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The Authority of Scripture, the Church and the King in the debate between Thomas More and William Tyndale 1528-1533

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<http://urn.fi/URN:NBN:fi:hulib-201506161567>

Julkaisun nimi:	The Authority of Scripture, the Church and the King in the debate between Thomas More and William Tyndale 1528-1533
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Muu tekijä:	Helsingin yliopisto, Teologinen tiedekunta, Kirkkohistorian laitos
Julkaisija:	Helsingfors universitet
Päiväys:	2015
URI:	http://urn.fi/URN:NBN:fi:hulib-201506161567 http://hdl.handle.net/10138/154715
Opinnäytteen taso:	pro gradu -tutkielmat

Tiivistelmä:	<p>This thesis examines the literal debate between Thomas More (1478–1535) and William Tyndale (1494–1535) between 1528–1533. The main theme is authority and what Tyndale and More believe to be the highest authority concerning all matters of faith: The Scriptures, the Church or the King. After the historical background this thesis is divided into three analysis sections: In the first section we examine the need for English vernacular Scriptures and Tyndale’s translation of the New Testament (1525) and especially the meaning of ekklesia and presbyteros in English. In the second section we examine the foundation of the Church, infallibility of the Church, the relationship between written and unwritten word and the interpreting and defining of the Scriptures. In the third part we examine earthly authority and King Henry VIII’s divorce and Tyndale and More’s relationship with the king.</p> <p>The sources selected for this thesis are Tyndale’s The Obedience of a Christian man (1528), More’s A Dialogue Concerning Heresies (1529), Tyndale’s An Answer to Sir Thomas More’s Dialogue (1531) and More’s Confutation to Tyndale’s Answer (1532-33). The method applied to the sources is close reading. The sources are presented in chronological order in each of the subjects and Tyndale’s and More’s views are also compared to Erasmus Desiderius and Martin Luther. Erasmus and Christian humanism is a common theological context for Tyndale and More. Tyndale was influenced by Erasmus and More was a collaborator and a friend of Erasmus. Tyndale is compared to Luther in order to examine his dependence on the German reformer.</p> <p>As a result this thesis shows that the highest authority concerning all matters of faith for Tyndale is the Scriptures and for More the Church. Tyndale believes that all matters that we need to know about faith have been written down and there can be no unwritten tradition or doctrine that contradicts the Scriptures. However, More believes that since Christ promised to be with his Church it is guided by his word both written and unwritten.</p>
Avainsanat:	<p>Scriptures Church Authority Reformation King Vernacular Bible Papacy More, Thomas Tyndale, William Erasmus Luther, Martin Henry VIII</p>
Oppiaine:	<p>Allmän kyrkohistoria General Church History Yleinen kirkkohistoria</p>

Tiedostot

Latausmäärä yhteensä: n/a

Tiedosto(t)	Koko	Formaatti	Näytä
AtteVeikko Kempainen Pro Gradu.pdf	779.7KB	PDF	Avaa tiedosto
Atte-Veikko Kempainen Pro Gradu.pdf	779.7KB	PDF	Avaa tiedosto

Viite kuuluu kokoelmiin:

- [Teologinen tiedekunta](#) [1139]

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William and Edward Tyndale were probably younger brothers of Richard Tyndale of Melksham Court. Hitherto Tyndale had preserved his belief in transubstantiation, but between 1528 and 1530, through the persuasions of Robert Barnes [q. v.], he adopted the views of Zuinglius, the most advanced of the reformers. On 2 Oct. 1528 was issued Tyndale's most important original work, 'The Obediēce of a Christen man, and how Christē rulers ought to governe,' printed in octavo by Hans Luft of Marburg. 'The Obedience' for the first time stated clearly the two great principles of the English reformation—the supreme authority of scripture in the church, and the supreme authority of the king in the state. Tyndale and his amanuensis William Roye, an Augustinian friar of Jewish background from Calais, worked together on translating the New Testament using Erasmus' Greek New Testament, the Vulgate, and Luther's German Bible as sources. In the spring of 1525, they moved on to Cologne, a center of printing, and by autumn of that year they handed a finished copy to a Cologne printer who managed to print out 3,000 copies of the first eighty pages before the local authorities ordered him to stop. The anti-Lutheran controversialist known as Cochlaeus had infiltrated the ranks of the printers and had dis See also More vs. Tyndale (1528–1533) and Ecclesiology: More and the Church. Polemical Reference Works. Hume, Anthea. Flesseman-van Leer, E. The Controversy about Scripture and Tradition between Thomas More and William Tyndale. Nederlands Archief voor Kerkgeschiedenis ns 43 (1959): 143–64. [Geritz S022; Wentworth 689. On the relationship between scripture and tradition in More's Dialogue Concerning Heresies and Confutation, and in Tyndale's Answer.] Egan, Willis. J. The Rule of Faith in St. Thomas More's Controversy with William Tyndale, 1528–1533. Los Angeles: Kellaway-Ide, 1960. [Geritz S019; Wentworth 652; Sullivan 1:308–309.] Flesseman-van Leer, E. The Controversy about Ecclesiology between ... Extract. The disagreement between Thomas More and William Tyndale has often been deplored. It has been felt that the controversy failed to bring out the best in More as a writer – that he became bitter, bullying and, worst of all, tedious. And the reader, while admitting the importance of the long-distance debate in the Renaissance as a means of clarifying and disseminating ideas, misses, in More's writings against Tyndale, the pleasing courtesy of his Letter to Martin Dorp in defence of Erasmus and, more acutely perhaps, the ability to compress and control his subject which gives his earlier polemical letters their attractive. Genealogy for William Tyndale (c.1484 - 1536) family tree on Geni, with over 190 million profiles of ancestors and living relatives. The Church at this time did not support any English translation of scripture. Tunstall told Tyndale he had no room for him in his household.[12]. Tyndale preached and studied "at his book" in London for some time, relying on the help of a cloth merchant, Humphrey Monmouth. During this time he lectured widely, including at St Dunstan-in-the-West. In Europe. In 1532 Thomas More published a six volume Confutation of Tyndale's Answer, in which he alleged Tyndale was a traitor and a heretic.[19][20]. Betrayal and death.