

Saturday, April 25, 2026—2026 GSB STS Meeting— Rough Draft: Assessing Tyndale's Impact on the KJB

Introduction

- In my first talk I was primarily focused on laying out the historical context of Tyndale's life and ministry.
- In this second talk I want to focus on Tyndale's work as a translator and how it relates directly to the King James Bible.
- To accomplish this, I want to cover the following points:
 - From Wycliffe to Tyndale
 - William the Translator
 - Tyndale as a Rough Draft of the KJB
 - The Matthew's Bible: The Complete Work of William Tyndale
 - Henry VIII Licenses the Matthew's Bible

From Wycliffe to Tyndale

- From the time of John Wycliffe in the late 1300s to William Tyndale in the early 16th century, the Lollards remained a witness in England to the truth of scripture and stood against the Roman Catholic Church despite persecution.
 - “From the times of Wycliffe, the great English Reformer, the Lord preserved a remnant in England, who witnessed for the truth, and who testified against the doctrines and superstitions of Rome. We found many of the descendants of the Lollards, or followers of Wycliffe, in the western districts of Scotland, who were prepared to receive the new doctrines of the continental divines (Reformers). So it was in England. There were many, very many, among the humbler classes, who still held to the doctrines taught by their great chief; but they were compelled to hide themselves among the humbler ranks of the people, and to hold their meetings in secret.” (Miller, 1131)
- E.H. Broadbent, author of *The Pilgrim Church*, concurs with Miller's assessment. Broadbent states:
 - “The Lollard movement was outwardly suppressed, but there were always remains of it, and from time to time persons were punished for meeting together to read the Scriptures.” (Broadbent, 247)

- Miller offers as evidence for his claims of the burning of six men and women at Coventry in 1519 for teaching their children the Lord’s Prayer, the Ten Commandments, and the Apostles’ Creed in the vernacular tongue. (Miller, 1131)
- Church historian Kenneth Scott Latourette reports:
 - “Lollardy had never completely died out. It persisted, chiefly among the poor and often in outward conformity with the Church. Translations of the Bible existed in English and were read, although not by any means as widely as after the invention of printing.” (Latourette, 798)
- Erasmus first came to England in 1497, a mere three years after the birth of Tyndale in 1494. Regarding Erasmus’ first trip to England, Blackford Condit, author of *The History of the English Bible Extending from the Earliest Saxon Translations to the Present Anglo-American Revision*, states the following:
 - “The first visit of Erasmus to England was in 1497. He praises not only Grocyne, but Colet, Linacre, and More. He says he found in England “a treasure of old books,” and the highest appreciation of learning.” (Condit, 89)
- Into soil tilled by Wycliffe and the Lollards were the seeds found in the writings of Erasmus and later Luther sown.
 - “Into this fallow ground the writings of Luther would certainly find fruitage. They were not long in reaching Oxford and Cambridge. In Cambridge, especially, they awakened interest. Here was a circle whose members, aided by the Greek New Testament of Erasmus . . . were earnestly studying the Scriptures.” (Latourette, 799)
- Latourette reports that Thomas Bilney and Hugh Latimer were Cambridge men who embraced the writings of Luther and were later burned at the stake as heretics. (Latourette, 799)
- After being printed in Basel in 1516, Erasmus’ Greek New Testament made its way to England where it was embraced by some and condemned by others.
 - “Transported across the channel, it was received into England with enthusiasm, and was offered for sale in the book-stalls of London, Oxford, and Cambridge. The friends of the New learning were delighted, but the hierarchy was alarmed. “The priests saw the danger,” says D’Aubigne, “and by a skillful maneuver, instead of finding fault with the Greek Testament, attacked the translation and the translator.” They cried out, “He has corrected the Vulgate, and puts himself in the place of St. Jerome. . . Look here this book called upon men to repent instead of requiring them, as the Vulgate does, to do penance.” (Condit, 91)

- The Erasmian Greek and Latin New Testament was an important preparatory step towards a vernacular version of the New Testament. In his *Illustration of Biblical Literature* Reverend James Townley records that Erasmus stated the following in the Preface to the Greek New Testament regarding his desire to see the Bible translated into the vernacular tongues of Europe:
 - “I differ exceedingly from those who object to the Scriptures being translated into the vernacular tongues, and read by the illiterate; as if Christ had taught so obscurely, that no one could understand him but a few theologians; or as if the Christian religion depends upon being kept secret. . . And I wish that the Scriptures might be translated into all languages, . . . (that) the husbandman might repeat them at his plough, the weaver sing them at his loom.” (Townley, 598)

- William Tyndale utilized the work of Erasmus to produce something better, a printed edition of the word of God in English.
 - “But this Greek and Latin Testament was but a preparatory step to something better. It must needs be translated into the languages of the people. This was the desire of Erasmus but the purpose of Tyndale. A purpose not to be fulfilled except through opposition, danger, exile and final martyrdom. The story of Tyndale’s life and of this translation of the New Testament into English, is one. There were successive steps in the life of John Wycliffe, which both fitted and unfitted him for the work of translating the Bible. How long he meditated on the design we do not know; but he did not execute it till the close of his eventful life. It was otherwise with William Tyndale. The purpose to translate the Holy Scriptures was the one purpose and the one work of his life. No name in the whole history of vernacular versions deserves such prominence as that of William Tyndale. Our common English Bible [KJB] of today is so largely indebted to Tyndale’s translation that all who love their English Bible will unite in honoring the memory of William Tyndale, who suffered expatriations and martyrdom for the sake of giving to his countrymen the New Testament in their own tongues.” (Condit, 94)

William the Translator

- David Daniell does an excellent job in terms of setting the stage for understanding the enduring impact of Tyndale’s Bible.
 - “The Bible translations of William Tyndale in the 1520s and 1530s are the reason why, reading the English New Testament, and thus in English speaking churches, we do not say at Matthew 6:11,

We should be obliged for Your attention in providing our nutritional needs and for so organizing distribution that our daily intake of cereal filler be not in short supply,

but ‘Give us this day our daily bread.’ The first passage was written in the 1940s as a parody: but the point is that the language of civil servants in London just after the Second

World War is both dated and datable, whereas Tyndale's sentence in the Lord's Prayer is timeless. The simplicity of those seven words, in Saxon vocabulary and syntax, matching the original *koine* (common) Greek, has continued since 1526 in almost all English Bible translations, in the twentieth century made in their scores, with only occasionally the substitution of 'today' for 'this day.' So it is with hundreds of memorable phrases on English-speaking New Testament Christianity: 'blessed are the poor in spirit' (Matthew 5:3); 'I am the good shepherd' (John 10:14); 'Fight the good fight of faith' (I Timothy 6:12; and many, many more." (Daniell, 133)

- Daniell explains how Tyndale was uniquely equipped to produce a translation that would transcend time in its ability to communicate the truth of God's word in English to people centuries later.
 - "Tyndale's gift not only to English-speaking Christianity, but to language and literature, secular as well as religious, came from a unique ability as a translator. He had the technical skills of fluent and accurate Greek, Hebrew, Latin, and German (and other languages) and the machinery of recent dictionaries and grammars. He had a complete understanding of the complex art of rhetoric. His twin achievements as a translator, still admired, were accuracy and clarity, the latter allowing him variety of expression. Feeling himself free not to use the same English word every time for the same word in Hebrew or Greek (a method labelled in the late twentieth century 'formal correspondence'), he made his own meaning-for-meaning translations (lately labelled 'dynamic equivalence'). [I am not convinced that Daniell is using these concepts accurately.] Tyndale's simplicity, for example in narrative, where he was always superb (as in the Passion narratives in all the Gospels), comes also from a carefully judged flexibility." (Daniell, 133-134)

Tyndale as a Rough Draft of the KJB

- In his book *The King James Bible: A Short History from Tyndale to Today*, Professor David Norton argues that the translational work of William Tyndale served as the rough draft for the KJB.
 - "The KJB translators thought of themselves as revisers, not as creators of a new translation. In the preface, 'the translators to the reader,' they say:

Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one... but to make a good one better, or out of many good ones one principal good one, not justly to be expected against, that hath been our endeavor, that our mark.

The 'good one' they were to make better was the official Bible of the Church of England, the Bishops Bible 1568, the 'many good ones' were the Testaments and Bibles made by William Tyndale and his successors. These men drafted and re-drafted the KJB." (Norton, 7)

- While he does not call Tyndale a rough draft of the KJB, Dr. Daniell presents the following statistical information that supports Dr. Norton's thesis.

