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What do you think of the Geneva Bible?

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The Geneva Bible was one in a line, preceded by the Great Bible and followed by the Bishops' Bible, marking the ascent to the King James Version. After the King James was finalized, revision was of a retrograde nature.

The Geneva, like those English Bibles preceding it and immediately following it (except the Jesuit Douay Rheims Bible), followed the traditional text underlying the King James Version. Historically, the church has always used the traditional Greek text that underlies the King James Version, not the Jesuit text now underlying the NIV and NASB. The Geneva Bible, written in about 1560, was used by those people who were exiles from the persecution of Bloody Mary, queen of England.

The Geneva New Testament was written by William Whittingham. It had a number of good points. Each verse was separate. This was new for English Bibles and would encourage memorization. It also had many anti-Catholic footnotes.

Some of the areas in which it needed improvement include Psalms 12:7 where it followed the Septuagint and its denial of the preservation of scripture. In several places the Geneva Bible uses the term "*master*"

instead of “*Lord.*” In Hebrews 4:11, it had the term “*disobedience*”; it really should be “*unbelief.*” The KJV corrected all of these places that could have been misinterpreted as men waxed “worse and worse.” There are also some amusing words in the Geneva Bible. It was called the Breeches Bible because in Genesis 3, it said that Adam and Eve wore breeches. The “*abusers of themselves*” (1 Cor. 6:9) were called “*buggerers.*” The King James was an improvement of the Geneva Bible, but the Geneva was definitely within the line of traditional text Bibles. The new book, *In Awe of Thy Word*, gives a thorough analysis of the Geneva Bible and all early English Bibles, beginning with the Gothic scriptures which sprung from Acts 2 (“every nation”).