

The Augsburg Confession

The Confession of Faith

**Submitted to His Imperial Majesty Charles V at the Diet of Augsburg
in the year 1530
by certain princes and cities**



I will speak of thy testimonies before kings, and will not be put to shame.
Psalm 119:46

Editor's Introduction: for background information on the Augsburg Confession from Bente's Historical Introduction to the Book of Concord. on Melanchthon's Alterations to the Augsburg Confession

With Preface to the Emperor Charles V

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The Augsburg Confession (1530):

The Augsburg Confession is the first of the great Protestant Confessions. All orthodox Lutheran church bodies base their teachings upon this treatise because they believe that it is a faithful to Word of God.

In 1530, Charles V, Emperor of the Holy Roman Empire, called together the princes and cities of his German territories in a Diet at Augsburg. He sought unity among them to fend off the attacks of Turkish armies in Eastern Austria. He called upon the Lutheran nobility to explain their religious convictions, with the hope that the controversy swirling around the challenge of the Reformation might be resolved. To this end, Philip Melancthon, a close friend of Martin Luther and a Professor of New Testament at Wittenberg University, was called upon to draft a common confession for the Lutheran Lords and Free Territories. The resulting document, the Augsburg Confession was presented to the emperor on June 25, 1530.

The confession was presented to Charles V in both Latin and German. Minor differences between the two texts exist. Some editions published today print English translations from both. Our texts come from an edition published in 1930s by the Lutheran Church -- Missouri Synod, under the title: Concordia Triglotta.

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Appendix: Catalog of Testimonies...(1580)

...by Jakob Andreae, 1528-1590 and Martin Chemnitz, 1522-1586. Translated by Gerhard F. Bente and W. H. T. Dau.

To the Christian Reader

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- * Scripture, Eusebius, Athanasius, Epiphanius, Theodoret, Damascenus.
- * Athanasius, Basil the Great, Ambrose, Chrysostom, Theophylact, Oecumenius, Cyril, Theodoret, Leo, Vigilus, Nicephorus.
- * Eustachius, Athanasius, Hilary, Eusebius of Eurissa, Gregory of Nyssa, Basil the Great, Epiphanius, Ambrose, Augustine, Chrysostom, Theophylact, Cyril, Theodoret, Leo, Damascenus, Nicephorus.
- * Hillary, Gregory of Nyssa, Basil the Great, Epiphanius, Cyril, Augustine, Thodoret, Damascenus.
- * Cyril, Epiphanius, Augustine, Council of Ephesus, Theophylact, Damascenus.
- * Athanasius, Cyril.
- * Athanasius, Theophylact, Cyril, Theodoret, Damascenus.
- * Origen, Augustine.
- * Theophylact, Leo.
- * Theophylact, Chrysostum, (conclusion).

Preface to the Emperor Charles V

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates. of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer

amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

Article I Of God

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil- also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

Article II Of Original Sin

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Article III Of the Son of God

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

Article IV Of Justification

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

Article V Of the Ministry

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was

instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Article VI Of New Obedience

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

Article VII Of the Church

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6.

Article VIII What the Church Is

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23, 2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church, and who thought the ministry of evil men to be unprofitable and of none effect.

Article IX Of Baptism

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

Article X Of the Lord's Supper

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

Article XI Of Confession

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19, 12.

Article XII Of Repentance

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

Article XIII Of the Use of the Sacraments

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

Article XIV Of Ecclesiastical Order

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV Of Ecclesiastical Usages

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like. Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

Article XVI Of Civil Affairs

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29.

Article XVII Of Christ's Return to Judgment

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils. They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

Article XVIII Of Free Will

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

Article XIX Of the Cause of Sin

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8, 44: When he speaketh a lie, he speaketh of his own.

Article XX Of Good Works

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2, 6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14, 6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2, 8: By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace, were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5, 1: Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 16,6: Without Me ye can do nothing; and the Church sings:

*Lacking Thy divine favor,
There is nothing found in man,
Naught in him is harmless.*

Article XXI Of the Worship of the Saints

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship, He approves above all, to wit, that in all afflictions He be called upon, 1 John 2, 1: If any man sin, we have an Advocate with the Father, etc. This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience,

have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26, 27: Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11,27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use

Article XXIII Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7, 2. 9: To avoid fornication, let every man have his own wife. Also: It is better to marry than to burn. Secondly Christ says, Matt. 19,11: All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to

marry wives. It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4,3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the ease.

Article XXIV Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14,2. 9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men

that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor.11,27: Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20, 7: The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass

from whom all the other presbyters and deacons received the body of the Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11, 33, commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors expound them, and all things are done, except the solemn rite of Communion.

Article XXV Of Confession

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19,13: Who can understand his errors? Also Jeremiah, 17,9: The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

Article XXVI Of the Distinction of Meats

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore

Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions.

For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice. Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15, 3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14, 17: The kingdom of God is not meat and drink. Col. 2, 16: Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15, 10: Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4, 1.3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity

could not exist without such service of God. Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21, 34: Take heed lest your hearts be overcharged with surfeiting; also Matt. 17, 21: This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9, 27: I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [, to teach faith and love].

Article XXVII Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons. Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve

their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Afore time they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Afore time they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7, 2: To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2, 18: It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life. Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly to be esteemed, although other men afterwards thought otherwise. But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and

grace, is wicked, as Christ says Matt. 16, 9: In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5, 4: Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are east before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

Article XXVIII Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16, 15: Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18, 33: My kingdom is not of this world; also Luke 12, 14: Who made Me a judge or a divider over you? Paul also says, Phil. 3, 20: Our citizenship is in heaven; 2 Cor. 10, 4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me. But when they teach or ordain anything against the

Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7, 15: Beware of false prophets; Gal. 1, 8: Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13, 8: We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilianum Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16, 12, 13: I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15, 29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX) . Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted, because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15, 10, forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13, 10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2, 16-23: Let no man judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1, 14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth. And Christ, Matt. 15, 14, 13, says of those who require traditions: Let them alone;

they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up. If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4, 1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians, 5, 1: Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11, 5, that women should cover their heads in the congregation, 1 Cor. 14, 30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14, 40; comp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done

consciences, even though traditions go out of use. But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience. Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do. They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5, 29, which commands us to obey God rather than men.

Peter, 1 Pet. 5, 3, forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

Conclusion

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

*Your Imperial Majesty's
faithful subjects:*

*John, Duke of Saxony, Elector.
George, Margrave of Brandenburg.
Ernest, Duke of Lueneberg.
Philip, Landgrave of Hesse.
John Frederick, Duke of Saxony.
Francis, Duke of Lueneburg.
Wolfgang, Prince of Anhalt.
Senate and Magistracy of Nuremburg.
Senate of Reutlingen.*

Catalogue of Testimonies
Both of Scripture and Orthodox Antiquity

Which show not only What Either has Taught concerning the person and the Divine Majesty of the Human Nature of Our Lord Jesus Christ, Exalted to the Right Hand of God's Omnipotence, but also what form of Speech Either Has Used

by Jakob Andreae (1528-1590)
and Martin Chemnitz (1522-1586)
Translated by Gerhard F. Bente and W. H. T. Dau
Printed in: Gerhard F. Bente et al., ed., Concordia Triglotta
(St. Louis, MO: Concordia, 1921), 1105-49

To: Index - Book of Concord - Jacob Andreae - Project Wittenberg

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."

