Compass Life Adult Sunday School

Pastor Pete

June 16, 2019

**“Heinrich Bullinger”**

**I. Beginnings of the Swiss Reformation**

The Swiss Reformation was shaped by the efforts of Ulrich Zwingli, a humanist priest from the Alpine village of Wildhaus. Zwingli himself was shaped by his grandmother, who would frequently call him to her side and tell him stories from the \_\_\_\_\_\_. The second influence in his life was the time spent as a young boy listening to the stories of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, told by his father’s friends who would gather at the Zwingli home. The third influence that shaped him was great Greek and Latin philosophers like Scipio, Seneca, and Cicero. In the Roman Catholic world at the time the church embraced two distinct methods that would help an individual obtain \_\_\_\_\_\_\_\_\_. The first, was the method Luther had risen up against, that of salvation by \_\_\_\_\_\_\_\_\_\_\_\_\_. The second was the premise of salvation by scholastic or rationalistic methodology, which meant that in order for one to obtain God’s favor that individual must obey a system of \_\_\_\_\_\_\_ and \_\_\_\_ through which he could then receive divine enlightenment. Zwingli personally discovered the power and beauty of Scripture and as he read and studied the Word of God and concluded that the \_\_\_\_\_ and not rationalistic thought was the sole authority on how a man could be saved. The fundamental premise that Salvation was by \_\_\_\_ alone, through \_\_\_\_ alone and in the power of \_\_\_\_\_ alone, was the focal point of the Swiss Reformation and these principles supplanted the ideology of Salvation by rational human thought and enlightenment. The Swiss Reformation was concentrated in Zurich, where Zwingli was a canon of the Cathedral church and where he preached his radical sermons on the authority of \_\_\_\_\_\_\_\_\_\_ over that of the scholastic commentary of church theologians. From Zurich it swept throughout the country, challenging the thinking of not just the common people but of the academic community as well. Zwingli also strongly refuted the church’s mandate that the Bible could only be read and interpreted by the \_\_\_\_\_\_, declaring that the Bible was open and accessible to every man, to read and understand what was written in it for himself. He rejected the belief that the church, through its sacraments and clergy, was a \_\_\_\_\_\_\_\_\_ between God and man, calling on every believer to have a direct and personal relationship with God.  As Zwingli’s reformatory ideas matured he came to look at the Bible as a comprehensive guide that was able to transform not just spiritual life but social and political life as well leading him to champion \_\_\_\_\_\_\_\_\_\_\_. This was one of the weak points of the Swiss Reformation which was later embraced by Calvin as well, that of seeing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ between church and state. Despite his weaknesses, God used Zwingli to impact the lives of countless people across Switzerland and Europe by upholding the infallible authority of Scripture over that of the teachings of the church.

**II. Heinrich Bullinger (1504-1575)**

Bullinger was born on July 18, 1504, in Bremgarten, 10 miles west of Zurich. His father, Heinrich, was the local \_\_\_\_\_\_\_\_\_\_\_\_\_, who lived in a common law marriage. The marriage between Bullinger’s parents was eventually formalized in 1529, when the elder Bullinger joined the Reformed movement. At age 12, he was sent to the monastic school at Emmerich, known as the School of the Brethren of the Common Life. There, Bullinger received an advanced education in \_\_\_\_\_\_\_\_\_\_\_\_\_\_ principles, especially Latin, coming under the influence of the devotio moderna, the “modern devotion,” a medieval emphasis on the \_\_\_\_\_\_\_\_\_and the deep spiritual life. In 1519, Bullinger went to the University of Cologne, where he began studying traditional Scholastic theology. Cologne was the largest city in Germany, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Bullinger studied the writings of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, especially Ambrose, Chrysostom, and Augustine. Their priority towards the Scripture moved him to study \_\_\_\_\_\_\_\_\_ for himself. While in Cologne, Bullinger was exposed to the teaching of Desiderius Erasmus of Rotterdam. Erasmus had elevated the Scriptures over Aristotelian logic and sought to reform the church through humanistic scholarship and the \_\_\_\_\_\_\_\_ teachings of Christ. Luther’s writings challenged Bullinger’s beliefs in God. In 1522, Bullinger became the head teacher of the school at the convent at Kappel. From 1523 to 1529, he instructed the \_\_\_\_\_\_\_ from the New Testament and introduced Reformed teaching and \_\_\_\_\_\_\_ the mass with a sermon. Bullinger attended lectures by Zwingli, starting a relationship that would change him and the future of the Swiss Reformation. He went with Zwingli to the Disputation in Berne on January 7, 1528. Later in 1528, Bullinger became the part-time pastor of the village church at Hausen, near Kappel. He preached his first sermon on June 21. The following year, Heinrich Sr. publicly declared his commitment to Reformed teaching and started to reform his parish at Bremgarten. As a result, he was forced to resign his position because the people \_\_\_\_\_\_\_ this change. The younger Bullinger succeeded his father as pastor of that church, and was able to continue the biblical reform his father had begun and became known as the Reformer of Bremgarten. Bullinger went to a former Dominican convent at Oetenbach in 1529, looking for \_\_\_\_\_. Anna Adlischweiler was an ex-nun that caught Bullinger’s eye and they eventually married. They had eleven children of their own and adopted others. Remarkably, all six of their sons became \_\_\_\_\_\_\_\_\_\_\_. As Protestant beliefs in Switzerland grew, Roman Catholic resistance soon arose. Five Catholic cantons, alarmed at the rise of Protestantism in Zurich, declared war on this Reformed stronghold in October 1531. No Protestant canton \_\_\_\_\_\_\_\_\_\_ Zurich. On October 11, at the Battle of Kappel, the Protestants were ambushed and Zwingli, serving as a military chaplain, was killed. Zurich was forced to accept unfavorable terms of peace. Some regions of Switzerland, including Bremgarten, reverted to Catholicism. Bullinger, a recognized Protestant leader, was threatened with the scaffold at Bremgarten. He fled to Zurich, where, three days later, he was prevailed upon to \_\_\_\_\_\_ in Zwingli’s empty pulpit. So powerful was Bullinger’s preaching that the people exclaimed he must be the second coming of Zwingli. Six weeks later, on December 9, 1531, Bullinger, only twenty-seven years old, was unanimously elected by the Council of Zurich and the citizens to succeed Zwingli. After the council agreed to guarantee the clergy’s freedom to preach on all aspects of life in the city, Bullinger accepted the position. He became the antistes—the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”—of the city. In so doing, he assumed the leadership of the Reformed movement in German-speaking Switzerland. On December 23, he took the pulpit of the Grossmünster, a position he held for \_\_\_\_\_\_\_\_\_ years until his death in 1575. He was also responsible for the reform of the \_\_\_\_\_\_\_\_\_\_\_\_\_. For the first ten years of his ministry in Zurich, he preached \_\_\_\_\_\_\_\_\_\_\_\_ times a week. After 1542, he preached twice a week, on Sundays and Fridays, which allowed him to devote himself to a rigorous writing schedule. It is estimated that Bullinger preached in Zurich between seven thousand and seventy-five hundred sermons. Throughout this time, Bullinger was consulted by English royalty, including Edward VI (1550) and Elizabeth I (1566). Portions of his book Decades were dedicated to Edward VI and Lady Jane Grey. In Bullinger’s closing years, he suffered the tragic deaths of his wife, Anna, and several of their daughters. Their lives were taken in outbreaks of the \_\_\_\_\_\_\_\_\_\_\_\_\_ in 1564 and 1565. Bullinger himself became severely ill during the second outbreak. Though he survived the outbreak, his health remained poor, and he died on September 17, 1575.

**III. The Ten Theses of Berne (From the Disputation of Berne)**

1. The holy Christian Church, whose only Head is Christ, is born of the Word of God, and abides in the same, and listens not to the voice of a \_\_\_\_\_\_\_\_\_\_\_\_.
2. The Church of Christ makes no laws and commandments without the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Hence human traditions are no more binding on us than as far as they are founded in the Word of God.
3. Christ is the only wisdom, righteousness, redemption, and satisfaction for the sins of the whole world. Hence it is a denial of Christ when we confess another ground of salvation and satisfaction.
4. The essential and corporal presence of the body and blood of Christ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ demonstrated from the Holy Scripture.
5. The mass as now in use, in which Christ is offered to God the Father for the sins of the living and the dead, is contrary to the Scripture, a blasphemy against the most holy sacrifice, passion, and death of Christ, on account of its abuses an abomination before God.
6. As Christ alone died for us, so he is also to be adored as the \_\_\_\_\_\_ Mediator and Advocate between God the Father and the believers. Therefore, it is contrary to the Word of God to propose and invoke other mediators.
7. Scripture knows nothing of a \_\_\_\_\_\_\_\_\_\_\_\_ after this life. Hence all masses and other offices for the dead are useless.
8. The worship of images is contrary to Scripture. Therefore, images should be abolished when they are set up as objects of adoration.
9. Matrimony is not \_\_\_\_\_\_\_\_\_\_\_\_\_ in the Scripture to any class of men; but fornication and unchastity are forbidden to all.
10. Since, according to the Scripture, an open fornicator must be excommunicated, it follows that unchastity and impure celibacy are more pernicious to the clergy than to any other class. All to the glory of God and his holy Word.

**IV. The Second Helvetic Confession**

The First Helvetic Confession was composed in 1536 by Heinrich Bullinger and by Martin Bucer of Strasbourg. It was the first Reformed creed of \_\_\_\_\_\_\_\_\_\_ authority. In 1562 Bullinger wrote a lengthy theological statement of 30 articles, which he later revised and attached to \_\_\_\_\_\_\_\_\_\_\_. This became known as the Second Helvetic Confession and was published in 1566. It was also adopted in the Palatinate and was recognized in Scotland (1566) Hungary (1567), France (1571), and Poland (1578). Also, favorably received in Holland and \_\_\_\_\_\_\_\_\_\_\_\_, it was subsequently recognized as one of the most [authoritative](https://www.merriam-webster.com/dictionary/authoritative) statements of Reformed theology. The Second Helvetic Confession discussed the ancient [dogmas](https://www.merriam-webster.com/dictionary/dogmas) of the Trinity and \_\_\_\_\_\_\_\_\_\_\_\_\_ and those beliefs emphasized by the Reformation: \_\_\_\_\_\_\_\_\_\_ as the sole norm of belief, and condemnation of the use of images in worship. It also discussed the Reformed doctrines of Providence, predestination, the church, ministry, and sacraments, and it condemned ancient and contemporary heresies.

**6/23 “Theodore Beza”**