



Reading Holy Scripture in the Anglican Tradition

William Tyndale's English Revolution: A Collection of Empowered Individuals

1) Seeing the Cross

- a) Cruciform Christianity
- b) Center of the Salvific Timeline
- c) Cather's scene

2) William Tyndale as Figural Interpreter



- a) Scripture contains "pneumatic power"
- b) Scripture exerts moral force
- c) Scripture draws "humans closer to Christ"

3) Example: The Jonah Passage

- a) Matthew 12

Matthew 12:38-42

Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you." ³⁹ But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. ⁴⁰ For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹ The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. ⁴² The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here."

- b) "Three days and three nights" equivalent to resurrection on the third day
- c) Preaching of Jonah is a pattern of "the nature of preaching repentance"

Tyndale, *Doctrinal Treatises and Introductions* 1, 458

"Wickliffe preached repentance unto our fathers not long since. They repented not; for their hearts were indurate . . . But what followed? They slew their true and right king, and set up three wrong kings a row."

4) A New Interpretive Paradigm (but It's Really Old)

- a) Getting away from the Enlightenment parenthesis (meaning an academic approach)
- b) Figural reading as the way the church read scripture (meaning not the academy)
- c) The three Grammatical-Historical questions: "What does it say? What does it mean? What does it mean for me?"

- d) A proposed set of three figural questions: “What do I notice?” “What does this make me wonder?” “What does this remind me of?”
- e) Observation-Imagination-Recollection

5) What Does It Take to Interpret Figurally?

- a) The Centrality of the Cross (a well-trained imagination)
- b) The Consistency of the Creed (*regula fidei*)
- c) The Community of the Consecrated (we read together)



Let’s Practice Together

Genesis 37:29-36

²⁹ When Reuben returned to the pit and saw that Joseph was not in the pit, he tore his clothes ³⁰ and returned to his brothers and said, “The boy is gone, and I, where shall I go?” ³¹ Then they took Joseph's robe and slaughtered a goat and dipped the robe in the blood. ³² And they sent the robe of many colors and brought it to their father and said, “This we have found; please identify whether it is your son's robe or not.” ³³ And he identified it and said, “It is my son's robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces.” ³⁴ Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days. ³⁵ All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, “No, I shall go down to Sheol to my son, mourning.” Thus his father wept for him. ³⁶ Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

Psalm 1

Blessed is the man who walks not in the counsel of the wicked,
 nor stands in the way of sinners,
 nor sits in the seat of scoffers;
² but his delight is in the law of the LORD,
 and on his law he meditates day and night.

³ He is like a tree planted by streams of water that yields its fruit in its season,
 and its leaf does not wither.

In all that he does, he prospers.

⁴ The wicked are not so,
 but are like chaff that the wind drives away.

⁵ Therefore the wicked will not stand in the judgment,
 nor sinners in the congregation of the righteous;

⁶ for the LORD knows the way of the righteous,
 but the way of the wicked will perish.

Notes: