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**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.

**THE FORMULA OF CONCORD – THE SOLID DECLARATION: THE PERSON OF CHRIST**

However, this personal union is not to be understood, as some incorrectly explain it, as though the two natures, the divine and the human, were united with one another, as two boards are glued together, so that they realiter, that is, in deed and truth, have no communion whatever with one another. 15 For this was the error and heresy of Nestorius and Samosatenus, who, as Suidas and Theodore, presbyter of Raithu, testify, taught and held: *duvo fuvsei* "ajkojnwnhvtou" prov" elauta;" pantavpasin, hoc est, naturas omni modo incommunicabiles esse, that is, that the two natures have no communion whatever with one another. Thereby the natures are separated from one another, and thus two Christs are constituted, so that Christ is one, and God the Word, who dwells in Christ, another.

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16 For thus Theodore the Presbyter writes: Paulus quidam iisdem, quibus Manes temporibus, Samosatenus quidem ortu, sed Antiochiae Syriae antistes, Dominum impie dixit nudum fuisse hominem, in quo Deus Verbum sicut et in singulis prophetis habitavit [habitaverit], ac proinde duas naturas separatas et citra omnem prorsus inter se communionem in Christo esse, quasi alius sit Christus, alius Deus Verbum in ipso habitans. That is: At the same time in which also the heretic Manes lived, one by the name of Paul, who, though born in Samosata, was a bishop at Antioch in Syria, wickedly taught that the Lord Christ was nothing else than a mere man in whom God the Word dwelt, just as in every prophet; therefore he also held that the divine and human natures are apart from one another and separate, and that in Christ they have no communion whatever with one another, just as though Christ were one, and God the Word, who dwells in Him, the other.

17 Against this condemned heresy the Christian Church always and at all times has simply believed and held that the divine and the human nature in the person of Christ are so united that they have a true communion with one another, whereby the natures [do not meet and] are not mingled in one essence, but, as Dr. Luther writes, in one person. 18 Accordingly, on account of this personal union and communion, the ancient teachers of the Church, before and after the Council of Chalcedon, frequently employed the word *mixtio*, mixture, in a good sense and with [true] discrimination. For proof of this, many testimonies of the Fathers, if necessary, could be adduced, which are to be found frequently also in the writings of our divines, and which explain the personal union and communion by the illustration *animae et corporis* and *ferri candentis*, that is, of the soul and body, and of glowing iron. (Source: <https://bookofconcord.org/solid-declaration/person-of-christ/#sd-viii-0014> )