

Study Guide for David Beale's *Historical Theology In-Depth, vol. 1*

Note that some chapters do not have any study terms.

Chapter 2

1. Two major periods of patristics (7)
2. Qualifications of a “church father” (7)
3. Term “apostolic fathers” & list (8-9)

Chapter 3

1. Clement of Rome: *Epistle to the Corinthians* (11-12)

Chapter 4

1. Ignatius: seven epistles & their circumstances (18)
2. Stress on church unity & the role of bishops (19)
3. Docetism (20)
4. Use of *catholic* (21)
5. Ignatius on the Lord's Supper (22)

Chapter 5

1. *Martyrdom of Polycarp* (30)
2. Polycarp's relationship to John & Irenaeus (31)
3. Easter controversy (32)
4. *Epistle to the Philippians* (32)

Chapter 6

1. Papias's relationship to John & Polycarp (38)
2. John the Apostle and John the Elder (39-41)
3. Papias on John & the millennium (42)

Chapter 7

1. *Epistle of Barnabas*: allegorical method (44), interpretation of Abraham's 318 servants (44-45)
2. *The Didache*: date c. 90-150 (45), instruction on baptism (45-46)
3. “Two Ways” common to *Barnabas* and *Didache* (45)

Chapter 8

1. Hermes: *The Pastor (Shepherd)* & its organization (49)
2. Hint of Catholic penitential system (49)
3. Fourth vision and the tribulation (50-52)

Chapter 9

1. “theft of the philosophers” (57)
2. Heraclitus: “fire and flux” (58)

3. Socrates: dialectical method (59)
4. Plato: demiurge (60); ideals, universals, & forms (61-62)
5. Aristotle: Prime Mover (66), empiricism (68), Aristotelianism & Scholasticism (69)
6. Philo of Alexandria: use of allegory (73), comparison w/ John's use of *logos* (74-76)

Chapter 10

1. Nature of an apologist (80)
2. Justin Martyr: conversion (81-82), *First Apology* (82), *Dialogue with Trypho* (83-84), use of typology (84), earliest description of Christian worship (89-90)

Chapter 11

1. Athenagoras: *Please for Christians* and *On the Resurrection* (92)
2. Melito of Sardis: canon of the OT (96-97)
3. *Epistle to Diognetus* (97)

Chapter 12

1. Irenaeus: *Demonstration of the Apostolic Preaching and Against Heresies* (101)
2. Two Gnostic views of Christ (104): Cerinthus (104), Docetism (106)
3. Basilides (107)
4. Valentinus (108)
5. Nag Hammadi documents (110)
6. Three responses to heresy (112)
7. Quartodeciman controversy (114-15)
8. Irenaeus's recapitulation theory of the atonement (116-17)
9. Hippolytus: clash w/ Callistus (122), *Refutation of All Heresies* (123)

Chapter 13

1. Clement of Alexandria: three works & how they correspond to philosophical training (126)
2. Clement's threefold hermeneutic (128-29)

Chapter 14

1. Plotinus & Neo-platonism: concept of God (133-34), *theosis* (134)
2. Origen & Neo-platonism (137-38)

Chapter 15

1. Origen: biography (140-41); works: *Contra Celsum* (142), *Hexapla* (142), *De Principiis* (143)
2. Ideas: threefold hermeneutic (146), preexistence of souls (148), on Christ's relationship to the Father (151), universalism (155)

Chapter 16

1. Tertullian: *substantia* and *persona* (158, explained 163)
2. Montanism & Tertullian's membership (159-60)
3. Monarchianism (170): Patripassianism (170), Sabellius (Modalism, 170-71), Paul of Samosata (Dynamic, 171)
4. Tertullian: moral & venial sins (173), Traducianism (173-74)

Chapter 17

1. Novatians (185, 188)
2. Cyprian: theme—"Unity of the Church" (186), policy of dealing w/ the lapsed (189), use of *church* and *catholic* (189), use of *heretical* & *schismatic* and his practice on rebaptism (190), "There is no salvation outside of the church" (193)
3. "Lapsed" (187)

Chapter 19

1. Two reason that doctrine is vital (208)
2. Three characteristics of false doctrine (209)

Chapter 20

1. Dr. Beale's definition of a *heretic* (224)
2. Meaning of "ecumenical council" (226)
3. Catholic, Orthodox, and Protestant views of councils (226-27)
4. Note and study the chart of the councils (227-28)

