

Dr. Ted Hildebrandt, John Eliot, Session 3, The Eliot Bible, King Philip's War (1675), and Starting Over, Final Tributes to John Eliot

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This is Dr. Ted Hildebrandt in his teaching on John Eliot, 1604-1690, Apostle to the Indians. This is session 3, The Eliot Bible, 1663, 2nd edition, 1685, King Philip's War, 1675, and starting over, and then finally, final tributes to John Eliot.

Welcome back to our third session on the life and work of John Eliot from 1604 to 1690, the Apostle to the Indians in Massachusetts, Roxbury, Massachusetts, and Natick.

In our first session, we looked at his insignificance in the murals that are present in the State House of Boston, also on the Beacon Street, carved into marble, put with the Mayflower Compact, and then to the level of the founding of Harvard University. We traced his beginnings from Whitford, where he was born, 1604, to Nazeing, where he spent his childhood for 10 years, and then up to Cambridge University at 14 years of age, and then graduated from there in about 1622. From then, there were several years in between, and he apparently became a minister, was ordained, and then over to Thomas Hooker's house in Little Badaw.

Thomas Hooker then goes to Europe and then goes over to Boston and the New World. Eliot follows about a year later, in 1631, on the Lion ship, goes into Boston Harbor, and then goes into the First Church of Boston, where he substituted minister for John Wilson, who was going back to England to see if he could convince his wife to come over. He did a one-year stint at the First Church of Boston, just outside the Boston Gardens on Commonwealth Street, there to this day.

Then, he went down to Roxbury, where the people from Nazeing that he had promised, his childhood group, and his own family came over and settled in Roxbury. So he moved down to Roxbury after one year in Boston, where he spent basically the rest of his life. So, from 1 to 27, 0 to 27, he was in England.

He comes over one year, when he's 28, and then from 28 on till he's 86, he spends in Roxbury. We also then looked at his 12-year stint at Roxbury, where he focused on the church. He had six children, Hannah Mumford, they were married, she came over, and they were married and had six children.

Around the 1640s, when he was 43 or thereabouts, he started learning the Indian language and had a passion for the Indians. And in 1646, then he goes, and this was our second session then, was on Waban's Wigwam, where in 1646, October, he goes

and basically starts preaching in Algonquin language to those people, and to the Indian people at Newtown or Nonantum, as it was called then, or Newton, which is called today. Then, basically, the Indians asked him questions, and he preached there for a fortnight.

Every other week, he would go over from Roxbury and travel over to that Newton area. And then basically, they asked for some land, and they gave them the governor's board and whatever, and the court, the general court there, gave them land out in Natick. And so Natick becomes his first Indian, praying Indian village.

And he sets up the village, as we said, with groups of 10, groups of 50, and groups of 100, and then starts catechizing the Indians. And that was about 1650 when Natick came online. And then, about 1660, then, this is 10 years later, he founded the first church.

In other words, he didn't run in; he just found the church. They set up the building; they built a bridge over the Charles River, there were all sorts of, they built a meeting house, they built a place for him to stay so that he could stay over and things and teach them. And that was at Natick.

So, Natick was kind of the place. And even to this day, I think we showed some videos and some things of the rock that's there in the church, the Eliot Church, and the Freebacon Library, and historical obelisks that are there in Natick. There's also one of the great murals of John Eliot at the Natick post office now.

And then, in about 1674, he and Daniel Gookin traveled around and visited; they basically took the Natick model and upscaled it until 14 villages, praying Indian villages were founded. In 1674, he and Daniel Gookin went around and visited each one of those villages. And now, we are going to look at today, 1675, and this is critical.

This is King Philip's war. And this is everything that went in the tank after this. This is King Philip's war that upset everything.

And we'll have to talk about that. But before we do, we want to talk about Eliot's greatest achievement. And that is the Eliot Bible or the Algonquin or Wampanoag Bible, which was published in 1663.

And so, this was the Bible in their language for the first time, and I think the last time it was ever done. And so, Eliot did that. And so, I just want to; we want to look and weigh that his greatest achievement was translating the Bible from Hebrew and Greek and English into the Indian language, which is an extremely difficult language.

And he did that over a process of years, 1663. This is about 14 years after he preached, and he has been preaching and doing things like that to the Indians. So let me read what Thomas Thorogood said on June 18 and June 18th, 1653.

This is when Eliot writes to Thomas Thorogood and tells him his desire to put the Bible into their language. So, Eliot writes to Thomas Thorogood in 1653, quote, I have a great longing and desire, if be the will of God, taught our English, our Indian language might be sanctified by the translation of the Holy Scriptures into it. But I fear it will not be obtained in my days.

In other words, he looks at 1653, and 10 years later, he's going to have the Bible done, but he looks at it as just a monumental task. He says I don't think it's going to happen in my days. He says I cannot stick to the work because of my necessity to attend my ministry in Roxbury and among the Indians in sundry places.

So, he traveled around all these Indian villages. And he said, I mean, I just, I don't think I'm going to be able to pull it off. I won't see it in my day.

But that was his passion. He did basically a catechism and a grammar. And you got to remember, this guy's about 40, 40 years old and on trying to learn this Algonquin, an extremely hard language.

And so he's not like a youngster in his twenties who is kind of learning this. And he worked on it for about 12 years. The Indian question that drove him was how do I get to heaven? And he basically said, you know, read the Bible, hear what Jesus says, and pray.

And he realized that they couldn't read the Bible in their own language. They didn't have a written language. There was no literature; there was nothing.

And so, basically, he had to start from scratch. And so, this is a tremendous thing. He had translations that he developed for the catechism first.

He did the Lord's prayer, which, you know, when you're developing things, the Lord's prayer is what you're going to start with, a catechism, and then also the 10 commandments. And those were critical founding things. And he had the help of Coconoo, this Indian who was in his house, and they basically worked on teaching.

Coconoo worked on teaching him the language. Coconoo knew both English and Algonquin and helped him in the translation process. In 1649, three years after his sermons at Waban's Wigwam, three years later, he was stomping for Indian schools, the urgent need for Indian schools.

