

COLLATION COMPARING VARIANT ENGLISH READINGS IN THE GENEVA, BISHOPS, AND KING JAMES BIBLES

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Purpose & History

The purpose of this document is to assist in ascertaining the textual state of the English Bible prior to the publication of the Authorized Version (KJB) in 1611. This document was created in preparation for my message at the 2015 Great Lakes Grace Bible Conference in Wilmot, OH titled: *The Textual History of the English Bible: Discerning the State of Text Before 1611*. An earlier version of this document was distributed (in April 2015) to a few close friends and ministry colleagues for peer review and assistance in determining the nature of the differences between the three English versions in question. Given the important and technical nature of this study, I did not want to rely on my own judgement; and therefore thought it best to seek feedback and input from a body of my peers. This collation is not meant to present any conclusions regarding the matter; those are offered in the notes I presented at the conference in May 2015. Rather, I am providing access to the collation so that interested parties can see the initial groundwork for my message and investigate the matter further if they so choose.

Historical Background

It was in 1604 at the Hampton Court Conference, that the decision to translate the Authorized Version was made. At that time, the Geneva Bible was the most popular English Bible and was favored by the Puritans. A fact that testifies to the popularity of the Geneva Bible within early 17th century England is that all of the Biblical allusions/quotations found in the plays of William Shakespeare came from the Geneva Bible. Meanwhile, King James did not like the Geneva Bible on account of its marginal notes that were critical of the “divine right of kings.” Consequently, James viewed the Geneva Bible as politically subversive and therefore took up the Puritan request for authorizing a new translation.

At the time of the Hampton Court Conference in 1604, the Bishops Bible was the primary rival of the Geneva. As the title suggests, the Bishops Bible was translated by a small group of Anglican Bishops in 1568. Given its origin from within the Church of England, the Bishops Bible was the Bible of choice among the Anglican Churchman in attendance at Hampton Court. In summation, by 1604 the English Bible had become a political hot potato. The Puritans were pushing for further reforms of the Anglican Church and supported the Geneva Bible; whereas the bishops of the Church of England were happy with the religious status quo and supported the Bishops Bible.

Given the fact that King James was annoyed with both parties (Puritans and Anglicans alike), for different reasons, the king seized upon the Puritan suggestion for a new translation as a political middle ground. By agreeing to the Puritan request, James ensured that both parties would have to work together

to produce a new translation. Moreover, James would be getting what he desired, an English Bible that was free of seditious marginal notations that served to undermine his authority.

The first rule given to the translators called for using the Bishops Bible as the base text and to only deviate from it as the truth of the original allowed. As a result, forty unbound copies of the 1602 edition of the Bishops Bible were printed and distributed to the various companies of translators. Moreover, the fourteenth rule stated which other English translations were to be consulted if the text of the Bishops was found wanting. These translations included: Tyndale's, Matthew's, Coverdale's, Whitchurch's (the Great Bible), and Geneva.

A recent collation of the King James New Testament with the Bishops New Testament conducted by Lawrence Vance in *The Making of the King James New Testament* (2015) reveals that the King James and Bishops Bibles are essentially identical in 91 % of the New Testament readings. Vance further concluded that in passages where the Bishops and the King James read differently and there was no original reading provided by the King James translators; the majority of the time the King James readings were supplied by the Geneva.

2011 saw the publication of *The King James Bible: A Short History from Tyndale to Today* by David Norton. Among other things, Norton contends that Tyndale's translation should be viewed as a 1st rough draft of the King James Bible and that all subsequent TR translations into English (Coverdale, Matthews, Great, Geneva, and Bishops) be viewed as further draft improvements that culminated with the publication of the Authorized Version in 1611.

Also in July 2011, I taught a lesson at the Grace Impact Summer Family Bible Conference in Chicago on "[Inerrancy and King James Bible](#)." Drawing heavily from David Norton's research in *The Textual History of the King James Bible*; I concluded that one should not demand **exact sameness** or **verbatim wording** as their definition of inerrancy. This conclusion was reached largely due to the FACT that there are textual differences between the various editions of the King James that are greater than simply differences in spelling and punctuation. The King James Bible is inerrant because it **does not** report/convey any information that is false. Modern versions err, because they and their underlying Greek text have been altered so drastically so as to affect Bible doctrine, i.e., they report information that is false.

Seeking to build on those findings from 2011, this document was prepared to compare the King James Bible with its two immediate and influential predecessors the Geneva Bible and the Bishops Bible in an attempt to ascertain the state of the English text before 1611. In short, are the differences between the King James and the Geneva Bible or the King James and the Bishops Bible simply minor differences of wording, i.e., different ways of saying the same thing (like what we observe with the various editions of the KJB); or are there important substitutive differences in meaning (like between a KJB and an NIV)? My purpose for this collation was to try and answer this question in an intelligent manner that is consistent with both the historical and textual FACTS.

