

Acts 17: 2

Sopet.
God and the bearing ^{rest} rest

9/1/81
(GD)

Acts 17: 2

GOD AND THE REASONING MIND

Paul often "reasoned" .. οἰδαπέν
Acts 17: 2 ^{θεολογία} ^{τρόπον} περιέπειν
18: 4 ^{κατηγορία} περιέπειν
18: 19 Ἐφεσος
24: 25 Φάλη

1. Our own minds seek an answer
(cf. Plato "....")

2. Others seek an answer from us
we cannot just know at the ^{intel} ^{personal}
" " " ignore those who have directly
questioned us

q. I Peter 3:17
Jude 3

3. Freedom of ^{spirit} ^{mind} a gift of God.

q. Adam, Eve, Eden
q. care negligence of body, but not of mind
"Our father claimed his prison cell
were still in beat ad conscious free"

q. We cannot coerce, force. We must persuade

q. Persuasion, reasoning, a powerful weapon
Dare to mind, to heart, gain the man
God made the mind. Speak to it, show it

God is the God, truth
God's Son is called the λόγος ^{θεοῦ} reason/
by a rational relation, possesses an
intelligently appropriate content. can be
understood.

Paul's appearance in Athens

The pagan polytheists would have had no problem adding another god. Their only difficulty, from the religious point of view, silver, stone, pearls etc. 12:38

But the pagan philosophers were another story. Surely the 17:18
They were inventing gods, scoffing at the gods of my world, stone,
- Atlanta, absolute materialists

Epicurus d. 370 B.C. $\tau\acute{E}M\mu\omega$: to cut. $\tau\acute{O}\mu\delta$ divisible
Democritus d. 370 B.C. $\delta\acute{O}\mu\mu\delta$ mount
All creation: differ in size, weight shape but God is all
: from atoms to soul. 'God' dissolved
 ^{life}, no substance

Epicurus d. 370 B.C. Accepted this atomic explanation
more or less. The combination of these whirling, juddering particles
in brief a day, eat this seed & extract pleasure out of it

Zeno d. 264 B.C. taught on the $\sigma\acute{O}\mu\delta$, good, Stoic.

Pantinus. God is the world. The world is God.
 $\sigma\acute{O}\mu\mu\delta$
man a part of the world.
Subsist, regeneration Sir only response to
Hence, stoical, fatalistic

But the reasoning of Paul in another world.
The travels of the personnal

I. The Witness, the Human Heart

12:3, 27, 28
all of the materialistic philosophies can't solve the mystery
of the human heart for you.

(a) Augustine " ... experience... fit passage"

(b) Will Durant " ..."
not changed by numerous tools, science has discovered
not created by political, governmental coercion

or financial. Went to church.

? God made the body in us only to ^{MOCKS} ^{no. 80 pg 12:27} make us? earth not too
purpose design engine; ^{body} "God" ^{body} ^{body} ^{body} ^{body} ^{body}
^{body} ^{body} ^{body} ^{body} ^{body}
this also - to see, find it.

earth not too
close, pellets
etc. sun,
water, etc.
good, evil
etc. life
not too
cold - burning
not too
dry.

II. The Witness of the Marvelous Reality of Christ

12:31 "by this name
before him we shall stand."

The all-powerful fact, Y.

1. The world cannot bury Y.; the tomb cannot do it, ^{dead}
earth not deep enough for his tomb now ^{not dead}
clouds - winds - ^{weirdly} ^{weirdly} ^{weirdly} ^{weirdly} ^{weirdly}
stone - ^{to} ^{to} ^{to} ^{to} ^{to} ^{to} cover his head.

He ascends into heaven; the heavens cannot contain him
lipper here is his chair; burns no unusual
in our hearts as he talks to us of the very

2. He is rich not ^{is} the world's deity
a west mountain - better slope back & western
- hills, ^{forwards}, the communication
- eye before look to him with perfect joy
- pine should his by eastern Gads

the center of time

P.C.

A.D.

the center of nation, culture
west, write right to left
East - left to right

3. 64 is the agrees with the majority ^{3:9}
Col. 1:13; 1 Cor. 1:3

John 14:9

whatever God is, Jesus is
the answer & is to come now
to teach, to live in
to gather, . . . follow.

} It is the dominant ^{12:30}
view but many

can feel, love, honor, &
a little, yet, who now
say it is not all

It is the full revelation ^{12:30}
II Cor. 8:6

the tears & fears are the pity ^{12:30}
the scattered . . . i . . . lay soft ^{12:30}
the talents . . . don't / ^{12:30}
John 3:28

⑧ When the Father would give more to the elect? He obviously (12:30).
Does one the power? To what good more ^{12:30}?
He says not ^{12:30} ^{12:30} ^{12:30}
considering?

To see how I think

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