Bible*

Luke 4:1-4 (1) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
(2) Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
(3) And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
(4) And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by ever word of God.
I saw a sign in a car window that said; If it's not the King James, it's not the Bible. *Now that's odd. When Luke wrote the gospel of Luke and the Acts of the Apostles, the king James version was not in existance, that version came centuries later. So if the King James version, ONLY, is the Bible, were people before 1611 without the word of God? No way! The King James is only one of several versions.*
The history of the translation of the word of God into English, is much to be thankful for, and that we have the word of God in our own language, to use unhindered, to the saving of our souls is truly a gift in itself.
In Revelation chapter10, the Little Book open, being the record of the Holy Ghost concerning the love of God, which He has shown in the gift of His Son, and that His blood was shed for us while we were yet sinners, not for us only, but for anyone ataining the age of understanding, who respects the authority of God to speak, and realizing their own responsibility to hear and obey. Listen to this; And I saw another angel fly in the mids of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Revelation 14:6). *No one is left out, however, the devil has strewn stumbling blocks in the path way.*
{Bishop Tonstall burned Tyndale's new testament, and here it is

first of all to be observed, that he says, that all translations found in the hands of the heretics, were to be taken away. He does not say that seven years before, as well as at different times for more that a century, many persons were condemned as heretics, just because they possessed, or had read, or had learned some portion of the scriptures in English (English Hexapla).} *Christians, members of the Church of Christ were accused as heretics under this judgment. Even the wives of Christian preachers were often condemned as witches because of their husbands profession of preaching outside the clergy. You see, the apostate church had taken the word of God from the people and it was a crime to own or read the word of God. However there were translations into English from the Greek and Hebrew texts becoming available. Here are six English Translations of the New Testament.*
Wycliffe-1380, Tyndale-1534, Great-1539, Geneva-1557, Rheims-1582, and King James-1611. Some time must be allotted here to the Geneve Bible as it was an important part of American history.
{The Geneva Bible: The Forgotten Translation By: Gary DeMar
When Mary Tudor (Bloody Mary) became queen of England in 1553, she was determined to roll back the Reformation and reinstate Roman Catholicism. Mary had strong ties to Catholic Spain. She married Philip II of Spain and induced the English Parliament to recognize the authority of papal Rome. Mary met with a great deal of resistance from Protestant reformers in her own country. Mary showed no signs of compromise. The persecution of Protestants followed.
The era known as the Marian Exile drove hundreds of English scholars to the Continent with little hope of ever seeing their home and friends again. God used this exodus experience to advance the Reformation. A number of English Protestant divines settled in Calvin's Geneva: Miles Coverdale, John Foxe, Thomas Sampson, and William Whittingham. With the

protection of the Genevan civil authorities and the support of John Calvin and the Scottish Reformer John Knox, the Church of Geneva determined to produce an English Bible without the need for the imprimatur of either England or Rome - the Geneva Bible.

Translation Work Begins In 1557

The Geneva translators produced a revised New Testament in English in 1557 that was essentially a revision of Tyndale's revised and corrected 1534 edition. Much of the work was done by William Whittingham, the brother-in-law of John Calvin. The Geneva New Testament was barely off the press when work began on a revision of the entire Bible, a process that took more than two years. The new translation was checked with Theodore Beza's earlier work and the Greek text. In 1560 a complete revised Bible was published, translated according to the Hebrew and Greek, and conferred with the best translations in divers languages, and dedicated to Queen Elizabeth I. After the death of Mary, Elizabeth was crowned queen in 1558, once again moving England toward Protestantism. The Geneva Bible was finally printed in England in 1575 only after the death of Archbishop Matthew Parker, editor of the Bishop's Bible.

England's Most Popular Bible

While other English translations failed to capture the hearts of the reading public, the Geneva Bible was instantly popular. Between 1560 and 1644 at least 144 editions appeared. For forty years after the publication of the King James Bible, the Geneva Bible continued to be the Bible of the home. Oliver Cromwell used extracts from the Geneva Bible for his Soldier's Pocket Bible which he issued to the army.

A THREAT TO KING JAMES

In 1620 the Pilgrims arrived at Plymouth with their Bibles and a conviction derived from those Bibles of establishing a new nation. The Bible was not the King James Version. When James I became king of England in 1603, there were two translations

of the Bible in use; the Geneva Bible was the most popular, and the Bishops' Bible was used for reading in churches.
King James disapproved of the Geneva Bible because of its Calvinistic leanings. He also frowned on what he considered to be seditious marginal notes on key political texts. A marginal note for Exodus 1:9 indicated that the Hebrew midwives were correct in disobeying the Egyptian king's orders, and a note for 2 Chronicles 15:16 said that King Asa should have had his mother executed and not merely deposed for the crime of worshipping an idol. The King James Version of the Bible grew out of the king's distaste for these brief but potent doctrinal commentaries. He considered the marginal notes to be a political threat to his kingdom.
At a conference at Hampton Court in 1604 with bishops and theologians, the king listened to a suggestion by the Puritan scholar John Reynolds that a new translation of the Bible was needed. Because of his distaste for the Geneva Bible, James was eager for a new translation. "I profess," he said, "I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst."

