

WYCLIFFE

"Morning Star of the Reformation"

I. His Life. Born 1320-1330. No one knows. In vicinity of Richmond, Yorkshire. Studied and taught at Oxford, till 1355 when chaplain to king and began opposition to papal power. 1374 he was apptd on a commission to negotiate peace with France and talk with Pope's agents about eccles. appts in Eng. When returned to Eng he began to speak as a reformer. In 1 tract he styled bishop of Rome "the anti-Christ, the proud, worldly priest of Rome, and the most cursed of clippers and cutpurses.": He was hailed before bishop of London, later technically imprisoned in Oxford on orders from Gregory XI. He died in 1384 and papal schism. ~~xxxxxx~~ with popes at Rome and Avignon. ^{Eng} ^{Scotland} W. wrote against transubstantiation. 1382 a synod condemned this heresy and W retired to Lutterworth. No further preaching. Had stroke but not disabling. 1382 W was denounced in a sermon preached in Oxford and followers for 1st time called Lollards-used of pious Bible students in low countries who were considered heretics. W's teachings pronounced heretical at Oxford. Died Dec 31 1384. Another stroke on 29th while saying mass. In meantime had been writing and translating Bible. Catalogue of written works covers 40 octavo pages and incomplete.

II. His Teaching.

1. Shunned determinism and accepted freedom of will.
2. X's body not present in elements.
3. When Bible and church conflict, Bible to be obeyed.
4. If pope abuses property committed to him, state may take. Titles expedient tho not commanded.
5. Beld in visible and invisible ch.
6. Rock in Matt 16 Peter and every true Xn. Keys are spiritual power of all saints.
7. True contrition of heart sufficient for removal of sins.
8. Not only transub worst of all heresies (W said elements represent body and blood) but ch has no right to prescribe words of institution.
9. To withhold Script is sin and priest ought to make them known in mother tongue.
10. On monastic orders-It was the guile of Satan that led men to imagine their fancies and dreamings were religious contemplation and to make them an excuse for sloth. Called monasteries of Carmelites, Aug, Domin, Fran "Cain's castles" from 1st murderer.

III. His Bible. *Translation*

W was the inspiration more than the translator. From Vulgate. Nicholas Hereford at Oxford did OT to Baruch 3:20 John Purvey, W's secretary did the revision. Hereford broke off bec recd summons to appear before Convocation in London. 1st version appeared in 1382. ¹³⁷⁷ Revision appeared in 1388. 130 copies have survived in whole or part, 33 are 1st version. None ^{later} ₁₄₅₀. One was presented to Queen Eliz as she passed thru city of Dondon in 1550-9. 1st version was very literal. Latin constructions and word order followed. Purvey's revision removed many of these.

~~Readers~~ Breachers

~~Readers~~ were Lollards, from lolium, tares, bec thot to be heretics or tares among the wheat. Also known as Known men and women. Based on W's trans of 1 Cor 14:33. Understood to mean if man did not know NT he is unknown man. So readers were known. In 1408 convocation at Oxford under Archbishop Arundel translating, reading of Wycliffe's Bible banned under pain of excomm and punishment of heretic. Copy cost about \$200 and many gave load of hay for a page or two of N.T. (Paul, Jas). Forbade to read English Bible not Vulgate. People imprisoned and burned for teaching children Lord's prayer 10 comm in English. Families spied on each other. Foxe records son informing against father bec caught 10 comm, Children compelled to set fire to parents who had been found reading or listening to Bible. This continued in early 1500s. Lollards are still mentioned under ban in 1533. Truly W lit a fire which shall never be put out. However, ~~Arundel's decree~~ in 1413 synod decreed that W's bones be exhumed and cast at a distance from the church. in 1429 this was done and bones burned to ashes and thrown into Swift river. He was the leading Englishman of the middle ages.

IV. The W. Bible.

Matt. 7:3 beam and mote.

Matt. 7:14--strait gate.

John 7:38--floods of quick water shall flow out of his
womb.

John 4:14--well of water springing up into everlasting
life.

1 Cor 2:10--deep things of God.

These have come down to us in KJ.

1 Tim. 2:4--no man holding knighthood to God inwlapithxi
himself with worldly needs.

1 Pet. 2:13--be ye suget...other to the king, other to dukis.

Luke 2:2--Cyrus justice of Sy rie.

Presbyter translated by priest, seniors by eldre men
and Levite by deken.

Rom. 7:24--Allas! I caytif man, who shal delivere me
fro the prisoun of my caytif body?

Eph. 5:5--An avaricious man is in the thældom of
idolatrie.

My copy ends with Heb. 13:13 "without the gate". Begins
with tables of lessons. Has Jerome's prolouges.
Longer prologue to Romans found 1st in mss "before
1420". Acts after Heb.

To 1360 Psalter only book trans. entirely into Eng.

25 yrs later W. gave Eng whole Bible in Eng.

1st printing in Eng. by Caxton in 1477. Tindale 1525.

Forshall, Josiah and Madden, Frederic, The Holy Bible
. . . by John Wycliffe and His Followers, Oxford, 1850.4v.

PRINCIPLES IN PURVEY'S TRANS OF WHYCLIFFE

General principles.

1. Corrected Latin text by comparing old Bibles, glosses.
2. Made ref to grammarians for difficult words.
3. Did not tr literally but acc to sense.

Principles in #3 (sense, rather than lit trans)

1. Ablative absolute trans by verb + particle like for, after, when. Lk 21:26.
2. Participle tr by conjunction and vb in same tense. e.g. Latin *dicens* = and seith.
3. Relative tr by antecedent and copulative. e.g. *who runneth* (Latin) = and he runneth.
4. Word appearing only once in original may be repeated as often as sense requires.
5. ~~Word~~ *autem* may be trans forsothe, but, and.
6. Order may be changed to accommodate Eng idiom.
7. Attention paid to translating ~~difficult~~ equivocal words like Latin *ex* which may mean of, by.