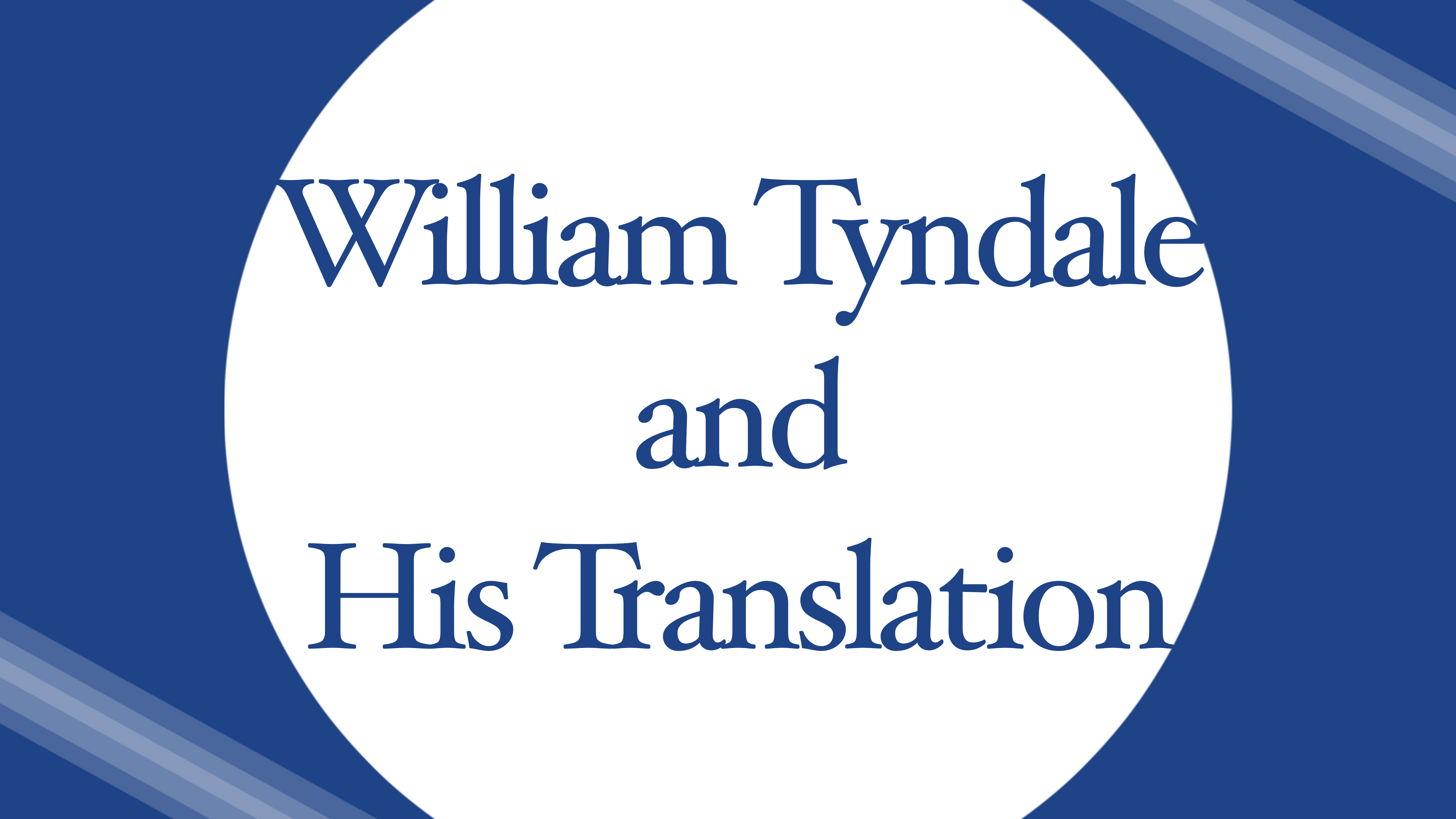


The image features a dark blue background with a large white circle in the center. Inside the circle, the text "William Tyndale and His Translation" is written in a dark blue, serif font. The text is arranged in three lines: "William Tyndale" on the top line, "and" on the middle line, and "His Translation" on the bottom line. The background also includes several diagonal stripes in shades of blue that cross the white circle.

