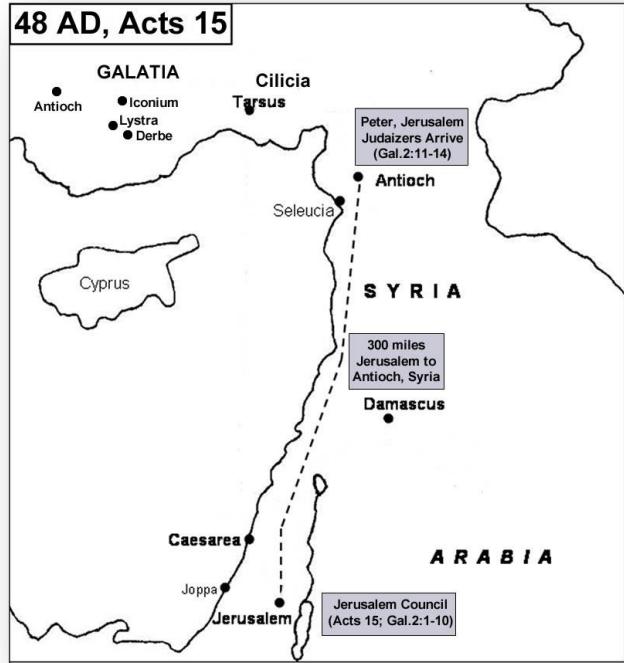


Acts 15 – Jerusalem Council

47 AD	<ul style="list-style-type: none"> Paul and Barnabas travel in Galatia to Antioch in Pisidia, Iconium, Lystra, Derbe Peter arrives in Antioch (Syria) from Jerusalem (Gal.2:11) Judaizers from Jerusalem arrive in Antioch (Gal.2:12)
48 AD	<ul style="list-style-type: none"> Paul and Barnabas return to Antioch in Syria Judaizers lead Peter and Barnabas astray (Gal. 2:13) Paul opposes Peter and the Judaizers (Gal.2:14) To resolve the conflict of Judaism vs. Christianity the Jerusalem Council is held (Acts 15; Gal. 2:1-10) Judas and Silas are chosen by the Apostles to travel to Antioch with Paul and Barnabas (Acts 15:22) James writes an approved summary letter to Gentile believers which is found in Acts 15:23-29
49 AD	<ul style="list-style-type: none"> Paul teaches in Antioch Paul writes to the Galatians against the Judaizers who have gone to those churches, also. Paul and Barnabas argue and separate Paul leaves on second missionary journey through Galatia to Troas Emperor Claudius expels Jews from Rome. Roman historian Suetonius (70-122 AD) wrote: Claudio <i>"expelled the Jews from Rome since they rioted constantly at the instigation of Chrestus (or, Christ)"</i>

48 AD, Acts 15



15:1 – A faction in the Jerusalem church was made of believing Pharisees (15:5)

But, they are not authorized by the James and the leaders of the Jerusalem church (15:24)

Circumcision

Circumcision was a sign and seal of the covenant God made with Abraham (Gen. 17:10, 13-14). Between 180-140 BC the Syrians (Greeks) forbid Israel to circumcise and forced them to abandon the Law of Moses. This led to the Maccabean Revolt. Jesus was the Jewish Messiah promised to Abraham and to Moses, so it would be logical that the practice of circumcision should continue.

Gentiles, on the other hand, avoided circumcision, considered it barbaric and a mutilation of the flesh. Though while circumcision was repugnant, public nudity was common and accepted at the public baths, the gyms and at athletic events. The social stigma of a circumcised Jew walking into a bath, a gym or participating in the athletic games discouraged Jews from participating.