- “Tyndale clarified the English language. Since the early eighteenth century, the greatest praise has been heaped upon the language of the King James Bible (the ‘Authorized Version’), made in 1611. Yet over four-fifths of the New Testament of that version is simply Tyndale’s work from eighty years before [“Eighty-three per cent of the King James (‘Authorized’) Version New Testament is directly from Tyndale in 1534.” (Daniell, 152) “It has been estimated that 80 to 90 percent of the King James Version is the direct expression of Tyndale.” (Brake, 106)]. In 1611, one of the last years of Shakespeare’s writing life, the English language was at a peak. It surprises nobody that the Bible from that time has immortal glory. Yet it should surprise everyone. The work of Tyndale that was taken over in 1611 was done three generations before, when the English language was a poor thing indeed, almost dead at the bottom of the pond.” (Daniel, 136)
- In assessing Tyndale’s impact on the English Bible, Dr. Norton states:
 - “Without Tyndale, the English Bible would have been a different and, in all likelihood, lesser thing. Reading the KJB, we are for long stretches reading Tyndale, sometimes little revised, sometimes substantially worked over. A single spirit animates the Protestant—even, to a significant extent, the Catholic—English Bible from Tyndale to the KJB, and Tyndale was its first and most important manifestation.” (Norton, 8)
- In terms of his translation work in English, Tyndale truly was a pioneer. While manuscripts of Wycliffe’s Lollard Bible were still extant and available for Tyndale to use, Dr. Norton presents the following reasons for why imitating Wycliffe was out of step with Tyndale’s goals:
 - “I had no man to counterfeit [imitate], neither was helped with English of any that had interpreted the same like thing in the Scriptures beforetime’ . . . He was indeed a pioneer, yet, as this recognizes, there had been other translations of the Bible or parts of it into English. Most notable among these was the Wycliffe or Lollard Bible which appears in two version about 1382 and 1388. This pre-Reformation manuscript Bible was translated from the Vulgate, first with such literalness that it is like a crib for the Latin, then revised toward slightly more idiomatic English. Tyndale may have been familiar with this, but the Latin source, the very dated English and the excessive literalness would have made it a model to avoid.” (Norton, 8)
- Moreover, with the possible exception of Luther, Tyndale did not have very many non-English models to follow when conducting the work of translating. Therefore, Tyndale was very reliant upon original language texts. Tyndale’s last surviving letter, written from prison while awaiting martyrdom, asks for “the Hebrew bible, Hebrew grammar, and Hebrew dictionary, that I may pass the time in that study.” Regarding this request, Dr. Norton writes:
 - “We should not take this as suggesting that he continued his translation in prison—he would have needed much more for that, paper not least—but it does show what he considered basic for this study: text, grammar, and dictionary.” (Norton, 9)

- Tyndale’s 1534 revision of his New Testament bears similar witness to Tyndale’s reliance upon Greek. The title itself reads, “diligently corrected and compared with the Greek.” Moreover, his preface “W.T. unto the reader” Tyndale states the following:
 - “I have looked over it again (now at the last) with all diligence, and compared it unto the Greek, and have weeded out of it many faults, which lack of help at the beginning, and oversight, did sow therein. If ought seemed changed, or not altogether agreeing with the Greek, let the finder of the fault consider the Hebrew phrase or manner of speech left in the Greek.” (Tyndale 1534)
- Therefore, Professor Norton writes, “Tyndale’s first study was the original language text, and his primary effort was to be as true to it as possible, including keeping to its ‘phrase or manner of speech.’” (Norton, 9) In addition to original language texts, grammars, and dictionaries Tyndale also had the following additional helps:
 - “For the NT he had Erasmus’s Greek text and Latin translation, and the Vulgate; he appears also to have had a general knowledge of other translations, for he writes of ‘all the translators that ever I heard of in what tongue soever it be.’ And he had Luther. Martin Luther, giant among giants of the Reformation, published the first edition of his German NT in 1522; the Pentateuch followed in 1523, and Joshua to the Song of Solomon in 1524. For the OT, Tyndale had the Vulgate, the Septuagint, Luther, and possibly Pagninus.

Estimates of Tyndale’s dependence on these aids vary. Westcott and Hammond are most persuasive. Westcott demonstrates that ‘both in his first translation and in his two subsequent revisions [1534, 1535] of the NT, [Tyndale] dealt directly and principally with the Greek text. If he used the Vulgate or Erasmus or Luther it was with the judgment of a scholar. His Greek was proficient, but he probably needed more help with the Hebrew, since he began to learn that language late, probably about 1526. . .

While truth to the original languages was Tyndale’s scholarly priority, his motivation was to make the Scriptures comprehensible to his fellow countrymen.” (Norton, 9-10)

- Dr. Norton chronicles how Tyndale’s Bible literally touched off a linguistic and literary revolution.

“The Bible in English shaped Protestant English-speaking culture. It was not just that the Bible was read, heard and known: the Bible in English made the individualistic act of reading and understanding primary, creating a culture wedded to the belief that understood words were of the highest importance. Besides this, the Bible, more than any other writing in English, shaped the English language. This was an unlooked-for consequence of Tyndale’s work, for he never set out to create a linguistic or literary revolution. Yet this, besides the religious revolution, is what he created. The decisions he made as to the kind of English he should use have affect every speaker and writer of English. Thomas More, his arch-antagonist, mockingly suggested that ‘all England must now to go to school with Tyndale to learn English.’ His point was the difficulty of Tyndale’s language. That we now find it remarkably straightforward and even powerful

is precisely because all England went to school with Tyndale and learned English from him and his successors, most notably from the principal form his work took, the KJB.” (Norton, 11)

- In his book, Dr. Norton highlights a point that we discussed in my first talk namely, that before Tyndale, English was not perceived as a suitable language for literature or scholarship much less the Bible.
 - “In spite of the many English literary achievements we now recognize for times before Tyndale, English had no prestige as a language for literature or scholarship. . . to translate the Bible into English was both to debase it and put it into a langue many felt had not the ability to express meaning.” (Norton, 11-12)
- Given his goal to provide the plough boy with a Bible he could read while at the same time being accurate to the original languages, Tyndale elected to approximate the English he heard spoken around him in his Bible.
 - “He had his duty to the text, and we have already seen that he tried to shape his style to its styles. He also had his duty to his audience, images as the ‘boy that driveth the plough’ (we would say, the man in the street): it was a duty to be comprehensible to an unsophisticated audience, so the unavoidable choice was to write in a way that approximated the English he heard spoken all around him. These two duties were paramount, and the choices seem inevitable.

He probably had two other choices. One was to make the translation thoroughly literal, following the word order of the original and imitating its vocabulary whenever possible. This would sometimes have worked against the duty to be comprehensible. Another way to try to write appropriately majestic religious English, if only such a thing existed—but it did not. The nearest he might have come would have been to try to write majestically by shaping his langue according to the best standards of eloquence he knew, those of the classical Latin and Greek. Again the question of comprehensibility would have arisen, for the audience he had in mind did not know Latin. Latin was far less assimilated into English then than it is now. The common people would have heard much of what we take for granted as English as a foreign language only partly assimilated into their own, and they would have found Latin sentence structures very alien to their own way of talking. Any attempt to write with the eloquence of the classics would have sinned against both comprehensibility and the English language just as much as a literal translation would have.

There was a further, political reason for avoiding a Latinate way of writing, either in vocabulary or sentence structure. It would have seemed too close to the language of the Vulgate and the Catholic Church, and so to be supporting the institution he opposed.

Tyndale’s choice was to attempt a balance between ordinary English and the ways of writing he found in the original languages. Fortunately, as he observed, the Hebrew (and to some extent the Greek) way of writing, especially in its simple sentence structures and

its vocabulary tied to the very word, fitted well with English. . . [Tyndale stated the following in *Obedience of a Christian Man*]

Saint Jerome also translated the Bible into his mother tongue. Why may not we also? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one so that in a thousand places thou needest not but to translate it into the English word for word, when thou must seek a compass in the Latin, and yet shall have much work to translate it well-favouredly, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin, as it hath in the Hebrew. A thousand parts better it be translated into the English than into the Latin.

This perception of qualities in English that matched the Greek and, especially, the Hebrew is crucial to the way Tyndale translated. He could often translate ‘word for word,’ that is, literally, and still write natural English that would reveal the full meaning of the original. It would be as true to the meaning of the Vulgate, and truer to the way the originals were written. This in general terms, was to be the method, style, and purpose of the KJB.” (Norton, 12-13)

- It is important to note that the statistics cited above by Dr. Daniell and Dr. Brake apply to the New Testament only. This is due largely to the fact that Tyndale was not able to finish his work on the Old Testament before his martyrdom in 1536.
- It was Tyndale’s 1534 and 1535 revisions that served as base text for the KJB New Testament. John Rogers, a friend of Tyndale's and author of the 1537 Matthews Bible, advanced the text of Tyndale’s 1535 revision in his New Testament in 1537. In this manner, the readings found in the 1535 edition of Tyndale passed into King James’ Bible.
- In his classic work from 1883 titled *Handbook of the English Versions of the Bible*, J.I. Mombert offers the following insight into the level of revision that Tyndale foisted upon his 1526 New Testament in 1534. The following table compares Tyndale's translation from 1526 with his revision in 1535 for Matthew 6. Please note that I have updated the spelling for ease of reading.

Verse	1526	1534
Matt. 6:1	your father in heaven.	your father which is in heaven.
Matt. 6:7	But when ye pray. gentiles.	And when ye pray. heathen.
Matt. 6:12	as we forgive them which trespass us	as we forgive our trespassers.
Matt. 6:13	Lead us not into temptation, but deliver vs from evil. Amen.	And lead us not into temptation, but deliver vs from evil. For thine is the kingdom and the power and the glory for ever. Amen.

