

THE FUGITIVE TRANSLATOR

WILLIAM TYNDALE'S DANGEROUS WORK



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A. STOUTJESDYK



Trinitarian Bible Society

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Trinitarian Bible Society

William Tyndale House, 29 Deer Park Road

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1 REMEMBER

Remember. It's a common word. One used many times. It's also often used in our Authorised (King James) Version of the Bible. A quick online search claims the word and its related forms appear in the Bible more than 250 times.

In His Word, the Lord commands His people to remember significant deliverances. For instance, Joshua told twelve men to take twelve large stones from the middle of the River Jordan, carry them to the shore, and stack them to make a memorial cairn (stack of stones). Why did the Lord tell Joshua to build this cairn? He gives us the reason: 'That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, What *mean* ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever' (Joshua 4.6–7).

Another example is when the Lord wanted the people of Israel to remember the memorable battle recorded in 1 Samuel 7. After the Lord gave Israel the victory by confusing and defeating the Philistines with a great thunder, 'Samuel took a stone,

and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us' (1 Samuel 7.12).

Hebrews 13.7 tells us to remember them 'who have spoken unto you the word of God'. Do you think the Lord wants memorable events from the history of His church to be commemorated? Does He want 31 October 1517, the day on which Martin Luther nailed the Ninety-five Theses on a church door in Wittenberg, to be commemorated? Does He also want us to remember William Tyndale? Not long after Luther wrote his theses, Tyndale risked his life by translating a large part of the Bible into English.

Tyndale's English translation was richly blessed not only in the sixteenth century, but for many years after he died at the stake. Tyndale's work continues to be blessed today because his work underlies much of our Authorised (King James) Version of the Bible. However, although this article focuses on William Tyndale, he was only an instrument in the Lord's Hands. In 1526 it was the Lord's time to give English speakers His Word in their own language, translated directly from the original Biblical languages. For centuries, the people of the British Isles had been without a Bible they could read. But in 1526 a great light shone upon the people who had long dwelled in darkness. Surely the five hundredth anniversary of the printing of Tyndale's translation of the New Testament deserves to be marked and remembered!



2 THE BIBLE NOT DESIRED

THE LORD'S PRAYER IN WYCLIFFE'S ENGLISH

Oure fadir that art in heuenes,
halewid be thi name;

thi kyngdoom come to; be thi wille
don, in erthe as in heuene;

yyue to vs this dai oure breed ouer
othir substaunce;

and foryyue to vs oure dettis, as we
foryyuen to oure dettouris; and lede
vs not in to temptacioun,

but delyuere vs fro yuel.

Amen

We all have Bibles in our homes, schools, and churches. That was not the case in 1500. True, there were Bibles in England, Scotland, and all the countries of Western Europe, but these Bibles were in Latin. In the fourth century Jerome of Bethlehem had translated the New Testament from the Greek into Latin. However, in late medieval England and Scotland, few people could speak or read Latin. Indeed, few people could read at all!

Sadly, the church did not want the people to have a Bible in their vernacular (native) language. But John Wycliffe, the priest in the English village of Lutterworth, believed every literate person should have a Bible he could read. He wanted every ploughman, shopkeeper, homemaker, and

landowner to have access to the Word of God in the language they spoke every day. As you can see in the box above, the English of Wycliffe's day differed a great deal from our English today.

Wycliffe and some of his friends finished translating the Bible in 1382. They didn't have access to the text in the original Biblical languages, so had to translate from the Latin Vulgate which wasn't very accurate. This was also before the invention of the printing press. To make more copies, Wycliffe's helpers had to make every copy by hand. Imagine how long it would take to copy out the whole Bible using a goose quill pen! Wycliffe's followers, called Lollards, took their handwritten copies and travelled from village to village reading this Bible to the people. Church authorities claimed their activity was illegal and some Lollards were put to death.

Wycliffe died in 1384. At the Council of Constance in 1415, the church ordered his body to be dug up from its grave and burned at the stake. That was forty years after his death! Isn't it shocking that church leaders hated him and his work so much they ordered his coffin and remains to be dug up and burned in a fire? His ashes were then thrown into the River Swift. However, the image of his ashes floating down the river to the sea is a powerful illustration of the Holy Spirit dispersing God's Word to the ends of the earth.

The church continued to be hostile towards the Bible in English. In 1519 the church suspected some parents of teaching their children to recite the Lord's Prayer in English. Therefore a monk lured the children away from their parents and persuaded them to recite the Lord's Prayer and the Apostles' Creed in English. Under pressure, the children obeyed. Shortly afterwards, six fathers and a mother were arrested. They were burned at the stake on Friday 4 April 1519.

In 1408, the church in England had made it a crime to translate the Bible into English. But why did the church not want the Bible translated and made available to the people? Shouldn't the Bible be the centre piece of Christian worship? Indeed, shouldn't the church services be conducted in a language that the people could understand?

The church knew that many of its teachings and practices were not based on the Word of God. For example, the Bible does not speak about a pope who rules the church—and even tried to rule the nations! The Bible also says that the Lord Jesus had no place to lay His head. Sadly, many church officials lived in luxury. Tyndale once said about this difference that God gave His sheep to be pastured, not to be sheared! Moreover, the Bible does not teach that the bread and wine in the Lord's Supper physically become the Lord's flesh and blood when the priest speaks certain Latin words. The Bible certainly does not teach that the piece of bread (the host) must be venerated!

The Bible also does not speak about prayers to the Virgin Mary or to other saints. It does not speak about confessing our sins to a priest, about purgatory, or the last rites for the dying. The church knew that these man-made rituals made the priests middlemen between men and God. This meant that the people were afraid

to disobey their priests because they thought their salvation depended on their obedience to the church and its servants. The rituals were also a steady source of income because the church charged a fee for many of them.

These examples illustrate the atmosphere in which William Tyndale grew up, went to school and college, and decided to translate the Bible into modern English. His world was a very different world than ours is today. As you read this booklet about William Tyndale, your admiration and respect for his work will grow. Remember, though, that we must look higher than William Tyndale. We must look to God, Who sent him to give the English people His Holy Scriptures, 'which are able to make thee wise unto salvation through faith which is in Christ Jesus' (2 Timothy 3.15).



3 WILLIAM GROWS UP

Even if you are young, your life has a beginning and a story. You know the date of your birthday! Your families and other relatives have probably told stories about your infancy and first years of school.

