

wherever God is, He must be also, otherwise our faith is false.

But who can explain or even conceive how this occurs? We know indeed that it is so, that He is in God beyond all created things, and is one person with God. But how this happens, we do not know; it transcends nature and reason, even the comprehension of all the angels in heaven, and is known only to God. Since this is true, even though unknown to us, we should not give the lie to His words until we know how to prove certainly that the body of Christ cannot in any circumstances be where God is and that this mode of being is a fiction. Let the fanatics prove it! They will give it up.

Likewise, [Christ] says, “Do this” (i.e., what I now do, institute, give, and ask you, take). That is like saying, “No matter whether you are worthy or unworthy, you have here His body and blood by virtue of these words that are added to the bread and wine.” Note and remember this well. For upon these words rest all our foundation, protection, and defense against all errors and deception that have ever come or may yet come.

This is what the *Large Catechism* says, in which the true presence of Christ’s body and blood in the Holy Supper is established from God’s Word. This ‘presence’ is understood to be received not only by the believing and worthy, but also by the unbelieving and unworthy.

This highly enlightened man [Dr. Luther] foresaw in the Spirit that after his death some would try to make it seem that he had backed away from the above-mentioned doctrine and other Christian articles. Therefore, he has added the following protest to his *Confession concerning Christ’s Supper*:

I see that schisms and errors are increasing proportionately with the passage of time, and that there is no end to the rage and fury of Satan. Hence lest any persons during my lifetime or after my death appeal to me or misuse my writings to confirm their error, as the sacramentarian and baptist fanatics are already beginning to do, I desire with this treatise to confess my faith before God and all the world, point by point. I am determined to abide by it until my death and (so help me God!) in this faith to depart from this world and to appear before the judgment seat of our Lord Jesus Christ. Hence if any one shall say after my death, “If Luther were living now, he would teach and hold this or that article differently, for he did not consider it sufficiently,” etc., let me say once and for all that by

the grace of God I have most diligently traced all these articles through the Scriptures, have examined them again and again in the light thereof, and have wanted to defend all of them as certainly as I have now defended the sacrament of the altar.

In the very beginning, these reasons were presented against the Sacramentarians in the following words (Dr. Luther in his *Confession concerning Christ's Supper*):

My grounds, on which I rest in this matter, are as follows:

The first is this article of our faith, that Jesus Christ is essential, natural, true, complete God and man in one person, undivided and inseparable.

The second, that the right hand of God is everywhere.

The third, that the Word of God is not false or deceitful.

The fourth, that God has and knows various ways to be present at a certain place, not only the single one of which the fanatics prattle, which the philosophers call "local."

¶Luther also says:»

Thus the one body of Christ has a threefold existence, or all three modes of being at a given place. First, the circumscribed corporeal mode of presence, as when He walked bodily on earth, when He occupied and yielded space according to His size. He can still employ this mode of presence when He wills to do so, as He did after His resurrection and as He will do on the Last Day, as Paul says in 1 Timothy, "Whom the blessed God will reveal," and Colossians 3, "When Christ your life reveals Himself." He is not in God or with the Father or in heaven according to this mode, as this mad spirit dreams, for

God is not a corporeal space or place. The passages which the spiritualists adduce concerning Christ's leaving the world and going to the Father speak of this mode of presence.

Secondly, the uncircumscribed, spiritual mode of presence according to which He neither occupies nor yields space but passes through everything created as He wills. To use some crude illustrations, my vision passes through and exists in air, light, or water and does not occupy or yield any space; a sound or tone passes through and exists in air or water or a board and a wall and neither occupies nor yields space; likewise light and heat go through and exist in air, water, glass, or crystals and the like, but without occupying or yielding space, and many more like these. He employed this mode of presence when He left the closed grave and came through closed doors, in the bread and wine in the Supper, and, as people believe, when He was born in His mother.

Thirdly, since He is one person with God, the divine, heavenly mode, according to which all created things are indeed much more permeable and present to Him than they are according to the second mode. For if according to the second mode He can be present in and with created things in such a way that they do not feel, touch, measure, or circumscribe him, how much more marvelously will He be present in all created things according to this exalted third mode, where they cannot measure or circumscribe Him but where they are present to Him so that He measures and circumscribes them. You must place this existence of Christ, which constitutes Him one person with God, far, far beyond things created, as far as God transcends them; and on the other hand, place it as deep in and as near to all created things as God is in them. For He is one indivisible person with God, and