A THREAT TO ROME

In addition to being a threat to the king of England, the Geneva Bible was outspokenly anti-Roman Catholic, as one might expect. Rome was still persecuting Protestants in the sixteenth century. Keep in mind that the English translators were exiles from a nation that was returning to the Catholic faith under a queen who was burning Protestants at the stake. The anti-Roman Catholic sentiment is most evident in the Book of Revelation: "The beast that cometh out of the bottomless pit (Rev. 11:7) is the Pope, which hath his power out of hell and cometh thence." In the end, the Geneva Bible was replaced by the King James Version, but not before it helped to settle America.

Back in Geneva

Calvin knew that the job of reforming a city seemingly bent on destruction would not be easy. "There is no place in the world that I fear more," he confessed. Immorality was at an all-time high, with gambling, street brawls, drunkenness, adultery, and public indecency common everywhere. But not all was dark. When he arrived on September 13, 1541, a change had come over the city. The people actually wanted him to return. The city officials bestowed honors on him and apologized for the way he had been treated. The Council members assured Calvin that they would cooperate with him to restore the Gospel and moral order. The businessmen were equally relieved to learn that Calvin might return. Calvin was overwhelmed by the outward display of affection and decided to return to Geneva. On September 16th he wrote to Farel: "Your wish is granted. I am held fast here. May God give His blessing."

Calvin's Contributions

Calvin continued his work of reformation, not by a heavy-handed use of the civil magistrate, but with the preaching of God's Word and the building of the Church. Church government was lacking, not only in Geneva, but all over Protestant Europe. Calvin understood that only the Church, not the State, could define orthodox theology and bring about true long-term reform. According to the Bible, the State and the Church were jurisdictionally separate. Each had its God-ordained area of jurisdiction and authority - one civil (the State) and one ecclesiastical (the Church). Even so, Calvin insisted, both Church and State were ordained by God and obligated to follow His laws as they applied to their specific appointed jurisdictions.

Calvin's view that God reigns everywhere and over all things led him to develop the biblical idea that man can serve God in every area of life - church, civil government, education, art, music, business, law, journalism. There was no need to be a priest, a monk, or a nun to get closer to God. God is glorified in

everyday work and family life. Calvin's teaching led directly to what has become known as the "Protestant work ethic." Individual initiative leads to economic productivity as Christians work out their faith in their callings before God.
Stricken with tuberculosis, Calvin preached his last sermon on February 6, 1564. Although bedridden until his death on May 27, 1564, Calvin continued to work, extending his legacy in the lives of those who sat under his teaching.
Thanks to the Institutes of the Christian Religion, his printed sermons, the Academy, his commentaries on nearly every book of the Bible (except the Song of Solomon and the Book of Revelation), and his pattern of Church and Civil government, Calvin shaped the thought and motivated the ideals of Protestantism in France, the Netherlands, Poland, Hungry, Scotland, and the English Puritans; many of whom settled in America. The great American historian George Bancroft stated, "He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty." The famous German historian, Leopold von Ranke, wrote, "John Calvin was the virtual founder of America." John Adams, the second president of the United States, wrote: "Let not Geneva be forgotten or despised. Religious liberty owes it most respect."
Calvinism maintains that, due to inherited spiritual depravity, babies are born with a corrupt nature. Babies, therefore, are born depraved and, by definition, are in a “lost” state. The only way for babies to be saved is for them to be one of the elect—a predetermined few whom God arbitrarily decided to save while condemning all others. Hence, free will does not enter into the question of salvation. The Calvinist maintains that people cannot choose to receive salvation from God. They are in a lost condition due to their corrupt spiritual nature, and do not have the ability even to desire salvation, let alone to attain it.}

It is this last paragraph with which the Church of Christ is at odds with Calvinism. In the King James there are two verses that contain the word predestinated, Ephesians 1:5 and 11, *and two verses that contain the word predestinate,* Romans 8:29-30. *Now in the Geneva Bible the word, predestinated, is used in both Ephesians and Romans. If any connection to spiritual depravity exist, they would be in the marginal notes, tho not clearly stated, to wit, a partial marginal note of Ephesians 1:5;* 'there is no reason here of our election to be sought, but in the free mercy of God.' *There seems to be room for 'Calvinism' misunderstanding, if that fits ones criteria. King James did not like the marginal notes and that may be where his objection to Calvinism came from, but that is speculation on my part.*