But there are no such stories about William Tyndale's childhood. We do not know the year or place of his birth, the names of his parents, or the place where he grew up. Historians have pored over the baptismal records of various village churches in the area where he came from. They found nothing about William. Those who have studied his life believe he was born around 1494 near the border between England and Wales.

We do know that William's family lived in Gloucestershire, in an area called the Cotswolds in the west of England. The church in that area was in a sad state. Some of the 300 priests in Gloucestershire could not even recite the Lord's Prayer or the Ten Commandments! This means that William grew up in an area where knowledge of the Bible and its truths was at a low ebb. Nothing in his early life suggested he would be instrumental in preparing the most important work in the English language.

Little is known about William's childhood. His family could afford to send him to school, and it's assumed he enrolled in the local elementary school when he was between six and eight years old. Here he learned the letters of the alphabet and how to read. All the lessons were taught in Latin. Books were expensive and scarce, so lessons relied on memorisation.

Elementary schools were sometimes called 'song schools' because the boys (girls rarely went to school!) learned the psalmody of the Roman Catholic church. William would have memorised in Latin the important prayers and statements of faith, such as the Lord's Prayer (Paternoster), Hail Mary (Ave Maria), the Apostles' Creed, and the Ten Commandments.

When William was 12 years old, his parents decided to enrol him at Magdalen Hall at the University of Oxford. Only 12 years old and already sent away from home! In the sixteenth century boys often enrolled in a university at an early age. Imagine William on his knees, packing everything he had to take into his wooden trunk. Each student had to bring his own bedding, a knife and spoon, a candlestick and lantern, and a pair of bellows for blowing air into a reluctant fire smouldering on the grate. Of course, he also had to pack clothes for both warm and cold days. At Magdalen Hall he would share a room with two or three other boys whom he had never met. Hopefully, William and his roommates got along with each other!

How did Magdalen Hall in William's day compare with school today? First of all, the days were much longer! To make sure enough light shone into the classrooms, lessons frequently started at sunrise and finished at sunset. This meant that school days in spring and summer were longer than in winter. Discipline was severe. Teachers thought that 'birching' would encourage students to study more carefully. This was when the boys were beaten with a bundle of birch twigs every time they made a mistake in reciting their lesson or misbehaved even a little. Martin Luther was once beaten 15 times in one day! Hopefully William was better behaved.

Young William spent seven years as a student in Oxford. He studied seven subjects: logic, grammar, rhetoric, arithmetic, astronomy, music, and geometry. Like in the elementary school he had attended, all his lessons were taught in Latin. The boys were not allowed to speak English except on feast days. His lessons did not include Bible study. Furthermore, he had to swear an oath to hold no opinions that disagreed with the teachings of the Roman Catholic Church.

Later, William wrote that he had not been happy with the teaching in Oxford. He felt that some of his instructors were hostile to new educational ideas such as learning Greek. He once described his instructors as old barking curs and children of darkness: 'In the universities they have ordained that no man shall look on the Scripture until he be nozzled in heathen learning eight or nine years and armed with false principles with which he is clean shut out of the understanding of the Scripture'.¹

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4 PUTTING ON THE ARMOUR OF GOD

Putting on armour like a knight? No, William Tyndale did not enlist in the army of King Henry VIII. He was a warrior in the Lord's army! Satan was his enemy. To fight Satan's false teachings, Tyndale needed different weapons than those used by soldiers.

EPHESIANS 6.11

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

A sharpening rod will sharpen the cutting edge of a kitchen knife. Similarly, wholesome discussions between two friends can help to sharpen their minds. That's what happened after Tyndale left the University of Oxford.

MANUSCRIPTS OF THE BIBLE

In the days of the Old and New Testament the Lord inspired the holy men of old to write His Word on rolls of parchment. The rolls written by Jeremiah and Paul no longer exist. However, faithful scribes with painstaking accuracy made new copies before the old scrolls crumbled into dust. Over the centuries before the inventing of the printing press (circa 1455), Bible scrolls were recopied several times. Scrolls frequently read and reread would wear out sooner than scrolls used less often. Such recopied scrolls and codices are called manuscripts. After the Fall of Constantinople in 1453, Greek scholars brought many of their manuscripts to Western Europe. Erasmus used the best of these to compile a Greek New Testament. University students studied the Greek Testaments which were more accurate than the Latin Bible.

Tyndale enrolled at the University of Cambridge. Who were the sharpening rods Tyndale encountered during his years in Cambridge? One sharpening rod was Desiderius Erasmus, the renowned Dutch scholar who taught at Cambridge before Tyndale enrolled. In his writings, Erasmus rigorously criticised the errors and corruptions in the church. He urged the church to return to the Bible. He knew that mistakes had crept into the Latin Vulgate, and he wanted the world to have the Word of God free of such imperfections. In particular, Erasmus wanted everyone to have access to the Bible, in their own everyday language, writing, 'I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle.'²² The church hated this.

In 1512 Erasmus began to compile a New Testament based on the best available Greek New Testament manuscripts. Four years later he issued an edition of the Greek text of the New Testament printed alongside his new translation into Latin. Now Tyndale and his fellow students could study Erasmus' more correct translation of the Word of God along with the original Greek.

Martin Luther was another sharpening iron. Although he lived in Germany, copies of his Ninety-five Theses and other writings reached many places in Europe, including Cambridge. Tyndale and others would have studied and discussed them thoroughly. Luther's bold message opened their eyes to the Roman Catholic Church's unbiblical doctrines and practices.

University students often talk about the subjects they study as well as about current events. Tyndale probably had lively discussions with like-minded scholars such as Thomas Bilney and Miles Coverdale, who were likely other sharpening irons for Tyndale. By the time he left Cambridge in 1522, the Holy Spirit had honed Tyndale's mind. The Lord had readied him for his first battle!



5 TABLE TALK IN LITTLE SODBURY

Now that he had finished his studies at Cambridge, Tyndale needed to find a job. What kind of work was open to a young man newly graduated from university?

In around 1521 Sir John Walsh from the Little Sodbury Manor invited him to tutor his two sons. Why did a scholar like Tyndale hide himself in such a rural backwater? The reason is not clear, but in God's providence, Little Sodbury helped prepare Tyndale for the great work the Lord would place on his shoulders.

Tutoring the two young sons at the manor did not take up all of Tyndale's time, leaving him with ample time for private study. During his time with the Walshes, he began to think about translating the New Testament into English. Lord and Lady Walsh treated him well and he often ate dinner with the family and with their guests.

