THE FIVE SOLAS

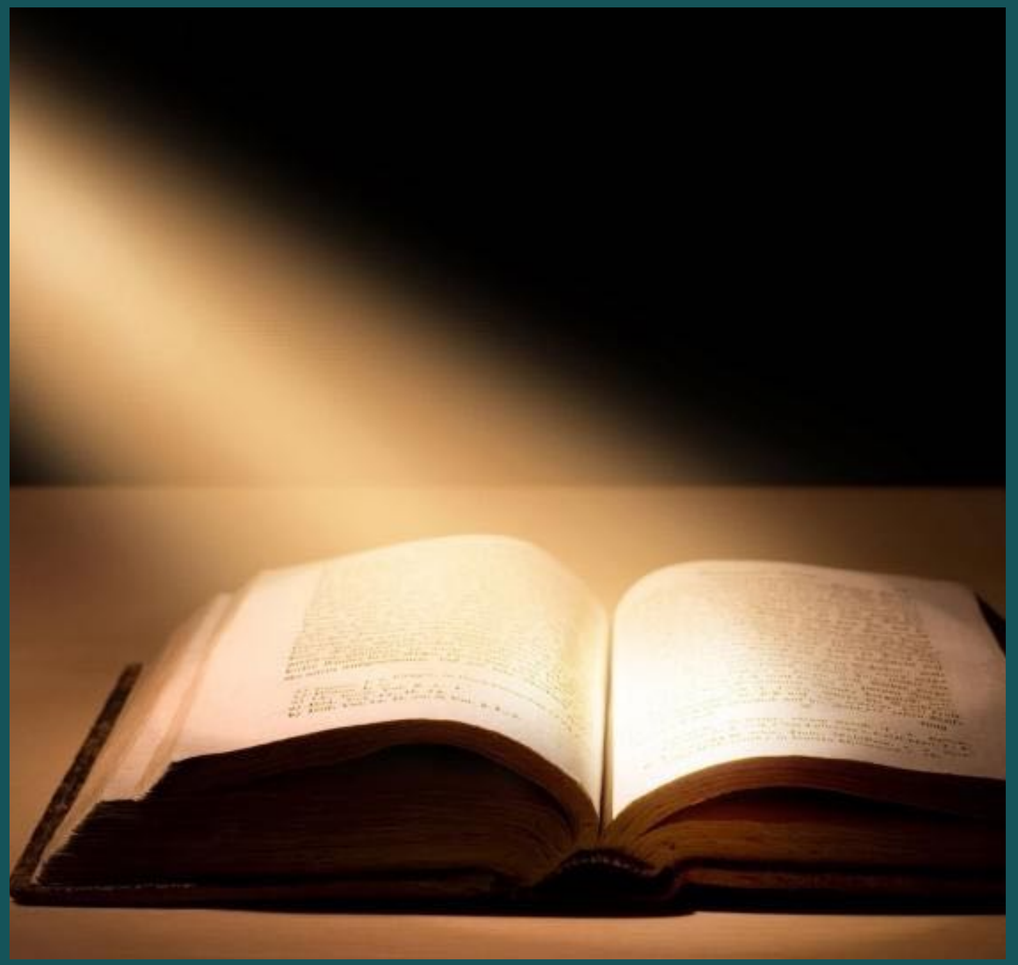


SOLA SCRIPTURA

SCRIPTURE ALONE

SOLA SCRIPTURA-SCRIPTURE ALONE

- The Bible is the only Authority for truth
  - In contrast with the authority of the church, tradition, or reason
- Popes, Councils, Bishops, and scholars do not have authority over the Scriptures
- The Scriptures must be available to the people if it is the source of truth
- The scriptures must be the test of true doctrine or true practice (Orthodoxy or Orthopraxy)





SOLA GRATIA

GRACE ALONE

SOLA GRATIA–GRACE ALONE

- Salvation (and forgiveness) comes by grace alone
  - Not by works, sacraments, indulgences
    - It is a gift of God and cannot be earned
- It cannot be earned, purchased, or granted to you by Popes, bishops, priests, sacraments or saints
- Grace is the source



Sacraments in stained glass



SOLA FIDE

FAITH ALONE

SOLA FIDE-FAITH ALONE

- Justification (righteousness before God) is by Faith alone
  - Faith itself is a gift
- There is no earned righteousness
- No works, no merit, no means of grace (sacraments) are sufficient to give you a right standing before God
- Faith is the method or mode of Justification



Luther at the Diet of Worms



SOLUS CHRISTUS

CHRIST ALONE

SOLUS CHRISTUS–CHRIST ALONE

- Christ is our only mediator, our righteousness, our head
  - Priests & Popes, Saints & Sacraments all have no right to mediate for us or to impart righteousness to us, to save us
- Christ has primacy and does not share his authority or glory with any pope, priest, sacrament or service



Mary Theotokos



SOLI DEO GLORIA

TO THE GLORY OF GOD ALONE

SOLI DEO GLORIA–TO GOD ALONE BE THE GLORY

- Anything that takes away from the glory of God is wrong and should be done away with
  - Images, sacraments, intercessions of priests and saints, indulgences all diminished the glory of God
  - God's glory was diminished, hidden, and obscured during the medieval period
  - The word of God was hidden and obscured, the people turned to Mary, to dead saints, to priests, to monasteries, to the Pope, but not to Christ



Rex Harrison as Julius II (The Agony & the Ecstasy)

SWISS REFORMER

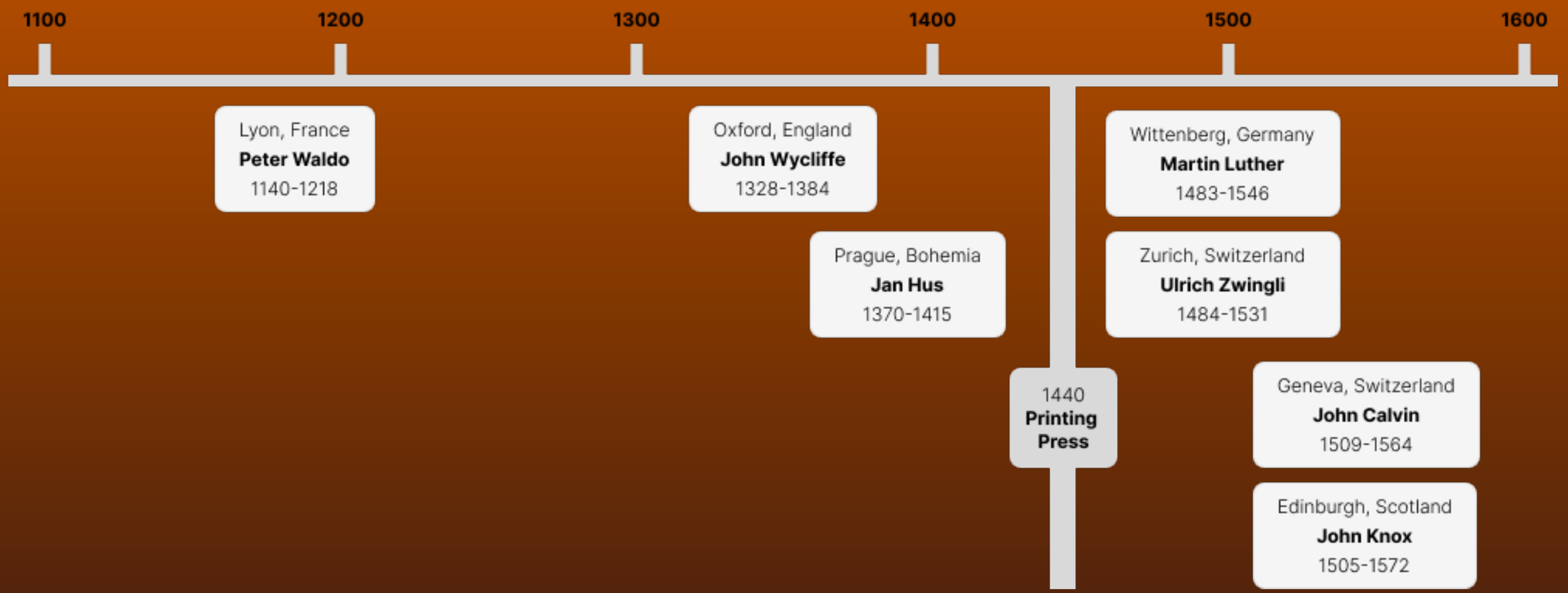
ULRICH ZWINGLI (1484–1531)

