

## The Second Genus and the Omnipresence of Christ

“Neither is the Logos outside the flesh, nor the flesh outside the Logos.”

**The Scriptures speak of at least three modes of Christ’s presence:**

### **1. Illocal mode**

*Invisible, definitive(impalpably), does not occupy space, nor is occupied by space.*

John 8:59 Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going **through the midst of them**, and so passed by.

Luke 4:30 Then passing **through the midst of them**, He went His way.

John 20:19 Then, the same day at evening, being the first day of the week, when **the doors were shut** where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.”

Luke 24:31 Then their eyes were opened and they knew Him; and He vanished from their sight.

Luke 24:2-3 But they found the stone rolled away from the tomb. 3Then they went in and did not find the body of the Lord Jesus. [1 Peter 3:18-19 “...He went and preached to the spirits in prison...]

### **2. Local or Circumscriptive mode**

*Visible, tangible, confined to space, circumscribed by space*

Luke 2:7 And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him **in a manger**, because there was no room for them in the inn.

Matthew 9:20 And suddenly, a woman who had a flow of blood for twelve years came from behind and **touched the hem of His garment**.

Matthew 8:23 Now when He got **into a boat**, His disciples followed Him.

John 18 and 19 In the judgment hall, On the cross, in the grace

John 11:21 Then Martha said to Jesus, “Lord, if You had been here, my brother would not have died.

Luke 24:37-39 But they were terrified and frightened, and supposed they had seen a spirit. 38And He said to them, “Why are you troubled? And why do doubts arise in your hearts? 39“Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

### **3. Supernatural or repletive mode (in the person of the Son of God)**

*Simultaneously and entirely in all places and fills all places and still is gauged by no place, or encompassed by no place, where it is.*

Isaiah 40:15ff

Jeremiah 23:24 Can anyone hide himself in secret places, So I shall not see him?” says the Lord; “Do I not **fill heaven and earth**?” says the Lord.

Ephesians 4:10 He who descended is also the One who ascended far above all the heavens, that He might **fill all things**.)

Ephesians 1:20-23 ...which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21far 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. 22And He put all things under His feet, and gave Him to be head over all things to the church, 23which is His body, the fullness of Him **who fills all in all**.

Matthew 28:20 “teaching them to observe all things that I have commanded you; and lo, **I am with you always**, even to the end of the age.” Amen.

Colossians 1:17 And He is before all things, and in Him all things consist.

Acts 17:28 ...“for in Him we live and move and have our being...”

## Reformed Misunderstandings

### **A. Local Extension of Christ's Body is NOT taught by the Lutherans**

The Reformed have accused the Lutherans of teaching that Jesus is "locally extended." The Reformed label this teaching as the doctrine of ubiquity. [Note: There is actually two ways of defining ubiquity: (1) local and confined to space, as do the Reformed here, and (2) personal and supernatural as in Jer 23:24, which is called repletive. This definition is from an earlier historical use of the term which correctly teaches. However, due to the Reformed definition and use, most Lutherans avoid the term ubiquity.]

### **B. Christ's Divine Repletive Mode (Omnipresence) is NOT the basis for Real Presence in Lord's Supper.**

*The Words of Institution are the basis for the Sacramental Mode (maybe a fourth mode)*

Matthew 26:28 "For this is My blood of the new covenant, which is shed for many for the remission of sins.

1 Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

### **C. The Reformed would be willing to confess an omnipresence of Christ only according to His divine nature. They categorically deny the illocal mode or supernatural mode of Christ's human nature.**

*When the Reformed say that Jesus is "spiritually" present in the Lord's Supper, they mean only according to His divine nature.*

## During Christ's State of Humiliation

John 3:13 "No one has ascended to heaven but **He who came down from heaven**, that is, **the Son of Man who is in heaven**.

John 1:18 No one has seen God at any time. The only begotten Son, **who is in the bosom of the Father**, He has declared Him.

## **Formula of Concord, Solid Declaration, VII**

**97]** 4. *The fourth, that **God has and knows of many modes of being in any place**, and not only the single one concerning which the fanatics talk flippantly, and which philosophers call **LOCALEM, or local**. **98]** Also: *The one body of Christ [says Luther] has **a threefold mode or all three modes of being anywhere**.**

**99]** *First, **the comprehensible, bodily mode**, as He went about bodily upon earth, when, according to His size, He vacated and occupied space [was circumscribed by a fixed place]. This mode He can still use whenever He will, as He did after the resurrection, and will use at the last day, as Paul says, 1 Tim. 6, 15: "Which in His times He shall show, who is the blessed God [and only Potentate, the King of kings and Lord of lords]." And to the Colossians, 3, 4: "When Christ, who is our Life, shall appear." In this manner He is not in God or with the Father, neither in heaven, as the mad spirits dream; for God is not a bodily space or place. And this is what the passages how Christ leaves the world and goes to the Father refer to which the false spirits cite.*

**100]** *Secondly, **the incomprehensible, spiritual mode**, according to which He neither occupies nor vacates space, but penetrates all creatures wherever He pleases [according to His most free will]; as, to make an imperfect comparison, my sight penetrates and is in air, light, or water, and does not occupy or vacate space; as a sound or tone penetrates and is in air or water or board and wall, and also does not occupy or vacate space; likewise, as light and heat penetrate and are in air, water, glass, crystal, and the like, and also do not vacate or occupy*

space; and much more of the like [many comparisons of this matter could be adduced]. *This mode He used when He rose from the closed [and sealed] sepulcher, and passed through the closed door [to His disciples], and in the bread and wine in the Holy Supper, and, as it is believed, when He was born of His mother [the most holy Virgin Mary].*