Matt. 6:16	that they might appear unto men that they fast.	that they might be seen of men how they fast.
Matt. 6:21	there are your hearts also.	there will your hearts be also.
Matt. 6:22	The light of thy body. is full of light.	The light of the body. shalbe full of light.
Matt. 6:24	he shall lene the one.	he shall lene to the one.
Matt. 6:25	what raiment ye shall wear.	what ye shall put on.
Matt. 6:26	Are ye not better than they?	Are ye not much better than they?
Matt. 6:28	Behold the lilies.	Consider the lilies.
Matt. 6:34	Care not therefore for the day following; For the day following shall care for it self. Each days trouble is sufficient for the same self day.	Care not then for the morrow , but let the morrow care for it self; for the day present hath ever enough of his own trouble, (Mombert, 132-133)

- In his *The King James Bible: A Short History from Tyndale to Today* Dr. Norton provides an additional example of the level of revision that Tyndale visited upon his 1526 text in 1534. The table below compares Tyndale's 1526 New Testament with his 1534 edition in Matthew 1:18-21. I have added the column making an additional comparison with the KJB. Please note that bold words indicate wording changes from the previous column.

Tyndale (1526)	Tyndale (1534)	AV 1611
18) The birth of Christ was on this wise, when his mother Mary was married unto Joseph, before they came to dwell together, she was found with child by the holy Ghost.	18) The birth of Jesus Christ was on this wise, when his mother Mary was betroted unto Joseph, before they came to dwell together, she was found with child by the holy Ghost.	18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together , she was found with child of the Holy Ghost.
19) Then her husband Joseph, being a perfect man, and loath to defame her, was minded to put her away secretly.	19) Then Joseph her husband , being a perfect man, and loath to make an example of her, was minded to put her away secretly.	19) Then Joseph her husband, being a just man, and not willing to make her a publick example , was minded to put her away privily .
20) While he thus thought, behold, the angel of the Lord appeared unto him in his sleep, saying, 'Joseph the son of David, fear not to take unto thee, Mary thy wife. For that which is conceived in her, is of the holy Ghost.	20) While he thus thought, behold, the angel of the Lord appeared unto him in a dream , saying, 'Joseph the son of David, fear not to take unto thee, Mary thy wife. For that which is conceived in her, is of the holy Ghost.	20) But while he thought on these things , behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21) She shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.	21) She shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.	21) And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins.

- As one can see, the King James New Testament from 1611 is essentially Tyndale's 1534 edition with only slight revisions. Regarding the revisions made by Tyndale in 1534, Dr. Norton states the following:
 - “Tyndale’s 1534 revisions make the translation more literal. ‘Married’ becomes ‘betrothed,’ and opens up the question of were they actually husband and wife. ‘Loath to defame her’ becomes ‘loath to make an example of her,’ which is closer to the literal sense of the Greek to make a paradigm of her. Now, 1534 has some annotations; one of them expels ‘example:’ ‘that is to say, to bring her out to punishment for the example of others.’ Evidently he felt that ‘defame’ was too vague, simply giving a rough sense of the situation, and that, with the help of annotation, he could now give a truer sense of the original. In v. 18, ‘Christ’ becomes the Greek’s ‘Jesus Christ:’ his first translation, whether deliberately or not, corresponded to the Vulgate, Erasmus’ Latin and Luther. ‘Her husband Joseph’ is changed to the Greek word order, ‘Joseph her husband.’ In the first version of v. 20, ‘the Lord appeared unto him in his sleep,’ ‘his’ has no equivalent in the Greek (or in the Latin), but ‘in. . . sleep’ follows the Latin. The Greek is literally what Tyndale changed it to, ‘in a dream.’

There are limits to how far Tyndale is prepared to move towards literalness: he does not make Greek word order into a fetish, and he frequently avoids participial phrases. Overall, his choices and changes show him as a deeply thoughtful translator whose priority having once translated, was to bring his work closer to the literal meaning, and even to the word order of the Greek, while always maintaining a strong sense of normal English structures.

Two elements of the model Tyndale gave for English biblical translation are apparent in this passage. One is the judicious fidelity to the syntax and grammar of the original languages, even to the point of including a present participle in the Mathew passage, ‘being a perfect man’ (v. 19), and so delaying the main verb until the latter part of the sentence: this would not have troubled an educated man, but was not the basic English of the ploughboy. The other key elements are the choice of predominantly native English vocabulary. ‘Married’ (1526), ‘perfect,’ ‘defame’ (1525), ‘example’ (1534), ‘secretly,’ ‘appeared’ and ‘conceived’ come from the Latin by way of Old French and Middle English. All were familiar English. Only ‘perfect’ is used in a sense that might have eluded an ordinary reader or hearer.” (Norton, 35)

- On the matter of Tyndale’s work furnishing the rough draft for the KJB, Mombert offers substantial documentary evidence for this conclusion, though this is not his main point.
 - “A few brief examples of Tyndale’s version, in which the portions in Roman type show what remains of it in the Authorized Version, will be perused with interest; no change has been made in the spelling. The first is a passage from the Pentateuch; the others are taken from the edition of 1534.” (Mombert, 142)

- In the following selected examples, provided by Mombert, I have kept his formatting with the addition of underlining and bolding words italicized by Mombert to help them stand out. I have also modernized Mombert's spelling for ease of reading. Simply stated, words in plain font indicate words and phrases where the King James translators followed Tyndale without alteration. Italicized, underlined, and bold words indicate places where Tyndale's wording was changed by the King James revisers. Please note that the italicized words do not correspond with italicized words in the KJB but rather changes the King James revisers made to Tyndale's text.
- Numbers 16:28-30
 - 28. And Moses said: Hereby *ye shall* know that the Lord hath sent me to do all these works, *and that* I have not done them of mine own mind.
 - 29. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.
 - 30. But, *and* if the Lord make a new thing, and the earth open her mouth, and swallow them, *and* all that *pertain* unto them, *so that* they go down quick into *hell*, then ye shall *understand that these men have railed upon* the Lord.
- Matthew 8:1-13
 - 1. When he was come down from the mountain, *much people* followed him.
 - 2. And *lo*, there came a leper, and worshiped him saying: *Master*, if thou wilt, thou canst make me clean.
 - 3. And Jesus put forth his hand and touched him saying: I will, be thou clean, and immediately his leprosy was cleansed.
 - 4. And Jesus *aside* unto him. See thou tell no man, but go *and* show thyself to the priest, and offer the gift that Moses commanded, *in witness* to them.
 - 5. When Jesus was entered into Capernaum there came unto him a *certain* Centurion, and *besought* him
 - 6. Saying: *Master* my servant lieth sick at home-of the palsy, and is grievously *pained*,
 - 7. And Jesus *said* unto him: I will come and heal him.
 - 8. The Centurion answered and *aside: Sir* I am not worthy that thou shouldest come under my roof, but speak the word only and my servant shall be healed.
 - 9. For I *also myself* am a man under *power, and have* soldiers under me, and I say to *one*, go, and he goeth, and to another come, and he cometh: and to my servant, do this, and he doeth it.
 - 10. When Jesus heard *that*, he marveled and said to them that followed *him*. Verily I say unto you, I have not found so great faith: no, not in Israel.
 - 11. I say *therefore* unto you that many shall come from the east and west, and shall *rest* with Abraham, Isaac and Jacob in the kingdom of heaven:
 - 12. *And* the children of the Kingdome shall be cast out into otter darkness: there shall be weeping and gnashing of teeth.
 - 13. *Then* Jesus said unto the Centurion, go thy way, and as thou *believest* so be it unto the. And his servant was healed the self [KJB—"selfsame"] hour.

- Acts 15:36-41
 - 36. **But after a certain space**, Paul said unto Barnabas: Let us go again and visit our brethren in every cite where we have **shewed** the word of the Lorde, and see how they do.
 - 37. And Barnabas **gave counsel** to take with them John, **called also** Mark.
 - 38. But Paul thought **it not mete** to take him **unto their company**, **whiche** departed from them at Pamphylia, and went not with them to the work.
 - 39. And the **dissension** was so sharp between them, that they departed a sunder one from the other: so **that** Barnabas toke Mark, and sailed unto Cyprus.
 - 40. And Paul chose Syllas and departed **delivered** of the brethren unto the grace of God.
 - 41. And he went through **all** Syria and Cilicia, **stablishing the congregations**.

- Romans 3:1-8
 - 1. What **preferment** then hath the Jew? **other what a vauntageth** circumcision?
 - 2. **Surely very** much. First unto them **was** committed the **word** of God.
 - 3. **What then though** some **of them** did not believe? shall their unbelieve make the **promise** of god with out effect ?
 - 4. God forbid. Let god be true, and **all men liars**, as it is written: That thou mightest be justified in thy sayings and **shouldest** overcome when thou art judged.
 - 5. If our unrighteousness make the righteousness of God **more excellent**: what shall we say? Is God unrighteous which taketh vengeance? I speak **after the manner of men**.
 - 6. God forbid. For how then shall God judge the world?
 - 7. If the **verity** of God **appear more excellent** through my lie, unto his **praise**, why am I **henceforth** judged as a sinner?
 - 8. And **say** not rather (**as men evil speak of us**, and as some affirm that we say) let vs do evil, that good may come **thereof**. Whose damnation is just.

