

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

LECTURE 20 – HULDRYCH ZWINGLI; (2) DIFFERENCES AMONG THE REFORMERS; (3) BEGINNINGS OF THE ‘REFORMED CHURCH’

We’ll start with a prayer from the period to be studied.

Almighty, eternal and merciful God, whose Word is a lamp to our feet and a light to our path, open and illuminate our minds, that we may purely and perfectly understand your Word, and that our lives may conform to what we have rightly understood, that in nothing we are displeasing to your majesty, through Jesus Christ our Lord. Amen.

Huldrych Zwingli

The rest of this page is an outline of this lecture.

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| 1 | HULDRYCH ZWINGLI (1484-1531) | What possible relevance can Huldrych Zwingli have for us today? He started a branch of the Church which became known as ‘Reformed’, so we need to see its distinctives and why it developed as it did and the implication for us today. |
| | 1.1 Introduction to the Swiss Reformation | |
| | 1.2 Early biography of Zwingli | |
| | 1.3 Army chaplain | |
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| | 1.5 The Swiss Reformation became public | |
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TOPIC - HEINRICH BULLINGER (1504-1575)

2. DIFFERENCES BETWEEN THE SWISS AND GERMAN REFORMERS

2.1 Customs

Church buildings
Liturgy
Clerical dress

2.2 Church and State

3 THE MARBURG COLLOQUY, 1529

i.e., a discussion held in the city of Marburg in Germany

- 3.1 Reasons for the gathering
- 3.2 The Lord’s Supper

4 BEGINNING OF ‘REFORMED’ CHURCHES

5. TEXT OF THE MARBURG COLLOQUY

In preparation, read Cairns, 293-7; Lion, 378-9; Vos, 89-90; Olson, 399-404 (biography), 394-6, 404-8 (dispute); Lane, 137-9.

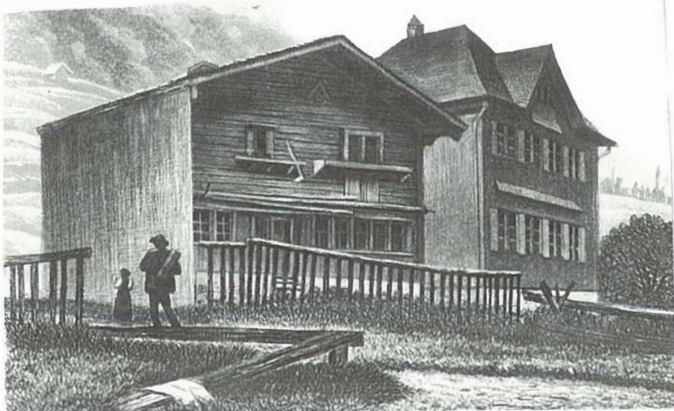
1 HULDRYCH (or Huldreich or Ulrich) ZWINGLI (1484-1531)
(Cairns, 293-7; Olson, 399-494; Lion, 378-9; Vos, 89-90; Lane 137-9.)

1.1 Introduction to the Swiss Reformation

Its two driving forces were:

(1) Humanism: remember, we saw in Lecture 18 how some early C16 Christians wanted to get back-to-basics, back to the New Testament in its original Greek, cutting through a thousand years of Church tradition; this was the key reason for the Swiss Reformation.

(2) Swiss nationalism. Switzerland was a network of 13 small states (cantons), every one in charge of its own affairs, including religion, so the zealous Reformers set about persuading the leaders of the other cantons, one by one, to adopt the Protestant faith for their canton. They succeeded in the German-speaking North and East, had some impact on the French-speaking West, but none at all in the Italian-speaking South. A feature of Switzerland is high mountains and long valleys - by and large, the Protestant Reformation spread along the valleys, but not into what were called the 'forest cantons' - the isolated mountain areas - shaded on the map on the next page.



Zwingli's birthplace in Wildhaus, in the Canton of St. Gallen



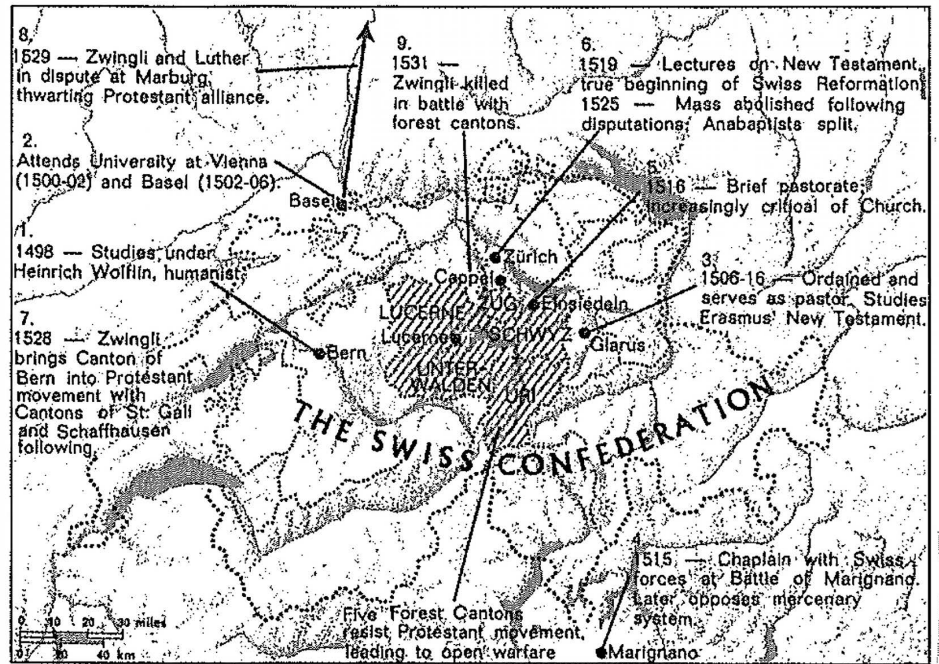
Portrait of Huldrych Zwingli by Hans Asper, early 16th century. Kunstmuseum, Winterthur.

