

## Class Session 03-B - Tyndale's Bible - 2022-09-20

### PRAYER

### BIBLE

Nehemiah 8:8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

### YE OLE QUIZZE

1. Whom did Henry marry when he was 17 years old? Who were her parents?
2. Name at least two of King Henry VIII's legitimate children who survived infancy.
3. After separating England from the pope, who was legally considered to be the head of the church of England?
4. Did the author of our textbook approve of or disapprove of the dissolution of the monasteries?
5. Does your teacher approve of or disapprove of the dissolution of the monasteries?

### TIMELINE

1509 King Henry VIII ascends the throne of England

1526 Tyndale's complete New Testament in English is printed

1534 The Act of Supremacy officially separates the Church of England from the pope

### READING ASSIGNMENT

Chapter 6: The Protestant Edward VI and the Catholic Queen Mary

### LECTURE

William Tyndale (1494-1536)

from Chapter XII of Foxe's Book of Martyrs (John Foxe - English historian - published 1563)

<https://www.ccel.org/f/foxe/martyrs/fox112.htm> excerpts

William Tyndale, as he was a special organ of the Lord appointed, and as God's mattock to shake the inward roots and foundation of the pope's proud prelacy, so the great prince of darkness, with his impious imps, having a special malice against him, left no way unsought how craftily to entrap him, and falsely to betray him, and maliciously to spill his life,

William Tyndale, the faithful minister of Christ, was born about the borders of Wales, and brought up from a child in the University of Oxford, where he, by long continuance, increased as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted...His manners and conversation being correspondent to the same, were such that all they that knew him reputed him to be a man of most virtuous disposition, and of life unspotted.

...he, in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge, where he likewise made his abode a certain space. Being now further ripened in the knowledge of God's Word, leaving that university, he resorted to one Master Welch...and was there schoolmaster to his children...

As this gentleman kept a good...table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors, and great...men; who there, together with Master Tyndale sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scripture.

Then Master Tyndale, as he was learned and well practiced in God's matters, ...would show them in the Book, and lay plainly before them the open and manifest places of the Scriptures, to confute their errors... And thus continued they for a certain season, reasoning and contending together divers times, until at length they waxed weary, and bare a secret grudge in their hearts against him. As this grew on, the priests of the country, clustering together, began to grudge and storm against Tyndale, railing against him...affirming that his sayings were heresy; and accused him secretly to the chancellor, and others of the bishop's officers.

There dwelt not far off a certain doctor...who had been of old, familiar acquaintance with Master Tyndale, and favored him well; unto whom Master Tyndale went and opened his mind upon divers questions of the Scripture.... Unto whom the doctor said, "Do you not know that the pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life."

Not long after, Master Tyndale happened to be in the company of a certain divine, recounted for a learned man, and, in communing and disputing with him, he drove him to that issue, that the said great doctor burst out into these blasphemous words, "We were better to be without God's laws than the pope's." Master Tyndale, hearing this, full of godly zeal...replied, "I defy the pope, and all his laws;" and added, if God spared him life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did.

The grudge of the priests increasing still more and more against Tyndale, they never ceased barking and rating at him, and laid many things sorely to his charge, saying that he was a heretic. Being so molested and vexed, he was constrained to leave that country, and to seek another place; and so coming to Master Welch, he desired him, of his good will, that he might depart from him...

...Coming to Sir Henry Guilford, the king's comptroller, and bringing with him an oration of Isocrates, which he had translated out of Greek into English, he desired him to speak to the...bishop of London for him...But God, who secretly disposeth the course of things, saw that was not best for Tyndale's purpose, nor for the profit of His Church, and therefore gave him to find little favor in the bishop's sight...

Being refused of the bishop he came to Humphrey Mummuth, alderman of London, and besought him to help him: who...took him into his house, where...Tyndale lived (as Mummuth said) ... studying both night and day. He would eat but sodden meat by his good will, nor drink but small single beer. He was never seen in the house to wear linen about him, all the space of his being there.

And so remained Master Tyndale in London almost a year, marking with himself the course of the world, and especially the demeanor of the preachers, how they boasted themselves, and set up their authority; beholding also the pomp of the prelates, with other things more, which greatly misliked him; insomuch that he understood not only that there was no room in the bishop's house for him to translate the New Testament, but also that there was no place to do it in all England.

Therefore, having by God's providence some aid ministered unto him by Humphrey Mummuth, and certain other good men, he...departed into Germany [...where he had conference with Luther and other learned men; after he had continued there a certain season he came down into the Netherlands, and had his most abiding in the town of Antwerp.] ...the good man, being inflamed with a tender care and zeal of his country, refused no travail nor diligence, how, by all means possible, to reduce his brethren and countrymen of England to the same taste and understanding of God's holy Word and verity, which the Lord had endued him withal. Whereupon...Tyndale thought...no way more to conduce thereunto, than if the Scripture were turned into the vulgar speech, that the poor people might read and see the simple plain Word of God. He perceived that it was not possible to establish the lay people in any truth, except the Scriptures were so plainly laid before their eyes in their mother tongue that they might see the meaning of the text...

Master Tyndale considered this...chiefly, to be the cause of all mischief in the Church, that the Scriptures of God were hidden from the people's eyes; for so long the abominable doings and idolatries maintained by the pharisaical clergy could not be espied...

For these and such other considerations this good man was stirred up of God to translate the Scripture into his mother tongue, for the profit of the simple people of his country; first setting in hand with the New Testament, which came forth in print about A.D. 1525. Cuthbert Tonsal, bishop of London, with Sir Thomas More, being sore aggrieved, despised how to destroy that false erroneous translation, as they called it.

The bishop, being desirous to bring his purpose to pass, communed how that he would gladly buy the New Testaments. It happened that one Augustine Packington...hearing him say so, said, "My lord! I can do more in this matter than most merchants that be here, if it be your pleasure; for I know the Dutchmen and strangers that have brought them of Tyndale, and have them here to sell; so that if it be your lordship's pleasure, I must disburse money to pay for them, or else I cannot have them: and so I will assure you to have every book of them that is printed and unsold." The bishop...said, "...get them for me, and I will pay whatsoever they cost; for I intend to burn and destroy them all..." This Augustine Packington went unto William Tyndale, and declared the whole matter, and so, upon compact made between them, the bishop of London had the books, Packington had the thanks, and Tyndale had the money. After this, Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold over into England.

After that, Master Tyndale took in hand to translate the Old Testament... [At what time Tyndale had translated Deuteronomy, minding to print the same at Hamburg, he sailed thitherward; upon the coast of Holland he suffered shipwreck, by which he lost all his books, writings, and copies, his money and his time, and so was compelled to begin all again. He came in another ship to Hamburg, where, at his appointment, Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses... A.D. 1529; ... having dispatched his business at Hamburg, he returned to Antwerp.] These books being sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were shut up in darkness.

When God's will was, that the New Testament in the common tongue should come abroad...the clergy, not willing to have that book prosper, cried out upon it, that there were a thousand heresies in it, and that it was not to be corrected, but utterly to be suppressed. Some said it was not possible to translate the Scriptures into English; some that it was not lawful for the lay people to have it in their mother tongue; some, that it would make them all heretics. And to the intent to induce the temporal rulers unto their purpose, they said it would make the people to rebel against the king.

So great were then the froward devices of the English clergy (who should have been the guides of light unto the people), to drive the people from the knowledge of the Scripture, which neither they would translate themselves, nor yet abide it to be translated of others; to the intent (as Tyndale saith) that the world being kept still in darkness, they might sit in the consciences of the people through vain superstition and false doctrine, to satisfy their ambition, and insatiable covetousness, and to exalt their own honor above king and emperor.

As touching his translation of the New Testament, because his enemies did so much carp at it, pretending it to be full of heresies, he wrote to John Frith, as followeth, "I call God to record against the day we shall appear before our Lord Jesus, that I never altered one syllable of God's Word against my conscience, nor would do this day, if all that is in earth, whether it be honor, pleasure, or riches, might be given me."

The bishops and prelates never rested before they had brought the king to their consent; by reason whereof, a proclamation in all haste was devised and set forth under public authority, that the Testament of Tyndale's translation was inhibited-which was about A.D. 1537. And not content herewith, they proceeded further, how to entangle him in their nets, and to bereave him of his life...

William Tyndale, being in the town of Antwerp, had been lodged about one whole year in the house of Thomas Pointz, an Englishman, who kept a house of English merchants. Came thither one out of England, whose name was Henry Philips...Master Tyndale divers times was desired forth to dinner and support amongst merchants; by means whereof this Henry Philips became acquainted with him, so that within short space Master Tyndale had a great confidence in him, and brought him to his lodging, to the house of Thomas Pointz; and had him also once or twice with him to dinner and supper, and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books, and other secrets of his study...

Philips went from Antwerp to the court of Brussels, which is from thence twenty-four English miles, whence he brought with him to Antwerp, the procurator-general, who is the emperor's attorney, with certain other officers...when it was dinner time, Master Tyndale went forth with Philips...Master Tyndale would have put Philips before him, but Philips would in no wise, but put Master Tyndale before, for that he pretended to show great humanity. So Master Tyndale, being a man of no great stature, went before, and Philips, a tall, comely person, followed behind him; who had set officers on either side of the door upon two seats, who might see who came in the entry. Philips pointed with his finger over Master Tyndale's head down to him, that the officers might see that it was he whom they should take.

Master Tyndale, remaining in prison, was proffered an advocate and a procurator; the which he refused, saying that he would make answer for himself. He had so preached to them who had him in charge, and such as was there conversant with him in the Castle that they reported of him, that if he were not a good Christian man, they knew not whom they might take to be one. Such was the power of his doctrine, and the sincerity of his life, that during the time of his imprisonment (which endured a year and a half), he converted, it is said, his keeper, the keeper's daughter, and others of his household.

At last, after much reasoning, when no reason would serve, although he deserved no death, he was condemned by virtue of the emperor's decree, made in the assembly at Augsburg. Brought forth to the place of execution, he was tied to the stake, strangled by the hangman, and afterwards consumed with fire, at the town of Vilvorde, A.D. 1536; crying at the stake with a fervent zeal, and a loud voice, "Lord! open the king of England's eyes."