7] In the twelfth canon, thus: "If any one does not confess that the Word of God [the Father] suffered in the flesh, and was crucified in the flesh, and tasted death in the flesh, and became the First-born from the dead, according as [since] He is, as God, the Life and He that maketh alive, let him be accursed."

8] And the decree of the Council of Chalcedon, as cited by Evagrius, lib. 2, cap 4, reads thus: "Following, then, the holy fathers, we confess one and the same Son, our Lord Jesus Christ, and we all set forth with one voice that the same is perfect in deity and the same perfect in humanity; that the same is truly God and truly man, consisting of a rational soul and a body; that He is consubstantial with the Father as regards the deity, and that the same is consubstantial with us according to the humanity; that He is in all respects like us, excepting sin; that He was begotten before the world out of the Father according to the deity, but that the same person was in the last days born for us and for our salvation of Mary, the virgin and mother of God, according to the humanity; that one and the same Jesus Christ, the Son, the Lord, the Only-begotten, is known in two natures, without being commingled, without being changed, without being taken apart [or divided], without being segregated, the difference of the natures being in no wise abolished on account of the [personal] union, but the peculiarity of each nature being rather preserved, and running together into one person and subsistence; not as divided or torn into two persons, but one and the same only-begotten Son, God the Word and the Lord Jesus Christ [we acknowledge one single Christ our Lord, who is at once the only-begotten Son, or the Word of the Father, and also true man]; as the prophets of old and the Christ Himself have taught us concerning Him, and the symbol of the fathers has handed down to us."

9] Thus, too, the Tenth Synodical Epistle of Leo (to Flavianus, cap. 3, fol. 92) [which the Council of Chalcedon regarded as equal to an instruction] says: "[The personal union has taken place in this manner, that] The peculiarity of each nature being unimpaired [remaining unmingled and unchanged], and coming together into one person, there has been assumed by [divine] Majesty [human] lowliness, by [divine] Power [human] weakness, by Eternity [the eternal divine Being] mortality [the human, mortal nature] (abstract for the concrete), and for the purpose of paying the debt of our condition, the [immortal] nature that cannot suffer has been united to the [human] nature that can suffer, so that our one and the same Mediator could both die according to one and could not die according to the other [in order that our single Mediator, since according to the one nature, namely,

the divine, He could not die, might die for us according to the other, namely, the human]."

10] Likewise (cap. 4, fol. 93): "He who is true God, the same is true man, since both the humility of man and the loftiness of God are reciprocal [exist together in one person]. For just as God does not change by pity [when from pity for us He assumes the human nature], so man is not consumed by divine dignity [and glory]; for each form [nature] does what is peculiar to it, in communion with the other -- namely, the Word working what belongs to the Word [Son of God], and the flesh executing what belongs to the flesh. One of these flashes forth in the miracles, the other sinks beneath injuries [and still there is one single Mediator, God and man]. He is God, because [through this, for this, and because of this, that] in the beginning was the Word, and God was the Word, by whom all things were made. He is man, because [through this, for this, and because of this, that] the Word was made flesh, and because He was made of a woman. Also, because of [to indicate] this unity of the person which is to be understood in both natures, we read that the Son of Man descended from heaven when the Son of God assumed flesh of the Virgin Mary."

11] And again (cap. 5, fol 93): "The Son of God is said to have been crucified and buried, although He suffered these things not in His very divinity, by which He is consubstantial with the Father, but in the infirmity of [His assumed] human nature."

12] So far the words of the two councils, of Ephesus and of Chalcedon, with which also all the other holy fathers agree.

13] This is precisely what the learned men in our schools have thus far desired to indicate and declare by the words abstract and concrete, to which this book [of Concord in the present instance] also has reference in a few words (see above p. 1029) [when it is stated]: All of which the learned know well; which words must necessarily be retained in their true sense in the schools.

14] For concrete terms are words of such a kind as designate the entire person in Christ, such as God, man. But abstract terms are words by which the natures in the person of Christ are understood and expressed, as divinity, humanity.

15] According to this distinction it is correctly said in concreto: God is man, man is God. On the other hand, it is speaking incorrectly when one says in abstracto: Divinity is humanity, humanity is divinity.

16] The same rule applies also to the essential attributes, so that the attributes of the one nature cannot be predicated of the other nature in abstracto, as though they were attributes also of the other nature. Therefore the following expressions are [would be] false and incorrect if one were to say: "The human nature is Omnipotence, is from eternity." Just as the attributes themselves cannot be predicated of one another, as if one would say: *Mortalitas est immortalitas, et e contra*; "Mortality is immortality," and immortality is mortality; for by such expressions the distinction of the natures and their attributes is abolished, they are confounded with one another, changed one into the other, and thus made equal and alike.

17] But since we must not only know and firmly believe that the assumed human nature in the person of Christ has and retains to all eternity its essence and the natural essential attributes of the same, but it is a matter of especial importance, and the greatest consolation for Christians is comprised therein, that we also know from the revelation of the Holy Scriptures, and without doubt believe the majesty to which this His human nature has been elevated in deed and truth by the personal union, and of which it thus has become personally participant, as has been extensively explained in the Book of Concord; accordingly, and in order that likewise every one may see that also in this part the book mentioned has introduced no new, strange, self-devised, unheard-of paradoxes and expressions into the Church of God, the following Catalog of Testimonies -- first of all from the Holy Scriptures, and then also of the ancient, pure teachers of the Church, especially, however, of those fathers who were most eminent and leaders in the first four Ecumenical Councils -- will clearly show, from which it may be understood

how they have spoken concerning this subject.

18] And in order that the Christian reader may the more readily find his way through them and get his bearing, they have been arranged under several distinct heads as follows:

I.

19] First, that the Holy Scriptures, as also the fathers, when they speak of the majesty which the human nature of Christ has received through the personal union, employ the words, *communicatio, communio, participatio, donatio, traditio, subiectio, exaltatio, dari, etc.*, that is, of the words "communication," "communion," "sharing," "bestowed and given," etc.

20] Dan. 7,13: Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him; and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

21] John 13,3: Jesus knowing that the Father had given all things into His hand.

22] Matt. 11,27: All things are delivered unto Me of My Father.

23] Matt. 28:18: All power is given unto Me in heaven and in earth.

24] Phil. 2,9: God hath given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

25] [Phil. 2,9: Wherefore God also hath highly exalted Him.]

26] Eph. 1,22: And hath put all things under His feet [Ps. 8,6]; I Cor. 15,27; Heb. 2,8.