However it must be remembered, the Geneva version was essentially a revision of Tyndale's revised and corrected 1534 edition with marginal notes added. Listen to this;

{Tyndale is famous for his translation from the Greek of Erasmus into English of the new testament, which was printed in several editions. The work of translating and distribution would be illegal, punishable by burning. Tyndale came from a Lollard background, was associated with Churches of Christ, who distributed his books and helped finance his Bible translations. After a trial, conviction and imprisonment, he was executed in 1536. He taught that only those who believe may be baptised into Chirist for the remission of sins, and, thereupon, they could partake of the lord's Supper. Tyndale was part of the circle of brethren meeting at Bow Lane, England, that included John Frith, Simon Fish, James Baingan, Richard Tracy and his brother John Tyndale, in the 1530's. (Chapter 10-Traces of the Kingdom)**}**

{To such individuals as James and his mother, Mary, the "divine right of kings" meant that since a king's power came from God, the king then had to answer to no one but God. This lack of responsibility extended to evil kings. The reasoning was that if

a king was evil, that was a punishment sent from God. The citizens should then suffer in silence. If a king was good, that was a blessing sent from God.
This is why the Geneva Bible annoyed King James I. The Geneva Bible had marginal notes that simply didn't conform to that point of view. Those marginal notes had been, to a great extent placed in the Geneva Bible by the leaders of the Reformation including John Knox and John Calvin. Knox and Calvin could not and cannot be dismissed lightly or their opinions passed off to the public as the mere dithering of dissidents.
First, notes such as, "When tyrants cannot prevail by craft, they burst forth into open rage," (Note i, Exodus 1:22) really bothered King James
Second, religion in James' time was not what it is today. In that era, religion was controlled by the government. If someone lived in Spain at the time, he had three religious "choices":
1. Roman Catholicism
2. Silence.
3. The Inquisition.
The third "option" was reserved for "heretics," or people who didn't think the way the government wanted them to. To governments of that era heresy and treason were synonymous. England wasn't much different. From the time of Henry VIII on, an Englishman had three choices:
1. The Anglican Church.
2. Silence.
3. The rack, burning at the stake, being drawn and quartered, or some other form of persuasion. The hapless individuals who fell into the hands of the government for holding religious opinions of their own were simply punished according to the royal whim. By the end of the 16th Century, the Geneva Bible had about all the marginal notes there was space available to put them in. (Michael H. Brown – 1988, The Geneva Bible)**}**
{The Geneva Bible is the Bible upon which America was founded. You can imagine, most early American colonists, who

were fleeing the religious oppression of the Anglican Church (Church of England), wanted nothing to do with the King James Bible of the Anglican Church! Textually, the Geneva Bible offered a number of radical never-before-seen changes: It was the first Bible in English to add numbered verses to each chapter of scripture. Also, the Geneva was the first Bible to introduce easier-to-read "Roman Style Typeface" rather than the "Gothic Blackletter Style Typeface" which had been used exclusively in earlier Bibles. Another curious innovation; the Geneva was the first "Study Bible " with extensive commentary notes in the margins.
The Geneva Bible is the version quoted from hundreds of times by William Shakespeare in his plays. Also called the "Breeches Bible", the Geneva Bible is the only Bible ever able to outsell and exceed the popularity of the King James Bible, as it did in the early 1600's until its printing ceased in 1644. (Michael H. Brown – 1988, The Geneva Bible)**}**
This information is given to show that the teaching of Tyndale cannot support Calvinism. Once faith is achieved in believers' baptism, the belief in original sin or human depravity, 'Calvinism,' does not make sense and is denied. A study of scripture quickly reveals that baptism is for the believer by immersion for the remission of sins. Remission means to be freed from dept, in the sinners case, freed from sin in the act of baptism, which is the effect of faith. A baby cannot repent of something they know nothing about nor are guilty of. A baby cannot confess faith in Christ nor be baptized of their own free will. A study of Acts chapters one and two show clearly it is not babies the Apostles were preaching salvation to. Please turn to;
Acts 2:37-41 (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins

and ye shall receive the gift of the Holy Ghost.
(39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
(40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
(41) Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (*Geneva Bible verse 41;* 'added to the church')
Repentance, confession, and remission of sins in Christ are principles of the Gospel, and therefore of our salvation: and they are obtained by the promises apprehended by faith, and are ratified in us by Baptism, wherewith is joined the virtue of the holy ghost. But what is faith? Faith in Christ is the effect of belief, and repentance, confession and baptism for remission of sins is the effect of that faith.
So, do you have faith that is the effect of belief in God's word? By faith then, have you repented of your sins? If so, why do you wait? Come and by faith confess Jesus Christ is the Son of God and be baptized into Him for remission of your sins. If you complete this transaction God will translate you into the Kingdom of His dear Son. If the faithful need prayer, come also while we sing.