He quote, I do very much desire, he added, to translate some parts of scripture into their language and to print some primer in their language wherein to, to initiate and teach them to read. So, he was developing materials that would be able to, they couldn't read their own language. It would never have been written down.

So, he had to teach them to read their own language. And such a thing will be troublesome and chargeable. And I do not have the means of my own for it.

And so basically, he says, I can't do all this, but he knew, and he was just taking step by step to move in that direction. The cost of printing was a block for him in 1658. He wrote that the whole book of God is translated into their own language.

It wanted to revise, transcribe, and print. Oh, that the Lord would so move that by some means or other, it may be printed. And he didn't have the funds or the ability to print it.

And so, this was a big block, but he had done it. And so, he was really excited about that. How could it ever be printed? He had a slender salary and could not pay for it.

In a letter to England in 1651, he says, with much sorrow, I have no hope to see my Bible printed in my days. And so, he had just realized he couldn't pull it. He wrote the Society for the Propagating of the Gospel, asking for help.

In September of 1661, the New Testament was printed in the Algonquin language in Cambridge, Massachusetts. Three years after this or so, in 1663, the whole Bible will be printed. It will be printed at Cambridge.

Cambridge is where Harvard University is today. And it will be printed actually in the basement of the Indian college. It was the first brick building at Harvard University.

In the basement of that, they housed the printing press and Samuel Green, the famous name of the famous printer who printed all these things back in that generation. These are the first generation. These guys didn't have barely enough food to eat and stuff and things.

So, Samuel Green having this printing press going was a big deal. And then they had this Marmaduke Johnson come over, and Marmaduke Johnson had a three-year contract to come over to Boston and Cambridge, and basically print for three years, this Eliot Bible that was printed in 1663. Two hundred copies in plain, strong leather were printed and immediately put into circulation to the Indians.

Eliot's joy when he went to Natick and saw the Bible in their hands was like Simon in the nuke to meet us. And remember Simon, when he picked up the baby Jesus, it was like, this is my life, man. It was like a quote from Simeon in Luke chapter two

says, now, Lord, let us thy servant depart in peace for my eyes have seen thy salvation.

And so it was with Eliot that when he saw and actually had in his hands the Bible that he had translated kind of a de novo out of nothing, just working with the translation and things. It was like this was the accomplishment of his life. And now let my soul depart in peace.

So, Samuel Green was involved. Samuel Green brought over with him in 1628; there was a printing press, the 1628 printing press, that Samuel Green had been printing all this stuff. A new press was sent over in 1654, and this was engaged Marmaduke Johnson.

So you had Samuel Green, Marmaduke Johnson, and then the other one was Printer James. And I'll talk to him about a second. There was an Indian; this was the Indian college, and it was in the Indian college where this printing was going on.

There's a guy named Printer James, and actually, they call him James Printer; took on that as his last name. And he was an Indian that actually helped proof this to make sure that it was correct and things like that. And he will be one of the early heroes, the Indian who actually helped print the Bible.

They printed in 1663; there were a thousand copies of Eliot's Bible printed, a thousand copies. They sent, I think, 26 back to England, and King James was presented with this. In 1658, Eliot wrote the treasure of the society, quote, I shall not trouble you with anything at present, save this one business of the moment, touching the printing of the Bible in the Indian language, that you yourselves might be moved to hire some honest young man who has the skill to compose, and more skills, another part of the work, the better.

Send him over as your servant and pay him there to his content and engage payment and let him serve you here in New England at the press at Harvard College and work under the college printer, Samuel Green, and in impressing the Bible in the Indian language and with him send a convenient stock of paper to begin with all. So, actually, they sent over; I think it was a hundred reams or something like that of paper, and it just needed the paper to print. You can imagine these guys are the first settlers.

And so, they don't have a lot of paper and things like that manufactured. And so, it's interesting. In one recent book by Bengtson and Pickowicz, I probably mispronounced their names, but it says in the course of a thousand years, since Alpheus, that's since 311 to 383, constructed the Gothic alphabet.

So, Alpheus, in the 300s, developed this Gothic script, this Gothic alphabet. What these people notice is that Eliot was the only missionary to devise a new alphabet from an unwritten language for the purpose of teaching and preaching the scriptures. So, it had been over a thousand years since anybody had developed an alphabet to describe what he was hearing. The Indians had to come up with some new letters.

And so, as I was scanning in this thing, I came across two zeros, and I noticed they were close to one another. After a while, I began to realize that they were actually two zeros compressed together. And that was one of his new symbols for the sound that he was hearing in the Algonquin language.

So, he made up new letters that would capture the sound of these people, which had not been done for a thousand years. And Eliot did this. It is amazing what he did, but his passion for this.

In 1611, of course, the King James version came out, 1611. We're talking now 1663. So, it's about 50 years later.

But the King James version had 54 scholars and it took them seven years, 54 scholars in the King James version. It took him seven years to do it. Eliot completed his work in 14 years; one man, John Eliot, translated the whole Bible until Algonquin, which is much harder than English, by the way, and Greek and Hebrew.

And so, it was much harder. And yet, in 12 years or 14 years, excuse me, he does what they did in seven years. So, it's kind of amazing.

One person, his commitment to this, his self-discipline, his persistence, and his ability to work through this on a kind of a daily basis. Now, some translation issues come up. Whenever you go between cultures and languages, you have cultural differences, and you have language differences.

And so whenever you go between these two languages, especially when the cultures are so diverse, you're going to end up with problems and difficulties, so when you start out with the Lord's prayer, our father, which art in heaven, to think of God as father was really, really foreign to the Indians. So, when you say our father, which art in heaven, hallowed be your name, that notion of thinking of God as your father was a real breakthrough for them.

And then forgive us our trespasses as we forgive those who trespass against us or our debtors; forgive our debtors as we forgive our debtors. And for the Indians, revenge was a really big part of their culture. What do you mean I got to forgive my enemy? We don't do this here.