1.2 Early biography of Huldrych Zwingli

The Swiss Reformation started with Huldrych (for other spellings, see, above; they all mean 'rich in favour') Zwingli. He was born in January 1484 in the village of Wildhaus, forty miles from Zürich; Zürich is number 6 on the map on the next page, but Wildhaus is not marked. He was born seven weeks after Martin Luther. Zwingli's father was a farmer and a magistrate; the family was middle-class and well connected. Huldreich's uncle, dean of a nearby town, was determined that his nephew should be properly schooled, so sent him at the age of 12 to Bern (No. 1 on the left of the map on the next page).

He studied Latin and the Classics - the essence of humanism - and then, at the age of 16, he went to the University of Vienna (off the map). He went next to Basle (No 2 on the map). He was deeply influenced by the humanism of Erasmus (? remember him from Lecture 18, the first to print the Greek New Testament, together with a Latin translation of the original Greek, and to found his ideas on the original Scriptures, not obscured by the overlay of a thousand years of Church tradition).

After receiving his Master's Degree in 1506, Zwingli was appointed parish priest in the town of Glarus (No. 3 on the map), where he stayed for ten years. As well as fulfilling his pastoral duties, he devoted himself to the classics and the Church Fathers. He began to study Greek so that: 'I might learn the doctrine of Christ from its original sources' - he was a true humanist. This was a different background from Martin Luther, who interrupted his university education to become a monk and then an academic, a University professor, but Zwingli's career began as a parish priest.



1.3 Army chaplain

Zwingli was strongly patriotic and in his early ministry his love of his country made him volunteer to be an army chaplain. Swiss soldiers had a good reputation for their soldiery, and were in great demand as mercenaries for foreign powers, including the Vatican, where to this day the ceremonial guards are known as the 'Swiss Guard'. It was a lucrative source of income, much like Swiss banking today, but while it brought in money, its cost was high in human terms. Zwingli went to war as a chaplain in 1512, 13, 14 and again in 1515, but he then witnessed the disastrous battle at Marignano (No. 4 on the map), in which 10,000 Swiss mercenary soldiers died.

The Battle of Marignano, drawing after the bas-relief on the mausoleum of Francis I. Bibliothèque Nationale, Paris.



He began to preach against the mercenary trade. This did not go down well with the magistrates of Glarus, because it was an unemployment black spot and to become a mercenary soldier was one of the few ways to get work. In April 1516, they moved him from Glarus to become parish priest at Einsiedeln, fifteen miles away (No. 5 on the map). This was a good move for Zwingli, because at Einsiedeln he had access to an excellent

library, and he continued to read widely. He met Erasmus in Basle in 1516 while Erasmus' Greek New Testament was being printed, and was deeply impressed by him. Zwingli then memorized all of Paul's New Testament Letters in their Greek original.

He came to realize the supreme and final role of Scripture. He rebuked a Franciscan preacher whose crude tactics rivalled those of Tetzl in selling indulgences, although Zwingli later stressed that he acted on his own beliefs and that he was not just imitating Luther. So, Zwingli arrived at the Protestant position about the same time as Luther, but independently of him; he always played down Luther's influence on him. Zwingli's personal library contained many books by both Erasmus and Luther, the former being heavily annotated and the latter apparently little read. He preached from the Bible in Glarus on his own initiative, long before he knew anything about Luther - obviously, because he was at Glarus from 1506 to 1516, and Luther did not protest until 1517.

1.4 Zürich

Zwingli's time in his new parish did not last long because in 1518 the post of people's priest at the *Grossmünster* (Great Cathedral) in Zürich fell vacant and he was appointed to it in 1518 at age of thirty-five. (No. 6 on the map on page 3.) He at once started to preach through the New Testament on Sundays, beginning at Matthew 1. This had been common in the early church, but in Zwingli's time it was a radical innovation to expound Scripture. On Fridays (market days) he preached in the town square - another innovation, and crowds came to hear him. Literacy rates were about 5% overall, rising to 30% in the cities, so to hear Scripture read and explained had an enormous impact. Zwingli spoke simply and with homely illustrations.