This message acknowledged by
Jack Warford
a minister for Christ

The Geneva Bible

An Introduction to the Geneva Bible

For the last three centuries Protestants have fancied themselves the heirs of the Reformation, the Puritans, the Calvinists, and the Pilgrims who landed at Plymouth Rock. This assumption is one of history's greatest ironies. Today's Protestants laboring under that assumption use the King James Bible. Most of the newer Bibles such as the Revised Standard Version are simply updates of the King James.

The irony is that none of the groups named in the preceding paragraph used a King James Bible nor would they have used it if it had been given to them free. The Bible in use by those groups until it went out of print in 1644, was the Geneva Bible. The first Geneva Bible, both Old and New Testaments, was first published in English in 1560 in what is now Geneva, Switzerland,* William Shakespeare, John Bunyan, John Milton, the Pilgrims who landed on Plymouth Rock in 1620, and other luminaries of that era used the Geneva Bible exclusively.

Until he had his own version named after him, so did King James I of England. James I later tried to disclaim any knowledge of the Geneva Bible, though he quotes the Geneva Bible in his own writing, As a Professor Eadie reported it: ". . . his virtual disclaimer of all knowledge up to a late period of the Genevan notes and version was simply a bold, unblushing falsehood, a clumsy attempt to sever himself and his earlier Scottish beliefs and usages that he might win favor with his English churchmen."

1bThe irony goes further. King James did not encourage a translation of the Bible in order to enlighten the common people. His sole intent was to deny them the marginal notes of the Geneva Bible. The marginal notes of the Geneva version were what made it so popular with the common people.

The King James Bible was, and is for all practical purposes, a government publication. There were several reasons for the King James Bible being a government publication.

First, King James I of England was a devout believer in the "divine right of kings," a philosophy ingrained in him by his mother, Mary Stuart.

2 Mary Stuart may have been having an affair with her Italian secretary, David Rizzio, at the time she conceived James. There is a better than even chance that James was the product of adultery* (G.P.V. Alerigg Jacobean Pageant p.6.). Apparently, enough evidence of such conduct on the part of Mary Stuart and David Rizzio existed to cause various Scot nobles, including Mary's own husband, King Henry, to drag David Rizzio from Mary's supper table and execute him. The Scot nobles hacked and slashed at the screaming Rizzio with knives and swords, and then threw him off a balcony to the courtyard below where he landed with a sickening smack. In the phrase of that day, he had been scotched.

3 Mary did have affairs with other men, such as the Earl of Bothwell. She later

tried to execute her husband in a gunpowder explosion that shook all of Edinburg. King Henry survived the explosion, only to be suffocated later that same night. The murderers were never discovered. Mary was eventually beheaded at the order of her cousin, Elizabeth I of England.
4 To such individuals as James and his mother, Mary, the "divine right of kings" meant that since a king's power came from God, the king then had to answer to no one but God. This lack of responsibility extended to evil kings. The reasoning was that if a king was evil, that was a punishment sent from God. The citizens should then suffer in silence. If a king was good, that was a blessing sent from God.
This is why the Geneva Bible annoyed King James I. The Geneva Bible had marginal notes that simply didn't conform to that point of view. Those marginal notes had been, to a great extent placed in the Geneva Bible by the leaders of the Reformation including John Knox and John Calvin. Knox and Calvin could not and cannot be dismissed lightly or their opinions passed off to the public as the mere dithering of dissidents.
First, notes such as, "When tyrants cannot prevail by craft, they burst forth into open rage," (Note i, Exodus 1:22) really bothered King James
Second, religion in James' time was not what it is today. In that era, religion was controlled by the government. If someone lived in Spain at the time, he had three religious "choices":
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England wasn't much different. From the time of Henry VIII on, an Englishman had three choices:
1. The Anglican Church.

2. Silence.

3. The rack, burning at the stake, being drawn and quartered, or some other form of persuasion.
The hapless individuals who fell into the hands of the government for holding religious opinions of their own were simply punished according to the royal whim.
Henry VIII, once he had appointed himself head of all the English churches, kept the Roman Catholic system of bishops, deacons and the like for a very good reason. That system allowed him a "chain of command" necessary for any bureaucracy to function. This system passed intact to his heirs.
This system became a little confusing for English citizens when Bloody Mary * ascended to the throne. Mary wanted everyone to switch back to Roman