- I Corinthians 15:51-53
 - 51. Behold I shew you a mystery. We shall not all sleep; but we shall all be changed, **and that** in a moment, and in the twinkling of an eye, at the **sound of the** last trompe.
 - 52. For the trompe shall **blow**, and the deed shall **rise** incorruptible, and we **shalbe** changed.
 - 53. For this corruptible must put on **incorruptibility**; and this mortal must put on immortality.

- Revelation 2:12-17
 - 12. And to the **messenger** of the **congregation** in Pergamos write: **This** sayth he which hath the sharp sword with two edges.
 - 13. I know thy works and where thou dwellest, even where Satan's seat is, and thou **keepest** my name and hast not denied my faith. **And in my** days Antipas was a faithful **witness of mine**, which was slain among you where Satan dwelleth.
 - 14. But I have a few things against the: **that** thou hast there, **they** that **maintain** the doctrine of Balaam **which taught in** balake, **to put occasion of sin** before the children of Israel, **that they should** eat **of meat dedicated** unto idols, and to commit fornication.

- 15. Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate.
 - 16. ***But be converted*** or else I will come unto the ***shortly*** and will fight against them with the sword of my mouth.
 - 17. Let him ***that hath ears*** hear what the sprite sayeth unto the ***congregations***: To him that overcommeth will I give to eat manna ***that is hid***, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.
- The form of English found in Tyndale’s translations was neither “natural” nor “majestic” when it first appeared on the stage of history. That said, Tyndale’s English served not only as the rough draft for the King James Bible but also as the English tutor for an entire nation. So much so that by the time the King James was translated in the early 17th century it was viewed by many as “English perfected.”
 - “. . . Tyndale’s English—and subsequently that of the KJB—did not seem as natural and easy as we are inclined to think it. Nor did it seem grand or majestic. England did learn English from Tyndale. In drafting the KJB he shaped English so that, as the years passed, many came to see the KJB as English perfected.” (Norton, 13-14)

The Matthew’s Bible: The Complete Work of Willian Tyndale

- Recall from my first talk that William Tyndale was arrested in Antwerp, Belgium on May 21, 1535. This puts Tyndale and John Rogers together in Antwerp and living in the English House at the time of Tyndale’s apprehension. It is, therefore, beyond historical doubt that the two men knew each other.
 - “Tyndale was strangled and burned on 6 October 1536. In the sixteen months after his arrest and removal from Antwerp to Brussels, it is not known what had happened to his manuscript translations of Joshua to 2 Chronicles. The papers would be bulky. Somehow on Tyndale’s arrest they survived Pierre Dufief’s (illegal raid) on the English House to seize all his property. He [Rogers] was the man who made sure that they were printed, in what became the most influential of all the early printed English Bibles, “Matthew’s Bible.”” (Daniell, *The Bible in English*, 190)
 - “In 1535 and 1536, Rogers, friend of Tyndale, was an ideal person to take the translator’s work further. He [Rogers] was a graduate with an undoubted flair for languages. . . he could hardly go to Antwerp not knowing the name of Tyndale.” (Daniell, *The Bible in English*, 192-193)
- Therefore, the Matthew’s Bible is of major historical significance because in it we find the complete work of William Tyndale, i.e., all the portions of the Bible that he translated before he died. Regarding this matter Professor Daniell states the following:
 - “To this steadfast and courageous reformed pastor and preacher the English-speaking Christian world owes a debt of particular gratitude. Working with, apparently, the printer

Matthew Crom in Antwerp, John Rogers put together in 1537 a handsome thick folio, well printed in clear black letter in double columns. This contained, for the first time as part of a large complete Bible, all Tyndale's printed Bible translations: that is, the 1534 New Testament and the Pentateuch, the 'Five Books of Moses': they were given almost unchanged. For the first time, moreover, there appeared an English translation of the nine historical books ending at 2 Chronicles made from Hebrew. That this was the work of Tyndale is now beyond doubt. Tyndale's vulnerable manuscript pages had safely arrived in print." (Daniel, *The Bible in English*, 193)

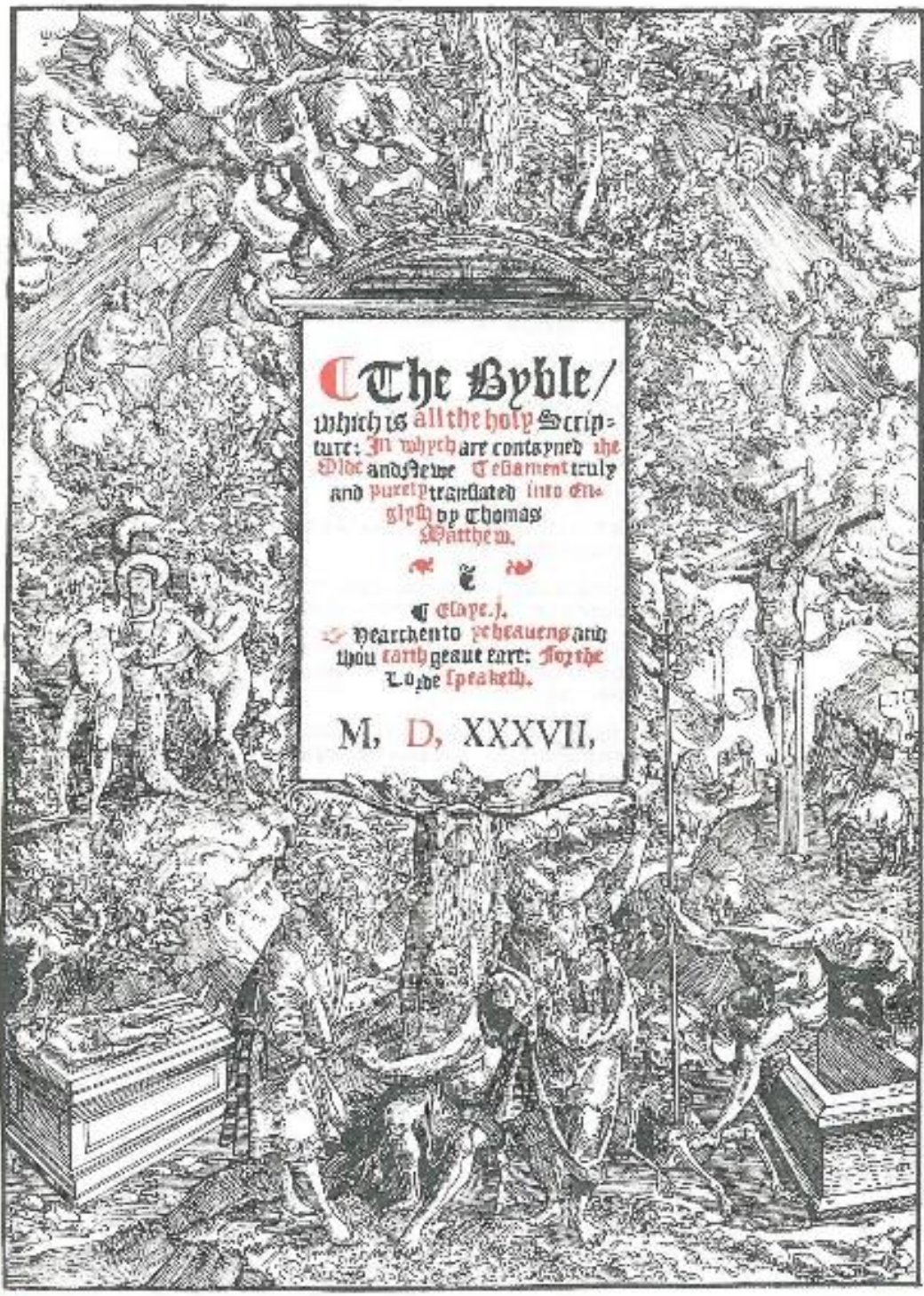
- Therefore, I think it is safe to conclude that Tyndale's translation accomplishments with respect to the Old Testament include the following before his martyrdom in 1536.
 - 1530 Pentateuch
 - *W.T. to the Reader*
 - *A Prologue Showing the Use of Scripture*
 - The First Book of Moses, called Genesis
 - *A Table Expounding Certain Words*
 - *A Prologue into the Second Book of Moses, called Exodus*
 - *A Table Expounding Certain Words of the Second Book of Moses*
 - The Second Book of Moses, called Exodus
 - *A Prologue into the Third Book of Moses, called Leviticus*
 - The Third Book of Moses, called Leviticus
 - *A Prologue into the Fourth Book of Moses, called Numbers*
 - The Fourth Book of Moses, called Numbers
 - *A Prologue into the Fifth Book of Moses, called Deuteronomy*
 - The Fifth Book of Moses, called Deuteronomy
 - 1537 Matthew's Bible
 - The Book of Joshua
 - The Book of Judges
 - The Book of Ruth
 - The First Book of Samuel
 - The Second Book of Samuel
 - The First Book of the Kings
 - The Second Book of the Kings
 - The Chronicles of the Kings of Juda, The First Book
 - The Chronicles of the Kings of Juda, The Second Book
 - The Prologue to the Prophet Jonah
 - The Story of the Prophet Jonah
- All told, Tyndale is responsible for penning the rough draft for 15 of the 39 books or 38 % of the Old Testament found in the KJB. In addition to producing full English renderings for the fifteen books listed above, it is important to note that Tyndale's 1534 and 1535 New Testament revisions

also included English translations for a select number of Old Testament passages not included in the preceding list.

