

1: William Tyndale

The Tyndale Bible usually refers to the translations of various books of the Bible by William Tyndale in the 1500s. His work is credited with being the first English translation from the original Hebrew and Greek texts and the first English biblical translation that was mass-produced as a result of new advances in the art of printing.

The village of Stinchcombe was home to various people using the Hychyns and Tyndale names which makes it seem likely that his roots were there. In the registers of the University of Oxford, and when ordained to the various orders of ministry, he used the name Hychyns, and later sometimes gave this as an alternative to Tyndale. In the ordination registers he seems to be linked with the Hereford diocese, in which Gloucestershire west of the Severn then lay. It may be the case that he came of a family that had members on both sides of the river. More about the Tyndale Monument can be found on the North Nibley website at www.nibley.org.uk. At some point in the first decade of the sixteenth century he went to study at Oxford, at Magdalen Hall which later evolved into the present Hertford College. He is recorded as receiving his Bachelor of Arts degree in 1524. Three years later he was both ordained priest in London and awarded his Master of Arts degree at Oxford. The next few years are something of a mystery. The fact of his being ordained in London might suggest that he had been offered a post there, or at least was seeking one. If so there does not seem to be any record surviving of such an appointment. Possibly he was the William Tyndale who is recorded in these years as a chantry priest in Gloucestershire, first at Frampton on Severn and then at Breadstone. According to the register of the Bishop of Worcester this man was dead by 1527 but this could be a clerical error or these references could be to two separate individuals. John Foxe in his *Acts and Monuments*, commonly called the *Book of Martyrs*, placed him at Cambridge for several years. Again this is possible but seemingly unrecorded in the university archives. Walsh was a notable local figure with several young children, the eldest probably no more than four years of age, to whom it is said Tyndale acted as tutor. The role was probably no onerous task and was a way in which the young man could carry on his studies. In this period many scholars who did not hold university appointments looked to well off patrons to give them material support. John Walsh was just the first of several patrons Tyndale was to attract over the following years. It may be that he was known to, or introduced to, Sir John through his Gloucestershire background and contacts, possibly through a brother Edward who was a significant figure in the area. His *Vision* When Tyndale was ordained in it is most unlikely that he foresaw the dramas that were to shake the very foundations of the church in the coming decades. The name of the German Augustinian friar Martin Luther had yet to become a term of abuse, applied indiscriminately to those the church came to consider as heretics and to be thrown at Tyndale in later years. In 1527 Cardinal Wolsey attended at St. In the same year the king wrote against Luther for which he was to receive from Pope Leo X the title Defender of the Faith. It is unclear at what point William Tyndale began to find his own thinking moving away in certain respects from the tradition of the church, nor do we know when he conceived the great vision of an English Bible. Certainly whilst he was at Little Sodbury, if not before, Tyndale was of the belief that the scriptures must be made available to the English people in their own language. At this point the Bible was read in church in Latin, the scholarly and ecclesiastical language of Europe, so meaning nothing to the average worshipper. When he found himself in conflict with churchmen in Gloucestershire he decided upon a move to London in the hope that the bishop, Cuthbert Tunstall, would give him a position in his household to replace the patronage of John Walsh and so allow him to begin the translation of which he dreamed. In this hope he was to be disappointed. However, shortly after arriving in London in he was approached by a London merchant who had heard him preach and who was obviously impressed by what he heard. Later Monmouth was to fall under suspicion as a result of his taking William Tyndale into his house for those six months. Now in London Tyndale was in a good position to assess whether he might hope for any support in his work towards a Bible in English. As the months passed it became increasingly clear to him that the official attitude in England was, at the best, indifferent to such a project. The association of a Bible in the vulgar tongue with John Wyclif back in the fourteenth century and his followers, the Lollards, who were regarded as heretics, made for a more negative attitude towards translation in England than was commonly the case in mainland