27] EUSEBIUS (*Demonstr. Evang.*, 1. 4, c. 13, p. 169, ed. Paris, 1628): The Word, however, communicates what is of His own to man, but does not receive, in turn, that which is from the mortal; and He imparts the divine power to the mortal, but is not led, in turn, into a participation of the mortal [the Word of the Father has of Himself communicated what was His to the assumed man; for He has communicated the divine power to the assumed mortal nature, but has not, in turn, assumed for Himself anything out of the mortal nature].

28] Again: He there makes this very One (man) worthy of the eternal life which is with Him, and of the communion in Deity and blessedness [that is, the Word has made the assumed man (concrete for the abstract) worthy of communion in the Deity, of eternal life and blessedness].

29] ATHANASIUS, in a letter to Epictetus (tom. 1, op. p. 589, ed. Colon.), quoted also by Epiphanius against the Dimoeritae (*Haeres.*, 77; *Contra Dimoeritas*, t. 2, op. p. 1005, ed. Colon.): "Not in order to add to divinity did the Word become flesh, but in order that the flesh might rise up; not that the Word might be made better, He came forth from Mary; for rather was there a great addition to the human (body) from the communion and union with it of the Word." [That is: For the Word did not become flesh in order that thereby something might be added to the divinity, nor that the Word should be brought into a better state, but from the communion and union of the Word with the human nature there has rather been added something greater to the human nature.]

30] EPIPHANIUS, in *Haeresi*, 69, (against the Ariomanites), p. 344 (p. 805, ed. Colon.): "It is manifest that the

flesh which was of Mary and came of our race was also transformed into glory (in the transfiguration), having acquired, in addition, the glory of the God-head, heavenly honor and perfection and glory, which the flesh did not have from the beginning, but received there in the union with God the Word."

31] CYRIL, in lib. 5, Dialog. (t. 5, p. 562, ed. Paris, 1638): "How, then, does the flesh of Christ quicken?" And he replies: "According to [On account of] the union with the living Word, which is accustomed to communicate the endowments of His nature to His own body."

32] THEODORET, Eph. 1 (t. 3, p. 297, ed. Paris, 1642): "However, that the nature assumed from us is participant of the same honor with Him who assumed it, so that no difference in worship appears, but the divinity which is not seen is worshiped through the nature which is seen, -- this surpasses every miracle."

33] DAMASCENUS, in Book 3, Of the Orthodox Faith, chaps. 7,15: "And this [the divine nature] [communicates or] imparts of its own excellences to the flesh, itself remaining impassible, and not sharing in the passions [sufferings] of the flesh.

34] Also, chap. 19: The Flesh has communion with the operating divinity of the Word, because the divine operations are executed as through the organ of the body, and because He that works both in a divine and human fashion is one. For it is necessary to know that just as His holy mind performs also His natural operations, etc., it participates in the divinity of the Word, that works and arranges and governs, perceiving and knowing and determining everything [the entire universe], not as the mere mind of man, but as being made one in person with God, and as being constituted the mind of God.

II.

35] That Christ has received this majesty in time, moreover, not according to the divinity, or the divine nature, but according to His assumed nature, or according to the flesh, as man, or as the Son of Man, *humanitus, ratione corporis seu humanitatis, propter carnem, quia homo aut filius hominis* [humanly, with respect to His body or humanity, on account of the flesh, because He is man or the Son of Man]:

36] Heb. 1,3: When He had by Himself purged our sins, [He] sat down on the right hand of the Majesty on high.

37] Heb. 2,8,9: But know we see not yet all thing put under Him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor.

38] Luke 22,69: Hereafter shall the Son of Man sit on the right hand of the power of God.

39] Luke 1,32,33: The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.

40] John 5,26,27: He hath given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man.

41] ATHANASIUS, quoted by Theodoret, Dialog 2, p. 330: "Now, whatever Scripture says that the Word received [in time], and as to whatever He was glorified, it says on account of His humanity, and not on account of His divinity.

42] ATHANASIUS, in the Oration against the Arians, 2 and 4 (f. 347. 490 f. 492, ed. Colon., 1686): "Scripture does not mean that the substance of the Word has been exalted, but this refers to His humanity, and He is said to be exalted on account of the flesh. For since it is His body, He Himself is properly said as man to be exalted and

to receive something with respect to His body, according to humanity, because the body receives those things which the Word always possessed according to His own deity and perfection from the Father. He says, therefore, that as a man He received the power, which as God He always has. And He who glorifies others says, 'Glorify Me,' in order to show that He had a flesh that lacked such things. And, therefore, when the flesh of His humanity receives this glorification, He so speaks as though He Himself had received it.

43] For we must bear in mind everywhere [in the Holy Scriptures] that none of those things which He says that He received, namely, in time, He received in such a way as though He had not had them; for, being God and the Word, naturally He had those things always. But now He says that He received them according to humanity, so that, His flesh in Himself receiving them, He might in future hand them over from out of His flesh to us to be firmly possessed."

44] The same, *On the Assumed Humanity*, against Apollinarius (pp. 603 and 611, ed. Colon., 1686): "When Peter says that Jesus was made of God Lord and Christ, He speaks not of His divinity, but of His humanity. His Word always was Lord, neither did He become Lord first after the cross, but His divinity made the humanity Lord and Christ."

45] Also: "Whatever Scripture says that the Son has received, it understands as having been received with respect to His body, and that body is the first-fruits of the Church. Accordingly, God raised up and exalted His own body first, but afterwards the members of His body." By these words Athanasius explained what a little afterwards he applied in its way also to the entire Church.

46] BASIL THE GREAT, *Against Eunomius*, lib. 4 (p. 769, ed. Paris): "That the Lord is celebrated, and receives a name above every name; also [that he says]: 'All power is given unto Me in heaven and in earth; I live for the sake of the Father; Glorify Thou Me with the glory which I had with Thee before the world was,' etc., -- must be understood of the incarnation, and not of the Deity."

47] AMBROSE, lib. 5 *De Fide*, cap. 6 (tom. 2, p. 109): "You have learned that He can subject all things to Himself undoubtedly according to the operation of Deity. Learn now that He receives, according to His flesh, all things as subjected to Him, as it is written, Eph. 1: According to the flesh, therefore, all things are delivered to Him as subject."

48] The same, lib. 5, cap. 2 (p.99): "For God does not give to the apostles participation in His seat, but to Christ, according to His humanity, is given participation in the divine seat."

49] And cap. 6 (p. 108): "In Christ our common [human] nature, according to the flesh, has obtained the prerogative of the heavenly seat."

50] CHRYSOSTOM, *Heb. 1*, Serm. 3, p. 117 (tom. 4; *Homilies*, 3, p. 1493): "[The Father has commanded] Saying with respect to the flesh, And let all the angels of God worship Him."

51] THEOPHYLACT, on *John 3* (p. 235; ed. Paris, 1631, f. 605): "And He gave all things into the hand of the Son, according to humanity."

52] OECUMENIUS, from *Chrysostom, Heb. 1* (t. 2, op. p. 324, ed 1631): "For as the Son is God, He has an eternal throne. 'Thy throne,' says God, 'is forever and ever.' For after the cross and passion He was deemed worthy of this honor not as God, but as man He received what He had as God." And a little after: "As man He therefore hears, 'Sit on My right hand.' For as God He has eternal power."