Catholicism. Those who proved intransigent and wanted to remain Protestant she burned at the stake - about 300 people in all. She intended to bum a lot more, but the rest of her intended victims escaped by leaving the country.
A tremendous number of those intended victims settled in Geneva. Religious refugees from other countries in Western Europe, including the French theologian Jean Chauvin, better known as John Calvin, also settled there.
Mary died and was succeeded to the throne by her Protestant cousin, Elizabeth. The Anglican bureaucracy returned, less a few notables such as Archbishop Cranmer and Hugh Latimer (both having been burned at the stake by Bloody Mary). In Scotland, John Knox led the Reformation.
The Reformation prospered in Geneva. Many of those who had fled Bloody Mary started a congregation there. Their greatest effort and contribution to the Reformation was the first Geneva Bible.
More marginal notes were added to later editions.
* Daughter of Henry VIII and Catherine of Aragon. She became queen in 1553 after her brother, Edward VI, died.
By the end of the 16th Century, the Geneva Bible had about all the marginal notes there was space available to put them in.
Geneva was an anomaly in 16th Century Europe. In the days of absolute despotism and constant warfare, Geneva achieved her independence primarily by constant negotiation, playing off one stronger power against another. While other governments allowed lawyers to drag out cases and took months and years to get rid of corrupt officials, the City of Geneva dispatched most civil and criminal cases within a month and threw corrupt officials into jail the day after they were found out. The academy that John Calvin founded there in 1559 later became the University of Geneva.
Religious wars wracked Europe. The Spanish fought to restore Roman Catholicism to Western Europe. The Dutch fought for the Reformation and religious freedom. England, a small country with only 4 ? million people, managed to stay aloof because of the natural advantage of the English Channel. The Dutch declared religious freedom for everybody. Amsterdam became an open city*. English Puritans arrived by the boatload. The 1599 Edition of the Geneva Bible was printed in Amsterdam and London in large quantities until well into the 17th Century.
*At the time Geneva, was a city-state. Geneva did not become part of Switzerland until 1815.
King James, before he became James I of England, made it plain that he had no use for the "Dutch" rebel who had rebelled against their Spanish King.
Another of the ironies left us from the 16th Century is that freedom of religion and freedom of the press did not originate in England, as many people commonly assume today. Those freedoms were first given to Protestants by the Dutch, as the records of that era plainly show. England today does not have freedom of the press the way we understand it (There are things in England such as the Official Secrets Act that often land journalists in jail.)

England was relatively peaceful in the time of Elizabeth I. There was the problem of the Spanish Armada, but that was brief Elizabeth later became known as "Good Queen Bess," not because she was so good, but because her successor was so bad.

Elizabeth died in 1603 and her cousin, James Stuart, son of Mary Stuart, who up until that time had been King James VI of Scotland, ascended the throne and became known as King James I of England.

James ascended the throne of England with the "divine right of kings" firmly embedded in his mind. Unfortunately, that wasn't his only mental problem.

* In those days an "open city' was one in which the inhabitants were allowed to believe in or print what they preferred

King James I, among his many other faults, preferred young boys to adult women. He was a flaming homosexual. His activities in that regard have been recorded in numerous books and public records; so much so, that there is no room for debate on the subject.

The King was queer. The very people who use the King James Bible today would be the first ones to throw such a deviant out of their congregations.

The depravity of King James I didn't end with sodomy. James enjoyed killing animals. He called it "hunting." Once he killed an animal, he would literally roll about in its blood. Some believe that he practiced bestiality while the animal lay dying.

James was a sadist as well as a sodomite: he enjoyed torturing people. While King of Scotland in 1591, he personally supervised the torture of poor wretches caught up in the witchcraft trials of Scotland. James would even suggest new tortures to the examiners.

One "witch" Barbara Napier, was acquitted. That event so angered James that he wrote personally to the court on May 10, 1591, ordering a sentence of death, and had the jury called into custody. To make sure they understood their particular offense, the King himself presided at a new hearing (which could hardly be called a trial) and was gracious enough to release them without punishment when they reversed their verdict.

History has it that James was also a great coward. On January 7, 1591, the King was in Edinburgh and emerged from the toll booth. A retinue followed that included the Duke of Lennox and Lord Hume. They fell into an argument with the laird of Logie and pulled their swords. James looked behind, saw the steel flashing, and fled into the nearest refuge which turned out to be a skinner's booth. There, to his shame, he "fouled his breeches in fear."

5 In short, King James I was the kind of despicable creature honorable men loathed, Christians would not associate with, and the Bible itself orders to be put to death.

6 Knowing what King James was we can easily discern his motives. James ascended the English throne in 1603. He wasted no time in ordering a new edition of the Bible in order to deny the common people the marginal notes they so valued in the Geneva Bible. That James I wasn't going to have any

marginal notes to annoy him and lead English citizens away from what he wanted them to think is a matter of public record. In an account corrected with his own hand dated February 10, 1604, he ordained:

That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed without any marginal notes, and only to be used in all churches of England in time of divine service.

James then set up rules that made it impossible for anyone involved in the project to make an honest translation, some of which follow:

1. The ordinary Bible read in the church, commonly called the Bishop's Bible to be followed and as little altered as the truth of the original will permit.