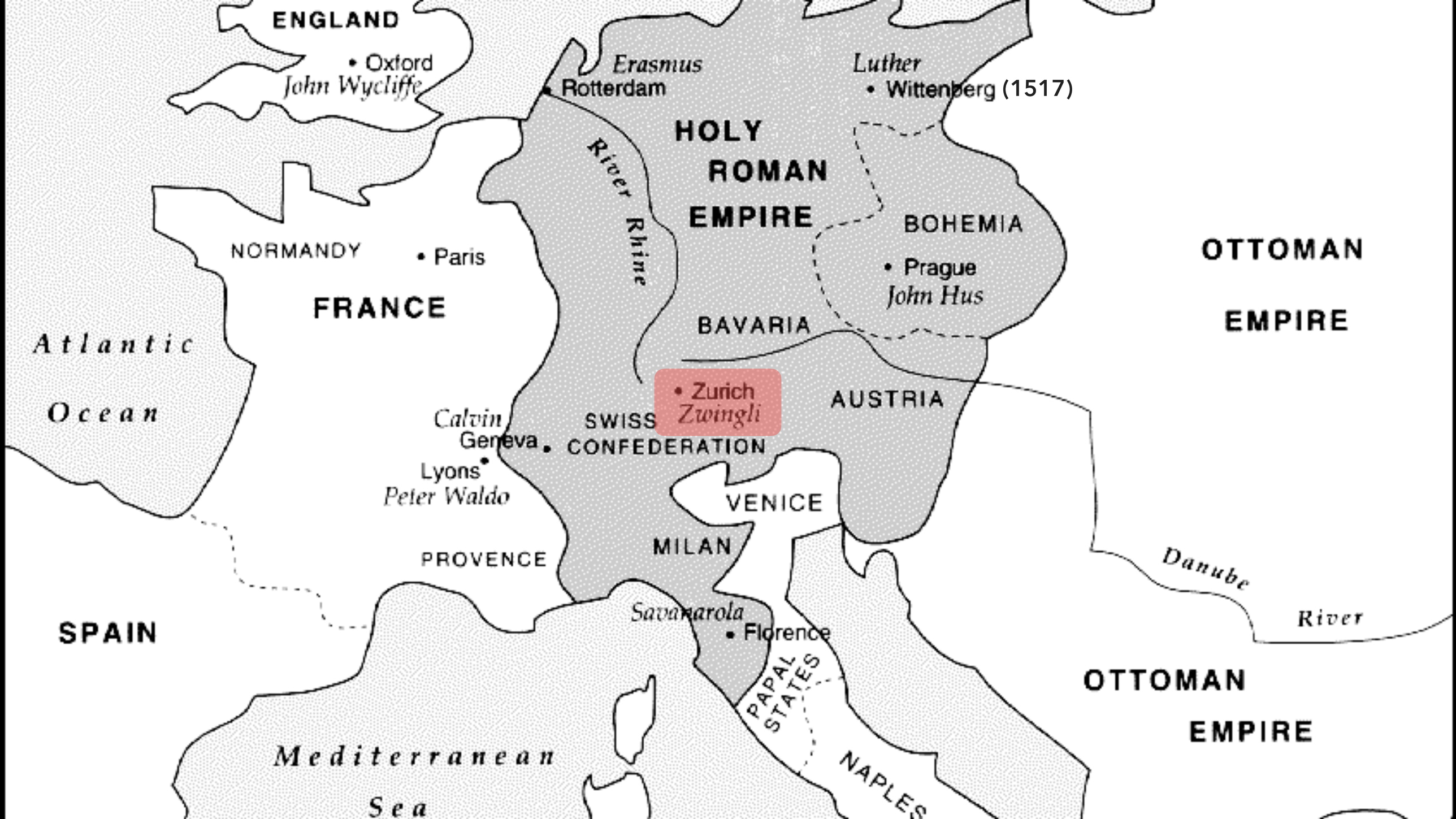
PRE-REFORMATION (ROMAN CATHOLIC CHURCH)

- The Scriptures were obscured and irrelevant
  - The Latin Vulgate was the primary text
  - The Scripture was subservient to the church
    - Pre-Reformers attempted to bring the Bible back to the people (and the doctrine of the Bible) but were condemned, persecuted and/or killed
- The people had multiple intermediaries
  - Priests, the Virgin Mary, dead saints all came before Christ
- Legalism & Self-Righteousness of the Monasteries
- Sins of the Papacy, the Priests, & Indulgences
  - The invention of the printing press (1440)
  - The impending rise of nation-states (greater freedom from the church and the Holy Roman Empire)

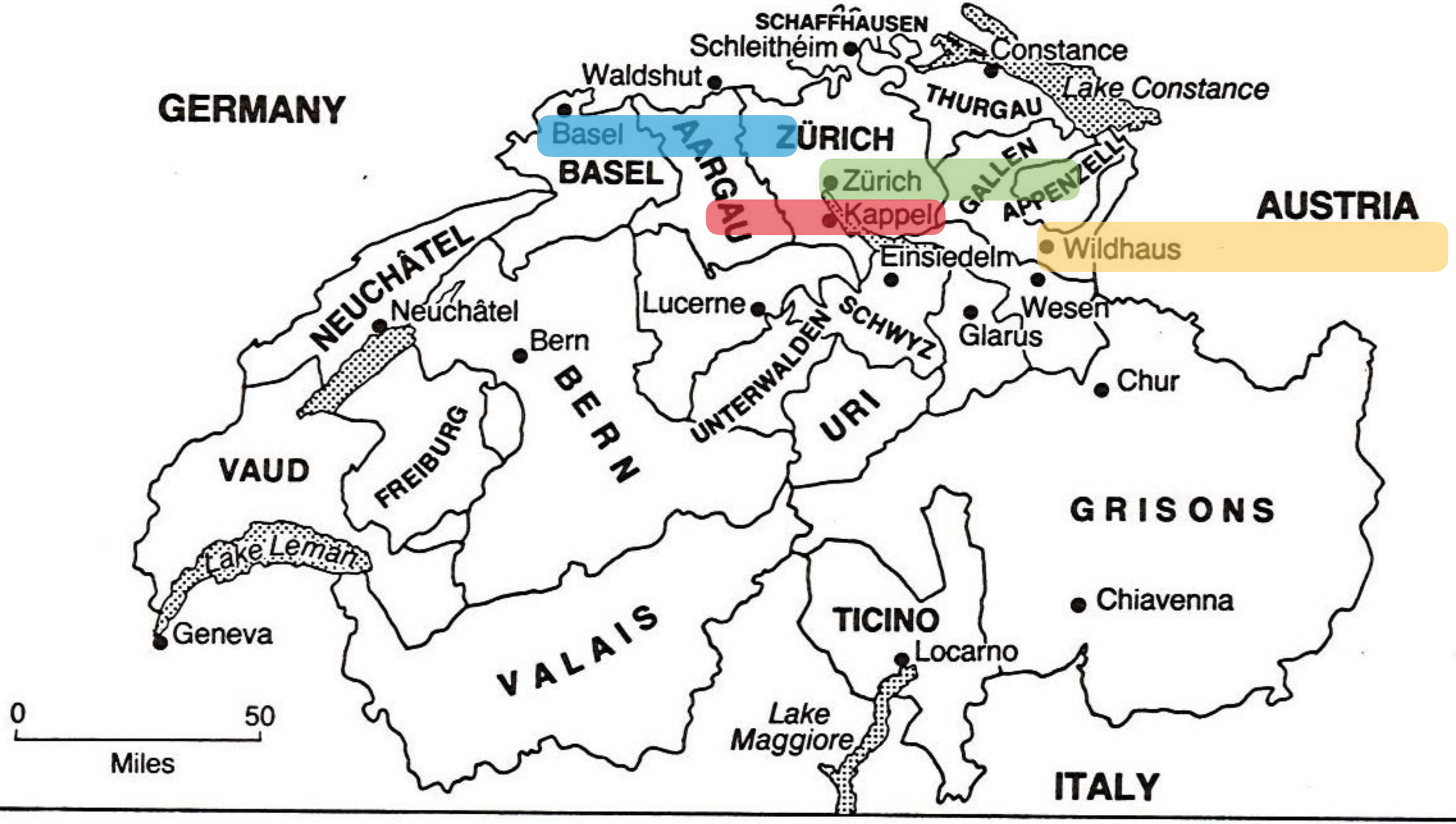


Timeline of the Reformation




ENGLAND
• Oxford
John Wycliffe
Erasmus
• Rotterdam
Luther
• Wittenberg (1517)
HOLY ROMAN EMPIRE
River Rhine
BOHEMIA
• Prague
John Hus
NORMANDY
• Paris
FRANCE
OTTOMAN EMPIRE
Atlantic Ocean
BAVARIA
• Zurich
Zwingli
AUSTRIA
Calvin
Geneva
SWISS CONFEDERATION
Lyons
Peter Waldo
VENICE
MILAN
PROVENCE
Danube River
Savanarola
• Florence
SPAIN
PAPAL STATES
NAPLES
OTTOMAN EMPIRE
Mediterranean Sea

SWITZERLAND: CANTONS AND TOWNS



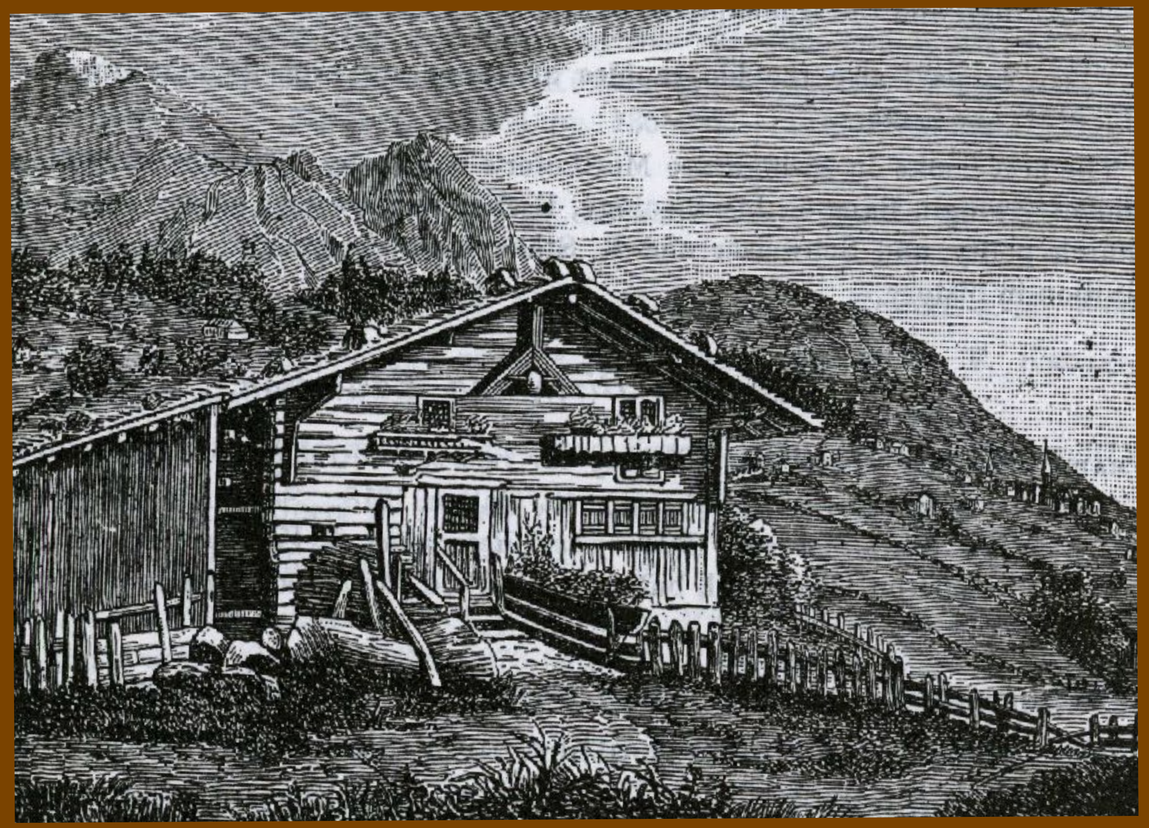


"...THAT I FELT AS IF SOMEONE HAD PULLED ME UP INTO THE AIR BY THE HAIR OF MY HEAD,..."