53] CYRIL, lib. 9 *Thesauri*, cap. 3 (tom. 2, p. 110): "As man He ascended to the power of ruling."

54] The same, lib. 2, cap. 17: "As man He sought His glory which He always had as God. Neither are these things said by Him as though He had ever been destitute of His own glory, but because He wished to bring His own temple into the glory which He always has as God."

55] The same, lib. 2, Ad Reginas: "That He received glory, power, and rule over all things must be referred to the conditions [properties] of humanity."

56] THEODORET, on Ps. 2 (t. 1, p. 242): "Though Christ as God is Lord by nature, He receives universal power also as man."

57] On Ps. 110 (t. 1, p. 242): "'Sit Thou at My right hand,' -- this was said according to the human nature. For as God He has eternal dominion, so as man He has received what He had as God. As man, therefore, He hears [what is said to Him], 'Sit at My right hand.' For as God He has eternal dominion."

58] The same, on Heb. 1 (t. 2, p. 154): "Christ always received from the angels worship and adoration, for He always was God. But now they are adoring Him also as man."

59] LEO, Epist. 23 (fol. 99; Ep. [23 and 83] 46 and 97, ff. 261 and 317, ed. Lugd., 1700), treating of Eph 1, says: "Let the adversaries of the truth declare when or according to what nature the almighty Father raised His Son above all things, or to what substance [nature] He subjected to all things. For to the Deity, as to the Creator, all things have always been subject. If power was added to Him, if Sublimity was exalted, it was inferior to Him who exalted, and did not have the riches of that nature of whose liberality it stood in need. But a person holding such views Arius receives into his fellowship."

60] The same, Epist. 83 (fol. 134): "Although in Christ there is absolutely one and the same person of the divinity and the humanity, nevertheless we understand that exaltation and the name above every name pertain to that form which was to be enriched by the increase of so great a glorification. For by incarnation nothing had been withdrawn from the Word which would be returned to it by the gift of the Father. But the form of a servant is human humility, which has been exalted to the glory of divine power, so that divine things were not to be done without the man, nor human things without God."

61] In the same place: "Whatever Christ has received in time He has received as man, upon whom are conferred those things which He did not have. For, according to the power of the Word, the Son also has all things that the Father has, without a difference."

62] VIGILIUS, lib. 5, Against Eutyches (Ep. 66 sq., ed. Divion., 1664.4): "The divine nature does not need to be elevated to honors, to be increased by advancements of dignity, to receive the power of heaven and earth by the merit of obedience. Therefore, according to the nature of the flesh He acquired these things who according to the nature of the Word never lacked any of them. For had the Creator no power and dominion over His creature, that in the last times He should obtain them as a gift?"

63] NICEPHORUS, lib. 1, cap. 36 (fol. 86): "Christ is seen by His disciples on the mountain in Galilee, and there He affirms that the highest power of heaven and earth has been delivered to Him, namely, according to humanity."

III.

64] That, first of all, the Holy Scriptures, and then also the holy fathers of the ancient pure Church, speak concerning this mystery also per vocabula abstracta, that is, in such words as expressly indicate the human nature

in Christ, and refer to the same in the personal union, namely, that the human nature actually and truly has received and uses such majesty:

65] John 6,54.55: Whoso eateth My flesh and drinketh My blood hath eternal life.... For My flesh is meat indeed, and My blood is drink indeed.

66] 1 John 1,7: The blood of Jesus Christ, His Son cleanseth us from all sin.

67] Heb. 9,14: The blood of Christ, who through the eternal Spirit offered Himself without spot to God, purges your conscience from dead works to serve the living God.

68] Matt. 26,26-28: Take eat; this is My body.... Drink ye all of it; for this is My blood of the new testament.

69] EUSTACHIUS, quoted by Theodoret, Dialog 2 (p. 40): "Therefore he prophesied that He [Christ the man, the human nature of Christ] would sit upon a holy throne, signifying that He has made Himself known as sharing the throne with the most Divine Spirit, on account of God's dwelling inseparably in Him."

70] The same, quoted in Gelasius: "The man Christ, who increased in wisdom, age, and favor, received the dominion of all things."

71] the same, in the same place: "Christ, in His very body, came to His apostles, saying: 'All power is given unto Me in heaven and in earth'; which power the external temple received, and not God, [namely, according to His divinity], who built that temple [of His body] of extraordinary beauty."

72] ATHANASIUS, On the Arian and Catholic Confession (t. 2, op. p. 579, ed. Colon.): "God was not changed into human flesh or substance, but in Himself glorified the nature which He assumed, so that the human, weak, and mortal flesh and nature advanced to [obtained] divine glory, so as to have all power in heaven and in earth, which it did not have before it was assumed by the Word."

73] The same (l. c., pp. 597 and 603), On the Assumed Humanity, against Apollinarius (p. 530): Paul, Phil. 2, speaks of a [His] temple which is His body. For not He who is the Highest, but the flesh, is exalted; and to his flesh He gave a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is the Lord, to the glory of the Father. And he adds a general rule: When Scripture speaks of the glorification of Christ, it speaks of the flesh, which has received glory. And whatever Scripture says that the Son has received, it declares with respect to His humanity, and not to His divinity; as, when the apostle says that in Christ dwelleth all the fullness of the Godhead bodily, we must understand that this fullness dwells in the flesh of Christ.

74] The same, quoted by Theodoret, Dialog 2 (t. 3, p. 286): "'Sit on My right hand,' has been said to the Lord's body." Also: "It is therefore the body to which He says, 'Sit on My right hand.'"

75] ATHANASIUS, On the Incarnation, as quoted in Cyril in his Defense of the 8th Anathema, and in his book, On the True Faith to the Queens: "If any one says that the flesh of our Lord as that of a man is inadorable, and is not to be worshiped as the flesh of the Lord and God, him the Holy Catholic Church anathematizes."

76] The same, On Humanity Assumed (p. 603, ed. Colon.): "Whatever Scripture says that the Son has received, it understands as having been received with respect to His body, and that this body is the first-fruits of the Church. The Lord therefore first raised and exalted His body, but afterward also the members of His body."

77] HILARY, lib. 9 (p. 136): "That thus the man Jesus remained in the glory of God the Father, if the flesh had been united to the glory of the Word, and the assumed flesh possessed the glory of the Word." (Concrete for

abstract.)

78] EUSEBIUS OF EMISSA, in his homily of the Sixth Holiday after Easter (Feria 6, paschatos in homiliis 5, patrum, p. 297): "He who, according to His divinity, had always, with the Father and the Holy Ghost, power over all things, now also according to His humanity has received power over all things, so that this man who suffered not long ago rules over heaven and earth, yea, does here and there whatever He wishes."

