

The Dr. Gene Scott Bible Collection

STATION 14: TYNDALE - Part 2

Tyndale and the "Lollards"

Tyndale's rebellion against the established church had its roots in Wycliffe's efforts over a hundred years before. Wycliffe, after leaving Oxford, had set up in his home parish of Lutterworth and soon attracted students to his Bible classes, dozens of young men with a love of freedom and a passion for truth. They had to be committed to spreading the Gospel to the common people in a language they could understand. Because Wycliffe championed both freedom and the Monarchy, royal protection kept him from the wrath of the traditional church in his lifetime, giving him the time to forge the movement that would lead to reform some 140 years after his death.

Wycliffe's students and followers were called "Lollards." Their underground movement, akin to early Christianity, eventually recruited converts from palaces to prisons. These "Lollards" were known for reading and teaching the Scriptures in English, denying transubstantiation, and refusing to accept the Pope as God's sole agent of authority on earth. The "Lollards" declared the Bible to be the last word in doctrinal debate, so they demanded access to the Scriptures in the language of the people.

The Inquisition, as the police arm of the established church, was the sworn enemy of the "Lollards," seeking them out and burning them as heretics. Nevertheless, the movement had spread to the Continent by 1400 (Jan Hus was the first convert). In 14th Century England, Queen Anne of Bohemia, Richard II's wife, became a follower. In Tyndale's day, John Colet and Sir John Walsh were leaders of "Lollardry," though the vast majority are known today only by their tombstones - over 1000 were burned between 1400 and 1557 in England alone. The "Lollards" were a company of committed men and women whose cries of freedom were heralded by their slogans "He set me free" and "If God be for us, who can be against us." The "Lollard's" strategy was to avoid detection, and to wield influence by placing bright young men in the Universities. Their ranks included seafaring merchants who smuggled forbidden books from abroad. William Tyndale was such a "Lollard," entrusted with the task of translating the Bible into English by virtue of his ability to speak, read and write seven languages, an ability that would also serve to avoid detection by the Inquisition over the eleven years of his exile.

Tyndale left Walsh's household to go to London, as a "Lollard" agent, carrying papers of introduction to Bishop Tunstal, in the hopes of securing sponsorship for his project of

translation - but Bishop Tunstal was "a ducking hypocrite" who fobbed him off. Tyndale concluded, "*...not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.*"

Failing with the Bishop, Tyndale next contacted Humphrey Monmouth, a rich cloth merchant and part of the "Lollard" smuggling and distribution network. With money in hand, pledged by the "Lollards," Tyndale prepared to leave England for exile on the Continent, sacrificing his friends and the family he loved so much in order to carry out his appointed mission.

Tyndale's Bible

Tyndale reached Germany, and settled first at Wittenberg, the headquarters of Martin Luther, and where the strategy was set to win England over to Luther's reforms. Tyndale had begun his translation of the New Testament while staying with Monmouth; he continued at Wittenberg, employing Friar William Roye as secretary. By Autumn 1525, the two had moved to Cologne, where printing of the translation was begun. Betrayed to the authorities by a man Roye described as "more venomous than any toad," they grabbed up the manuscript and the finished pages, escaping up the Rhine to Worms, where Luther had a large following.

In 1525, the finished Testament was printed at Worms, by Peter Schoeffer. In England, meanwhile, King Henry VIII had been warned about the imminent arrival of Tyndale's finished Testaments; the books were soon smuggled into England by fellow "Lollards," wrapped in bales of cloth or sacks of flour. Soon, Henry VIII himself, in his famous letter to Luther, complained of Tyndale's "pestilent glosses" (as Tyndale's marginal notes, derived from Luther, were referred to by his enemies). Today, only one fragment survives of Tyndale's Cologne printing (in the British Museum), and three examples of the Worms complete Testament (one formerly at Baptist College, Bristol was sold to the British Museum for \$1,500,000 in 1998; another is at St. Paul's Cathedral, London, and a third, discovered in 1998 in Stuttgart, is also institutionalized). Only scarce facsimiles of these milestones are available to collectors.



Only known example of Tyndale's "Joshua"

In 1530, Tyndale's "Pentateuch" was published at Antwerp; again his critics accused it of having "pestilent glosses," such as the famous note to Numbers xxiii. 8 ("How shall I curse whom God curseth not..." etc.): *"The pope can tell howe."*

There is still debate over how much of the Old Testament Tyndale was able to translate; besides the Pentateuch, we know he did translate "Joshua" because we have here the **only known example**, certified by the famous Biblical scholar Francis Fry. Of the Minor Prophets, the only known example of Tyndale's "Jonah" is represented here by a rare facsimile.

