

10 glasse of the divine lawe, wherein wee may daillie behold and still more
 certainelie understand what God will have us to do. Moreover, sith
 our heart is not yet perfectly cleansed from all corruption, that it can
 15 bee fullie settled uppon doing the will of God, but that the flesh still
 wrastleth against the spirite, therefore the law is most necessarie,
 which may terrifie us with the threatninges and hold us in from of-
 fending, and with the promises may stirre us forward to obedience and
 20 to the working of righteousnesse. Lastlie, sith there is none so holie,
 which sinneth not manie waies and which hath not sinne dwelling in
 him, whereby wee bee made weake unto goodnesse and prone to ill. 1. Ioh. 1, 8
 Therefore the lawe is proffitable unto us, by which our sinnes and
 infirmities being made knowne to us, wee may daillie more and more
 25 acknowledge how impossible it is that we by our owne works should at
 anie time bee iustified or saved, and therefore should bee filled with
 the greater desire, hunger and thirst of the righteousnesse of Christ
 153 C and embrace him by faith. And thus the law, when it can never | iusti-
 fie us, yet it may alwaies drawe us nearer unto Christ, who iustifieth,
 25 more and more to be iustified.

X. *The morall lawe, touching the substance, was not to be disanulled by Christ.*

For we knowe and beleeve that the lawe, touching the substance and 20
 those wholesome uses, of which we speake, was not to be abolished by
 Christ, and so not abolished at all, but onelie touching the curse and
 5 condemnation, because there is no condemnation to them which are 1. Ioh. 8, 1
 in Christ Iesus, who walke not after the flesh, but after the spirite. But
 yet the law was profitable even in the condemnation and alwaies is to
 them, which are not yet in Christ, inasmuch as it driveth them to
 Christ, that they may avoide condemnation.

XI. *Errors.*

Therefore wee condemne those which reiect the law out of the church
 as unprofitable and not pertaining to christians; and againe those 30

tionis est his, qui sunt in Christo Iesu, qui non secundum carnem ambulat.

¹²¹ *The most radical opponent of the Law in the early church was Marcion. At the time of the Reformation, the focus of the conflict about the status of the Law was the so-called antinomian controversy (1537-1540), in which Johannes Agricola argued that the Law was irrelevant to the preaching of the Gospel. – Hammann 1952; Käuerverau 1896.*

docent, per legem posse hominem aut in totum aut ex parte iustificari,¹²² cum data potius sit, ut concludat omnes sub peccato et ducat ad
 Ioh. 1, 29 Christum, qui solus tollit peccatum mundi^{ch}. Atque haec nostra est brevis confessio de lege, per Mosen a Deo tradita et per prophetas explicata, homines ad Christum praeparante, disponente, adducente
 Rom. 10, 4 ac proinde, cuius finis est Christus^{ci}, ut scribit Apostolus.

| CAPUT XI DE CHRISTO REDEMTORE

[58.N₂]

I. Summa fidei de persona et officio Christi redemptoris.

Gal. 4, 4 ‘Ubi itaque venit plenitudo temporis’, quo promissio redemptionis primo homini facta per secundum erat complenda, ‘misit Deus’, Pater ille aeternus, ‘Filius suus’, unigenitus et aeternus eoque Deum
 5 verum, eiusdem naturae cum Patre ‘factum ex muliere’ sola, sine viri semine, eoque verum quidem hominem, sed sine peccato adeoque verum Christum; ‘factum sub lege’^{ej} eoque et circumcisum, ut eam legem nostri omnium nomine perfectissima obedientia impleret; factus Patri obediens usque ad mortem, nempe pro nobis (cum enim es
 10 sine peccato, mori non merebatur), ‘ut eos, qui sub lege erant’ adeoque omnes electos, ‘redimeret’, sua scilicet obedientia, morte et sanguinis effusione, hoc est infinitae virtutis (erat enim sanguis Dei^{ek}),
 Act. 20, 28 sacrificio efficacissimoque ἀντιλύτρωσιν redimeret^{el}, inquam, a peccatis

[44.N₁
498 G
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XI,6 tollit] *biblical reference* Ioh. 1, 19 G 9 ac] ab.N₂ 11,title,2 redemptore] redemptore G 1,2 Ubi...temporis] *capitalised* N₁N₂ G 3 misit Deus] *capitalised* N₁N₂ G 4 Filius suus] *capitalised* N₁N₂ G 5 factum ex muliere] *capitalised* N₁N₂ G 7 factum sub lege] *capitalised* N₁N₂ G 9 nempe] *left parenthesis before* nempe G 10 mori] *moti* N₂ ut...erant] *capitalised* N₁N₂ G 11 redimeret] *capitalised* N₁N₂ G

^{ch} *John 1, 29* Altera die videt Iohannes Iesum venientem ad se et ait: Ecce agnus Dei, qui tollit peccatum mundi. | ^{ci} *Rom 10, 4* Finis enim legis Christus ad iustitiam omni credenti. | ^{ej} *Gal 4, 4* At ubi venit plenitudo temporis, misit Deus Filius suus, factum ex muliere, factum sub lege. | ^{ek} *Acts 20, 28* Adtendite vobis et universo gregi, in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam Dei, quam adquisivit sanguine suo. | ^{el} *Cf. 1 Tim 2, 5-6* Christus Iesus, qui dedit redemptionem (ἀντιλύτρωσιν) semetipsum pro omnibus testimonium temporibus suis.

¹²² *On the synergist elements in the Roman Catholic doctrine of justification, see Conc. Trid. (DH 1559):* Si quis dixerit, sola fide impium iustificari, ita ut intelligat, nihil aliud requiri,

5 which teach that a man may either wholie or in part be iustified by the
 lawe, sith it was rather given to shutt up all men under sinne and to
 leade them to Christ, who alone taketh away the sinnes of the world. Io. 1, 29
 And this is brieflie our confession of the law, delivered from God by
 Moses and declared by the prophets, which prepareth, disposeth and
 154 C brin|geth men unto Christ. And therefore Christ is ende thereof, as Rom. 10, 4
 10 the Apostle writeth.

CHAP[TER] XI OF CHRIST THE REDEEMER

I. *A summe of the faith of the person and office of Christ the redeemer.* 10

‘When therefore the fullnesse of time was come’, wherein the promise Gal. 4, 4
 of redemption made unto the first man was to be accomplished by the
 second, God, the everlasting Father, sent his onely begotten Sonne
 5 and eternal and therefore true God, of the same nature with the
 Father, made of a woman alone, and without the seede of a man and
 therefore true man, but without sinne and so true Christ, made subiect
 to the lawe and therefore circumcised, that he in most perfect obe-
 dience might fulfill that law in the name of us all, made obedient to his
 10 Father even unto death, namely for us (for he, being without sinne,
 deserved not to die) that he might redeeme those which were under
 the law and all the elect even by his obedience, by his death and
 bloodshedding, that is, by a sacrifice of exceeding vertue (for it was the
 blood of God) and a most effectuall ἀντιλύτρω, ransome, that he

quo ad iustificationis gratiam consequendam cooperetur, et nulla ex parte necesse
 esse, cum suae voluntatis motu praeparari atque disponi: anathema sit. *Conc. Trid. (DH
 1574)*: Si quis dixerit iustitiam acceptam non conservari atque etiam non augeri
 coram Deo per bona opera, sed opera ipsa fructus solummodo et signa esse iustifica-
 tionis adeptae, non etiam ipsius augendae causam: anathema sit. *Conc. Trid. (DH
 1576)*: Si quis dixerit, iustos non debere pro bonis operibus, quae in Deo fuerint facta,
 exspectare et sperare aeternam retributionem a Deo per eius misericordiam et Iesu
 Christi meritum, si bene agendo et divina mandata custodiendo usque in finem perse-
 veraverint: anathema sit.

11,I,14 ransome] *instead of ἀντιλύτρω ransome in C_ransome_*

ad pristinam Dei imaginem eoque ad perfectam iustitiam, a morte item ad | aeternam vitam et a regno Satanae ad regnum Dei ‘et adoptionem filiorum reciperemus’^{em}, eoque et in plenam tandem perfectamque caelestis haereditatis possessionem, tanquam filii et legitimi haeredes reciperemur. Et denique, ut omnia et quae in coelis sunt et quae in terris sub uno capite colligeret sibi que adglutinet^{en}, in gloriam Dei Patris. |59.N₂

Eph. 1, 10 20

II. *Christum redemptorem verum esse Deum verumque hominem.*

Credimus ergo Iesum Christum Filium Dei esse unigenitum^{eo} eoque natura Filium ὁμοούσιον Patri et coaeternum^{ep},¹²³ verum denique Deum Iehovam^{eq}, verum item hominem, ex vero semine Abrahae atque Davidis^{er}, sine opera viri, sed virtute tantum Spiritus sancti eoque in utero virginis et sine peccato conceptum atque ex ea natum vera anima menteque humana praeditum¹²⁴ nobisque per omnia dempto peccato similem effectum^{es}; ut verus sit Deus ex substantia Patris ante secula genitus, verus autem homo, ex substantia matris in seculo natus.¹²⁵ 5
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Ioh. 1, 14
Mich. 5, 2
Phil. 2, 6
1. Ioh. 5, 20
Matt. 1, 1

