

# *Concerning the Personal Union*

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In the dispute regarding the presence of the body and blood of Christ in his evening meal (Lord's Supper) an agreement exists between the parties concerning the wording, [that is] concerning the truth of these words of Christ: *This is my body* and *This is my blood*. We mutually confess that these words of Christ are absolutely true and that they are to be read out in the Lord's Supper for the consecration of bread and wine for the distribution of the body and blood of Christ and for the proclamation of his death, therewith [from which] we through faith partake in every blessing, which the Son of God has obtained for us from his father through the body and his blood.

But no agreement exists between the parties regarding the meaning, that is, concerning the sense of these words. We of course preserve what one would call the literal wording of Christ's words. And we believe that when Christ offered the bread and wine to his disciples with these words of his, he also offered them his true body to eat and his true blood to drink, which are present not only in spiritual representation or effectiveness, however they are also real, genuine, and substantial. Of course neither experiences a change of substance (as the Papists believe) nor spatial (as they unanimously wrongfully accuse our belief).

But others think that Christ's body and blood were indeed received in the evening meal (Lord's Supper) under a picture and through faith. But even though these things themselves are in the evening meal (Lord's Supper), they are not actually and substantially present but rather are at this time in heaven. And they explain their belief with an illustration of the sun and its

beams: how the sun with the substance of its body is in heaven, but its beams are on the earth. In this way, they admit that the humanity of Christ is only in heaven, but his divinity is everywhere and thus also present in the evening meal (Lord's Supper), but without his humanity. And they collect lots of evidence, with which they confirm their beliefs, but they try to disprove our beliefs.

First they say that our belief contradicts the nature of the human body: namely that it is not able to be in heaven and at the same time in the Lord's Supper and there at all times, where the Lord's Supper is celebrated. Whatsoever the old tragedy says: "A name is able to be at many places, but not the body." For that reason they themselves don't hesitate to continually throw themselves therewith, that we make Christ much bodily, much locally and totally local. They call us Kapernaiten, carnivores, vampires, Thyeste, Pantachusiate, Pantopisten, Ubiquisten, Omnilokalisten, and worshipers of a roasted and baked God. They throw at us still many other similar horrible insulting words.

Secondly, they say that our belief contradicts the article of faith: "He ascended into heaven, is sitting at the right hand of God the Father." And thus they accumulate all the passages of Scripture and of the ancient fathers which declare that Christ is in heaven.

Thirdly, they say, it is not possible for someone who is unworthy to be able to eat the body of Christ.

There are still many other [ways that they have sought to disprove our belief] that they gather for the defense of their opinion. But we will only address the ones currently counted up, because in these the entire dispute also rests, and when this is clear, the others are easily resolved; and in this way many have been explained and become clear from where they belong,

so that our adversaries themselves still have never received much help from them: The body has no use; he is risen and is not here; John is Elijah; and many others.

From the beginning we were certainly satisfied with the straightforward interpretation of the words of Christ and the recognition of the will and omnipotence of God; but what should we do? Our opponents have pulled us into these discussions and until now they have firmly held us there. It is also noteworthy, that the church of God's Son [early Christian Church] was properly and piously instructed concerning these things.

Originally, they say Christ took on a human body such as ours (except without sin). But this here is the nature of our body, it is only at one place and cannot be at many places at the same time, it necessarily seems to follow that Christ's body would also be at only one place and couldn't be at many places at the same time, at which his evening meal was celebrated. Moreover they also add: indeed there would be a unification of both the divine and human natures, however, both retains its own characteristics that belong to it; and according to August would be they have so constructed the divinity of Christ, that we have not destroyed the reality of the body.

Indeed afterwards they can respond in the shortest way and in complete sincerity: Although the human body by its own nature and power cannot be at the same time at several places, he still can by the nature and power of God. For who wants to prescribe a measure to the power of God? Furthermore: Christ indeed has suffered in this world in flesh, cross, and death. But not by necessity, but out of his own volition, thus he was in this world with flesh at one place not out of compelling necessity but by his own free will.

Add to this that the Papists themselves, as far as I know, have not once taught that the body of Christ is spatial and transferred in the bread of the Lord's Supper. And others have often and abundantly testified with clear words that they in no way attribute the presence of the body of Christ spatial size in the bread. We also are wrongly accused that at the distribution of the Lord's Supper we either remove the body of Christ from heaven and include his presence in the bread or make Christ very temporal and very local.

But because they oppose us we must again obtain info and more carefully consider the differences of both natures in Christ, which we also undoubtedly believe, confess, and maintain.

It is clear and completely true that God sent his Son into this World to redeem the human race from the tyranny of Satan. This is how the prophets preached and also the Apostles declared. "Behold," said the angel to Mary, "you will become pregnant in the womb and will give birth to a Son; you must call his name Jesus. He will be great and will be called a Son of the Most High. And in another verse: "The Word was flesh." And again: "God so loved the world that he gave his only begotten Son, so that all who believe in him will not perish." And as Paul states: He selected to preach the Gospel of God, which he promised beforehand through his prophets in the Holy Scriptures concerning his Son, who was born of the seed of David according to flesh and powerfully shown to be the Son of God according to the Spirit. And again: When the time had fully come, God sent his Son, born of a virgin.

Our ancestors called this sending of the Son of God in human flesh "Incarnation"; and they have explained it in this way: the divinity and humanity are indeed completely distinct natures or substances (for the one is from eternity and the Creator of all things, but the other is created; and the one is Spirit, but the other material) and one is not turned into or transformed

into the other, rather they are so united in Christ or rather formed into one that they are exactly one, in eternity they never form a divisible person.

Therefore the sending of the Son of God in this world is understood in this way: though in the one and eternal and entirely simple Divinity are three distinct persons, Father, Son, and Holy Ghost, the human nature or substance (that is called the human body and rational soul) has not taken up the first person, who is the Father, nor the third, who is the Holy Ghost, but only the second, who is the Son; and he has so united himself to this substance, that two different persons don't occur, but only one person remains. And although the godly substance will not change into the human and each person maintains its own characteristics, nevertheless both of these substances are so united in Christ to one person, that the one is never really separated from the other. On that point the opinion of our ancestors is to be heard.