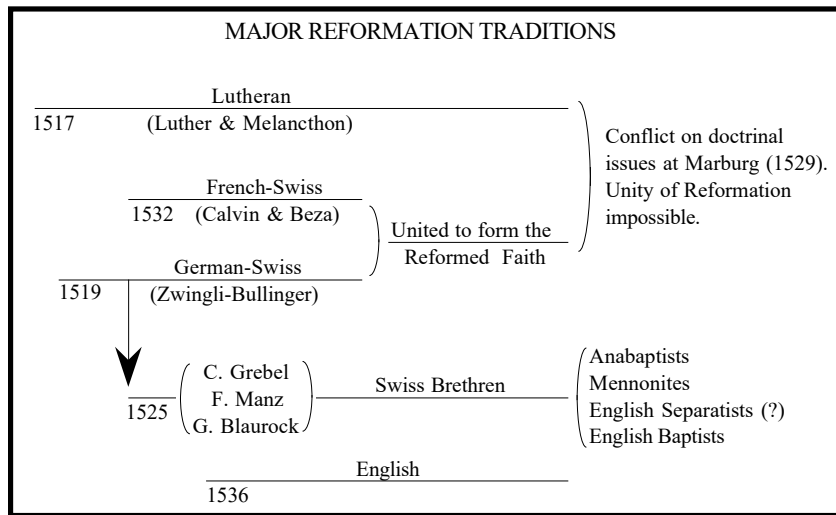


Week 11: Monday April 19, 2021
THE REFORMATION CHURCH (1500–1648) (Cont'd)

Lecture 2
Topic: Zwingli and Zwinglianism
Due: Gonzalez, 2.57–65

B. Ulrich Zwingli and the German-Swiss Reformation.



Ulrich Zwingli was the reformation pastor/leader in Switzerland; he came to prominence because of his work in German-speaking Switzerland in the city of Zurich, and we want to look a little bit at the influence and work of Ulrich Zwingli in the Reformation.

1. The Political organization of Switzerland

Zwingli worked in Switzerland, which was not in Germany and it was outside the area where Luther had primary influence. Though technically part of the HRE was also outside of the control of the emperor. It had become independent of the imperial administration, and had organized itself according to independent, yet confederated units called Cantons, each of which had a significant autonomy.

Part of Switzerland is French speaking, part Italian speaking, and part German speaking. During this time in the late middle ages Switzerland had become the supplier of mercenaries, that is, of troops who fought for whomever would pay them, and so a good deal of the income of Switzerland was derived from that source of mercenary troops, and as we'll see that has a role to play in Zwingli's own development and in his own thought.

2. Ulrich Zwingli (1484–1531): His Life.

a) Zwingli's early years.

(1) Born in Wildhaus, St. Gall.

Ulrich Zwingli was born on January 1, 1487; therefore, only a few weeks younger than Martin Luther.

(2) Training:

(3) Early ministries:

1506 - priest in Glarus.

1516 - priest in Einsiedeln.

b) Years as parish priest of the Gross Munster (1519–31).

(1) His conversion.

(2) His Bible studies.

During this time he continued to teach through the Bible and the epistles of Paul. It was during this time that the reality of his justification based on Christ's work on the cross was the basis for salvation and not our works become more clear.

(3) His preaching.

—Biblical.

—against fasting, the Mass, monasticism, clerical celibacy, use of pictures, and music in church.

(4) The first Zurich Deputation (January 1523).

—Zwingli drew up *67 Conclusions* stating what reforms were needed.

Article 1: All who say the gospel is invalid without the confirmation of the Church err and slander God.

Article 18: Christ, having sacrificed himself once, is to eternity a certain and valid sacrifice for the sins of all faithful. Therefore, the mass is not a sacrifice, but is a remembrance of the sacrifice and assurance of the salvation which Christ has given us.

Article 19: Christ is the only mediator between God and man...

Article 22: Christ is our righteousness. Therefore our works insofar as they are good are of Christ, but insofar as they are ours, are neither right nor good.

(5) The Second Zurich Disputation (October 1523).

—Issue: Abolition of the mass.

(6) The Spread of Zwinglian Reform.

The Baden Disputation

In 1524 five Swiss cantons formed an alliance against the reformers. Zwingli did not attend, but Johannes Oecolampadius (1482–1531) represented the Protestant position.

The result was thirteen cantons held with Roman Catholicism, and five with the Reformation.

Bern adopted the reformation in 1528.

Basel in 1529

In 1529 Zwingli formed an alliance of reformed cities, the Christian Civic Union, throughout several German-Swiss cantons.

7. The Colloquy of Marburg

a) Martin Bucer (1491–1551)

b) Controversy with Luther, the Lord's Table, and Marburg.

Oberman said it well (*Luther*, 244): “Thus Marburg marked a profound painful turning point in Reformation history, as joy of having discovered the Bible to be the exclusive foundation of Evangelical faith could not remain undiminished when the reformers came to disagree over the ‘clear’ text of Scripture”.

8. Ecclesiology. Controversy with the Anabaptists.

What is baptism?

“Baptism is a sign which pledges us to the Lord Jesus Christ.”

“The man who receives the mark of baptism is the one who is resolved to hear what God says to him, to learn the divine precepts and to live his life in accordance with them.”

Why not adult baptism?

Baptism in the church takes the place of circumcision in ancient Israel. Both are rites of initiation into the company of God's people.

In the New Testament Christ's blessing of the children and the household baptisms of Acts support infant baptism.

The crucial issue: the nature of the Church.

4. Heinrich Bullinger - Zwingli's successor.

a) His life (1504–75).

b) His contributions.

(1) He strengthened ties with other Reformed Churches. Theodore Beza, Calvin's successor in Geneva called Bullinger "the common shepherd of all Christian churches."

—He maintained *correspondence* with Protestant church leaders and Protestant rulers all over Europe.

—He showed *hospitality* to Protestant fugitives who fled persecution (especially from England).

—He was a theological diplomat.

1549 - The “Consensus Tigurinus” - an agreement between Bullinger and Calvin (of Geneva) concerning the meaning of the Lord’s Supper that helped prepare the way for a later union of German-Swiss (Zwinglian) Protestants and French-Swiss (Calvinist) Protestants.

1566 - 2nd Helvetic Confession - an agreement between Bullinger and Theodore Beza united Zwinglianism and Calvinism into one Reformed religious movement. (The agreement was based upon a confession that Bullinger had earlier drawn up as a personal statement of his faith.)

(2) He was a powerful preacher and writer.

—the *Decades* - a collection of 50 sermons in five groups of ten sermons. The collection covered the major points of Christian doctrine and were used in England for many years as a textbook of theology.

(3) He shaped Reformed Theology.

—the idea of a covenant.

—the importance of the sabbath.

—the centrality of the sovereignty of God.