is the translation

"To their own hurt" is the note

But where did they get that? This phrase comes from Jeremiah, where a similar idea is expressed. Jeremiah 25:4-7