

Paul also says, "He hath made his Son the heir of all things, by whom also he made the worlds; the same is the brightness of his glory and the express image of his person, bearing up all things by his mighty word." (Heb. 1:2-3) Likewise, in the Gospel, the Lord himself says, "Father, glorify thou me with thyself, with the glory which I had with thee before the world was:" (John 17:5) also elsewhere it is written in the Gospel, "the Jews sought how to kill. Jesus, because he said that God was his Father, making himself equal with God." (John 5:18)

We therefore do abhor the blasphemous doctrine of Arius, and all the Arians, uttered against the Son of God; and especially the blasphemies of Michael Servetus, the Spaniard, and of his complices, which Satan through them has, as it were, drawn out of hell, and most boldly and Impiously spread abroad throughout the whole world against the Son of God.

We also teach and believe that the eternal Son of the eternal God was made the Son of man, of the seed of Abraham and David (Matt. 1:25); not by the means of any man, as Ebion affirmed, but that he was most purely conceived by the Holy Spirit, and born of Mary, who was always a virgin, even as the history of the Gospel does declare. And Paul says, "He took not on him the nature of angels, but of the seed of Abraham." (He. 2:16) And John the apostle says, "He that believeth not that Jesus Christ is come in the flesh, is not of God." (I John 4:3) The flesh of Christ, therefore, was neither flesh in show only, nor yet flesh brought from heaven, as Valentinus and Marcion dreamed.

Moreover, our Lord Jesus Christ had not a soul without sense and reason, as Apollinaris thought; nor flesh with a soul, as Eunomius did teach; but a soul with its reason, and flesh with its senses, by which senses he felt true griefs in the time of his passion, even as he himself witnessed when he said, "My soul is heavy even to death" (Matt. 26:38); and, "My soul is troubled," etc. (John 12:27).

We acknowledge, therefore, that there be in one and the same Jesus Christ our Lord two natures the divine and the human nature; and we say that these two are so conjoined or united that they are not swallowed up, confounded, or mingled together; but rather united or joined together in one person (the properties of each nature being safe and remaining still), so that we do worship one Christ our Lord, and not two. I say one, true God and man, as touching his divine nature, of the same substance with us, and "in all points tempted like as we are, yet without sin." (Heb. 4:15)

As, therefore, we detest the heresy of Nestorius, which makes two Christs of one and dissolves the union of the person, so do we abominate the madness of Eutyches and of the Monothelites and Monophysites, who overthrow the propriety of the human nature.

Therefore we do not teach that the divine nature in Christ did suffer, or that Christ, according to his human nature, is yet in the world, and so in every place. For we do neither think nor teach that the body of Christ ceased to be a true body after his glorifying, or that it was deified and so deified that it put off its properties, as touching body and soul, and became altogether a divine nature and began to be one substance alone; therefore we do not allow or receive the unwitty subtleties, and the intricate, obscure, and inconstant disputations of Schwenkfeldt, and such other vain janglers, about this matter; neither are we Schwenkfeldians.

7. In the Belgic Confession (A.D. 1561), Articles XVIII-XIX

Article XVIII -- We confess, therefore, that God did fulfill the promise which he made to the fathers by the mouth of his holy prophets when he sent into the world, at the time appointed by him, his own only begotten and