79] GREGORY OF NYSSA, quoted by Gelasius and Theodoret, Dialog 2 (t. 2., p. 333): "Therefore, being exalted to the right hand of God' [Acts 2,33]. Who, then, was exalted? The lowly one or the Highest? But what is lowly if not the human? What else besides the divine is the Highest? But God, being the Highest, does not need to be exalted. Therefore, the apostle says that the human [nature] was exalted, and that it was exalted by becoming Lord and Christ. Therefore, by the words He has made the apostle does not express the premundane [eternal] subsistence of the Lord, but the advancement of that which is low to the Highest, namely, to the right hand of God."

80] And shortly afterwards: "Because the right hand of God, the Creator of all things that exist, which is the Lord, by whom all things were made, and without whom nothing of those things that were made subsist, has itself, through the union, raised up to its own height the man who has been united with it."

81] BASIL THE GREAT, Against Eunomius, lib. 2, p. 661): "[When Peter, Acts 2, says:] 'God hath evidently made that same Jesus whom ye have crucified both Lord and Christ,' by the demonstrative word [that same] he applies himself almost entirely to His human nature, seen by all." Shortly afterwards: "So that in saying, 'God hath made Him both Lord and Christ,' he says that power and dominion over all things were entrusted to Him [to the humanity] by the Father."

82] EPIPHANIUS, Against the Ariomanites (p. 327, t. 1; fol. 728, ed. Paris, 1638): "[Peter, by adding:] 'This same Jesus whom ye crucified' [indicates the incarnation of the Lord, and it is manifest that he is speaking of the flesh], in order that the holy incarnate dispensation might not be left by the impassible and uncreated Word, but might be united above to the uncreated Word. On this account God made that which was conceived of Mary and united to Deity both Lord and Christ."

83] AMBROSE, lib. 3, cap. 12, Of the Holy Ghost (t. 2, p. 157 [fol. 765, ed. Colon.]): "The angels adore not only the divinity of Christ, but also His footstool." And afterwards: "The prophet says that the earth which the Lord Jesus took upon Himself in the assumption of the flesh is to be adored. Therefore by footstool the earth is understood, but by earth the flesh of Christ, which we to-day also adore in the mysteries, and which the apostles adored in the Lord Jesus, as we have said above."

84] AUGUSTINE, Of the Words of the Lord, Discourse 58 (t. 10, p. 217): "If Christ is not God by nature, but a creature, He is neither to be worshiped nor adored as God. But to these things they will reply and say: Why, then, is it that you adore with His divinity His flesh, which you do not deny to be a creature, and are no less devoted to it than to Deity?"

85] The same, on Ps. 99,5 (t. 8, p. 1103): "'Worship His footstool.' His footstool is the earth, and Christ took upon Him earth of earth, because flesh is of earth; and He received flesh of the flesh of Mary. And because He walked here in this very flesh, he also gave this very flesh to be eaten by us for salvation. But no one eats that flesh unless He has first worshiped it. Therefore the way has been found how such footstool of the Lord may be worshiped, so that we not only do not sin by worshiping, but sin by not worshiping."

86] CHRYSOSTOM, on Heb. 2 (p. 125): "For it is really great and wonderful and full of awe that our flesh should be seated above, and be worshiped by angels and archangels and by the seraphim and cherubim. Reflecting upon this, I am often entranced [seem to be beside myself]."

87] The same on I Cor. 10 (p. 174, t. 6, p. 740, and t. 5, p. 261, ed. Frankf.): "This body, even when lying in the manger, the Magi worshiped, etc.; and they took a long journey; and having come, they worshiped with much fear and trembling."

88] The same, in Epist. 65 to Leo: "Let us learn to know which nature it is to which the Father said, Share My seat. It is that nature to which it has been said, 'Dust thou art, and unto dust shalt thou return.'"

89] THEOPHYLACT, from Chrysostom, on chap 28 of Matt. (p. 311 [ed. Lutet., 8, 1631, fols. 184. 605]): "Since the human nature, but recently condemned, united in person with God the Word, is seated in heaven, worshiped by angels, He says properly: 'All power is given unto Me in heaven.' For also the human nature, which but recently served, now in Christ rules over all things."

90] The same, on chap. 3 of John: "He has also given all things into the hand of the Son, according to His humanity."

91] CYRIL, On the Incarnation, cap. 11 (t. 4, p. 241; t. 5, p. 695): "The Word introduced Himself into that which He was not, in order that the nature of man also might become what it was not, resplendent, by its union, with the grandeur of divine majesty, which has been raised beyond nature rather than that it has cast the unchangeable God beneath [its] nature."

92] Council of Ephesus (Cyril, t. 4, p. 140 [Apologet, adv. Orient., t. 6, fol. 196]), in Canon 11: "If any one does not confess that the flesh of the Lord is quickening, because it was made the Word's own, who quickens all things, let him be anathema."

93] Cyril also (ibid., p. 140; t. 4, p. 85), in his explanation of this anathematization, says that Nestorius was unwilling to ascribe quickening to the flesh of Christ, but explained the passages in John 6 as referring to the divinity alone."

94] THEODORET, Dialog 2: "And it (the body of the Lord) was deemed worthy of the seat of the right hand, and is worshiped by every creature, as it is called the body of the Lord of Nature [the body of God]."

95] The same, on Ps. 8: "Such honor, namely, dominion over the universe, the human nature in Christ has received of God."

96] LEO (fol. 94 [Ep. 25, fol. 246]), Epist. 11: "It is a promotion of that which is assumed [man], and not of Him who assumes [God], that God has exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

97] DAMASCENUS, lib. 3, cap. 18 (p. 251): "Therefore His [Christ's] divine will was both eternal and omnipotent, etc. But His human will not only began in time, but also endured natural and unblamable affections, and indeed was not omnipotent by nature; but as it has truly and by nature become the will of God the Word, it is also omnipotent." This means, as explained by a commentator: "The divine will has, by its own nature, the power to do all things which it wishes; but Christ's human will does not have power to do everything by its nature, but as united to God the Word."

98] The same, cap. 19: "The flesh has communion with the operating divinity of the Word, because the divine operations are accomplished as through the organ of the body, and because He that works both in a divine and human fashion is one. For it is necessary to know that His holy mind works also its natural operations, etc., shares in the working and managing and guiding divinity of the Word, understanding and knowing and managing everything [the entire universe], not as the mere mind of a man, but as personally united with God and being

constituted the mind of God."

99] The same, in the same book, cap. 21: "The human nature does not essentially possess knowledge of the future; but the soul of the Lord, on account of the union with the Word Himself and the personal identity, was, apart from the other divine criteria, rich also in knowledge of the future."

100] At the end of the chapter: "We say that this Master and Lord of all creation, the one Christ, who is at the same time God and man, knows also all things. For in Him are hid all the treasures of wisdom and knowledge."

101] NICEPHORUS, lib. 18, cap. 36: "Christ is seen by His disciples on the mountain in Galilee, and there asserts that the highest power in heaven and in earth has, by the Father, been delivered Him, namely, according to His human nature."

IV.

102] That the Holy Scriptures and the fathers have understood this majesty which Christ has received in time not only of created gifts *de finitis qualitatibus*, but of the glory and majesty of divinity belonging to God, to which His human nature, in the person of the Son of God, has been exalted, and thus has received the power and efficacy of the divine nature which are peculiar to the Deity.