William Tyndale and His Translation



Simonet

Arch. De.

Official

Comissari.

The ashes of
Wicliffe cast
into the river.

It is a dangerous thing, as witnesseth blessed St. Jerome, to translate the text of the Holy Scripture out of one tongue into another, for in the translation the same sense is not always easily kept. . . . We therefore decree and ordain, that no man, hereafter, by his own authority translate any text of the Scripture into English or any other tongue . . . and that no man can read any such book . . . in part or in whole. – Constitutions of Oxford, created by Thomas Arundel, Archbishop of Canterbury

Tyndale's Early Life and Work (1494-1524)

“If God spare my life, before many years I will cause the boy that driveth the plow to know more of the Scriptures than thou dost.”

William Tyndale



*The Honr. C. Foxe
Bp of Durham.*

Tyndale The
Translator and
Writer In Exile
(1524-1530)

He was in self-exile on the Continent for eleven years before his betrayal, and actively hunted for nine of them; for four of those years, it is not known what city or even what country he was in, and only once, for a period of a few months, do we have a definite address for him. This was a remarkable feat. Sixteenth-century cities were small and intimate – London had about forty thousand people in the 1520s – and strangers were easy to identify. Tyndale was particularly vulnerable.

Brian Moynahan, God's Bestseller



The gospell of S. Mathew. The fyrst Chapter.



Hys ys the boke of

the generaciō of Iesus Christ the so-
ne of David / The sonne also of Abia
Abraham begatt Isaac: Chā.
Isaac begatt Jacob:
Jacob begatt Judas and hys bre-
Judas begatt Phares: (thren:
and Saram of thamar:
Phares begatt Esrom:
Esrom begatt Aram:
Aram begatt Aminadab:

