

Timeline of Judaism and the Earliest Christianity Beginnings to the Fourth Century

100 BCE to 100 CE	The rival schools of Hillel and Shammai debate matters of Jewish ritual practice, ethics, and theology.
30s CE	The ministry, crucifixion, and resurrection of Jesus of Nazareth; after the Day of Pentecost, followers of Jesus begin carrying the gospel throughout the known world
47-58	Missionary travels of the Apostle Paul, during which he writes many of the letters of the New Testament (1 Thessalonians, Philippians, Philemon, 1 Corinthians, Galatians, 2 Corinthians, and Romans)
48	The Council of Jerusalem (Acts 15:1-21) approves of Gentile conversion to faith in Jesus as Messiah without observing Jewish ceremonial law
64-68	Roman Emperor Nero persecutes Christians as the cause of the Great Fire in Rome; likely the apostles Peter and Paul are martyred
66-73	The First Jewish Revolt against Rome; the Dead Sea Scrolls are hidden in a Judean cave, and were not discovered until 1945
69	James the Just, leader of the Jewish-Christian community in Jerusalem is killed
70	The Jerusalem Temple is destroyed; the center of the Christian movement shifts to Antioch, Alexandria, and Rome
70s & 80s	The gospels of Matthew, Mark, and Luke take written form
80s	Palestinian Jewish leaders reconstitute the Sanhedrin in order to re-define Jewish religious practice following the destruction of the Temple; the <i>tanna'im</i> ("sages") begin to record the oral interpretations of the Torah into Jewish sacred texts (continues through the third century)
80s & 90s	Other canonical letters are written by followers of Paul (Ephesians, Colossians, 2 Thessalonians)
81-96	Roman Emperor Domitian revives the emperor cult; Christians who do not worship the emperor suffer persecution
ca. 85	The <i>birkat ha minim</i> ("curse against the heretics") begins to appear in Jewish liturgical practice; it <i>may</i> refer to Jews who claim that Jesus was the Messiah

- 90s The canonical Johannine works take written form (Gospel of John, 1, 2, and 3 John, and Revelation); the churches begin to take institutional form, modeled after the municipal government of the Roman Empire
- 100s The pseudepigraphic “pastoral letters” are written (1 and 2 Timothy, Titus); other later canonical books are written (Hebrews, James); the *Didache* (Teaching of the Twelve Apostles) is composed; some of these works contain anti-Jewish polemic
- 105 Ignatius of Antioch uses the term “catholic” (meaning “general” or “universal”) to refer to the church beyond the local congregation
- 110s Probable date for the composition of the *Gospel of the Hebrews*, a Jewish-Christian account of the life and teachings of Jesus
- 120s Gnostic Christianity begins to flourish, and produces the *Nag Hammadi* manuscripts; the church begins baptizing by “triple infusion,” i.e., in the name of the Father, Son, and Holy Spirit
- 130s Probable date for the pseudonymous Epistle of Barnabas; this early Christian writing first advocates for an allegorical interpretation of the Jewish scriptures by Christian theologians
- 132-135 Second Jewish Revolt against Rome; under supervision of the Sanhedrin, Jewish leaders executed Christians who refused to acknowledge Simon bar Kochba as the messiah
- 150s Justin Martyr writes his *First Apology* and his *Dialogue with Trypho, the Jew*. The theological trope of Jewish hatred toward Christians, and Jews’ responsibility for the crucifixion become prominent in Christian theology
- 161-180 Widespread persecution of Christian under the Roman Emperor Marcus Aurelius; Jews largely were exempted from this persecution
- 170 Melito of Sardis argues that a canon of Jewish Scriptures is authoritative for Christians as well; his list includes the 39 books now in the Christian Old Testament. Still his Easter sermon blaming Jews for deicide (the killing of God) is widely circulated
- 193-211 Widespread persecution of Christian (but not Jews) under the Roman Emperor Septimus Severus; the churches of Rome come under the leadership of a single bishop

- 218 Origen establishes a Christian catechetical school in Alexandria; the school teaches the allegorical interpretation of Scripture
- 220s Tertullian of Carthage writes his polemical *Adversus Judaeos*, a systematic refutation of Judaism
- 230 The anonymous *Didascalia Apostolorum* is circulated; it is an irenic writing that may have circulated to alleviate developing Jewish-Christian tensions
- 248 Origen writes *Against Celsus*, an apologetic work defending the supernatural origins and exclusivist claims of Christianity and critiquing the truth claims of Judaism
- 249-251 Severe persecution of Christians under the Roman Emperor Decius; largely exempted from persecution, many Jewish leaders approve
- 254? Cyprian of Carthage writes *On the Unity of the Church*, the first sustained argument for the pre-eminence of the bishop of Rome (pope)
- 260-300 Between the persecutions by Valerian and Diocletian, Christianity grows dramatically, especially in the cities of the Roman Empire
- 268 A synod held in Antioch affirms the collegial authority of the bishops over the catholic church, but recognizes the bishop of Rome as first among equals
- 303-305 The “Great Persecution” of Christianity under the Roman Emperor Diocletian
- 311-321 The Donatist Controversy rages throughout the churches of North Africa, threatening the unity of the new imperial Church
- 313 The Emperor Constantine issues the Edict of Milan, legalizing Christianity in the Roman Empire
- 315-337 The Emperor Constantine issues edicts that restrict the religious and civil rights of Jews in the newly Christian Roman Empire
- 325 The first ecumenical Council of Nicaea convenes in part to settle the Christological Controversy; the Council formally separates the Jewish Passover from Easter theologically and liturgically
- 330 Constantine relocates the capital of the Roman Empire from Rome to Constantinople in the wake of “barbarian” invasions throughout the western provinces

- 339 Intermarriage between Jews and Christians is banned, and punishable by death; this is the first instance of such legislation currently known
- 340s Christian Roman Emperors begin expelling Jews, confiscating their property, and subjecting them to other punitive legislation
- 351-352 Palestinian Jews revolt against Roman occupation of Palestine; the revolt is immediately crushed
- 350s Responding to the growing hostility of leaders in the Christian Roman Empire, many Jews migrate to the Persian Empire (Babylonia), where they are largely tolerated
- 358 The Sanhedrin is disbanded
- 367 Athanasius of Alexandria defines the canon of the New Testament in a festal letter to the churches; his list includes the exact number and order of today's New Testament
- 381 The second ecumenical Council of Constantinople convenes and approves an expanded version of the Nicene Creed (325)
- 398 Jerome produces the *Editio Vulgata* (or, Vulgate), the Latin translation of the Bible that will be the standard for the Western churches for more than a thousand years