

DOWNLOAD PDF THE DOCTRINE OF THE PERSPICUITY OF SCRIPTURE IN THE THOUGHT OF WILLIAM TYNDALE

Chapter 1 : Unit 1, Day 3: Studying the Scriptures

Because of their belief in the perspicuity of Scripture, men like John Wycliffe, William Tyndale, Martin Luther, Myles Coverdale, Thomas Matthew, and Pierre Oliv tan went to great lengths to translate the Bible into the vernacular.

Without a clear understanding of what God says in His Holy Word, every doctrine capitulates on the opinions of man. An understanding of the clarity of scripture is absolutely necessary for such doctrines for a proper confession of the Trinity, Christ Jesus, sin, death, the church, and the sacraments. The same is true concerning the clarity of Holy Scripture in the debate between Erasmus and Luther concerning the will of man. The debate between Luther and Erasmus is best remembered for their polemics concerning either the freedom or the bondage of the will. However, the vast differences between the two concerning the clarity of Scripture is tantamount for their inevitable disagreement concerning the will of man. Luther confessed the Holy Scriptures as being clear in and of themselves without any need for outside interpretation. On the other hand, Erasmus made the assertion that Holy Scripture was cloudy in certain places so that outside interpretation was necessary for a proper understanding. Their disagreement is evident in different schools of exegesis, diverse opinions on the authority of Scripture, and an inevitable disagreement on the purpose and work of the Holy Scriptures and their outcome. Erasmus, in *De libero arbitrio*, begins his argument concerning the darkness of scripture by saying, Holy Scripture contains secrets into which God does not want us to penetrate too deeply, because if we attempt to do so, increasing darkness envelopes us, so that we might come to recognize in this manner both the unfathomable majesty of divine wisdom and the feebleness of the human mind. Christ has opened our understanding, that we might understand the Scriptures, and the Gospel is preached to every creature. Erasmus fears the darkness of certain passages and therefore trembles before the majesty of God. In opposition to this, Luther makes the assertion that Holy Scripture is clear in every passage through the incarnation of God in Jesus Christ and therefore must be proclaimed to all of creation. Erasmus places this passage in his argument on texts that oppose the doctrine of free will. Erasmus proclaims his true colors concerning the inspiration of the Holy Spirit but also the job of the interpreter saying, The Holy Spirit cannot contradict himself. The canonical books of Holy Scripture originated under his inspiration. Their inviolable sublimity is acknowledged and affirmed by both parties in the dispute. Therefore, one must find an interpretation, which resolves this seeming contradiction. However, Erasmus turns to the interpretation of church tradition or human reason when the text contradicts what his doctrine proclaims. This is evident in his interpretation of Romans 9: Erasmus first quotes Romans 9: Erasmus relies on the church fathers and a figure of speech to explain away what God wills. Luther begins his polemic against Erasmus saying, But who gives us assurance that the explanation of Origen and Jerome is right? Furthermore, we agreed not to base arguments on the authority of any teacher whatsoever, but only on that of Scripture. What a crew of Origen and Jeromes does the Diatribe set against me! He has Christ at the center and therefore Christ has clarified all of Scripture. Luther has no need for allegory because all has been revealed in the incarnation, life, death, and resurrection of Jesus Christ. He reads the text and proclaims what the words say. Therefore, we may conclude that Luther is literal and Erasmus is allegorical concerning their exegetical interpretation of Holy Scripture. As is demonstrated in their contesting exegesis, both Luther and Erasmus have differing views concerning the authority of Scripture. Luther holds to a principle of *Sola Scriptura* allowing the Scriptures to interpret themselves. On the other hand, Erasmus uses the church, especially the early church fathers, and tradition, to interpret the Scriptures, reasoning that Scripture is not clear in and of itself. Luther argues that, To many peoples a great deal remains obscure; but that is due, not to any lack of clarity in Scripture, but to their own blindness and dullness, in that they make no effort to see truth which, in itself, could not be plainer. He is convinced that in the fallen reason of man heresy arises. When human reason trumps the Holy Spirit, human reason triumphs and tramples underfoot a Gospel centered interpretation of Holy Scripture. The Scriptures inherently themselves cannot produce heresy. Therefore, clarity becomes an issue. Luther maintains it is the

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interpreter who is unclear-not the Scripture. Luther writes In a word: The perspicuity of Scripture is twofold, just as there is a double lack of light. The first is external, and relates to the ministry of the Word; the second concerns the knowledge of the heart. If you speak of internal perspicuity, the truth is that nobody who has not the Spirit of God sees a jot of what is in the Scriptures. All men have their hearts darkened, so that, even when they can discuss and quote all that is in Scripture, they do not understand or really know any of it. The Spirit is needed for the understanding of all Scripture and every part of Scripture. If, on the other hand, you speak of external perspicuity, the position is that nothing whatsoever is left obscure or ambiguous, but all that is in the Scripture is through the Word brought forth into the clearest light and proclaimed to the whole world. Without the Holy Spirit, there is no understanding of the life, death, and resurrection of Jesus Christ for the forgiveness of sin. The Scriptures are also understandable concerning the will of man for the sacred writings have been clarified through the Word made flesh. Because of Christ, all things in the Scriptures are clear and therefore there is no need for the church to interpret, for the Spirit interprets and proclaims. Endnotes [1] Erasmus, Desiderius. New York, New York.

