

## **William Tyndale: A Biography (Yale Nota Bene)**

*Ongoing debates about gay marriage, abortion, religious freedom, and many other issues remind us that a culture war is now being waged over what it means to be moral in America, calling into question biblical ideals that have shaped American society for hundreds of years. Some claim that the moral traditions of the past are oppressive and outdated while others believe they are the only hope to save a morally declining nation. It is in this context that the question motivating this book emerged: To what extent do Americans keep the Ten Commandments, sometimes called the Decalogue? How prevalent in America are adultery, dishonesty, theft, murder, coveting, and other behaviors prohibited in Judeo-Christian tradition? How much do Americans really focus on God, honor their parents, and keep the Sabbath Day holy? This book explores the historical context and meaning of each commandment in order to compare ancient understandings of right and wrong to those of modern America and then examines its compliance. Analysis of adherence to each of the Ten Commandments, using data collected from tens of thousands of Americans, paints an engaging picture of their commitment to the morals of the Decalogue. In contrast to most books exploring moral issues, this one does not tell readers what to think about the evidence. Rather, it encourages them to carefully consider the information and come to their own conclusions about the moral virtue or depravity of US society. Readers may use the evidence found in this book to satisfy curiosity, settle bets, shape public policy, create sermons, stimulate conversation, or, even better, to understand human nature. They will come away equipped with knowledge that will encourage self-reflection and increased understanding of twenty-first century American morality.*

*It was an outlawed book, a text so dangerous "it could only be countered by the most vicious burnings, of books and men and women." But what book could incite such violence and bloodshed? The year is 1526. It is the age of Henry VIII and his tragic Anne Boleyn, of Martin Luther and Thomas More. The times are treacherous. The Catholic Church controls almost every aspect of English life, including access to the very Word of God. And the church will do anything to keep it that way. Enter William Tyndale, the gifted, courageous "heretic" who dared translate the Word of God into English. He worked in secret, in exile, in peril, always on the move. Neither England nor the English language would ever be the same again. With thoughtful clarity and a reverence that comes through on every page, David Teems shares a story of intrigue and atrocity, betrayal and perseverance. This is how the Reformation officially reached English shores—and what it cost the men who brought it there. Praise for David Teems' previous work *Majestie* "Teems . . . pulls together the story of this enigmatic king [James] with humor and pathos . . . [A] delightful read in every way." —PUBLISHERS WEEKLY*

*Just as the Reformation was a movement of intertwined theological and political aims, many individual authors of the time shifted back and forth between biblical interpretation and political writing. Two foundational figures in the history of the Renaissance Bible, Desiderius Erasmus and William Tyndale, are cases in point, one writing in Latin, the other in the vernacular. Erasmus undertook the project of retranslating and annotating the New Testament at the same time that he developed rhetorical approaches for addressing princes in his *Education of a Christian Prince* (1516); Tyndale was occupied with biblically inflected works such as his *Obedience of a Christian Man* (1528) while translating and annotating the first printed English Bibles. In *The Book of Books*, Thomas Fulton charts the process of recovery, interpretation, and reuse of scripture in early modern England, exploring the uses of the Bible as a supremely authoritative text that was continually transformed for political purposes. In a series of case studies linked to biblical translation, polemical tracts, and works of imaginative literature produced during the reigns of successive English rulers, he investigates the commerce between biblical interpretation, readership, and literary culture. Whereas scholars have often drawn exclusively on modern editions of the King James Version, Fulton turns our attention toward the specific Bibles that writers used and the specific manner in which they used them. In doing so, he argues that Spenser, Shakespeare, Milton, and others were in conversation not just with the biblical text itself, but with the rich interpretive and paratextual structures that accompanied it, revolving around sites of social controversy as well as the larger, often dynastically oriented conditions under which particular Bibles were created.*

*A new critical edition of the first Protestant catechism to be published in English. The editors' introduction establishes the historical, religious, social and cultural contexts out of which the work was born.*

*Metamorphosis - Structures of Cultural Transformations  
Luther in English*

*A Politics of Reformation Revision*

*The First Protestant Catechism Published in English*

*The Influence of His Theology of Law and Gospel on Early English Evangelicals (1525-35)*

*The Oxford Handbook of English Literature and Theology*

In 1547, the young King Edward VI issued a series of religious injunctions that were intended to reform the Churches in England. Religious imagery was a tangible and permanent aspect of the landscape, both inside and outside churches. For many people, it was

one of the first aspects of the Church to be reformed, and the degree to which it was reformed often was indicative of an individual's or community's theological leanings. Behind this destruction lay a longstanding debate over the nature, purpose, and appropriate uses of images, particularly in relation to worship and devotion. The Reformation lines between icon and idol, however, are much more difficult to identify than any single debate, event, or royal injunction would suggest. *From Icons to Idols* tracks the image debate from the perspectives of both Protestants and Catholics across the period of religious change in England from 1525 to 1625. For scholars of the English Reformation, iconoclasm has played a major role in the historiographical disputes over the nature, length, and efficacy of Protestant reform. The fresh perspective of David J. Davis incorporates geography historical use and abuse, popular appeal, size, dimensions and what was represented.

An illustrated A to Z reference containing over 600 entries providing information on the theology, people, historical events, institutions and movements related to Protestantism.

Essays on Shakespeare, Elizabeth Cary, Erasmus, George Puttenham, William Tyndale, and the Virginia Company, among other topics.

Most importantly, these two tracts were published together, ironically enough, thereby suggesting a unity of vision that neither Erasmus nor Luther would have been prepared to countenance."

Biblical Interpretation

Hebrew Bible, Old Testament: From the Renaissance to the Enlightenment [1300-1800]

A Companion to English Renaissance Literature and Culture

Renaissance Papers 2003

Theology of the English Reformers, Revised and Expanded Edition

The New Enlightenment and the Fight to Free Knowledge

Being the Pentateuch of 1530, Joshua to 2 Chronicles of 1537, and Jonah

Conversion has played a central role in the history of Christianity. In this first in-depth and wide-ranging narrative history, David Kling examines the dynamic of turning to the Christian faith by individuals, families, and people groups. Global in reach, the narrative progresses from early Christian beginnings in the Roman world to Christianity's expansion into Europe, the Americas, China, India, and Africa. Conversion is often associated with a particular strand of modern Christianity (evangelical) and a particular type of experience (sudden, overwhelming). However, when examined over two millennia, conversion emerges as a phenomenon far more complex than any one-dimensional profile would suggest. No single, unitary paradigm defines conversion and no easily explicable process accounts for why people convert to Christianity. Rather, a multiplicity of factors—historical, personal, social, geographical, theological, psychological, and cultural—shape the converting process. *History of Christian Conversion* not only narrates the conversions of select individuals and peoples, it also engages with various theories and models to explain conversion, and examines recurring themes in the conversion process: divine presence and the body, agency and motivation, testimony and memory, group- and self-identity, "authentic" and "nominal" conversion, and modes of communication. Accessible to scholars, students, and those with a general interest in conversion, Kling's book is the most satisfying and comprehensive account of conversion in Christian history to date; this major work will become a standard must-read in conversion studies.

"A superb collection and summary of our sixteenth-century Anglican Reformers' thoughts on key points of Christian theology." --John H. Rodgers Jr. Dean and President Emeritus Trinity Episcopal School for Ministry Ambridge Pennsylvania  
How do we create a universe of truthful and verifiable information, available to everyone? In *The New Enlightenment and the Fight to Free Knowledge*, MIT Open Learning's Peter B. Kaufman describes the powerful forces that have purposefully crippled our efforts to share knowledge widely and freely. Popes and their inquisitors, emperors and their hangmen, commissars and their secret police—throughout history, all have sought to stanch the free flow of information. Kaufman writes of times when the Bible could not be translated—you'd be burned for trying; when dictionaries and encyclopedias were forbidden; when literature and science and history books were trashed and pulped—sometimes along with their authors; when efforts to develop public television and radio networks were quashed by private industry. In the 21st century, enemies of free thought have taken on new and different guises—giant corporate behemoths, sprawling national security agencies, gutted regulatory commissions. Bereft of any real moral compass or sense of social responsibility, their watchful surveil and control of us are no less nefarious than their 16th- and 18th- and 20th- century predecessors. They are all part of what Kaufman calls the Monsterverse. *The New Enlightenment and the Fight to Free Knowledge* maps out the opportunities to mobilize for the fight ahead of us. With the Internet and other means of media production and distribution—video especially—at hand, knowledge institutions like universities, libraries, museums, and archives have a special responsibility to counter misinformation, disinformation, and fake news—and especially efforts to control the free flow of information. Film and video producer and former book publisher, Kaufman begins to draft a new social contract for our networked age. He draws his inspiration from those who fought tooth and nail against earlier incarnations of the Monsterverse—including William Tyndale in the 16th century; Denis Diderot in the 18th; untold numbers of Soviet and Central and East European dissidents in the 20th—many of whom paid the ultimate price. Their successors? Advocates of open knowledge like Aaron Swartz, of free software like Richard Stallman, of an enlightened public television and radio network like James Killian, of a freer Internet like Tim Berners-Lee, of fuller rights and freedoms like Edward Snowden. All have been striving to secure for us a better world, marked by the right balance between state, society, and private gain. In the concluding section of the book, its largest piece, builds on their work, drawing up a progressive agenda for how today's thinkers can band together now to fight and win. With everything shut and everyone going online, *The New Enlightenment and the Fight to Free Knowledge* is a rousing call to action that expands the definition of what it means to be a citizen in the 21st century.

In the two decades before World War One, Great Britain witnessed the largest revival of anti-slavery protest since t

legendary age of emancipation in the mid-nineteenth century. Rather than campaigning against the trans-Atlantic slave trade, these latter-day abolitionists focused on the so-called 'new slaveries' of European imperialism in Africa, coercive systems of labor taxation and indentured servitude, as well as evidence of atrocities. *A Civilized Savagery* illustrates the multifaceted nature of British humanitarianism by juxtaposing campaigns against different forms of imperial labor exploitation in three separate areas: the Congo Free State, South Africa, and Portuguese West Africa. In doing so, Keegan-Martin Grant points out how this new type of humanitarianism influenced the transition from Empire to international governance and the advent of universal human rights in subsequent decades.

The Man Who Gave God an English Voice

Opening the Bible

A Biography

Biblical Interpretation, Literary Culture, and the Political Imagination from Erasmus to Milton

Its Path Through History and to the People

Tyndale's Old Testament

Tyndale's New Testament

**Recent studies have increasingly downplayed, and in a few cases even wholly denied, the influence of Martin Luther's theology of Law and Gospel on early English evangelicals such as William Tyndale. The impact of a late medieval Augustinian renaissance, Erasmian Humanism, the Reformed tradition, and Lollardy have all but eclipsed the more central role once attributed to Luther. Whiting reexamines these claims with a thorough reevaluation of Luther's theology of Law and Gospel in its historical context spanning twenty-five years, something entirely lacking in all previous studies. Based on extensive research in the primary sources, with acute attention to the larger historical narrative and in dialogue with secondary scholarship, Whiting argues that scholars have often oversimplified Luther's theology of Law and Gospel and have thus wrongly diminished his very significant, even principal, influence upon first-generation evangelicals William Tyndale, John Frith, and Robert Barnes during the English Reformation of the 1520s and 30s.**

**Traces the life of William Tyndale, the first person to translate the Bible into English from the original Greek and Hebrew and discusses the social, literary, religious, and intellectual implications of his work.**

**Ralph Werrell acknowledges that the great reformer was undoubtedly influenced by continental theology, but he focuses on the richness of the man's intellectual background. Tyndale's theological roots lie in the Lollard tradition, but the expression and thrust of his writings show that there was a lot more to this man.**

**Acclaimed, when it first appeared, as a seminal work — a groundbreaking book that was both informative and highly readable — *Translators through History* is being released in a new edition, substantially revised and expanded by Judith Woodsworth. Translators have played a key role in intellectual exchange through the ages and across borders. This account of how they have contributed to the development of languages, the emergence of literatures, the dissemination of knowledge and the spread of values tells the story of world culture itself. Content has been updated, new elements introduced and recent directions in translation scholarship incorporated, providing fresh insights and a more nuanced view of past events. The bibliography contains over 100 new titles and illustrations have been refreshed and enhanced. An invaluable tool for students, scholars and professionals in the field of translation, the latest version of *Translators through History* remains a vital resource for researchers in other disciplines and a fascinating read for the wider public.**

**American Protestant Battles Over Translating the Bible**

**From the Early Church to Karl Barth**

**Exploring One Nation's Commitment to Biblical Morality**

**Encyclopedia of Protestantism**

**A Civilised Savagery**

**From Icons to Idols**

**Biblical Scholarship and the Church**

This is a valuable resource book for historical studies on biblical interpretation, comprising a variety of detailed essays, including documented examples of important stages in the history of biblical exegesis. It also contains a general introduction to the history of reading the Bible. Falling into three parts, from the New Testament to the Reformation, from the Reformation to the modern period, and readings of the Bible today and in the future, the book is designed to challenge some present-day assumptions of the uniformity of approaches to the Bible and of modes of exegesis. It illustrates that basic continuities do exist, and informs the student and non-specialist of the long tradition of reading the Bible to which we are heirs, with the aim of making us more competent interpreters ourselves.

This is a one volume, up-to-date collection of more than fifty wide-ranging essays which will inspire and guide students of the Renaissance and provide course leaders with a substantial and helpful frame of reference. Provides new perspectives on established texts. Orientates the new student, while providing advanced students with current and new directions. Pioneered by leading scholars. Occupies a unique niche in Renaissance studies. Illustrated with 12 single-page black and white prints.

In this revised and greatly expanded edition of the Companion, 80 scholars come together to offer an original and far-reaching assessment of English Renaissance literature and culture. A new edition of the best-selling Companion to English Renaissance Literature, revised and updated, with 22 new essays and 19 new illustrations Contributions from some 80 scholars including Judith H. Anderson, Patrick Collinson, Alison Findlay, Germaine Greer, Malcolm Jones, Arthur Kinney, James Knowles, Arthur Marotti, Robert Miola and Greg Walker Unrivalled in scope and its exploration of unfamiliar literary and cultural territories the Companion offers new readings of both 'literary' and 'non-literary' texts Features essays discussing material culture, sectarian writing, the history of the body, theatre both in and outside the playhouses, law, gardens, and ecology in early modern England Orientates the beginning student, while providing advanced students and faculty with new directions for their research All of the essays from the first edition, along with the recommendations for further reading, have been reworked or updated

This book explores the important implications of printed vernacular appeals to a nascent public by the reformer

William Tyndale, by religious conservatives such as Thomas More, and by Henry VIII's regime in the volatile early years of the English Reformation.

Britain and the New Slaveries in Africa, 1884-1926

Henry VIII's Divorce

A Sixteenth-Century Crisis of Authority

The Dangerous Birth of the Modern World

A History of Christian Conversion

William Roye's An Exhortation to the Diligent Studye of Scripture ; And, An Exposition in to the Seventh Chaptre of the Pistle to the Corinthians

Long Travail and Great Paynes

500 Years ago, Europe went through one of the most remarkable and turbulent periods in its history. The lines of political and theological power were rewritten in ways that were nuanced, subtle and philosophical, but also in ways that resulted in bloody massacre and destruction.

The author leads his readers through the practical difficulties of reading the Bible, offering advice that is true to the way Anglicans have read Scripture from the time of Tyndale and Cranmer.