- The parts of the scripture found in the Matthew's Bible that had not been supplied by Tyndale were taken from Coverdale's 1535 Bible.
 - “For the parts of the Bible that Tyndale did not live to reach (or, just possibly, finish), Rogers printed Coverdale. So the high poetry from Job to Malachi, half the Old Testament, twenty-two books of poems and prophecy, and thirteen of the fourteen books of the Apocrypha, Rogers gives a version, albeit made by dedicated and learned men, who could sometimes be splendid in his formulation as we saw above, but who knew neither Hebrew nor Greek, Miles Coverdale.” (Daniell, *The Bible in English*, 193)

Henry VIII Licenses the Matthew's Bible

- The title page to the 1537 Matthews Bible reads as follows:
 - “The Bible which is the holy Scripture: in which are contained the Old and New Testaments truly and purely translated into English by Thomas Matthew.”
- Then, across the bottom of the page in large letters one reads the following words:
 - “Set forth with the Kings most gracious license.”



The Byble/
 which is all the holy Scrip-
 ture: In which are contayned the
 Olde and Newe Testament truly
 and pure translated into En-
 glish by Thomas
 Matthew.
 ¶ Chap. j.
 ¶ Search unto ye beauen and
 thou shalt see: For the
 Lords speaketh.
 M. D. XXXVII.

Set forth with the Kinges most gracious lycēce.

- How did this Bible, which was largely the work of William Tyndale, receive the approval of King Henry VIII? The answer is found largely in the activities of Archbishop Cranmer and Vicar-General Cromwell, according to Bible historian and collector Donald L. Brake. Cranmer and Cromwell had sought without success for the King to sanction the Coverdale Bible in 1535.

- “On August 4, 1537, Archbishop Cranmer wrote a letter to Vicar-General Cromwell commending a new Bible translation and seeking his approval. Pollard recorded the letter:

That you shall receive by the bringer hereof, a Bible in English, both of a new translation and of a new print dedicated unto the Kings Majesty, as farther appeareth by an epistle unto his grace in the beginning of the book, which, in my opinion is very well done, and therefore I pray your lordship to read the same... and forasmuch as the book is dedicated unto the kings grace, and also great pains and labour taken in setting forth the same, I pray you my Lord, that you would exhibit the book unto the kings highness: and to obtain of his Grace, if you can, a license that the same may be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore, granted to the contrary, until such time that we, the Bishops shall set forth a better translation, which I think will not be till a day after doomsday.” (Quotes in Brake, 127)

- The success of Cromwell’s venture is evidenced by Cranmer’s letter dated August 13, 1537 in which he thanks him (Cromwell) for his good offices in that he:
 - “... hath not only exhibited the Bible... to the king’s majesty, but also have obtained of his grace that the same shall be allowed by his authority to be bought and read within the realm.” (Mombert, 178)
- Regarding the outcome of Cranmer’s letter to Cromwell, Brake reports the following:
 - “Cromwell acted immediately by presenting this new Bible (Matthew’s) to Henry VIII for his approval. Henry, after some consideration granted the request. It was official. A new Bible translation received the “divine” blessing of the king.

Clearly an authorized Bible would be a bestseller. For years the only Bibles one could get were either Latin or black-market Tyndale versions. The price for printing the first “officially licensed Bible” was still in question... Richard Grafton received the license to print the Matthew’s Bible (1537) and it is so stated on the title page. He sought to enlist Cromwell to help him receive royal support for permission to be the sole publisher of all “authorized” Bibles (which would have included the Coverdale Bible as well). Cromwell did not grant the petition.” (Brake, 128)

- As usual, Professor David Daniell offers more detail on the King’s Licensing of the Matthew’s Bible:
 - “So in 1537, the London reforming merchants Richard Grafton and Edward Whitchurch underwrote an edition of 1,500 copies which were shipped to England... It was Grafton who sent to—now Archbishop—Cranmer a copy of Matthew’s Bible. Cranmer on 4 August 1537 wrote to the Thomas Cromwell—now King Henry’s VIII’s Vicegerent for ecclesiastical affairs—a letter accompanying this copy, saying “... as the translation, so far as I have read heretofore I like it better than any other translation heretofore made.” The Archbishop asked the Vicegerent to show the book to the king, in the hope that he would allow it to go forth to the people, without any danger from any act, ordinance or proclamation.

Cromwell had been able to ensure not just the dedication of this English Bible to the king, as had happened with Coverdale’s version, but a license... Cromwell, having showed the new book to the king, began proceedings for setting up an English Bible in every parish church...

Henry licensed it for distribution at once, prompting Grafton to send six copies to Cromwell as a gift... Cromwell then encouraged bishops to order copies for their churches. He did more. Early in 1538 he required local Justices of the Peace to make sure that the parish priests were preaching the Word of God, and recommending the people to have an English Bible. Both Archbishops, Canterbury and York, and at least one other bishop, ordered every beneficed priest to have at least a Latin-English New Testament and to read a chapter a day in it. Demand was high. The first English/Latin diglot New Testament was in 1538, with Tyndale’s English and Erasmus’s Latin. There were three editions of Coverdale’s slightly more Vulgate-based New Testament, with the Vulgate alongside, in 1538.

Less than twelve months before, Tyndale’s dying words outside of Brussels had been, “Lord open the King of England’s eyes.” Now the king was licensing a complete Bible in English. The ironies are truly tragic. Had Tyndale escaped arrest, had Henry Phillips, the Judas who betrayed him at the English House, not also succeeded in blocking all the English court’s attempts to release him; had Tyndale lived for a few more months until the king changed his mind, and even welcomed him home—then we would have had in our English Bibles for ever after as a base text the poetry of the Psalms and the Song of Songs, of Job, the Isaiah, Jeremiah, Lamentations, Ezekiel, and so much else, a version made by a master both of Hebrew—and of Hebrew poetry—and of English.

Cromwell found that there were simply not enough copies available. He wanted to place one in every parish church in the land, of which there were about 9,000.”
(Daniell, 194-195)

- As to the question of whether Cromwell and Cranmer knew that the Matthew’s Bible was nearly two-thirds the work of William Tyndale, Professor Daniell states the following:
 - “We do not know whether Cranmer knew that the bulk of this admired volume was the work of Tyndale: Cromwell certainly did.” (Daniell, 195)
- Condit sums up the long-term impact of the Matthews Bible in the following statement:
 - “The pre-eminence of Matthew’s Bible consists in the fact that while it was largely based upon Tyndale's translation, it became the basis of subsequent English versions, including at the last our present English Bible. The several links in the chain are traceable, since Matthew’s Bible (1537), through revision, became the Great Bible of 1539–1540; which in turn, by revision, became the Bishop's Bible of 1568; which again in turn, became King James' Bible of 1611. There are other very important links, but these indicate the line of authorized succession; although the authority does not always appear, since the revisers from the first manifested great liberality and good sense in the use of the various helps before them.” (Condit, 189-190)

Conclusion

- William Tyndale’s work did not merely influence the King James Bible—it formed its foundation. Roughly 80–90% of the KJB New Testament derives directly from Tyndale’s 1534–1535 revisions, reflecting the fact that the KJB translators saw themselves as revisers of an already strong English Bible rather than creators of a new one. Tyndale established the translation philosophy the KJB would adopt: fidelity to the original Greek and Hebrew, clarity for ordinary readers, and natural yet dignified English.
- Beyond translation, Tyndale reshaped the English language itself. At a time when English lacked scholarly prestige, his biblical English became the standard by which later English prose—including the KJB—was judged, effectively schooling an entire nation in biblical English. His influence was preserved and completed through the Matthew’s Bible (1537), which gathered all of Tyndale’s extant biblical work and became the basis for subsequent authorized English Bibles leading directly to the KJB.
- Although Tyndale was martyred in 1536, his dying prayer—“Lord, open the King of England’s eyes”—was answered within a year when a Bible largely composed of his work was officially licensed by Henry VIII. The King James Bible stands as the crown of the English Bible tradition, but Tyndale remains its indispensable foundation.