Europe. In Tyndale decided that pursuit of his goal might be best undertaken abroad and so he left London with a little financial backing from Monmouth and other sympathetic merchants. His Translations and Writings Over the next ten years Tyndale moved from place to place according to where the needs of his work or security demanded. He may have spent a period at Wittenburg with Martin Luther. By he had completed his translation of the New Testament and was in Cologne supervising its printing. In an essentially Catholic city this was a dangerous enterprise. It is reckoned that careless talk in the print shop gave the game away. Tyndale took what was already printed and fled to Worms. The few pages that had been printed were mainly the gospel of St. It was in Worms in that the complete text of the New Testament was printed, the first New Testament in English to be mass produced using the printing press rather than being laboriously hand written. In order to do this work Tyndale learnt Greek so that he could translate from the original language. He also used the Latin Vulgate of St. Jerome and the German translation by Martin Luther but essentially his work is based on the original text in so far as Erasmus had been able to compile this. Further significance of this translation lies in it showing the possibility of using the English language for a book of significance, rather than Latin or French as had been the custom. By now Tyndale was also writing a series of works both outlining his criticisms of the church as he found it and expounding his theological position. Though influenced in some respects by the teachings of Martin Luther he was no slavish Lutheran, even though that term has often been applied to him from the sixteenth century to the present day. In addition he had somehow managed to learn Hebrew and was working on translating the Old Testament with the aim of publishing a complete Bible in the English tongue. In these years it is not always clear where he was living and working. He certainly spent some time in Antwerp but at other periods his whereabouts are unknown. He was now of concern to the authorities. His translation was burnt at St. Attempts were made to persuade him to return to England, whether so that the king might use his talents or simply burn him is not always clear. He always maintained that he was loyal to the king but suspected that if he returned the bishops would persuade Henry to treat him badly. He also wanted from Henry an assurance that the king would allow the Bible in English. Tyndale well knew the dangers of returning. Even his old patron Humphrey Monmouth was taken in for questioning about his support of Tyndale. To be associated with Tyndale or his writings was now dangerous. From late Tyndale was back in Antwerp. From here the following year the first part of his Old Testament translation from the Hebrew began to be taken into England, the five books of the Pentateuch, the only part of the Old Testament to be published in his lifetime. His Last Months of Freedom With both his translations and other writings William Tyndale was now the most significant Englishman in the movement we know as the Reformation. In the summer of he took up lodgings in Antwerp with Thomas Poyntz, an English merchant, and his wife Anna. William Tyndale had long been asked for a second, corrected and improved, edition of his New Testament. In the summer of his former assistant George Joye edited a new edition as Tyndale himself seemed to have taken little action in the matter. Joye had not consulted him and had not made clear his own responsibility for changes to the text. These changes Tyndale believed to be quite inaccurate. He set to work to produce his own revision. He needed somewhere safe and quiet to get on with this task as a matter of urgency and this place was to be in the household of Thomas Poyntz. It should have been a relatively safe place for him. Whatever the heresy laws in force in Antwerp, it was in general a much more relaxed city in this regard than in many other parts of the Holy Roman Empire. The authorities were particularly likely to be lenient with English merchants in view of their economic value to the city. So long as Tyndale remained in a house linked with the English merchant community he was unlikely to be troubled. There is no record of where he had been living previously. Possibly he had been at the main English House. It seems likely that the governor of The English House at this moment was Humphrey Monmouth who had given support to Tyndale back in London in and The new governor, or other merchants, may have been less happy at having such a known heretic in their midst. Once settled in the Poyntz household he would have been concentrating on the revised New Testament which was finally published in November Once this was completed Tyndale would have turned back to continue his translation from Hebrew of the Old Testament books. Much had already been done but much remained to do. According to John Foxe he was in the habit of giving over two days a week to visiting and assisting both religious refugees from England and the local poor. The other activity, described in the same source, seems

very probable. His Betrayal and Death The future for which William Tyndale no doubt hoped at this time was a lifetime of study, translating, revising, writing, and preaching and this expectation might have been but for the arrival of the mysterious figure of Henry Phillips. This suggests that his source, Thomas Poyntz, was never able to made full sense of Phillips, although he probably had more opportunity than anybody to observe the man and his actions. That Phillips engineered the arrest of Tyndale, and later of Poyntz, is clear. On the other hand his motives and means, and whether he acted alone or with others, are matters which have yet to be explained. In December this young Englishman is recorded as having matriculated at the University of Leuven, well known for attracting Englishmen of a religiously conservative disposition. By now Tyndale was living with the Poyntz family and, if Foxe is correct, he brought Phillips to the house after having met him at the homes of various other merchants to which he had been invited to dine. As well as sharing some meals with the Poyntz family it appears that on occasion he may have stayed overnight. He impressed Tyndale but not Poyntz. Despite the strenuous efforts of Thomas Poyntz, in particular, Tyndale languished in that prison until he was taken out, strangled and burned, in the autumn of Most likely he was born in Gloucestershire, probably from a family living in or near Stinchcombe. Being ordained a sub-deacon was one of several stages towards becoming a priest. In the same year he was awarded the degree of Master of Arts M. He may have spent some time at Cambridge University. Also he may have worked as a priest in Gloucestershire at Frampton on Severn and Breadstone. By now it seems likely that he had decided to translate the Bible into English. At this period the Bible was only available in Latin so that it meant little to most people when read in church.