William Tyndale A Biography Yale University Press

Translated by William Tyndale Reprint of 1534 edition with modern spelling 643 pp.

In Discordance with the Scriptures

The Doctrine of Salvation in the Sermons of Richard Hooker

The Text of the Bible

Encyclopedia of British Writers, 16th, 17th, and 18th Centuries

Documents on the Image Debate in Reformation England

Reading Romans through the Centuries

Burning to Read

**Presents a two-volume A to Z reference on English authors from the sixteenth, seventeenth and eighteenth centuries, providing information about major figures, key schools and genres, biographical information, author publications and some critical analyses.**

**This book is a tribute to Michael Servetus and his legacy as a humanist, Renaissance scholar, and standard-bearer of freedom of conscience. The Servetus International Congress in 2006 brought together prestigious scholars from over thirteen countries with diverse backgrounds, demonstrating the richness and breadth of interests of Michael Servetus. A defining volume of essays in which leading international scholars apply an interdisciplinary approach to the long and evolving relationship between English Literature and Theology.**

**Amid present-day conflagrations, this illuminating book reminds us of the sources, and profound consequences, of Christian fundamentalism in the sixteenth century. Simpson focuses on the cultural transformation in early modern England that allowed common people to read the Bible for the first time. The last wave of fundamentalist reading in the West provoked 150 years of violent upheaval; as we approach a second wave, this powerful book alerts us to our peril.**

**Tyndale**

**Representing Religious Pluralization in Early Modern Europe**

**Let it Go Among Our People**

**William Tyndale**

**Reformation**

**The Book of Books**

**The Meanings of Scripture--past and Present**

Translated by William Tyndale Reprint of 1534 edition with modern spelling 6 1/8 x 8 % Font size: 11

This third volume of the comprehensive international reference work on the interpretation of the Hebrew Bible/Old Testament deals with its reception within the time span of 1300-1800, from the Renaissance to the Enlightenment. Written by Jewish and Christian experts.

The story of the translation of the Bible in America begins with the King James Version. In fact, many Americans thought of the KJV as the foundational text of the Republic, rather than a cultural inheritance from Anglican Britain. In the nineteenth century, however, as new editions of the Greek New Testament appeared, scholars increasingly recognized significant errors and inconsistencies in the KJV. This soon led to the Bible revision movement, whose goal was the uniting of all English-speaking Protestants behind one new, improved version of the Bible. Ironically, as Peter Thuesen shows in this fascinating history, the revision movement in fact resulted in a vast proliferation of English scripture editions and an enduring polarization of American Christians over versions of Holy Writ. The recurrent controversies over Bible translations, he argues, tell us less about the linguistic issues dividing conservatives and liberals than about the theological assumptions they have long held in common.

What does it mean to be saved? Did God choose who would be his followers, or was it a personal choice? These are just some of the questions Paul addresses in the sixteen challenging chapters of his letter to the Romans. Reading Romans shows how some of the greatest minds in the history of the church have wrestled with, and even been changed by, Paul's words. For example, God used a passage from Romans to speak to the untamed heart of Augustine, and John Wesley said that after hearing Martin Luther's comments on Romans, he felt his heart "strangely warmed." This book will show why, in many ways, Christian theology begins and ends with Romans.

The Theology of William Tyndale

Translators Through History

A Brefe Dialoge Bitwene a Christen Father and His Stobborne Sonne

America Versus the Ten Commandments

An Illustrated History of the English Bible from John Wyclif to the King James Version

Printing, Power, and Piety

Appeals to the Public During the Early Years of the English Reformation

The title of this volume indicates more than a referential relationship: Representing Religious Pluralization entails not just the various ways in which the historical processes of pluralization were reflected in texts and other cultural artefacts, but also, crucially, the cultural work that spawned these processes. Reflecting, driving, shaping and subverting religious systems, representation becomes a

divisive force in Reformation Europe as religious pluralization erupts in a contest over how to conceive, to symbolize and to perform religious belief. The essays in this book offer a broad range of perspectives on the pluralizing effects of cultural representation as well as on the various attempts at containing them.

