

CONFESSION OF FAITH.

CHAPTER 8.-Of Christ the Mediatour.

II. The Son of God, the second Person in the Trinity, being very and eternall God, of one Substance, and equall with the Father; did, when the fullnesse of time was come, take upon Him mans nature¹, with all the Essentiall properties, and common infirmities thereof, yet, without sin²: being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance³. So that, two whole, perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joynd together in one Person, without Conversion, Composition, or Confusion⁴. Which person, is very God, and very Man, yet one Christ, the only Mediator between God and Man⁵.

Question 1.—*Did the Son of God assume human nature into the unity of his person?*

Answer.—Yes. 1 John 5:20. This union was established by way of *assumption*. The divine nature, subsisting in the divine Person, has assumed the human nature (having no independent existence) within the singularity of its personhood. This hypostatical union is personal (and not natural) and proved because: 1.) the “Word was made flesh,” John 1:14 where distinction is made between the Word (being the divine Person going before) and the flesh (connoting the human nature assumed), John 1:1, 3. 2.) This is confirmed in that verse, Gal. 4:4, wherein God sends forth (which designates a beginning) his Son “made of a woman,” who is elsewhere said to be made of the seed of David, Rom. 1:3. 3.) We see the truth of the incarnation, of the union of the two natures in one person in Phil. 2:6-8. 4.) The two natures are connoted as coalescing in the person of Christ by his incarnation, 1 Tim. 3:16. Otherwise, the same Christ could not be called God and flesh, Heb. 2:14; John 1:14; 2 John 7.

Question 2.—*Was the human nature assumed by the Logos like ours in all respects, yet without sin?*

Answer.—Yes. Heb. 2:14, 16, 17. That Christ is a true man is proved because: 1.) He is everywhere called man and Son of man, which could not be said in truth unless he had a nature like ours. 2.) He is called, in many places, after the seed of man, Gen. 3:15; 12:3; 22:18; Acts 3:25; Luke 1:32; Rom. 1:3; Luke 1:31, 42; Gal. 4:4. 3.) He was made a partaker of flesh and blood and is called our brother, Heb. 2:10, 14, 16. 4.) He took upon himself the nature of man, not of the angels, Heb. 2:16. Moreover, all of this without sin, Heb. 4:15; 1 Pet. 2:22; 1 John 3:5; Heb. 7:26.

Question 3.—*Was the human nature and the flesh of Christ taken from the substance of the Virgin Mary, conceived in her womb by the power of the Holy Ghost?*

Answer.—Yes. Luke 1:27, 31, 35; Gal. 4:4. Nor does Christ deny that Mary was his mother simply, Matt. 12:47, 48. Thus, being conceived, not materially, but energetically

¹ John 1:1, 14; 1 John 5:20; Phil. 2:6; Gal. 4:4.

² Heb. 2:14, 16, 17; Heb. 4:15.

³ Luke 1:27, 31, 35; Gal. 4:4.

⁴ Luke 1:35; Col. 2:9; Rom. 9:5; 1 Pet. 3:18; 1 Tim. 3:16.

⁵ Rom. 1:3, 4; 1 Tim. 2:5.

and efficiently, by the Holy Ghost, the Son of God received his human nature and flesh from the Virgin—in which sense she is called the “mother of the Lord,” Luke 1:43. Mary is the *theotokos* or “mother of God,” not as he is God, but as of Him who is God.

Question 4.—*Was the hypostatical union of the two natures in Christ such that neither the person is divided nor the natures converted, composited or confused?*

Answer.—Yes. Luke 1:35; Col. 2:9; Rom. 9:5; 1 Pet. 3:18. This union, having been established by way of assumption, did not occur by the Godhead changing into man, for God is and remains immutable, invisible, and immortal, *cf.* Ps. 90:1; 1 Tim. 1:17; Heb. 1:12. When John states, “And the Word was made flesh,” John 1:14, he gives expression to the union of these two natures in one Person, but by no means suggests that the Godhead has changed into man. As the divine nature does not change into the human nature, likewise the human nature does not change into the divine nature, for whatever is finite cannot become infinite and eternal. Furthermore, the divine nature cannot be communicated to the creature, *cf.* 1 Tim. 3:16 (ἐφανερώθη; manifested or revealed).

Question 5.—*Is this person, very God, and very Man, yet one Christ, the only Mediator between God and Man?*

Answer.—Yes. Rom. 1:3, 4; 1 Tim. 2:5. That this God and this man is one single person, is proven in every way that such a truth can be verified. 1.) In all the record of his life there is no word spoken of him, no action performed by him, no attribute predicated of him, that suggests the idea that he is not one single, indivisible person. 2.) The personal pronouns are always used by him and applied to him as if he was a single person. Of the same subject and in the same connection divine attributes and actions and human attributes and actions are predicated. 3.) To make the matter more certain and evident, there are passages in which the person is designated by a title proper to his divine nature, while the attribute or action predicated of him is proper to his human nature; *e.g.*, “The Church of God, which he hath purchased with his own blood,” Acts 20:28; “Crucified the Lord of glory,” 1 Cor. 2:8. 4.) There are other passages in which the person is designated by a title proper to the human nature, while the attribute or action predicated of it is proper to the divine nature: “The Son of man, who is in heaven,” John 3:13; “If Ye shall see the Son of man ascend up where he was before,” John 6:62.