And so, this kind of thing of forgiving your enemies, their trespasses, was a very big deal.

Now, let me go into the book of Psalms. Psalm 23, the Lord is my shepherd. I shall not want. He makes me lie down by green pastures and things. The Lord is my shepherd.

Scratch their heads. What's a shepherd? What's a shepherd? They don't know what a shepherd is. They go hunting, and they hunt, you know, turkeys and deer and rabbits and they hunt things, beaver, and they hunt things, but they don't know what it is to have, you know, herds of, of, of goats and sheep and goats, that you're a shepherd.

They knew nothing of that. And so, the Lord is my shepherd. What does that mean for the Indians and their culture and things? Very, very difficult.

And stuff. So, some of these things were that Eliot had to face and work with these cultural difficulties. Cotton Mather wrote this book, *Magnolia Americana Christi or Christi Americana, I keep forgetting, in 1702 1702. Cotton Mather looks back at the people, first-generation type people back in the 1620s, 1630s, and 1640s* and describes the history up to that point of 1702.

And this *Magnolia Americana Christi* or *Christi Americana*. Cotton Mather speaks about the difficulty of this English language. And he kind of makes a thing playing with the Tower of Babel.

Remember the confounding of language in Genesis 11 with the Tower of Babel. And so Cotton Mather says this: he once put some demons, and he's doing this in jest. Cotton Mather, in his book, is doing this in jest.

He once put some demons upon their skill in the tongues and found that they could manage to understand Latin, Greek, and Hebrew very well. So, the demons put the demons down, and the demons, hey, they picked up Latin, Greek, and Hebrew. That's no problem.

Very well. They were. The demons were utterly baffled by the speech of the American natives. In other words, what he's saying is this Algonquin, this Wampanoag language, is so difficult that the demons couldn't figure it out.

They got, they got Greek, Hebrew, and Latin, but they couldn't do this. And Mr. Eliot must have found his task anything but easy or inviting. And so he's saying that this language is really hard.

And I would confirm that. I've looked at the language. And again, I've had, you know, Akkadian, I've had Ugaritic, I've had Hebrew, I've had Greek, I've had Latin and German and stuff like that.

And this language is much, much more difficult than anything I've ever seen. So we talked about before the lattice problem. So in Judges, chapter five, verse 28, Deborah and Barak went out to war, and Sisera and the king of Jabin, king of Hazor, came down to meet them with their chariots.

And God, basically, it rained, and the Kishon River flooded. And so Sisera is running. And then the mother of Sisera of Jabin is looking out her window, out her lattice, it says, and she looks out the lattice to see when her son's coming home with all the plunder that he beat up on the Jews and all the plunder that he got.

And so, she looks out the lattice. So Eliot's translating along, and he says, what do you do with this word lattice? I mean, their wigwams obviously don't have any lattice. And so he, he asked, you know, the people that he was translating with, well, what is it? And he described what it was like.

And they said, well, it's like an eel pod. And it was like this. Remember I told you that when they did the Charles River and other rivers, they would dam them up from two sides and leave a hole in the middle.

And then they put this basket made out of strips of wood and stuff to catch the fish that would have then been forced as they went downstream to swim through, and they would catch them in the basket. That's how they fished. And Eliot said, you know, he, Eliot was actually an amazing guy.

He just had a feeling that the eel pod was not this mother looking out her window in the lattice. It didn't match up. And so he didn't know what to do with that.

So, he ended up using the word lattice ut, lattice ut. And he took the word lattice and he ended at ut, which was an Indian ending and put that Indian ending on the word lattice. And that's what he did.

So, what he's doing is when he's moving between cultures, he has to make up a different new alphabet that hadn't been done in a thousand years. But he also has to make up words as he's going between cultures here in order to communicate. And he can't really communicate because they don't know what a lattice is.

And so he, he puts words like this. Again, I pointed out that we had the same problem in Hebrew as modern Hebrew, which was developed in the 20th century. Again, the word for cassette didn't have an ancient word based on the Bible.

How do you say in the Bible cassette? You can't say it. And there were no cassettes back then, obviously. I mean, they may have had the internet, but oh, that's right.

Al Gore hadn't invented the internet yet. And so they didn't have it back in Bible times as cassette or anything electronic like that. So in modern times, they just call it cassettim.

Put a Hebrew ending on it. And that's how they work with some of the new words and things. You're going to have things like the internet; you're going to have things like social media and things like that.

Those are all new terms. And there's no ancient forerunner to that type of thing. So you're going to end up making up words.

Now, the words are very long. And I've got one word here, and it means our question. As I look at it on the page and I'll try to show it to you from the PowerPoint, this word, one word means our question, must be at least 30 to 40 characters long.

It takes a whole line. And actually, I saw that in one of Eliot's Bibles, that one line, the whole line, was taken by one word. So, this is kind of an incredible language.

They're very, very long words. They kind of take words and endings, put them on, instead of having separate words for pronouns and adjectives, they basically compound them together, which makes sense for these really long words, like 30, 40 characters long. The nouns, you say nouns, I mean, you know, go in Latin, Greek, Hebrew, German, they got, you know, masculine and feminine neuter nouns.

Okay. Almost every language has masculine, feminine, and neuter nouns. The Indians didn't do that.

They had animate versus inanimate. And so, it was a whole new way of thinking about nouns as animate and inanimate. Eliot picked this stuff up.

This guy was a classic. This guy was a good linguist. And some of the linguistic stuff that he did was way, way, way ahead of his time. And yet he, because he wanted to communicate the scriptures with accuracy, he caught this subtle difference, nuance, between that it's not male and female, it's between animate and inanimate.

Therefore, he picks up the endings, and the aug ending for animate means plural. And for the inanimate, it's basically ash at the end of a plural. They don't have the word Jehovah.