Explanation of the Collation

The purpose of this section is to explain the collation that follows. First, for each list below, from both the Old and New Testaments, the reader will find the reference of each verse up for consideration. Underneath the reference you will encounter the Geneva, Bishops, and Kings James reading for each verse. Please note that the Bishops Bible reading has been indented (off set with an open bullet), this was done to indicate visually that the Bishops was an intermediate revision of the English text between the Geneva and the King James. Moreover, this also serves to reinforce the notion that the Bishops text was to serve as the base text for the Authorized Version, according to the first rule given to the translators. The variant portion of each verse has been stated in ALL CAPS to make locating the different readings easier. Lastly, the document was spaced so that all three readings (Geneva, Bishops, and King James) show up on the same page for each verse. This will negate the inconvenience of needing to flip back and forth between pages to follow the readings for each verse.

For the King James text I used the standard 1769 text. King James verses for which the translators offered alternative readings in the margin of the 1611 have also been noted along with their alternative marginal rendering. Alternative readings offered by the translators follow the King James text where applicable. They start with an italicized word that corresponds with a word in the verse, thereby indicating the portion of the verse to which the alternate reading is attached. Each marginal quotation is followed by the notation “1611 marginal note” in parenthesis. Consider the following example from Deuteronomy 23:17, the 1611 marginal notation information has been bolded.

- King James: “There shall be no whore of the daughters of Israel, nor A SODOMITE of the sons of Israel.”—“*whore: Heb. Or sodomitess*” (1611 marginal note)

For Geneva Bible readings, I used the 1560 Geneva Bible. A few readings from later editions of the Geneva Bible are also referenced for a handful of verses. Bishops Bible readings were taken from the 1568 edition. I tried to locate a free copy of the 1602 edition of the Bishops Bible but was unable to do so. It is important to note that there are many editions of both the Geneva and Bishops Bibles (each with its own slight variations) but I simply could not locate all of them to include in the collation. That being said, I believe there is enough here to get a very clear picture on what was going on with the English text before 1611.

In addition to the Bibles listed above, assistance in setting up the collation was provided by the following two documents: 1) [20+ Differences Between Geneva Bible and the KJB](#) on the Bible Versions Discussion Board and 2) “[The Deficiencies of the Geneva Bible](#)” by Will Kinney. The decision to include the Bishops Bible in the collation was entirely my own and cannot be found in the source documents noted above.

Variant English Readings in the Old Testament

Deuteronomy 23:17

- Geneva: “There shalbe no whore of the daughters of Israel, neither shal there be A WHORE KEEPER of the sonnes of Israel.”
 - Bishops: “There shalbe no whore of the daughters of Israel, nor whore keper WHORE KEEPER of the sonnes of Israel.”
- King James: “There shall be no whore of the daughters of Israel, nor A SODOMITE of the sons of Israel.”—“*whore*: Heb. Or sodomitess” (1611 marginal note)

Deuteronomy 28:54

- Geneva: “So that the man (that is tender and exceeding deintie among you) SHALL BE GRIEVED at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which hee hath yet left,”
 - Bishops: “So that it shall greeue the man (that is tender and exceeding delicate among you) to loke on his brother, and vpon his wyfe that lieth in his bosome, and on the remnaunt of his chyldren which he hath yet left,”
- King James: “So that the man that is tender among you, and very delicate, HIS EYE SHALL BE EVIL TOWARD his brother, and toward the wife of his bosom...”

Deuteronomy 33:3

- Geneva: “Though hee loue the people, yet all THY Saints are in thine handes: and they are humbled at thy foete, to receiue thy words.”
 - Bishops: “And he loued the people, all HIS saintes also are in thy handes: They were smitten to go after thy feete, and to receaue of thy wordes.”
- King James: “Yea, he loved the people; all HIS saints are in THY hand: and they sat down at thy feet; every one shall receive of thy words.”

Joshua 19:2

- Geneva: “Nowe they had in their inheritance, Beersheba, AND Sheba, and Moladah,”— lists 14 cities and then says 13 cities in verse 6.
 - Bishops: “And they had in their inheritaunce, Beersabe, Sabe, and Moladah,”—the Bishops Bible also lists 14 cities but says 13 in verse 6.
- King James: there are 13 cities listed (see verse 6) and the Cambridge King James text reads: “And they had in their inheritance Beersheba, OR Sheba, and Moladah,”—the Oxford text reads “AND Sheba” in Joshua 19:2.

Judges 5:10

- Geneva: “Speake ye that ride on white asses, YE THAT DWELL IN MIDDIN, & that walke by the way.”
 - Bishops: “Speake ye that ryde on fayre asses, YE THAT DWELL IN MIDDIN, and that walke by the wayes.”
- King James: “Speak, ye that ride on white asses, YE THAT SIT IN JUDGMENT, and walk by the way.”—“*Speak*: or, Mediate” (1611 marginal note)

II Samuel 21:19

- Geneva: “And there was yet another battel in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite SLEWE GOLIATH the Gittite”— This even conflicts with the Geneva Bible itself when it tells us in 1 Chron. 20:4-5 that Elhanan slew Lahmi the brother of Goliath.
 - Bishops: “And there was another battaile in Gob with the Philistines, where Elhanan the sonne of Iaere Oregim a Beth lehennite SLUE GOLIATH ye Gethite: the staffe of whose speare was as great as a weauers clothbeame.
- King James: “And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, SLEW THE BROTHER OF Goliath the Gittite,”—there are two marginal notes attached to this verse in the 1611 but neither of them has any bearing on the reading in question.