He raised issues like fasting - why do we fast?; the veneration of saints - why do we do this?; why believe in purgatory?; why should clerics not marry?; why pay tithes to the clergy (that went down well with the parishioners)?; why have statues in churches, clerical vestments, music and organs, etc?

His spiritual progress, like Luther's, was not sudden but came through much reflection. In 1522, after nearly 4 years, he decided he could no longer draw a salary from the Catholic Church while preaching against so many of its practices. He resigned his position as people's priest, but the city council hired him as their preacher to the city, so he was now in a position to press for official reformation in Zürich.

He always took the City Council with him - he was not a lone voice in a pulpit, but persuaded the Council to support every move that he made. Zwingli, like Luther, was a 'magisterial reformer', meaning that he worked with the magistrates and pushed reform only as far as he had their support. Others - we'll look them in the next two Lectures - said this inhibited them from being real reformers, and they went about it in a different way, as we'll see.

1.5 The Swiss Reformation becomes public

The Reformation in Germany started when Luther nailed his 95 theses to the church door in Wittenberg in 1517. The Reformation in Switzerland became a public issue over the eating of sausages during Lent, which fell in March in 1522.

The Catholic Church forbade the eating of meat during Lent. On the first Sunday in Lent in 1522, a book printer in Zürich, who was sympathetic to Zwingli, invited a number of friends, including Zwingli, to a meal at his home. As host, he deliberately and provocatively cooked two smoked sausages, cut them into pieces and the guests ate them.

News of this spread through Zürich; far from dampening down the issue, Zwingli made a public issue of it by preaching a sermon entitled ‘Concerning Freedom on Choice of Food’ and published the sermon in pamphlet form.

He argued that the prohibition against eating meat during Lent did not appear in the Gospels and therefore was a human law (invented by the Church), which evangelical Christians were free to obey or to ignore. He wrote: ‘If you do not wish to eat meat, eat it not; but leave Christians a free choice in the matter, Christians are free to fast or not to fast.’

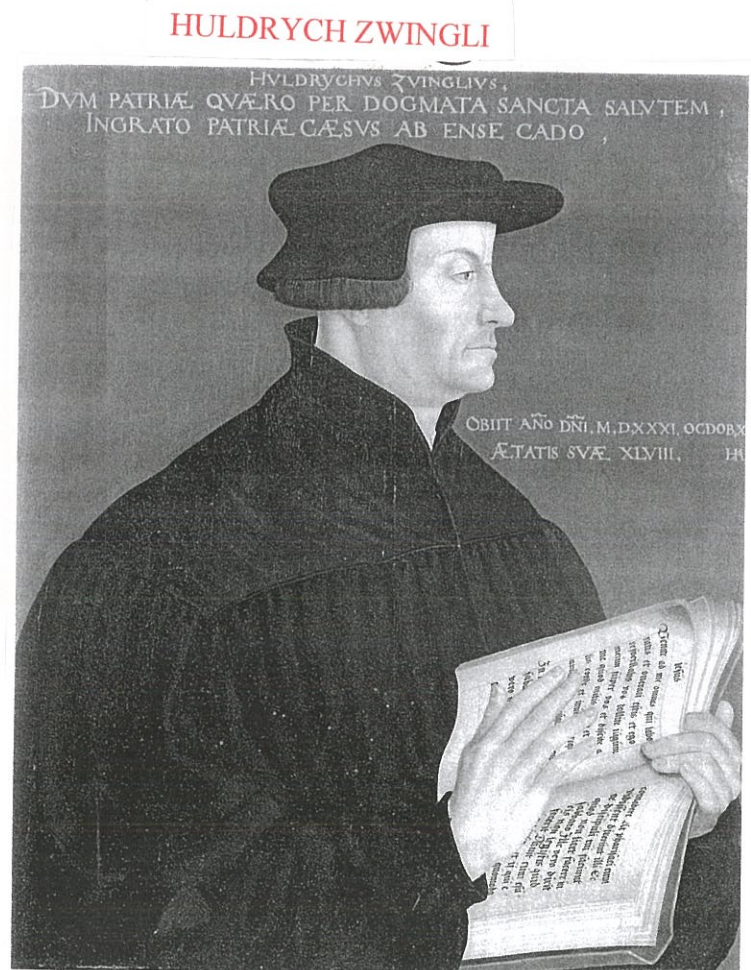
So Zwingli publicly distinguished between divine law, derived from the Bible, and human law. Christians were obliged to obey only divine law. He challenged the Church leaders to prove what they said from the Bible alone.

1.6 Public Disputations

This stirred up so much interest, and so much opposition from the Catholic Church, that the City Council arranged for two public debates - called Disputations; the outcome of these defined the Swiss Reformation.

