

Our Story Begins

1. The Fall of Jerusalem – The Church Moves Out
2. Council of Nicaea – The Trinity Affirmed
3. Augustine – Father of the West
4. Council of Chalcedon – Who and What is Jesus
5. Eastern Orthodoxy -- a Visceral Approach
6. Charlemagne -- Latin Christianity
7. Protestant Reformation -- Faith Alone
8. Protestant Reformation – Theological Genius

What's in this Session?

You will learn ...

1. How Jesus instituted His Church
2. How the destruction of Jerusalem in AD 70 affected perceptions of Christianity in the Roman Empire.
3. Anchors of the Early Church.
 - Creed
 - Leadership
 - Canon

Caesarea Philippi



THE PROMISE OF THE CHURCH

Matthew 16:13-19

¹³ When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” ¹⁴ They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.” ¹⁵ “But what about you?” he asked. “Who do you say I am?” ¹⁶ Simon Peter answered, “You are the Messiah, the Son of the living God.”

THE PROMISE OF THE CHURCH

Matthew 16:13-19

¹⁷ Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.

¹⁸ And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. ¹⁹ I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

THE PROMISE OF THE CHURCH

EKKLESIA

“CALLED OUT ONES”

USED TO REFER TO AN ASSEMBLY

THE PROMISE OF THE CHURCH

I. **“Who do people say the Son of Man is?”**

II. **“But who do YOU say that I am?”**

THE PROMISE OF THE CHURCH

What was Jesus talking about?

- 1. Rock = Peter (Catholic)***
- 2. Rock = Jesus (Occasional Protestant)***
- 3. Rock = Confession (Protestant and Orthodox)***

The Church Moves Out



The Fall of
Jerusalem – The
Church Moves Out

AD 70

Who Were the Christians?



The Apostle Paul

From the perspective of people in the 1st century AD, Paul and other believers in Jesus were considered to be part of a new Jewish sect ([Acts 16:19–21](#)).

Who Were the Christians?



*Coin with image of
Emperor Claudius*

- In AD 54, Emperor Claudius expelled from Rome all persons practicing the Jewish religion.
- This edict of Claudius included Jewish believers in Jesus ([Acts 18:2](#)).

Who Were the Christians?

Tragedies in two cities led to changes in perceptions of Christianity.

- AD 64: A fire destroyed 10 districts in Rome.
- AD 70: The Roman army destroyed the Jerusalem temple.

The Fire in Rome—AD 64



Emperor Nero

- The fire probably began by accident in an oil warehouse.
- Many Romans claimed that Emperor Nero started the fire.

The Fire in Rome—AD 64



Emperor Nero



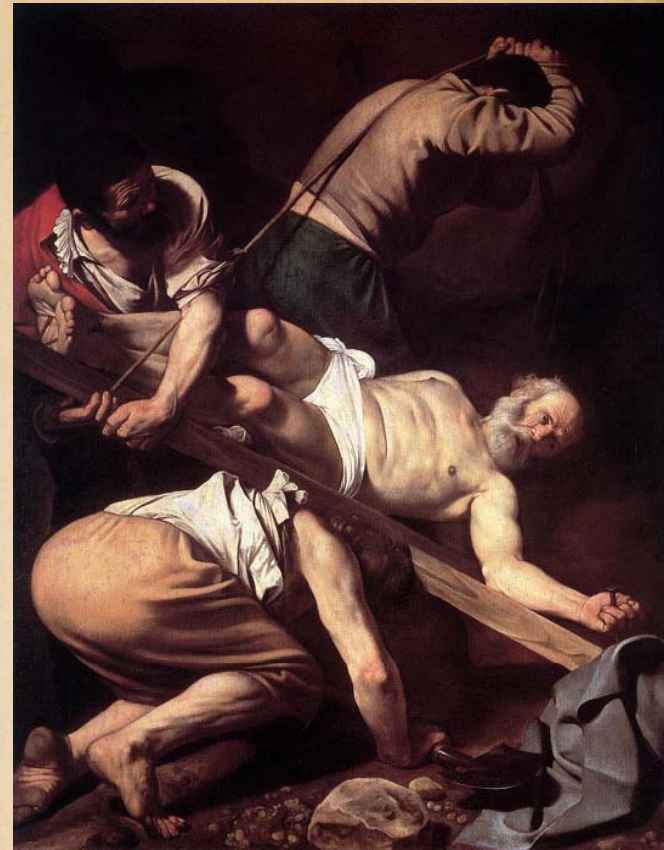
The Fire in Rome—AD 64

- To stop the rumors, Nero blamed the Christians.



The Fire in Rome—AD 64

The apostles Peter and Paul were probably martyred during Nero's persecution of Christians.

