

What was “the trinitarian problem”? How did the monotheistic religion inherited from the Jews contribute to this problem?

Who were the Ebionites, and what was their heresy?

Obviously Christians in the Mediterranean world drew on two principal traditions, Jewish and Hellenistic. What did Christians take from each? How did Jews and Greeks differ in how they valued *name* and *being*? How did such differences contribute to “the trinitarian problem”?

What do we take from the Shepherd of Hermas concerning the Son of God?

What did the Valentinians contribute to Christian understanding of Father and Son? What is *pleroma*? What were the *aeons*? If the Father is Wisdom, what produces Christ and the Holy Spirit? (See p. 36 especially.).

What is the importance of *homoousia*? What is consubstantiality? To whom do they matter? How do these concerns amongst early Christians create dualism?

Who were the Marcionites, and what was their heresy?

How does Irenaeus seek to eliminate heresy? What does he say about the character of God? About the Word? Are Father and Son coequal and coeternal?

Who were the Adoptionists, and what was their heresy?

See p. 42: according to Hippolytus, what does Sabellius say about the substance and character of Father and Son? What problems do you see with the analogy—Father: Son :: Light: Warmth?

Who were the Sabellians, and what was their heresy?

Who were the Montanists, and what was their heresy?

Do you see any problems with the analogies presented by Tertullian (see pp. 43-44)?

What is the difference between *substance* and *person*? How can we understand “the Father is the whole substance, whereas the Son is something derived from it”? Why would such an understanding lead, logically, to subordination of Son to Father?

What does it mean to say that God the Father is eternally Father? How does that statement affect our understanding of the Son, especially of a Son as coeternal? How is that the Son is begotten and not created? What is subordinationism?

How does Sabellianism foreshadow Arianism? What were Arius's principal teachings? How did he differ in belief from Alexander of Alexandria and Athanasius?

What are the three hypostases?

How does Origen name Father and Son? What difference?

What do we know about Arius and his heresy? For him, what is the Word? How is the Word related to the Father? Who supported Arius? Who condemned and excommunicated him?

See p. 55: the creedal statement was designed for whom? What do you find sympathetic here? What surprises you about the anathemas?

What is Emperor Constantine's role in the Council? How does he behave? Who is Ossius? And what powers does he wield?

When precisely did the Council of Nicaea meet? For how long? How did they come to meet at Nicaea? What do we know about the numbers of bishops at the Council? What languages did they rely on? The chief purpose of the meeting? The other results?

See p. 60: of this creed, what do we believe? When was this creed finished? How much of *homoousios* and Sabellianism remain in this creed? What is an anathema? How do the final anathemas attack Arius and his followers?

How did the Council regard married clergy? Penance?

How did the bishop of Rome come to possess more powers than other bishops? Why were Rome, Antioch, and Alexandria the "super-bishops"? What is a chorepiscopus?

Who were the Paulianists and the Donatists—and what were their heresies?

What is the significance of the Council at Nicaea? How did it contribute to independence of the Church hierarchy from the Empire's government?

After the denunciation and exile of Arius and his followers at Nicaea, what happened to them later—and why? After Athanasius's success and victory at Nicaea, what happened to him later?