2: Tyndale | Bibles

William Tyndale (/ ˈtɪndəl /; sometimes spelled Tynsdale, Tindall, Tindill, Tyndall; c. - c. 6 October) was an English scholar who became a leading figure in the Protestant Reformation in the years leading up to his execution.

Was translating the Bible into English actually illegal? The answer is no. The law that was passed in was in reaction to another infamous translator, John Wycliff. Wycliff had produced a translation of the Bible that was corrupt and full of heresy. It was not an accurate rendering of sacred Scripture. Contents William Tyndale the Heretic Biography William Tyndale was born in Gloucestershire and educated at Oxford and Cambridge where he became a strong supporter of church reform. He was ordained as a priest in around and returned to Gloucestershire to serve as a chaplain to a member of the local gentry. His intention was to translate the New Testament into English, which was strictly forbidden. In , Tyndale left England for Germany where he hoped to continue his translation work in greater safety. He visited Luther at Wittenberg. Printing of his English New Testament began in and by the following year copies were being smuggled into England. The work was denounced by the Roman Catholic church authorities and Tyndale was accused of heresy. He went into hiding, where he began work on a translation of the Old Testament from Hebrew into English. In , Tyndale moved to Antwerp in modern Belgium and began to live more openly. He was arrested for heresy and imprisoned in Vilvoorde Castle. On 6 October , he was strangled and then burned at the stake. William Tyndale the Heretic Phrasing it this way makes it sound as if the heresy Tyndale was condemned for was the act of translating the Bible into English. This is a common mistake and often repeated. In fact, when doing a bit of research for this article, I came across several web sites on Tyndale that said just this. One stated, "Translating the Bible was considered a heresy" ourworld. Another proclaimed that in a law was enacted that forbade the translation of the Bible into English and also made reading the Bible illegal britannia. Of course, anyone familiar with the history of the Catholic Church, which for 2, years has been preserving and protecting the Word of God, recognizes how ludicrous this is. It was only by the authority of the Catholic Church, which collected the various books of Scripture in the fourth century, that we have a Christian Bible at all. And it is only because of the Church that the Bible survived and was taught for the many centuries before the printing press made it widely available. All Christians everywhere owe it a great debt for that. So what was the real reason William Tyndale was condemned? Both the Church and the secular authorities condemned it and did their best to prevent it from being used to teach false doctrine and morals. Because of the scandal it caused, the Synod of Oxford passed a law in that prevented any unauthorized translation of the Bible into English and also forbade the reading of such unauthorized translations. It is a fact usually ignored by Protestant historians that many English versions of the Scriptures existed before Wycliff, and these were authorized and perfectly legal see Where We Got the Bible by Henry Graham, chapter 11, "Vernacular Scriptures Before Wycliff". Also legal would be any future authorized translations. And certainly reading these translations was not only legal but also encouraged. All this law did was to prevent any private individual from publishing his own translation of Scripture without the approval of the Church. Which, as it turns out, is just what William Tyndale did. Tyndale was an English priest of no great fame who desperately desired to make his own English translation of the Bible. The Church denied him for several reasons. First, it saw no real need for a new English translation of the Scriptures at this time. In fact, booksellers were having a hard time selling the print editions of the Bible that they already had. Sumptuary laws had to be enacted to force people into buying them. Second, we must remember that this was a time of great strife and confusion for the Church in Europe. The Reformation had turned the continent into a very volatile place. So far, England had managed to remain relatively unscathed, and the Church wanted to keep it that way. It was thought that adding a new English translation at this time would only add confusion and distraction where focus was needed. Lastly, if the Church had decided to provide a new English translation of Scripture, Tyndale would not have been the man chosen to do it. He was known as only a mediocre scholar and had gained a reputation as a priest of unorthodox opinions and a violent temper. He was infamous for insulting the clergy, from the pope down to the friars and monks, and had a genuine contempt for Church authority. In fact, he was first tried for heresy in