II Chronicles 4:5

- Geneva: “And the thickenesse thereof was an hande breadth, & the brim thereof was like the worke of the brim of a cuppe with floures of lilies: it contained three thousand baths.”—the words “and held” are missing in the 1560 Geneva.
 - Bishops: “And the thickest of it was an hande breadth, and the brym like the brym of a cuppe, with floures of lilies: and it receaued AND HELDE three thousande battes.”
- King James: “And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received AND HELD three thousand baths.”

Job 11:6

- Geneva: “That he might shewe thee the secretes of wisdom, howe thou hast deserued double, according to right: know therefore that GOD HATH FORGOTTEN THEE FOR THINE INIQUITIES.”
 - Bishops: “That he might shewe thee the secretes of wysdome, howe thou hast deserued double according to right: Know therfore that GOD HATH FORGOTTEN THEE FOR THYNE INIQUITIE.”
- King James: “And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that GOD EXACTETH OF THEE LESS THAN THINE INIQUITES.”

Job 13:15

- Geneva: “Loe, though he slay me, yet will I trust in him, and I will REPROVE my wayes in his sight.”
 - Bishops: “Lo, though he slay me, yet wyl I trust in him: but I wyll REPROUE myne owne wayes in his sight.”
- King James: “Though he slay me, yet will I trust in him: but I will MAINTAIN mine own ways before him.”—“*maintain*: Heb. Prove, or argue” (1611 marginal note)

Job 15:2

- Geneva: “Shal a wise man speake WORDS OF YE WINDE, and fill his bellie with the East winde?”
 - Bishops: Shall a wyse mans AUSWERE BE AS THE WINDE, and fill a mans belly as it were with the winde of the east?”
- King James: “Shall a wise man utter VAIN KNOWLEDGE, and fill his belly with the east wind?”—“*vain*: Heb. Knowledge of wind” (1611 marginal note)

Job 16:20

- Geneva: “My friends SPEAK ELOQUENTLY against me: but mine eye poureth out tears unto God.”
 - Bishops: “My friendes GEUE ME MANY WORDS TO SCORNE, and myne eye powreth out teares vnto God.”
- King James: “My friends SCORN ME: but mine eye poureth out tears unto God.”—marginal note exists for this verse in the 1611 but has no bearing on the reading in question.

Job 20:10

- Geneva: “His children SHALL FLATTER THE POORE, & his hands shall restore his substance.”
 - Bishops: “His children SHALBE FAINE TO AGREE WITH THE POORE, and his handes shall restore their goodes.”
- King James: “His children shall SEEK TO PLEASE the poor, and his hands shall restore their goods.”—“*His*: or, The poor shall oppress his children” (1611 marginal note)

Job 22:15

- Geneva: “Hast thou marked THE WAY OF THE WORLDE, wherein wicked men haue walked?”
 - Bishops: “Hast thou marked THE WAY OF THE WORLD, wherin wicked men haue walked?”
- King James: “Hast thou marked THE OLD WAY which wicked men have trodden?”

Job 22:30

- Geneva: “THE INNOCENT SHALL DELIVER THE ISLAND, & it shalbe preserued by the purenes of thine hands.”
 - Bishops: “THE INNOCENT SHALL DELIUER THE ISLAND: it shalbe preserued by the purenesse of thyne handes.”
- King James: “HE shall deliver the ISLAND OF THE INNOCENT: and it is delivered by the pureness of thine hands.”—“*He*: or, The innocent shall deliver the island” (1611 marginal note)

Job 34:31

- Geneva: “Surely it appertaineth UNTO GOD TO SAY, I HAVE PARDONED, I WILL NOT DESTROY.”
 - Bishops: “Surely of God onely it can be saide, I HAUE PARDONED, I WYLL NOT DESTORY.”
- King James: “Surely it is meet TO BE SAID UNTO GOD, I HAVE BORNE CHASTISEMENT, I WILL NOT OFFEND ANY MORE.”

Job 35:15

- Geneva: “But nowe because HIS ANGER HATH NOT VISITED, nor called to count the euill with great extremitie.”
 - Bishops: “But now because HIS ANGER HATH NOT VISITED, neither called men to accompt with great extremitie.”
- King James: “But now, because it is not so, HE HATH VISITED IN HIS ANGER; yet he knoweth it not in great extremity.”—1611 marginal note has no bearing on the reading in question.