So you'll notice as you read it if you'll get a look at the Bible at places in terms of Genesis, I imagine Genesis chapter two, and other places, instead of having like we

do Lord, capital L, capital O, capital R, capital D, whenever you see it all capitalized like that, all capitals, L, L, O, R, D in capitals, small capitals, that means it really is a stand-in for Jehovah or Yahweh. Okay. The Indians didn't have that.

And so what they did was he just used the word Jehovah and put it in there. And so you'll see, you'll be reading along, and all of a sudden, boom, Jehovah will be there. And you'll say, how'd that get in there? They didn't have a word for it.

So, he basically used the name of God Jehovah to put in there. There was no substantive verb. The verb is really pretty important in many languages.

The word is, they didn't have a word for is or was or became. So, it was really hard. How do you say, when God says in Exodus 3:14, I am that I am? How do you say that? When they have an am, an is verb.

So Eliot faced a lot of really difficult things here, and they printed a thousand copies. And now what's going to happen is, let me just jump way ahead. In 1675, we talked about King Philip's war and the devastation that they'd had on the people and the relationships between the Indians and the settlers.

In 1675, when the tensions grow and they start fighting each other, one of the first things to do is they are going to burn Eliot's Bibles. And so the 1663 version of the Bible, most of those perished in the flames and were torn up and were totally destroyed by the settlers who at that point hated the Indians because they were, you know, killing so many people and the Indians themselves, because they didn't like the settlers and this Bible represented this connection with the English. So both sides burn the Bibles, Eliot's Bibles.

And so, there was almost none of those Bibles from 1663 left. Now it's amazing that Gordon College, in their archives, Damon DiMauro has sleuthed out some of this stuff, as has Sarah St. Germain. These two people found that Gordon College had a 1663 edition of Eliot's Bible.

Do you understand there were a thousand of them printed, most of them destroyed? That is a very, very rare book. And they had the whole thing rebound just recently in the last couple of months.

And it's an amazing find in the archives at Gordon College in Wenham, Massachusetts, even till this day, where I had the privilege of teaching for 20 years. So, what happens here? Well, excuse me. Okay.

So, a copy of the Bible then went back to England, 26 copies, and one copy went to King James, and that's kind of interesting. The second edition would be printed in 1685. This is 10 years after King Philip's war.

They obviously needed to get more Bibles and things. And so, Samuel Green was commissioned again. James Printer was the original Indian fellow who helped with printing at the Indian College at Harvard University in Cambridge.

He was also involved in proofing the second edition. Eliot had a Dickens of a time raising money for the second edition. And, you know, obviously, they did the one in 1663.

He was a hero. Everybody said that what he did was incredible. After King Philip's war, the settlers were like, Hey man, we don't know whether we want to do this again.

And so basically, let the Indians learn to read English, let them learn to read English, and we'll just do the English Bible thing and things. And Eliot was still pushing it because he said, no, they need the Bible in their own language kind of thing. But he didn't have any money and things, and he couldn't raise the money.

He tried raising the money, but it wasn't going anywhere. And finally, he was arguing with them or not arguing with them. He's trying to persuade them.

And they basically were persuaded to do the New Testament. But if you know anything about the Indians, they love the stories of the Old Testament. And if you look at the names of some of the Indians, this is just my observation; many of the names that they took on were Old Testament characters.

And so they love the Old Testament and the stories where they're really related to them. The Indians used to be into storytelling and other things. And so Eliot knew this stuff, and he said, Nah, I got to have the whole Bible.

I don't want just the New Testament. I mean, the New Testament is about Jesus, a very important New Testament, but the Old Testament was so important. And so what he did was, he was not when he met a wall, he says, okay, they're not going to do it.

I got 40 pounds that he was because remember he was getting a salary and things. And he apparently had saved up 40 pounds, which was a lot for him as everything he had. And so, he took the 40 pounds that he had, and this is in 1685.

Do you understand? He's going to be dead in five years. He's 81 years old now. So this is an 81-year-old man.

He takes the last 40 pounds that he has. They won't print it for him, the Old Testament stuff. And he then basically behind kind of the society's back, the society for the propagation of the gospels back, they wouldn't do it.

And so he takes the 40 pounds, and he has this James printer and Samuel Green or whatever, who is printing there, and has them start printing the Old Testament, realizing that his 40 pounds weren't going to go much, much anywhere, but he had them starting to set it up and things. Well, the society found out that he was kind of going around their back just to get it done. And so they got a little bit ticked at him.

And so Eliot wrote to Mr. Boyle. You remember that Winslow and Boyle were two of his advocates. Boyle was over the society for the propagation of the gospel.

Edward Winslow was the one who took the documents from the Indian's confessions, the tears of repentance, and brought them the clear sunshine and brought them to England and published them there in England. And so, Mr. Boyle basically caught John Eliot doing this around the back. And so, then Eliot is very much indebted to this Mr. Boyle who helped him so much.

So, he says, this is John Eliot speaking, he says, my age makes me important. It was like, man, I'm 81 years old. I have to get this done.

I'm 81 years old. I'm not going to see this. My age makes me importunate, and I shall depart joyfully.

May I but leave the Bible among them, for it is the word of life. I desire to see, I desire to see it done before I die. And I am so deep in years that I cannot expect to live long.

And Sundry says that if I could not be reprinted while I live, it is not within the prospect of human reason, whether ever, or when, or how it may be accomplished. And he says, Hey, if I'm out of the picture, he says, I'm an old man, man. I mean, I can see my death is right here.

By the way, all his friends had died earlier, and he lost, as I said, he lost four out of his six children. Only two of his children outlived him. And so he watched the death of his and actually, just a couple of years after this, his own wife is going to die.

And so, he realizes he's at the end of his rope here. And he just says, amen, I'm going to get this done. If I don't get this done, it's not going to happen.

And these Indians need the Bible in their own language and things. So, there was opposition to Eliot, we should say too. Many people, the settlers, doubted whether the Indians really understood the gospel and what was going on and whether they

were truly faithful to it or whether they just wanted to appease the English and things like that.