Neighbourhood gentry along with the abbots and priors of various religious houses, as well as other churchmen, often visited and dined at the manor house. Few of the guests were scholars. Indeed, they may have been suspicious of the young man who had attended the universities of both Oxford and Cambridge!

Dinner time conversations meandered through the political and economic circumstances of England and included the religious landscape of Europe. By 1521 many of their guests would have heard of Erasmus and Martin Luther. During dinner Tyndale could listen to their conversations. It's likely the visitors' ignorance of the Bible shocked him. When he thought what they said was wrong, Tyndale would take his Greek New Testament to prove them the truth. In those days Bible verses were not numbered. Imagine him turning the pages until he found the portion that corrected the guests at the table! After a while, the churchmen came to the Walsh home less often. Either because Tyndale had embarrassed them or because they missed the Walsh hospitality, the Gloucestershire prelates began to plot against Tyndale.

By now Tyndale had been ordained as a priest. He sometimes preached in St Adeline's Church near the manor house and occasionally went to Bristol where he preached outdoors on Austin Green. Unlike the priests, Tyndale preached in English. His listeners would have been astounded to hear a sermon in the language they could understand! For most of them, this would have been the first sermon they heard in their mother tongue. His 'table talk' and preaching were reported to the church authorities, and he was summoned to appear before them. Tyndale later wrote that his interrogator had 'threatened me grievously, and reviled me, and rated me as though I had been a dog.'³ Although no further action was taken against Tyndale, he knew he was being watched.

During one dinner at the Walsh home, Tyndale talked with a priest about the need to have the Word of God in English. The other priest disagreed and said that it was better to be without God's laws than those of the pope. This rash statement shocked Tyndale and he answered in these memorable words: 'I defy the pope and all his laws. If God spare my life, I will make the boy that drives the plough to know more of the Scripture than you do!'⁴ Tyndale's pointed rebuttal angered the visitor, who did not know how to reply.

The animosity from the Gloucestershire clergy persuaded Tyndale it was no longer safe for him to stay in Little Sodbury. He had started translating the New Testament while at Little Sodbury and wanted to continue with it. He hoped it would be safer in London. So armed with letters of introduction and commendation from Sir John Walsh, he set out for London.



6 NO ROOM IN ENGLAND

*'I will cause the boy that driveth the plough
to know more of the Scripture than thou dost!'*

This comment marks a turning point in Tyndale's life. He knew that the Lord had burdened him with a special task, and it affirmed his longing to translate the Bible into English. Tyndale probably realised that he would never again have a home as warm and kind as the manor in Little Sodbury. He knew he would be in danger everywhere, but he also felt the Lord laying the burden of translation on his shoulders. He could not ignore this calling.

Tyndale had little money for he was an unemployed priest with no means of support and no friends. He needed a sponsor or patron and a place to live. In 1523 he decided to approach the Bishop of London, Cuthbert Tunstall, to ask him for support. Tyndale translated an ancient Greek manuscript into English to prove he had the necessary language skills and sent a copy to the bishop. However, the bishop turned him away. Happily, this denial did not cool Tyndale's ardour to translate the Word of God into English, but he now understood that there was no room in the bishop's palace.

EMOTIONS AND FAREWELLS

'Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' (Paul in Romans 8.35)

My pains, my poverty, my exile out of my natural country, bitter absence from my friends, my hunger, my thirst, my cold, the great danger wherewith I am everywhere encompassed, and finally, innumerable other hard and sharp fightings which I endure.⁵

Tyndale sometimes preached in St. Dunstan's Church in London. Some of his audience came just to listen for possibly 'heretical' expressions. Happily, one of his hearers was Humphrey Monmouth, a wealthy London cloth merchant who offered him an attic room in his home. Here Tyndale could live and work. However, he soon realised that there was no safe place for him to do his translating in England. He continued to study, to preach, and to consider his

future until the spring of 1524, when he decided to leave his homeland and move to Europe where he might be safer.

Can you imagine Tyndale standing in the stern of the ship, watching the shores of England receding further and further? Think of the emotions churning in his mind as the white cliffs of Dover became smaller and smaller? Perhaps he said to himself: 'Farewell, dear England! Will I ever see you again? Will I be able to come back to a homeland which does not have and does not want the Word of God in English?'

Tyndale's biographers do not know much about where he went after leaving England in 1524. He stayed out-of-sight as much as possible to avoid potential persecution. There is some evidence he went to Hamburg after leaving London. After this, he may have gone to Wittenberg. Did he associate with some Reformers such as Martin Luther and Philip Melanchthon? It is likely that he learned Hebrew in Wittenberg.

For the next nine years, neither Tyndale's friends nor his foes knew his location. Why was he so elusive? What was his crime? He remained elusive as a survival technique because, though translating the Bible into English was not a crime in Europe, it was in England. Tyndale wrote many prologues (introductions) to the books of the Bible which he was translating. Many of these prologues were critical of church doctrines and practices, and meant that church authorities in England wanted to find him. Staying in the background was a survival technique.



7 THE FUGITIVE IN GERMANY

Early in 1525 William Tyndale settled in Cologne. This was a German city on the Rhine River, an important waterway for European commerce. Cargoes for England were regularly loaded at the wharfs on the riverbank. This meant it was an important trading centre and visited by many strangers. An Englishman could easily blend into the crowd. In addition, Cologne also had several well-known printers, and Tyndale would need a good printer once he finished translating the New Testament.

But was Cologne a safe place for Tyndale? The city abounded with the superstitions of the old religion. The city's cathedral was a masterpiece of medieval construction and among the largest buildings on earth, a monument to the seemingly imperishable power and tradition of the church. It claimed to be the shrine of the wise men from the east whose bones were supposedly kept behind the high altar. However, Tyndale must have assumed that Cologne's advantages outweighed the dangers.

He may have finished translating a part of the New Testament before he settled in Cologne. How did he go about his translating work? Did anyone help him? What resources were available to him? In Cologne, a runaway English monk named William Roye became his secretary. Roye was a competent assistant, but Tyndale felt he was crafty, unreliable, over-bold, and excessively talkative. The two men did not always work well together.

Tyndale had an excellent command of his native English as well as of Latin and Greek. By now, he had also acquired a basic knowledge of German and Hebrew. His resources were few. He had the Latin Vulgate. He did have Erasmus' Greek New Testament along with its notes in Latin. He also had Martin Luther's 1522 New Testament in German. However, because his New Testament was the first English translation from the original Greek, Tyndale could not compare his work with any other English translation.