103] John 17,5: And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was.

104] Col. 2,9: In Him dwelleth all the fullness of the Godhead bodily.

105] HILARY, On the Trinity, lib. 3 (p. 28): "The Word made flesh prayed that that which was from time [had a beginning in time] might receive the glory of that brightness which is without time."

106] GREGORY OF NYSSA, quoted by Gelasius and Theodoret, Dialog 2, concerning the saying of Peter, Acts 2: "Being exalted by the right hand of God," etc. (t. 2, p. 333 [al. 330]): "This (right hand of God), through the union, raised to its own height the Man united to it."

107] The same, Concerning the Soul: "God the Word is never altered by the communion which He has with the body and soul, neither is He partaker of their imperfection, but, transmitting to them the power of His divinity, He remains the same that He was even before the union."

108] BASIL THE GREAT, On the Holy Nativity of Christ (p. 231): "In what manner is the Deity in the flesh? Just as fire in iron, not by transition, but by impartation. For fire does not run out to the iron, but, remaining in its place, imparts to it its own peculiar power, which is not diminished by the impartation, and fills the entire mass that becomes partaker of it."

109] EPIPHANIUS, in Ancoratus (fol. 504 [fol. 86, ed. Colon.]): "Strengthening an earthly body with divinity, He united it unto one power, brought it into one divinity, being one Lord, one Christ -- not two Christs, nor two Gods," etc.

110] CYRIL, on John, lib. 4, cap. 23: "You are not altogether unwise in denying that the flesh is quickening. For if it alone be understood, it can quicken nothing whatever, being itself in need of a quickener. But when you have examined the mystery of the incarnation with commendable care, and have learned to know the life dwelling in the flesh, you will believe that, although the flesh is not able to do anything by itself, it has nevertheless become quickening. For since it has been united to the quickening Word, it has entirely been rendered quickening. For it

[the flesh of Christ] has not dragged down to its corruptible nature the Word of God which has been joined to it, but has itself been elevated to the power of the better nature. Although, therefore, the nature of the flesh, inasmuch as it is flesh, cannot quicken, nevertheless it does this because it has received the entire operation of the Word. For the body not of Paul or of Peter or of others, but that of Life itself in which the fullness of the Godhead dwells bodily, can do this. Therefore, the flesh of all the others can do nothing, but only the flesh of Christ can quicken, because in it dwells the only-begotten Son of God."

111] AUGUSTINE, Against Felicianus the Arian, cap. 11: "I do not acknowledge that Deity experienced the violence done His body in the same manner as we know that the flesh was glorified by the majesty of Deity."

112] THEODORET, cap. Of Antichrist (t. 2, p. 411): "The Word that became man did not confer a partial grace upon the assumed nature, but it pleased [God] that the whole fullness of Deity dwell in it."

113] The same, on Ps. 21, t. 1, p. 110: "If the assumed nature has been joined with the divinity which assumed it, it has also become participant and associate of the same glory and honor."

114] The same, on Heb. 1: "The human nature itself, after the resurrection, attained divine glory."

115] DAMASCENUS, lib. 3, capp. 7. 15: "And this (the divine nature) imparts to the flesh its own excellences, itself [according to its nature] remaining impassible and not participating in the passions [sufferings] of the flesh."

V

116] That Christ as God has the same divine majesty in one way, namely, essentially and as His essential property, in and of Himself; but as man He has it in another mode, namely, not essentially in and of Himself, but because of, and according to, the mode of the personal union.

117] John 14,6: I am the Life.

118] John 5,26: He hath given to the Son to have life in Himself,... because He is the Son of Man.

119] CYRIL, lib. 12, Thesauri, cap. 15 (t. 2, p. 167 [t. 5, ed. Paris, 1638]): "There is one condition and property appertaining to the creature and another to the Creator, but our nature, assumed by the Son of God, has exceeded its measure, and by grace has been transferred into the condition of the One assuming it."

120] The same, on John, lib. 2, cap. 144 (t. 1, p. 134 [t. 4, ed. Paris, 1638]): "Christ added the reason why He said that life and the power of judgment had been given Him by the Father, saying, Because He is the Son of Man, in order that we may understand that all things were given Him as man. However, the only-begotten Son is not partaker of life, but is life by nature."

121] The same, lib. 3, cap. 37 (t. 1, p. 181): "The body of Christ quickens, because it is the body of Life itself, retaining the power of the incarnate Word, and full of the power of Him by whom all things are and live."

122] The same, lib. 4, cap 14 (p. 201): "Since the flesh of the Savior was joined to the Word of God, who is Life by nature, it was rendered quickening."

123] And cap. 18 (p. 204): "My body I have filled with life, I have assumed mortal flesh; but since, being naturally the Life, I dwell in it [the flesh], I have transformed it altogether according to My life."

124] Cap. 24 (p. 210): "The nature itself of the flesh cannot of itself quicken, neither is it understood to be alone

in Christ, but it has united with it the Son of God, who is substantially the Life. Therefore, when Christ call His flesh quickening, He does not ascribe the power of quickening to it in the same manner as to Himself or His own Spirit. For the Spirit quickens of Himself, to Whose power the flesh rises by the union. But how this occurs we can neither understand with the mind nor express with the tongue, but we receive it in silence and firm faith."

125] The same, lib. 10, cap. 13 (p.501): "The flesh of life, having been made the flesh of the Only-begotten, has been brought to the power of life."

126] The same, lib. 11, cap. 21 (p. 552): "The flesh itself of Christ was not of itself holy, but, transformed in a certain manner by union with the Word to the power of the Word, it is the cause of salvation and sanctification to those who partake thereof. Therefore, we ascribe the efficacy of the divine working not to the flesh as flesh, but to the power of the Word."

127] Lib. 6, Dialog. (t. 5, op. ed. cit.): "He is glorified by the Father, not because He is God, but since He was man; for, not having as the fruit of His own nature the power of working with divine efficacy, He received it in a certain manner by the union and ineffable concurrence which God the Word is understood to have with humanity."

128] The same, On the True Faith, to Theodosius (p. 278): "He has introduced His life into the assumed body by the very dispensation of the union."

129] In the same place (p. 279): The Word quickens on account of the ineffable birth from the living Father. Yet we should see where the efficacy of divine glory is ascribed also to His own flesh." Also: "We will confess that, with respect to the ability to quicken, earthly flesh is inoperative, so far as its own nature is concerned."

130] EPIPHANIUS, Against the Ariomanites, p. 337 (Haeres., 69; p. 789, ed. Colon.): "For His human nature was not something subsisting apart by itself, neither did He speak with the divinity separated and the human nature existing apart, as though they were different persons, but with the human nature united with the divine (there being one consecration), and in the same even now knowing the most perfect things, it being now united in God and joined to the one Deity."