, three years before his translation of the New Testament was printed. His own bishop in London would not support him in this cause. Finding no support for his translation from his bishop, he left England and came to Worms, where he fell under the influence of Martin Luther. There in he produced a translation of the New Testament that was swarming with textual corruption. He willfully mistranslated entire passages of Sacred Scripture in order to condemn orthodox Catholic doctrine and support the new Lutheran ideas. The Bishop of London claimed that he could count over 2, errors in the volume and this was just the New Testament. And we must remember that this was not merely a translation of Scripture. His text included a prologue and notes that were so full of contempt for the Catholic Church and the clergy that no one could mistake his obvious agenda and prejudice. Did the Catholic Church condemn this version of the Bible? Of course it did. The secular authorities condemned it as well. Anglicans are among the many today who laud Tyndale as the "father of the English Bible. He was arrested and tried and sentenced to die in the court of the Holy Roman Emperor in His translation of the Bible was heretical because it contained heretical ideas" not because the act of translation was heretical in and of itself. In fact, the Catholic Church would produce a translation of the Bible into English a few years later The Douay-Rheims version, whose New Testament was released in and whose Old Testament was released in When discussing the history of Biblical translations, it is very common for people to toss around names like Tyndale and Wycliff. But the full story is seldom given. These are corrupt translations, made with an agenda, and not accurate renderings of sacred Scripture.

3: William Tyndale Bible History

Yet, some Bible historians refer to William Tyndale as the true father of the English Bible. Tyndale had two advantages. While Wycliffe's earlier manuscripts were handwritten, painstakingly produced before the invention of the printing press in the mids, Tyndale's Bible "the first printed English New Testament" was copied by the thousands.

Tyndale holds the distinction of being the first man to ever print the New Testament in the English language. Tyndale was a true scholar and a genius, so fluent in eight languages that it was said one would think any one of them to be his native tongue. William Tyndale Biblical translator and martyr; born most probably at North Nibley 15 miles south-west of Gloucester, England, in ; died at Vilvoorden 6 miles north-east of Brussels, Belgium, Oct. Tyndale was descended from an ancient Northumbrian family, went to school at Oxford, and afterward to Magdalen Hall and Cambridge. William Tyndale Overview Tyndale was a theologian and scholar who translated the Bible into an early form of Modern English. Besides translating the Bible, Tyndale also held and published views which were considered heretical, first by the Catholic Church, and later by the Church of England which was established by Henry VIII. His Bible translation also included notes and commentary promoting these views. He proved to be a gifted linguist. Having become attached to the doctrines of the Reformation, and devoted himself to the study of the Scriptures, the open avowal of his sentiments in the house of Walsh, his disputes with Roman Catholic dignitaries there, and especially his preaching, excited much opposition, and led to his removal to London about Oct. If God spare my life ere many years, I will cause the boy that drives the plow to know more of the scriptures than you! Unable to do so in England, he set out for the continent about May, , and appears to have visited Hamburg and Wittenberg. The place where he translated the New Testament, is thought to have been Wittenberg, under the aid of Martin Luther. The printing of this English New Testament in quarto was begun at Cologne in the summer of , and completed at Worms, and that there was likewise printed an octavo edition, both before the end of that year. New Testament, ; Pentateuch, ; Jonah, His literary activity during that interval was extraordinary. In addition to these he produced the following works. His first original composition, A Pathway into the Holy Scripture, is really a reprint, slightly altered, of his Prologue to the quarto edition of his New Testament, and had appeared in separate form before ; The Parable of the Wicked Mammon ; and The Obedience of a Christian Man Joshua-Second Chronicles also was published after his death. All these works were written during those mysterious years, in places of concealment so secure and well chosen, that neither the ecclesiastical nor diplomatic emissaries of Wolsey and Henry VIII. Under the idea that the progress of the Reformation in England rendered it safe for him to leave his concealment, he settled at Antwerp in , and combined the work of an evangelist with that of a translator of the Bible. The Betrayal and Death of William Tyndale Tyndale was betrayed by a friend, Philips, the agent either of Henry or of English ecclesiastics, or possibly of both. Tyndale was arrested and imprisoned in the castle of Vilvoorden for over days of horrible conditions. He was tried for heresy and treason in a ridiculously unfair trial, and convicted. Tyndale was then strangled and burnt at the stake in the prison yard, Oct. In all these respects his influence has been singularly under-valued. The sweeping statement found in almost all histories, that Tyndale translated from the Vulgate and Luther, is most damaging to the reputation of the writers who make it; for, as a matter of fact, it is contrary to truth, since his translations are made directly from the originals, with the aid of the Erasmus Greek-Latin New Testament, and the best available Hebrew texts.