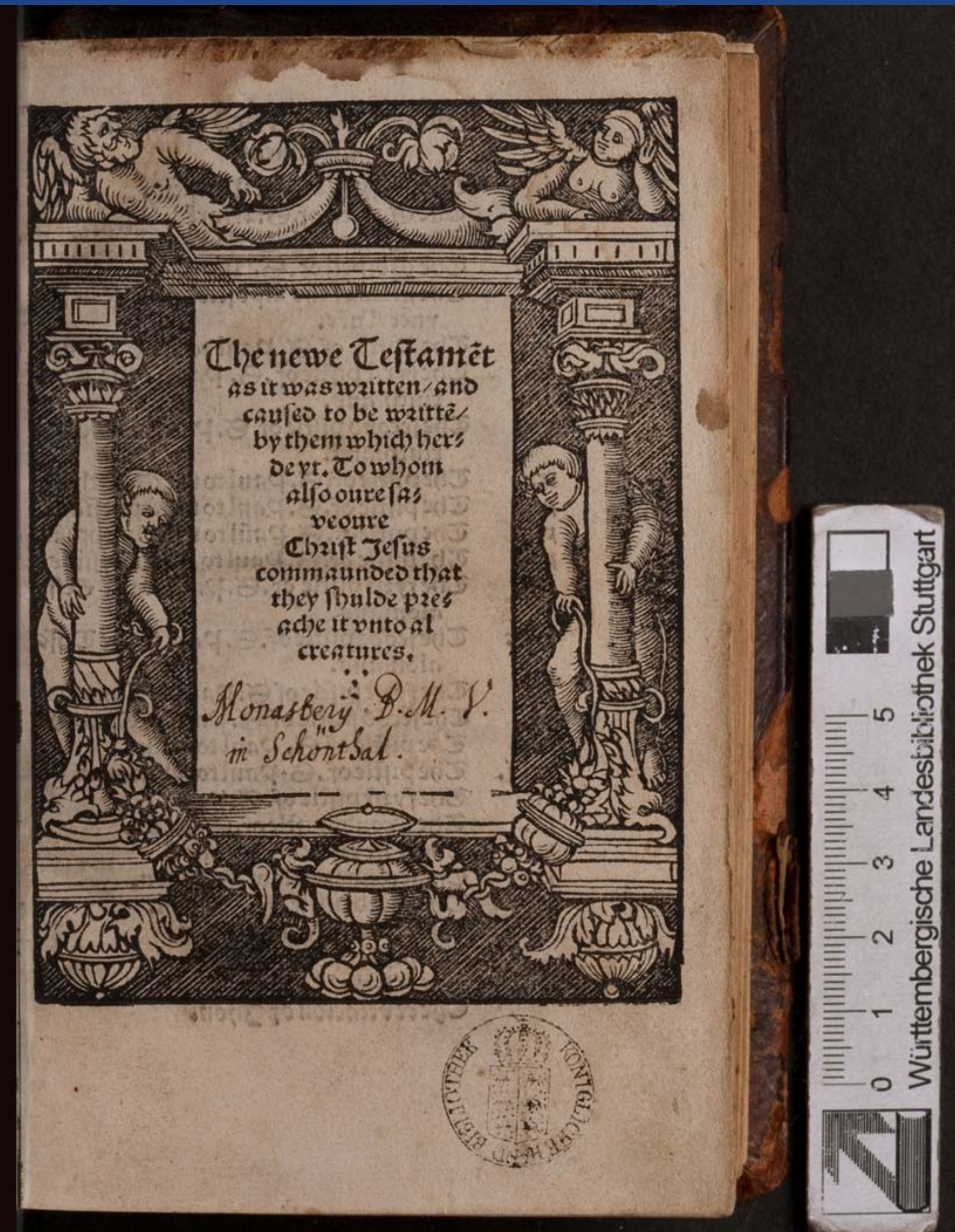
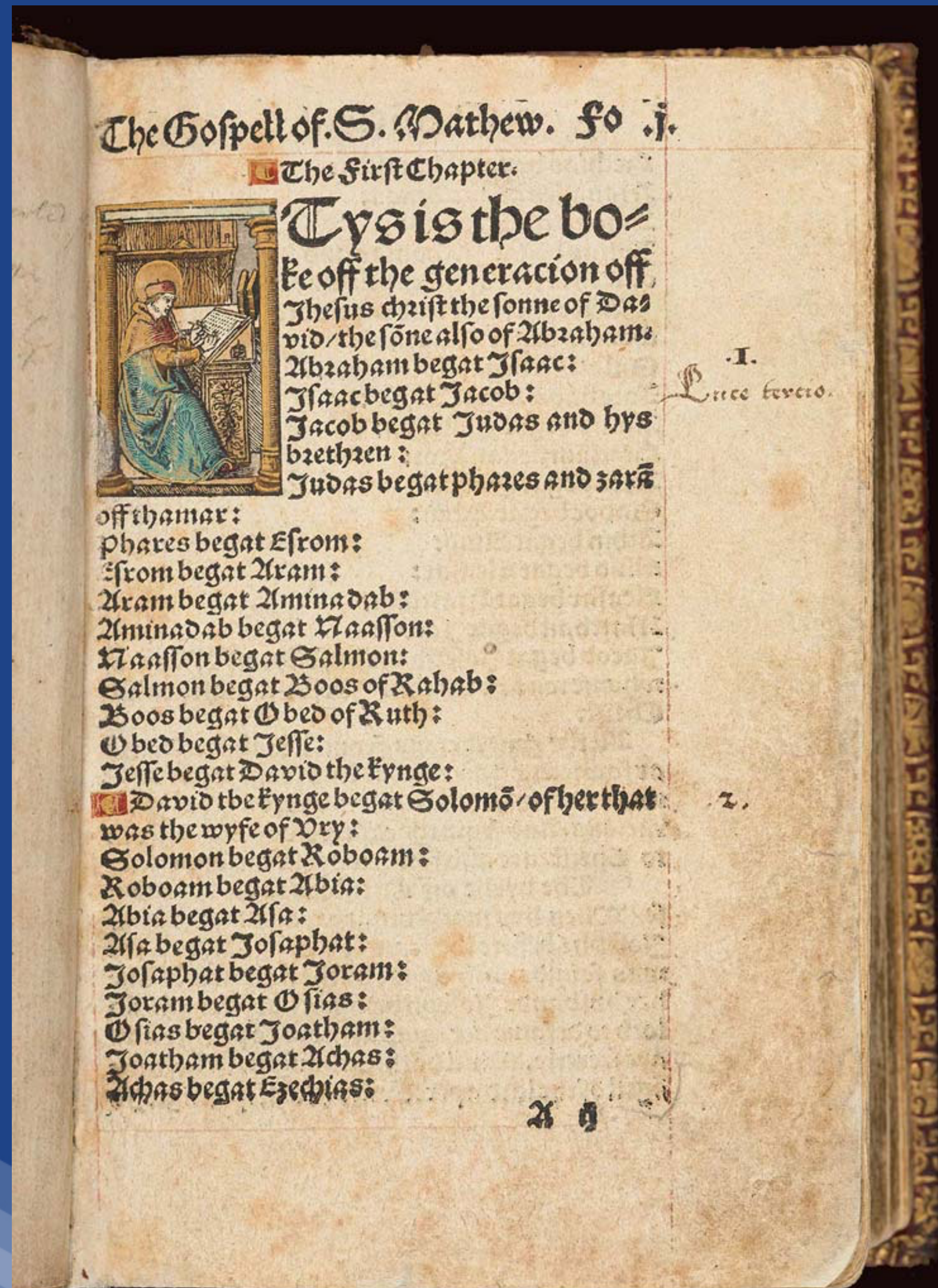
* Abraham and
David are fyrst re-
heard / because
that churste was
chelly promysed
vnto them.