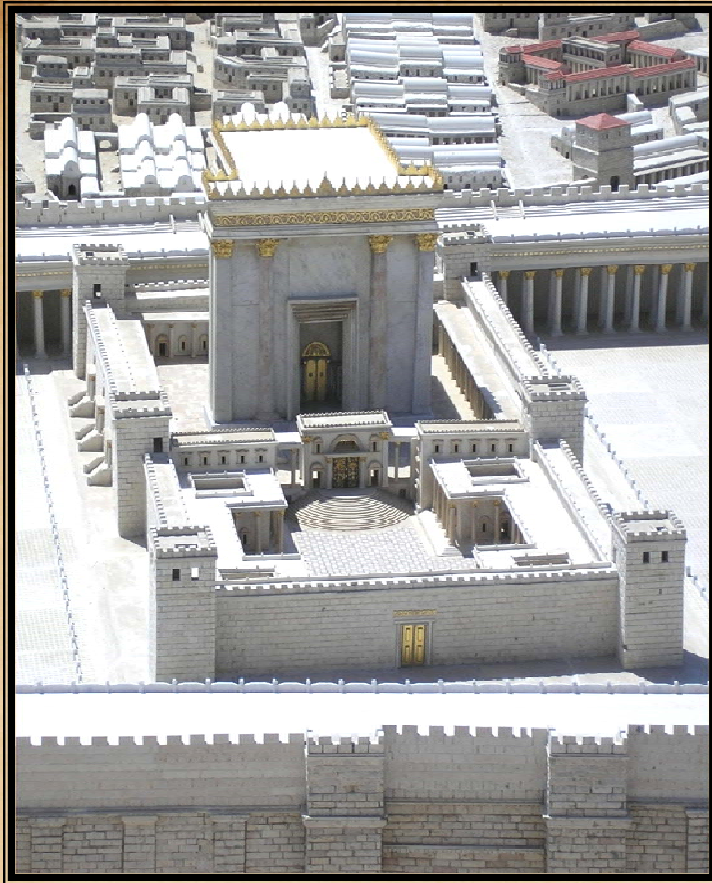


Crucifixion of Peter

Destruction of Temple—AD 70

- The destruction of the Jewish temple in Jerusalem also affected perceptions of the Christian faith.
- In AD 66, a group of Jewish insurrectionists took Galilee and Judea from the Romans.
- 7 Years of Strife Followed
- “The Siege” April – September 70 AD was Horrific

Destruction of Temple—AD 70



*Model of the temple that
the Romans destroyed in
AD 70*

- Emperor Vespasian sent his son Titus to retake the rebel provinces.
- In AD 70, Titus destroyed the Jewish temple.
- Jesus predicted this event ([Mark 13:1–2](#)).

Why a turning Point?

- The Destruction of Jerusalem did not destroy the Christian Church
- Rather it liberated the Church as a universal religion offered to the whole world
- Christianity moved outward
- The world never viewed Christianity the same way again



*Trajan, Emperor of Rome,
AD 98–117*

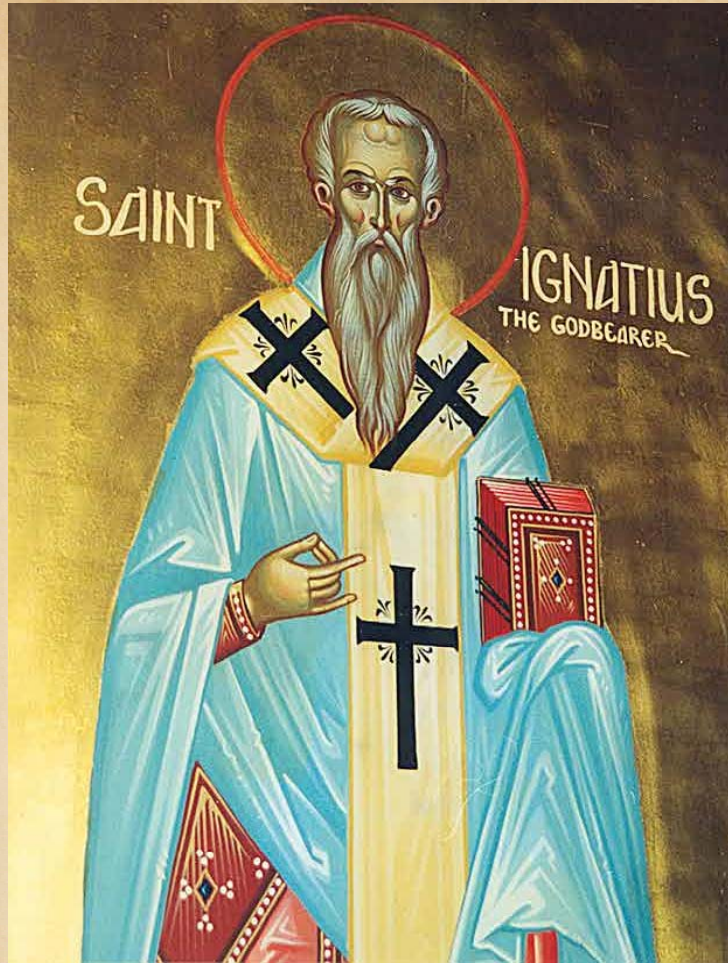
The Rise of Christianity up to 200 AD



What did the Church TURN to?