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Chapter 2 : William Tyndale - Wikipedia

I can now understand that it was important for the translation of Scripture into original languages to be carefully guarded to ensure accuracy and therefore correct doctrine. So I can see that Tyndale was unauthorized in his translation and threatened the Magisterium and the authority of the Church as a whole.

Monday, June 18, Perspicuity 3: Neither Jesus nor Paul nor even the writer to the Hebrews felt compelled to make their teaching of doctrine so inaccessible to ordinary Christians, and I wondered if it might be possible to imitate the clarity of Scripture rather than the opacity of [Louis] Berkhof in writing about theology. Conflating Understandability and Clarity: Although Paul no doubt wrote to be understood, Romans does not approach the clarity that Grudem attributes to his own Systematic Theology. Understandability is not the same as clarity. Confusing Clarity and Accessibility: This is because clarity is not the same as accessibility. What is clear to one reader may be opaque to another. To be fair, Grudem cites 2 Peter 3: In my last post , I discussed one way Grudem minimizes difficulties in understanding the Bible. In a response to Martin Luther, Erasmus wrote: A year later, Luther replied: By the time the dust had settled at the end of the 16th century, William Whitaker , Regius Professor of Divinity at the University of Cambridge, explained: First, that the Scriptures are sufficiently clear to admit of their being read by the people and the unlearned with some fruit and utility. Secondly, that all things necessary to salvation are propounded in plain words in the Scriptures. Whitaker also anticipated the Westminster Confession , which limits the clarity of Scripture to things that are necessary for salvation. Thanks to the historical context, we learn that the classic Protestant formulation of the perspicuity of Scripture was, in effect, a statement about the value of reading Scripture, and a claim that everyone should be allowed to read the Bible for themselves. If Whitaker and Berkhof are correct, affirmations of the clarity of Scripture were always limited and never absolute. In this case, I think there are good reasons for retaining the traditional view. Believers who regard the Bible as authoritative must not let hermeneutical challenges keep them from saying anything at all. Other Posts in This Series:

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Chapter 3 : William Tyndale - Joseph Smith Foundation

In some ways interpretation of Scripture would not be considered doctrine, yet as it affects the way our doctrine is arrived at, it is extremely important, and so becomes an essential doctrinal issue.

The following is excerpted from Faith vs. The Modern Bible Versions. The Wycliffe Bible was based on Latin and published only in hand-written manuscripts. William Tyndale is therefore the most important one name in the history of the English Bible and one of most important names in history of the English people. It was a time of international travel and discovery. When he was eight years old, Columbus discovered America. When Tyndale was fourteen, Vasco da Gama sailed around the Cape of Good Hope to India, and the great era of world exploration had begun. It was also a time of great persecution. As Tyndale grew to manhood, terrible persecutions were being poured out upon the Christians in Bohemia and Moravia and against the Waldensians in Italy and France. For example, when Tyndale was four, an army of 18, Catholics made war against the Waldensian Christians of Piedmont in Northern Italy, destroying entire towns and villages. It was also a time for printing. In , just 41 years before Tyndale was born, Constantinople was overrun by the Muslims and the Greek scholars had fled to Western Europe with their valuable manuscripts, including the Byzantine Greek New Testament, which had been preserved for 1, years through the Dark Ages. Bibles in the common languages had begun to be printed in with the publication of the Bohemian Bible, just a few years before Tyndale was born. When Tyndale entered this world, England was greatly bowed down by Romanism. Roman Catholicism was the state religion, and in those days, England was heavily taxed by Rome. In the English Parliament noted that the taxes paid in England to Rome amounted to five times as much as those levied by the king Hassell, History of the Church of God, , p. The citizens of England were largely given over to idolatry, honoring the mass wafer as god and worshipping Catholic images that were set up at famous pilgrimage sites such as Our Lady of Walsingham and St. Another image, the Rood of Grace at Boxley in Kent, was cleverly rigged to impress the worshippers by bowing its head, rolling its eyes, smiling and frowning! The people journeyed to these sites, kissed the feet of the idols, burned candles before them, and made offerings of money. Salvation was a commodity to be bought and sold. The hypocrisy of the ecclesiastics was great. Brothels were kept in London for the especial use of the priesthood. The intellectual and moral state of the people under such conditions was almost beyond conception. The Catholic authorities forbade the translation and distribution of the Bible in English. This was what Rome thought of providing the common man with the Word of God. Sixtus IV established houses of prostitution in Rome. Innocent VIII had seven illegitimate children, whom he enriched from the church treasures. Alexander VI lived with a Spanish lady and her daughter, and reveled in the grossest forms of debauchery. This pope had five children, and his favorite son, Caesar Borgia, murdered his brother and his brother-in-law. There were Waldenses, Lollards, and other dissident believers in England prior to and during the days of John Wycliffe , the man who gave England her first Bible. This Bible movement in England stemming from before the days of Wycliffe lasted until the time of Tyndale and laid the groundwork for the Reformation of the 16th and 17th centuries. His family was well to do and was involved in the cloth business. Some of the branches of the Tyndale family had adopted the name Hitchens or Hutchens, and William Tyndale was also known by this name. He was born in Gloucestershire in western England toward Wales. It is a lovely area with rolling hills covered with sheep pastures and forests, with bubbling streams and gentle flowing rivers. This was a place filled with Lollard and Waldensian teaching, and it is probable that the Tyndales were influenced. We know that by the time William Tyndale arrived at college, or soon thereafter, he had faith in Christ. The Severn River runs through this area, and it is the depository of the River Avon, which in turn is the depository of the little River Swift. He attended Magdalen College in Magdalen was one of the dozen colleges that made up Oxford University at that time. Tyndale was a brilliant student and obtained a BA in and an MA in He was as much at home in these seven languages as in his native tongue. Oxford University was then steeped in paganism and Romanism. No