There is no authentic description of Tyndale at work. Nevertheless, we can imagine him at his worktable in an attic room or basement cellar with only dim light coming through the small skylight or cracked windowpanes. We can imagine his books lying on the table, ready to be consulted. Erasmus' Greek New Testament would have been right in front of him. Perhaps Tyndale talked to himself as he read the original Greek phrases and experimented with different ways of translating them into English. In our mind's ear, we hear him cutting, shaping, polishing, and reshaping every word and sentence. We see him, as it were, weighing each word in the balance of rhythm and musicalness. And he always kept in mind his target audience. Once the translation was clear in his mind, he would pick up his goose quill pen, dip it into his inkwell, and write down the English phrase.

But Tyndale's concern was not primarily aesthetic. It wasn't just about the phrases flowing smoothly. He wanted to bring the Lord's message of salvation for lost souls to everyone. In the fourteenth century, Wycliffe had done his best to translate the Latin Bible into English. However, his translation with its outdated English was not readily available, and had been copied by hand rather than printed. Tyndale's version of the New Testament in sixteenth century English was much easier to understand.

While translating the Gospel according to Matthew, Tyndale also wrote an explanatory prologue or introduction. He believed that the church had hidden the Word of God: 'They have taken away the key of knowledge and beggared the people.'⁶ Why did Tyndale translate the Bible? Because it was the only book that could lead the people of the British Isles to the doctrines of salvation.

One printer, Peter Quentell, ignored the archbishop-electors' rule about printing anything without permission. Quentell signed a contract in which Tyndale agreed to pay all expenses associated with the first print run of 3,000 copies. In his prologue, Tyndale mocked the regulations against printing the New Testament in English. He also asked his readers why anyone would want to deny the Word of God to the people.

But when the Lord works, Satan is never far away. An Englishman named Cochlaeus was also in Cologne at that time. He also had some printing business with Quentell, and from time to time visited the printers. He came to know Quentell's workmen well. The workmen were a hard-drinking group. One day, when they had overindulged, they boasted to Cochlaeus that the whole of England would soon be Lutheran. After Cochlaeus bought them more drinks, the workmen told him about the two Englishmen, Tyndale and Roye, who had contracted to have 3,000 English New Testament copies printed by Quentell. An astonished and horrified Cochlaeus notified the authorities in Cologne. Providentially, Tyndale heard about his danger in time. He and Roye hurriedly wrapped up the printed sheets up to Matthew 22.12, boarded a river boat, and fled upstream to Worms, another city in Germany.



Worms was the city in which Luther had appeared before Emperor Charles V and the Imperial Diet (a formal committee of the emperor's or imperial officials). However, by 1524 Worms had become Lutheran (followers of the teachings of Martin Luther). This meant that Tyndale and Roye were safe in this city. Furthermore, since a community of Jewish scholars lived in Worms, Tyndale had the opportunity to improve his knowledge of Hebrew.

King Henry VIII and the church authorities did not want the English New Testaments to enter England. However, the traditions and superstition distributed by the church did not satisfy the many hungry souls in England. Tyndale must have known about this famine for the Word of God because he ordered a print run of 3,000 copies. But how would these contraband New Testaments find their way into the hands of hungry souls?

Less than six months after Tyndale fled Cologne and reached Worms, the finished copies of the New Testament were ready for shipment to England. In Worms these were loaded on to Rhine barges and shipped to Antwerp, the harbour at the mouth of the Schelde River. Why did the sailors and merchant skippers agree to smuggle them into England? Did they hope to make a profit for every Testament they successfully landed in an English harbour or lonely cove? Or were some driven by a love for their fellow men? Did they, like Tyndale, feel the necessity of bringing God's Word which alone could make their countrymen wise unto salvation? Surely some of these selfless thoughts might have motivated the seamen and the shipowners.

Smuggling goods from the European mainland into England had long been a common but dangerous practice. In Antwerp the New Testaments were hidden in cargoes of iron and steel tools, wines, raisins, figs, and all kinds of paper. They were packed in barrels and casks with false cargo documents claiming they contained wine or oil. Testaments were carefully wrapped and hidden in sacks of flour or bundles of fur.

Imagine the ships making their way to the mouth of the Thames River and keeping a careful lookout for a boat with custom officials. On board the sailors must have been filled with anxious apprehension as they approached the shore! Would customs officers be waiting for the ship when it docked? Or would they show up when the crew was unloading the barrels and boxes and bundles from the ship's hold and rolling or carrying them into the warehouse? Would the officials be satisfied with the cargo documents? What if they insisted on opening some of the containers?

The New Testaments started arriving in England in the spring of 1526. Once ashore, they would have to be sold and distributed to booksellers. Many of these were eagerly awaiting them. The New Testaments readily found their way among a people so hungry for the Word of God that they were willing to risk the government's severe displeasure. By the summer of 1527 thousands of Testaments had been distributed.



8 THE PEN OF A READY WRITER

The printing of Tyndale's New Testament gave the English people a part of the Holy Scriptures in their own language for the first time. For a thousand years, the only translation available had been the Latin Vulgate and hardly anyone had been able to read it or even obtain a copy of it. With the few resources available to him, Wycliffe had translated the Latin Vulgate into Middle English, but sixteenth-century English people no longer understood Wycliffe's language very well. His Bible was also not readily available because it was produced at a time before the invention of the printing press. Spiritually speaking, the people of England and Scotland lived in a day of darkness and gloom.

When Tyndale's New Testaments smuggled in from Antwerp reached the people, all who could read had access to the masterful translation with its stunning new language. The boy driving the plough had never been far from Tyndale's mind or page. He used the clear, everyday, spoken English which we still speak today.

Tyndale strove to give people the Bible in a special form of the English language. In his translation, he devised many simple phrases. Many of these phrases have become a part of the English language. Today, even many unfamiliar with the Bible may know phrases such as 'A city that is set on an hill cannot be hid' and 'No man can serve two masters.'

Where possible, Tyndale favoured one-syllable words derived from the Anglo-Saxon. He did not add explanatory notes to his New Testament. He firmly believed that a translation had to be an honest translation and wanted the English words to be as close as possible to the words in the Greek New Testament. When he could find no existing English words to explain ideas in the Bible, he 'invented' new words like intercession, scapegoat, mercy seat, and atonement.

