

Paul's Influence

- Earliest writings of NT (shapes Christian views)
- Network of churches
- "Apostle to Gentiles"
- Takes Jesus community from Jewish sect to universal religion
- Romans 3-6 and Galatians 3
 - Purpose of the law?
 - Abraham was justified by _____, not _____.
 - Faith brings the believer the righteousness of Jesus
 - Sin was brought into world by Adam, solved by Jesus
 - Neither Jew nor Greek, male nor female, slave nor free...
 - If you are Christ's, you are Abraham's seed and heirs to God's promise
- First Christian theologian
 - Addresses practical questions of new churches
 - Connects Jesus' life, death, and resurrection to OT prophecy
 - Christ replaces Torah (manifestation of God's redeeming presence)
 - High Christology
 - Justification by faith
 - Original sin... grace
 - Agape > asceticism, wisdom, healing
 - Atonement (unique sacrificial death)
- Travelled a lot, more than other apostles, to places they didn't travel to
- Writing testimonies, experience, didn't know they were writing scripture
 - Letters were taken to be considered scripture
- "Apostle to Gentiles"
- Romans 3-6 and Galatians
 - Purposed of the law is to prepare people to Christ, gets rid of sin
 - "guardian before Christ" – kept people in line before Christ came to save people through his grace
- Abraham was justified by **faith** not **action/works**
- If you are Christ's, you are a part of Abraham's lineage now. Anyone can join
- First Christian Theologian
 - What is the purpose of ritual law? It already served its purpose; it doesn't serve a purpose anymore. Jesus directly contrasts with the Law. Because of sin you cannot fulfil the law, the only thing you can do is have faith in Christ
 - Connect Jesus' life, death, and resurrection to OT prophecy
 - High Christology – doctrines about Jesus; who he is, what he is, etc.
 - As doctrine developed, claimed to be fully human and divine (paradox)
 - High Christology (John)= Emphasized divinity, Low Christology (synoptic gospels) = humanness of Jesus

- Paul focuses on theological significance of Jesus (high Christology) because he never met him in person, only had divine vision
 - Agape = selfless love, primary Christian ethic, unconditional love, more important than anything else (asceticism, wisdom, healing, sacrifice, etc.)
 - Atonement (unique sacrificial death) – Jesus paid a debt by dying to pay for other people’s sins
- Paul set up structure for Christian world view, spread it around the most

Christian Scripture

- Hebrew Scriptures → Old Testament
 - Confirm prophecies, one God, continuous revelation
- New Testament
 - 4 Gospels (pseudonymous)
 - Mark 60s
 - Matthew 70s (Jewish audience, references to Moses and OT)
 - Luke 70s-80s (Gentile audience, universal appeal, lower classes and underprivileged)
 - John 95-100 (Logos, metaphysical, mystical emphasis)
 - Letters of Paul 50-60
 - Other Books (completed 120-150)
 - 27 Books of Canon (367)
- Hebrew Bible = Old Testament: Earliest Christians were Jews -> read Hebrew scripture, central, seen as old testament. Still significant, the beginning, to be interpreted through the lens of the NT, setting up groundwork to understand purpose of Jesus.
- New Testament
 - 4 gospels (pseudonymous)
 - Gospel = good news
 - Common for people to share a story and attribute it to their teacher (one of the apostles). Not written by apostles, but attributed to them.
 - Mark (60 CE) – Earliest Gospel
 -
 - Matthew (70 CE)
 - Written for Jewish audience, used stories well known to Jews

- Luke (70-80 CE)
 - More gentile audience, less Jewish stories
- John (95-100 CE)
 - Very different, high Christology
- Synoptic Problem
 - 4 different gospels, why are their contradictions? Why are their similarities?
 - Matthew and Luke read Mark, and another source (Q source)
- Letters of Paul (50-60 CE)
- Other Books (120-150 CE)
 - Dead Sea Scrolls
 - Infancy Gospels
- 27 Books of Canon (Compiled 367 CE)
 - First time when 27 books of NT are listed in a set
 - Were still commonly being used as Christian scripture individually, (ex: OT and a gospel) but not all together
 - 4th century is when there is an official church, council to determine doctrine

Early Church

- 1st cent: Apostolic Christianity
 - 2 principal beliefs: Jesus was the hoped for Messiah + apocalyptic belief
- 100-300 ce
 - Periods of persecution of Christians
 - Variety of Christianities
 - Variety of interpretations of Jesus
- 4th century
 - Start of imperial Christianity, more uniformity, orthodoxy
- Apostolic Christianity
 - 2 principal beliefs: Jesus was the hoped-for Messiah + apocalyptic belief
 - Quickly becomes very diverse
- 100-300 CE
 - Periods of persecution of Christian
 - Varieties of Christianity
 - Variety of interpretations of Jesus, Low and High Christology
 -
- 4th cent

- By 4th century, more uniformity into one orthodox set of beliefs

Variety of Christian churches, views

100-400 ce

- **Marcionism**
 - Dualism
 - NT God of Jesus > OT God
 - Raised issue of scripture and canon
 - **Gnosticism**
 - Dualism, asceticism
 - Inner light of spirit
 - Secret, special knowledge
 - **Church of New Prophecy**
 - Dualism, asceticism
 - Continuing prophecy
 - **Proto-orthodox church**
 - **Arianism**
 - Jesus was quasi-divine, created by God within time
 - Jesus – model for us to follow
 - Refuted by Athanasius during Council of Nicaea
 - **Docetism – Jesus only appeared to be human, was purely divine**
 - **Adoptionism – Jesus not eternal, but divinized by God**
-
- part of the diversity of the early Christian community that was later declared heretical
 - Most of this information comes from the Dead Sea Scrolls
 - Some of these become orthodox, some became heretical
 - **Marcionism**
 - Marcion – church leader
 - Felt like OT God was not the God that Jesus preached about, NT God > OT God
 - Dualism - Body vs spirit
 - Use asceticism to overcome the body
 - **Gnosticism**
 - Gnosis = knowledge
 - In order to be saved, you have to have knowledge of who God is and how the world was created
 - Dualism and asceticism
 - Jesus had special relationship with God, teaching people to know God in same way, develop secret inner knowledge, become like Jesus
 -
 - **Church of New Prophecy**
 - Dualism, asceticism

- Continuing prophecy
- Proto-Orthodox church
 - Lots of chaos, People accusing Christians
 - People have to become like Jesus fully, only certain people can have divine authority
 -
- Arianism
 - Jesus was quasi-divine (not fully divine), created by God within time (Low Christology), humanness was more important
 - Christians today believe Jesus is eternal and existed before he was created, if he was created in time then he isn't eternal
 - Jesus = model for us to follow
 - Refuted by Athanasius during Council of Nicaea
 -
- Docetism
 - Jesus only appeared human, was actually purely divine
- Adoptionism
 - Jesus is not eternal, but divinized by God

Emergence of Church Orthodoxy

- 313 Edict of Milan
- 325 Council of Nicaea
 - Arius vs. Athanasius
 - Nicene Creed
 - Jesus is fully divine son of God
 - Trinity
- 381 Christianity becomes official state religion
 - Start of imperial Christianity
- 451 Council of Chalcedon
 - Jesus is fully human, fully divine, one substance with the Father.
- Edict of Milan
 - Christianity is legalized by Constantine
- Council of Nicaea
 - Nicene Creed is written, defines Christianity
 - Jesus is fully divine, doctrine of the trinity
 - Filioque - term that means "and from the son" added to the Nicene Creed by western Christians and rejected by Eastern.
- State religion
 - Other religions are illegal
 - Imperial Christianity