

Good Friday

This personal union does not exist nor can be thought of without such a true communion of the natures. Not just the mere human nature—whose property it is to suffer and die—has suffered for the sins of the world, but the Son of God Himself truly suffered. However, He suffered according to the received human nature. In accordance with our simple Christian faith, He truly died, although the divine nature can neither suffer nor die.

Dr. Luther has fully explained this in his *Confession Concerning Christ's Supper* in opposition to the blasphemous alloecosis, or interchange, of Zwingli, who taught that one nature should be taken and understood for the other. Dr. Luther has committed that teaching, as a devil's mask, to the abyss of hell [LW 37:206–14].

For this reason, the ancient teachers of the Church combined both words, *communion* and *union*, in the explanation of this mystery and have explained the one word by the other. (See Irenaeus, Book 4, chap. 37; Athanasius, in the *Letter to Epictetus*; Hilary, *Concerning the Trinity*, Book 9; Basil and Gregory of Nyssa, in Theodoret; Damascus, Book 3, chap. 19.)

Solid Declaration VIII.20–22; Concordia : *The Lutheran Confessions : A Reader's Edition of the Book of Concord* (St. Louis, MO: Concordia Publishing House, 2006).

Good Friday

This personal union does not exist nor can be thought of without such a true communion of the natures. Not just the mere human nature—whose property it is to suffer and die—has suffered for the sins of the world, but the Son of God Himself truly suffered. However, He suffered according to the received human nature. In accordance with our simple Christian faith, He truly died, although the divine nature can neither suffer nor die.

Dr. Luther has fully explained this in his *Confession Concerning Christ's Supper* in opposition to the blasphemous alloecosis, or interchange, of Zwingli, who taught that one nature should be taken and understood for the other. Dr. Luther has committed that teaching, as a devil's mask, to the abyss of hell [LW 37:206–14].

For this reason, the ancient teachers of the Church combined both words, *communion* and *union*, in the explanation of this mystery and have explained the one word by the other. (See Irenaeus, Book 4, chap. 37; Athanasius, in the *Letter to Epictetus*; Hilary, *Concerning the Trinity*, Book 9; Basil and Gregory of Nyssa, in Theodoret; Damascus, Book 3, chap. 19.)

Solid Declaration VIII.20–22; Concordia : *The Lutheran Confessions : A Reader's Edition of the Book of Concord* (St. Louis, MO: Concordia Publishing House, 2006).