Or, since the common people preferred the Geneva Bible to the existing government publication, let's see if we can slip a superseding government publication onto their bookshelves, altered as little as possible.

2. The old Ecclesiastical words to be kept, viz. the word "church" not to be translated "congregation," etc.

That is, if a word should be translated a certain way, let's deliberately mistranslate it to make the people think God still belongs to the Anglican Church – exclusively.

3. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution, so briefly and fitly be expressed in the text. James didn't want those pesky marginal notes cropping up, not even once. That was fine for the common herd, but not for James' own bishops. Many of their writings and sermons alluded to the Geneva Bible and its marginal notes decades after the King James Bible was published.

The bishops had good reason to be confused. They needed those marginal notes. James had just obliterated a procedure that kings and governments had used for thousands of years. Because words and phrases quite often had several meanings all important state or royal decrees, treaties, and agreements contained marginal explanations or commentaries in order to remove all doubt from the mind of the reader. In the 16th century those marginal notes were called "glosses." Today the members of the legal profession use almost the same system in the form of footnotes and case cites. The King James Bible was finally printed in 1611. It was not technically a translation. What the flunkies employed by King James did was revise and compare other translations of which they simply plagiarized about 20% of the Geneva Bible. *

* Translations from one language to another almost never come out word-for word identically.

In their New Testament translation, the King James "translators" didn't even revise and compare. What they did was simply copy – almost word for word - William Tyndales' 1525 New Testament. At the time of his translation Tyndales' New Testament had been labeled as "seditious material" by Henry VIII and copies discovered on ships reaching English ports were confiscated and

destroyed. William Warham, archbishop of Canterbury, even went so far as to buy all the copies he could get in Europe in order to destroy them. Tyndale was hounded from London to Cologne to Worms. He settled in Marburg under the protection of Philip, landgrave of Hesse. Nobody messed with Big Phil.

Philip didn't care what anyone thought. If he felt like telling the emperor to "stuff it," he did. If neighboring royalty wanted to rumble, Philip showed up with troops. If Philip decided one wife wasn't enough for him, he just took another one. In March of 1540, after Martin Luther and other prominent Protestant theologians had expressly approved polygamy according to the Scriptures, Philip became Europe's best- known bigamist.

Unfortunately, even Philip couldn't cope with treachery. Tyndale was betrayed by his personal Judas, Henry Phillips. He was tried for heresy, condemned, strangled at the stake, and his body afterwards burnt.

It is interesting to note that the Geneva Reformers- men such as John Calvin - expressed opinions in the marginal notes that would be simply unacceptable to the "scholars" of today. For example, the passage in Genesis 12:2-3, that reads: "And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing.I will also bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed."

Our ministers today tell us this refers to Jews. That isn't the way the Geneva translators understood it:

The world shall recover by thy seed, which is Christ, the blessings that were lost in Adam. 7

Twentieth century scholarly works, such as the Scofield Reference Bible, published by Oxford University Press, hold that the 38th Chapter of Ezekiel refers to an invasion of Jerusalem by Russian armies leading the Northern European powers. John Calvin and his cohorts, who annotated the Geneva Bible, understood it a little differently:

Signifying all the people of the world should assemble themselves against the Church and Christ their head.

8 The Reverend Scofield and his fellow "scholars" hold up Satan as some sort of boogey-man. The Geneva translators, as in Psalm 109:6, simply translated the word, "adversary." In Mark 8:33, Christ said to Peter, "Get thee behind me, Satan." The Geneva translators understood exactly what the word meant and apparently didn't figure anyone else would be dumb enough to equate Peter with the Evil One. On that, the Geneva and King James translate the word the same.

James did not stop at censoring the Bible. He carried his "divine right of kings" to the point that he dissolved Parliament. That institution was to James simply a convenience he needed to raise money for his endless pursuit of pleasure and depravity. When Parliament balked at his requests for money James dissolved it Magna Carta and the liberties of Englishmen were mere frivolities in the mind of James. As an illustration of the loathing and contempt Christians of that era

