

natural, divine mode. Here you must take your stand and say that wherever Christ is according to His divinity, He is there as a natural, divine person and He is also naturally and personally there, as His conception in His mother's womb proves conclusively. For if He was the Son of God, He had to be in His mother's womb naturally and personally and become man. But if He is present naturally and personally wherever He is, then He must be man there, too, since He is not two separate persons but a single person. Wherever this person is, it is the single, indivisible person, and if you can say, "Here is God," then you must also say, "Christ the man is present too."

And if you could show me one place where God is and not the man, then the person is already divided and I could at once say truthfully, "Here is God who is not man and has never become man." But no God like that for me! For it would follow from this that space and place had separated the two natures from one another and thus had divided the person, even though death and all the devils had been unable to separate and tear them apart.

Reason doesn't know and understand what this hereditary evil is. As the Smalcald Articles say, it must be learned and believed from the revelation of Scripture. The Apology briefly summarized this under the following main points:

a. Because of the disobedience of Adam and Eve, hereditary evil is the guilt by which we are all in God's displeasure and are, by nature, children of wrath, as the apostle shows (Romans 5:12–14).

b. Second, original sin is a complete absence or lack of the created state of hereditary righteousness in Paradise, or of God's image, according to which man was originally created in truth, holiness, and righteousness. At the same time, original sin is an inability and unfitness for all the things of God. Or, as the Latin words read, "The definition of original sin takes away from the unrenewed nature the gifts, the power, and all activity for beginning and accomplishing anything in spiritual things."

c. Original sin (in human nature) is not just this entire absence of all good in spiritual, divine things. Original sin is more than the lost image of God in mankind; it is at the same time also a deep, wicked, horrible, fathomless, mysterious, and unspeakable corruption of the entire human nature and all its powers. It is especially a corruption of the soul's highest, chief powers in the understanding, heart, and will. So now, since the fall, a person inherits an inborn wicked disposition and inward impurity of heart, an evil lust and tendency. We all by disposition and nature inherit from Adam a heart, feeling, and thought that are, according to their highest powers and the light of reason, naturally inclined and disposed directly against God and His chief commandments. Yes, they are hostile toward God, especially in divine and spiritual things. For in other respects, regarding natural, outward things that are subject to reason, a person still has power, ability, and to a certain degree understanding—although

very much weakened. All of this, however, has been so infected and contaminated by original sin that it is of no use before God...

There is a great difference between baptized and unbaptized people. According to the teaching of St. Paul in Galatians 3:27, "For as many of you as were baptized into Christ have put on Christ," and are made truly regenerate. They now have a freed will. As Christ says, they have been made free again. Therefore, they are able not only to hear the Word, but also to agree with it and accept it, although in great weakness.

We receive in this life only the firstfruits of the Spirit. The new birth is not complete, but only begun in us. The combat and struggle of the flesh against the spirit remains even in the elect and truly regenerate people. For a great difference can be seen among Christians. Not only is it true that one is weak and another strong in the spirit, but each Christian also experiences differences in himself. At one time he is joyful in spirit, and at another fearful and alarmed. At one time he is intense in love, strong in faith and hope, and at another time he is cold and weak....

By no means, however, do we believe, teach, and confess an infusion of God's majesty and of all its properties into Christ's human nature by which the divine nature is weakened, or anything that belongs to it is surrendered to another nature that it does not keep for itself. Nor do we say that the human nature in its substance and essence should have received equal majesty, separate or distinct from the nature and essence of God's Son, like when water, wine, or oil is poured from one vessel into another. For the human nature, and no other creature in heaven or on earth, is capable of receiving God's omnipotence in such a way that it would become in itself an almighty essence, or have in and by itself almighty properties. Then the human nature in

Christ would be denied and would be entirely converted into the divinity. Such teaching is contrary to our Christian faith and also to the teaching of all the prophets and apostles.

We believe, teach, and confess that God the Father has given His Spirit to Christ, His beloved Son, according to the received humanity. (Because of this He is called also *Messiah*; i.e., the Anointed.) He has not received His gifts with limits as other saints. For on Christ the Lord, according to His received human nature, rests "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge. (According to His divinity, He is of one essence with the Holy Spirit.) This not in such a way that, as a man, He knew and could do only some things, like other saints know and can do things by God's Spirit, who works in them only created gifts. According to His divinity, Christ is the Second Person in the Holy Trinity. And from Him, as also from the Father, the Holy Spirit proceeds. So the Spirit is and remains Christ's and the Father's own Spirit to all eternity, not separated from God's Son. Therefore, as the Church Fathers say, the entire fullness of the Spirit has been communicated by the personal union to Christ according to the flesh, which is personally united with God's Son....

Upon this firm foundation Dr. Luther, of blessed memory, has also written about Christ's majesty according to His human nature.

In the *Confession concerning Christ's Supper* he writes this about the person of Christ:

Now, since He [Christ] is a man who is supernaturally one person with God, and apart from this man there is no God, it must follow that according to the third supernatural mode, He is and can be wherever God is and that everything is full of Christ through and through, even according to His humanity—not according to the first, corporeal, circumscribed mode, but according to the super-