

**King's Online Bible School**  
**Doctrine 101: Learning about God**

**Study Guide 4 Answers**

**1. Write in your own words what the following statement is saying: *Neither confounding the persons nor dividing the substance.*** In speaking about the Trinity we must preserve the real distinctions between the Father, Son, and Spirit ("not confounding the persons"). But in speaking of them as "persons" we must not think that they are three separate beings. This would be to "divide the substance": to abandon the biblical witness that God is One.

**2. *The Son is of the Father alone; not made nor created, but begotten.* How does this statement help guard your thinking about the meaning of the word "begotten"?**

We think of "begetting" as fathering a child. This statement helps us know that when the word "begotten" is used of the Son in the Bible, it never intends to suggest that He had a beginning.

**3. *And in this Trinity none is before or after another.* Why is this statement so crucial to include?** We assume that a father must be the first to exist and that a father's son comes into being later. This is not the case with God the Father and His Eternal Son.

**4. . . . *of a reasonable soul and human flesh subsisting.* What is this phrase adding to the confession?** the recognition that the Son became fully man, with a soul and a consciousness that relates to life like every other human has and with an ordinary human body

**5. *One, not by conversion of the Godhead into flesh, but by taking the manhood into God.* 5a. When Jesus was in the world was He ever lacking any of the realities of God's nature? 5b. How does this statement from the creed help you know the right answer?**

No. It says that all the Son is as God remained the same when He became man. There was no reduction of His divine nature. In becoming a man, God the Son added being man to being God.

**6. *One altogether, not by confusion of substance, but by unity of person.* 6a. To what does "confusion of substance" refer?** It is referring to the "substance" or reality of Jesus being God (with all the properties of God), on the one hand, and the "substance" or reality of His being man (with all the created properties of a human being) on the other. These are distinct from one another in Him. The one does not take on any characteristics of the other.

**6b. Against what is the creed protecting here?** It guards against:

- a. any idea that what is true of God was also true of Jesus' human nature:
  - that, while He became a man, his humanity enjoyed special divine advantages and powers, like always knowing everything without having to discover it like other men do;
  - that now that He is exalted, His human body is omnipresent and able to be everywhere in the universe in the same instant;
- b. any idea that what is true of man is also true of Jesus' divine nature; for example:
  - that God died when Jesus was crucified;
  - that Jesus was not fully God when He was in the world;
  - that the Son of God was no longer present everywhere when He also became a man.

**7. *For as the reasonable soul and flesh is one man, so God and man is one Christ; This analogy is very helpful.* What point is it making?** It is asking us to realize that our own lives themselves depend on a similar wonder to Jesus having two natures because what is sheerly physical (our flesh or body) is perfectly integrated with non-physical phenomena like intelligence and emotion. So it is not totally outside the ability of human reason to consider and allow that two natures could be perfectly united in the one Person Jesus is.