For the first one, in January 1523, the Council came themselves and assembled 600 clergy and laymen, to debate their respective religious positions in German, not in Latin, and only the Bible was to be used in the dispute. Zwingli persuaded them (the Council) that the authority of Scripture took priority over the authority of the Church, and that they should do only what could be justified from the Bible. Priests should preach only from Bible, and make clear that the authority of Scripture and of the Church was different and that Scripture was paramount.

This picture in the Swiss National Museum is the best of the few authentic likenesses of Huldrych Zwingli. Here he holds the New Testament, open at a passage from Matthew 11.12, ‘Come to me all that are heavily laden ...’, emphasizing the dangers of religious legalism - a dig at medieval Catholicism, and perhaps a reference to the incident with the sausage (top of this page). The inscription at the top commemorates his death in battle for his country and his faith.



Although the Zürich authorities agreed with Zwingli, they refused immediately to stop many traditional practices. Mass and the use of images continued until there was a second Public Disputation in October of the same year, after which the City Council resolved to remove all statues from the churches and to abolish the Mass, which they replaced by a simple communion service.

Ministers in Zürich now wore robes like university lecturers, not priestly vestments; the veneration of saints and of Mary was barred; there was no sale of Indulgences nor prayers for the dead (because the notion of purgatory had gone). The Swiss Reform was much more radical than Luther's in terms of outward ceremony. We'll keep coming back to this, as there are important differences to this day in church buildings and church services between those who follow the Lutheran tradition and churches which follow the Reformed tradition - 2.1 below.

Zwingli's ideas spread rapidly through northern and western Switzerland and South Germany. Five (but not all) of the other Swiss cantons reformed and Zwingli's goal of a united evangelical Switzerland looked possible. Throughout the 1520's, the Protestant and the Catholic Cantons agreed they would not evangelise in each other's areas. Then, in 1531, the Protestants began an economic blockade against Catholic areas which refused to allow Protestant preachers to enter their land. The Catholics attacked unprepared Zürich and Zwingli, aged 47, was among those killed on the battlefield at Kappel - number 9 at the top of the map on page 3.

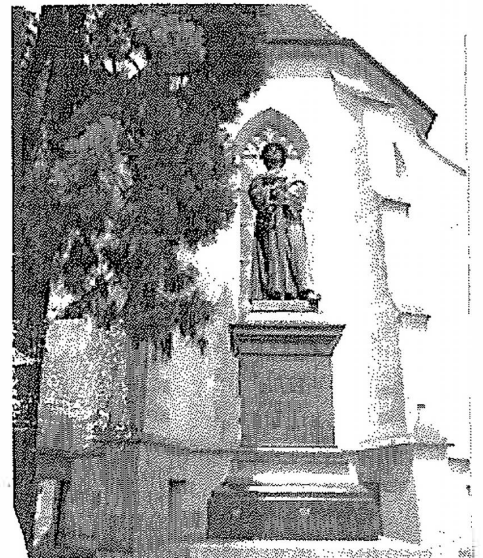
1.7 Geneva takes over

Over the next twenty years, the Protestant Canton of Zürich built an alliance with the Protestant Canton of Geneva, in the west of Switzerland (off the map on page 3), and Geneva became the centre of Reform for Switzerland, especially after John Calvin (Lecture 23) settled there. There had been no time for Zwingli to write an exposition of Reformed theology. This task was left to Calvin, with the result that Reformed Protestantism is now known as Calvinism, not Zwinglianism. Although Zwingli has been largely forgotten, it was he who laid the foundations of Reformed theology.

This statue of Zwingli in Zürich is near spot where he first preached in 1519. He stands with the Bible in one hand and a sword in other, symbolic of the Magisterial Reformers, Church and State working together.

Oddly, he entered into a secret marriage in 1522, with a widow, Anna Reinhard, and it was only two years later, in 1524, that he publicly legitimised their union by marrying her openly. They had four children.

TOPIC - HEINRICH BULLINGER (1504-1575) - was taken at this point in the Lecture; here, it is printed at the end of the Notes for this Lecture.



2. DIFFERENCES BETWEEN THE SWISS AND GERMAN REFORMERS

Because the Reformation in Germany, led by Luther, and the Reformation in Switzerland, led by Zwingli, started for different reasons and flourished in different countries, it is not surprising that while their main direction was similar, there were some differences, which we need to look at.

2.1. Customs

This is fundamental to Church life, both then and now. Lutherans wanted to reform religious practices and ideas only if they contradicted Scripture, that is if they were expressly forbidden by Scripture, while Zwingli accepted customs and ideas only if they were expressly authorized and supported by Scripture - two fundamentally different approaches. The German, Lutheran, approach was: 'Is what I propose to do against Scripture - in which case I won't do it; the Swiss, the Zwinglian, approach was: 'Is what I propose to do found in Scripture - only then will I do it.'

This is visible today in several areas: Three examples,

(1) Church buildings. Lutheran church buildings retained many of the external trappings of Catholic churches, like art and decoration, while Reformed churches were sober and decorated only with Bible verses.

In 1527 Zwingli had the great organ at the minister was removed. He was himself an accomplished musician but he believed that organs had no direct precedent and warrant in Scripture. This led John Eck to write to Emperor Charles V in 1530 that in Zürich '... they no longer have churches but rather stables'.

(2) The Liturgy, formulae for public worship, including what the minister says, how the congregation responds, set prayers, etc. The Lutheran liturgy was not unlike the Catholic liturgy in form, although not in content; Reformed worship concentrated on Scripture reading and the sermon. The pulpit was central. Combining points (1) and (2), Swiss Reformed churches were described as 'four bare walls and a sermon'.

(3) Clerical dress. Ministers in the Reformed tradition, including Church of Scotland ministers, may to this day preach in (what is called, significantly as we'll see when we come to Calvin in Lecture 23) a Geneva gown - many now don't use even that. A Lutheran pastor is likely to wear formal clerical vestments when conducting a service.

2.2 Church and State - that is Church/State relations

The differences here were minimal, it's the similarities we need to examine. The only difference was that the Lutheran Reformation grew under the protection of German princes - remember that when the Emperor condemned Luther at the Diet of Worms and declared him an outlaw, it was the local prince who staged a kidnap, for his own safety, and hid him for a year. We saw that the Reformation in Germany was fuelled by politics and economics as well as religion - the impatience of 'emerging States', whose rulers wanted political independence from their overlords, and the merchants wanted to stop paying taxes to Rome, etc, etc. The Reformation in Switzerland began through the Reformers convincing the magistrates and people of Zürich (and later of other cities) to change their style of life and to live according to the Reformed faith.

But – and it's a big BUT,

Neither Luther nor Zwingli changed the basics of Church/State relationships. When we looked at Church Life in the Middle Ages in Lecture 16, we saw Church and State working together, supporting each other, two sides of one coin, called a synthesis. The first Protestants during the Reformation wanted to keep the Church (their form of the Church) in the same cosy relationship with the State (the State in their area) as the Catholic Church had enjoyed for hundreds of years; they saw it as the duty of the State to

assist the Church to impose whatever form of Christianity the Church in that area had adopted, and to impose it on everyone living within that geographical area. So the first Reformers, Luther, Zwingli and Calvin, are known as Magisterial Reformers, they wanted the King, the Magistrates and the Town Council, to enforce their brand of Christianity exclusively in their areas, no Roman Catholics and no heretics. For example, (next Lecture) when some believers in Zürich - Zwingli's Zürich - went back to the New Testament and said that a cozy Church/State relationship was not authentic Christianity, they were mercilessly persecuted, the State using its muscle to impose its interpretation of Christianity on anyone who took a different view.

That's next -- back now to Luther and Zwingli.

3. THE MARBURG COLLOQUY

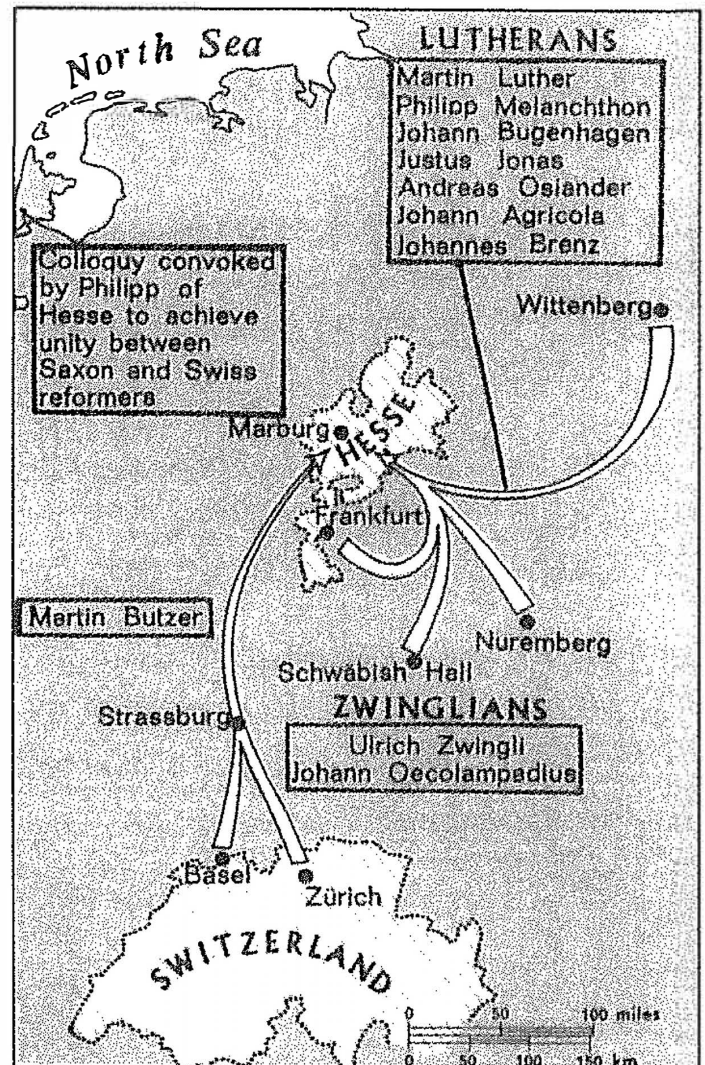
- a discussion held in the city of Marburg

All the Reformers rejected the Mass, with its theology of transubstantiation, the change in substance of the bread and the wine, and they all agreed that the Lord's Supper is remembering the death and resurrection of the Lord, but Luther and Zwingli claimed (and sincerely believed) that they and they alone were correctly interpreting the key passages of Scripture; this led to a break between Luther and Zwingli. In consequence, they arranged to hold a discussion about it and about all the other Reformed distinctives.