Aminadab begatt naassan:
Naasson begatt Salmon:
Salmon begatt boos of rahab:
Boos begatt obed of ruth:
Obed begatt Jesse:
Jesse begatt david the kynge:
David the kynge begatt Solomon / of her that was the
Solomon begatt roboam: (wyfe of vry:
Roboam begatt Abia:
Abia begatt asa:
Asa begatt iosaphat:
Josaphat begatt Joram:
Joram begatt Osias:
Osias begatt Joatham:
Joatham begatt Ahas:
Ahas begatt Ezechias:
Ezechias begatt Manasses:
Manasses begatt Amon:
Amon begatt Josias:
Josias begatt Jechonias and his brethren about the tyme of
the captivite of babilen
After they were led captive to babilen / Jechonias begatt the .xv. c.

Saynet mathew
leveth out certen
yne generacions /
z describeth Ch-
ristes linage from
solomō / after the
lawe of Moyses /
but Lucas descri-
beth it accordyng
to nature / fro na-
than solomōs br-
other. For the la-
we callerh them
a mannes childre
which his broder
begatt of his wy-
fe lefte behynde
hym after his ded

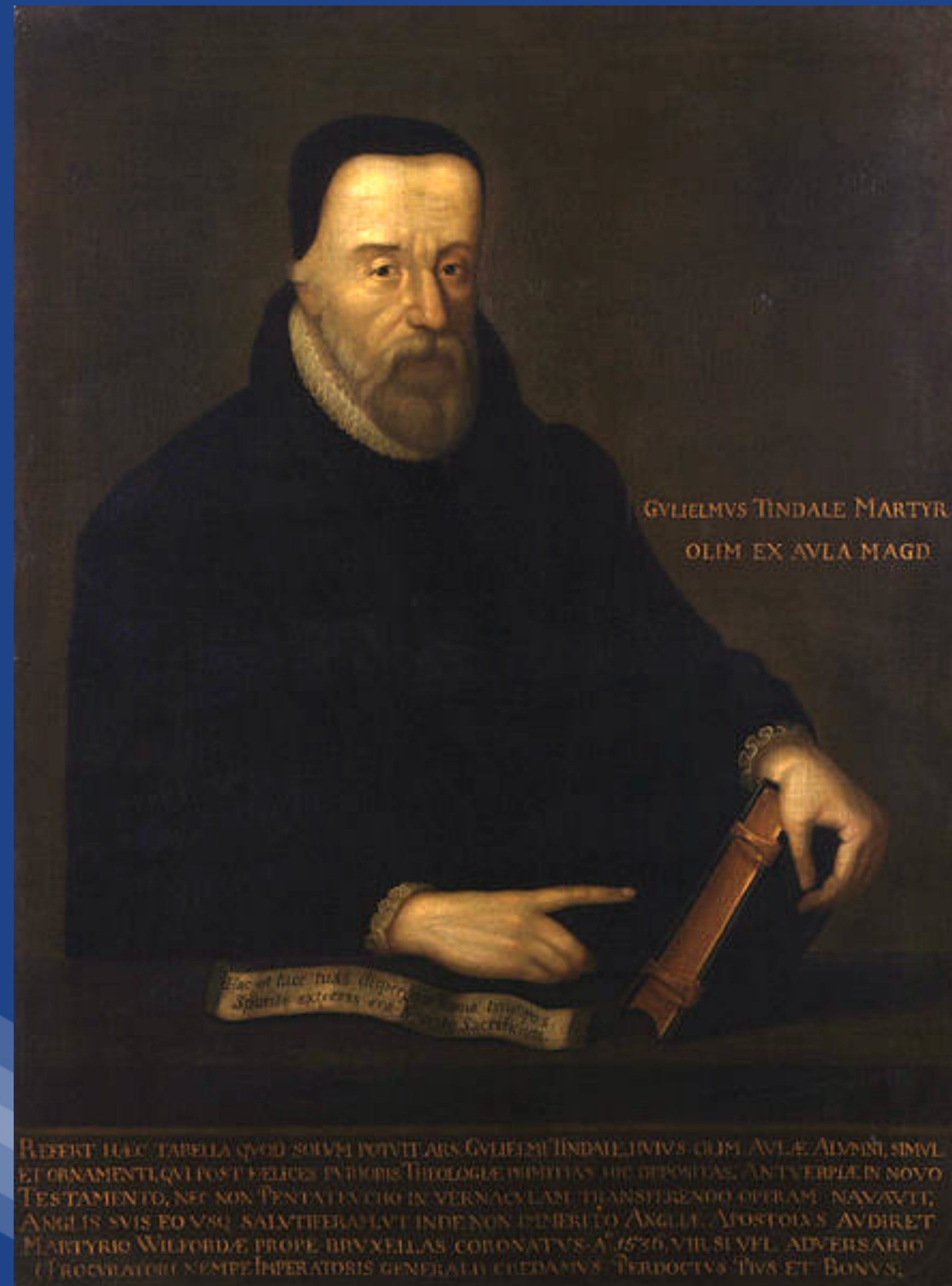


British Library (Left); Stuttgart (Right)



Tyndale,
Thomas More,
and King Henry VIII

Tyndale and Sir Thomas More



It is especially dangerous when men unlearned ensearch and dispute the secret mysteries of Scripture, and because they cannot well attain the true understanding, they fall into erroneous opinions, and under the pretext of teaching others, they miserably destroy themselves and many a simple soul besides. Far better it were for them to leave such profound matters to those who are called and ordained thereunto. Even as it was in the time of the Old Law, when Moses went up into the mount to speak with God, the people ought to be content to tarry beneath, and meddle none higher than is meet for them.