4: Tyndale Bible - Wikipedia

William Tyndale Who is William Tyndale? Tyndale also went on to first translate much of the Old Testament from the original Hebrew into English, but he was executed in for the "crime" of printing the scriptures in English before he could personally complete the printing of an entire Bible.

AD 1525, the only translation authorized by the Roman Catholic Church. Thwarted in England, Tyndale moved to the continent. But before the work could be completed, Tyndale was betrayed to the authorities [6] and forced to flee to Worms, where the first complete edition of his New Testament was published in 1525. This was followed by his revised version of the book of Genesis in 1530. Tyndale translated additional Old Testament books including Joshua, Judges, first and second Samuel, first and second Kings and first and second Chronicles, but they were not published and have not survived in their original forms. These translations would be influential in the creation of the Matthew Bible which was published in 1537. Scholars believe that Tyndale used either the Hebrew Pentateuch or the Polyglot Bible, and may have referred to the Septuagint. It is suspected that his other Old Testament works were translated directly from a copy of the Hebrew Bible. He also made use of Greek and Hebrew grammars. Betrayed to church officials in 1534, he was defrocked in an elaborate public ceremony and turned over to the civil authorities to be strangled to death and burned at the stake. His last words are said to have been, "Lord! The word church to them had come to represent the organizational structure that was the Catholic Church. Some radical reformers preached that the true church was the "invisible" church, that the church is wherever true Christians meet together to preach the word of God. To these reformers the structure of the Catholic Church was unnecessary and its very existence proved that it was in fact not the "true" Church. Many of the reform movements believed in the authority of scripture alone. To them it dictated how the church should be organized and administered. Their belief that the church was not a visible systematized institution but a body defined by the believers themselves was now to be found directly in the Holy Scripture. The role of the priest in the Catholic Church had been to lead religious sermons and ceremonies like mass, to read the scripture to the people, and to administer the sacraments. They were considered separate from the common believers. These elders were not a separate class from the common believers; in fact, they were usually selected from amongst them. Priests no longer administered the church: Reformers believed that it was through faith alone that one was saved. The Tyndale Bible also challenged the Catholic Church in many other ways. The fact that it was translated into a vernacular language made it available to the common people. This allowed everyone access to scripture and gave the common people the ability to read if they were literate and interpret scripture how they wished, exposing it to the threat of being "twisted to their own destruction, as they do the other scriptures" 2 Peter 3. They were no longer needed as intercessors between the people and God. His work made up a significant portion of the Great Bible which was the first authorized version of the English Bible. An example of this is Matthew 5: According to one writer, Tyndale is "the man who more than Shakespeare even or Bunyan has moulded and enriched our language. When Tyndale embarked on his Old Testament translation, he realised that the anachronism of ester could not be sustained; and so coined the neologism, passover; which later Bible versions adopted, and substituted for ester in the New Testament as well.

5: William Tyndale Biography, Quotes, Bible, Beliefs and Facts

The Tyndale Bible generally refers to the body of biblical translations by William Tyndale (c. 1494-1536). Tyndale's Bible is credited with being the first English translation to work directly from Hebrew and Greek texts.