A guy named Hugh Peter, a minister at Salem is on the North Shore. You kind of get in the Boston area; you get North Shore, Boston, and South Shore. And so, there's kind of this North shore, South shore difference with Boston in the middle and Charles River going in there.

And so, if you've been to the Boston area, you know what I'm talking about: the North Shore, Cape Ann, Boston, and then the South Shore. Eliot is on the South Shore, then. This guy is up in Salem on the North Shore, Hugh Peter, a minister at Salem.

He did great damage by calling the whole missionary scheme a hoax and alleged missionary or Indian conversions a mere cheat. So here's a minister of the gospel up in Salem who says what Eliot's doing, it's all bogus, it's all a cheat. And they're not really becoming real Christians and things like that, which was devastating.

He faced opposition from the settlers. The settlers didn't; after Philip's war, the settlers didn't trust the Indians anymore. And so they didn't trust them.

He also then, on the other side, faced problems from the Satchams and the Powwows, the priests, and the chiefs. The priests and the chiefs then opposed Eliot too because now they didn't trust the English. They became Christians.

And I'll tell you what happened to them, even the Christian Indians, what happened to them. And so, the Satchams, the chiefs and the priests, the Powwows did not trust the English anymore. So, Eliot has to face problems on both sides.

And so, this is kind of the context then. In 1685, they printed the second edition of his Bible. After that, they tried to get a third edition, but there was no. This was in 1710, I think, but Eliot was long gone now.

And there was nobody else who could take up his mantle. He wanted somebody following in his footsteps, but nobody really could. This guy was one of a kind.

And so, it was after 1710, when they argued, basically, to let the English, let them read English. And so, it never happened, the third edition. And so, Eliot's work, if you see a 1685 edition, that's a rare book, but it's not as rare as a 1663, because those were burned and there were only a thousand of them printed and things.

So now let's talk about King Phillip's war. So that was Eliot's Bible. We just showed some of the difficulties in getting it published and printed, and also some of the

translational differences, difficulties, and cultural differences that Eliot had to face there.

King Phillip's war, 1675, 1676, that kind of bracket, King Phillip's war, they had this Pequot war, Pequot war was in 1637, but that was a minor skirmish with the Indians and the settlers. And it didn't really amount to the settlers stereotyping the Indians or the Indians stereotyping the English. And so that kind of went, it was quick and kind of over.

In the 1770s, Eliot and Daniel Gookin, as we said before, in 1674, Eliot and Daniel Gookin went to the 14 Christian villages, the praying Indian villages, and visited them. This is a year before King Phillip's war, these praying Indian villages. To put this in context, Winslow describes it like this.

King Phillip's war killed more people, percentage-wise, than almost any war that America would ever face. And she was writing in 1968, I believe it was. So up till 1968, King Phillip's war, more people percentage wise died.

Again, there weren't that many settlers, and yet the settlers were getting, you know, scalped and killed and burned their buildings, burned their towns, burned and things like that. Whole towns were burned down, and whole families were destroyed. And it was brutal.

I mean, the Indians come in, they scalp people, and they do really bad stuff. And so this King Phillip's war, the English were losing, and they were losing, and they lost a huge amount of their population. And they were scared they were going to be wiped out.

And the Indians were going to wipe them out, the whole group of them and things. And so, this was a kind of a really tremendous blood bath that was going on. The English and the Indians used this ambush tactic.

The Indians knew how to fight in the woods, and they knew how to hide in the woods. And then they, boom, jump up, and they put an ambush, and they just killed the soldiers, the English soldiers, and these first settlers and things like that. They were ambushed.

And the English were actually losing in 1675. Initially, they started out losing, and they were afraid that all their villages were going to be burned down and driven into the sea, so to speak. The praying Indians were not trusted, and certainly not the settlers and things like that.

There had been this murder of this Sassaman guy, and it was one of the praying Indians in Natick. So, remember, Natick was the center of this praying Indian village thing. And basically, the Sassaman guy had been murdered.

I think it was found in a pond that was frozen, and he was murdered, and they determined that. The English then got ahold of three Indians that had killed him or something. They hung those Indians and killed those Indians.

And then King Philip used that as the spark to spark his war. The English are killing our people and use this to spark the war. It's kind of amazing sometimes how wars get sparked over something that is not really worthy of a war.

But anyways, he used that. And the Indians were then lumped together, and they were deprived of guns. They were deprived of scarcity of food going on.

And then this happened. The settlers didn't know that they could trust these Christian Indians, or what they call praying Indians. Eliot's praying Indians, can they trust them? In other words, did you trust one of these praying Indians? And then you actually get in the conflict, and one of the praying Indians tries to take your scalp.

And so they didn't know whether they could trust them or not. So, what they did was they rounded up these praying Indians in Natick and these places, the 14 villages, and they brought them down to the Charles River. Basically, there were boats waiting on the Charles River.

They boated them. Eliot then came; he himself came there and bid his Indian friends goodbye. And they took them out to Deer Island.

And I've got some videos and some pictures I took in 360 at Deer Island today. Today, it's connected just below Winthrop and on the shore there. But in those days there was no connection.

It was out in the harbor, Boston Harbor. Now, this is the Atlantic Ocean, the harbor, and they were put out there through the middle of winter. And if you know anything about the winters in New England, they can be really pretty rough.

And apparently, that was a rough winter when they were put out there. They said the snow was up to their shoulders. I've had that 20 feet from me where I've had to dig this snow out of my sidewalk down to the street.

And it was up to, and I've had piles of snow six and seven feet high on both sides. I don't recommend digging snow when you get old like me anymore, but that's when you get a snow blower. But these people didn't have that.

And so, they're put out there. There's no food, there's no shelter. And these Indians are put out on Deer Island in the middle of this harbor in the Atlantic.

And basically, many of them died. And so, this is really rough stuff. There's a memorial, and I'll show it to you in these pictures.

There's a memorial out on Deer Island now commemorating what happened to these Christian, quote, praying Indians during King Philip's war. It was devastating. It was devastating.