Thomas More, A Dialogue Concerning Heresies

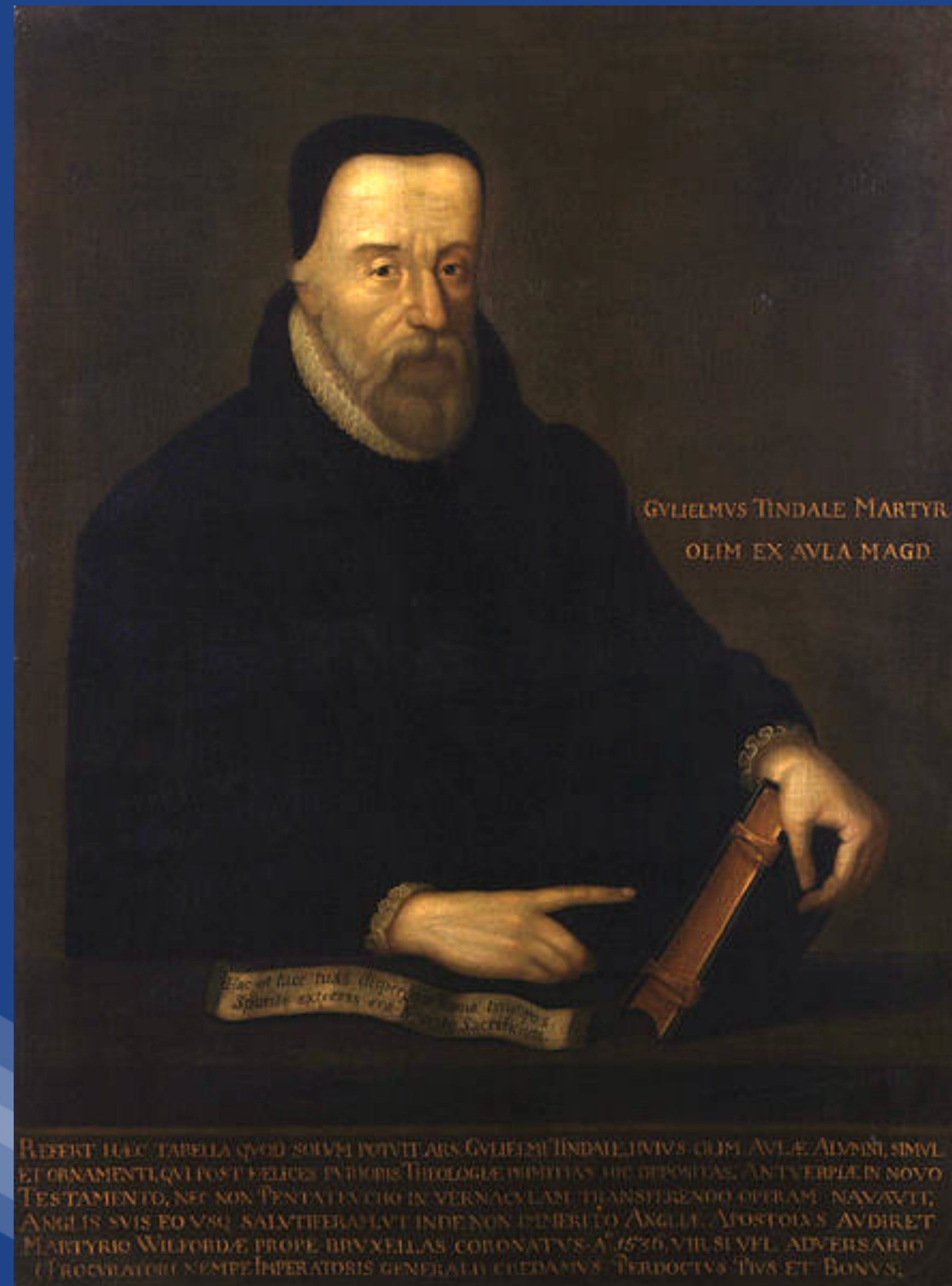
I have not contended with Erasmus my darling, because I found no such malicious intent with Erasmus my darling, as I find with Tyndale. For had I found with Erasmus my darling the cunning intent and purpose that I find in Tyndale: Erasmus my darling should be no more my darling. But I find in Erasmus my darling that he detests and abhors the errors and heresies that Tyndale plainly teaches and abides by and therefore Erasmus my darling shall be my dear darling still. And surely if Tyndale had either never taught them, or yet had the grace to revoke them: then should Tyndale be my dear darling too. But while he holds such heresies still I cannot take for my darling him that the devil takes for his darling.

