

The Sixteenth Sunday after Trinity

This communication of properties is not to be understood as a phrase or way of speaking, or just words about the person according to the divine nature alone, but according to the received human nature. The following three strong, irrefutable arguments and reasons show this:

1. First, here is a unanimously received rule of the entire ancient orthodox Church. Holy Scripture testifies that what Christ received in time He did not receive according to the divine nature. (According to this nature He has everything from eternity.) But the person of Christ has received attributes in time by reason of and with respect to the received human nature.

2. Second, the Scriptures testify clearly (John 5:21, 27; 6:39–40) that the power to give life and to execute judgment has been given to Christ because He is the Son of Man and since He has flesh and blood.

3. Third, the Scriptures speak not merely in general of the Son of Man, but also indicate clearly His received human nature, “the blood of Jesus His Son cleanses us from all sin” (1 John 1:7). This is true not only according to the merit of Christ’s blood that was once attained on the cross. But in this place John means that in the work or act of justification, not only the divine nature in Christ but also His blood actually cleanses us from all sins [1 John 1:7]. So in John 6:48–58 Christ’s flesh is a life-giving food. The Council of Ephesus also concluded from this statement that Christ’s flesh has power to give life. Many other glorious testimonies of the ancient orthodox Church about this article are cited elsewhere.

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