

Second Genus

- We do say that the divine attributes were communicated to the human.
- The human nature of Christ has been enriched through its union with the divine.
- But the divine nature of Christ has not been impoverished through its union with the human.
- As we saw in **Christ's states of humiliation and exaltation**, during the days He was on the earth, the Christ may make use of these communicated attributes or not.

The Scriptures say of Christ:

Colossians 2:9 For in Him dwells **all the fullness of the Godhead bodily**;

Ephesians 1:19-21 and what is the exceeding greatness of His power toward us who believe, according to the working of **His mighty power** 20which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21**far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.**

Matthew 28:18 And Jesus came and spoke to them, saying, "**All authority** has been given to Me in heaven and on earth. (Mt 11:27, John 13:3, John 3:35, Isaiah 9:6)

John 5:27-29 ...and has given Him **authority** to execute judgment also, **because He is the Son of Man.** 28"Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29"and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

Formula of Concord, Solid Declaration, VIII

12] We believe, teach, and confess also that **the assumed human nature in Christ not only has and retains its natural, essential properties, but** that over and above these, through the personal union with the Deity, and afterwards through glorification, **it has been exalted to the right hand of majesty, power, and might, over everything that can be named, not only in this world, but also in that which is to come** [Eph. 1, 21]....

25] In virtue of this He also wrought all His miracles, and **manifested this His divine majesty**, according to His pleasure, when and as He willed, and therefore not first after His resurrection and ascension only, but **also in His state of humiliation**; for example,

at the wedding at Cana of Galilee;

also, when He was twelve years old, among the learned;

also in the garden, when with a word He cast His enemies to the ground;

likewise in death, when He died not simply as any other man, but in and with His death conquered sin, death, devil, hell, and eternal damnation; which the human nature alone would not have been able to do if it had not been thus personally united and had not had communion with the divine nature.

26] Hence also the human nature, after the resurrection from the dead, has its exaltation above all creatures in heaven and on earth; which is nothing else than that **He entirely laid aside the form of a servant, and yet did not lay aside His human nature**, but retains it to eternity, and is put in the full possession and use of the divine majesty according to His assumed human nature. However, **this majesty** He had immediately at His conception, even in His mother's womb, but, as the apostle testifies [Phil. 2, 7], laid it aside; and, as Dr. Luther explains, He kept it concealed in the state of His humiliation, **and did not employ it always, but only when He wished.**

27] But now He does, since He has ascended, **not merely as any other saint**, to heaven, but, as the apostle testifies [Eph. 4, 10], **above all heavens, and also truly fills all things, and being everywhere present, not only as God, but also as man [has dominion and] rules from sea to**

sea and to the ends of the earth; as the prophets predict, Ps. 8, 1. 6; 93, 1f ; Zech. 9, 10, and the apostles testify, Mark 16, 20, that He everywhere wrought with them and confirmed their word with signs following. **28]** Yet this occurred not in an earthly way, but, as Dr. Luther explains, according to the manner of **the right hand of God, which is no fixed place in heaven**, as the Sacramentarians assert without any ground in the Holy Scriptures, but nothing else than the almighty power of God, which fills heaven and earth, in [possession of] which Christ is installed according to His humanity, *realiter*, that is, in deed and truth, *sine confusione et exaequatione naturarum*, that is, without confusion and equalizing of the two natures in their essence and essential properties; **29]** by this communicated [divine] power, according to the words of His testament, He can be and truly is present with His body and blood in the Holy Supper, to which He has directed us by His Word; **this is possible to no other man, because no man is in such a way united with the divine nature, and installed in such divine almighty majesty and power through and in the personal union of the two natures in Christ, as Jesus, the Son of Mary.** **30]** For in Him the divine and the human nature are personally united with one another, **so that in Christ dwelleth all the fulness of the Godhead bodily**, Col. 2, 9, and in this personal union have such a sublime, intimate, ineffable communion that even the angels are astonished at it, and, as St. Peter testifies, have their delight and joy in looking into it [1 Pet. 1, 12]; all of which will shortly be explained in order and somewhat more fully....

32] For since this is verily so, *quod propria non egrediantur sua subiecta* (that properties do not leave their subjects), that is, that **each nature retains its essential properties**, and these are not separated from the nature and poured into the other nature, as water from one vessel into another, so also no communion of properties could be or subsist if the above-mentioned personal union or communion of the natures in the person of Christ were not true.

33] Next to the article of the Holy Trinity this is the greatest mystery in heaven and on earth, as Paul says: *Without controversy, great is the mystery of godliness, that God was manifest in the flesh*, 1 Tim. 3, 16. **34]** For since the Apostle Peter in clear words testifies [2 Pet. 1, 4] **that we also, in whom Christ dwells only by grace, on account of that sublime mystery, are in Christ, partakers of the divine nature, what kind of communion of the divine nature, then, must that be of which the apostle says that in Christ dwelt all the fulness of the Godhead bodily**, so that God and man are one person? **35]** But since it is highly important that this doctrine *de communicatione idiomatum*, that is, of the communion of the properties of both natures, be treated and explained with proper discrimination,—for the *propositiones* or *praedicationes*, that is, how to speak of the person of Christ, and of its natures and properties, are not all of one kind and mode, and when they are employed without proper discrimination, the doctrine becomes confused and the simple reader is easily led astray,—the following explanation should be carefully noted, which, for the purpose of making it plainer and simple, may well be comprised under **three heads**:

The Scripture says of us:

2 Peter 1:4 by which have been given to us exceedingly great and precious promises, **that through these you may be partakers of the divine nature**, having escaped the corruption that is in the world through lust.