**101]** *Thirdly, **the divine, heavenly mode**, since He is one person with God, according to which, of course, all creatures must be far more penetrable and present to Him than they are according to the second mode. For if, according to that second mode, He can be in and with creatures in such a manner that they do not feel, touch, circumscribe, or comprehend Him, how much more wonderfully will He be in all creatures according to this sublime third mode, so that they do not circumscribe nor comprehend Him, but rather that He has them present before Himself, circumscribes and comprehends them! For you must place this being of Christ, who is one person with God [for you must place **this mode of presence of Christ which He has by His personal union with God**], very far, far outside of the creatures, as far as God is outside of them; and again as deep and near within all creatures as God is within them. For He is one inseparable person with God; where God is, there must He also be, **102]** or our faith is false. But who will say or think how this occurs? We know indeed that it is so, that He is in God outside of all creatures, and one person with God, but how it occurs we do not know; it [this mystery] is above nature and reason, even above the reason of all the angels in heaven; it is understood and known only by God. Now, since it is unknown to us, and yet true, we should not deny His words before we know how to prove to a certainty that the body of Christ can by no means be where God is, and that this mode of being [presence] is false. This the fanatics must prove; but they will forego it.*

**103]** *Now, **whether God has and knows still more modes** in which Christ's body is anywhere, I did not intend to deny herewith, but to indicate what awkward dolts our fanatics are, that they concede to the body of Christ no more than the first, comprehensible mode; although they cannot even prove that to be conflicting with our meaning. For in no way will I deny that the power of God may accomplish this much that a body might be in many places at the same time, even in a bodily, comprehensible way. For who will prove that this is impossible with God? Who has seen an end to His power? The fanatics indeed think thus: God cannot do it. But who will believe their thinking? With what do they make such thinking sure? Thus far Luther.*

#### **Formula of Concord, Solid Declaration, VIII**

**77]** And these testimonies we do not understand, **as though only the divinity of Christ were present with us in the Christian Church and congregation**, and such presence were to concern Christ according to His humanity in no way whatever; for in that manner Peter, Paul, and all the saints in heaven, since divinity which is everywhere present dwells in them, would also be with us on earth, which the Holy Scriptures, however, testify only of Christ, and of no other man besides. **78]** But we hold that by these words [the above passages of Scripture] the majesty of the man Christ is declared, which Christ has received, according to His humanity, at the right hand of the majesty and power of God, namely, **that also according to His assumed human nature and with the same, He can be, and also is, present where He will**, and especially that in His Church and congregation on earth He is present as Mediator, Head, King, and High Priest, not in part, or one-half of Him only, **but the entire person of Christ is present, to which both natures belong, the divine and the human; not only according to His divinity, but also according to, and with, His assumed human nature**, according to which He is our **79]** Brother, and we are flesh of His flesh and bone of His bone. Even as He has instituted His

Holy Supper for the certain assurance and confirmation of this, that also according to that nature according to which He has flesh and blood He will be with us, and dwell, work, and be efficacious in us.

**80]** Upon this firm foundation Dr. Luther, of blessed memory, has also written [faithfully and clearly] concerning the majesty of Christ according to His human nature.

**81]** In the *Large Confession concerning the Lord's Supper* he writes thus concerning the person of Christ: *Now, since He [Christ] is such a man as is supernaturally one person with God, and apart from this man there is no God, it must follow that also according to the third, supernatural mode He is and can be in every place where God is, and all things are through and through full of Christ, also according to the humanity, not according to the first corporeal, comprehensible mode, but according to the supernatural, divine mode.* Vol. 2, Wittenb. Germ., fol. 191.

**82]** *For here you must stand [confess] and say: **Wherever Christ according to the divinity is, there He is a natural, divine person, and He is there also naturally and personally, as His conception in His mother's womb well shows.** For if He were to be God's son, He must, naturally and personally be in His mother's womb and become man. Now, if He is naturally and personally wherever He is, He must also be man in the same place. For there are not [in Christ] two separate persons, but only one person: wherever it is, there it is the one undivided person; and wherever you can say, **Here is God, there you must also say, Then Christ the man is also there.** And if you would point out a place where God is, and not the man, the person would already be divided, because I could then say with truth: Here is God who is not man, and who never as yet has become man.*

**83]** *However, no such a God for me! For it would follow hence that space and place separated the two natures from one another, and divided the person, and yet even death and all devils could not divide or rend them from one another. **84]** And there would remain to me a poor sort of Christ [a Christ of how much value, pray?], who would be a divine and human person at the same time in no more than in only one place, while in all other places He must be only a mere separate God and divine person without humanity. **No, friend, wherever you place God, there you must also place with Him humanity;** they do not allow themselves to be separated or divided from one another. There has been made [in Christ] one person, and it [the Son of God] does not separate from itself the [assumed] humanity....*

**87]** Therefore we regard it as **a pernicious error when such majesty is denied to Christ according to His humanity.** For thereby the very great consolation is taken from Christians which they have in the afore cited promise concerning the presence and dwelling with them of their Head, King, and High Priest, who has promised them that not only His mere divinity would be with them, which to us poor sinners is as a consuming fire to dry stubble, but that He, He, the man who has spoken with them, who has tried all tribulations in His assumed human nature, and who can therefore have sympathy with us, as with men and His brethren,—**He will be with us in all our troubles also according to the nature according to which He is our brother and we are flesh of His flesh.**