

Article IV -- Of the Divine Nature or Godhead of Christ

We confess and believe, that the Son of God, or the eternal word, is very and true God, having his personal subsistence of the father alone, and yet for ever of himself as God; and of the father as the son, the eternal son of an eternal father; not later in beginning. There was never any time when he was not, not less in dignity, not other in substance, begotten without diminution of his father that begat, of one nature and substance with the father; begotten of the father, while the father communicated wholly to the son, which he retained wholly in himself, because both were infinite, without inequality of nature, without division of essence, neither made, nor created, nor adopted, but begotten before all time; not a metaphorical, or subordinate God; not a God by office, but a God by nature, coequal, coessential, and coeternal, with the father and the holy ghost.

Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Jesus Christ the same yesterday, and today, and for ever, David therefore calleth him Lord, how is he then his son?

Article V -- Of the Second Person of the Holy Trinity Taking our Flesh

We believe that the only begotten son of God, the second person in the sacred Trinity, took to himself a true, real, and fleshly body, and reasonable soul, being conceived in the fullness of time, by the holy ghost, and born of the virgin Mary, and became very and true man like unto us in all things, even in our infirmities, sin only excepted, as appeareth by his conception, birth, life, and death. He was of a woman, and by the power of the holy ghost, in a supernatural and miraculous manner, was formed of the only seed, or substance of the virgin Mary, in which respect he hath the name of the son of man, and is the true son of David the fruit of the virgin's womb, to that end he might die for Adam.

Article VI -- Of the Union of the Two Natures in Christ

We believe the person of the son of God, being a person from all eternity existing, did assume the most pure nature of man, wanting all personal existing of its own, into the unity of his person, or Godhead, and made it his own; the properties of each nature being preserved, and this inseparable and indissolvable union of both natures, and was made by the holy ghost, sanctifying our nature in the virgin's womb, without change of either nature, or mixture of both, and of two natures is one Christ, God man, or Immanuel, God with us. Which mystery exceeds the conception of men, and is the wonder of angels, one only mediator, Jesus Christ, the son of God.

Article VII -- Of the Communication of Properties

We believe that the two natures in Christ, continue still distinct in substance, properties, and actions, and remain one and the same Christ. For the properties of the Godhead, cannot agree to the properties of the manhood, nor the properties of the manhood, to the properties of the Godhead; for as the Godhead or divine nature cannot thirst, or be hungry, no more can the manhood be in all, or many places at once. Therefore, we believe, the Godhead was neither turned nor transfused into the manhood, nor the manhood into the Godhead, but both, the divine nature keepeth entire all his essential properties to its self, so that the humanity is neither omnipotent, omniscient, nor omnipresent. And the human also keepeth his properties, tho' often that which is proper to the one nature, is spoken of the person denominated from the other, which must be understood by the figure synecdoche, viz., a part being taken for the whole, by reason of the union of both natures into one person.

"Hereby perceive we the love of God, because he laid down his life for us."