

CONFESSION OF FAITH.

CHAPTER 2.-*Of God, and of the Holy Trinity.*

III. In the Unity of the God-head there be Three Persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.¹ The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father,² the Holy Ghost eternally proceeding from the Father and the Son.³

Question 1.—*Are there in the unity of the Godhead, three Persons, of one substance, power and eternity?*

Answer—Yes. 1 John 5:7; Matt. 3:16, 17; 28:19; 2 Cor. 13:14. Thus do the Arians, and Socinians err, and others, who deny the Godhead of the Son, and the Holy Ghost. Also, the Tritheists err, who deny the Unity of the Divine essence. As well, do the Sabellians err, who deny the real distinction of the Persons. So too, do the Quakers err, who maintain that there are no Persons in the Godhead. They are confuted for the following reasons: 1.) From the places of Scripture already cited. 2.) From the Apostolical Benediction, in which the three Persons of the Godhead, are called upon expressly, 2 Cor. 13:14. 3.) From 1 Cor. 12:4-6, where the three Persons, are named Spirit, Lord, God. And from John 15:26, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth.” 4.) Because, there are three, that bear record in heaven, the Father, the Son, and the Holy Spirit, 1 John 5:7. These three, must be either three Persons, or three Gods. The last is the height of impossibility; therefore they must be three Persons. There is good ground for the word Person, Heb. 1:3, where Christ is said to be the express Image, or Impression of the Father’s Person. The Person of the Son perfectly represents the Person of the Father, as an Impression does the Seal: wherefore he is also called the image of the invisible God, Col. 1:15. The Greek word is ὑπόστασις, Subsistence, or Person, whereby is understood, the Person of the Father as distinct from the Son, and subsists of himself, and in himself, and is, as the Original of the Person of the Son, by an eternal and ineffable generation. That there are three Persons in the Godhead; it is further evident, 1.) from all the Epistles, written to the seven Churches of Asia. For, as may be gathered from Rev. 1:1, it is the Father that sends, it is the Son that gives John the Commission, and it is the Holy Ghost in the close, that is mentioned as a joint speaker. 2.) Because, in that Epistle written to Thyatira, there are three distinctly named, first, the Father and the Son, in these words, these things saith the Son of God, Rev. 2:18, 27. Next, there is named in the last verse of that second chapter, the Spirit, he that hath an ear, let him hear what the Spirit saith unto the Churches, Rev. 2:29. 3.) Because, in the beginning of that Epistle to the Church of Sardis, they are all three put together, these things saith He, (*to wit*, the Son) that hath the seven Spirits of GOD, Rev. 3:1. Here, GOD, that is the Father, is distinctly considered, as another Person, Rev. 3:2. The seven spirits, are the Holy Ghost, Rev. 3:1. 4.) Because, these three

¹ 1 John 5:7; Matt. 3:16, 17; 28:19; 2 Cor. 13:14.

² John 1:14, 15, 18.

³ John 15:26; Gal. 4:6.

Persons are most fully and clearly distinguished in the fifth chapter, Rev. 5:6. First, the Father sitting on the Throne. Secondly, the Lamb, or the Son of GOD: And thirdly the seven Spirits, or the Holy Ghost, so called from the pouring out of his Gifts upon the Churches, in that abundant manner, as if here were seven Spirits, or a sevenfold Spirit, *cf.* Isa. 11:2.

It is evident also, that the Father, Son, and Spirit are really distinct (*διαίρων*), though not divided (*διάσπασιν*), from one another, and are three Persons. They are indeed, in respect of their Essence, which is indivisibly communicable to them, One and the same GOD; but considered Personally, they differ (*διάφορον*) really, for the Father is not the Son, neither is he, that sits upon the Throne, the Lamb. Neither the Father, nor the Spirit were incarnate, but the Son, who died, and was buried, which can be said of none but a Person. It cannot be said that the Father died, or that the Spirit died. Next, is not the Holy Ghost the spirit of GOD, as the Son is the Son of God? And if that suppose a real distinct personality, this must do it also. Now if the Father be God, and the Son be God, and the Spirit God also, who have one, and the same divine nature, and essence indivisibly communicated to them; and so, if there be but one God, and yet these three really distinct, then they must be distinct Persons, in respect of their Personal properties, seeing they are Persons, and distinct. The Son, (as was said) is called the express Image of the Father's Person, Heb. 1:3; which evidently shows that the Father, considered as distinct from the Son, is a Person, and subsists. If then, it is thus, must not the Son, as distinct from the Father, and so lively and expressly representing his Person, be a Person also, having this from the Father? The same must be true likewise of the Holy Ghost, who is GOD equal with both, yet different from both; for he who proceedeth from the Father, and from the Son, must be different from the Father, and from the Son; as he who is begotten must be distinct from him who begat him.

