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found, that images are forbidden by God – so that, after they have been instructed and strengthened, the unlearned and weak ones may soon accept what should be done with the images. . . .

[T]he images and the paintings which we have in the churches, . . . have created the danger of idolatry. Therefore, one should not leave them there any longer. . . .

If one wants to speak of the mass, one should first point out, so as not to offend anyone, that none of us wants to abolish or belittle the body and blood of Christ, or to teach that it is nothing – but that mass has a different purpose from that of eating and drinking the body and blood of Christ. . . .

However the claim of the priesthood to sacrifice Christ for other people has been invented in themselves without foundation in the word of God. As a result there arise two serious blasphemies of God – and two big sins.

The first blasphemy of God is that through it the great value and treasure of the sufferings of Christ is obscured. . . . For if we believe that he, once sacrificed, has redeemed and paid for eternity for us, that is, the believers, then it must be a blasphemy to undertake it again, just as if it has not previously been accomplished.

The other blasphemy and abomination consists in that no one can sacrifice anything higher than himself. . . . And, therefore, whoever calls himself a sacrificer takes Christ's honor away from him and gives it to himself . . .

The two sins are these:

The first is that the wrong understanding of sacrifice has planted and encouraged all vices. For all robbers, usurers, traitors, murderers, and adulterers have believed that their matter becomes right if they let a mass be said for their misdeeds. . . .

The other sin is that one has collected so much temporal good with the mass and has taken it for the fabricated sacrifice. Even if it were a sacrifice it would still be an abomination to take money and rewards of temporal goods for it. . . .

If we now see that the mass is no special establishment of Christ, but considered by human beings as a sacrifice (where, nevertheless, this sacrament is nothing but the eating and drinking of the body and blood of Christ) then it should be a concern for all persons that such misuse will be abolished where one pretends to perform a sacrifice for others – nevertheless, with such discretion and prudence that a riot does not occur because of it. . . . For, in short, when Almighty God reveals his word, then people must see that they comply with it, or they will invite the wrath of God on themselves.

6.9 Zwingli: "Short Christian Instruction" (November 17, 1523)

Djpkim 1984: 64–6, 68, 70–5

Now we have two salvations from the law: one is from the ceremonies, that is, external things or empty church performances. The other is from the punishment of our misdeeds. . . .

[W]e Christians are also free from all those laws imposed on us for the purpose of making us pious or good. Herein belong all the papal laws not grounded on the word of God: prohibition of foods, commands to chastity, vows, auricular confession, sacrifices, financial payments, indulgences and the whole worthless business. We are also free from humanly devised teachings devised by men, such as intercessions to the saints, purgatory, images, church decorations, ordering masses, the purchase of vigils and other things, etc.; for they are not based on the word of God. The foundation of everything is the sole word of Christ. . . . Finally, on the pretext that they are Christians, some want to exempt themselves from obedience to true government which we call the temporal. They are the worst enemies of the teachings of God. . . . However, a government shall command nothing that is against the honor of God and his word. . . .

Concerning images: it is reasonable for everyone to teach, as has been

6.12 Zwingli's View of Luther

Furcha 1984, 1: 116-20

Before anyone in this area had even heard of Luther, I began to preach the gospel of Christ in 1516. . . .

I started preaching the gospel before I had ever heard Luther's name. . . . However, Luther, whose name I did not know for at least another two years, had definitely not instructed me. I followed holy scripture alone. . . .

Luther, in my opinion, is a good warrior of God, the like of which we have not had on earth in a thousand years. . . . No one in all the history of the papacy has equaled him in the bold equanimity with which he attacked the pope at Rome; and with no offence to anyone. . . .

Therefore, my good Christians, let not the genuine name of Christ be changed into the name of Luther; for Luther did not die for us; rather he teaches us to know him from whom alone we have our salvation. . . . By the same token, I do not want the papists to call me Lutheran; for I did not learn the teachings of Christ from Luther but from the very word of God. . . .

6.13 Zwingli: *Of the Clarity and Certainty of the Word of God* (September 6, 1522)

Bromiley 1953: 83, 86-8, 92

The word Gospel is the equivalent of good news or tidings which God gives to men in matters of which they are either ignorant or doubtful. . . .

Those who defend the doctrines of men [i.e., the papists] say: [W]e understand the Gospel in a different way. And if there is a conflict between your understanding and ours, someone will have to decide between us and have authority to silence the one who is in error. And this they say in order to subject the interpretation of God's Word to men, thus making it possible to rebuke and suppress the evangelical preachers. . . . Not everything, they say, is told us in the Gospels. There are many good things which are never even thought of in the Gospel. Oh you rascals - you are not instructed or versed in the Gospel, and you pick out verses from it without regard to their context, and wrest them according to your own desire. . . . Here we come upon the canker at the heart of all human systems. And it is this: we want to find support in Scripture for our own view, and so we take that view to Scripture, and if we can find a text which, however artificially, we can relate to it, we do so, and in that way we wrest Scripture in order to make it say what we want it to say. . . .