Conference Preview

Theme: William The Translator: Celebrating The 500th Anniversary of The Tyndale New Testament

Dates: October 16-18

Speakers: Alex Bojko, David Reid, & Bryan Ross

Topics:

Assessing the Pre-Tyndale Historical Context (900-1500)—Bryan Ross

The Life & Times of William Tyndale (1494-1524)—Alex Bojko

The Cologne Fragment: The Thwarted First Attempt (1525)—David Reid

The 1526 Worms New Testament: Assessing the First Printed English Bible—Bryan Ross

The 1530 Pentateuch & Other Old Testament Translations: Giving the Hebrew an English Voice—Alex Bojko

The Use & Misuse of Tyndale's Famous Ploughboy Statement—David Reid

Tyndale the Terrific Translator: Assessing Tyndale's Translational Choices & Use of the English Language —Bryan Ross

Prologues, Prefaces, & Protestantism: Assessing Tyndale's Theological Beliefs Through the Lenses of His Own Writings—Alex Bojko

Rough Draft: Assessing Tyndale's Work as a Rough Draft of the KJB—Bryan Ross

Arrest, Execution & Legacy: Assessing Tyndale's Impact on The English Language—David Reid

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Appendix A

Layout & Formatting: Assessing Luther's Influence on Tyndale

- In [Lesson 104](#) we discussed Tyndale's first attempt at printing the English Bible at Cologne, Germany in 1525. Recall that his project was made known to the Catholic authorities in Cologne who then moved to shut down the project. Tyndale was able to secure the manuscript of his translation along with a limited number of printed pages from the Prologue and the book of Matthew from what would have been his 1525 edition.
- It was long believed that all the original text printed in Cologne had been lost. However, in 1834, eight of these original sheets were discovered bound into another work. These sheets help us to gauge the influence of Luther upon Tyndale's work.
 - "The pages include a "prologue," which is dependent at points upon Luther's own prologue to his 1522 German New Testament. This was not included in the 1526 printing of Tyndale's work, . . .

The list of contents of the New Testament follows a convention that existed within Lutheran circles at this stage, which regarded four New Testament works—Hebrews, James, Jude, and Revelation—as being of dubious authenticity. These were placed at the end of the contents, and not numbered. Tyndale appears to have been obliged to follow this convention by Peter Quentell himself. The 1526 printing abandoned this convention [But as we will see below it was picked up again in the 1534 revision].

The 1525 printing included marginal notes. The pages that have survived included ninety such notes, suggesting that Tyndale envisaged a high level of comment on the text throughout the New Testament. The general style and tone of these notes is Lutheran. Some are cribs [British slang word meaning copy (another person's work) illicitly or without acknowledgment. McGrath the author of this quote is British.] of Luther's own notes . . . There are no such notes in the 1526 edition." (McGrath, 72-73)

- There can be little doubt that Luther influenced Tyndale heavily in terms of formatting and layout. The following images demonstrate the degree to which Tyndale followed Luther's 1522 September Testament in his original 1525 Cologne edition. Both editions contain Prologues, identical lists of Contents, and a text filled with marginal notes many of which Tyndale copied from Luther, according to McGrath.

Luther's 1522 Prologue

Vorrede.

AS were wol recht vnd billich / das dis buch on alle vorrede vnd fremdden namen außgieng / vnd nur seyn selbe eygen namen vnd rede surete / Aber die weyl durch manche wilde deutung vnd vorrede / der Christen synn da hyn vertriebe ist / das man schier nit mehr weys / was Euangell oder gesetz / new oder alt testament / heysse / fodert die nothdurfft eyn antzeygen vñ vorrede zu stellen / da mit der eynfellige man / aus seynem alten wahn / auff die rechte ban gefuret vnd vnterrichtet werde / wes er ynn diesem buch gewarten solle / auff das er nicht gepott vnd gesetzet suche / da er Euangeli vnd verheysung Gottis suchen solle.

Darumb ist auffss erste zu wissen / das abtzu thun ist der wahn / das vier Euangelia vnd nur vier Euangelisten sind / vñ gantz zuwerwerffen / das etlich des newen testaments bucher teyllen / ynn legales / historiales / Prophetales / vnd sapientiales / vermeynen damit weyß nicht wie das newe / dem alten testament zuergleychen / Sondern festiglich zu halten / das gleych wie das alte testament ist eyn buch / darinnen Gottis gesetz vñ gepot / da neben die geschichte beyde dere die selben gehalten vnd nicht gehalten haben / geschrieben sind / Also ist das newe testament / eyn buch / darinnen das Euangelion vnd Gottis verheysung / danebe auch geschichte beyde / dere die dran glouben vnd nit glouben / geschrieben sind / Also das man gewiß sey / das nur eyn Euangelion sey / gleych wie nur eyn buch des newen testaments / vnd nur eyn glawb / vnd nur eyn Gott / der do verheysset.

Denn Euangelion ist eyn Kriechisch wort / vñ heyst auff deutsch / gute bottschafft / gute meher / gutte newzeytung / gutt geschrey / dan on man singet / saget vñ frolich ist / gleych als do Dauid den grossen Boliath vberwand / kam eyn gutt geschrey / vnd trostlich newzeyttung vnter das Judisch volck / das yhrer grewlicher feynd erschlagen / vnd sie erloset / zu freud vnd frid gestellet weren / dan on sie sungen vñ sprungen vnd frolich waren / Also ist dis Euangelion Gottis vnd new testament / eyn gutte meher vñ geschrey ym alle welt erschollen durch die Apostell / von eynem rechten Dauid / der mit der sund / tod vnd teuffel gestritten / vnd vberwunden hab / vnd damit alle die / so ynn sunden gefangen / mit dem todt geplagt / vom teuffel vberweldiget gewesen / on yhr verdienst erloset / rechtfertig / lebendig vnd selig gemacht hat / vnd da mit zu frid gestellet / vnd Gott wider heym bracht / da uon sie singen / dancken Gott / loben vnd frolich sind ewiglich / so sie des anders fest glawben / vnd ym glawben bestendig bleyben.

Solch geschrey vnd trostliche mehere odder Euangelisch vnd Boliath newzeytung / heyst auch eyn new testament / darumb / dz gleych wie eyn testament ist / wenn eyn sterbender man seyn gutt bescheydet nach seynem todt den benandten erben aus zu teylen / Also hatt auch
Christus

Tyndale's 1525 Prologue

The prologge.



Haue here translated

(brethern and susters moost dere and tenderly beloved in Christ) the newe Testament for youre spirituall edifyinge / consolacion / and solas:

Exhortynge instantly and besechynge those that are better sene in the tonge then y / and that have hyer gyfte of grace to interpret the sence of the scripture / and meanyng of the spirite / then y / to consydre and pondre my labour / and that with the spirite

of mekenes. And yf they perceyve in eny places that y have not attained the very sence of the tonge / or meanyng of the scripture / or haue not given the right englyshe worde / that they put to here handes to amende it / remembryng that so is there duetic to doo. For we have not receyved the gyfte of god for oure selues only / or for to hyde them: but for to bestowe them vnto the honomyng of god and christ / and edifyinge of the congregacion / wchich is the body of christ.

¶ The causes that moved me to translate / y thought better that other shulde ymagin / then that y shulde rehearse them. More over y supposed yt superfluous / for who ys so blynde to are why lyght shulde be shewed to them that walke in derknes / where they cannot but stamble / and where to stamble ys the daunger of eternall dammacion / other so despyghtfull that he wolde envye eny man (y speake nort his brother) so necessary a thinge / or so bedlem madde to affyrme that good is the naturall cause of ynell / and derknes to procede oute of lyght / and that lyinge shulde be grounded in trougth and veritie / and nort rather clene contrary / that lyght destruyeth derknes / and veritie reproveth all manner lyinge.

¶ ¶

Luther's 1522 Table of Contents

Die Bucher des nerven testa- ments.

- 1 Euangelion Sanct Matthes.
- 2 Euangelion Sanct Marcus.
- 3 Euangelion Sanct Lucas.
- 4 Euangelion Sanct Johannis.
- 5 Der Apostel geschicht beschriben von Sanct Lucas
- 6 Epistel Sanct Paulus zu den Romern.
- 7 Die erste Epistel Sanct Paulus zu den Corinthern.
- 8 Die ander Epistel Sanct Paulus zu den Corinthern
- 9 Epistel Sanct Paulus zu den Galatern.
- 10 Epistel Sanct Paulus zu den Ephesern.
- 11 Epistel Sanct Paulus zu den Philippem.
- 12 Epistel Sanct Paulus zu den Coloffern.
- 13 Die erste Epistel Sanct Paulus zu den Thessalonicern.
- 14 Die ander Epistel Sanct Paulus zu den Thessalonicern.
- 15 Die erst Epistel Sanct Paulus an Timotheon.
- 16 Die ander Epistel Sanct Paulus an Timotheon.
- 17 Epistel Sanct Paulus an Titon.
- 18 Epistel Sanct Paulus an Philemon.
- 19 Die erst Epistel Sanct Peters.
- 20 Die ander Epistel Sanct Peters.
- 21 Die erste Epistel Sanct Johannis.
- 22 Die ander Epistel Sanct Johannis.
- 23 Die drit Epistel Sanct Johannis.

Die Epistel zu den Ebreern.

Die Epistel Jacobus.

Die Epistel Judas.

Die offenbarung Johannis.