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theology was studied until after the MA. It is possible that Tyndale studied under Richard Croke, who returned to Cambridge from Germany to lecture on Greek in Tyndale was converted to Christ either before or during his student years. At Cambridge Tyndale enjoyed sweet fellowship with certain student friends who shared his faith in Christ, chiefly Thomas Bilney and John Fryth. He knew that this was the only spiritual hope for England. He resided there for almost two years. It is a beautiful rural area with grass- and tree-covered rolling hills. It is sheep country. Tyndale did some translation work at Little Sodbury and it is possible that he started work on the translation of the English Bible here. It is thought that he lived in the attic room, which would have been a quiet retreat. I saw this room on a visit to Little Sodbury Manor in March. The Great Room, for example, has the same ceiling and fireplace and the large wooden table there might be the same one that was in the house when Tyndale lived there. It is here that Tyndale had discussions over dinner with visiting Catholic priests and prelates. Ordinary people could not read Latin and therefore had no access to the official Catholic Latin Vulgate. Even the priests were ignorant. The Scriptures in the common languages were not allowed. What Rome did allow to be translated into English was filled with heresy. He preached in the St. The church was originally located on the ridge above Little Sodbury Manor, with a great view of the land for miles around. The church building was moved a couple of miles away in the s to its current location. On a visit there in a church member showed us around the building. When I asked him if he was born again, he replied in the negative and said that the church does not preach that message today. There is some indication that Tyndale influenced the Walshes to turn from Roman Catholicism to Protestantism. Because of his preaching, Tyndale was called before a Roman Catholic tribunal in and charged with heresy. Tyndale later described this scene: This was done in As Pope he issued a proclamation condemning the writings of Erasmus. Tyndale debated Catholic priests who visited Little Sodbury. One thing that was debated was the translation of the Scriptures into English. Many years later Tyndale described the way the Roman Catholic authorities looked upon this work: If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so tangle them that either rebuke or despise their abominations, with arguments of philosophy, and with worldly similitudes, and apparent reasons of natural wisdom; and with wresting the Scriptures unto their own purpose, clean contrary unto the process, order, and meaning of the text; and so delude them in descanting upon it with allegories. Thus as a young man Tyndale dedicated his life to the fulfillment of the noble goal of producing an English Bible based on the Hebrew and Greek. To this end he suffered great privations, surrendered up to God the blessing of marriage and a settled family life, wandered from place to place in Europe to avoid the persecuting Roman authorities, all for the objective of endowing the English-speaking people with the eternal Word of God. This confession is the rock. Now is Simon called Peter, because of his confession. Whosoever then thiswise confesseth of Christ, the same is called Peter. Now is this confession come to all that are true Christians. He reserved or hallowed to himself two days in the week, which he named his pastime, Monday and Saturday. On Monday he visited all such poor men and women as were fled out of England, by reason of persecution, into Antwerp, and these, once well understanding their good exercises and qualities, he did very liberally comfort and relieve; and in like manner provided for the sick and diseased persons. On the Saturday, he walked round about the town, seeking every corner and hole, where he suspected any poor person to dwell; and where he found any to be well occupied, and yet over-burdened with children, or else were aged and weak, those also he plentifully relieved. And thus he spent his two days of pastime, as he called them. And truly his alms were very large, and so they might well be; for his exhibition that he had yearly, of the English merchants at Antwerp, when living there, was considerable, and that for the most part he bestowed upon the poor. The rest of the days of the week, he gave wholly to his book, wherein he most diligently travailed. As to his fear of God and zeal for the Scriptures and his fear of corrupting them in translation, Tyndale testified in his communication with Sir Thomas More: He left Gloucestershire in and traveled to London to seek the help of Cuthbert Tunstall, bishop of the city. As we have seen, the Constitutions of Oxford of forbade translation of the Scriptures into English. Tyndale was

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hoping to find protection for the work under the wing of the highest authorities. As Tunstall had helped Erasmus with the first edition of Greek N. Tyndale quickly learned, though, that it was not possible to complete the work in England. The authorities were not supportive. Though Henry later broke from the Pope and founded the Church of England in , he held to Catholic doctrine all his life. He invited Tyndale to live with him, and Tyndale stayed there for about a year studying, supported by Munmouth. Tyndale could not have known then that he would never see his beloved England again. Munmouth continued to support Tyndale for at least the next 15 months as the translation was completed. Tyndale settled in Hamburg, Germany, to complete the translation, and in May he traveled to Cologne to carry out the printing.