3.1 Reasons for the gathering

In October 1529, a German prince, Philipp of Hesse, who enthusiastically supported both Protestant Reformations, invited Luther and Melancthon and other German Reformers – the list is on the map - to come to his castle in the city of Marburg, in Germany, and to meet with Zwingli and other Swiss Reformers – there are two names on the map - in the hope of achieving a consensus so that the two Reformations would become one Reformation and present a united front to the Catholics.

THE MARBURG COLLOQUY 1529



There were fifteen items on the agenda. They fairly quickly agreed on fourteen on them - there's a list of them at 4.2 of these Notes. They could not agree on number 15, how Christ was present in the elements of Communion.

3.2 The Lord's Supper

By 1524, Zwingli had come to see Communion as a memorial of Christ's death, an act of thanksgiving, and that when the Lord said: 'This is my body', he meant this 'signifies' my body. Christ was present at Communion, but in the hearts of the believers, not in the

bread and wine. It was a remembrance of Christ in his absence, and an anticipation of his future return - 'Until I come' (Matthew 26.26).

I fear that if there is anywhere pernicious error in the adoration and worship of the one true God, it is in the abuse of the Eucharist. ... When Christ said, 'The bread which I am about to give you is my flesh', he was not talking of sacramental eating but of the eating of faith. The flesh of Christ profiteth not by being eaten, but by being slain. I unwaveringly believe that there is one and only one way to heaven, firmly to believe and trust in the Son of God and to ascribe no power to any of the elements of this world, that is the things of sense, and those who say, 'You seem to me to hold that the bodily flesh and also the blood of Christ are not present in the Eucharist,' I answer, 'The flesh profiteth nothing.'

Zwingli, *On True and False Religion* - written in March, 1525.

Luther argued that when the Lord said: 'This is my body', 'is' means 'really is', that there is a real physical presence of Christ in the Communion. Neither of them supported the Catholic doctrine of transubstantiation, that the bread and wine become the body and blood of Christ, but Luther insisted that Christ was present, even if the substance of the bread and wine did not change. He used the illustration that iron remains iron, even when it becomes cherry red when it is heated, so the substance of the bread and wine do not change, but in the Communion service there is a real physical presence of Christ.



(right) disputes with Zwingli at the Marburg Colloquy

This is a reconstruction of the conference at Marburg. Luther had chalked the words 'This is my Body' onto the table, before the others came into the room, and covered the writing with a tablecloth. When Zwingli insisted that Communion was a memorial of Christ's death, Luther dramatically pulled off the cloth and read the words: 'This is my Body'. He said that he would never depart from the word 'is'.

Luther never again shook hands with Zwingli or any of his followers. With tears in his eyes, Zwingli said, 'There are no people on earth with whom I would rather be in harmony than with the Wittenbergers' (that is, with the followers of Luther). But Luther would not accept Zwingli's understanding of Communion. He said that the Swiss reformers were his friends, but not his brethren in Christ. He said to Zwingli, 'You have a different spirit.'

There were now three understandings of Communion / Eucharist / the Lord's Supper:

- (1) the Catholic doctrine of 'transubstantiation', as part of the Mass
- (2) Luther's view, which later became known as 'consubstantiation'
- (3) Zwingli's view.

Within a few years, the Reformer John Calvin and the Anabaptists had each put forward their own (different) understandings, so the Reformation ended with five views - summarized in Lecture 23, page 4.

4 BEGINNINGS OF 'REFORMED' CHURCHES

Philip Melancthon (our Topic in Lecture 19) was a peacemaker, who believed that the differences were not as deep as either side supposed, and he hankered after reconciliation. Luther moved not a step, and when the cleavage between the Protestants grew deeper, the Swiss formed a new religious organization, which they called the Reformed Church, in distinction from the Lutheran Church. The Reformed Church spread, first to some Rhineland cities and then into the Low Countries, and people there began to look to Zürich rather than to Wittenberg for guidance and leadership.

There were two elements which made the Reformed Church distinctive, and it is important to recognize this, so as not to confuse them when we talk today about some individual or some group as being 'Reformed'. One element was their theology and the other was their Church government.