131] AUGUSTINE, Of the Words of the Lord, Discourse 58 (t. 10, pp. 217. 218): "I indeed adore the Lord's flesh, yea, the perfect humanity in Christ, for the reason that it has been assumed by the divinity and united to Deity, and I confess not that there are two different persons, but that the one and the same Son of God is God and man. In a word, if you separate man and God, I never believe nor serve Him."

132] Also, "If any one disdain worshiping humanity, not naked or alone, but united to divinity, namely, the one Son of God, true God and true man, he will die eternally."

133] The same, De Civitate, lib. 10, cap. 24: "The flesh of Christ, therefore, does not of itself cleanse believers, but through the Word, by which it has been assumed."

134] COUNCIL OF EPHESUS, Canon 11 (in Cyril, t. 6, p. 196): "If anyone does not confess that the Lord's flesh is quickening, for the reason that it was appropriated to the Word that quickens all things, let him be anathema."

135] THEOPHYLACT, on John 3 (pp. 605. 184, ed. cit.): "And He has given all things into the hand of the Son, according to humanity. But if [also] according to divinity, what is meant? The Father has given all things to the Son by reason of nature, not of grace."

136] The same, on Matt. 28: "If you would understand the declaration: 'All power is given unto Me in heaven

and in earth,' as spoken of God the Word, the meaning will be that both the unwilling and willing now acknowledge Me as God, who before served Me after the manner of involuntary obedience. But as spoken of the human nature, understand it thus: I, preciously the condemned nature, but being God according to the unconfused union with the Son of God, have received power over all things."

137] DAMASCENUS, (lib. 3, cap. 17): "For not according to its [the flesh's] own operation, but by the Word united to it, He wrought divine things, the Word displaying through it His own operation. For glowing iron burns not by possessing in a natural manner the power to burn, but by possessing this from its union with the fire. Therefore in itself it was mortal, and on account of its personal union to the Word, quickening."

138] The same (cap. 18): "His [Christ's] divine will was both eternal and omnipotent, etc. But His human will not only began in time, but also endured natural and unblamable affections, and naturally was not indeed omnipotent; but as truly and by nature it has become the will also of God the Word, it is also omnipotent." This is, as explained by a commentator: "The divine will has, by its own nature, the power to do all things which it wishes; but Christ's human will does not have power to do everything by its nature, but as united to God the Word."

139] The same, in the same book, cap. 21: "The human nature does not possess essentially the knowledge of the future; but the soul of the Lord, on account of the union with the Word and the personal identity with the same, was, apart from other divine criteria, rich also in the knowledge of the future."

140] And at the end of the chapter: "We say that the one Christ, Master, and Lord of all creation, at the same time God and man, knows also all things. For in Him are hid all the treasures of wisdom and knowledge."

141] The same (lib. 2, cap. 22): "For although it (the soul of the Lord) was of a nature that was ignorant of the future, nevertheless, being personally united to the Word, it had the knowledge of all things, not by grace, but on account of the personal union."

142] Shortly afterwards: "And since in our Lord Jesus Christ the natures are distinct, the natural wills, that is, the powers of will, are also distinct."

VI.

143] That now the divine nature powerfully manifests and actually exerts its majesty, power, and efficacy (which is and remains peculiar to the divine nature) in, with, and through the human nature personally united to it; which has such majesty because the entire fullness of the Godhead dwells personally in the assumed flesh and blood of Christ.

144] Rom. 3,25: Whom God hath set forth to be a propitiation through faith in His blood.

145] Rom. 5,9: Being now justified by His blood.

146] Col. 1,20: Having made peace by the blood of His cross, by Him to reconcile all things to Himself.

147] ATHANASIUS, Oration 4, Against the Arians (Epist. ad Adelp. c. Arian, t. 1, p. 161, ed. Colon.): "Why should the body of the Lord not be worshiped when the Word, by stretching out His bodily hand, healed the one sick of a fever, and by uttering a human voice raised Lazarus, and by extending His hands upon the cross overthrew the prince of the air?"

148] The same, Dialog 5, Of the Trinity (t. 2, op. f. 257): "God the Word, having been united to man, performs

miracles, not apart from the human nature, but it has pleased Him to work His divine power through it and in it and with it."

149] And shortly afterwards: "And according to His good pleasure He renders the humanity perfect above its own nature, and did not prevent its being a rational living being [creature, and a true human nature]."

150] CYRIL, *De Recta Fide ad Theodosium* (t. 5, op.): "The soul, having obtained union with the Word, descended into hell; but, using its divine power and efficacy, it said to the fettered ones, Go forth."

151] The same, lib. 1, *Ad Reginas*: "Christ as God quickens through His own flesh."

VII.

152] And that this communication of the divine majesty occurs also in glory, without mingling, annihilation, or denial of the human nature.

153] Matt. 16,27: The Son of Man shall come in the glory of His Father.

154] And Acts 1,11: He shall so come in like manner as ye have seen Him go into heaven.

155] ATHANASIUS, *Dialog 5, Of the Trinity* (t. 2, f. 257, ed. Colon.): "And according to His good pleasure He renders the humanity perfect above its own nature, and did not prevent its being a rational living being [creature, and a true human nature]."

156] THEOPHYLACT, from Chrysostom, on Matt. 28 (p. 184): "I, previously the condemned nature, being God according to the unconfused union with the Son of God, have received power over all things."

157] CYRIL, lib. 4, cap. 24 (t. 4, p. 377, and 3, f. 783): "He has shown that His entire body is full of the quickening energy of the Spirit, not because it has lost the nature of flesh and been changed into the Spirit, but because, being united with the Spirit, it has acquired the entire power to quicken."

158] The same, *Of the Incarnation*, cap. 8: In a coal, as an illustration, we can see how God the Word, united indeed to humanity, has transformed the assumed nature into its glory and efficacy. As fire adheres to wood, so has God been united to humanity in a manner that cannot be grasped, conferring upon it also the operation of His nature."

159] THEODORET, *Dialog 2* (t. 4, f. 82 and 112): "And accordingly the body of the Lord arose incorruptible and impassible and immortal, and glorified with divine glory, and is worshiped by the heavenly powers. Nevertheless, it is a body, having the former circumscription."

160] The same, in *Dialog 3*, approves this sentence of Apollinarius: "If the mingling of fire with iron, which shows that iron is fire, so that it does also those things that belong to fire, does not change the nature of the iron, neither, therefore, is the union of God with the body a change of the body, although it furnishes the body with divine operations."

161] DAMASCENUS, lib. 3, cap. 17: "The flesh of the Lord was enriched with divine operations on account of its complete personal union with the Word, in no way having suffered loss with respect to those things that are by nature its own."

162] The same, lib. 2, cap. 22: "For although it (the soul of the Lord) was of a nature that was ignorant of the future, nevertheless, being personally united to God the Word, it had the knowledge of all things, not by grace, but on account of the personal union." And shortly afterwards: "And since in our Lord Jesus Christ the natures are distinct, the natural wills, that is, the powers of will, are also distinct."

VIII.

163] Also, that, according to the nature and because of the personal union, the human nature is participant and capable of divine majesty which belongs to God.