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Chapter 4 : Luther vs. Erasmus on Scripture | Steadfast Lutherans

Table of Contents for Scriptural perspicuity in the early english reformation in historical theology / Richard M. Edwards, available from the Library of Congress.

Home Selected Bibliography The following sources together constitute a point of departure for further research in Tyndale studies. Each of the six volumes will contain specific bibliographies related to topics treated in those volumes. Primary Sources Tyndale, William. A compendious introduccion, prologe or preface vn to the pistle off Paul to the Romayns. The obedie[n]ce of a Christen man. The parable of the wicked mammon. The practyse of prelates. An answeere vnto sir Thomas Mores dialoge. The exposition of the fyrste epistle of seynt Jhon with a prologge before it. An exposicion vppon the v. The whole workes of W. Tyndall, John Frith, and Doct. Edited by John Foxe. The Works of the English Reformers: William Tyndale and John Frith. Edited by Henry Walter. Edited by Anne M. The Catholic University of America Press, The Obedience of a Christian Man. Edited by David Daniell. Secondary Sources Anderson, Marvin W. A Martyr for All Seasons. The Bible as Book: The British Library, Cambridge University Press, Ideas on Literature and Religion. The Literary Culture of the Reformation: Oxford University Press, Yale University Press, Word, Church, and State: Catholic University of America Press, Antwerp, Dissident Typographical Centre: William Tyndale and the Law. Sixteenth Century Journal Publications, An English First Edition. Tyndale More and the Politics of Biblical Translation. A Test of the McLuhan Hypothesis. William Tyndale and the Falsification of Memory. *Annua Nuntia Lovaniensia* 51 Leuven: The English of Scripture before Tyndale. Translation as a Tendentious Art. A Dialogue Concerning Heresies. In *The Complete Works of St. Thomas More*, edited by Thomas M. Thomas More, edited by Louis A. Lusardi, and Richard J. From to , edited by Euan Cameron. Papers given at the thirteenth annual conference on editorial problems, University of Toronto, November , edited by Erika Rummell. University of Toronto Press, A Study of Controversial Technique. A Chapter in the History of the English Reformation. English Fundamentalism and Its Reformation Opponents. Harvard University Press, Tyndale, More, and Darling Erasmus. England and the Continent cc, edited by Derek Baker. *Studies in Church History*, , Salvation and English Reformers, Princeton Theological Monograph Series Wipf and Stock, Stanford University Press,

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Chapter 5 : William Tyndale & The Magisterium – CHN Community

1 William Tyndale as translator of the Bible Introduction In William Tyndale produced the first printed English version of the New Testament.

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

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Chapter 6 : Tyndale's Heresy | Catholic Answers

From John Wycliffe and his Lollard followers, to William Tyndale and his ploughboy, to Martin Luther and the German people, the Reformers and their predecessors were well-known for their zeal to put the Bible in the hands of.

It was a spiritually blind clergy and a stubborn, equally blind monarch who put him to death. It is no wonder that as he drew his last breath in martyrdom he cried out: Because he was inspired to do so – inspired to help break the shackles of ignorance that prevailed at that time, inspired to help open the way for the restoration of the gospel by the Prophet Joseph Smith. William Tyndale, the faithful minister of Christ, was born about the borders of Wales, and brought up from a child in the University of Oxford, where he, by long continuance, increased as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. His manners and conversation being correspondent to the same, were such that all they that knew him reputed him to be a man of most virtuous disposition, and of life unspotted. Thus he, in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge, where he likewise made his abode a certain space. As this gentleman kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors, and great beneficed men; who there, together with Master Tyndale sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scripture. And thus continued they for a certain season, reasoning and contending together divers times, until at length they waxed weary, and bare a secret grudge in their hearts against him. And whether he had any misdoubt by their threatenings, or knowledge given him that they would lay some things to his charge, it is uncertain; but certain this is as he himself declared, that he doubted their privy accusations; so that he by the way, in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of His Word. When the time came for his appearance before the chancellor, he threatened him grievously, reviling and rating him as though he had been a dog, and laid to his charge many things whereof no accuser could be brought forth, notwithstanding that the priests of the country were there present. Thus Master Tyndale, escaping out of their hands, departed home, and returned to his master again. There dwelt not far off a certain doctor, that he been chancellor to a bishop, who had been of old, familiar acquaintance with Master Tyndale, and favored him well; unto whom Master Tyndale went and opened his mind upon divers questions of the Scripture: But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life. Being so molested and vexed, he was constrained to leave that country, and to seek another place; and so coming to Master Welch, he desired him, of his good will, that he might depart from him, saying: Bethinking himself of Cuthbert Tonsal, then bishop of London, and especially of the great commendation of Erasmus, who, in his annotations, so extolleth the said Tonsal for his learning, Tyndale thus cast with himself, that if he might attain unto his service, he were a happy man. This he did, and delivered his epistle to a servant of his, named William Hebilthwait, a man of his old acquaintance. Being refused of the bishop he came to Humphrey Mummuth, alderman of London, and besought him to help him: He would eat but sodden meat by his good will, nor drink but small single beer. He was never seen in the house to wear linen about him, all the space of his being there. Whereupon, considering in his mind, and conferring also with John Frith, Tyndale thought with himself no way more to conduce thereunto, than if the Scripture were turned into the vulgar speech, that the poor people might read and see the simple plain Word of God. He perceived that it was not possible to establish the lay people in any truth, except the Scriptures were so plainly laid before their eyes in their mother tongue that they might see the meaning of the text; for else, whatsoever truth should be taught them, the enemies of the truth would quench it, either with reasons of sophistry, and traditions of their own making,