Here are some images of Deer Island. And as you can see now, it's just across the shore from Logan Airport, just south of Winthrop there. There's a connecting kind of isthmus thing going on now.

It was an island back then. The Indians were put out there, and many of them did not survive the terrible winter of 1675 and 1676. Here's a quick panorama on the top of the hill on Deer Island.

And a couple of things happened there. There was no shelter, as we said. Hundreds of Indians were put out there.

Many of them, many, many of them died. One of the things that was kind of... Elliot knew these guys were out on Deer Island. And Deer Island's kind of up here.

Roxbury's down here. There's quite a bit of a way to sail across to get it, okay, across the harbor, the Charles River, where it comes out. Elliot then got in a small boat with Daniel Gookin, and they were basically taking some foodstuffs out to these Indians on Deer Island.

So, they're in this small boat, and they're going across. It's a good way. I mean, I don't know, a couple of miles, something like that, across an open harbor.

I mean, it's a good way. One of the bigger ships that was run by the settlers came up and saw Gookin and Elliot, and they rammed their boat and basically sunk and rammed it. And Elliot was cast into the water.

Now you remember this guy's lame, man. He can't walk. One of his legs is gone.

If you've ever hit the water in the Atlantic off the Boston here, and especially in the fall and winter, it's cold. I mean, this isn't like a, let's go for a swim kind of thing. It's cold.

You can die of hypothermia. So, they threw, they hit the boat. They said, oh, it was just an accident.

It was just, yeah, right. If you saw the harbor, they hit the boat. That was done on purpose.

Most people believe, and if you look at the circumstances, I think you can document that they rammed them, and they rammed with this big boat, rammed this little boat. Elliot was cast into the sea, and they had to drag him out of there lest he die and stuff. And so, this is what the settlers did.

In other words, he didn't want Elliot taking foodstuffs to help the Indians on Deer Island, but Elliot put his own life at risk in order to help these Indians and stuff because they were his friends. He believed in them, and they were Christians, Christian brothers. And so, these were some things there.

However, what happened was that it was 1665, and the Indians were winning. The settlers were losing, and it was almost going to go down the tubes. What happened then was that the settlers decided that they could trust some Indians.

And so some of the Indians were brought back in and used as scouts. And they would basically start ambushing the Indians in reverse. They also used these scouts to figure out where the Indians were before so they wouldn't get captured.

Once they started using the Indians and using them as scouts and various, I don't know what you'd call it militarily, but basically, the war started flipping around and turned around, and King Philip was finally killed. And once he was killed, the war fizzled. They needed his leadership.

And he wasn't much of a leader to be honest with you, but he was able to rabble rouse all these Indians to go out and kill the settlers. Elliot was viewed, and people's view of Elliot changed with King Philip's war. Before, he was this great hero that was out trying to missionary evangelize the Indians, and he was translating the Bible.

It was incredible what he did. Now he's viewed as helping the Indians who are killing us. Therefore, he was looked at as a traitor.

And you get this thing that because he sided with the Indians, he drew great criticism. And even my own son faced this when he was in Afghanistan when he did favors and things for the Afghan people and protected them, and some of his own Marines called him a haji lover, which was the lowest of the low. You can't go lower than that.

And then there were grave consequences for my son because he was a quote haji lover. And all he was trying to do is say we need to help these people rather than muscle them and show how big and strong we are and things. Anyway, Elliot was in

that same situation where he was helping the Indians and the settlers, but they didn't like Elliot.

They saw him kind of as a turncoat, as a helping the people that are killing them and stuff. So, Elliot also, when they captured these Indians, sometimes they would kill them, the settlers as they killed them, they captured the Indians, they would sell them to the West India, West Indies. And they would sell these Indians then as slaves, basically down to the West Indies.

Elliot then really objected to this. And he said, no, you shouldn't be doing that, man. And so, anyway, he objected to this enslavement of the Indians after the war and in the process of the war.

So, the whole thing, there's a change of ethos here. Of the 14 Indian villages, 10 of them were left in shambles and burned to the ground and just left in shambles, and fire and theft, and all sorts of stuff happened. And so, 10 of the 14 disappeared.

Natick was large. Remember Natick was. We showed you things south of Boston on the map, and Natick was one of the only ones that were rebuilt. And Elliot then, it was interesting, he still preached over in Natick. And so he'd go between Roxbury and Natick as he had done.

He finally got this guy, Daniel Takawambait in 1683. And now Elliot's going to, Elliot's what, he must be about 82, 83 at this time. Now that would be actually making 79 or thereabouts, I forget, you'd have to add it up.

But anyway, so he's in the late 70s or early 80s. And this guy, Daniel, is basically an Indian who has now become pastor of the Natick church. And when I was inside the Natick church, they had a list of all their pastors.

And you can see that he's the first Indian pastor that they had. Elliot basically worked on ordaining, getting him ordained and put in that church before he passed away. And so this was a big deal.

The problem was that after Daniel Takawambait died, basically, he was the last; the English then took over that church. And so after him, there's just all English people. And he, I figure, when he passed away, but anyways, after that, then it's all English took over the church in Natick even.

So, some of the Tewksbury Indians fled into the wilderness, and they tried to get him to return. Okay. The Indians fled into the wilderness after the process of this war.

And the Indians responded like this: quote, we are not sorry for what we leave behind, but we are sorry that the English have driven us away from praying to God.

And from our leader, we did begin to understand a little of praying to God. These are the praying Indians, Tewksbury.

They fled into the wilderness because they were afraid they were going to get killed in this war. And they said, we're not coming back, man. And we're sorry for what we left behind, our goods and stuff.

We don't regret that, but we regret leaving. We were just starting to learn about praying to God and stuff. And we really regret that.

However, the efforts to Christianize the Indians never resumed with the interest and zeal that was formerly felt. So, this is King Philip's war, 1675; all of Eliot's efforts and things, the towns that were there, the Indian praying towns. Basically, all collapsed except for Natick. They had to rebuild.

Eliot's now 72. He's got failing strength. He never got over his sciatica and the lameness in his leg.