Chapter 21

1. Arius: teaching (232), chart of Arian vs. orthodox views (234)
2. Nicene Creed: three significant anti-Arian phrases (240), anti-Arian phrase from Constantinople (240)
3. Problem of terminology in first Nicene Creed (240-41)
4. Clarification of Trinitarian terminology (243)
5. Baptism of Constantine (248)
6. Athanasius (253)
7. "Blasphemy of Sirmium" (253)
8. Pneumatochi (Macedonians, 256)
9. Apollinarianism (256-57)

Chapter 22

1. Cappadocian Fathers: Basil of Caesarea, Gregory of Nyssa, Gregory of Nazianzus (264); distinction between *hypostasis* and *ousia* (265)
2. Basil of Caesarea: *Rules* (267), *Against Eunomius* (268), "the Great" (269), *On the Holy Spirit* (269)
3. Gregory of Nyssa: procession of the Holy Spirit (277)
4. *Filioque* clause (282)
5. Ulfilas and Arianism among the barbarian tribes (283)

Chapter 23

1. Description of Alexandrian Christology (294)
2. Nestorian view of Christ (294-95)
3. Nestorian objections to *Theotokos* ("Mother of God," 295-96)
4. Fate of Nestorius after the Council of Ephesus (299-300)
5. *Book of Heraclides* (300)
6. Oriental Orthodox family of churches (303-4)

Chapter 24

1. Eutyches: monophysitism (306)
2. Leo I: *Tome* (307)
3. Synod of Ephesus: “Robber’s Synod” (307-8)
4. Schaff’s seven points about the Chalcedonian Formula (310-12)

Chapter 25

1. Justinian and Theodore (328): Three Chapters (328), decisions of Constantinople II (330)
2. Monothelitism and dyotheletism (331): definition of “will” (331-32)

Chapter 26

1. Augustine: family (334), his Manichaeism (335), encounters with Ambrose (335-36), conversion (339-40), bishop of Hippo (350)
2. Works: *Confessions* (355), *The City of God* (355), *Retractions* (355-56)
3. Three major theological conflicts (356)

Chapter 28

1. Pelagius (386-87): his teachings (389-90)
2. Semi-Augustinian (391)
3. Augustine’s teachings: “creationism” and “spiritual traducianism” (391-92), Adam and *posse non peccare* (392), “natural headship” or “realistic” view of imputation (392-93), contrast with federal headship (393), original sin (396-97)

Chapter 32

1. Terms: icon (440), iconodule (440), iconoclasm (441)
2. Iconoclastic controversy: Leo III (441-42), John of Damascus (442-43), Irene and Nicea II (444)
3. Symbols vs. icons (448)
4. Apophatic theology (458)
5. Orthodox theosis and justification (461)

Chapter 33

1. Great Schism of 1054 (472)
2. Organization of Orthodox churches (472-73)
3. Orthodox churches on the Bible (473-74) and baptism (475-76)
4. Catholic-Orthodox differences: *Filioque* (476), papal infallibility (476), immaculate conception of Mary (476-77), infant communion and leavened bread in the Eucharist (479), married priests and requirement of beards (479), nature of purgatory (479-80)
5. Catholic-Orthodox similarities: authority of tradition, seven sacraments, baptismal regeneration, transubstantiation (all 480), veneration of Mary and the saints (481)

Chapter 34

1. Ancient testimonies on justification: *Epistle to Diognetus* (484), Clement of Rome (486)
2. Views of John Chrysostom (492), Ambrosiaster (492-93), Origen (495)

Chapter 35

1. Significant popes: Leo I, the Great (499); Gregory I, the Great (499-500); Gregory VII, *Dictatus Papae*, and investiture controversy (501-2); Innocent III (502); Boniface VIII and *Unam Sanctum* (503); Alexander VI (503-4); Leo X (504)
2. *Donation of Constantine* (500)

Chapter 36

1. Adoptionism: Felix of Urgel and Alcuin of York (506)
2. Ninth-century controversies: election with Gottschalk of Orbais (507); manner of Christ's birth with Paschasius Radbertus and Ratramnus of Corbie (507)
3. Eucharistic controversies: spiritual-real presence (Gottschalk, Rabamus Maurus, and Ratramnus of Corbie) vs. transubstantiation (Paschasius Radbertus, 508), Berengar of Tours (509), Fourth Lateran Council (509-10), Thomas Aquinas on *accidents* and *substance* (511)

Chapter 37

1. Influence of Aristotle (514)
2. Nature of Scholasticism (515)
3. Philosophy: Realism, Nominalism, and Conceptualism (516)