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founded without all ground of Scripture; or else juggling with the text, expounding it in such a sense as it were impossible to gather of the text, if the right meaning thereof were seen. For these and such other considerations this good man was stirred up of God to translate the Scripture into his mother tongue, for the profit of the simple people of his country; first setting in hand with the New Testament, which came forth in print about A. Cuthbert Tonsal, bishop of London, with Sir Thomas More, being sore aggrieved, despised how to destroy that false erroneous translation, as they called it. It happened that one Augustine Packington, a mercer, was then at Antwerp, where the bishop was. This man favored Tyndale, but showed the contrary unto the bishop. The bishop, being desirous to bring his purpose to pass, communed how that he would gladly buy the New Testaments. After this, Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold over into England. You promised me that you would buy them all. I see it will never be better so long as they have letters and stamps: In short space after, it fortuned that George Constantine was apprehended by Sir Thomas More, who was then chancellor of England, as suspected of certain heresies. I would have thee be plain with me in one thing that I will ask; and I promise thee I will show thee favor in all other things whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you: I know they cannot live without help. There are some that succor them with money; and thou, being one of them, hadst thy part thereof, and therefore knowest whence it came. I pray thee, tell me, who be they that help them thus? These books being sent over into England, it cannot be spoken what a door of light they opened to the eyes of the whole English nation, which before were shut up in darkness. At his first departing out of the realm he took his journey into Germany, where he had conference with Luther and other learned men; after he had continued there a certain season he came down into the Netherlands, and had his most abiding in the town of Antwerp. At what time Tyndale had translated Deuteronomy, minding to print the same at Hamburg, he sailed thitherward; upon the coast of Holland he suffered shipwreck, by which he lost all his books, writings, and copies, his money and his time, and so was compelled to begin all again. He came in another ship to Hamburg, where, at his appointment, Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter until December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, A. So, having dispatched his business at Hamburg, he returned to Antwerp. Wherefore if there had been any such default deserving correction, it had been the part of courtesy and gentleness, for men of knowledge and judgment to have showed their learning therein, and to have redressed what was to be amended. But the clergy, not willing to have that book prosper, cried out upon it, that there were a thousand heresies in it, and that it was not to be corrected, but utterly to be suppressed. Some said it was not possible to translate the Scriptures into English; some that it was not lawful for the lay people to have it in their mother tongue; some, that it would make them all heretics. And to the intent to induce the temporal rulers unto their purpose, they said it would make the people to rebel against the king. All this Tyndale himself, in his prologue before the first book of Moses, declareth; showing further what great pains were taken in examining that translation, and comparing it with their own imaginations, that with less labor, he supposeth, they might have translated a great part of the Bible; showing moreover that they scanned and examined every title and point in such sort, and so narrowly, that there was not one i therein, but if it lacked a prick over his head, they did note it, and numbered it unto the ignorant people for a heresy. So great were then the froward devices of the English clergy who should have been the guides of light unto the people, to drive the people from the knowledge of the Scripture, which neither they would translate themselves, nor yet abide it to be translated of others; to the intent as Tyndale saith that the world being kept still in darkness, they might sit in the consciences of the people through vain superstition and false doctrine, to satisfy their ambition, and insatiable covetousness, and to exalt their own honor above king and emperor. And not content herewith, they proceeded further, how to entangle him in their nets, and to bereave him of his life; which how they brought to pass, now it remaineth to be declared. In the registers of London it appeareth manifest how that the bishops and Sir Thomas More having before them such as had been at Antwerp, most studiously would search and examine all things belonging to Tyndale, where and with whom he hosted, whereabouts

