

LORD'S PRAYER

LUTHER'S MORNING PRAYER: I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me that the Evil Foe may have no power over me. **AMEN.**

OR

LUTHER'S EVENING PRAYER: I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the Evil Foe may have no power over me. **AMEN.**

To the Christian Reader

1 Since, especially in the article of the Person of Christ, some have without reason asserted that in the Book of Concord there is a deviation from phrasibus and modis loquendi, that is, the phrases and modes of speech of [received and approved by] the ancient pure Church and fathers, and that, on the contrary, new, strange, self-devised, unusual and unheard-of expressions are introduced; and since the testimonies of the ancient Church and fathers to which this book appeals proved somewhat too extended to be incorporated in it, and having been carefully excerpted, were afterwards delivered to several electors and princes, –

2 [Therefore] they are printed in goodly number as an appendix at the end of this book, in regard to particular points, for the purpose of furnishing a correct and thorough account to the Christian reader, whereby he may perceive and readily discover that in the aforesaid book nothing new has been introduced either in rebus (matter) or in phrasibus (expressions), that is, neither as regards the doctrine nor the manner of teaching it, but that we have taught

and spoken concerning this mystery just as, first of all, the Holy Scriptures and afterwards the ancient pure Church have done.

3 Thus, in the first place, concerning the unity of the person and the distinction of the two natures in Christ, and their essential properties, the Book of Concord writes just as the ancient pure Church, its fathers and councils, have spoken – namely, that there are not two persons, but one Christ, and in this person two distinct natures, the divine and the human nature, which are not separated nor intermingled or transformed the one into the other, but each nature has and retains its essential attributes, and in [all] eternity does not lay them aside; and that the essential attributes of the one nature, which are truly and properly ascribed to the entire person, never become attributes of the other natures. This is borne out by the following testimonies of the ancient pure councils:

4 In the fourth canon, or rule, of the Council of Ephesus occurs the following resolution: “If any one divides the words of Scripture regarding Christ in two persons or subsistences, and applies some of them indeed to Him as man, who is to be understood specially, outside of the Word of God [outside of or without the Word of the Father, or without the Son of God], and assigns others, as worthy of God alone, to the Word of God the Father [some, however, only to the Son of God, as belonging to God alone], let him be accursed.”

5 In the fifth canon, thus: “If any one dares to say that the man Christ is the Bearer of God, and not rather that He is God, so as to call Him truly the Son by nature [that as the natural Son of God He is truly God], because it was the Word that was made flesh, and, in a similar manner [even] as we, became sharers of flesh and blood, let him be accursed.”

6 In the sixth canon, thus: “If any one does not confess the same Christ to be at the same time God and man [that the one Christ is at the same time God and man], for the reason that according to the Scriptures the Word was made flesh, let him be accursed.”