

eternal Son, "who took upon him the form of a servant, and became like unto men," really assuming the true human nature, with all its infirmities, sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man; and did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him, to save both. Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother) that Christ is become "a partaker of the flesh and blood of the children"; that he is a "fruit of the loins of David" after the flesh; "made of the seed of David according to the flesh"; a "fruit of the womb" of the Virgin Mary; "made of a woman"; a "branch" of David; a shoot of "the root of Jesse; sprung from the tribe of Judah; descended from the Jews according to the flesh: of the seed of Abraham, since he took upon him the seed of Abraham, and became like unto his brethren in all things, sin excepted;" so that in truth he is our Immanuel that is to say, "God with us".

Article XIX -- We believe that by this conception the person of the Son is inseparably united and connected with the human nature; so that there are not two Sons of God, nor two persons, but two natures united in one single person; yet each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth, so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And though he hath by his resurrection given immortality to the same, nevertheless he hath not changed the reality of his human nature; forasmuch as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that which he, when dying, commended into the hands of his Father, was real human spirit, departing from his body. But in the mean time the divine nature remained united with the human, even when he lay in the grave; and the Godhead did not cease to be in him, any more than it did when he was an infant, though it did not so clearly manifest itself for a while.

Wherefore we confess that he is very God and very Man very God by his power to conquer death, and very man that he might die for us according to the infirmity of his flesh.

8. In the *Westminster Confession of Faith* (A.D. 1647), Chapter VIII

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only mediator between God and man.

9. In the *Orthodox Creed* of the General Baptists of England (A.D. 1678), Articles IV-VII