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stood the house, what was his stature, in what apparel he went, what resort he had; all which things when they had diligently learned then began they to work their feats. William Tyndale, being in the town of Antwerp, had been lodged about one whole year in the house of Thomas Pointz, an Englishman, who kept a house of English merchants. Came thither one out of England, whose name was Henry Philips, his father being customer of Poole, a comely fellow, like as he had been a gentleman having a servant with him: Master Tyndale divers times was desired forth to dinner and support amongst merchants; by means whereof this Henry Philips became acquainted with him, so that within short space Master Tyndale had a great confidence in him, and brought him to his lodging, to the house of Thomas Pointz; and had him also once or twice with him to dinner and supper, and further entered such friendship with him, that through his procurement he lay in the same house of the said Pointz; to whom he showed moreover his books, and other secrets of his study, so little did Tyndale then mistrust this traitor. But Pointz, having no great confidence in the fellow, asked Master Tyndale how he came acquainted with this Philips. Master Tyndale answered, that he was an honest man, handsomely learned, and very conformable. Pointz, perceiving that he bare such favor to him, said no more, thinking that he was brought acquainted with him by some friend of his. But after, when the time was past, Pointz perceived this to be the mind of Philips, to feel whether the said Pointz might, for lucre of money, help him to his purpose, for he perceived before that Philips was monied, and would that Pointz should think no less. Within three or four days, Pointz went forth to the town of Barois, being eighteen English miles from Antwerp, where he had business to do for the space of a month or six weeks; and in the time of his absence Henry Philips came again to Antwerp, to the house of Pointz, and coming in, spake with his wife, asking whether Master Tyndale were within. Then went he forth again and set the officers whom he had brought with him from Brussels, in the street, and about the door. Master Tyndale would have put Philips before him, but Philips would in no wise, but put Master Tyndale before, for that he pretended to show great humanity. So Master Tyndale, being a man of no great stature, went before, and Philips, a tall, comely person, followed behind him; who had set officers on either side of the door upon two seats, who might see who came in the entry. The officers afterwards told Pointz, when they had laid him in prison, that they pitied to see his simplicity. Master Tyndale, remaining in prison, was proffered an advocate and a procurator; the which he refused, saying that he would make answer for himself. He had so preached to them who had him in charge, and such as was there conversant with him in the Castle that they reported of him, that if he were not a good Christian man, they knew not whom they might take to be one. Brought forth to the place of execution, he was tied to the stake, strangled by the hangman, and afterwards consumed with fire, at the town of Vilvorde, A. He advanced these concepts into the English system at a time when, at least in practice, they were utterly foreign. These conclusions were the necessary outgrowth of his belief that men should have the Scripture in their own language so they could come to God directly as individuals by their own choice rather than according to the dictates of either government or the hierarchical church. From Tyndale to Madison, Michael Farris, Tyndale, Obedience of the Christian Man,

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Chapter 7 : William Tyndale | The Independent Works of

Study introduction and overview --An overview of the doctrine of perspicuity of Scripture and its place in historical theology from the first century through the Middle Ages --An overview of the doctrine of the perspicuity of Scripture --The Apostolic church --The post-Apostolic church --The Middle Ages --The transition to the Reformation --The.

What is the doctrine of the perspicuity of Scripture? Is the Bible perspicuous? The doctrine of the perspicuity clarity of Scripture is one of the basic tenets of Protestant evangelicalism regarding the Bible, along with the doctrines of the inspiration, inerrancy, and sufficiency of Scripture. In short, the doctrine of perspicuity means that the central message of the Bible is clear and understandable and that the Bible itself can be properly interpreted in a normal, literal sense. The Westminster Confession of Faith explains what Protestants believe about the perspicuity of Scripture: The doctrine of the perspicuity of Scripture was a main belief of the Reformers. Martin Luther taught against the Roman Catholic claim that the Bible is imperspicuous, that is, too obscure and difficult for the common people to understand. The Bible, the priests and bishops taught, was unclear, and the people should not be trusted to interpret or even read it for themselves. The Reformers believed that the Bible proclaimed itself to be inherently clear and that God is able to communicate His message to all men, even the unlettered. A main tenet of the Reformation is that Scripture is clear enough for the simplest person to live by. The Bible itself proclaims its own perspicuity. The New Testament confirms this when the apostle Paul encourages Timothy to continue in the things he has known of the Holy Scriptures from childhood 2 Timothy 3: Surely, the simple cannot be made wise by something they are unable to understand. The doctrine of perspicuity means the Bible is clear in its essential matters and able to expose to man that which is comprehensible to him about God—His nature, His character, His dealings with mankind in the past, and His plans for the future. The Bible is clear in all that is necessary for man to know in regard to his sinful state, his need for salvation, and the means of attaining that salvation, faith in Christ Romans 3: The doctrine of perspicuity does not mean that every passage of Scripture is equally clear as to its precise meaning. Certainly, there are passages that can be obscure to modern readers due to historical or cultural references. The perspicuity of the Word of God does not eliminate the need for interpretation, explanation, and exposition of the Bible by diligent scholars. Finite man can never fully comprehend the infinite. But one day, the understanding of all mysteries will be complete: Nor does the doctrine of perspicuity mean that all the meaning of Scripture is fully comprehensible to sinful man. It is not that an unsaved person cannot understand what the words of Scripture are saying. Rather, he cannot have a spiritual understanding. The Word is understandable to an unsaved person on an external level. He comprehends the words, the syntax, and the sentence structure. Scripture is clear on that level, but, sadly, its spiritual meaning is either insignificant to him, or, worse, it is incredible. The doctrine of perspicuity must be coupled with the doctrine of illumination; the Holy Spirit must illumine the mind of the reader or hearer of Scripture if he is to grasp its spiritual significance. There are dangers inherent in denying the perspicuity of the Word of God. If we believe the Bible is unclear about the doctrine of salvation, for example, then we will see ourselves as unaccountable to the gospel and live as we please. Worse, if Christ is the only means of escaping an eternity in hell, but God has obscured that message, then He would indeed be cruel and capricious. But God is neither cruel nor capricious. He is not the author of confusion 1 Corinthians He has spoken, and He has spoken clearly. His plan of salvation is clear to all because He desires mankind to be saved Matthew Denying the perspicuity of the Word of God would also allow us to ignore the commands to read, study, meditate upon Scripture and apply it to our lives. If the Word is unclear, then there would be no need to teach it in our homes or churches, as we are exhorted to do. Another danger inherent in dismissing the Bible as unclear is that it absolves man of the responsibility to live within its precepts. If the Bible is not perspicacious, then everyone should be allowed to do what is right in his own eyes. God has commanded us to handle Scripture accurately 2 Timothy 2: If the words and meanings are unclear, translators could re-invent, distort, or ignore its precepts and commands,