Tyndale's 1525 Table of Contents

The bookes conteyned in the newe Testament.

i	The gospell of saynct Mathew
ii	The gospell of S. Marke
iii	The gospell of S. Luke
iiii	The gospell of S. Ihon
v	The actes of the apostles written by S. Luke
vi	The epistle of S. Paul to the Romans
vii	The fyrst pistle of S. Paul to the Corrinthians
viii	The seconde pistle of S. Paul to the Cortinthians
ix	The pistle of S. Paul to the Galathians.
x	The pistle of S. Paul to the Ephesians.
xi	The pistle of S. Paul to the Philippians
xii	The pistle of S. Paul to the Collossians
xiii	The fyrst pistle of S. Paul vnto the Tessalonians
xiiii	The seconde pistle of S. Paul vnto the Tessalonians
xv	The fyrst pistle of S. Paul to Timothe.
xvi	The seconde pistle of S. Paul to Timothe.
xvii	The pistle of S. Paul to Titus
xviii	The pistle of S. Paul vnto Philemon
xix	The fyrst pistle of S. Peter
xx	The seconde pistle of S. Peter
xxi	The fyrst pistle of S. Ihon
xxii	The seconde pistle of S. Ihon
xxiii	The thryd pistle of S. Ihon

The pistle vnto the Ebrewes
 The pistle of S. James
 The pistle of Jude
 The revelacion of Ihon.

Luther's 1522 Matthew 1 with Marginal Notes

Euangelion Sanct Matthes. I.

Das erst Capitel.

Luce. 3.



Es ist das buch von der
gepurt Ihesu Christi der
do ist ein son Dauds des sons
Abraham.

Abraham hat geporn den Isaac.
Isaac hat geporn den Jacob.
Jacob hat geporn den Juda vnd
seyne bruder.

Juda hat geporn den Pharez vnd
den Zaram von der Thamar.

Pharez hat geporn den Dezron.

Dezron hat geporn den Ram.

Ram hat geporn den Amminadab.

Amminadab hat geporn den Na-

hasson.

Nahasson hat geporn den Salma.

Salma hat geporn den Boas von der Rahab.

Boas hat geporn den Obed von der Rhot.

Obed hat geporn den Jesse.

Jesse hat geporn den Konig Daud.

Der Konig Daud hat geporn den Salomon von dem weybe
des Urie.

Salomon hat geporn den Roboam.

Roboam hat geporn den Abia.

Abia hat geporn den Assa.

Assa hat geporn den Josaphat.

Josaphat hat geporn den Joram.

Joram hat geporn den Osia.

Osia hat geporn den Jotham.

Jotham hat geporn den Ahas.

Ahas hat geporn den Ezechia.

Ezechia hat geporn den Manasse.

Manasse hat geporn den Amon.

Amon hat geporn den Josia.

Josia hat geporn den Jechonia vnd seyne bruder / vmb die zeit der
Babylonischen gefencknis.

4. Reg.
25.

Nach der Babylonischen gefencknis / hat Jechonia geporn den
Sealthiel.

1. Sidre. 2.

Sealthiel hat geporn den Zorobabel

Zorobabel hat geporn den Abiud.

Abiud hat geporn den Eliachim.

Eliachim
a

Abraham vnd Da-
uid worden fur
nemlich antzogen
darumb das den
selben Christus
sonderlich verhey-
set ist.

S. Matthes le-
ter erlich geto
auffsen / vnd sa-
ret Christus ge-
schlecht von Sa-
lomon nach dem
gesetz aber Sauc.
Lucas furet es na-
ch der natur vom
Nathan Salomo-
nis bruder. Wenz
das gesetz nennet
auch die kinder /
so vobaudern auß
nachgelassenem
weyb geporn sind.
Matth. 2. 5.

Tyndale's 1525 Matthew 1 with Marginal Notes

The gospell of S. Mathew.**The fyrst Chapter.****Hys ys the boke of**

the generaciō of Iesus Christ the so-
ne of David / The sonne also of Abia

Abraham begatt Isaac: (hā.

Isaac begatt Jacob:

Jacob begatt Judas and hys bre-

Judas begat Phares: (thren:

and Saram of thamar:

Phares begatt Esrom:

Esrom begatt Aram:

Aram begatt Aminadab:

Aminadab begatt naassan:

Naasson begatt Salmon:

Salmon begatt Boos of rahab:

Boos begatt obed of ruth:

Obed begatt Jesse:

Jesse begatt david the kynge:

David the kynge begatt Solomon / of her that was the

Solomon begat roboam:

(wyfe of vry:

Roboam begatt Abia:

Abia begatt asa:

Asa begatt iosaphat:

Josaphat begatt Joram:

Joram begatt Osias:

Osias begatt Joatham:

Joatham begatt Ahas:

Ahas begatt Ezechias:

Ezechias begatt Manasses:

Manasses begatt Amon:

Amon begatt Josias:

Josias begatt Jechonias and his brethren about the tyme of
the captivite of babilon

After they were led captive to babilon / Jechonias begatt the .xv. c.

* Abraham and David are fyrst re-
beardid / because
that chyste was
chiesly promysed
vnto them.

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

- While Tyndale's 1526 Worms edition abandoned these ancillary materials in favor of a stripped-down text, that Tyndale still favored them is evidenced by his 1534 revision. Tyndale's revision included two Prologues, an identical Contents page to the one found in the original 1525 project which answers to Luther's 1522 September Testament, and a text laden with marginal notes and cross references. Please see the documentary images on the following pages.

Tyndale's 1534 Prologue

C. W. C. Unto the Reader.



Here thou hast (moost deare reader) the new Testament or covenant made wyth vs of God in Christes bloude. Whiche I have looked over agayne (now at the last) with all dyligence / and compared it vnto the Breke / and have wedded oute of it many fautes / which lacke of helpe at the begynninge and oversyght / dyd some therein. If ought seme chaunged / or not all to gether agreynge with the Breke / let the fynder of y^e faute consider the Hebrue Phrase or maner of speche lefte in the Breke wordes. Whose preterperfectence and presentence is ofte both one / and the futuretence is the optative mode also / and the futuretence is ofte the imperatye mode in the actyve voyce / and in the passyve ever. Lykewyse person for person / nombre for nombre / and an interroga:ion for a conditionall / and soche lyke is with the Hebrues a comen vsage.

I have also in manye places set lyght in the mergent / to vnderstonde the text by. If anye man fynde fautes ether with the traslacion or ought besyde (which is easyer for manye to do / then so well to have translated it them selves of theire awne pregnant wyttes / at the begynnyng wttoute forensample) to the same it shalbe lawfull to traslate it them selves and to put what they lust therto. If I
 Mall

Tyndale's 1534 2nd Prologue

Willyam Tyndale/ yet once more to the
christen reader.



Thou shalt vnderstonde moost
dere reader/when I had taken
in hãde to looke ouer the new
testament agayne & to cõpare
it with y greke/ and to mende
whatsoener I coulde fynde a
mylse & had almost fyneshed y labour: George Ioye secretly toke in hand to correct it also
by what occasyon his consyence knoweth: &
p̄cucted me/ in so moche/ y his correccyõ was
p̄ynted in great nombre / yet myne begãne.
When it was spyed and worde brought me/
though it semed to dyuers other y George Ioye
had not vsed y offyce of an honest mā/ yet
ge he knew y I was in correctyngge it my selfe:
nether dyd walke after y rules of y lorde &
softenes which christ/ & his disciples teache
us/ how y we shuld do nothyngge of stryfe to
moue debate/ or of vayne glorie or of couetous
nes. Yet I toke y thigge in worth as I have do
ne dyuers other in tyme past/ as one that haue
moare experyẽce of y nature & dysposicio of y
mãnes cõplexion/ & supposed that a lytle spy
se of couetousnes & vayne glorie (two blynde
gydes) had bene y onlye cause y moued him
so to do/ aboute which thynges I stryue with
no man: & so folowed after & corrected forth &
caused this to be p̄ynted/ without surmyse or
lokyngge on his correctyõ.

** .iiii. But

Tyndale's 1534 Table of Contents

The bookes conteyned in the newe Testament.

- i. The Gospell of S. Mathew.
 ii. The Gospell of S. Marke.
 iii. The Gospell of S. Luke.
 iiij. The Gospell of S. Ihon.
 v. The Actes of the Apostles/writtē by S. Luke
 vi. The Pistle of S. Paul to the Romayns.
 vii. The fyrst pistle of S. Paul to y^e Corinthiās.
 viii. The secōd pistle of S. Paul to y^e Corinthiās
 ix. The pistle of S. Paul to the Galathians.
 x. The pistle of S. Paul to the Ephesians.
 xi. The pistle of S. Paul to the Philippians.
 xii. The pistle of S. Paul to the Colossians.
 xiii. The fyrst pistle of S. Paul to y^e Tessalonians
 xiiii. The secōd pistle of S. Paul to y^e Tessalonians
 xv. The fyrst pistle of S. Paul to Timothe.
 xvi. The second pistle of S. Paul to Timothe.
 xvii. The pistle of S. Paul to Titus.
 xviii. The pistle of S. Paul to Philemon.
 xix. The fyrst pistle of S. Peter.
 xx. The second pistle of S. Peter.
 xxi. The fyrst pistle of S. Ihon.
 xxii. The second pistle of S. Ihon.
 xxiii. The thyrd pistle of S. Ihon.
 The pistle vnto the Hebrues.
 The pistle of S. James.
 The pistle of S. Jude.
 The reuelacion of S. Ihon.

Tyndale's 1534 Matthew 1 with Marginal Notes

The Gospell fo. 1.

of S. Mathew.

The first Chapter.



This is the booke of the generacion of Jesus Christ the sonne also of David/the sonne also of Abraham.