Question 2.—Is the Son of God, of the same substance, power, and eternity with the Father?

Answer—Yes. 1 John 5:20; Rom.9:5; Isa. 9:6. Thus do the Arians err, who maintain the Son to be a creature, brought forth before the foundations of the world. As well, the Socinians err, who maintain the Son had no existence, before he was conceived in the womb of the Virgin Mary. They are confuted for the following reasons: 1.) From the Scriptures above cited. 2.) Because, the Son is Omnipotent, the Creator and Preserver of all things, Rev. 1:18; Col. 1:16, 17. 3.) Because, he is Omniscient, and the Searcher of the Heart, Matt. 9:3, 4; John 2:25; 21:17.

Question 3.—Is the Holy Ghost GOD?

Answer—Yes. Acts 5:3; 1 Cor. 6:19, 20; 3:16, 17. Thus do the Macedonians, or, Pneumatomachians, Arians, Socinians, and many of the Anabaptists err, who maintain the Holy Ghost to be a creature, as do the Macedonians, or a power, virtue, or efficacy of the Father, as many Socinians, and others do. They are confuted for the following reasons: 1.) Because, the Holy Ghost, is to be worshipped as God, Matt. 28:19; 2 Cor. 13:14; Rev. 1:4. 2.) He is omniscient, and knoweth all things, 1 Cor. 2:10, 11. 3.) He is omnipotent, the maker and preserver of all things, the worker of miracles; and it is he, that sanctifies and justifies the Believers, Gen. 1:2; Ps. 33:6; Matt. 12:28; *cf.* Isa. 6:9 *with* Acts 28:25-27. 4.) Ananias is said to lie to the Holy Ghost, Acts 5:3, and verse 4, he is said, not to lie to men, but to GOD. 5.) Believers are said to be the Temple of God: 1 Cor. 3:16, 17. And they are said, 1 Cor. 6:19, to be the Temple of the Holy Ghost: therefore the Holy

Ghost is God, seeing to be the Temple of God, and the Temple of the Holy Ghost, are the same. 6.) None properly can be sinned against, but the true God: therefore the Holy Ghost is God: because many have been said to have sinned against the Holy Ghost, Matt. 12:31.

Question 4.—*Doth not the Holy Ghost eternally proceed from the Father and the Son?*

Answer.—Yes. John 15:26; Gal. 4:6. Thus does the Greek Church err, which maintains that the Holy Ghost proceeds only from the Father. They are confuted for the following reasons: 1.) Because, he is sent by the Son; John 15:26; Acts 2:33. 2.) All things which are the Son's, are the Father's, except the Personal Properties, by which they are distinguished: and all things are communicated from the Father, to the Son, and consequently the Holy Ghost, John 16:13-15; Matt. 11:27; John 17:10. 3.) Christ gave to his disciples the Spirit by breathing it upon them: John 20:22. Thereby showing it proceedeth from himself. 4.) He is the Spirit of the Son, no less than the Spirit of the Father, Gal. 4:6. 5.) If the Holy Ghost did not proceed from the Son, as truly as from the Father, he would not be a Person really distinct from the Son, which is contrary to John 14:16, 17. 6.) It is said, John 16:14, He shall glorify me (namely by his testimony, gifts, and miracles) for he shall receive of mine, (that is, the doctrine of Salvation which I have taught you, he shall also reveal it unto you, seeing he shall receive the same from me): and shall shew it unto you. And Rom. 8:9, He is called the Spirit, both of the Father, and of the Son. It is said, if any man hath not the Spirit of Christ; that is, the same Spirit, which is the foregoing verse is called the Spirit of GOD, namely the Father, and here also called the Spirit of Christ, because he also proceeds from Christ, and is procured for us by Christ, John 14:26; John 16:7.