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rendering Scripture null and void. The Word of God is clear. Its meaning is comprehensible even to children and the simple. It gives light to our paths Psalm It is perfect, true, right, and sure Psalm

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Chapter 8 : Victor Perry: Letter

Tyndale understood from the pages of the Bible that its clarity, sometimes known as the perspicuity of Scripture, was a liberating force. He maintained that the Bible is clear when it pertains to its central message of redemption.

Tweet When you hear the name Tyndale what comes to mind? For me it is the Bible in English. Before William Tyndale was murdered for his work he translated the entire Old Testament and half of the New Testament into English from the Greek and Hebrew original texts. When his Bibles pocket sized were smuggled into England they were soon taken and destroyed. Though he was martyred we are blessed by his work that remains. Here are just 15 eloquent William Tyndale quotes. For no man by sprinkling himself with holy water, and with eating holy bread, is more merciful than before, or forgiveth wrong, or becometh at one with his enemy, or is more patient, and less covetous, and so forth; which are the sure tokens of the soul-health. Christ made the bread the sacrament of his body only: Neither was there any heresy, or diversity of opinion, or disputing about the matter, till the pope had gathered a council to confirm this transubstantiation: My overcoat is worn out; my shirts also are worn out. And I ask to be allowed to have a lamp in the evening; it is indeed wearisome sitting alone in the dark. If God spare my life, ere many years I will cause a boy who drives the plough to know more of the scriptures than you do. I perceived how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue Many things there be in the scripture, which have a carnal fulfilling, even there where they be spoken or done; and yet have another spiritual signification, to be fulfilled long after in Christ and his kingdom, and yet never known till the thing be done. Let Christian kings therefore keep their faith and truth, and all lawful promises and bonds, not one with another only, but even with the Turk or whatsoever infidel it be. For so it is right before God; as the scriptures and ensamples of the bible testify. There is no work better than to please God; to pour water, to wash dishes, to be a cobbler, or an apostle, all are one; to wash dishes and to preach are all one, as touching the deed, to please God. The church of Christ is the multitude of all those who believe in Christ for the remission of sins, and who are thankful for that mercy and who love the law of God purely, and who hate the sin in this world an long for the life to come. Final Thoughts Today when we read these quotes by this fearless man we can enjoy the elegance of his Old English speech. Even better than that, we can reflect upon how God used holy men to not only record the original words of Scripture but also to translate them into our native tongue. This is a blessing that we should not take for granted. Read this collection of quotes by another holy man of God: Tozer Quotes Would you like to get the daily question in your FB messenger? Just click the button below to get started.

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Chapter 9 : What is the doctrine of the perspicuity of Scripture? Is the Bible perspicuous?

So troublesome did Tyndale's Bible prove to be that in "after his break with Rome" Henry again decreed that "all manner of books of the Old and New Testament in English, being of the crafty, false, and untrue translation of Tyndale shall be clearly and utterly abolished, extinguished, and forbidden to be kept or used in this realm."