David and Abraham are first rehearsed: because that Christ was specially promised vnto the, to be of their seede Genesis. xxviiij. 5.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares and

Genesis. xxviiij. 5.

Saram of Thamar:

Phares begat Hesrom:

Hesrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat David the kynge:

David the kynge begat Salomon/of her

that was the wyfe of Dyr:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

B Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Osias:

i. Paral. ii. a.
Rut. iij. d.

ii. Reg. vij. f.

i. Paral. iiij. b.

ii. Paral. iij. b.

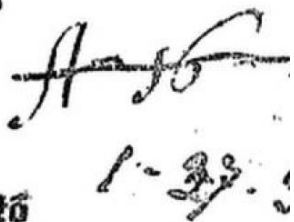
ii. Paral. iij. b.

Osias

- Tyndale’s final New Testament edition from 1535 contains some changes when compared to his 1534 revision. Most notably, the two Prologues pictured above are replaced with what appear to be “Table” outlines for Matthew, Mark, Luke, John, and Acts, as well as a lengthy “Prologue to the Epistle of St. Paul to the Romans.” There are also two different table of contents pages listing the “Books Contained in the New Testament” in Tyndale’s 1535 edition. The first is located before the Romans Prologue and contains all 27 New Testament books with page numbers. The second, is found immediately after the Romans Prologue and is more like the one pictured above from 1534 on page 18. There is, however, one notable exception, the book of Hebrews has been added to the numbered listing of New Testament books. That said, James, Jude, and Revelation remain numbered at the bottom of the list on this second contents page following the Romans Prologue. Consequently, it is difficult to know with certainty Tyndale’s view on the canonicity of Hebrews, James, Jude, and Revelation. Lastly, the New Testament text itself is accompanied by a short Prologue to each book and few explanatory marginal notes. Instead, readers encounter more cross references to parallel passages in the margins of the 1535 edition.

Tyndale’s 1535 Table of the Four Evangelists

A table for the
four Evangelistes, where in thou
mayst lyghtly fynde any story contayned in them,
and specially yf ye shall note that by the fynde
of every chapter standeth these capitall
letters A.B.C.D. and the fyrest
story that I recyte to be in
the chapter, standeth
uppermost, and
the seconde
farther
into
the chap
ter, and so the
thyrd, that the last standeth
lowest and the fyrest ly
ghest, and by notyng of this order
thou shalt lyghtly fynde any
story contayned in the,
and fyrest I be
gyne with
S. Ma
them



Tyndale's 1535 Prologue to Romans

A Prologue to the Epistle of saint Paule to the Romayns.

For as moche as this Epistle is the principall and most excellent part of the newe Testament, and most pure Euangelion, that is to saye: gladtynges, and that we call Gospel, and also a lyght and a waye in vnto y hole scripture, I thynke it mete, that euery Christen man not only know it by rote and with out the boke: but also exercise him selfe therein euermore continual ly, as with the dayly brede of the soule. No man verely can rede it to ofte, or studye it to well: for y more it is studyed, the easier it is, y more it is thewed, the pleasaunter it is, & the more groundely it is serched, the precioser thinges are foude in it, so greate treasure of spirituall thinges lyeth hyd therein. I wyl therefore bestowe my labour & diligence, thozowe this lytell pface or prologe, to prepare away in ther vnto, so far forth as god shall geue me grace, that it maye be the better vnderstonds of every mā. For it hath bene hether to well darchened with gloses & wonderfull dreames of Sophisters, that nomā cowde syne oute the entete and meaninge of it, which neuertheles yet of it selfe, is a bright lyghte, and sufficient to geue light vnto all y scripture. First we must marke deligently the maner of speakinge of the Apostel, and aboue all thinge knowe what Paule meaneth by these wordes, y Lawe, Sinne, grace, Faith, righteousnes, Fleshe, Spzite, & soche like or els rede thou it neuer so ofte, thou shalt but lose thy labour. This word lawe maye not be vnderstode here after the comune maner, and to vse Pauls terme, after y maner, of me or after mans wayes, y thou woldest saye the lawe here in this place were nothinge but a lerninge which teas

How paul
vserherte
wordes,
must be di
ligently vnderstonsc



Tyndale's 1535 1st Table of Contents

The bookes conteyned in the newe Testament.

The Gospell of S. Mathew.	i.
The Gospell of S. Marke	ii.
The Gospell of S. Luke.	iii.
The Gospell of S. Ihon.	iiii.
The Actes of 7 Apostles, wyrtte by S. Luke.	v.
The pistle of S. Paul to the Romayns	vi.
The .i. pistle of S. paul to the Corinthyās	vii.
The .ii. pistle of S. paul to the Corinthyās	viii.
The pistle of S. paul to the Galathyans	ix.
The pistle of S. paul to the Ephesiāns.	x.
The pistle of S. paul to the philippiāns.	xi.
The pistle of S. paul to the Colossians	xii.
The .i. pistle of S. paul to the Tessalonians	xiii.
The .ii. pistle of S. paul to the Tessalonians	xiiii.
The .i. pistle of S. paul to Timothe.	xv.
The .ii. pistle of S. paul to Timothe	xvi.
The pistle of S. paul to Titus.	xvii.
The pistle of S. paul to philemon	xviii.
The fyrst pistle of S. Peter.	xix.
The second pistle of S. peter	xx.
The fyrst pistle of S. Ihon	xxi.
The second pistle of S. Ihon	xxii.
The thyrd pistle of S. Ihon	xxiii.
The pistle vnto the Hebrues.	xxiiii.
The pistle of S. James.	xxv.
The pistle of S. Jude.	xxvi.
The reuelacion of S. Ihon.	xxvii.

Tyndale's 1535 2nd Table of Contents

The bookes conteyned in the newe Testament.	
i.	The Gospell of S. Matthew.
ii.	The Gospell of S. Marke.
iii.	The Gospell of S. Luke.
iiii.	The Gospell of S. John.
v.	The Actes of the Apostles / wrytten by S. Luke.
vi.	The Pistle of S. Paul to the Romayns.
vij.	The fyrst Pistle of S. Paul to the Corin thyans.
viii.	The .ij. Pistle of S. Paul to the Corinthyās
ix.	The Pistle of S. Paul to the Galathyans.
x.	The Pistle of S. Paul to the Ephesians.
xi.	The Pistle of S. Paul to the Philippians.
xii.	The Pistle of S. Paul to the Colossians.
xiii.	The .i. Pistle of S. Paul to the Tessaalon.
xiiii.	The .ij. Pistle of S. Paul to the Thessalo mans.
xv.	The fyrst Pistle of S. Paul to Timothe.
xvi.	The seconde Pistle of S. Paul to Timothe.
xvii.	The Pistle of S. Paul to Titus.
xviii.	The Pistle of S. Paul to Philemon.
xix.	The fyrst Pistle of S. Peter.
xx.	The seconde Pistle of S. Peter.
xxi.	The fyrst Pistle of S. John.
xxii.	The seconde Pistle of S. John.
xxiii.	The thyrde Pistle vnto the Hebrues.
	The Pistle of S. James.
	The Pistle of S. Jude.
	The Reuelacion of S. John.

A prologe of S. Matthew.

AS touchynge the Euangelystes: ye se in the
newe Testament clearly what they wacre,
fyrst Matthew (as ye reade Matthew. ix. Mark. ij
Luke. v.) was oone of Chrystes Apostles / and was
with Chryst all the tyme of his preachinge / and sawe
and heard his awne selfe almost all that he wrore.
The

Tyndale's 1535 Mark 1 with Prologue & Cross References

The Gospell.

Barnabas sisters sonne & also his felowe worke
in the kyngdome of God.

And .ij. Timothe. .iiij. Paul commaundeth Ti-
mothe to bringe Marke with him / affirmynge that
he was nede full to him / to minister to him . And
when he wrote to Philem / Marke was with him
finally / he was also with Peter when he wrote
his first epistle / and so familiar that Peter cald
him his sonne. Wherof ye se / of whome he learned
his Gospell / even of the verye Apostles / with who-
me he had his continual conuersacion / and also of
what auctorite his wyrtynge is / and how worthy
of credence.

The Gospell

Of S. Marke.

¶ Of John Baptist / and how Christ was bap-
tised of him in Iordane.

The calyng of Peter and Andrew and the son-
nes of Zebede.

Of him that was possessed of a deuell.

How Peters mother law was healed.

How Christ healed diuers diseases.

Of the leper that was censed.

mat. .iiij. a.
Luc. .iiij. a.

Mat. .iiij. a.

Mat. .iiij. a.
Ioh. .i. c.



The first Chapter.

¶ The begynnyng of the Go-
spell of Iesu Christ the
sonne of God / as it is written
in the Prophetes: beholde I sen-
de my messenger before thy face
which shall prepare thy way be-
fore the.

The voyce of a cryer in the
wildernes: prepare ye the waye
of

- While Tyndale did not translate his English Bible from Luther's German, he was certainly influenced by the September Testament in terms of formatting and layout.

Works Cited

McGrath, Alister. *Christianity's Dangerous Idea: The Protestant Revolution*. New York, NY: Harper One, 2007.