The will of God is this, that he alone should be the teacher. And I intend

6.10 Removal of Relics and Organs (June, 1524)

Kidd 1911: 442-3

At the Great Minster in Zurich were shrines . . . of the blessed martyrs Felix and Regula. And as the common people were for it, the bodies of the blessed martyrs were kept and buried therein. But the honorable Council and the Citizens also ordered at this time, in June, that they should be put thence and out of the church; and, should there be any corpses therein, they should be honorably interred, or secretly dispersed in the bone house. . . .

At this time, also the magistrates at Zurich ordered that there should be no more playing of organs [the organ in the Great Minster was broken to pieces on December 9, 1527] in the city and in the churches no ringing for the dead, and for and against the weather: no more blessing of palms, salt, water, and candles; and no more bringing to any one of the last baptism or extreme unction; but that all such superstitions should cease and be clean put away, inasmuch as they are all at variance with the clear word of God.

6.11 The Council's Mandate for Church-Going (August 10, 1531)

Kidd 1911: 450

Whereas the mandate for Church-going put out last year [March 26], 1530, has been badly observed; and people, young and old, men and women, idly wander about hither and thither during sermon-time, on the bridges, down the alleys, by the gates and alongside the moats; therefore our Lords . . . earnestly command that every man shall strictly observe the mandate to go to Church on Sundays and Holy-days. And that no man may be able to fraudulently say that he went to another church, it is provided that henceforth the preachers in all the three churches shall begin to preach at one and the same time, convenient to all.

Our Lords further give notice hereby to the numbers of those who are free and well-off that on work-days they frequent the prayers and preaching more diligently and better. They have ordered, and it will henceforth be the rule, that the morning sermon shall take place every day, as hitherto, and that at 8 a.m. for half-an-hour there shall be a discourse and prayer.

to be taught by him and not by men. . . . For it is not for us to sit in judgment on Scripture and divine truth, but to let God do his work in and through it, for it is something which we can learn only of God. Of course, we have to give an account of our understanding of Scripture, but not in such a way that it is forced or wrested according to our own will, but rather so that we are taught by Scripture; and that is my own intention.

6.14 Zwingli: *The Sixty-Seven Articles* (1523)

Noll 1991: 39–46

1. All who say that the gospel is nothing without the confirmation of the church make a mistake and blasphemous God.
2. The sum of the gospel is that our Lord Jesus Christ, true Son of God, has made known to us the will of his heavenly Father, redeemed us from death by his innocence, and reconciled us to God.
3. Therefore, Christ is the only way to salvation for all who have been, who are, and who will be. . . .
8. From this follows, first, that all who live in this head are members and children of God. This is the church or the communion of saints, the bride of Christ, the *ecclesia catholica* [universal church].
16. In the gospel we learn that the teachings and traditions of men are of no use for salvation. . . .
18. Christ, who has once offered himself as a sacrifice, is for eternity a perpetually enduring and efficacious sacrifice for the sins of all believers. Therefore we conclude that the Mass is not a sacrifice but a memorial of the one sacrifice and a seal of redemption that Christ made good for us.
19. Christ is the only Mediator between God and us. . . .
24. Christians are not obligated to do works that God has not commanded. They may eat all foods at all times. From this we learn that decretals regulating cheese and bread are a Roman fraud. . . .
28. Everything that God permits or has not forbidden is proper. From this we learn that marriage is proper for all people.
34. The so-called spiritual estate has no justification in the teaching of Christ for its splendor.
35. But secular authority does have rightful power and is supported from the teaching and action of Christ. . . .
37. To these authorities all Christians are obliged to be obedient, with no exceptions.
38. So long as the authorities do not command anything in opposition to God.

39. Therefore all secular laws should be conformed to the divine will, which is to say, that they should protect the oppressed, even if the oppressed make no complaint. . . .
42. But if rulers act unfaithfully and not according to the guiding principles of Christ, they may be replaced by God.
49. I know of no greater offense than that priests are not allowed to have lawful wives, while they are allowed to pay concubines. What a disgrace!
54. Christ has borne all of our sorrow and labor. Whoever adds works of penance, which belongs to Christ alone, makes a mistake and blasphemes God.
56. Whoever forgives sin only for money is a comrade of Simon and Balaam, and is the true apostle of the devil.
57. The true holy Scripture knows nothing of a purgatory after this life.
62. Scripture recognizes no priests except those who proclaim God's Word. . . .
66. All spiritual leaders should humble themselves, and seek to exalt only the cross of Christ rather than their own purses. . . .
67. If anyone wishes to discuss with me taxes, tithes, unbaptized children, or confirmation, I am ready to provide an answer.
But let no one undertake to argue with sophistry or human wisdom, but let Scripture be the judge (Scripture breathes the Spirit of God), so that you can either find the truth or, if you have found it, hold on to it.