Divine authority[edit] Scripture, regarded as the word of God, carries the full authority of God in Lutheranism: Scripture is not a dead letter, but rather, the power of the Holy Spirit is inherent in it. Chapter 1, Section VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them. Prima scriptura[edit] In the Wesleyan Quadrilateral , experience is an additional source of authority. Sola scriptura may be contrasted with prima scriptura , which holds that, besides canonical scripture , there are other guides for what a believer should believe, and how he or she should live. Examples of this include the general revelation in creation, traditions, charismatic gifts , mystical insight, angelic visitations, conscience, common sense, the views of experts, the spirit of the times or something else. Prima scriptura suggests that ways of knowing or understanding God and his will, that do not originate from canonized scripture, are in a second place, perhaps helpful in interpreting that scripture, but testable by the canon and correctable by it, if they seem to contradict the scriptures. Two Christian denominations that uphold the position of prima scriptura are Anglicanism and Methodism. Building on the Anglican theological tradition, Wesley added a fourth emphasis, experience. The resulting four components or "sides" of the [Wesleyan] quadrilateral are 1 Scripture, 2 tradition, 3 reason, and 4 experience. For United Methodists, Scripture is considered the primary source and standard for Christian doctrine. Tradition is experience and the witness of development and growth of the faith through the past centuries and in many nations and cultures. Through reason the individual Christian brings to bear on the Christian faith discerning and cogent thought. These four elements taken together bring the individual Christian to a mature and fulfilling understanding of the Christian faith and the required response of worship and service. In this view, all secondary authority is derived from the authority of the scriptures and is therefore subject to reform when compared to the teaching of the Bible. Church councils, preachers, biblical commentators, private revelation, or even a message allegedly from an angel or an apostle are not an original authority alongside the Bible in the sola scriptura approach. Singular authority of scripture[edit] The idea of the singular authority of scripture is the motivation behind much of the Protestant effort to translate the Bible into vernacular languages and distribute it widely. Protestants generally believe each Christian should read the Bible for themselves and evaluate what they have been taught on the basis of it. In the Roman Catholic and Eastern Orthodox Church , both of which teach that authoritative doctrine can also come from tradition, have been more active in translating them as well as the Bible into the vernacular languages. Contrary to a common polemic of the Reformation, many German translations of the bible existed before Martin Luther. Prior to the Protestant movement, hundreds of vernacular translations of the Bible and liturgical materials were translated throughout the preceding sixteen centuries. Some Bible translations such as the Geneva Bible included annotations and commentary that were anti-Roman Catholic. Before the Protestant Reformation, Latin was almost exclusively utilized in Latin Rite Catholic Churches, but was understood by only the most literate. According to sola scriptura, the church does not speak infallibly in its traditions, but only in scripture. John Wesley stated in the 18th century, "In all cases, the Church is to be judged by the Scripture, not the Scripture by the Church. They further assert that, if the church were to fall away from faith through scripture a possibility Roman Catholics deny but Protestants affirm , its authority would be negated. Therefore, early Protestants argued for eliminating traditions and doctrines they believed were based on distortions of scripture, or were contrary to the Bible"but that the Roman Catholic Church considered scripturally-based aspects of the Christian faith,

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such as transubstantiation John 6: However, the Confession claims that it passes the second test of being part of "the whole counsel of God" because it is "deduced from Scripture" "by good and necessary consequence" , citing passages such as Isaiah 8: And many such things you do. Accepted traditions were also perceived by the church as cohesive in nature. The proper interpretation of the scriptures was seen as part of the faith of the church and seen indeed as the manner in which biblical authority was upheld see Book of Acts The meaning of scripture was seen as proven from the faith universally held in the churches see Phil. This living transmission, accomplished in the Holy Spirit, is called Tradition , since it is distinct from Sacred Scripture, though closely connected to it. One would be in error to suppose that Scripture and Tradition are two separate and distinct sources of Christian Faith, as some do, since there is, in reality, only one source; and the Holy Bible exists and found its formulation within Tradition". We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us. We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind. It is the work of the Holy Spirit, which cannot be reduced to human insight or heightened consciousness. This ties in with the question of what constitutes apostolic tradition. The Catechism of the Catholic Church states that this tradition is given "by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received - whether from the lips of Christ, from his way of life and his works, or whether they had learned it at the prompting of the Holy Spirit". Despite these guidelines there is plenty of confusion on the matter among both Catholics and non-Catholics. This confusion can be seen in those who quote the work Catholic researcher James Keenan to claim that the doctrines given by apostolic tradition have changed. He elucidates this by stating that Bernard Hoose "found that claims to a continuous teaching" by the Catholic Church "on matters of life and death, sexuality, and even crime and punishment were simply not true". Keenan makes the case that not all traditions come from the Apostles; not that there are no traditions that come from the Apostles. This refers to medieval tradition and not to apostolic tradition. Keenan, however, says that studies of "manualists" such as John T. Noonan, according to Keenan, has provided a new way of viewing at "areas where the Church not only changed, but shamefully did not". Mathison mentions several recent examples of such critics. Hess and Paul Allen wrote that sola scriptura is "inherently divisive", citing the Marburg Colloquy where Martin Luther and Huldrych Zwingli debated the real presence of Christ in the Eucharist on scriptural grounds but were unable to reach agreement on Sacramental Union. Hess and Allen argue that, when scripture is seen as the only source of infallible teaching, its interpretation is subject to fallible interpretation, and without an infallible interpreter, a certainty of Christian belief is not possible. It is found in the originally oral Mishnah , which teaches a sort of "teaching succession" from Moses. In 1 Corinthians The Old Testament says nothing about such miraculous movement. But, this critic writes, rabbinic tradition does. These two men cannot be found in the related Old Testament passage cf. In the Epistle of James 5: However, according to scripture, Jesus also challenges some Jewish oral tradition. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed.