

Annexed Theses

1. The exegetical debate between William Tyndale and George Joye has not received appropriate scholarly attention because Joye's exegetical arguments have been neglected, on account of partiality towards Tyndale, methodological fallacies and lack of interest in Joye's person and works.
2. The question of soul sleep vs. immortality of the soul was a much debated topic in the sixteenth century. The exegetical foundation of many traditional beliefs concerning a post-mortem existence was called into question by the Reformers who drew on or reacted against Patristic and Medieval exegesis and argued for a new, exclusively Bible-based understanding of after-life issues. It is against this background that the Tyndale-Joye debate has to be understood.
3. Joye's position, that the forms and cognates of the verbs ἀνίστημι and ἐγείρω in Mk 12,18-27 *et par.*; Lk 14,14; Jn 5,29; Acts 23,6.8; 24,15.21 and Heb 11,35 refer to the immortality of the soul and not to the resurrection of the body, is based on the exegetical works of his contemporaries (among others Melancthon, Zwingli, Bucer and Bullinger).
4. It was Joye's pastoral concern and his translational strategy that moved him to change Tyndale's translation. He wanted to provide the readers and hearers of 'his' New Testament with a text that needed no further explanation, was plain, and understandable. The threatening historical context of the Munsterite Anabaptist revolt probably made him extra cautious to remove anything from the text that could support one of the characteristic tenets of the Anabaptists.
5. The debate between William Tyndale and George Joye is an excellent example of the emerging, new exegetical methodology, which was necessitated by the need for a fresh, Bible-based Protestant theology. In that regard it is surprising how many of the arguments of this sixteenth-century debate resurface in modern exegesis.
6. The difference in the respective theologies of Tyndale and Joye, which led to their open debate, is founded in a difference in their respective anthropologies. In that regard the ultimate but unformulated question is whether or not temporality and the awareness of time are essential characteristics of the human being, which are inseparable from the person even beyond death. The question of soul sleep versus intermediate state of the soul was thus ultimately not on an eschatological time-table of the human person, but on the nature of the human person.

7. The practical and pastoral consequences of Tyndale's standpoint may have contributed to the general rejection of Tyndale's theology by most of the Protestant denominations. At the same time virtually all English-speaking Protestant denominations claim Tyndale, in one way or another, "as their own."²⁰²² It is surprising that hardly anyone among the Tyndale scholars draws attention to the discrepancy between claiming Tyndale entirely as "one of their own," and their radical rejection of his view on so central an issue of faith as the nature of the resurrection.
8. Joye is frequently called an assistant of Tyndale.²⁰²³ There is no corroborating evidence to this effect. On the contrary, Joye seems to have had disagreements with Tyndale, ever since he set foot in Antwerp.²⁰²⁴ The reason behind the assumption that Joye was Tyndale's assistant might reasonably be attributed to the prejudice that Joye was a secondary scholar compared to Tyndale, incapable of independent work.
9. It is not implausible that the letter addressed to "Brother William" (see p. 289 and Appendix 2 on p. 410) was addressed to the brother of Richard Hylles (see footnote n. 1479 on p. 289). This Richard Hylles might have been the one who asked George Joye about the difference between his translation of Isaiah's prayer in his *Hortolus* and the *Book of Isaiah*.

²⁰²² On the various ways the figure of William Tyndale is remembered by different denominations see: JUHÁSZ & ARBLASTER, *Can Translating the Bible Be Bad for Your Health?*, *passim*, esp. pp. 339-340.

²⁰²³ E.g. "Tyndale's erstwhile collaborator" (Stephen GREENBLATT, *Renaissance Self-Fashioning. From More to Shakespeare*, Chicago and London: UP Chicago, 1980, p. 247); "George Joye and William Roye were Tyndale's assistants" and "George Joye, onetime co-worker with Tyndale" (Neelak Serawlook TIERNAGEL, *Henry VIII and the Lutherans. A Study in Anglo-Lutheran Relations from 1521 to 1547*, Saint Louis (MO): Concordia, 1965 pp. 57 and 229).

²⁰²⁴ Cf. "What hatred he did euer beare me sence I came ouer", (Joye, *Apologye*, D8^v).