First, as mentioned, following the Marburg Colloquy, the Swiss distinguished their theology from the Lutherans in various ways - their view of the Lord's Supper, their church buildings (plain, not ornate), their view of Scripture (whether what you did had to be authorized by Scripture or whether you could do everything that Scripture did not forbid). This developed over time into the very detailed doctrinal statement known as the Westminster Confession of Faith and the Westminster Larger and Shorter Catechisms. (Topic 24 and Lecture 25). If, today, you are 'Reformed' in your faith, these are the basis of your theology.

Secondly, Zwingli wouldn't have bishops in his churches and so the Swiss Church develop a different form of Church government from the Lutheran Church, which called its leaders 'bishops'. When Calvin succeeded Zwingli as the leader of the Swiss Reformation, he developed the concept into what we know as Presbyterian Church government (explained in Lectures 23 (Calvin) and 25 (Scotland)).

Today, denominations like the Church of Scotland and the Reformed Church of America are (at least in theory) both Calvinistic in their theology and Presbyterian in their government. But - here's the point - today you can be 'Reformed' in your theology but embrace other forms of Church government. Nowadays, there are Reformed Baptist Churches (with congregational Church government) and Reformed Anglican Churches (with episcopal Church government); they are Reformed in their theology, but do not follow the form of Church government which developed in Switzerland.

For the rest of our time, we'll glance over what was agreed by the Reformers at the Marburg Colloquy (the first fourteen points) and where they could not agree (the fifteenth point), because that was the theology of the first two denominations to emerge in the Protestant Reformations. We'll look, in Lectures 21 and 22 at another theological position that emerged at this time, that of the Radical Reformers, and then in Lecture 24 at the distinctives of the English Reformation.

"The Lily Among the Thorns" was the symbol used by the Reformed Church in the sixteenth century. The quotation around the margin is from the *Song of Solomon*.

Courtesy Church Herald



5. TEXT OF THE MARBURG COLLOQUY (1529)

First, God:

That we on both sides unanimously believe and hold that there is only one true, natural God, Maker of all creatures, and that this same God is one in essence and nature and triune as to persons, namely, Father, Son, and Holy Spirit, exactly as was decided in the Council of Nicaea and as is sung and read in the Nicene Creed by the entire Christian church throughout the world.

Second, Christ

We believe that neither the Father nor the Holy Spirit, but the Son of God the Father, true and natural God himself, became man through the working of the Holy Spirit without the agency of male seed, was born of the pure Virgin Mary, was altogether human with body and soul, like another man, but without sin.

Third, The work of Christ

That this same Son of God and of Mary, undivided in person, Jesus Christ, was crucified for us, died and was buried, rose from the dead, ascended into heaven, sits at the right hand of God, Lord over all creatures, and will come to judge the living and the dead, etc.

Fourth, Sin

We believe that original sin is innate and inherited by us from Adam and is the kind of sin which condemns all men. And if Jesus Christ had not come to our aid by his death and life, we would have had to die eternally as a result of it and could not have received God's kingdom and salvation.

Fifth, Saved by faith

We believe that we are saved from such sin and all other sins as well as from eternal death, if we believe in the same Son of God, Jesus Christ, who died for us, etc., and that apart from such faith we cannot free ourselves of any sin through any kind of works, station in life, or [religious] order, etc.

Sixth, Justification

That such faith is a gift of God which we cannot earn with any works or merit that precede, nor can we achieve it by our own strength, but the Holy Spirit gives and creates this faith in our hearts as it pleases him, when we hear the gospel or the word of Christ.

Seventh, Sanctification

That such faith is our righteousness before God, for the sake of which God reckons and regards us as righteous, godly, and holy apart from all works and merit, and through which he delivers us from sin, death, and hell, receives us by grace and saves us, for the sake of his Son, in whom we thus believe, and thereby we enjoy and partake of his Son's righteousness, life, and all blessings. Therefore, all monastic life and vows, when regarded as an aid to salvation, are altogether condemned.

Eighth, The External Word

That the Holy Spirit, ordinarily, gives such faith or his gift to no one without preaching or the oral word or the gospel of Christ preceding, but that through and by means of such oral word he effects and creates faith where and in whom it pleases him (Romans 10:14)

Ninth, Baptism

That baptism is a sacrament which has been instituted by God as an aid to such a faith, and because God's command, "Go, baptise" [cf. Matt. 28:19], and God's promise, "He

who believes” [Mark 16:16], are connected with it, it is therefore not merely an empty sign or watchword among Christians but, rather, a sign and work of God by which our faith grows³ and through which we are regenerated to eternal life.

Tenth, Good Works

That such faith, through the working of the Holy Spirit, and by which we are reckoned and have become righteous and holy, performs good works through us, namely, love toward the neighbour, prayer to God, and the suffering of persecution of every kind.

Eleventh, Confession

That confession or the seeking of counsel from one’s pastor or neighbour should indeed be without constraint and free. Nevertheless, it is very helpful to consciences that are afflicted, troubled, or burdened with sins, or have fallen into error, most especially on account of the absolution or consolation afforded by the gospel, which is the true absolution.