Unlike many later translators, Tyndale avoided interpreting Scripture. Today many modern translations of the Bible use a form of translation called 'dynamic equivalence' where they translate what they think the meaning of a verse is, rather than the actual words. For example, in Matthew 6.11, Tyndale has 'Give us this day

our daily bread'. *The Message*, a modern translation, has 'Keep us alive with three square meals'. This is not translation, but very free and irreverent paraphrasing!



9 A HUNGER . . . AND A HATRED FOR THE WORD OF GOD

A pile of firewood in the square in front of St. Paul's Cathedral in London? Isn't that a strange place for a bonfire?

Not everyone welcomed the New Testaments being smuggled into England. Churchmen were horrified when they heard about thousands of them being distributed in London and beyond.

In October 1526 Bishop Tunstall mounted the outdoor pulpit near St Paul's Cathedral and preached a fiery sermon denouncing Tyndale's New Testament. He said it promoted an alien doctrine and contained thousands of translation errors. After his sermon, a man carrying a flaming torch emerged from a side door in the church. He held the burning torch to the firewood. Soon it was ablaze. Others brought copies of Tyndale's translation that had been seized from the people and threw them into the fire.

How did people respond to the burning of these books? Some delighted in the burning of the New Testament and thought it pleased God. On the other hand, Tyndale was shocked and saddened when he heard about the bonfire. Other books, such as some of Luther's works, had also been burned, but Bishop Tunstall burned the Word of God! Furthermore, Cuthbert Tunstall had a good knowledge of Greek and knew that Tyndale's translation was a faithful translation. Why then were the church leaders so adamantly against Tyndale's translation?

Making the New Testament accessible to English speakers came like a powerful earthquake and shook the church to its foundations. Remarkably, the majority of the church's opposition and fearful hatred of Tyndale's translation of the Greek New Testament was based on his translation of five Greek words. He translated *presbuteros* as elder and not as priest, *ekklisia* as congregation and not as church, *metanoeo* as repent and not as doing penance, *exomologeo* as acknowledge and not as doing confession, and *agape* as love and not as charity.

For example, for Tyndale repentance involved a private confession to God. To the Roman Catholic, penance was impossible without the church and required verbally confessing to a priest, while 'doing penance' involved punishments imposed by a priest after confession (such as taking part in a penitential procession or pilgrimage, buying an indulgence, doing good works as defined by the church, and donating to the church treasury). These five words gave the church a crushing blow on all matters of faith and practice and undercut the Roman Catholic beliefs and rules.



10 EXPOUNDING THE SCRIPTURES MORE PERFECTLY

Did William Tyndale go into hiding after publishing the New Testament? Did he hide in the shadows of a safe city such as Worms? Definitely not, but historians do not really know where he lived from 1526–1528. Such concealment protected him from his persecutors.

By 1528, Tyndale had moved to Antwerp. Powerful and wealthy English merchants often visited this Flemish city, as did sailors on the trading vessels. It would have been easy for Tyndale to remain obscure. Furthermore, Antwerp had several thriving printing shops which he needed to publish his translation of the New Testament and other writings. Tyndale would stay here for most of his remaining years.

Early in the sixteenth century most of the people of England were unfamiliar with the Bible. Over the centuries, the church had hidden the simplicity of the Gospel under a thick layer of false teachings and practices.

Knowing that many of his readers would be reading the Bible themselves for the first time, Tyndale decided to write a handbook to help them read and interpret the Scriptures. He first wrote *A Prologue Showing the Use of the Scriptures*. He later wrote two prologues introducing the 1534 revision of the New Testament, and one for every Bible book he had translated except Acts and Revelation.

Tyndale also wrote several books and articles after finishing his translation of the New Testament, in which he clarified the true teachings of the Word of God. In May 1528, he published *The Parable of the Wicked Mammon*. Interestingly, this was the first publication that had his name on the title page. He had not put his name on the title page of the New Testament because he believed that the Lord wanted His servants to perform good deeds in secret (Matthew 6.1).

OBEDIENCE OWED TO THE KING

Why did David not slay Saul, seeing that he was so wicked, not only in persecuting David, but in disobeying God's commandments, and having wrongfully slain eighty-five of God's priests? Truly, it was not lawful . . . The one who judges the king judges God; and the one that lays hands on the king, lays hand on God; and the one who resists the king, resists God and ... God's law and ordinance.⁷

Many people did not know much about the Gospel, so Tyndale included 29 pages of quotations from the New Testament in *The Wicked Mammon*. This book would also be the first encounter for many of the readers with the New Testament teachings of faith and works. Like Martin Luther, Tyndale wanted to clearly define the doctrine of justification by faith rather than by good works.

Another of Tyndale's books, *The Obedience of the Christian Man*, reached England in the autumn of 1528, just a few months

after *The Wicked Mammon*. In it, Tyndale urges obedience of children to parents, workers to employers, and subjects to kings. Throughout the book, Tyndale argues the supremacy of the Scriptures over the church, the supremacy of the king over the state, and various other types of obedience. The book was definitely not a call for resistance to the state. It is, however, a harsh criticism of some aspects of the church, such as its view on the papacy and the priesthood.

Anne Boleyn, shortly before she became King Henry VIII's second wife, acquired a copy of *The Obedience of the Christian Man*. Her maid's suitor was caught reading it during a service in the king's chapel! The insulted priest grabbed the book and gave it to Cardinal Wolsey. On her knees, Anne begged Henry to return the book to her. As she read the returned copy, she used her fingernail to mark various passages that she thought might interest the king. Henry read the book and commented, 'This is a book for me and all kings to read.'

However, Henry did not appreciate Tyndale's comments about his desire to divorce Queen Katherine and marry Anne Boleyn. Tyndale judged the matter solely by the Bible. In another book, *The Practice of Prelates*, Tyndale writes that he tried to find reasons for supporting the divorce but could not find them. He saw no Scriptural grounds for the annulment and advised Henry to fear God. However, Henry's response was to want Tyndale dead.

Needless to say, the church thought that Tyndale's translation of the Scriptures and these two books required a response. It called upon Thomas More, the chancellor of England, to undertake this reply.



11 IF THEY HAVE PERSECUTED ME . . .

The Lord Jesus told His disciples: 'The servant is not greater than his lord. If they have persecuted me, they will also persecute you' (John 15.20). William Tyndale certainly experienced the truth of this warning. Already during his time with the Walsh family in Little Sodbury, with Humphrey Monmouth in London, and with William Royle in Cologne, church officials had watched him closely. After the printing of the New Testament and the publishing of other books, officials of both the royal government and the Roman Catholic Church were determined to counter his influence and, if possible, take him prisoner. Who would lead the counter-attack to defend both the king's majesty and the church's authority? They knew they needed a master of dispute, a man who was fully informed, and religiously concerned. Sir Thomas More, the king's learned chancellor, was called to lead the attack. Although the Roman Catholic Church canonised him in 1935, there is nothing saintlike about his persecution of William Tyndale and other English 'heretics'.

