

over one matter and one alone. That was the matter of the Lord's Supper. On that matter we believe Luther was influenced by tendencies which we definitely called unreformed. Luther had had such a veneration for what he had believed before he came to study the Scripture and see that it was false that he could not get completely away from it. So when Luther and Zwingli met together they made a list -- I forget whether it was 15 or 16 points, but they made a list of these points of the Reformed beliefs, and they agreed in either 14½ or 15½, I forget which, but it was ½ of one point on which they differed. The only thing on which they differed was the question: Is the bread and wine as Zwingli said simply a symbol, or is the body of Christ present, the physical body in this in a way that can be said of nothing else?

Luther did not believe in transubstantiation. He entirely abandoned the magical idea that the priest could make a change. But he still insisted the body and blood of Christ are actually there. He said when we take the communion we chew it with the teeth. It is actually there! Zwingli said it is just a figure. Luther wrote on the table, "This is my body" and he underlined the word "is" which occurs in the Latin Bible but not in the Greek at all. This, I believe, was the one great flaw in a very great and good man. Luther's attitude on this point divided the Reformed churches into two sections. Since his \_\_\_\_\_ came to be called Lutherans, the term Reformed came to be called for the others. But on the sovereignty of God, there was absolutely no difference between Luther and Calvin. When Luther was on his death bed somebody said, We are going to put out a great edition of your writings; we're going to publish it, we are going to edit and publish all your writings\* together in a great edition.