A close examination of the rivalry between two printing presses at the time of the divorce crisis shows how the new learning could be employed to influence even the king himself.

The King James translators drew upon all of their English predecessors and much more besides. The authors offer both a political and literary history of the Bible. Their purpose is to explain how styles of presenting Scriptures in English developed out of political and ecclesiastical circumstances. The result is a refreshing reassessment of the literary and scholarly accomplishment of all the Renaissance Bibles and a clear account of what is different and distinctive in the King James Version. They also linger over the texts of the Bible, comparing significant passages in the various versions. Such close study of the texts is warranted because the English Bible has had a profound effect on English language, literature, politics and ideas; it has left a lasting impression on the language that we speak today. No other language, except perhaps German, can boast that its vernacular translation of the Bible is a literary masterpiece in its own right.

Conflicting claims to authority in relation to the translation and interpretation of the Bible have been a recurrent source of tension within the Christian church, and were a key issue in the Reformation debate. This book traces how the authority of the Septuagint and later that of the Vulgate was called into question by the return to the original languages of scripture, and how linguistic scholarship was seen to pose a challenge to the authority of the teaching and tradition of the church. It shows how issues that remained unresolved in the early church re-emerged in first half of the sixteenth century with the publication of Erasmus' Greek-Latin New Testament of 1516. After examining the differences between Erasmus and his critics, the authors contrast the situation in England, where Reformation issues were dominant, and Italy, where the authority of Rome was never in question. Focusing particularly on the dispute between Thomas More and William Tyndale in England, and between Ambrosius Catharinus and Cardinal Cajetan in Italy, this book brings together perspectives from biblical studies and church history and provides access to texts not previously translated into English.

Literature and the Politics of the Printing Press

A New Companion to English Renaissance Literature and Culture

Michael Servetus, Heartfelt

Proceedings of the International Servetus Congress, Barcelona, 20-21 October 2006

Practically Identical Bibles: The Geneva Bible, the KJV, and the NKJV?

For 2000 years the Bible has provided evidence and witness for the beliefs of three major world religions. Some consider the Bible dangerous, while others have died for it, but the response to the Bible is always passionate. This book relates the story of such passions, from the Roman Empire to the present. It is a story primarily about individuals, the drama of their lives woven into the tapestry of their times: barbarian invasions, Black Death, Waldensian heresy, the pageantry of medieval romance, the debauchery of the medieval Vatican, the spirit of the Renaissance, the tradition of monk and scholar. All of these historical currents influenced the text—now corrupted and distorted and existing in a confusing number of versions. This book tells how today's Bible came to be what it is and provides an understanding of the richness of its text.

Some of England's most fascinating Renaissance texts have been forgotten by historians, literary critics and theologians alike. The earliest printed Bibles in the English language provide an astonishingly rich resource for interdisciplinary studies in the 21st century. Long Travail and Great Paynes is a close textual analysis of seven texts that for a wide range of reasons, but no good ones, have been reduced to paratextual entries in general histories of the English Bible. Through extensive collations of her own, Westbrook uncovers the work of seven Renaissance Bible translator-revisers and argues forcefully for a new agenda to replace the outmoded and inappropriate one of evaluating Renaissance Bibles according to the extent of their influence on the 1611 King James Authorised Version. Every sixteenth-century text reflects something of the historical dynamic in which it was created, and English Renaissance Bibles, with their ever-changing text and paratext, have their own unique stories to tell.

This specialist work in historical theology deals with the doctrine of salvation in the early theology of Richard Hooker (1554-1600) from the perspective of the concept of faith and with Hooker's connections to the early English Reformers (W. Tyndale, J. Frith, R. Barnes, T. Cranmer, J. Bradford and J. Foxe) in crucial teachings such as justification, sanctification, glorification, election, reprobation, the sovereignty of God, and salvation of Catholics. The study proves that Hooker's theology is firstly Protestant (to counter the views which picture it as Catholic) and secondly Calvinist.