

Pauls Flip-Flop stance over Circumcision

- **The Jerusalem Council, Acts 15**
 - **Timothy, Acts 16:3**
 - **Titus, Gal 2:3-5**
 - **Direction, Gal 5:6, 6:15**
- **Why Timothy, and NOT Titus ?**
- **What is Paul really trying to teach ?**

Week 08

1

- **Timothy was to accompany Paul into the synagogues, and as a jew, not being circumcised would make him unacceptable to interact with the orthodox Jews.**

Note: This was not a requirement for salvation. This was so he would be acceptable to the Jews and listen to him.

- **Titus was a gentile, and he was not there to minister to, and in the synagogues or the temple.**

Week 08

2

Gallio was proconsul during Paul's time in Corinth

Segment of a plaque thought to be from the temple to Apollo from Empower Claudius, to Gallio, my friend and proconsul.

GALLIO



Week 08

3

Why do you think the Athenians had the altar to the Unknown God?

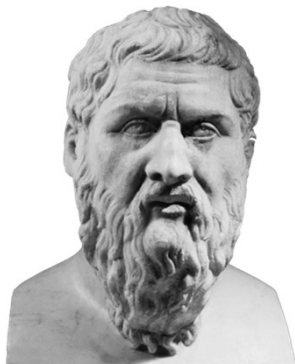


Was Paul correct to reference it?

Week 08

4

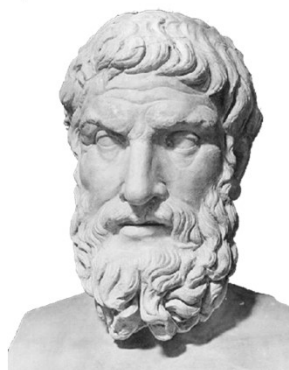
The Two schools of Athenian Philosophers



The Stoics,
Founder "ZENO"

Week 08

The Epicurean,
"Epicurus"



5

The Stoic Beliefs

Creation: The world has been created out of fire, the foundational element. From fire came air, from air water, and from water earth. The balance achieved by these elements is attributed to logos, the impersonal forces that create and hold together.

God: The Stoics are pantheistic materialists (god is in everything). They may refer to the supreme god as Zeus, but they can also equate him with fate, nature, logos, and the "world soul" (with the universe understood as a living organism). The gods of the popular religions exist, but their mythologies are only a crude expression of the truth.

Soul: The soul is corporeal, similar to the human body. The closest comparison to the soul is warm breath of a human.

Sin: There is no concept of sin. Error is nothing more than the failure of attaining the ideal, or acting contrary to the laws of nature. There is no concept of offending the will of an all-holy, righteous being.

Fate: We all live in the grip of the relentless pull of fate. Although we have no control over destiny, we do have the power to control our selves and our wills.

Ethics: The pursuit of virtue is the primary good. To be virtuous is to live in harmony with reason (logos) and to be at one with nature.

Afterlife: The Stoics believe in a limited survival after death, but not in the sense of a personal, individual existence. Individual human souls will ultimately be absorbed into the basic elements in periodic cosmic conflagrations. Seneca says, "We whose souls are blessed and who have shared in eternity ... will be changed into our former elements."

Hell: There is no underworld or place of torture for those who die.

Week 08

6

The Epicurean Beliefs

Creation: The world developed out of a collection of atoms in space that operate according to natural laws. There is not a divine creation. Epicureanism is an essentially materialist worldview.

God: Gods exist, but they live outside the world in interstellar spaces. They do not intervene in the affairs of humanity, so there is no place for providence or prayer. Nor is there any reason to fear them. Because they are superior beings, they are worthy of worship and honor. Because so little attention is paid to the gods, the Epicureans are called "atheists" by their contemporaries.

Soul: The soul is like the body in that it is composed of atoms. It is thus corporeal. According to Lucretius, once it separates from the body, it has no existence.

Sin: There is no concept of sin. The avoidance of actions that produce pain is a major objective of the Epicurean.

Community: Friendship in community is a primary source of pleasure.

Ethics: The chief goal of human existence is to live in accord with nature. This involves understanding the physical laws of the universe and living in a consistent manner with these. Pleasure is in accord with nature and instructs us how to live in harmony with her. Pleasure represents the absence of pain.

Afterlife: There is no life after death. When the body dies, the soul also disintegrates. According to Epicurus, "Death is nothing to us; for the body, when it has been resolved into its elements, has no feeling, and that which has no feeling is nothing to us. Epicureans do not accept the idea of a bodily resurrection.

Hell: There is no underworld or place of torture for those who die.