He writes to Robert Boyle, who is back in England and is over the Society for the Propagation of the Gospel. He says I am lamed and quite disabled. And so, he's traveling back and forth.

I don't know how he did it. And facing the loss of most of the Indian Bibles as a result of the war, it was devastating to him. In a letter to Robert Boyle again, he lamented the loss and pled for another edition to be printed.

My age makes me importunate. He said, I shall depart joyfully. May I, but leave the Bible among them, for it is the word of life.

There may be some godly souls among them that live thereby, and they need the Bible in their own language. So he writes Robert Boyle. We talked about some of those shenanigans.

Even Richard Baxter, who had been his great spiritual support, was in England, Richard Baxter, the great Puritan, had written Eliot back and forth. But after this happened with the Bibles burning and stuff, even Richard Baxter said, let's not do another one of these Bibles kind of thing. And so, we talked about how Eliot kind of did this sneaky routine and got it done.

That's right. In 1610, after 1685, they tried to do a third edition, but it just wouldn't go. People wouldn't buy into it and things.

I want to finish up now with the final days of John Eliot. I think you can gather that I have a tremendous amount of respect for this man. It's rarely in my life that I've read

a story that is so compelling as the stories of John Eliot and the Indians and their confessions of Christ and their confession of their own sin and things like that.

Repentance and confession like that, I've rarely seen in my lifetime. And I've never seen, I've never, this guy is an amazing guy. On his 80th birthday, Nehemiah Walter, remember how I told you they liked these Old Testament names. Nehemiah Walter, on Eliot's 80th birthday in Roxbury, got another minister who came into Roxbury.

He's 80 years old. Finally, another minister comes in. Eliot then gives up his salary.

He said to the church, hey man, you guys don't have enough money to pay me and stuff. I give up my salary, let Nehemiah Walter take it, and things like that. But the people were so, so, how should I say, he had ministered to these people since 1632.

And now it's what in the, you know, 1680s and, you know, for 60 years or whatever. And they owed so much to him that they said, no, no, no, we'll keep paying you. And, you know, you get your house and your things like that.

And he's in his 80s, and he's getting old. His wife died in 1667, I'm sorry, 1687. 1687 is three years before Eliot himself would die.

His wife, Hannah, died. It was devastating. Only his son, Joseph, and his oldest daughter, Hannah, survived.

He lost all his other children, four other children before that. And now Hannah dies, which is devastating to him. They were quite a couple.

Eliot had a sense of humor; got to give it to him. So he's getting very old now. And all these first-generation settlers, remember how we talked about the first-generation settlers, people like Richard Mather, Thomas Hooker, who had been the founder of Hartford and then the governor of Connecticut and also been his mentor.

John Cotton, the famous early preacher in the first church of Boston, died at 67. John Wilson, who he substituted in when he was in the first church of Boston, he also passed away, you know, 20, 30 years earlier. Mather died, Hooker died, Cotton died.

So, all these first generation, and Eliot lives to be 87. He died in 1690, from 1604 to 1690. So, he outlived them, many of them, by 20 years.

He outlives them. And so, with a sense of humor, he says his old acquaintances, this is the Richard Mathers and the John Cottons, and those people, his old acquaintances, had gone to heaven so long before him that he was afraid they would think that he had gone the wrong way because he had stayed so long behind. And so

as he says, all my friends, the Mathers and Cottons and John Wilson and Thomas Shepherd, they all died.

And it was so long that they probably were up in heaven trying to think that, man, where'd John Eliot go? And they probably think, man, he must have gone the wrong place because we're all here, and he's gone. And so you can see his sense of humor with that, but that also shows that he lived beyond the generation of the first settlers, kind of into the second generation of settlers, but he has this. And so it's good for me to, with all this bashing of America that we've got on now, to see some of these first settlers and to see their passion for Christ, their passion for helping and things like this, the Indians and things like this.

And why aren't these stories told? And so this is part of what I'm doing here on YouTube to tell this story and things. Say, this is an amazing guy. You don't look around today, you look around, and you say, well, we're the greatest. No, no, no.

You don't hand a candle to these kinds of people like John Eliot and the stuff that he did. This was a really amazing, amazing, man. Truly, God had his hand on him in really powerful ways.

His own reflection on aging. Now, John Eliot is getting old now and he reflects on aging. As I'm getting old, I reflect.

And so, I really appreciate his comments. Again, there is a little bit of a sense of humor here. John Eliot says, my understanding leaves me.

Been there. My memory fails me. Been there. My utterance fails me. But I thank God my charity holds out still. In other words, I can't remember things.

I can't verbalize things the way I used to. My memory fails me. My understanding fails me.

But my charity, his kindness, still holds strong, and I have to give it to him. This guy is a kind of amazing thing. He dies.

And as he was getting old in his eighties, after he gave up his ministerial thing, you come over to Eliot's house, guess what you see? John Eliot, this 87-year-old man, 86-year-old man ministering to and getting little children, black children, Indian children, and white children, and catechizing them, teaching them how to read and how to write and these types of things. And that's what he did at the end of his life. So Indian black children would gather around his chair as he taught them how to read and write.

And this is how he spends the end of his life. Amazing guy, 86 years old. His last words when he passed at 86, actually, in 1690, were, welcome joy.

And he passes from the scene. Samuel Sewell, a judge on the witch trials, actually, and we may have more on him later, but he narrates the burial, the death, and burial of John John Eliot. On the tomb in Roxbury till this day there, to this day, it says, here lie the remains of John Eliot, apostle to the Indians, ordained over the first church, the first church of Roxbury on November 5th, 1632, died May 20th, 1690 at age 86.

The Natick village church lasted 26 years under Daniel Takawambait . And then in 1716, Daniel passed and then the English took over from 1716 on and things. I want to read a series of tributes to John Eliot.

And these tributes are amazing. Just his own comment on his own view of himself. He looked at himself as I am, but a shrub in the wilderness.