Job 41:22

- Geneva: “In his necke remayneth strength, & LABOUR IS REJECTED BEFORE HIS FACE.”
 - Bishops: “In his necke ther remaineth strength, and NOTHING IS LABOUROUS FOR HIM.”
- King James: “In his neck remaineth strength, and SORROW IS TURNED INTO JOY BEFORE HIM.”—“*The*: Heb. Sorrow rejoyceith” (1611 marginal note)

Psalm 8:5

- Geneva: “For thou hast made him a little lower THAN GOD, and crowned him with glory and WORSHIP.”
 - Bishops: “Thou hast made hym SOMTHYNG INFERIOUR TO ANGELS: thou hast crowned him with glory and worship.”
- King James: “For thou hast made him a little lower than THE ANGELS, and hast crowned him with glory and HONOUR.”

Psalm 23:6

- Geneva: “Doubtlesse kindnesse and mercie shall followe me all the dayes of my life, and I shall remaine A LONG SEASON in the house of the Lord.”
 - Bishops: “Truely felicitie and mercie shal folowe me all the dayes of my lyfe: and I wyll dwell in the house of God FOR A LONG TYME.”
- King James: “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD FOR EVER.”—Coverdale reads this way as well.

Proverbs 2:7

- Geneva: “He preserueth THE STATE OF the righteous: he is a shielde to them that walke vprightly.”
 - Bishops: “He stirreth UP HEALTH FOR the righteous: and defendeth them that walke vprightly,”
- King James: “He layeth up SOUND WISDOM for the righteous: he is a buckler to them that walk uprightly.”

Proverbs 21:4

- Geneva: “A hautie looke, and a proude heart, WHICH IS THE LIGHT of the wicked, is sinne.”
 - Bishops: “An high looke, a proude heart, AND THE PLOWING of the vngodly is sinne.”
- King James: “An high look, and a proud heart, and the PLOWING of the wicked, is sin.”—“A: Heb. Haughtiness of eyes” (1611 marginal note)

Proverbs 22:20

- Geneva: “Haue not I written vnto thee THREE TIMES in counsels and knowledge.”
 - Bishops: “Haue not I warned thee VERY OFT WITH counsayle and learning.”
- King James: “Have not I written to thee EXCELLENT THINGS in counsels and knowledge.”

Proverbs 26:7

- Geneva: “AS THEY THAT LIFT UP THE LEGS OF THE LAME, so is a parable in a fooles mouth.”
 - Bishops: “LIKE AS A LAME MAN HIS LEGGES ARE NOT EQUALL: euen so is a parable in a fooles mouth.”
- King James: “THE LEGS OF THE LAME ARE NOT EQUAL: so is a parable in the mouth of fools.—“*are*: Heb. Are lifted up” (1611 marginal note)

Song of Solomon 3:9

- Geneva: “King Solomon makd himself A PALACE OF THE TREES of Lebanon.”
 - Bishops: “Kyng Solomon had made him selfe A PALLACE OF THE WOOD of Libanus,”
- King James: “King Solomon made himself a CHARIOT OF WOOD of Lebanon.”

Song of Solomon 7:9

- Geneva: “And the roufe of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lippes OF THE ANCIENT to speake.”
 - Bishops: “And thy rooffe of thy mouth lyke the best wine, which is meete for my best beloued, pleasaunt for his lippes, and for his teeth to chawe.”
- King James: “And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the lips of THOSE THAT ARE ASLEEP TO SPEAK.”—“*of*: or of the ancient” (1611 marginal note)

Isiah 49:17

- Geneva: “Thy BUILDERS make haste: thy destroyers and they that made thee waste, are departed from thee.”
 - Bishops: “THEY MAKE HASTE WHO BUILDETH THEE VP AGAINE: AS FOR THOSE THAT OUERTHROWE THEE and make thee waste, they shall depart from thee.”
- King James: “Thy CHILDREN shall make haste; thy destroyers and they that made thee waste shall go forth of thee.”

Ezekiel 19:7

- Geneva: “And he knew their WIDOWES, & he destroyed their cities”
 - Bishops: “He DESTROYED THEIR PLACES AND MADE THEIR CITIES WASTE,”
- King James: “And he knew their DESOLATE PALACES, and he laid waste their cities”—“*their: or, their widows*” (1611 marginal note)

Daniel 2:13

- Geneva: “And when the sentence was given, THE WISE MEN WERE SLAINE”
 - Bishops: “So the decree went fourth, and THE WISE MEN WERE SLAYNE”
- King James: “And the decree went forth that the wise men SHOULD BE SLAIN”

The 1560 Geneva Bible has a unique verse numbering system. In the KJB, Daniel chapter three ends with 3:30. However the Geneva bible goes all the way to 3:33 and then starts chapter four three verses later, whereas the KJB and all other English Bibles place these verses in chapter four. So, when we read Daniel 4:27 in the KJB it is Daniel 4:24 in the Geneva bible.

