

The Marburg Colloquy, 1529

THE HESSIAN CHANCELLOR FEIGE: My gracious prince and lord, the Landgrave Philip of Hesse, has summoned you for the express and urgent purpose of settling the dispute over the sacrament of the Lord's Supper.... And let everyone on both sides present his arguments in a spirit of moderation, as becomes such matters.... Now then, Doctor Luther, you may proceed.

LUTHER: Noble prince, gracious lord! Undoubtedly the colloquy is well intentioned.... Although I have no intention of changing my mind, which is firmly made up, I will nevertheless present the grounds of my belief and show where the others are in error.... Your basic contentions are these: you wish to prove that a body cannot be in two places at once, and you produce arguments about the unlimited body which are based on natural reason. I do not question how Christ can be God and man and how the two natures can be joined. For God is more powerful than all our ideas, and we must submit to his word.

Prove that Christ's body is not there when Scripture says, "This is my body!" I will not listen to 'rational proofs!'. God is beyond all mathematics; the words of God are to be revered and carried out in awe. It is God who commands, "Take, eat, this is my body." I request valid scriptural proof to the contrary.

Luther writes on the table in chalk, "This is my body," and covers the words with a velvet cloth.

OECOLAMPADIUS [leader of the reform movement in Basel and a supporter of Zwingli]: The sixth chapter of John clarifies the other scriptural passages. Christ is not speaking there about a local presence. "The flesh is of no avail," he says [John 6:63]. It is not my intention to employ rational, or geometrical, arguments- neither am I denying the power of God-but as long as I have the complete faith I will speak from that. For Christ is risen; he sits at the right hand of God; and so he cannot be present in the bread. Our view is neither new nor sacrilegious, but is based on faith and Scripture.

ZWINGLI: I insist that the words of the Lord's Supper must be figurative [non-literal]. This is ever apparent, and even required by the article of faith: "taken up into heaven, seated at the right hand of the Father." Otherwise, it would be absurd to look for him in the Lord's Supper at the same time that Christ is telling us that he is in heaven. One and the same body cannot possibly be in different places....

LUTHER: I call upon you as before: your basic assertions are shaky. Give way, and give glory to God!

ZWINGLI: And we call upon you to give glory to God and to quit begging the question! The issue at stake is this: Where is the proof of your position? I am willing to consider your words carefully-no harm meant! You're trying to outwit me. I stand by this passage in the sixth chapter of John, verse 63 and shall not be shaken from it. You'll have to sing another tune.

LUTHER: You're being obnoxious.

ZWINGLI: Don't you believe Christ was trying in John 6 to help those who did not understand?

LUTHER: You're trying to dominate things! You insist on passing judgment! Leave that to someone else! . It is your point that must be proved, not mine. But let us stop this sort of thing. It serves no purpose.

ZWINGLI: It certainly does! It is for you to prove that the passage in John 6 speaks of a physical repast or meal.

LUTHER: You express yourself poorly and make about as much progress as a cane standing in a corner. You're going nowhere.

ZWINGLI: No, no, no! John 6 is the passage that will break your neck!

LUTHER: Don't be so sure of yourself. Necks don't break this way. You're in Hesse now, not Switzerland.