In England, Tyndale's activities were denounced both by the Bishops and by such conservative "reformers" as Thomas More, whose "Dialogue of a Christian Knight" ([Station 13](#)) was specifically intended to refute the "pestilent secte" of Luther and his English counterpart, William Tyndale. In desperation, his enemies resorted to buying up all available copies of the Testaments; the Bishop of London arranged to buy Tyndale's remaining stock at a time when Tyndale's funds were low. Ironically, these funds enabled Tyndale to print twice as many more, thus feeding the eager appetites of the English for the Bible in their own language.



First page of "Ephesians" from Tyndale's New Testament

1534 saw the publication of the New Testament revised anew by Tyndale. In it, Tyndale railed against the "revision" of his New Testament published shortly before by George Joye, who had tampered with Tyndale's wording (e.g. "*lyfe after this lyfe*" instead of Tyndale's "*resurrection*"). The 1534 edition contains Prologues to the Epistles, taken from Luther's; that to "Romans" fills 34 pages. It is shown at [Station 13](#), including Tyndale's thoughts on Justification by Faith. Tyndale's final revision of the New Testament (and the basis for Matthew's Bible of 1537) was published in 1535.

Tyndale's works were produced by a man with a price on his head, on the run from his enemies, who having burned his books were out to burn him. No better catalog exists of the difficulties he encountered than that reported by Steven Vaughn, an envoy of Henry VIII to the Low Countries, whom Tyndale told: "*...my pains therein taken, ...my poverty, ...my exile out of my natural country, and bitter absence from my friends, ...my hunger, my thirst, my cold, the great danger wherewith I am everywhere compassed, and finally, ... innumerable other hard and sharp fightings*"

which I endure..."

*Books shown at this
Station include:*

Tyndale's New Testament

*"The newe Testament of
oure Saviour Iesus
Christe. Faythfully
translated oute of the
Greek. With notes and
expositions of the darke
places therein."*

1553 - Octavo edition of Jugge's revision of Tyndale's version in "Black Letter" type. Two-page "Cosmographic Chart" of St. Paul's journeys, placed before the Epistles. The title page quotes Matthew: *"The pearle which Christ comaunded to be boughte / Is here to be founde, not elles to be sought."*

This was the **last** Bible printed under the benign reign of Edward VI, who was succeeded by the "bloody" Queen Mary. (Herbert #105)

Tyndale's Pentateuch

1884 - Verbatim reprint of the 1530 original, published by Randolph & Co. of New York. Includes comparison with Tyndale's Genesis of 1534 and the Pentateuch in the Vulgate, Luther, and Matthew's Bible. (Herbert #2032; EBA #2006)

Tyndale's "The Prophete Jonas"

1863 - Facsimile edition prepared by Biblical scholar Francis Fry and published by Willis &

Sotheran of London. Includes facsimile of Coverdale's "Jonah" of 1535 (Tyndale's was probably published on the Continent in 1530 or 1531). Though this book was denounced in Tyndale's lifetime, so few copies of it must have been available that none were used in preparing Matthew's Bible (the "Jonah" therein is the work of Coverdale). This facsimile edition is one of the few copies printed on vellum. (Herbert #1945)

Tyndale's "The Prophete Jonas"

1863 - Facsimile edition prepared by Biblical scholar Francis Fry and published by Willis & Sotheran of London. This is one of a limited number of copies printed on "old paper." (Herbert #1945)

"Introduction" (Prospectus) to Fry's Facsimile Edition of Tyndale's Testament

1862 - A curious tome including introductory notes, a number of facsimiles of Tyndale pages and comparable pages printed by Peter Schoeffer of Worms. Intended to whet the appetite for the privately-printed facsimile edition prepared by Biblical scholar Francis Fry. This example is one of only a few printed on vellum, and is signed twice by Fry. (See Herbert #1936)

Tyndale's "Joshua" - ONLY Known Example

Annotated by Francis Fry

Fry states, in a manuscript note bound herein: *"These 8 leaves are no doubt part of the 5 vol ed. Matthews version that is Tyndales by Redman 1540...I have not compared it at St Pauls. This is Matthew's Version Ch 7 - m this is - line 6 "excommunicate things"*

Taverner is "cursed things" therefore it is not part of Day's editions of Taverner of which I have parts of two edition. If not of the above edition, then they are part of an unknown edition."

Since Fry wrote these words, the 1540 Redman edition (of which only one of the reported five volumes is known to exist, not containing Joshua) has been shown to be of the "Great" Bible. Furthermore, the headlines of the Redman version are Roman type, while those herein are "Black Letter." The marginal notes agree closely with Matthew's Bible of 1549. Thus, either this is an unknown edition, or, given that the typography matches the octavo "parts" of the Bible issued by Day & Seres in 1549-51, this is a heretofore **unknown** part of that project. No matter the bibliographic minutiae, this amazing item is the **ONLY KNOWN EXAMPLE** of Tyndale's translation of "Joshua," and helps to prove that Tyndale did in fact translate a large part of the Old Testament before his martyrdom.



Diglot contrasting Tyndale's English and Erasmus' Latin versions.

Tyndale-Erasmus 1550 English-Latin Diglot

Under the brief reign of King Edward VI (the successor to King Henry VIII), numerous editions of all English versions were put to press: Coverdale's, Matthew's, the "Great" Bible, and

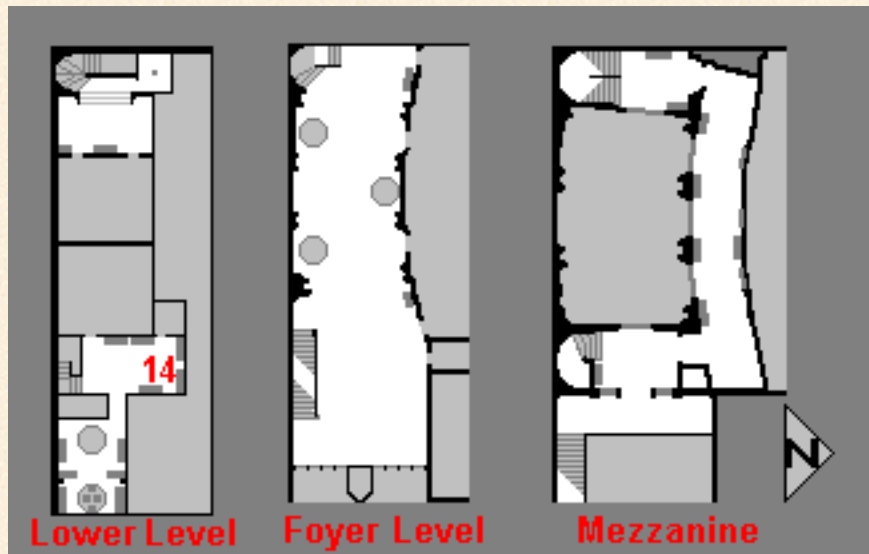
Tyndale's "foundation" version as well. This volume is the **fourth edition** of Tyndale's New Testament; the editor and publisher (according to the preface), is believed to have been John Cawood of London. Only his initials, "I.C.," appear on the title page and Preface. The intention of this superb diglot was to present Tyndale's English text (given in "Black Letter" type) side by side with Erasmus' Latin translation of his Greek Testament (in Roman type), so that those who were familiar with Latin (the traditional language of the church) could then ascertain the "verity" of Tyndale's version - as if, some 14 years after Tyndale's martyrdom, this was still an issue! After all, Tyndale's version became the foundation for **all** subsequent English translations, and 90% of it survives in the King James Version. **Only three other examples** of this diglot are recorded in the United States: at the New York Public Library, at Harvard and at the Huntington Library. This octavo-size treasure is listed by Herbert as #88.

The English Hexapla: Six Important Versions of the New Testament Compared

1841 - Published by S. Bagster & Sons, London. Contains, in addition to the Greek text at the top of each page, the versions of **Wycliffe** (Purvey's revision), **Tyndale** (1534 printed text), **"Great"** (1539), **"Geneva"** (actually Whittingham's New Testament of 1557), **"Anglo-Rheims"** (the Catholic version of 1582), and the **King James** (1613/11 version). This great work shows the continuity and the dissimilarity between the versions. Note Luke 13:3; Wycliffe and the Rheims, based on the Vulgate, have "penance" while Tyndale has "repent." This essential distinction between penance and repentance was extremely offensive to the established Church. (Herbert #1840)

STATION LOCATION MAP

Below is a floor plan map of the Cathedral in 3 sections, one for each level. The first section is the Lower Level, the second is the Foyer Level, and the third is the Mezzanine Level. This station is located in the "Smoking Room" on the Lower Level at the red #14.



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