



THE TRINITARIAN CONTROVERSY

October 29 / 30, 2025

Matthew 1:18-25; Matthew 3:13-17; Matthew 28:19-20;
Gonzalez, chapter 17

1. How do the stories of Jesus' birth (Matt. 1), baptism (Matt. 3), and the Great Commission (Matt. 28) each reveal the Father, Son, and Holy Spirit working together? What does this suggest about the nature of God's activity in the world?
2. Why do you think Jesus commands baptism "in the name" (singular) of the Father, Son, and Holy Spirit? How does this shape our understanding of Christian identity and belonging?
3. Justo González says the Church "discovered" the Trinity rather than invented it. What does that distinction mean for how we read Scripture and form doctrine today?
4. Arius believed the Son was created — that "there was when the Son was not." Why did this idea appeal to some Christians, and why was it ultimately rejected?

5. The Nicene Creed introduced the phrase *homoousios* (“of one substance with the Father”). How did this safeguard the truth about Jesus and about salvation?
6. Athanasius argued, “He became what we are, that we might become what He is.” How does this express the link between Christ’s divinity and our redemption?
7. The Cappadocians described God as “one essence in three persons.” How does this help us hold together both unity and diversity in our faith — and in the Church?
8. The Nicene faith was ultimately about worship and salvation, not just philosophy. Why do right beliefs about God matter for right worship and living faith?
9. If the Trinity models perfect love, mutual submission, and unity in diversity, what lessons can the Church — and our families — learn from the triune life of God?
10. How does praying *to the Father, through the Son, in the Spirit* shape your own spiritual life and sense of intimacy with God? In what ways might our discipleship become more “Trinitarian” in practice?