More's task was twofold. First, he was to use the power of the state and church to crush and burn heretics. Secondly, he was to write an English antidote against heresy, keeping the unlearned from being led astray. Tyndale and More wrote tens of thousands of words to defend their positions and attack each other. Although the two men addressed many points in their confutations and replies, the core issue was the question of authority. Like Luther, Tyndale held to the principle of *Sola Scriptura*. He recognised the Scriptures as the supreme authority in all matters of life and faith. More did not accept *Sola Scriptura*. He defended the authority of the unwritten tradition which the apostles had supposedly passed on to the Roman Catholic Church supporting the authority of popes and councils (the magisterium) to interpret the Holy Word of God.

12 I FIND HIM ALWAYS SINGING ONE NOTE

‘DO NOT YOU KNOW WHO I AM?’

Some time later, as dusk was falling, Vaughan followed this messenger to a lonely field outside the gates of Antwerp. After a short wait, a figure emerged from the shadows and asked, ‘Do you not know me?’

‘I do not well remember you,’ answered Vaughan.

‘My name is Tyndale.’

‘Tyndale!’ Vaughan exclaimed. ‘Fortunate be our meeting!’

‘Sir, I have been exceeding desirous to speak with you.’

During a long conversation, Tyndale asked how King Henry, as a Christian prince, could be so unkind to God as to say that it is not lawful for his people to have the Scriptures in their own tongue. God had commanded that His Word be spread throughout the world. Were the king’s people so dangerous that they were denied that Word in a language they could understand?⁸

Thomas Cromwell, the king’s secretary, wanted to find Tyndale. He had persuaded King Henry VIII to promise the translator a safe conduct and invite him to come back to England. Cromwell sent his friend, Stephen Vaughan, to the continent to find Tyndale.

But where was he? Vaughan sent letter after letter to acquaintances in Frankfurt, Hamburg, and Marburg asking them for help in finding Tyndale. For weeks, he was unsuccessful. However, Tyndale knew that Vaughan was looking for him. A messenger sent by Tyndale contacted Vaughan and offered to take him to a meeting place near Antwerp.

Tyndale and Vaughan met two more times. Tyndale probably did not trust the offer of safe passage. He knew the church did not keep promises made to heretics. He did offer to return to England and submit if the king agreed to grant that the text of the Scriptures be put forth among his people. In other words, he

offered to return to England and submit himself to torture and death if the Bible, in whichever translation the king chose, could be given to the people. He would not return to his homeland unless the king authorised an English Bible. That, wrote Vaughan, ‘was the one note he was always singing.’

This was the driving passion of Tyndale's life—to see the Bible translated from the Greek and Hebrew into plain English and made available to every person in England. Sadly, this hope was not realised during Tyndale's life.



13 A MISADVENTURE AT SEA

By 1528, Protestants realised that life in Antwerp and the Low Countries was becoming more dangerous for them. Events such as the burning of Tyndale's best friend, John Frith, made it evident England was also still a dangerous place. Thomas More's rage drove him to write that Frith's treatise on the Lord's Supper was a deadly poison. The increasing danger of arrest made it sensible for Tyndale to leave Antwerp and sail to Hamburg.

In his renowned *Book of Martyrs*, John Foxe tells us Tyndale was shipwrecked on the Dutch coast early in 1529. Foxe gives no details about how the ship came to be wrecked, how Tyndale reached the shore, or what happened to the others on the ship, but says that he lost all his books and writings.

LOST AT SEA

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, from Easter until December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, a great sweating sickness being at the same time in the town. So, having dispatched his business at Hamburg, he returned to Antwerp.⁹

Tyndale himself does not mention the shipwreck in any of his writings. If the story is true, losing his draft translations of the Pentateuch must have been a sad and frustrating experience for him. Without the shipwreck, if it had been the Lord's will, Tyndale might have translated more books of the Old Testament.

Tyndale was happy during his stay in Hamburg. In this Reformed city he did not constantly have to 'shoulder check' for persecutors. Here he could peacefully immerse himself in God's Word. This joy sustained him as he worked on translating the Hebrew Old Testament into English.

He left Hamburg and returned to Antwerp in the fall of 1529. Here he found a convivial home in the English House, a residence frequented by many of the English merchants who visited Antwerp to trade.



14 ‘FOR THE LOVE OF CHRIST CONSTRAINETH US’

Tyndale was restless and always wanted to be working for the Lord. After publishing the New Testament and writing the prologues and other books, he did not hide himself in some obscure corner. He wanted his fellow English-speakers to have the whole Word of God in their native tongue. Let’s look briefly at his translation of the Old Testament.

Originally, the Old Testament was not written in Greek but in Hebrew. Hebrew had no clear connection to Greek, Latin, or other languages of Western Europe. The characters of the Hebrew script were very different from the alphabet characters used in England and other European countries. In addition, Hebrew is read from the right to the left side of the page! Where did Tyndale learn Hebrew? Not at Oxford or Cambridge. He must have learned it on the continent. Perhaps he learned it in Wittenberg after he left England in 1524, or in Worms whilst finishing the 1526 New Testament. Wherever Tyndale learned Hebrew, he had an excellent knowledge of the language.

Tyndale translated the Pentateuch (the first five books of the Old Testament) and the historical books to the end of 2 Chronicles. His translation was fresh and sharp, and much of it was later adopted by the translators of the Authorised (King James) Version. However, if you look carefully you will sometimes see some differences, and in some places Tyndale’s language is more descriptive. Exodus 14 includes the scene at the Red Sea. The Authorised Version says, ‘The LORD caused the sea to go *back* by a strong east wind all that night’. Tyndale has, ‘The Lord carried away the sea with a strong east wind that blew all night’.

Tyndale could not readily find English equivalents for some words in the Hebrew Old Testament. He wanted to render the Biblical words into plain and literal English suited to ordinary people and yet keep the sense of the word in its Original Language. In many cases, particularly in the Old Testament, Tyndale came upon ancient words and phrases that did not precisely match with English words. In some cases, he coined new words.