Daniel 4:27 (in the KJB but 4:24 in the Geneva)

- Geneva: “...thine iniquities by mercie towards the poore; loe, LET THERE BE A HEALING OF THINE ERROUR.”
 - Bishops: “. . . and thyne iniquities by mercie towarde the poore: lo, LET THERE BE A HEALING OF THYNE ERROUR.”
- King James: “. . . thine iniquities by shewing mercy to the poor; IT MAY BE A LENGTHENING OF THY TRANQUILITY.”—“*a: or, a healing of thy error*” (1611 marginal note)

Daniel 7:25

- Geneva: “And shall speak words against the most High, and shall CONFIRM the saints of the most High.”
 - Bishops: “And he shall speake wordes against the highest of all, he SHALL DESTROY the high sainctes,”
- King James: “And he shall speak great words against the most High, and shall WEAR OUT the saints of the most High...”

Daniel 8:23

- Geneva: “And in the end of their kingdome, when the rebellious SHALBE CONSUMED, a King of fierce countenance, and vnderstanding darke sentences, shall stand vp.”
 - Bishops: “And in the ende of their kingdome, when the wicked ARE COME TO A FULL, a king of a fierce countenance, and vnderstanding harde sentences, shall stand vp.”
- King James: “And in the latter time of their kingdom, when the transgressors ARE COME TO A FULL, a king of fierce countenance, and understanding dark sentences, shall stand up.”—“*are: Heb. are accomplished*” (1611 marginal note)

Daniel 9:26

- Geneva: “After threescore and two weekes shall Messiah be slaine, AND SHALL HAVE NOTHING.”
 - Bishops: “After these threescore & two weekes shall Messiah be slaine, & NOT FOR HIM SELFE:”
- King James: “And after threescore and two weeks shall Messiah be cut off, BUT NOT FOR HIMSELF:”—“*but: or, (and) shall have nothing*” (1611 marginal note)

Zechariah 9:6

- Geneva: “And THE STRANGER shal dwell in Ashdod, and I wil cut off the pride of the Philistims.”
 - Bishops: “STRAUGERS shall dwel at Asdod, and as for the pride of the Philistines I shal roote it out.
- King James: “And A BASTARD shall dwell in Ashdod, and I will cut off the pride of the Philistines.”

Malachi 2:16

- Geneva: "IF THOU HATEST HER, PUT HER AWAY, sayeth the Lorde God of Israel, yet he couereth the iniurie vnder his garment, saieth the Lord of hosts: therefore KEEPE SELUES IN YOU SPIRITE, and transgresse not."
 - Bishops: “IF THOU HATEST HER, PUT HER AWAY, saith the lorde God of Israel: yet he couereth the iniurie vnder his garment, saith the Lorde of hoastes, and be ye KEPT IN YOUR SPIRITE, and transgresse not.”
- King James: "For the LORD, the God of Israel, saith that HE HATETH PUTTING AWAY: for one covereth violence with his garment, saith the LORD of hosts: therefore HEED TO YOUR SPIRIT, that ye deal not treacherously."—"he: or, if he hate her, put her away" (1611 marginal note)

Variant English Readings in the New Testament

Matthew 1:11

- Geneva: "And Iosias begate Iakim; Iakim begate Iechonias and his brethren about the time they were caried away to Babylon."
 - Bishops: "Iosias begat Iacim, IACIM BEGAT IECHONIAS and his brethren,"
- King James: "And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon." omits the phrase in question—"Josias (some read), Josias begot Jakim, and Jakim begot Jechonias" (1611 marginal notes)

Matthew 26:26

- Geneva: "And as they did eate, Iesus tooke the bread, AND WHEN HE HAD GIVEN THANKS, he brake it, and gaue it to the disciples, and sayd, Take, eate: this is my bodie."—the 1587 edition of the Geneva Bible reads "and when he had blessed" in Matthew 26:26.
 - Bishops: "When they were eatyng, Iesus toke bread, AND WHEN HE HAD GIVEN THANKS, he brake [it,] and gaue [it] to the disciples, and saide: Take, eate, this is my body."
- King James: "And as they were eating, Jesus took bread, AND BLESSED *IT*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body."—"blessed: many Greek copies, gave thinks" (1611 marginal note)

Mark 8:14

- Geneva: "AND THEY HAD FORGOTTEN to take bread, neither had they in the shippe with them, but one loafe."
 - Bishops: "AND THEY HAD FORGOTTEN to take bread [with them] neither had they in the ship with them more then one loafe."
- King James: "NOW *THE DISCIPLES* HAD FORGOTTEN to take bread, neither had they in the ship with them more than one loaf."— (the 1769 KJV edition would put "the disciples" in italics by comparison to the 1550 Stephanus TR edition, but this textual difference is found in an edition of Beza likely followed by the KJV translators)

Mark 8:24

- Geneva: “And he loked vp, and faid, I FE MEN: FOR I FE THEM WALKING LIKE TREES.”
 - Bishops: “And he loked vp, & saide, I SEE MEN: FOR I PERCEIUE THE WALKE AS (THEY WERE) TREES.”
- King James: “And he looked up, and said, I SEE MEN AS TREES, WALKING.”

Mark 9:16

- Geneva: “Then hee asked the Scribes, What dispute you AMONG YOUR SELUES?”
 - Bishops: “And he asked the scribes, what dispute ye WITH THEM?”
- King James: “And he asked the scribes, what question ye WITH THEM?”—“*with*: or among yourselves?” (1611 marginal note)

Mark 15:3

- Geneva: “And the hie Priestes accused him of many things.”—missing phrase “BUT HE ANSWERED NOTING”
 - Bishops: “And the hie priestes accused hym of many thynges.”—missing phrase “BUT HE ANSWERED NOTING”
- King James: “And the chief priests accused him of many things: BUT HE ANSWERED NOTHING.”—(these words in KJV are not in 1560 Geneva Bible and other pre-1611 English Bibles)

Luke 2:22

- Geneva: “And when the daies of MARIES PURIFICATION after the Lawe of Moses were accomplished, they brought him to Hierusalem, to present him to the Lord,”— the 1587 and 1599 editions of the Geneva Bible read “HER purification”
 - Bishops: “And when the dayes of HER PURIFICATION, after the lawe of Moyses, were accomplished, they brought hym to Hierusalem, to present him to the Lord.”
- King James: “And when the days of HER PURIFICATION according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;”

Luke 10:22

- Geneva: “THEN HE TURNED TO HIS DISCIPLES, AND SAID, All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueile him.”—(these words in 1560 Geneva Bible are not in 1611 KJV's text)
 - Bishops: ALL THYNAND HE TURNED TO HIS DISCIPLES, & sayde secretly: Happy are the eyes which see the thynges that ye see.
- King James: “All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.”—“*All*: many ancient copies and these words, and turning to his disciples, he said” (1611 marginal notes). Did the KJV translators remove words from the text of the pre-1611 English Bible and put them in a marginal note?

Luke 13:3

- Geneva: “I tell you, nay: but except YE AMEND YOUR LIVES, ye shall all likewise perish.”
 - Bishops: “I tell you naye: but except YE REPENT, ye shall all lykewyse peryshe.”
- King James: “I tell you, Nay: but, except YE REPENT ye shall all likewise perish.”

Luke 17:36

- Geneva: the 1560 Geneva Bible has a verse 36 which matches verse 37 in the KJV. Luke 17:36 is inserted into the 1587, 1599, and 1602 editions of the Geneva Bible, Luke 17:36 was missing from the 1560 edition of the Geneva Bible.
 - Bishops: “Two [men] shalbe in the fielde: the one shalbe receaued, & the other forsake.”
- King James: this verse in the KJV is not in the 1560 Geneva Bible and some other pre1611 English Bibles—“*Two*: this 36th verse is wanting in most of the Greek copies” (1611 marginal note.)

John 1:1-4

- Geneva: “In the beginning was that Word, and that Word was with God, and that God. This same was in the beginning with God. All things were made by IT, and without IT was made nothing that was made. In IT was life, and that life was the light of men.”
 - Bishops: “ In the begynnyng was the worde, & the worde was with God: and that worde was God. The same was in the begynnyng with God. All thynges were made by IT: and without IT, was made nothyng that was made. In IT was lyfe, and the lyfe was the lyght of men,”
- King James: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by HIM; and was not anything made that was made. In HIM was life; and the life was the light of men.”

John 8:6

- Geneva: “And this they saide to tempt him, that they might haue, whereof to accuse him. But Iesus stouped downe, & with his finger wrote on the groud.”
 - Bishops: “This they sayde to tempte hym, that they myght accuse hym. But Iesus stouped downe, and with his fynger wrote on the grounde.”
- King James: "This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *AS THOUGH HE HEARD THEM NOT.*”—*AS THOUGH HE HEARD THEM NOT*—(These words **are not** in the 1560 Geneva Bible or the 1568 Bishops Bible as well as some other pre-1611 English Bibles.)

John 8:59

- Geneva: “Then tooke they vp stones, to cast at him, but Iesus hid himselfe, and went out of the Temple.”
 - Bishops: ““Then toke they vp stones to caste at hym: but Iesus hyd hym selfe, and went out of the temple.”
- King James: "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, *GOING THROUGH THE MIDST OF THEM, AND SO PASSED BY.*”—*GOING THROUGH THE MIDST OF THEM, AND SO PASSED BY*—(These words **are not** in the 1560 Geneva Bible or the 1568 Bishops Bible as well as some other pre-1611 English Bibles. They are found in the 1587 edition of the Geneva Bible.)

John 14:1

- Geneva: "AND HE SAID TO HIS DISCIPLES, Let not your heart be troubled: ye beleuee in God, beleuee also in me.”—the 1587 edition of the Geneva Bible drops the phrase in question.
 - Bishops: “AND HE SAYDE VNT0 HIS DISCIPLES, Let not your hearte be troubled: Ye beleue in god, beleue also in me.”
- King James: “Let not your heart be troubled: ye believe in God, believe also in me.”—The phrase “AND HE SAYDE VNT0 HIS DISCIPLES” is omitted in the King James despite being found in several pre-1611 English Bibles including the Geneva and Bishops Bibles.

John 19:3

- Geneva: “And saide, Haile, King of the Iewes. And they smote him with THEIR RODS.”
 - Bishops: “And sayde, Hayle king of the Iewes: And they stroke hym with RODDES.”
- King James: “And said, Hail, King of the Jews! and they smote him with THEIR HANDS.”

John 21:5

- Geneva: “Iesus then said vnto them, SYRS, haue ye any meate? They answered him, No.”
 - Bishops: “Iesus sayth vnto them: CHILDREN, haue ye any meate? They aunswered hym, no.”
- King James: “Then Iesus saith unto them, CHILDREN haue ye any meat? They answered him, No.”

Acts 3:15

- Geneva: “And killed the LORDE of life, whome God hath raised from the dead”
 - Bishops: “And kylled the LORDE of lyfe, whom God hath rayseed from the dead: of the which we are witnesses.”
- King James: “And killed the PRINCE of life, whom God hath raised from the dead;”

Acts 9:28

- Geneva: “And hee was CONVERSANT WITH THEM at Hierusalem.”
 - Bishops: “And he had his CONUERSATION WITH THEM at Hierusalem,”
- King James: “And he was with them COMING IN AND GOING OUT at Jerusalem.”

Acts 11:24

- Geneva: “For he was a good man, and full of the holy Ghost, and faith, and much people JOYNED THEM SELUES VUNTO the Lord.”
 - Bishops: “For he was a good man, and full of the holy ghost, and of fayth: And much people WAS ADDED VNTO the Lorde.”
- King James: “For he was a good man, and full of the Holy Ghost and of faith: and much people WAS ADDED UNTO the Lord.”

Acts 12:4

- Geneva: The first edition of the Geneva New Testament published in 1557 read “Easter” in Acts 12; however in 1560 when the complete edition (both Old and New Testaments) of the Geneva Bible was published, Acts 12:4 was changed to read “Passover”.
 - Bishops: “And when he had caught hym, he put hym in pryson also, and delyuered hym to foure quaternions of souldiers to be kept, intendencyng after EASTER to bryng hym foorth to the people.”
- King James: “And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after EASTER to bring him forth to the people.”

Acts 25:6

- Geneva: “Now when he had taried among them NO MORE THEN TEN DAYS, hee went downe to Caesarea, and the next day sate in the iudgement seat, and commaunded Paul to be brought.”
 - Bishops: “And when he had taryed among them MORE THEN TEN DAYES, he went downe vnto Cesarea, & the next day sate downe in the iudgement seate, and commaunded Paul to be brought.”
- King James: “And when he had tarried among them MORE THAN TEN DAYS, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.”—“*more*: or, as some copies read, no more than eight or ten days” (1611 marginal note)

Romans 3:27

- Geneva: “Where is then THE REJOICING? It is excluded. By what Lawe? of woorkes? Nay: but by the Lawe of faith.”
 - Bishops: “Where is then THY BOASTYNG? It is excluded. By what lawe? Of woorkes? Nay, but by the lawe of fayth.”
- King James: “Where is BOASTING then? It is excluded. By what law? of works? Nay: but by the law of faith.”

Romans 5:17

- Geneva: “For if BY THE OFFENSE OF ONE, death reigned through one, much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, reigne in life through one, that is, Iesus Christ.”
 - Bishops: “For yf BY THE SINNE OF ONE, death raigned by the meanes of one: much more they, whiche receaue aboundaunce of grace, and of the gyfte of ryghteousnes, shall raigne in life by the meanes of one, Iesus Christe.”
- King James: “For if by ONE MAN'S OFFENCE death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)”—“*by one man's*: or, by one offence” (1611 marginal note)

Romans 8:11

- Geneva: “But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, BECAUSE THAT HIS SPIRIT dwelleth in you.”
 - Bishops: “But, yf ye spirite of hym that rased vp Iesus from the dead, dwell in you: euen he that raised vp Christe from the dead, shall also quicken your mortall bodyes, BECAUSE THAT HIS SPIRITE dwelleth in you.”
- King James: “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies BY HIS SPIRIT that dwelleth in you.”—“*by*: or, because of his Spirit” (1611 marginal note)

Romans 16:20

- Geneva: “The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be WITH YOU.”
 - Bishops: “The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Iesus Christe be WITH YOU.”
- King James: “And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.”

I Corinthians 15:31

- Geneva: “By OUR REIOYCIG which I haue in Christ Iesus our Lord, I die dayly.
 - Bishops: “BY OUR REIOYCYNG which I haue in Christe Iesu our Lorde, I dye dayly.”
- King James: “I protest by YOUR REJOICING which I have in Christ Jesus our Lord, I die daily.”—“*your*: some read, our” (1611 marginal note)

II Corinthians 2:17

- Geneva: “For wee are not as many, which MAKE MARCHANDISE OF the woorde of God.”
 - Bishops: “For we are not as many are, WHICHE CHOP & CHAUNGE WITH THE WORD OF GOD: but as of purenesse of God, in the syght of God, so speake we in Christe.”
- King James: “For we are not as many, which CORRUPT the word of God. . .”

Ephesians 6:12

- Geneva: “For we wrestle not against flesh and blood, but against principalities, against powers, and against the WORDLY GOVONERS”
 - Bishops: “For we wrestle not agaynst blood & flesshe: but agaynst rule, agaynst power, agaynst WORLDLY GOVERNOURS OF THE DARKNESSE OF THIS WORLDE, agaynst spirituall craftynesse in heavenly *places*.”
- King James: “For we wrestle not against flesh and blood, but against principalities, against powers, against the RULERS OF THE DARKNESS”

I Timothy 3:6

- Geneva: “He may not be a YOUNG SHCOLAR, lest he being puffed vp fall into the condemnation of the deuill.”
 - Bishops: “Not a YOUNG SCOLER, lest he, beyng puffed vp, fall into the condempnation of the deuyll.”
- King James: “Not a NOVICE, lest being lifted up he fall into the condemnation of the devil.”

James 2:18

- Geneva: “But some man might say, Thou hast the faith, and I haue woorkes: shewe me thy faith OUT OF THY WOORKES, and I will shewe thee my faith by my woorkes.”
 - Bishops: “But some man wyll say, thou hast fayth and I haue deedes: shewe me thy fayth BY THY DEEDES, and I wyll shewe thee my faith by my deedes.”
- King James: “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith WITHOUT THY WORKS, and I will shew thee my faith by my works.”—“*without*: some copies read, by thy works” (1611 marginal note)

I John 2:23b

- Geneva: “Whosoeuer denyeth the Sonne, the same hath not the Father.”—the second half of this verse (*BUT HE THAT ACKNOWLEDGETH THE SON HATH THE FATHER ALSO.*) is not in the 1560 Geneva Bible and some other pre-1611 English Bibles.
 - Bishops: “Whosoeuer denyeth the sonne, the same hath not the father (*BUT HE THAT KNOWLEDGETH THE SONNE, HATH THE FATHER ALSO.*)”
- King James: “Whosoever denieth the Son, the same hath not the Father: *BUT HE THAT ACKNOWLEDGETH THE SON HATH THE FATHER ALSO.*”

I John 3:16

- Geneva: “Hereby haue we perceiued LOUE, that he layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.”
 - Bishops: “Hereby perceauē we LOUE, because he layde downe his lyfe for vs, & we ought to lay downe our lyues for the brethren.”
- King James: “Hereby perceive we the LOVE *OF GOD*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.” — (the 1769 KJV would later put the words "of God" in italics based on the 1550 Stephanus, but Greek words for "of God" may be in an edition by Beza.)

Revelation 2:24

- Geneva: “And vnto you I SAY, TO REST of them of Thyatira, As many as haue not this learning, neither haue knowen the deepenes of Satan (as they speake) I will put vpon you none other burden.”
 - Bishops: “Vnto you I SAY, AND VNTO OTHER OF THE OF Thyatira, as many as haue not this learnyng, & which haue not knowe the deepenesse of Satan, as they say, I wyll put vpon you none other burthen:”
- King James: “But unto you I SAY, AND UNTO THE REST in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.”

Revelation 5:11

- Geneva: “Then I behelde, & I heard the voice of many Angels round about the throne, & about the beastes and the Elders, & there were THOUSAND THOUSFANDS”
 - Bishops: “And I beheld, and I heard the voyce of many angels about the throne, and [about] the beastes and the ELDERS, AND HEARDE THOUSANDE THOUSANDES,”
- King James: “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the ELDERS: AND THE NUMBER OF THEM WAS TEN THOUSAND TIMES TEN THOUSAND, AND THOUSANDS OF THOUSANDS;”

Revelation 16:5

- Geneva: “And I heard the Angel of the waters say, Lord, thou art iust, Which art, and Which wast: AND HOLY because thou hast iudged these things.”
 - Bishops: “And I hearde the anghell of the waters say: Lorde, which art, and wast, thou art RYGHTEOUS & HOLY, because thou hast geuen such iudgements:”
- King James: “And I heard the angel of the waters say, Thou art RIGHTEOUS, O Lord, which art, and wast, AND SHALT BE, because thou hast judged thus.”—the addition of the words “and shalt be” are on account of having followed Beza and his Greek text.

Revelation 17:5

- Geneva: “And in her forehead was a name written, A mysterie, that great Babylon, that MOTHER OF WHOREDOMES, and abominations of the earth.”
 - Bishops: “And in her forehead was a name written, a misterie, great Babylon, the MOTHER OF WHOREDOME & abominations of the earth.”
- King James: “And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE **MOTHER OF HARLOTS** AND ABOMINATIONS OF THE EARTH.”—
“*Harlots*: or, fornications” (1611 marginal note)