- Apostolic Leadership – Episcopacy
- Distilled Statements of Faith – Creeds
- Sacred Writings - Canon

What did the Church TURN to?



Apostolic
Leadership –
Episcopy

What did the Church TURN to?

We assume one truth, one existence, one [Christ]
in which all of heaven and earth, of all that is
seen and unseen have sprung forth from and
from which we are all extensions of.

We assume that Our teacher, Jesus Christ, was
the embodiment of God, and who showed us that
we are all eternally one with the Father, God from
God, light from light, true God from true God,
begotten, not made; we are all of one Being with
the Father, through him all things were made.

For us and for our liberation Jesus incarnated as
a human to teach us that we are eternal beings,
that we are not our bodies; that the kingdom of
heaven is within us, and for each of us to seek this
truth for ourselves, for this truth shall set us free.

As a demonstration of these truths, 36 hours
after being tortured and killed, he resurrected.

He will incarnate again and again to bring his
message in times of mankind's greatest needs.

We believe in the Holy Spirit, the giver of life,
who proceeds from the Father,
who with the Father is worshiped and glorified,
who has spoken about by the teachers.

We believe everyone has a right to discover these
truths for themselves.

We acknowledge one baptism for the removal of
sin. We look for the resurrection of the dead,
and the life of the world to come. Our

Distilled
Statements of
Faith – Creeds

What did the Church TURN to?

We assume one truth, one existence, one Divinity,
in which all of heaven and earth, of all that is
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truths for themselves.

We acknowledge one baptism for the removal of
sin. We look for the resurrection of the dead,
and the life of the world to come. Amen.

Our Duty

1. To profess our faith
2. To make it known that we are followers of Christ
3. To lead others to Christ by the influence of our testimony

The Old Roman Creed

(from the later half of the second century)

I believe in God the Father Almighty.
And in Jesus Christ his only Son our Lord,
 who was born of the Holy Spirit and the Virgin Mary;
 Crucified under Pontius Pilate and buried;
 The third day he rose form the dead;
 he ascended into Heaven,
 and sits at the right hand of the Father,
 from thence He shall come to judge the quick and the dead.
And in the Holy Spirit;
 the holy Church;
 the forgiveness of sins;
 the resurrection of flesh.

The Rule of Faith

Do you believe in God the Father, the Ruler of all things?

Do you believe in Christ Jesus, God's Son, who was born by the Holy Spirit through the virgin Mary; was crucified under Pontius Pilate; died, was buried, and rose again on the third day alive from the dead; ascended into heaven; sat at the Father's right hand; and will come again to judge the living and the dead?

Do you believe in the Holy Spirit, the holy church, and the resurrection of the flesh?

What did the Church TURN to?



Sacred Writings -
Cannon

Sacred Writings – Canon

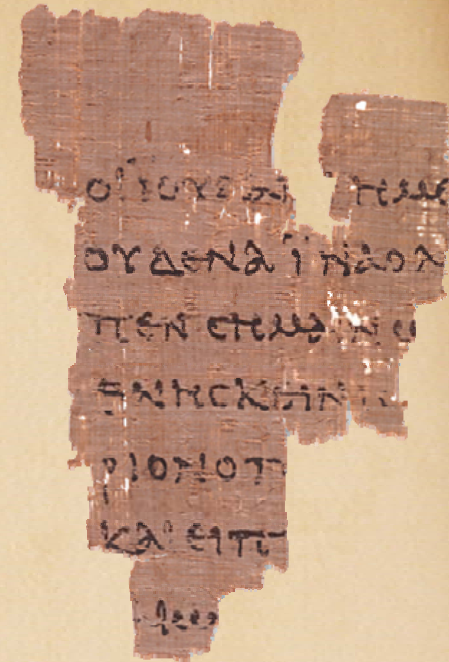
Three standards emerged to determine which writings ought to be considered authoritative:

1. Must be connected to eyewitnesses of the risen Lord or to close associates of eyewitnesses.
2. Could not contradict other authoritative writings.
3. Should be recognized by churches throughout the world.

The New Testament Canon

**From the very beginning,
the churches recognized
as authoritative:**

- The four Gospels
- The Acts of the Apostles
- The epistles of Paul
- At least one of John's epistles



*Portion of John 18
dated approx. AD 110
(image courtesy of CSNTM.org)*

Marcion and Early Gnosticism

According to Marcion:

- The God of the Old Testament and the Father of Jesus Christ were two different deities.
- The physical world was evil; therefore, Jesus only seemed to have a physical body, and the Father of Jesus would not resurrect anyone's physical body.
- The Christian life should deny all physical pleasures, even sexual relations between spouses.