held for the government of James I, it is interesting to note that after the first bitter weather in New England, when half their number were dead, not one of the Pilgrim survivors wanted to be taken back to the England of James I aboard the Mayflower.
James' oldest son died and his second son, Charles, ascended to the throne after the death of James I, Charles also believed in the "divine right of kings." By 1642, English patience was at an end and civil war erupted. By 1649, the English Parliament had had enough of Charles, who apparently believed that one of his "divine rights" was to sign agreements and then break them any time he felt the urge. Charles was beheaded. Oliver Cromwell took over the government.
Oliver Cromwell, of Celtic and Welsh ancestry, made the same basic mistake that James I and his son, Charles, made. Cromwell believed, as James had professed to, that governments were for the common wealth (good) and not the common will. He tried to legislate moral codes that very few could handle. The prisons overflowed with his critics. During his invasion of Ireland, he slaughtered enough women and children to fill entire graveyard& Cromwell died in 1658. The English had had quite enough of his form of government and acquired another king, Charles II.
The last run of Geneva Bibles was printed in 1644. That was the year John Milton was invited to instruct the English Parliament on the actual teachings of the Bible regarding divorce (it was allowed). What Milton understood that none of our modern "experts" seem to was that "He who divorces his wife and marries another," was not a prohibition of divorce, it was a prohibition against throw-away people. As John Milton in his On Christian Doctrine and Martin Luther in his essay on Deuteronomy 21:15 pointed out, having more than one wife was Scriptural. You just weren't supposed to throw them away when you got bored with them.
Four years after the last Geneva Bible was printed, the Thirty Years War (the last of the great religious wars of Europe) ground to a halt. Millions had died. Germany was so depopulated it took her two centuries to recover. The Reformation had survived. It didn't survive for long.
After several generations of English speakers grew up without the stabilizing influence of the Geneva marginal notes, the "interpret it any way you want" school of thought came into fashion. The "charismatic" movement was in full swing by 1730.
A few men here and there tried to show people what the religion of their ancestors actually was. A man named Ferrar Fenton published his own translation of the Bible in 1906, complete with a history lesson at the beginning of each set of books in the Bible. Another man named George Lamsa wrote "Idioms of the Bible Explained," and tried to show the errors of the modem scholars. They were drowned by the works of others.
Of course, there were those that went the other way. A backwoods preacher, Noah Fredericks, wrote a book titled, Pilgrim Ships, in which he claimed the

people of the Old Testament came from outer space, Moses's rod was an electronic control used to open a fortress (mistranslated, "rock"), Elijah introduced a path for current to flow from the ionosphere to the ground in order to fry two platoons of Ahab's infantry, and other theological positions that will probably never be taken seriously by anybody (unfortunately).

During the 16th Century and the one preceding it, the Spanish Empire, a colossus larger than the Roman Empire, had been unable to stamp out the Reformation with the world's finest and most well equipped armies. The Spaniards needn't have bothered. What the armies of Catholic Spain were unable to make a dent in, one sadistic sodomite, James I, did with a pair of censoring scissors. The Reformation, and the blood of millions who fought for it, apparently went for nothing. Protestant churches of today hardly resemble the churches of the Reformation.

Today's preachers study the Scofield Reference Edition of the King James, a volume that contains marginal notes that would seem no more accurate to John Calvin and John Knox than Mother Goose. The blind are once more leading the blind. This reprinted edition of the 1599.

Geneva Bible is probably the last sputtering flame of the Reformation. The works of John Milton, John Calvin, John Knox, George Buchanan, William Tyndale, and the rest can still be found on the shelves in the public libraries. Such works are checked out by uninterested college students on an average of about one volume every ten years, no one in today's churches reads them.

Michael H. Brown – 1988

The History of the Geneva Bible

The Geneva Bible was the "Bible of the Protestant Reformation", and the Bible of the Puritans and Pilgrims. It was the first Bible taken to America, brought over on the Mayflower. The Geneva Bible is the Bible upon which America was founded. You can imagine, most early American colonists, who were fleeing the religious oppression of the Anglican Church (Church of England), wanted nothing to do with the King James Bible of the Anglican Church!

Textually, the Geneva Bible offered a number of radical never-before-seen changes: It was the first Bible in English to add numbered verses to each chapter of scripture. Also, the Geneva was the first Bible to introduce easier-to-read “Roman Style Typeface” rather than the “Gothic Blackletter Style Typeface” which had been used exclusively in earlier Bibles. Another curious innovation; the Geneva was the first “Study Bible ” with extensive commentary notes in the margins.

The Geneva Bible is the version quoted from hundreds of times by William Shakespeare in his plays. Also called the “Breeches Bible”, the Geneva Bible is the only Bible ever able to outsell and exceed the popularity of the King James Bible, as it did in the early 1600’s until its printing ceased in 1644. In fact, one of the greatest ironies of history, is that Protestants of all denominations today embrace the King James Version of the Bible (which reads 90% the same as the Geneva), even though the King James Version is not a Protestant Bible (it’s Anglican / Church of England). Most Protestants have never even heard of the Bible of their own heritage: the Geneva Bible. It was produced by John Calvin, John Knox, Myles Coverdale, John Foxe, & other English refugees in ever-neutral Geneva, Switzerland… fleeing the persecution of Roman Catholic Queen “Bloody” Mary in England. Mary would not tolerate the Protestant Geneva Bible, which proclaimed the Pope an “antichrist” in its commentary notes.