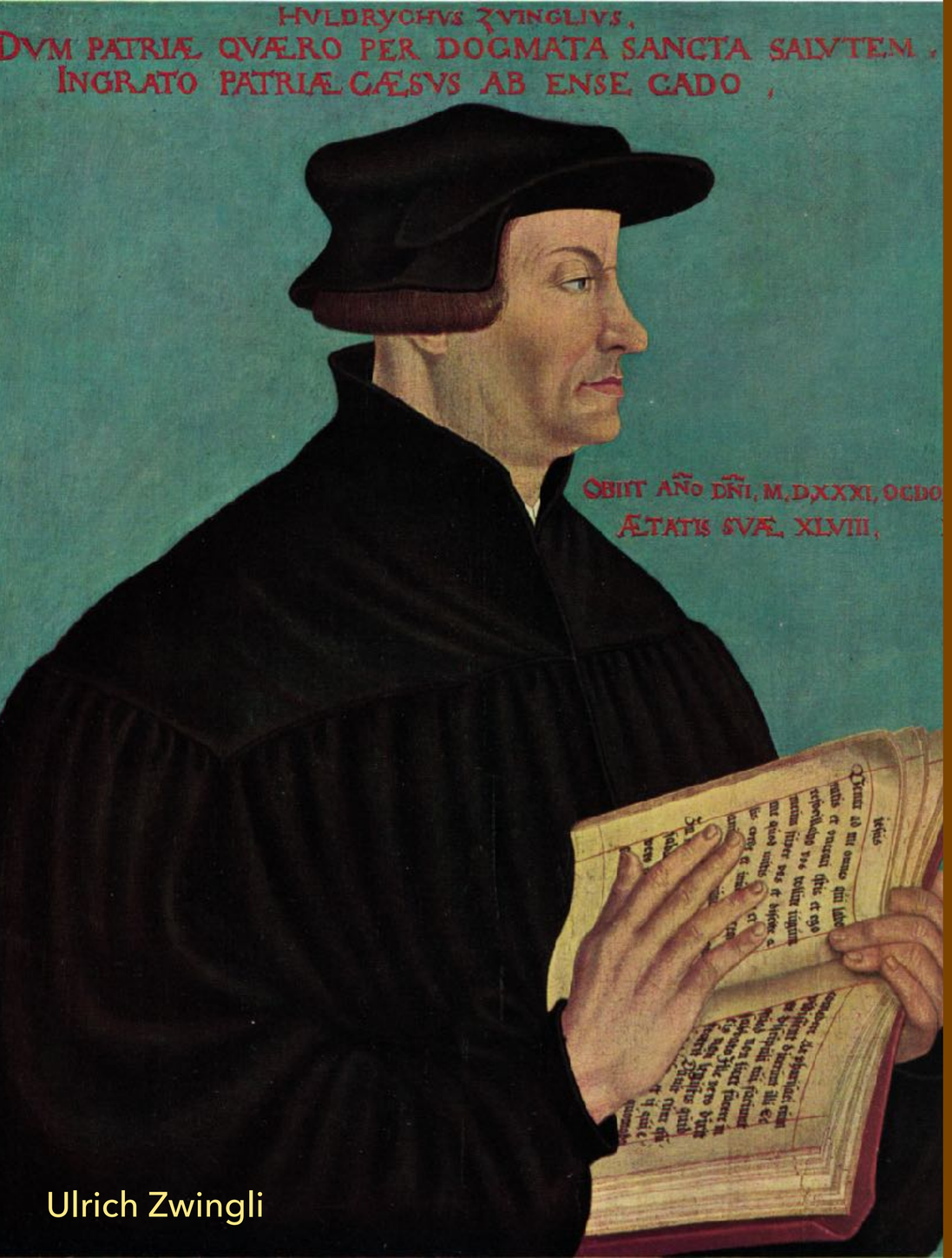
Thomas Platter, after hearing a sermon by Zwingli from John 10 on the Good Shepherd

BORN A PEASANT (1484)

- Born in Wildhaus, St. Gallen Canton
- He was born a peasant, from many generations back



Ulrich Zwingli’s childhood home



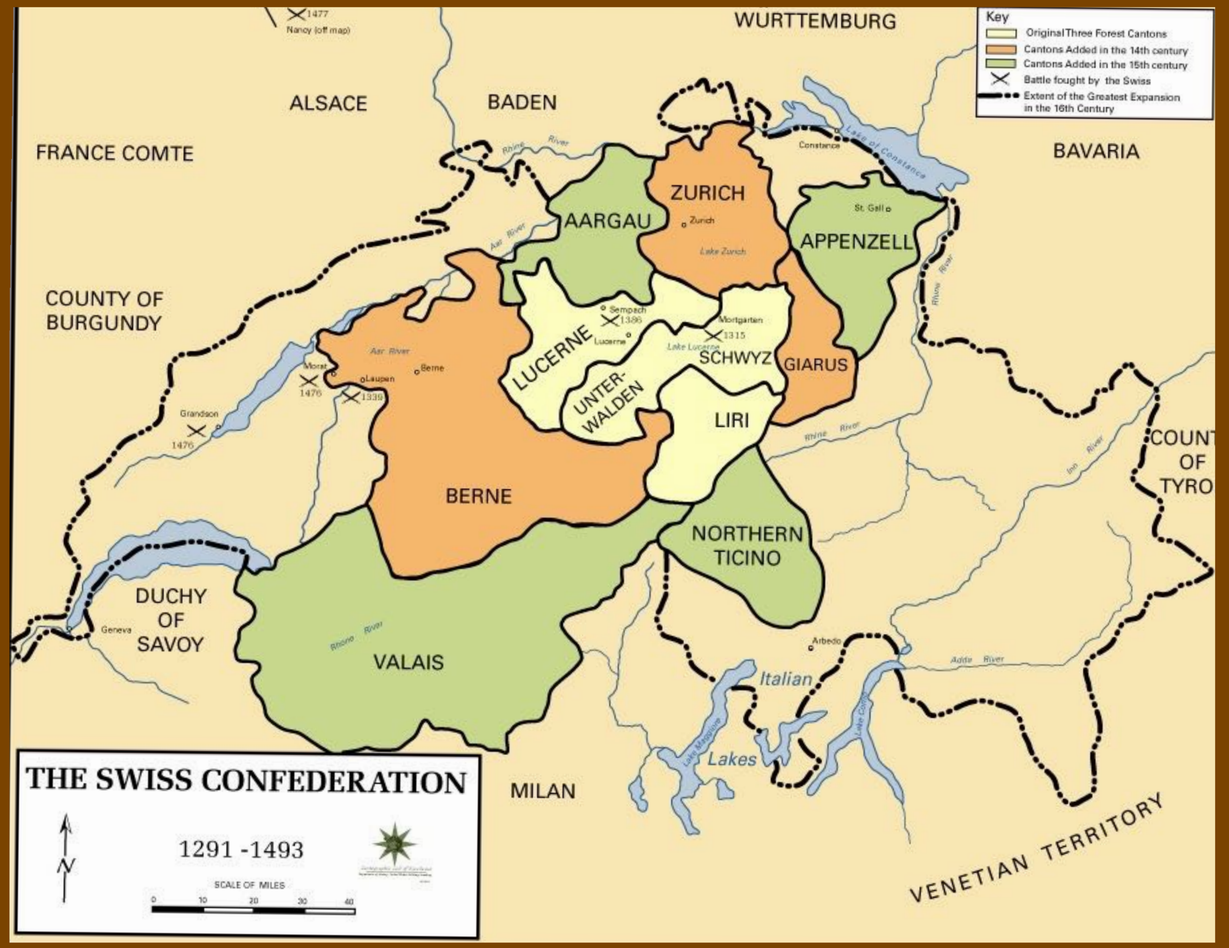
Ulrich Zwingli

"KEEP THE NOBILITY YOU INHERITED FROM ADAM, AS IT IS AMONG PEASANTS THAT YOU WILL FIND MORE PEACE AND VIRTUE THAN ELSEWHERE."

Zwingli, to his brothers on remaining Peasants

GOVERNMENT INVOLVEMENT

- His Father was a magistrate, or sheriff of the local town
  - He had a long family history of government involvement
- He would continue to be involved in government for the rest of his life
- He is an example of “Christ transforming Culture.”

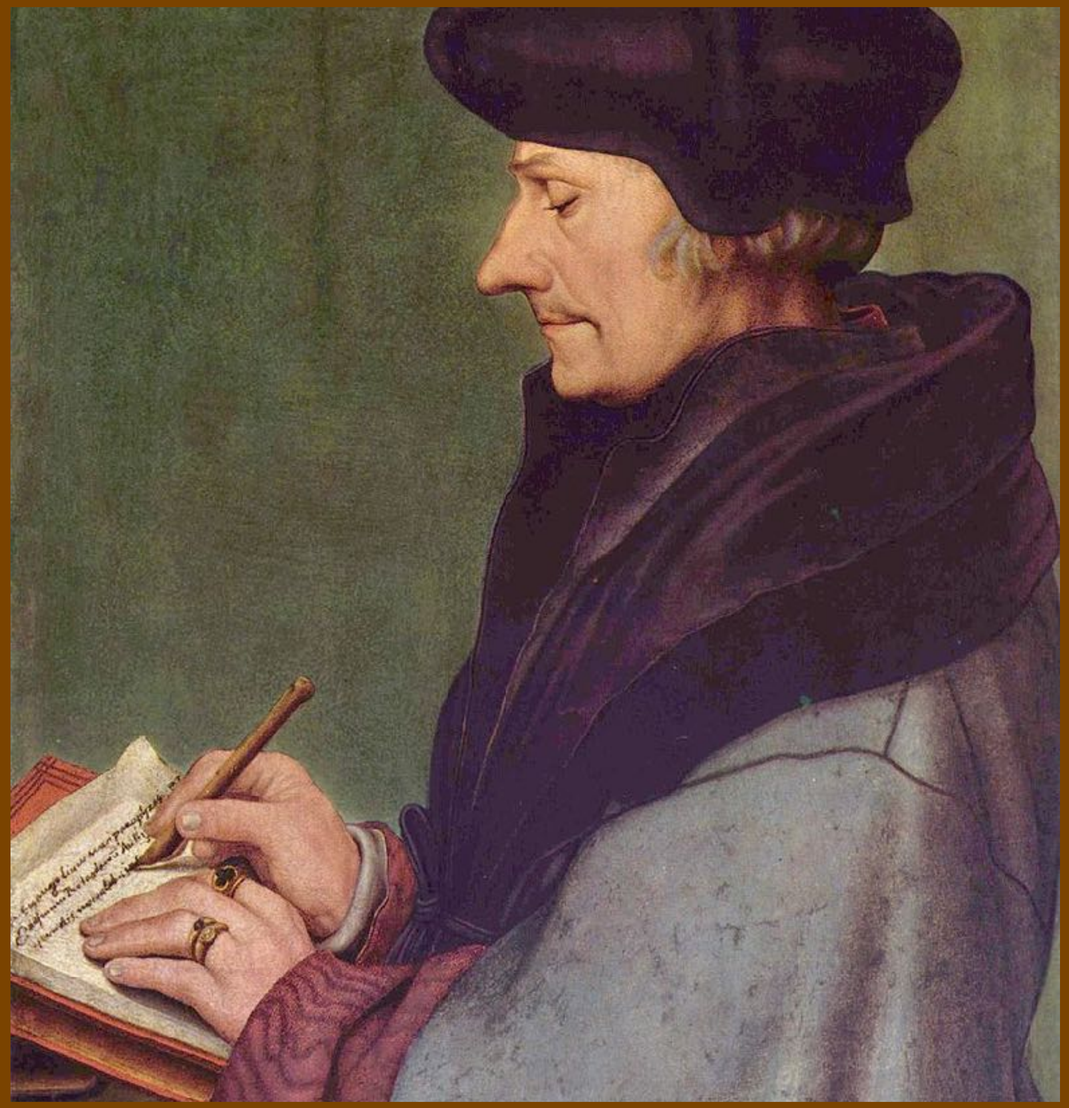


"THERE IS NOT A SQUARE INCH IN THE WHOLE DOMAIN OF OUR HUMAN EXISTENCE OVER WHICH CHRIST, WHO IS SOVEREIGN OVER ALL, DOES NOT CRY, MINE."

Abraham Kuyper, neo-Calvinist (1837–1920)

EDUCATION

- He initially learned from the scholastics
  - Aquinas, Boethius, etc.
- He later turned to the Renaissance & Humanism
  - *studia humanititis* or study of the humanities
    - grammar, rhetoric, history, poetry, moral philosophy
- He learned a love of language, literature, & music
  - He was well learned and love the classical literature of Greece & Rome



Erasmus of Rotterdam

EDUCATION & ERASMUS

- He became a devoted Erasmian (student of Erasmus' humanism)
  - He taught himself Greek & Hebrew
  - He learned a new and better way to study the Bible
  - He learned to love the church Fathers



Erasmus of Rotterdam



Painted Version of the statue of Ulrich Zwingli

“LUTHER PROPELLED ME TO EAGERNESS. ”

Ulrich Zwingli, on Luther’s role

MARTIN LUTHER'S INFLUENCE

- Luther was the same age as Zwingli
  - The Swiss & German Reformation occurred at the same time
  - Parallel Movements
    - Zwingli was speaking against abuses while Luther was writing his 95 theses
    - The Swiss movement grew independently from the Lutheran
- Luther's writings were read and studied by Zwingli
- He did not want to be called a Lutheran



Bust of Martin Luther

"I DO NOT WANT TO BE CALLED LUTHERAN, FOR I DID NOT LEARN THE TEACHING OF CHRIST FROM LUTHER BUT FROM THE WORD OF GOD."

Ulrich Zwingli

ZWINGLI THE PROTESTANT

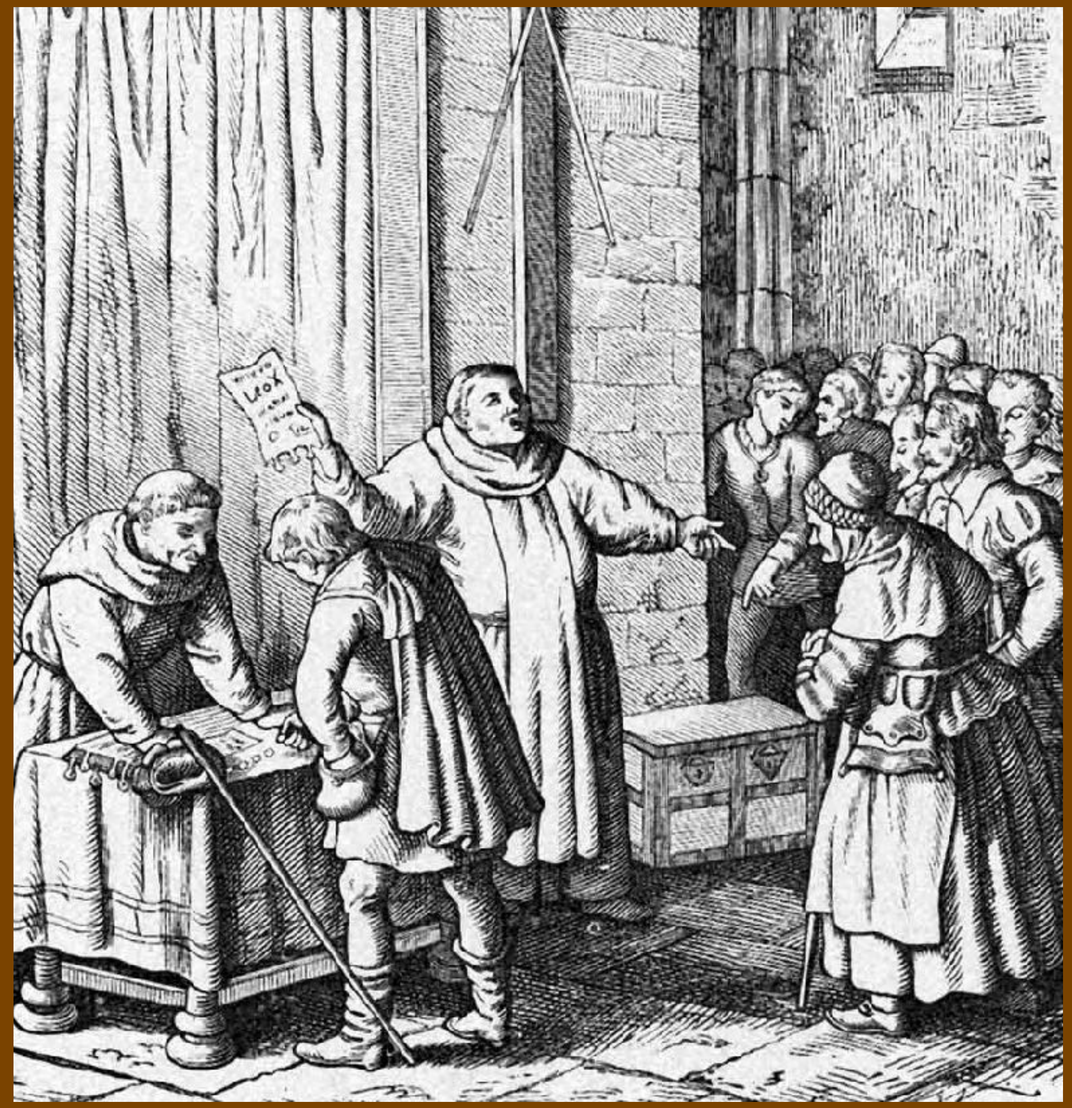
- He had no great struggle (like Luther)
  - He was a humanist scholar and an ordained priest
  - A monastery chaplain and also a chaplain to the Swiss mercenaries
  - He became the priest at Zurich
- His understanding was gradual, slow & studious



Zwingli engraved on the door of the Munster in Zurich

ZWINGLI THE PROTESTANT (PRE-ZURICH)

- He attacked indulgences
  - The selling of forgiveness or reduced purgatorial sentences via donations to the church
- He attacked the mercenary system



Johann Tetzel selling indulgences

THE MERCENARY CHAPLAIN

- Zwingli loved his homeland
- The Swiss were employed as mercenaries since the 13th century
  - They had lost over 1 million men in their mercenary service
  - 200k died in the 16th century alone
- Zwingli was a chaplain to these mercenaries, and he argued that the mercenary system was wrong
  - As a chaplain, he saw 10k Swiss fall in one battle
- The Pope disliked Zwingli's stance because he depended on the Swiss to fight his wars
- The Swiss disliked Zwingli's stance because the mercenary system brought income and wealth to the country



Swiss guards, Vatican City

LIFE IN ZURICH

- He began his first sermon in the Great Munster in Zurich on his 35th birthday (01/01/1519)
  - He was a controversial, yet able preacher
    - He wrote multiple books & tracts
    - He fought for the preservation of the Gospel & the peace of the Protestant Swiss cantons
- Zurich was not Protestant, it was loosely tied to the Holy Roman (catholic) Empire



Great Munster in Zurich

1519: ADDRESS TO HIS SUPERIOR

- Zwingli announced that he would no longer follow the methodology of the Catholic church in preaching and teaching, instead he:
  - Gave a series of expositional teachings on Matthew (chapter by chapter, section by section preaching)
  - Would let Scripture interpret itself (not the scholastic interpretation)
    - Sola Scriptura principle



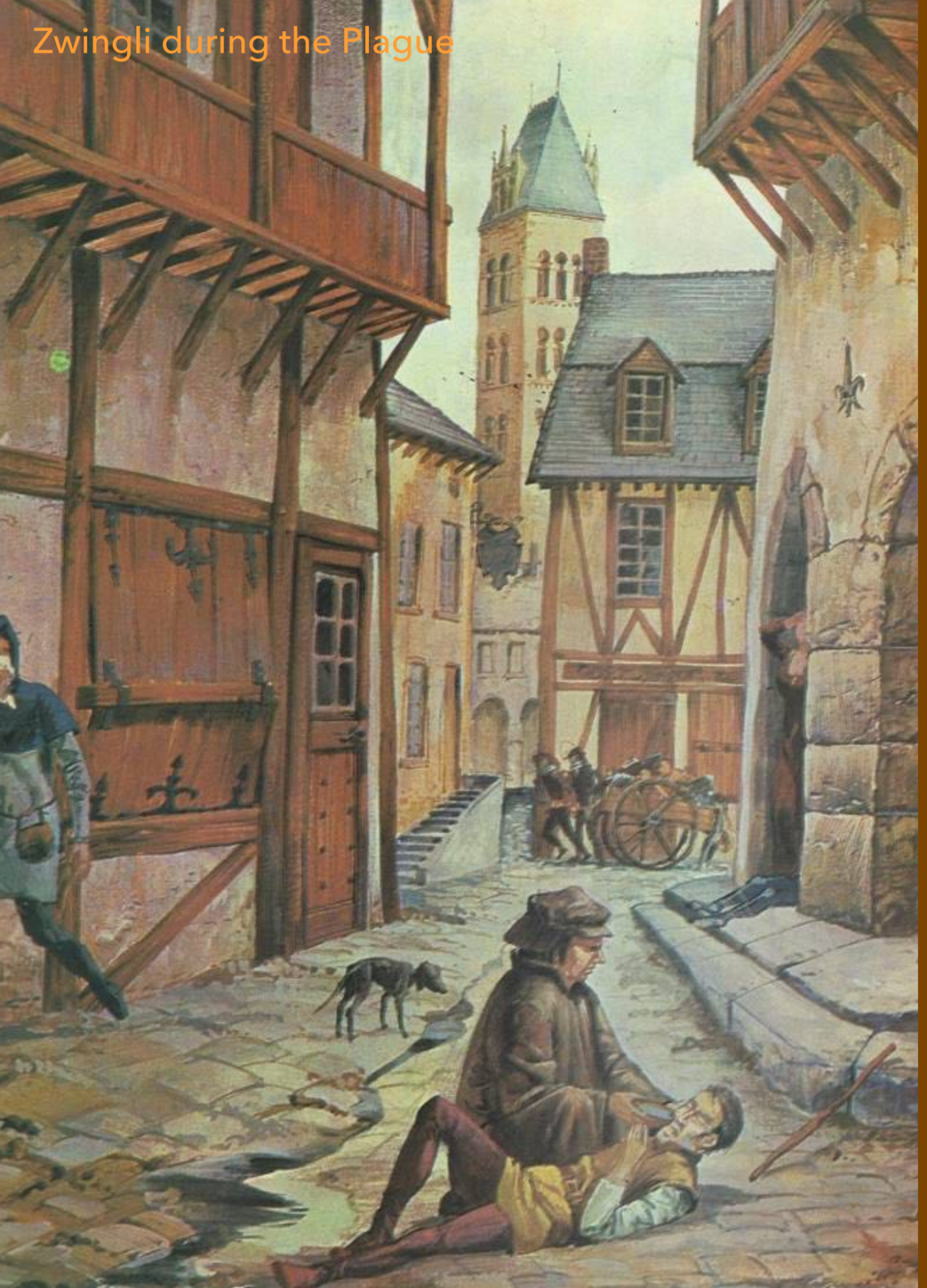
Ulrich Zwingli

THE PLAGUE IN ZURICH (1519)

- The Black Plague came to Zurich in Zwingli's first year
  - It was deadly and dangerous
    - Many fled the city
      - Doctors & Pastors fled first
- Zwingli stayed with his people
  - He earned their respect, but also almost died
  - After his recovery, he was more sincere and more dedicated to the Lord



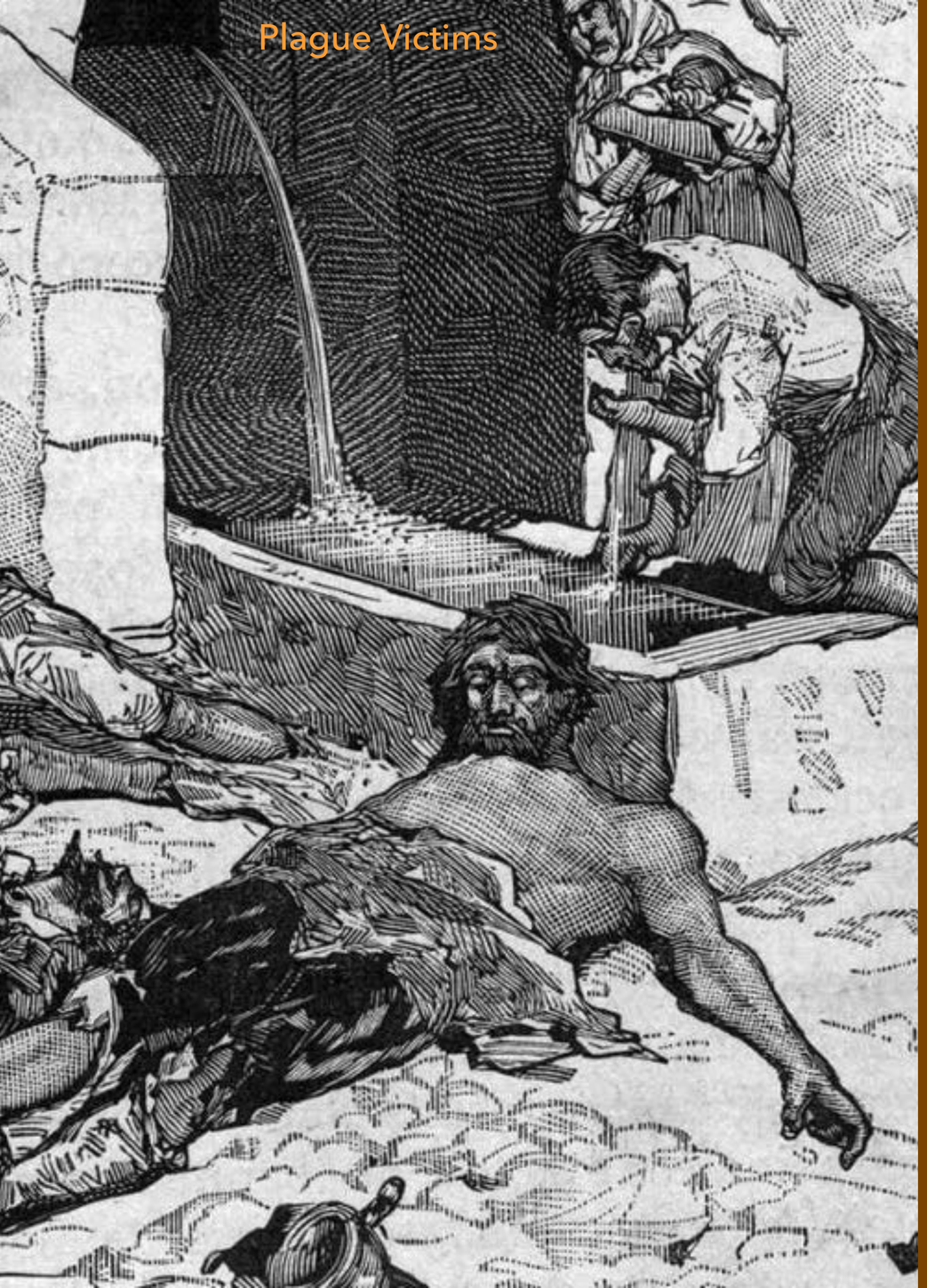
Plague Victims



Zwingli during the Plague

"HELP, LORD GOD, HELP
IN THIS TROUBLE!
I THINK DEATH IS AT THE DOOR,
STAND BEFORE ME, CHRIST;
FOR THOU HAST OVERCOME HIM!

Plague Hymn, Ulrich Zwingli



Plague Victims

TO THEE I CRY:
IF IT IS THY WILL
TAKE OUT THE DARK,
WHICH WOUNDS ME
NOR LET ME HAVE AN HOUR'S
REST OR REPOSE!

Plague Hymn (cont.), Ulrich Zwingli



Plague Pit

WILL'ST THOU HOWEVER
THAT DEATH MAY TAKE ME
IN THE MIDST OF MY DAYS,
SO LET IT BE!
DO WHAT THOU WILT . . .
THY VESSEL AM I;
TO MAKE OR BREAK ALTOGETHER.

Plague Hymn (cont.), Ulrich Zwingli

PRACTICES OF PREACHING

- Zwingli preached in the marketplace on Fridays to reach the people
- He denounced sins from the series on Matthew
  - He found occasions to deny Purgatory and the Intercession of Saints
    - Solus Christus/Sola Scriptura
- He pronounced tithes as voluntary offerings only
  - This was scandalous to the church



1500, Marketplace at Augsburg

THE FIRST REVOLT: LENT FASTS OF 1521

- Many of his hearers openly ate meat during Lent
  - They publicly broke the Lent Fast
- They were brought before the city council, their defense was that they were following the teachings of Zwingli (the teachings of the Bible)
  - ‘Nothing is binding on the conscience of Christians unless the Scripture forbids it.’
- This was an argument over food restrictions imposed on the people by the church
- Christian Liberty



Medieval Butcher

MARRIAGE (1522)

- Zwingli was a priest and thus forbidden to marry
  - Priests could pay a ‘concubinage tax’ to the church and ‘cleanse their conscience’ to keep a concubine
  - Pre-Zurich: Zwingli was suspected of improper relations during his time as a priest (He was not chaste)
  - Zwingli admits it in a letter to another canton leader
  - This was common among priests, though not excusable
- Zwingli secretly married his wife in 1522, and openly married her in 1524
- Zwingli petitioned for the abolition of celibacy on the clergy (in 1522)



Anna Reinhart, wife of Ulrich Zwingli

THE 2ND REVOLT: ICONOCLASTS IN 1522

- rioters took to the churches and monasteries and began destroying images (because of the teaching of Zwingli and the Scriptures)
  - The leaders of the riots were exiled for two years
  - The people were forgiven
- A later 2nd theological disputation was scheduled on images & the mass



Dirk Van Delen- Beeldersturm

DISPUTATION: THE TURNING POINT

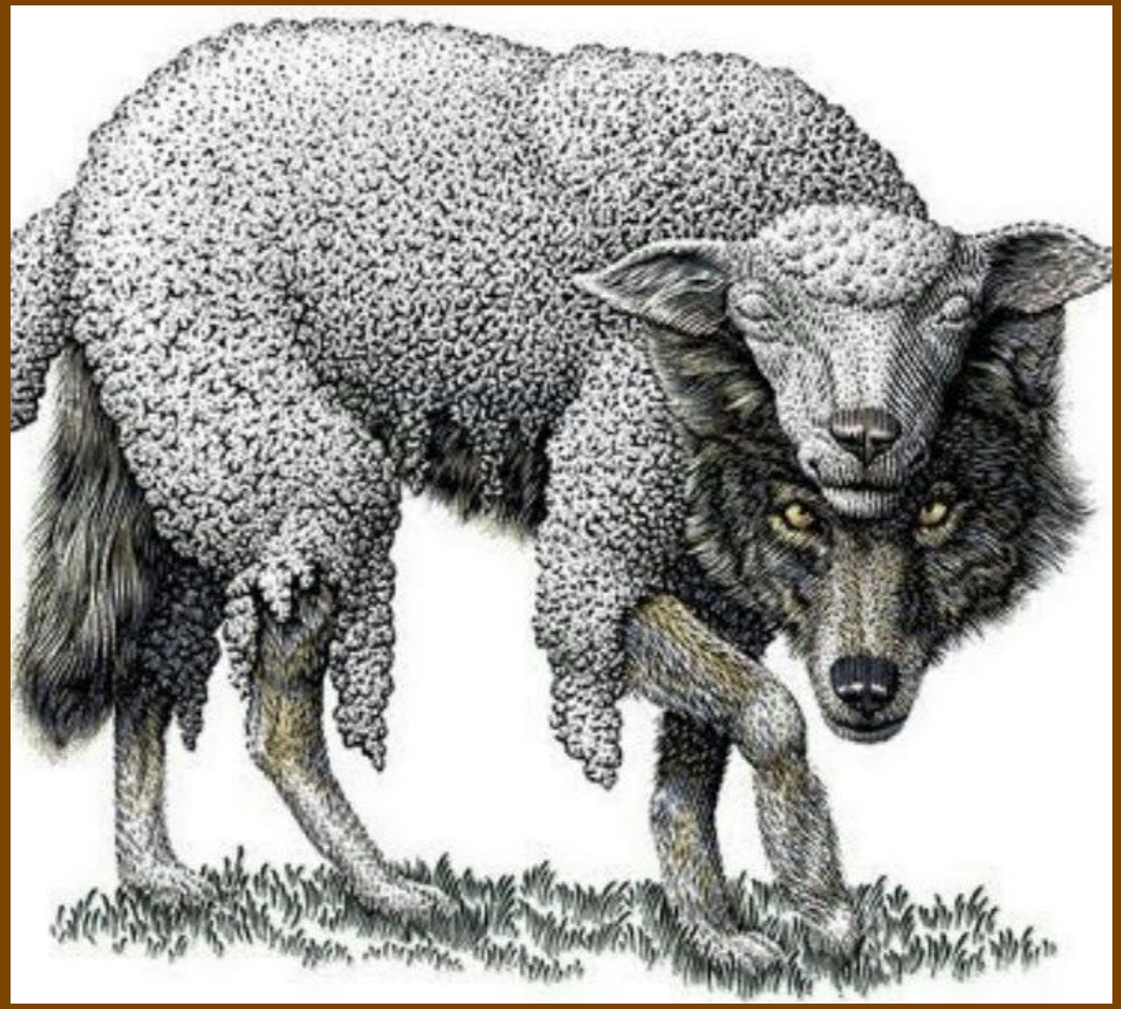
- In 1523, the Swiss Reformation reached a turning point
- Because of a previous riot over images (iconoclasts)
- There would be a theological argument (or disputation) to determine which Religion the city would follow: Protestant or Catholic
  - The city council would enforce one or another



Removal of icons & church decorations

A TRUE SHEPHERD

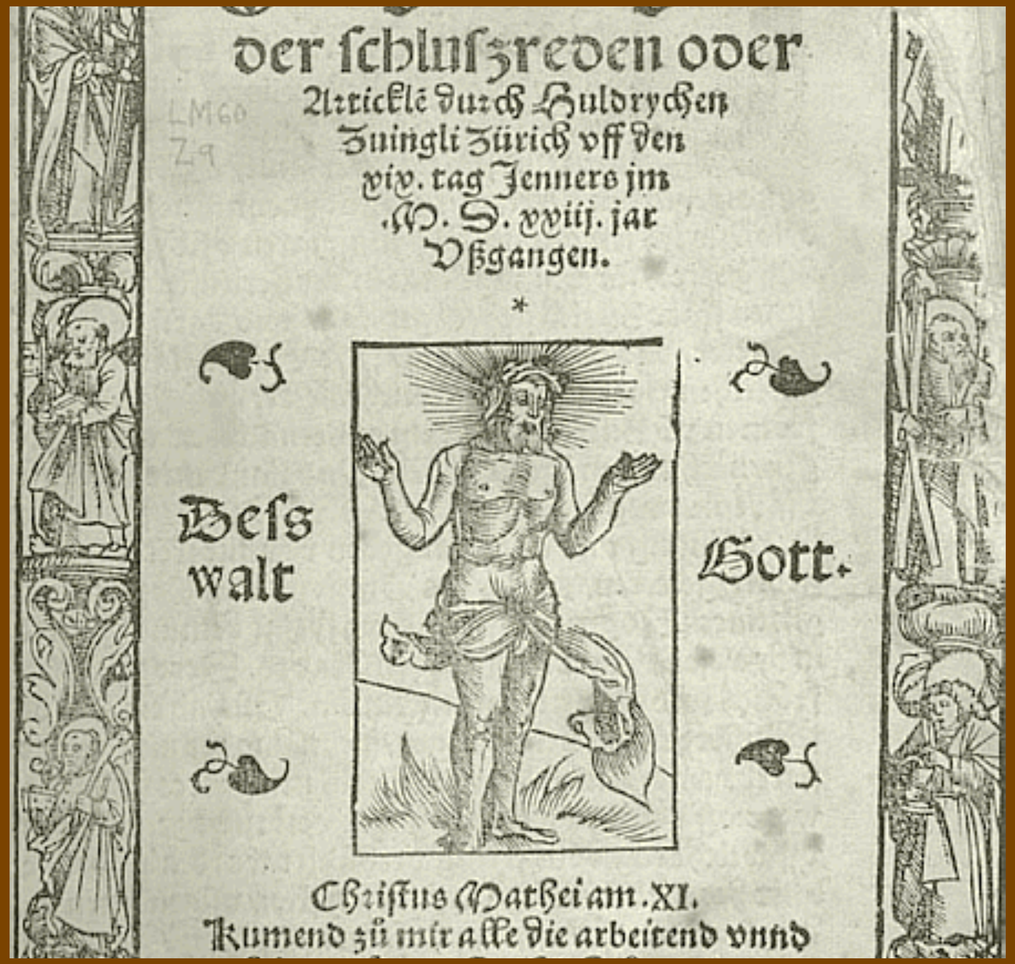
- In the disputation to decide whether or not Zurich would remain Catholic, he preached a sermon called 'The Shepherd' (1523)
  - It spoke of a true shepherd vs. the false shepherds
    - All who do not teach are nothing but wolves…
    - Those who teach their own dreams rather than the word of God are wolves…
    - Those who teach the word of God, yet not to the honor of God, but for themselves and the Pope are wolves…
    - Hypocrites, worldly rulers (priests and bishops), sooth-sayers, gatherers of wealth-all wolves



Wolves in Sheep's Clothing

DISPUTATION : 67 ARTICLES

- Zwingli wrote the 67 articles in preparation for the disputation
  - They were similar to the 95 Theses, but more advanced and thorough
  - It was a 'vigorous expression of the Reformed Faith'
- The Catholics priests and monks were upset that the city council was making the decision (over Rome)
- When the time came, the representative from Rome arrived (unprepared for the debate)
  - He only argued on the necessity of ecclesiastical authority (The authority of Rome, the Pope, and the bishops)
- Anabaptists or 'Radicals' were also in attendance



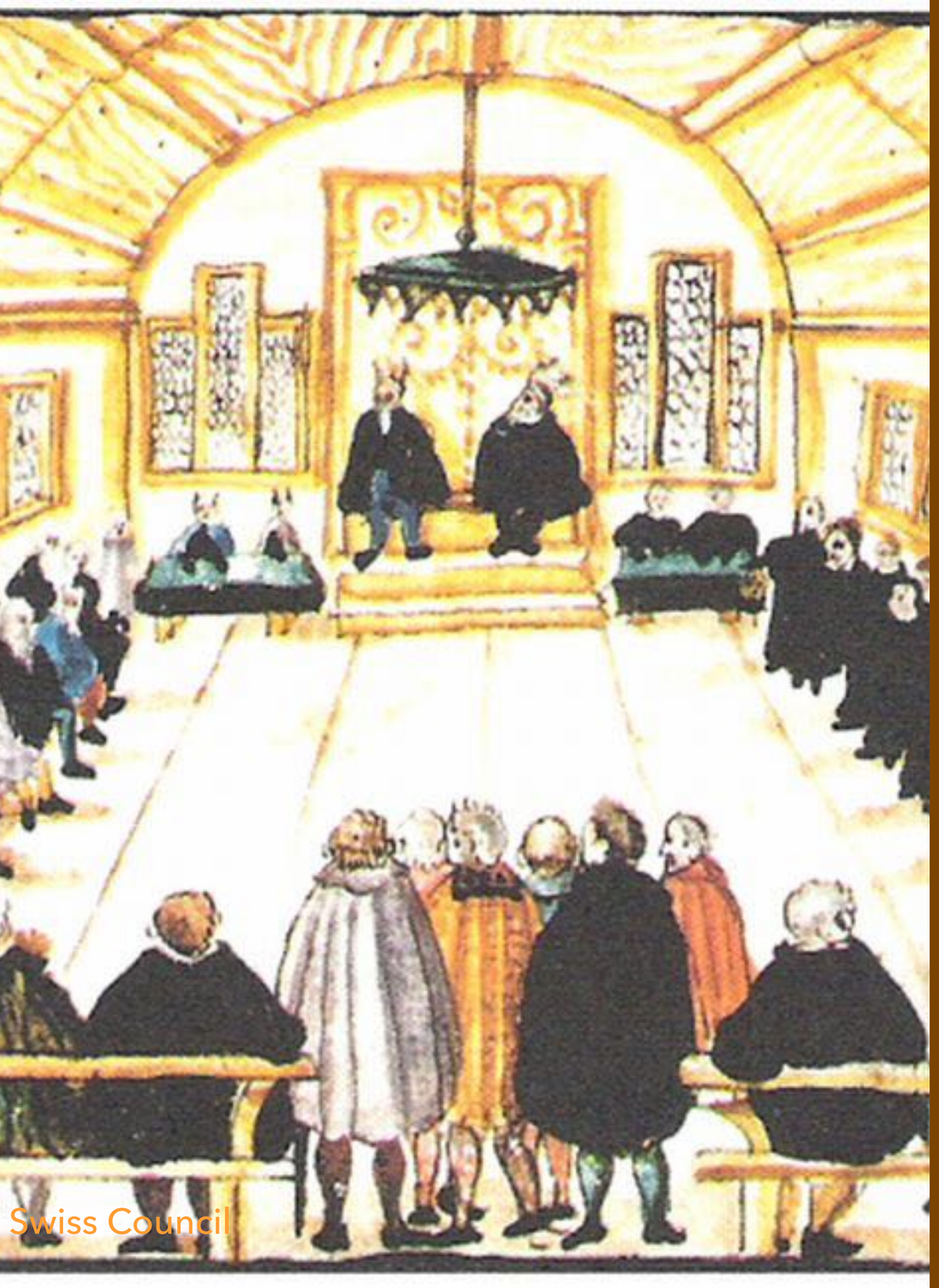
67 Articles Front Page

THE FIRST DISPUTATION: COUNCIL COMPROMISE

- The city council attempted a compromise and asked the people to keep the fast due to the ancient custom, rather than on the authority of the Bible
- Zwingli wrote a tract in defense of their actions
  - The Catholic priests and bishops balked at this usurping of their authority
  - The Church decreed it so it must be followed (on the authority of the church)
- The burgomaster (mayor) declared that all future preaching should be only from 'Holy Scripture-to the exclusion of Scotus and Thomas and suchlike."



A burgomaster, William John Wainwright (not from Zurich)



Swiss Council

“CUSTOM SHOULD YIELD TO TRUTH.”

Ulrich Zwingli, on the disputation

THE 2ND DISPUTATION: IMAGES & THE MASS

- Zwingli and Leo Jud (another reformer) argued for the abolition of images and the mass
  - The council agreed
- Images were gradually removed (not violently)
- 3 years later (1525), the last mass in Zurich was replaced with a communion service



Leo Jud-Swiss Reformer

THE WARRIOR POPE: SWISS MERCENARIES

- Now Protestant Zurich (1 of 13 Swiss Cantons) refused to send their soldiers to fight other Swiss mercenaries in the Pope's wars
  - Nevertheless, 6000 men went in service of the Pope
    - The Pope promised that these men would never fight other Swiss soldiers
    - These men ended up in many near battles with other Swiss mercenaries
- The deceit and disregard for the Swiss by the Pope and the church was a final breaking point



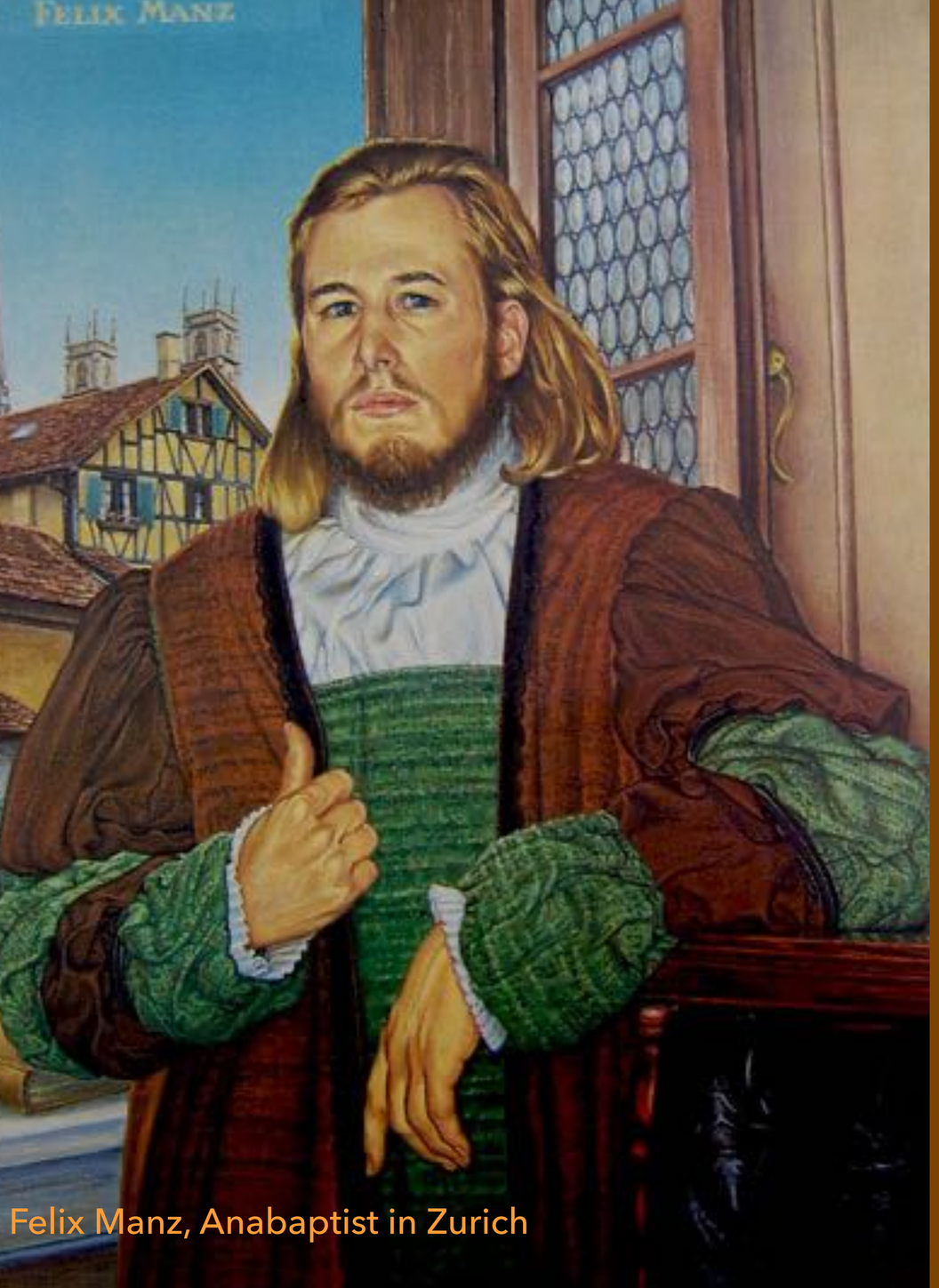
Swiss Mercenaries-Pikemen

THE ORIGINS OF ANABAPTISTS

- Zurich was a center for Anabaptist growth
  - Many thought Zwingli was not reforming enough (or fast enough)
- Anabaptist's officially began in 1525 with the 'believer's baptism' of George Blaurock by Conrad Grebel
  - In defiance of the Zurich Council's decision
- Zwingli saw them as more destructive than the Papists
- Zwingli wrote against them, because of his influence they were expelled from the city
  - Many Anabaptists were killed, persecuted, imprisoned or tortured during this time (Martyr's Mirror)



Anabaptist rescue of an enemy



Felix Manz, Anabaptist in Zurich

"THE SWISS REFORMATION WAS ATTACKED . . . BY THE ROMANISTS ON THE GROUND OF TRADITION, BY THE RADICALS ON THE GROUND OF THE BIBLE."

Philip Schaff,
on Zwingli & the Anabaptist Problem

THE DEATH OF ZWINGLI (1531)

- Zwingli was a statesman and also a soldier
  - He pursued the expansion of the Protestant Swiss Confederation vigorously
    - He secured political alliances, defenses and conferences for the sake of the people and for the glory of Christ
    - He used the sword to defend the Swiss Reformation
- He died on the field of battle, as a chaplain and a combatant when the city was about to be over-run



Zwingli at Kappel

PROTEST & REFORMATION

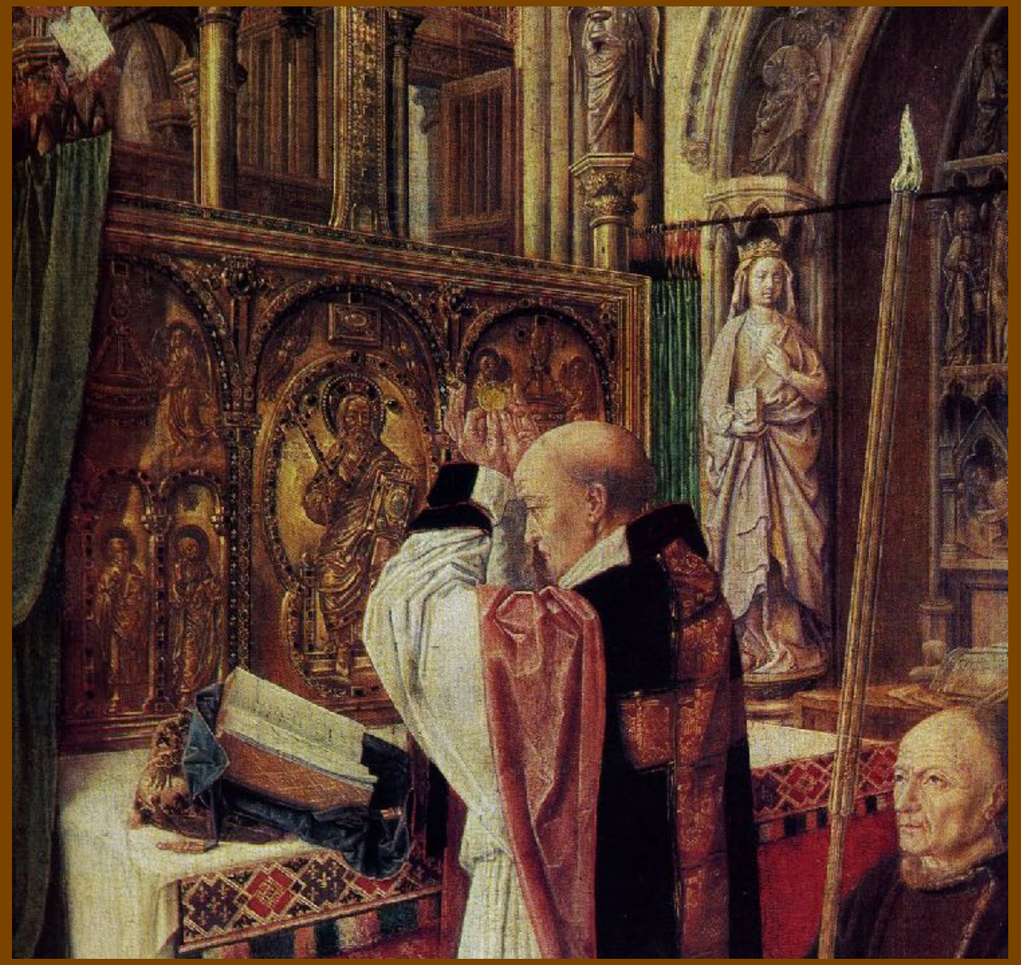


IMPACT OF ULRICH ZWINGLI

ZWINGLI'S METHODS

CLARITY & CERTAINTY OF THE WORD OF GOD

- He aimed to purify the church by the *proclamation* of the Word of God
  - Revival of faith & true doctrine
  - Overhaul of ecclesiastical life & practice
- Both Doctrine and Practice must be tested at every point by the Word of God



The mass at St. Giles



"...THAT I FELT AS IF SOMEONE HAD PULLED ME UP INTO THE AIR BY THE HAIR OF MY HEAD,..."

Thomas Platter, after hearing a sermon by Zwingli from John 10 on the Good Shepherd



Contrast between Catholic & Evangelical Preaching

ZWINGLI THE PREACHER

- Zwingli was primarily a preacher of evangelical truth (not a methodical reformer)
  - His success came from his ability to direct the religious thought of the city from the pulpit (preaching of the Word)
- Reform was possible only as the Word of God was taught and proclaimed

OUTWARD REFORM

- The clergy should be instructed and zealous (in the Word of God)
- The people will make right decisions in matters of faith and conscious if the Word of God was taught to them (The Word of God has clarity)



Marburg Colloquy

OUTWARD REFORM (CONT.)

- An educated laity (the people) could make wise and informed decisions as members of the Council
  - The people's demand for reform welled up spontaneously
  - Zwingli could defer to the Council on ecclesiastical decisions (with a good conscience) because it was made up of Christians with a solid ground of evangelical teaching



Ulrich Zwingli

ORTHODOXY & ORTHOPRAXY

- Traditional ceremonies and forms were subject to dismissal if they did not follow the teaching of the Word of God
  - In practice, Liturgy (public worship) was stripped of almost all of its traditional forms
    - Instruments & hymns were abolished
    - Priestly garb, ornament, decoration, etc.
    - The Paster dressed in a robe (but it was a teacher's robe, not a priestly robe)



Celebration of the Mass

THE AUTHORITY OF SCRIPTURE IN LITURGY

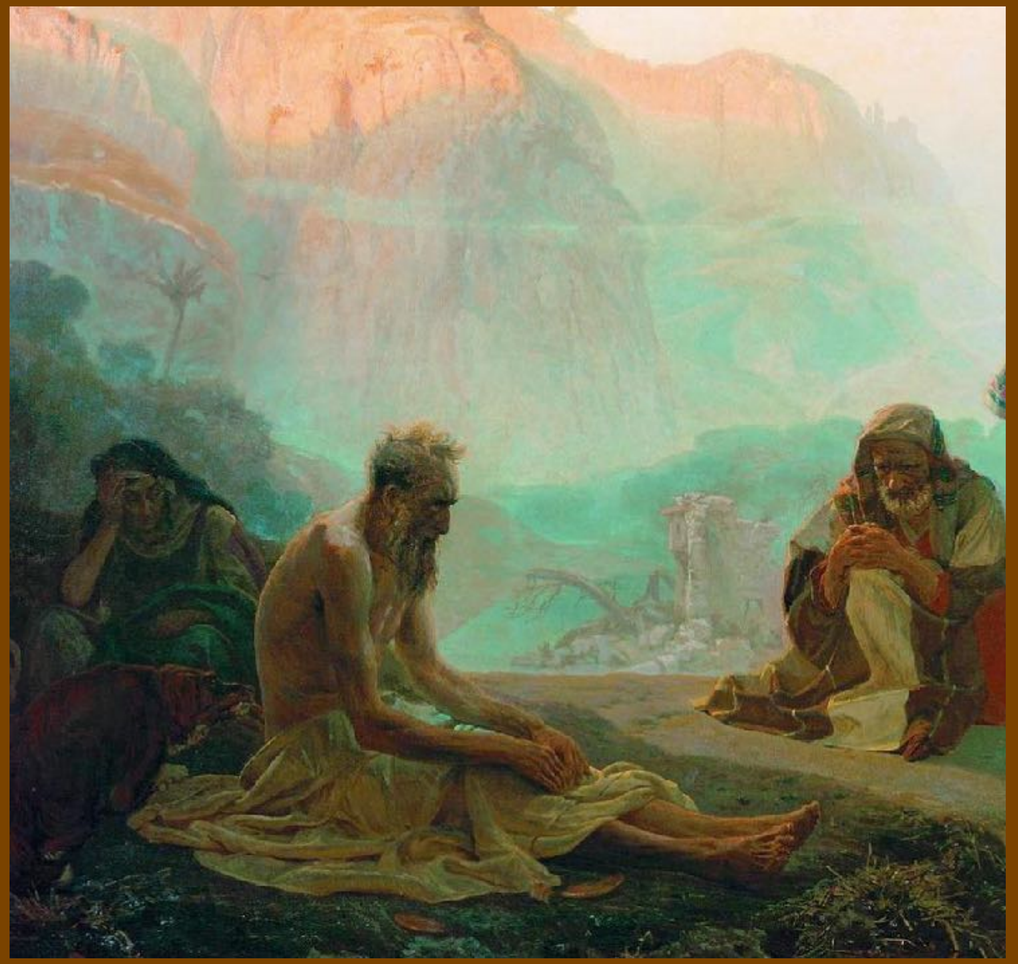
- The reformation of liturgy (public worship) was based on the authority of Scripture
  - It was to conform to Scriptural patterns at all points
  - The main emphasis of public worship is instruction in scriptural truth (Teaching the Bible is primary)
    - All scripture was read in the vernacular (language of the people)
    - Ornaments and ceremonies were suppressed
    - Liturgical forms were simplified



Removal of icons & church decorations

ZWINGLI'S DOCTRINE: TWO MAJOR POINTS

1. The Bible is the supreme and final revelation from God (Sola Scriptura)
2. The Sovereignty of God in his election, grace, and Providence (Sola Gratia, Soli Deo Gloria)
    - The doctrine of God gets 'pride of place' over the doctrine of Holy Scripture, or the doctrine of the fall and sin of man
        - God's glory is above all
    - The Scripture is the source of his doctrine of God (not reason, not church tradition)
        - The Scripture reveals:
            - God's self-existence
            - God's goodness
            - God's perfection



Job and his friends (Illya Repin)

GOD'S SOVEREIGNTY

- God's Sovereignty over all things is based on his:
  - wisdom, power, and goodness
- Zwingli addresses the question of the sovereignty of God and the origin of evil
  - Election and Predestination are common themes
  - Faith is only possible where God gives it to us (sovereignly given by his free determination)



The Torn Tunic of Joseph before Abraham (Diego Velazquez)

GOD'S SOVEREIGNTY & MEDIEVALISM

- He violently protested against the medieval system because it relied on Semi-Pelagian beliefs
  - The monasteries, the sacraments (most of the whole system) allows for the merits of earning righteousness and working (or paying) to receive forgiveness and salvation
- Salvation is by Faith alone, given by the grace of God



Medieval Monk receiving a tonsure

THE LORD'S SUPPER

THE MASS: A MYSTICAL SACRIFICE

- An ordained priest miraculously transforms the bread and wine into Jesus' *real* flesh and blood
  - The people are not given the cup (lest they spill the blood)
  - The wafer is dipped into the cup and then given to the people
- Christ is sacrificed again at every Mass



Mass of St. Gregory

THE MASS: A MYSTICAL SACRIFICE

- The mass is a means of supernatural grace imparted to Christians
  - If you do not participate in the mass, you do not receive ‘grace’ from the Lord
    - You cannot be righteous, will not be saved
  - Being ex-communicated means that you are cut off from the grace of the Lord by the church (you cannot be saved)



The wafer given to the laity

LUTHER'S EUCHARIST

- Luther believed in a real presence of the body and blood of Christ
  - "This is my body." was not a metaphor for his body, but was actually his body
  - Consubstantiation (with, over, under the bread is the body…) not Transubstantiation- the transforming of the bread to body by the priest



The mass



The Catholic Chalice

“ I WOULD RATHER DRINK BLOOD WITH A PAPIST THAN MERE JUICE WITH THE ZWINGLIANS.”

Luther, on the split with Zwingli

ZWINGLI'S EUCHARIST

- Zwingli believed in the memorial view
  - "This do in remembrance of me." He said 'this is my body' is a metaphor.
    - This would be similar to the metaphor "I am the vine…"
- We hold to a memorial view of the Lord's Supper



Eucharist Image

MARBURG COLLOQUY (1529)

- Luther thought Zwingli was secularizing and emptying the Lord's Supper
  - It was a difference of opinion on interpretation of the Bible
- The Reformation split at that point
- Zwingli tried to make peace with tears, but Luther would not have it
- Luther equated Zwingli with the radicals



Luther and Zwingli at Marburg

MARBURG COLLOQUY (1529)

- Luther split with Zwingli at Marburg
  - They met to discuss and debate Reformation doctrine
    - They agreed on all things except the Lord's Supper (14/15 points of agreement)



Luther and Zwingli at Marburg