Life[edit] Tyndale was born around the year [a] in Melksham Court, Stinchcombe , a village near Dursley , Gloucestershire. The family originated from Northumberland via East Anglia. He was made Master of Arts in July and was held to be a man of virtuous disposition, leading an unblemished life. As Tyndale later complained: They have ordained that no man shall look on the Scripture, until he be noselled 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. He was a gifted linguist and became fluent over the years in French , Greek , Hebrew , German , Italian , Latin , and Spanish , in addition to English. His opinions proved controversial to fellow clergymen, and the next year he was summoned before John Bell, the Chancellor of the Diocese of Worcester , although no formal charges were laid at the time. He requested help from Bishop Cuthbert Tunstall , a well-known classicist who had praised Erasmus after working together with him on a Greek New Testament. The bishop, however, declined to extend his patronage, telling Tyndale that he had no room for him in his household. During this time, he lectured widely, including at St Dunstan-in-the-West. Tyndale left England and landed on continental Europe, perhaps at Hamburg , in the spring of , possibly travelling on to Wittenberg. There is an entry in the matriculation registers of the University of Wittenberg of the name "Guillelmus Daltici ex Anglia", and this has been taken to be a Latinisation of "William Tyndale from England". In , publication of the work by Peter Quentell in Cologne was interrupted by the impact of anti-Lutheranism. The book was smuggled into England and Scotland ; it was condemned in October by Bishop Tunstall, who issued warnings to booksellers and had copies burned in public. It is not clear exactly when he moved to Antwerp. It is possible that Tyndale intended to carry on his work from Hamburg in about . He revised his New Testament and began translating the Old Testament and writing various treatises. Henry asked Emperor Charles V to have the writer apprehended and returned to England under the terms of the Treaty of Cambrai ; however, the Emperor responded that formal evidence was required before extradition. Tyndale "was strangled to death while tied at the stake, and then his dead body was burned". More than just a Bible translator and scholar, William Tyndale was a gifted theologian, and could therefore in many ways be called the first English Puritan. Printed works[edit] Although best known for his translation of the Bible, Tyndale was also an active writer and translator. As well as his focus on the ways in which religion should be lived, he had a focus on political issues.

6: The Tyndale Bible Home Page

William Tyndale was the Captain of the Army of Reformers, and was their spiritual leader. Tyndale holds the distinction of being the first man to ever print the New Testament in the English language.

7: William Tyndale | English scholar | www.enganchecubano.com

So let us once again travel back in time and catch up with events in the s, and what led William Tyndale to produce a new translation of the Bible, and what it meant for him and his followers. Following Wycliffe's translation of the Bible into English, the Roman Catholic Church had denounced Wycliffe as a heretic.

8: Who was William Tyndale?

William Tyndale was born around in Gloucestershire and educated at Oxford and Cambridge University where he became a strong supporter of church reform.

9: William Tyndale - NIV Bible

It would be a passion, though, for which Tyndale would pay dearly. Genius translator. He was a native of Gloucester and began his studies at Oxford in , later moving on to Cambridge.

No uplifting twist Class Formation, Civil Society and the State Data structure textbook in Fluidity and Plasticity Viscous Flow for Engineering and Physics The thrill of the hunt Agriscience technology Sentences embedded in the verb phrase complement : phrases Remus is cheated out of whisky and wife Christmas carol fake book The Challenge Of The Mystic The system versus the law Understanding and Using Video Principles of logo design Advances in Combinatorial Methods in Probability Statistics (Statistics for Industry and Technology) The Gallic war, books III, IV and V Through a time sieve Album Vol. V (Intermediate for Trumpet in Bb and Piano Track and field events What to do if you are confronted Bible Johns Secret Daughter Schaums outline of theory and problems of personal finance and consumer economics Models and Modelers of Hydrogen Understanding the business environment Women designers in the U.S.A, 1900-2000 Cotton candy communities: uncommitted obligations Learn russian from english Risk: perception, assessment and conflict Gratis me ha cerrado How children learn your rules Stewart Islands Kaipipi Shipyard and the Ross sea whalers Laboratory outlines in biology-VI The Psychopharmacologists The Federal Reserve system, its origin and growth Landlord-Tenant Rights in Ontario (Self-Counsel Series) Figure 10. Right swing to head 76 Etowah County ghosts. Madame, a life of Henrietta Regular and irregular plural nouns list Noodle (Creative Cooking Library (Lorenz)) Fools Fate (The Tawny Man, Book 3)