164] Col. 2,9.3: In Him dwelleth all the fullness of the Godhead bodily. In whom are hid all the treasures of wisdom and knowledge.

165] JUSTIN, in Expositio Fidei, p. 182 [f. 389, ed. Colon., 1686]: "We do not say that He is in the Father as in others; not because the essence that is in others is contracted, but because of the limited capacity of those who receive it not being sufficient for the admission of God."

166] Also: "For a defiled body does not receive rays of divinity."

167] And shortly afterwards: "Thus consider the Sun of Righteousness in substance equally present to all things, inasmuch as He is God; but that we all, being weak and having eyes dimmed by the filth of sins, are incapable of receiving the light, yet that His own temple, His most pure eye, is capable of the splendor of all the light, as it has been formed by the Holy Ghost and is altogether separated from sin."

168] ORIGEN, De Principiis, lib. 2, cap. 6 (t. 1, op. f. 698 and 749, ed. Basil): "The entire soul of Christ receives the entire Word, and passes [is received] into His light and splendor."

169] Lib. 4: "The soul of Christ, united to the Word of God, has been fully capable of receiving the Son of God."

170] AUGUSTINE, Ep. 57: "Although God is present entire to all creatures, and dwells especially in believers, nevertheless they do not entirely receive Him, but, according to the difference in their capacity, some possess and receive Him more, and others less. But of our Head, Christ, the apostle says: In Him dwelleth all the fullness of the Godhead bodily."

IX.

171] Although it is known and undeniable that the Godhead, together with its divine majesty, is not to be locally circumscribed by the flesh, as though it were enclosed in a vessel, as Athanasius, Origen, Gregory of Nyssa, and others correctly wrote, and as also the Book of Concord [p. 1019] expressly rejects as an error the teaching that the humanity of Christ has been locally expanded into all places, or that, by the personal union, the human nature in Christ has been transformed into an infinite essence, -- nevertheless, since the divine and human natures are personally and inseparably united in Christ, the Holy Scriptures and the holy fathers testify that wherever Christ is, there is not half His person, or only one half, or only a part of His person, for instance, the divinity alone, separate and bare, minus and without His assumed humanity personally united thereto or separated from it, and outside of the personal union with the humanity; but that His entire person, namely, as God and man, according to the mode of the personal union with the humanity, which is an inscrutable mystery, is everywhere present in a way and measure which is known to God.

172] Eph. 4,10: He ascended up far above all heavens, that He might fill all things. This Oecumenius explains thus: "For, indeed, He long ago filled all things with His bare divinity; and having become incarnate, that He might fill all things with His flesh, He descended and ascended."

173] And THEOPHYLACT, on the same passage (Comment. in Eph., p. 535, ed. Lond., 1636): "In order that He might fill all things with His dominion and working, and that, in the flesh, since even before He filled all things with His divinity. These things, however, are against Paul of Samosata and Nestorius."

174] LEO, Epist. 10 (Ep. 24, cap. 5, p. 245, and in Serm., f. 121, ed. cit.): "The Church Catholic lives and advances in this faith, that in Christ Jesus there is believed neither the humanity without the true divinity nor the divinity without the true humanity."

175] The same, in Discourse 3, On the Passion: "This the catholic faith teaches, this it requires, that we know that in our Redeemer two natures have united, and that, while their properties remained, such a union of both substances has occurred that, from the time in which the Word became flesh in the womb of the Blessed Virgin, we are not to think of God without this, that He is man; nor of the man without this, that He is God."

176] In the same place: "Each nature, by distinct operations, declares its genuineness, but neither separates itself from connection with the other; here nothing belonging to the one is lacking to the other; but God assumed the entire man, and so united Himself to man and man to Himself, that each nature is in the other, and neither passed into the other with the loss of its own attributes."

X.

177] But since in this article such teaching is especially directed to the end that we may know where we should seek and may apprehend the entire person of the Mediator, God and man, the Book of Concord, as also all other holy fathers, directs us, not to wood or stone or anything else, but to that to which Christ has pointed and directed us in and with His Word.

178] CYRIL, lib. 2, John, cap. 32 (t. 3, p. 1063, ed. cit.): "The garments of Christ were divided into four parts, and His mantle alone remained undivided, which, I may say, was a sign of a mystery. For the four quarters of the world, brought to salvation, have shared the garment of the Word, that is, His flesh, among themselves in such a way that it has not been divided. For the Only-begotten, passing into each so as to be shared by each, and sanctifying their soul and body by His flesh, is in all indivisibly and entirely, since, being one, He is everywhere in no manner divided."

179] THEOPHYLACT, on John cap. 19 (f. 825, ed. cit.): "Therefore the holy body of Christ is indivisible, being divided and distributed among the four quarters of the earth; for both being distributed among them individually, and sanctifying the soul of each one with the body, the Only-begotten is by His own flesh entirely and indivisibly in all, being everywhere; for He has been in no wise divided, as Paul also exclaims."

180] CHRYSOSTOM (t. 4, p. 1773, ed. Basil. and t. 6, f. 846, ed. Frankf.), Homil. 17, Ad Ebr., p. 16 (and Ambrose, cap. 10, Ad Hebraicos): "Since He is offered up in many places, are there many Christs? Not at all. But the one Christ is everywhere, being completely here and completely there, one body. For as He who is offered in many places is one body, and not many bodies, so is He also one sacrifice. He is that High Priest of ours who has offered the sacrifice that cleanses us. We also now offer that which, having been then offered, was not consumed. This is done in remembrance of that which was then done. 'This do,' says He, 'in remembrance of Me.' For we do not make another sacrifice, as the high priest, but always the same. We rather bring about a remembrance of the sacrifice." (Note: Against the propitiatory sacrifice of the Mass of the Papists.)

CONCLUSION

181] Christian reader, these testimonies of the ancient teachers of the Church have been here set forth, not with this meaning that our Christian faith is founded upon the authority of men. For the true saving faith is to be founded upon no church-teachers, old or new, but only and alone upon God's Word, which is comprised in the Scriptures of the holy prophets and apostles, as unquestionable witnesses of divine truth. But because fanatical spirits, by the special and uncanny craft of Satan, wish to lead men from the Holy Scriptures -- which, thank God! even a common layman can now profitably read -- to the writings of the fathers and the ancient church-teachers as into a broad sea, so that he who has not read them cannot therefore precisely know whether they and their writings are as these new teachers quote their words, and thus is left in grievous doubt, -- we have been compelled by means of this Catalogue to declare, and to exhibit to the view of all, that this new false doctrine has as little foundation in the ancient pure church-teachers as in the Holy Scriptures, but that it is diametrically opposed to it. Their testimonies they quote in a false meaning, contrary to the will of the fathers, just as they designedly and wantonly pervert the simple, plain, and clear words of Christ's testament and the pure testimonies of the Holy Scriptures. On this account the Book of Concord directs every one to the Holy Scriptures and the simple Catechism; for he who clings to this simple form with true, simple faith provides best for his soul and conscience, since it is built upon a firm and immovable Rock, Matt. 7 and 17; Gal. 1; Ps. 119.

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