The Hebrew names of three pilgrimage festivals also challenged the translator. Tyndale simply translated the names of two of these words into English: *Shavuoth* as 'weeks' and *Sukkoth*, meaning *tents*, or *tabernacles*. But how would he translate the Hebrew word *pesach*? When he could find no ready match, he coined the word *Passover* which first occurs in Exodus 12.11: 'and ye shall eat it in haste: it *is* the LORD's Passover.'

Below is a comparison of three versions: John Wycliffe from the fourteenth century, William Tyndale from the sixteenth, and the Authorised (King James) Version.

Wycliffe 1384

In the bigynnyng God made of nouyt heuene and erthe. Forsothe the erthe was idel and voide, and derknessis weren on the face of depthe; and the Spiryte of the Lord was borun on the watris. And God seide, Liyt be maad, and liyt was maad.

Tyndale 1530

In the begynnyng God created heaven and erth. The erth was voyde and emptie and darcknesse was vpon the depe and the spirite of god moved vpon the water. Then God sayd: let there be lyghte and there was lyghte.

Authorised (King James) Version

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.



15 THIRTY PIECES OF SILVER

Judas Iscariot loved money so much that he became the most infamous betrayer in human history!

John 12 tells us that Mary took a pound of very costly ointment to anoint the feet of Jesus. This upset Judas, and he asked, 'Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein' (John 12.5,6).

The love of money drove Judas to sell his Master for 30 pieces of silver. Similarly, the love of money drove Henry Phillips to track down and betray William Tyndale. At first glance, Phillips appeared to be friendly, honest, scholarly, and true. However, he robbed his father of money and squandered it. After this, he did not dare to return to his family home in England. In late 1534, he reached Louvain, a university city in modern Belgium, and the centre of hardline Roman Catholicism, before going to Antwerp where he met Tyndale.

Here Phillips somehow found Tyndale. The Reformer was quite taken with him and thought he was an honest man. Thomas Poyntz, the man who ran the English House where Tyndale was lodging, did not trust Phillips. However, Tyndale,

although very astute in his scholarship, artlessly befriended the young Englishman.

MATTHEW 26.14–16

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Phillips spent several days in Antwerp. Then he went to the imperial court in Brussels. After bribing several officials, he obtained permission to seize Tyndale. Authorities in Antwerp ordered city deputies to help him.

On 21 May 1535, Phillips visited Tyndale in his room and borrowed some money from him. Then he invited the gullible translator to be his guest. 'No,' said Tyndale, 'I will go forth this day to dinner, and you shall go with me, and be my guest.'

Around noon, the two men left the English House by a long lane too narrow for them to walk side by side. Tyndale gestured for Phillips to go ahead but the betrayer courteously insisted the older man should go first. Phillips was a head taller than Tyndale and pointed down at his older companion to identify him to the waiting deputies. Tyndale was taken to the chief legal authority in the city who gave him dinner. Then he was taken to Vilvoorde, a castle some eighteen miles from Antwerp.

Henry Phillips was the 'Judas' who delivered Tyndale to the authorities. But who funded the always penniless Phillips? Although the answer is somewhat unclear, Tyndale's great enemy, Thomas More, was the most probable paymaster. Although More was now a prisoner in the Tower of London facing a death sentence for treason, he still had contact with other 'heretic hunters.' Right to the end of his life, More's writing blazes with a hatred of heretics whom he believed that hell would swallow up after their headlong fall and whom the demons would plunge into the gulfs of ever-burning flames. More was beheaded on 6 July 1535. He was canonised (made a Roman Catholic 'saint') in 1935, four hundred years after his death. According to the papacy, the man who tortured and burned his opponents is now the patron saint of politicians.



16 ‘LORD, OPEN THE EYES OF THE KING’

The castle prison at Vilvoorde was a massive structure with seven towers and a river-fed moat with three drawbridges. It was dank and its walls ran with damp. The castle was well-guarded for it was the main state prison for the Low Countries. Tyndale’s letter to the Marquis of Bergen, a royal official, poignantly describes his unpleasant imprisonment.

After many hours of questioning, church officials at last condemned Tyndale early in August 1536. A few days later he was ceremoniously stripped of his priestly dignity and handed over to the secular authorities for carrying out the sentence. However, he was not executed until early October.

Do the sad details of his execution need to be detailed? After Tyndale was brought from his castle dungeon, he was given a final opportunity to recant. He refused. Then the executioner bound him to the stakes with a chain around his neck. After praying for a few moments, he cried out his last words: ‘Lord, open the king of England’s eyes.’

Already eight years earlier, Tyndale had anticipated his death and written: ‘There is none other way into the kingdom of life than through persecution and suffering of pain, and of very death after the example of Christ.’¹⁰



TYNDALE'S LETTER IN PRISON

I beg your lordship, and that by the Lord Jesus, that if I am to remain here through the winter, you will request the commissary to have the kindness to send me, from the goods of mine which he has, a warmer cap; for I suffer greatly from cold in the head, and am afflicted by a perpetual catarrh, which is much increased in this cell; a warmer coat also, for this which I have is very thin; a piece of cloth too, to patch my leggings.

My overcoat is worn out; my shirts are also worn out. He has a woollen shirt, if he will be good enough to send it. I have also with him leggings of a thicker cloth to put on above; he has also warmer night-caps.

And I ask to be allowed to have a lamp in the evening; it is indeed wearisome sitting alone in the dark. But most of all I beg and beseech your clemency to be urgent with the commissary, that he will kindly permit me to have a Hebrew bible, Hebrew grammar, and Hebrew dictionary, that I may pass the time in that study.¹¹

17 TYNDALE'S INCREDIBLE LEGACY

Tyndale's legacy? How can an impoverished exile bequeath anything to anyone? Whatever he had owned in Antwerp would have been confiscated after he was arrested. Tyndale had no material goods to leave to anyone, but his legacy was a pearl of great price for many.

What's the first impression studying Tyndale's life leaves behind? That God's finger writes history. Consider these lines from William Cowper's poem:

God moves in a mysterious way, His wonders to perform;
He plants His footsteps in the sea, and rides upon the storm.
Deep in unfathomable mines, of never-failing skill;
He fashions up His bright designs and works His sovereign will.¹²

Cowper spent much of his life in despondent darkness. However, at times the Spirit enabled him to extol the Lord's sovereignty and His eternal purpose. Even when the world without and within was a tumultuous sea or a dark, dank coal mine deep under the earth, Cowper was sure the Lord would achieve 'His bright designs and works.'