Daniel chapter 4 in the Geneva Bible appears to have removed two verses. In reality, the Geneva Bible places those two verses at the end of chapter 3, as the Hebrew, Greek, and Latin verses all did. It wasn't until the King James Version that those verses were placed with chapter 4 as opposed to chapter 3: The two versions are very similar to each other. Examination of the differences shows that the earlier Geneva version is often more direct and modern in style than the later King James version.

The King James Version of the Bible grew out of the king's distaste for these brief but potent doctrinal commentaries. He considered the marginal notes to be a political threat to his kingdom.

At a conference at Hampton Court in 1604 with bishops and theologians, the king listened to a suggestion by the Puritan scholar John Reynolds that a new translation of the Bible was needed. Because of his distaste for the Geneva Bible, James was eager for a new translation. "I profess," he said, "I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst."

In addition to being a threat to the king of England, the Geneva Bible was outspokenly anti-Roman Catholic, as one might expect. Rome was still persecuting Protestants in the sixteenth century. Keep in mind that the English translators were exiles from a nation that was returning to the Catholic faith under a queen who was burning Protestants at the stake. The anti-Roman Catholic sentiment is most evident in the Book of Revelation: "The beast that cometh out of the bottomless pit (Rev. 11:7) is the Pope, which hath his power out of hell and cometh thence." In the end, the Geneva Bible was replaced by the King James Version, but not before it helped to settle America.

King James Crowned at the Age of One

Prince James became King of Scotland on July 24, 1567, at the age of 13 months, after his mother Mary, Queen of Scots was forced to abdicate. Mary fled to England, where she was imprisoned for the next 19 years. His father, Lord Darnley, had died in mysterious circumstances shortly after James was born. James was formally crowned at the Church of the Holy Rood, Stirling on July 29, 1567. In accordance to the religious atmosphere of the time, he was brought up as a Scottish Presbyterian, though his mother had been a Roman Catholic.

King James – from Scotland to England

James inherited the throne of England after the death of his mother's cousin, Queen Elizabeth I. James was never a very popular monarch among the people of England. He laid much of the groundwork that would eventually lead to the beheading of his heir Charles I during the English Civil War, but because of his political skills, his rule was relatively stable. James married Anne of Denmark by proxy on August 20, 1589, and in person on November 23, 1589 and again in person in January 21, 1590. They had eight children, of whom only three lived beyond infancy: Henry, Prince of Wales- (February 19, 1594 - November 6, 1612), Elizabeth Stuart - (August 19, 1596 - February 13, 1662), and King Charles I of England, Scotland and Ireland - (November 19, 1600 - January 30, 1649).

James dissolved the English Parliament on February 8, 1622, following a dispute involving parliamentary criticisms of a marriage proposed by James, of his son Charles to Princess Maria Anna of Spain. King James was quoted as saying, "Monarchy is the greatest thing on earth. Kings are rightly called gods since just like God they have power of life and death over all their subjects in all things. They are accountable to God only ... so it is a crime for anyone to argue about what a king can do."

King James is considered to have been one of the most intellectual and learned individuals ever to sit on any English or Scottish throne. He is primarily remembered for authorizing the production of the King James Version of the Bible, the highly popular English translation from Greek and Hebrew, which remains the most printed book in the history of the world, with over one billion copies in print. King James had nothing to do with the translating the Bible, he merely authorized it and provided financing for its production. Beyond that,

however, James wrote several books himself.

'Queen James'

One area of the life of King James that for many years remained clouded in controversy was allegations that James was homosexual. As James did father several children by Anne of Denmark, it is actually more accurate to say that he was allegedly a bi-sexual. While his close relationships with a number of men were noted, earlier historians questioned their sexual nature, however, few modern historians cast any doubt on the King's bisexuality and the fact that his sexuality and choice of male partners both as King of Scotland then later in London as King of England were the subject of gossip from the city taverns to the Privy Council. His relationship as a teenager with fellow teenager Esmé Stuart, Earl of Lennox was criticized by Scottish Church leaders, who were part of a conspiracy to keep the young King and the young French courtier apart, as the relationship was improper to say the least. Lennox, facing threats of death, was forced to leave Scotland.

In the 1580s, King James openly kissed Francis Stewart Hepburn, Earl of Bothwell. Contemporary sources clearly hinted their relationship was a sexual one. When James inherited the English throne from Queen Elizabeth I in 1603, it was openly joked of the new English monarch in London that “Elizabeth was King: now James is Queen!” If there is still any doubt, it should be noted that George Villiers, also held an intimate relationship with King James, about which King James himself was quite open. King James called Villiers his “wife” and called himself Villiers' “husband”! King James died in 1625 of gout and senility. He is buried in the Henry VII chapel in Westminster Abbey, with one of his favorite male suitors on his right, and another on his left.

This message ‘Bible’ presented to;