Guy had humility after he'd done these incredible things that one individual could do. He looks, I look at a shrub in the wilderness. He wrote to Robert Boyle, my doings, and this is Eliot speaking to Robert Boyle, my doings, alas, they have been poor and small and lean doings.

And I will be the man who shall throw the first stone at all of them. In other words, Eliot says, what I did was very small, really, and stuff. And he says, I'll be the first one to throw a stone at my own works.

And they're small, lean, and poor. And you just say, this guy is truly humble and really did amazing things. And yet, when he did, it didn't puff his head up.

I am the great John Eliot missionary to the, or, you know, apostle to the Indians. No, no, never went to his head. He was able to, you know, really hold his humility and his kindness, and his charity never left him.

He left behind evidence of what one man's dedication can mean. His persistence and dedication to his friends, both at Roxbury and at Natick, the Indians and things. Winslow writes that he was not an intellectual.

He was a very bright man and did it in a lot of ways, but he was not intellectual. He was not a statesman. He did not enrich the nation's art in any direction.

He was a very simple man, simple in his acceptance of the Bible as the word of God himself, simple in his trust that God prospers in endeavors, the endeavors of those who believe that he will prosper them. Simple in his assumption that all men, even those who are degraded, are God's children. It is this simplicity, in this simplicity lay his strength.

It's the first generation of American colonists and settlers and things. His life work is represented. And I went down to South Boston.

I'm not a native of South Boston, but I went down there and started studying these things. And there are all sorts of streets named Eliot Street, spelled the same way with one L and one T, Eliot Street. Newton has those streets, Jamaica Plains.

There are all sorts of churches named after Eliot. I showed you the pictures of the one in Natick. I went up and took just recently pictures of the Eliot Church in Lowell, where my wife works on the North Shore.

Schools are named after him. He started school in the Roxbury Latin School, the oldest school in the country. And also, in Jamaica Plains, the first integrated school, blacks, Indians, and whites, all there.

To this day, Jamaica Plains, the Eliot School, is still in existence. And I think I showed you some pictures of that. Signs commemorating his work.

And you go over to the Southern Burlington area, Natick area, Newton area, and you see these signs commemorating the work of John Eliot, basically back in the 1640s, and that stuff coming to this day. Carved in stone on the front of the Congregational Library and Archive on Beacon Street, right next to the State House building, is carved in stone. Then, the murals were built in the Natick post office.

It's kind of an interesting mural if you ever get in there. Anyway, there's a mural of John Eliot speaking to the Indians, and there is also the mural in the State House, the massive gold dome State House by the Boston Commons. You go in there, and you go to the Hall of Flags, and you look up, and there is a huge mural of John Eliot speaking to the Indians till this day.

And concluding tributes, okay, concluding tribute. And this was done for Gordon College. They had an exhibit of the 1663 Bible of Eliot, and they had an exhibit.

Dr. Damon DiMauro and Sarah St. Germain set that up. It was wonderful. And they had the Bible there.

They had just had it rebound. And let me read this. When we take that old dark volume into our hands, we understand that the words in which it is written have another beautiful meaning, which we do understand.

It is a symbol of affection, which a devoted man cherished for the soul of his fellow man. It is the expression of benevolence, which fainted in no effort to give light to those who sat in darkness. What a beautiful statement about Eliot.

And though we do not understand the words of that book, what it represents is his love and his persistence. It has been said probably without exaggeration that Mr. Eliot was the most successful missionary who ever preached the gospel to Indians. I want to read a tribute now from a guy named Francis, Converse Francis.

At the end of his book, he says, we justly admire the moral courage, the spirit of self-sacrifice, which disdained Eliot in the tasks of preaching, visiting, and instruction, never deterred, never daunted by the fierce threats, never moved by exposure to storms and cold and various forms of physical suffering. But when we represent him, when we represent him to our minds as laboring at his translation of the scriptures in the silence of his study, year after year in the freshness of the morning hour and by the taper of midnight, wearied, but not disheartened, continually perplexed with almost unimaginable phraseology of the dialect, and yet always patient to discover how it might be made to represent truly the meaning of the sacred books, doing this chapter by chapter, verse by verse, without a wish to give over the toil. What was Eliot's name spelled backward? Toil.

Toil E. Cherishing for a long time, only faint hope of publication, yet still willing to believe that God, in his good providence, would finally send the means of giving the printed word of life to those for whom he toiled and prayed. We cannot but feel that we witness a more trying task, more surprising labor than any present by the stirring and active duties of his ministry among the natives. And then here's another fellow citing his kind of eulogy for John Eliot.

A nobler, truer, warmer spirit than John Eliot ever lived. And as I look at this, I say I've rarely read, even in church history, anybody that could hold a candle to this guy. And I look at this, and it really inspires me to love and do good work.

And I wish, I wish our people could look back on some of these people and say, wow, they weren't perfect. They were also people of their time, but wow, what an amazing way that John Eliot loved these Indians and gave his life for them self-sacrificially. So, a warmer spirit than John Eliot never lived.

Taking the state of the country and the narrowness of means and the rudeness of the age into consideration, the history of the Christian church does not contain an example of resolute, untiring, successful labor superior to that of translating the entire scriptures into the language of the native tribes of Massachusetts. A labor performed not in the flush of youth nor with the luxurious abodes of academic ease but under the constant burden of his duties as a minister and a preacher. At the time in his life when the spirits began to flag, in other words, he did it as an old man.

It's kind of amazing. And so, this is my tribute to Jonathan Eliot. I pray that God may raise up, even in our day, people who love and are persistent and diligent and serve

God with the power of the Holy Spirit as John Eliot did to the praying Indians in the 1600s.

Thank you for this series. May God raise up and revive. May we see revival in our times. Thank you.

This is Dr. Ted Hildebrandt in his teaching on John Eliot, 1604-1690, Apostle to the Indians. This is session 3, The Eliot Bible, 1663, 2nd edition, 1685, King Philip's War, 1675, and starting over, and then finally, final tributes to John Eliot.