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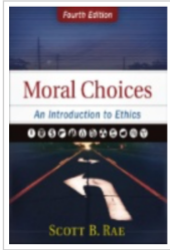
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Reformation Theology : A Systematic Summary

Authors: Barrett, Matthew; Horton, Michael Scott

Publication Information: Wheaton, Illinois : Crossway, 2017

Resource Type: eBook.

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Subjects: **Reformation Theology**, Doctrinal--History--16th century

Categories: RELIGION / Christian **Theology** / History

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Zwingli, An Exposition of the Faith, in **Zwingli** and Bullinger, 260. For **Zwingli** and other Reformers

Huldrych Zwingli and Alloiosis

In his broader theology, **Zwingli's** stress was on God rather than man, so in his Christology, it was on Christ as God. As a result, whereas Luther emphatically asserted the unity of Christ's person, **Zwingli** distinguished sharply between the two natures. This led Luther to accuse him of holding that a mere man had died for us.³¹ This sharp distinction—almost separation—between the natures is clear in **Zwingli's** *Commentary on True and False Religion* (1525). There he wrote that Christ is our salvation according to his divine nature, not according to his humanity.³² So in John 6 he referred the flesh and blood simply to the gospel, the eating and drinking to faith: "This, then, is the third sure mark that Christ is not speaking here of sacramental eating; for He is only in so far salvation unto us as He was slain for us; but He could be slain only according to the flesh and could be salvation bringing only according to his divinity."³³ Much of this section is devoted to establishing that John 6 does not refer to sacramental eating, but in doing so, **Zwingli** came close to the Nestorian separation of the natures.³⁴ It follows that he regarded the phrase "this is my body" to mean "this signifies the body."³⁵ In the Eucharistic debate with Luther, **Zwingli** so stressed the distinction of the two natures—while holding to unity of the person—that Luther accused him of Nestorianism.³⁶

On the *communicatio idiomatum*, **Zwingli** argued that there is attributed to one of the natures what is accomplished by the other. This is a figure of speech on the basis



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Huldrych Zwingli and *Alloiosis*

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The Holy Trinity

Michael Reeves

ABSTRACT

This chapter argues that the mainstream Protestant Reformers did not accept the doctrine of the Trinity only to ignore it; rather, Reformation theology was built on (and shaped by) explicitly Trinitarian foundations. After a brief look at the late-medieval context, it describes the challenges that the Trinitarianism of Luther and the early Reformers presented to the Roman Catholic theology of their day. It then shows how, in the theology of Calvin and the Reformed tradition, the triune being of God came to constitute the shape of all Christian belief. It concludes with an examination of anti-Trinitarianism and the resurgence of the Counter Reformation.

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