Thomas More

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.

William Tyndale

Tyndale and King Henry VIII

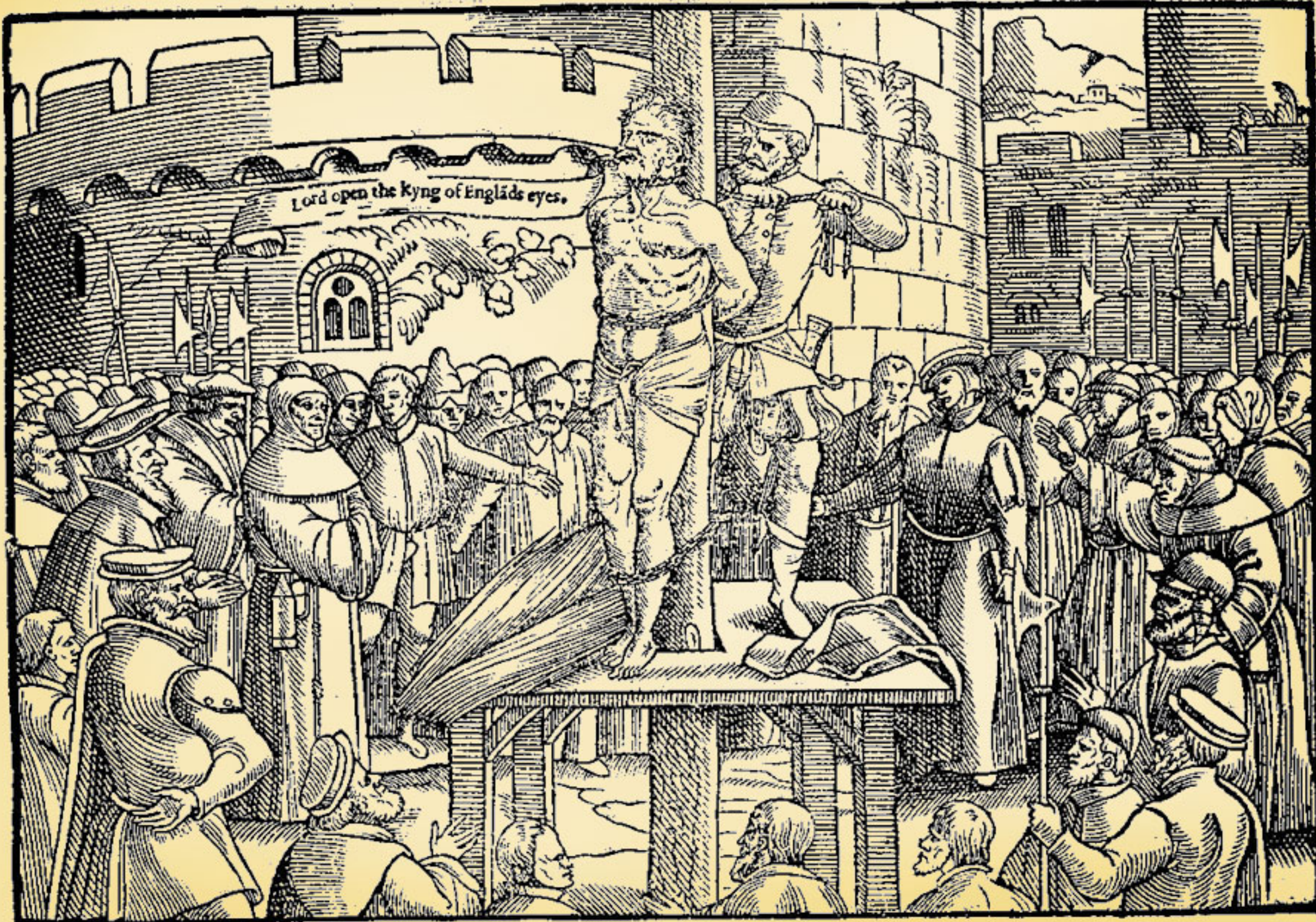


Betrayal, Imprisonment, and Execution



Seizure of William Tindall.

¶ The Martyrdome and burning of mayster William Tyndall,
in Flaunders, by Filford Castle.



I assure you, if it would stand with the King's most gracious pleasure to grant only a bare text of the Scripture [that is, without explanatory notes] to be put forth among his people, like as is put forth among the subjects of the emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his Majesty, I shall immediately make faithful promise never to write more, not abide two days in these parts after the same: but immediately to repair unto his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace will, so this [translation] be obtained. Until that time, I will abide the asperity of all chances, whatsoever shall come, and endure my life in as many pains as it is able to bear and suffer.

William Tyndale

Aftermath and Legacy

Of the daye of the
Lorde / & of Eliah.

The Prophecy. & c.

before the Lorde of hostes: Therfore maye
we saye / that the proude are happie / and that
they which deale with vngodlynesse / are sett
vp: for they tempte God / and yet escape.

But they that feare God / saye thus one
to another: the Lorde conſydereth and hea-
reth it. Yee it is before hym a memoꝝrall
booke / wꝛyten foꝝ ſoch as feare the Lorde / &
