

CONFESSION OF FAITH.

CHAPTER 26.-*Of the Communion of Saints.*

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his Godhead; or, to be equal with Christ, in any respect: either of which to affirm, is impious, and blasphemous¹. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in his goods and possessions².

Question 1.—*Does this communion which the saints have with Christ, make them in any way partakers of the substance of his Godhead, or equal with him in any respect (Is there any mixture of the divine essence, with the substance of all the creatures, because the divine essence is infinite, and everywhere present?—Does every regenerate man that is united with God, by virtue of this union, become God the maker of heaven and earth?—Are all the acts of a man's will, and all his actions, even his most cursed and wicked actions, wholly divine, which to resist and contradict is rebellion against God?)?*

Answer.—No. Col. 1:18,19; 1 Cor. 8:6; Isa. 42:8; 1 Tim. 6:15,16; Ps. 45:7 *with* Heb. 1:8,9. Therefore, the Familists err teaching that the saints are made God and Christ, by an essential and corporeal union with them. Likewise, the Manicheans err, who blasphemously taught, that the divine essence, was mingled with soul and body of every man, and that therefore all his actions were wholly divine. They are confuted for the following reasons: 1.) Because the personal union is given to none but to Christ only, John 1:14. The Word was made flesh, that is, a true man, like unto us in all things, yet without sin. 2.) Because in him dwelleth all the fullness of the Godhead bodily. Namely, by an essential inhabitation of the Son of God in the human nature, by the uniting of his divine nature with the human in the unity of his Person. Bodily, that is, personally, essentially and truly. 3.) Because the union of the saints with Christ is by faith, not indeed by a personal union, Eph. 3:17. 4.) Because there is no man that sinneth not, 1 John 1:8,10. 5.) Because God's essence is most simple and single, and infinitely above and beyond all creatures, Ex. 3:14. 6.) Because holy, holy, holy, is the Lord God of Hosts, Isa. 6:3. 7.) Because Solomon in his prayer, says, behold the heaven of heavens cannot contain thee, how much less this house which I have built to thy name, 1 Kings 8:27. 8.) Because the prophet Isaiah says, Behold the nations are as a drop of a bucket, and are as the smallest dust of the balance esteemed, Isa. 40:15. 9.) Because the Manichean error, is the outmost stretch of Satan's invention, beyond which he is not able to go. They do not even deserve confutation, but to be looked upon as devils incarnate.

Question 2.—*Does not the communion of saints, which they have one with another, take away or infringe the title or property, which each man has in his own goods and possessions?*

Answer.—No. Ex. 20:15. Thus do the Anabaptists and other "Christian Socialists" err affirming that the goods and possessions of the saints ought to be in common. They are

¹Col. 1:18,19; 1 Cor. 8:6; Isa. 42:8; 1 Tim. 6:15,16; Ps. 45:7 *with* Heb. 1:8,9.

²Ex. 20:15; Eph. 4:28; Acts 5:4.

confuted for the following reasons: 1.) Because in the time of the primitive church, no man was obliged out of necessity to deliver his goods. Neither did believers lose their right and property which they had to them, Acts 5:4. 2.) Because the eighth command, which is of perpetual use to all men, supposes a distinction and propriety of goods, Ex. 20:15. For if all goods were common, it were impossible to steal. 3.) Because there should be no giving of alms, there should be no hospitality, which is contrary to the apostle, Eph. 4:28; Heb. 13:2.