Twelfth, Authorities

That all governing authorities and secular laws, courts, and ordinances, wherever they exist, are a truly good estate and are not forbidden, as some papists and Anabaptists teach and hold. On the contrary, we believe that a Christian, called or born thereto, can indeed be saved through faith in Christ, just as in the estate of father or mother, husband or wife, etc.

Thirteenth, Tradition

That what is called tradition or human ordinances in spiritual or ecclesiastical matters, provided they do not plainly contradict the word of God, may be freely kept or abolished in accordance with the needs of the people with whom we are dealing, in order to avoid unnecessary offense in every way and to serve the weak and the peace of all, etc. Also, that the doctrine forbidding clerical marriage is a teaching of the devil.

Fourteenth, Infant baptism

That baptism of infants is right, and that they are thereby received into God’s grace and into Christendom.

Fifteenth, The Sacrament of the Body and Blood of Christ

We all believe and hold concerning the Supper of our dear Lord Jesus Christ that both kinds should be used according to the institution by Christ; also that the mass is not a work with which one can secure grace for someone else, whether he is dead or alive; also that the Sacrament of the Altar is a sacrament of the true body and blood of Jesus Christ and that the spiritual partaking of the same body and blood is especially necessary for every Christian. Similarly, that the use of the sacrament, like the word, has been given and ordained by God Almighty in order that weak consciences may thereby be excited to faith by the Holy Spirit. And although at this time, we have not reached an agreement as to whether the true body and blood of Christ are bodily present in the bread and wine, nevertheless, each side should show Christian love to the other side insofar as conscience will permit, and both sides should diligently pray to Almighty God that through his Spirit he might confirm us in the right understanding. Amen.

(Signed) Martin Luther, Justus Jonas, Philip Melanchthon, Andreas Osiander, Stephan Agricola, John Brenz, John Oecolampadius, Huldrych Zwingli, Martin Bucer, Caspar Hedio.

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

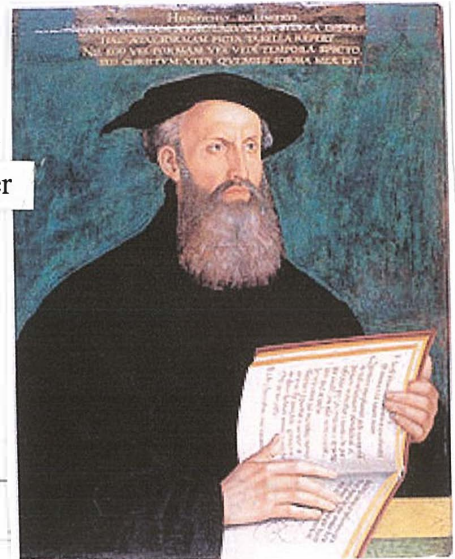
TOPIC FOR LECTURE 20 – HEINRICH BULLINGER (1504-1575)

Please tell us about Heinrich Bullinger, who succeeded Zwingli as the chief minister of the Grossmunster Church in Zurich and who carried forward his reforms. He spanned three generations of Reformers.

Tell us about his life, his role in the Protestant Reformation, his relationship with other reformers, and his influence generally.

The Course textbooks mention Bullinger only in passing - hardly worth looking them up - Cairns, 295; Olson 408; Lion, 378 and 390. Searches on the Internet may be more fruitful.

Heinrich
Bullinger



Other Swiss Reformers

NAME	DATES	EDUCATION	
JOHANN OECOLAMPADIUS	1482–1531	Bologna Heidelberg	Was trained in law, theology. Became a noted philologist. Was influenced by Erasmus, Melanchthon, Luther. Took the lead in bringing Reformation to Basel. Took part in Marburg Colloquy. Was a close associate of Zwingli.
GUILLAUME FAREL	1489–1565	Paris	Studied under Jacques Lefevre. Was expelled from France, became traveling evangelist in Switzerland. Was influential in bringing Bern and Geneva into Reformation. Convinced Calvin to work on reforming church in Geneva. Spent latter part of life in Neuchatel.
MARTIN BUGER	1491–1551	Heidelberg	Was called the Peacemaker of the Reformation. Was a Dominican monk. Erasmus influenced him in direction of humanism. After hearing Luther, he became Lutheran, left Dominicans. Led Reformation in Strasbourg, where he influenced Calvin. Often attempted to reconcile warring Lutherans, Reformed, and Catholics. Taught at Cambridge by special invitation from Thomas Granmer.
HEINRICH BULLINGER	1504–1575	Cologne	Was influenced by Erasmus, Luther, Melanchthon. Succeeded Zwingli at Zurich. Helped write First and Second Helvetic Confessions. Opposed presbyterianism.
THEODORE BEZA	1519–1605	Orleans	Was trained in law. Turned to Protestantism in 1548 after severe illness. Taught Greek at Lausanne and Geneva. Headed academy in Geneva. Defended Reformed Protestantism at Colloquy of Poissy. Succeeded Calvin as religious leader of Geneva. Discovered Codex Bezae. Was advisor to French Huguenots.