

5. In the *Formula of Concord* (A.D. 1576), Article VIII, sections X-XII

X. On the same ground, also, we believe, teach, and confess that the Son of Man is really, that is, truly and in very deed, according to his human nature, exalted to the right hand of the omnipotent majesty and power of God, since that man was assumed into God when he was conceived by the Holy Ghost in the womb of his mother, and his humanity was then personally united with the Son of God Most High.

XI. And that majesty, in virtue of the personal union, Christ has always had, but in the state of his humiliation he divested himself of it, for which cause he truly grew in age, wisdom, and favor with God and men. Wherefore he did not always make use of that majesty, but as often as seemed good to him, until after the resurrection, he fully and forever laid aside the form of a servant, but not the human nature, and was established in the plenary use, manifestation, and revelation of the divine majesty, and in the manner entered into his glory (Phil. 2:6ff). Therefore now not only as God, but also as man, he knows all things, can do all things, is present to all creatures, has under his feet and in his hand all things which are in heaven, in the earth, and under the earth. That this is so, Christ himself bears witness, saying (Matt. 28:18; John 13:3): "All power in heaven and in earth is given unto me." And Paul saith (Ephesians 4:10): "He ascended up far above all heavens, that he might fill all things." This his power, being every where present, he can exercise, nor is anything to him either impossible or unknown.

XII. Hence also, and indeed most easily, can he, being present, impart his true body and his blood in the Holy Supper. Now this is not done according to the mode and attribute of human nature, but according to the mode and attribute of the right hand of God, as Luther, according to the analogy of our Christian faith, as contained in the Catechism, is wont to speak. And this presence of Christ in the Holy Supper is neither physical or earthly, nor Capernaite; nevertheless it is most true and indeed substantial. For so read the words of the testament of Christ: "This is my body," etc.

By this our faith, doctrine, and confession, the person of Christ is not severed, as of old Nestorius severed it. For he denied a true communication of the *idiomata* of attributes of both natures in Christ, and in this way separated the person of Christ: which thing Dr. Luther has perspicuously set forth in his book on the Councils. Not by this godly doctrine of ours are the two natures in Christ and their attributes confounded, or mingled into one essence (as Eutyches erroneously taught), nor is the human nature in the person of Christ denied or abolished, nor the one nature changed into the other; but Christ is and abides to all eternity true God and man in one undivided person. Next to the mystery of the Trinity this is the chiefest mystery, as the Apostle bear witness (I Tim. 3:16); on which alone all our consolation, life, and salvation depend.

6. In *The Second Helvetic Confession* (A.D. 1566), Chapter XI

Moreover, we believe and teach that the Son of God, or Lord Jesus Christ, was from all eternity predestinated and foreordained of the Father to be the Saviour of the World. And we believe that he was begotten, not only then, when he took flesh of the Virgin Mary, nor yet a little before the foundations of the world were laid; but before all eternity, and that of the Father after an unspeakable manner. For Isaiah says (53:8), "Who can tell his generation?" And Micah says (5:2), "Whose egress hath been from everlasting." And John says (1:1), "In the beginning was the Word, and the Word was with God, and the Word was God," etc.

Therefore the Son is coequal and consubstantial with the Father, as touching his divinity: true God, not by name only, or by adoption, or by special favor, but in substance and nature (Phil 2:6). Even as the apostle says elsewhere, "This is the true God, and life everlasting." (I John 5:20)