Heb. 4, 15
Matt. 26, 35
Athana[sius] in
Symb[olo]

| III. *Solum Filium Deum esse et hominem simul solumque Christum.*

Ita vero Filium Dei verum esse Deum simul et ho|minem¹²⁶ eoque verum Christum credimus, ut eum etiam solum talem esse confitea- |60.N₂
|45.N₁

20

15 et²...16 reciperemus] *capitalised N₁ N₂* ut adoptionem filiorum reciperemus *capitalised G* 17 caelestis] coelestis *N₂ G* II,7 humana] hamana *N₂*

^{em} *Gal 4, 5* Ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum reciperemus. | ^{en} *Eph 1, 10* In dispensationem plenitudinis temporum instaurare omnia in Christo, quae in caelis et quae in terra sunt. | ^{eo} *John 1, 14* Et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius, gloriam quasi unigeniti a Patre plenum gratiae et veritatis. | ^{ep} *Mic 5, 2* Et tu, Bethleem Ephrata, parvulus es in milibus Iuda. Ex te mihi egredietur, qui sit dominator in Israhel, et egressus eius ab initio, a diebus aeternitatis. | ^{eq} *Phil 2, 6* Qui, cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo. | *John 5, 20* Et scimus, quoniam Filius Dei venit et dedit nobis sensum, ut cognoscamus verum Deum et simus in vero Filio eius. Hic est verus Deus et vita aeterna. | ^{er} *Matt 1, 1* Liber generationis Iesu Christi, filii David, filii Abraham. | ^{es} *Hebr 4, 15* Non enim habemus pontificem, qui non possit conpati infirmitatibus nostris, temptatum autem per omnia pro similitudine absque peccato. *Matt 26, 35* *does not seem to refer to Zanchi's text.*

¹²³ *Symb. Nic. (DH 125)*: Credimus [...] in unum Dominum nostrum Iesum Christum

155 C might, I saie, redeeme us from sinne to the old image of God | and to perfect righteousnesse, yea, from death to eternal life, and from the kingdome of Satan to the kingdome of God; and that we might receive adoption of children and so in the ende bee taken into full and perfect possession of the heavenlie inheritance as sonnes and lawfull heires.
 20 And lastlie, that he might gather together all thinges in heaven and in earth under one head and ioynе them to himselfe for the glorie of God the Father.

Eph. 1, 10

II. *Christ the redeemer is true God and true man.*

We beleewe therefore Iesus Christ to be the onely begotten Sonne of God and so the Sonne in nature consubstantial and coeternall to the Father, and lastlie true God almightie. Also true man of the true seed
 5 of Abraham and David, conceived without the help of a man, but onlie by vertue of the Holie ghost in the wombe of the virgine and without sin, and borne of her, indued with a true soule and humaine minde, and made like unto us in all thinges, sinne onelie excepted; so that he is true God of the substance of the Father, begotten before all
 10 worldes and true man of the substance of his mother, borne in the world.

Ioh. 1, 14
Mich. 5, 2
Phil. 2, 6
1. Ioh. 5, 20
Mat. 1, 1Heb. 4, 15
Mat. 26, 35
Ath[anasius] in
Sym[bolo]

III. *Onely the Sonne to be both God and man and onely Christ.*

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156 C But so we beleewe that the Sonne of God is both true God and true man, and therefore the | true Christ, and him alone we confesse to

Filium Dei, natum ex Patre unigenitum [...] unius substantiae cum Patre (quod Graece dicunt homousion). *Symb. Nic. (DH 126)*: Eos autem, qui dicunt ‘Erat, quando non erat’ et ‘Antequam nasceretur, non erat’ [...] hos anathematizat catholica Ecclesia. *Symb. Quic. (DH 75)*: Qualis Pater, talis Filius, talis [et] Spiritus Sanctus [...] aeternus Pater, aeternus Filius, aeternus Spiritus Sanctus. | ¹²⁴ *Symb. Const. (DH 150)*: [Iesus Christus], qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est. | ¹²⁵ *Symb. Quic. (DH 76)*: Sed necessarium est ad aeternam salutem, ut incarnationem quoque Domini nostri Iesu Christi fideliter credat. Est ergo fides recta, ut credamus et confiteamur, quia Dominus noster Iesus Christus Dei Filius [et] Deus [pariter] et homo est: Deus est ex substantia Patris ante saecula genitus, et homo est ex substantia matris in saeculo natus; perfectus Deus, perfectus homo ex anima rationali [rationabili] et carne humana subsistens. *Vgl. Ps.-Athanas. in symb. 29 (PG XXVIII 1601A-B)*. | ¹²⁶ *Conc. Chalced. (DH 301)*: [...] θεὸν ἀληθῶς, καὶ ἄνθρωπον ἀληθῶς.