remembꝛe his name. And in the daye that I
wyl make (ſayeth the Lorde of hostes) they
shalbe myne atone poſſeſſyon: and I wyl fa-
uoure them / lyke as a man fauoureth hys
atone ſonne / that doth hym ſeruyce. Turne
you therfore / and conſidꝛe what difference is
betwixte the ryghtuous and vngodly: be-
twixte hym that ſerueth God / and hym that
ſerueth hym not.

foꝝ march / the daye commeth that ſhall
burne as an oue: and all the proude / yee and
all ſoch as do wickednesſe / ſhalbe ſtraw: and
the daye that is foꝝ to come / ſhal burne them
vp (ſayeth the Lorde of hostes) ſo that it ſhal
leaueth them nether rote ner bꝛaunch.

But vnto you that feare my name / ſhall
the Sonne of rightuouſneſſe aꝛyſe / & health
shalbe vnder his wynges: ye ſhal go foꝝth / &
multiplie as the fat calues. Ye ſhall treade
downe the vngodly: foꝝ they ſhalbe lyke the
aſhes vnder the ſoles of poure fete / in the
daye that I ſhall make / ſayeth the Lorde of
hostes.

Remembꝛe the laue of Moſes my ſer-
uaunt / whych I comytted vnto hym in
Oꝛed foꝝ all Iſrael / wꝛth the ſtatutes & oꝝ-
dinaunces. Beholde / I will ſende you Elias
the prophet: before the commynge of the daye
of the greate and fearfull Lorde. He ſhall
turne the hertes of the fathers to their
chyldeꝛen / & the hertes of the chyldeꝛe
to their fathers / & I come not
and ſmyte the earth with
curſynge.

The ende of the prophecy of Malachy:
and conſequentially of all the
Prophetes.