Marcion and Early Gnosticism

- The teachings of several apostolic texts contradicted Marcion's teachings.
- In response, Marcion created a canon—or “authoritative list”—of writings for his followers.
- Marcion's list included only 11 books: An edited version of Luke's Gospel and ten of Paul's letters.

What did the Church TURN to?

Sacred Writings – Canon

- Τὰ δὲ τῆς καινῆς πάλιν οὐκ ὀκνητέον εἰπεῖν· ἔστι γὰρ ταῦτα. εὐαγγέλια τέσσαρα· κατὰ Ματθαῖον, κατὰ Μάρκον, κατὰ Λουκᾶν, κατὰ Ἰωάννην. εἶτα μετὰ ταῦτα Πράξεις ἀποστόλων, καὶ ἐπιστολαὶ καθολικαὶ καλούμεναι τῶν ἀποστόλων ἑπτὰ· οὕτως μὲν α. [Ἰακώβου] Πέτρου δὲ β. εἶτα Ἰωάννου γ. καὶ μετὰ ταύτας Ἰούδα α. πρὸς τούτοις Παύλου ἀποστόλου εἰσὶν ἐπιστολαὶ δεκατέσσαρες, τῇ τάξει γραφόμεναι οὕτως· πρώτη πρὸς Ῥωμαίους· εἶτα πρὸς Κορινθίους δύο. καὶ μετὰ ταῦτα πρὸς Γαλάτας. καὶ ἐξῆς πρὸς Ἐφεσίους. εἶτα πρὸς Φιλιπησίους καὶ πρὸς Κολοσσαεῖς. καὶ μετὰ ταῦτας πρὸς Θεσσαλονικεῖς δύο· καὶ ἡ πρὸς Ἑβραίους· καὶ εὐθύς πρὸς μὲν Τιμόθεον δύο· πρὸς δὲ Τίτον μία. καὶ τελευταία ἡ πρὸς Φιλήμονα. καὶ πάλιν Ἰωάννου Ἀποκάλυψις.

Athanasius Easter Letter in 367 AD

- Again, it is not tedious to speak of the books of the New Testament. These are: the four Gospels, according to Matthew, Mark, Luke, and John. After these, The Acts of the Apostles, and the seven epistles called Catholic: of James, one; of Peter, two, of John, three; after these, one of Jude. In addition, there are fourteen epistles of Paul the apostle, written in this order: the first, to the Romans; then, two to the Corinthians; after these, to the Galatians; next, to the Ephesians, then, to the Philippians; then, to the Colossians; after these, two of the Thessalonians; and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.

The New Testament As it Gained Acceptance by the Early Church

100	200	250	300	400
<p>Different parts of our New Testament were written by this time, but not collected and defined as "Scripture." Early Christian writers (for example Polycarp and Ignatius) quote from the Gospels and Paul's letters, as well as from other Christian writing and oral sources.</p> <p>Paul's letters were collected late in the first century. Matthew, Mark, and Luke were brought together by 150.</p>	<p>New Testament used in the church at Rome (the "Muratorian Canon")</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>James</p> <p>1 & 2 John Jude Revelation of John Reverleation of Peter Wisdom of Solomon</p> <p>To be used in private, but not public, worship The Shepherd of Hermas</p>	<p>New Testament used by Origen</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>1 Peter 1 John</p> <p>Revelation of John</p> <p>Disputed Hebrews James 2 Peter 2 & 3 John Jude The Shepherd of Hermes Letter of Barnabus Teaching of Twelve Apostles Gospel of the Hebrews</p>	<p>New Testament used by Eusebius</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>1 Peter 1 John</p> <p>Revelation of John (authorship in doubt)</p> <p>Disputed but well known James 2 Peter 2 & 3 John Jude</p>	<p>New Testament fixed for the West by the Council of Carthage</p> <p>Four Gospels Acts Paul's letters: Romans 1 & 2 Corinthians Galatians Ephesians Philippians Colossians 1 & 2 Thessalonians 1 & 2 Timothy Titus Philemon</p> <p>Hebrews James 1 & 2 Peter 1, 2, & 3 John Jude Revelation of John</p> <p>To be excluded The Shepherd of Hermes Letter of Barnabus Gospel of the Hebrews Revelation of Peter Acts of Peter Didache</p>

Mark 13:1–2

“As Jesus was leaving the temple, one of his disciples said to him, ‘Look, Teacher! What massive stones! What magnificent buildings!’ ‘Do you see all these great buildings?’ replied Jesus. ‘Not one stone here will be left on another; every one will be thrown down.’”