Although William Tyndale grew up in the darkness of pre-Reformation England, the Lord brought him to His Word, and He brought His Word to William Tyndale. Tyndale's youth did not prepare him to be the Reformer of England, but the Lord brought him to the University of Cambridge shortly after Erasmus' influence and Greek New Testament reached Cambridge. His experience at Cambridge revitalised a mind dismayed by the superstitions and hostility of Roman Catholic England. Notice how the Lord supported Tyndale by supplying men like Sir John Walsh and Humphrey Monmouth to help him on his way. The Lord also helped him escape from Cologne just a few steps ahead of his pursuers. Moreover, the Lord hid him from his pursuers and enabled him to do much work during his nine years on the continent.

Today, even though science and scholarship of all kinds abound, our times are spiritually dark, just as they were in Tyndale's day. That darkness is getting thicker, like the ninth plague in Egypt at the time of Moses. In the midst of the thick darkness covering England during the eighteenth century, Cowper encouraged the disheartened not to lose faith.

Ye fearful saints, fresh courage take
 The clouds that you much dread,
 Are big with mercy and will break
 In blessings on your head.

The Lord is still the same as during the Egyptian plague, the pre-Reformation darkness, and the dimness that prevailed before the Great Awakening. The Lord who worked miracles in Tyndale's day still works them today. And He still uses His Word, just as He did in the sixteenth century.

As you read about Tyndale, you will have noticed his deep love and passion for the Word of God and his fellow Englishmen. The Holy Spirit had taught him that only God's Word could make men wise unto salvation and be a lamp unto their feet. Because of the implanted love for the Word, Tyndale risked everything, even his life. Although his translating resources and manuscripts perished in the shipwreck on the Dutch coast, this did not stop his work on the Pentateuch for very long.

Tyndale's love for the people of England was evident. He went from England. The Scriptures in English for the English was, as Vaughan said, the one note he was always singing. Tyndale did not translate the New Testament because he wanted to become rich or famous, but because he wanted to have the ordinary people and their children to have access to the Word which the Holy Spirit had used to save Tyndale's own soul.

In Ecclesiastes, the Lord commands us to work with dedication and diligence at our appointed vocations (Ecclesiastes 9.10). Tyndale's unwearied diligence offers an illustration of what God requires of us. The Lord requires commitment in promoting sound Bible translations not only from workers and supporters of the Trinitarian Bible Society but from all Christians.

2 TIMOTHY 3.15–17

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

As he prayerfully pored over the Scriptures, Tyndale's understanding of Biblical teachings became increasingly clear. In some of his writings, he suggested ways for profitable reading of the Bible, defined and defended sound Christian doctrines, and boldly criticised the falsehoods of popery.

The glory of his life's work was the English New Testament. Some scholars estimate that 84% of our Authorised (King James) Version stems from Tyndale's work. He had worked on revising this 'New Testament or covenant made with us of God in Christ's blood' for eight years. After publishing his first New Testament, he translated half of the Old Testament, wrote prologues to various Bible books, defended himself against Thomas More, while sometimes being hunted like a partridge on the mountains. While working on his other writings, Tyndale had not laid the New Testament aside but made some 5,000 corrections to his first New Testament edition.

Tyndale's New Testament, and the Authorised (King James) Version based on it, are accurate and reliable. They are also marvels of English literature. The rhythm and musicalness add a captivating charm to the text, especially when read aloud. And even secular students of literature admire its excellent poetry, as in 1 Corinthians 13.1: 'Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal'. Tyndale's translation is indeed a marvellous piece of English literature. However, the main purpose was to bring the ploughboy to the Gospel of Jesus Christ.

The Apostle Paul's message to Timothy is as current today as it was when first written. Surely, giving us the Word in our language is William Tyndale's greatest legacy. Let's remember him as one who spoke the Word of God unto us, 'whose faith follow, considering the end of *their* conversation' (Hebrews 13.7).

The Gospell.

Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias and hys brethren abo-
ute the tyme of the captivitye of Babilon. Jes-
us begat Salathiel:
Salathiel begat Jozobabel:
Jozobabel begat Joachim:
Joachim begat Jhesus.

Of S. Mathew. So. ij.

Joseph the sonne of David feare not to take vnto
the Mary thy wyfe. For that which is concei-
ued in her is of the holy goost. She shall brynge
forthe a sonne / and thou shalt call his name Jes-
us. For he shall save his people from their syn-
nes.

All this was done to fulfill that which was
spoken of the lord by the prophet saynge: Behold
I will sende a mayde / and she shall brynge
forthe a sonne / and they shall call his name
Emmanuel / which is as much to saye as
God with vs.
Joseph as sone as he awoke out of slepe did as
the angell off the lord had bidde hym / and toke his
wyfe vnto hym / and knewe her not till she had
broughte forth her first sonne / and called his name
Jesus.

The Second Chapter.

When Jesus was borne in Bethlem a towne
in the tyme of Herode the kyng / there
came from the east to Jerus-
salem three men from the east / and
they sawe the starre in the east / and
they went to worshippe the chylde / and
they broughte him gifts of gylde / and
frankincense / and myrrour.

.5.
L. 1. 7.
.6.
L. 1. 7. secunda
L. 1. 7. secunda
.1.

ENDNOTES

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12. W. Cowper, *God moves in a mysterious way* (Gadsby's Hymns, 320).

FURTHER READING

Please visit tbsbibles.org/tyndale to see our additional articles and materials on the life and work of William Tyndale:

*William Tyndale:
The Apostle of England*

*Tyndale: The Costly Legacy
of Faithful Bible Translation*

A documentary film on William Tyndale's life and work can be viewed at:

tyndalefilm.com.

The Aims of the Society

- To publish and distribute the Holy Scriptures throughout the world in many languages.
- To promote Bible translations which are accurate and trustworthy, conforming to the Hebrew Masoretic Text of the Old Testament, and the Greek Textus Receptus of the New Testament, upon which texts the English Authorised Version is based.
- To be instrumental in bringing light and life, through the Gospel of Christ, to those who are lost in sin and in the darkness of false religion and unbelief.
- To uphold the doctrines of reformed Christianity, bearing witness to the equal and eternal deity of God the Father, God the Son and God the Holy Spirit, One God in three Persons.
- To uphold the Bible as the inspired, inerrant Word of God.
- **For the Glory of God and the Increase of His Kingdom through the circulation of Protestant or uncorrupted versions of the Word of God.**

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 **Trinitarian Bible Society**

William Tyndale House
29 Deer Park Road
London SW19 3NN, England
email: contact@tbsbibles.org
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