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## THE BIBLICAL VIEW OF DIOGENES' CYNICISM PHILOSOPHY IN CHRISTIANITY

Harold Siregar<sup>1</sup>, Bartolomeus Diaz Nainggolan<sup>1</sup>  
<sup>1,2</sup>Universitas Advent Indonesia  
2011012@unai.edu

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### Abstract

This study aims to determine whether the Bible supports those cynical, especially the Cynicism of Diogenes. This type of research is helpful to examine a topic that has yet to be studied in depth or to broaden one's understanding of a topic that has been studied before using various perspectives. This research collects and studies all literature and sources related to the Philosophy of Cynicism, predominantly Christian spiritual literature sources such as the Bible. Lack of faith, or "unbelief," is one of the symptoms of cynicism. The Bible always warns its readers not to put complete trust in man. According to Proverbs 3:5, "Trust in the LORD with all your heart and lean not on your understanding." Paul also commands Christians not to follow the pattern of this world. They would live as they pleased and ignore the advice of pastors and leaders. However, in the Church, defying God's authority is considered apostasy.

**Keywords:** Cynicism; Philosophy; Biblical View; Diogenes

### Abstrak

*Penelitian ini bertujuan untuk mencari tahu apakah Alkitab mendukung mereka yang bersikap sinis, khususnya sinisme Diogenes. Jenis penelitian ini berguna untuk meneliti suatu topik yang belum pernah diteliti secara mendalam sebelumnya atau untuk memperluas pemahaman seseorang terhadap suatu topik yang sudah pernah diteliti sebelumnya dengan menggunakan berbagai perspektif. Penelitian ini mengumpulkan dan mempelajari semua literatur dan sumber-sumber yang berkaitan dengan Filsafat Sinisme, terutama sumber-sumber literatur rohani Kristen seperti Alkitab. Kurangnya iman, atau "ketidakpercayaan", adalah salah satu gejala sinisme. Alkitab selalu memperingatkan para pembacanya untuk tidak menaruh kepercayaan penuh pada manusia. Menurut Amsal 3:5, "Percayalah kepada TUHAN dengan segenap hatimu dan janganlah bersandar kepada pengertianmu sendiri." Paulus juga memerintahkan orang Kristen untuk tidak mengikuti pola dunia ini. Mereka akan menjalani hidup mereka sesuka hati dan mengabaikan nasihat para pendeta dan pemimpin. Namun, di dalam gereja, menentang otoritas Tuhan dianggap sebagai kemurtadan.*

**Kata Kunci:** Sinisme; Filsafat; Pandangan Alkitab; Diogenes

## INTRODUCTION

From the beginning, God created everything by speaking (Gen 1:1-31). God gave commands, rules, and instructions to humanity by speaking. From the time of Adam to Moses, God always spoke through prophets to communicate with humans (Gen 8:15; 17:22; 31:11). But when Moses was in the wilderness, he received inspiration from God to write the book of Genesis, the book that contains the beginning of all things. Since then, many books have been written by people chosen by God so that they can convey His words to humanity.

The Ten Commandments are one of God's Words to His people that they must remember. This law cannot be changed by anyone (Matt 5:18). There were not only the Ten Commandments but also many types of laws made by the Israelites that came from God to regulate the lives of His people at that time. These laws were made to reference the Israelites so they could live righteously and holily and by God's will so that God would bless those who obeyed them. (Lev 26:1-13). According to St. Thomas Aquinas, there were three

types of laws in Israel, namely the Moral Law (the 10 Commandments), the Ceremonial Law (ceremonies), and the Judicial Law (traditions) (Stefanus et al., 2008-2018). And not just the Israelites; many nations have had rules and laws that apply to their kingdoms. One of the most historic findings is the Hammurabi Law Inscription, the oldest law-containing inscription ever existing on earth (Richelle, 2018). Laws are made as norms for existing societies so that they can survive death and loss.

At this time, all countries must have laws and regulations. There is not a single country that does not have laws or regulations that govern the workings and order of people's lives. Even in a household, rules must apply so the family has order and each member does not act and behave at home. In our beloved country of Indonesia, laws and regulations have been made even since independence. If you look back at the 1945 Constitution of the Republic of Indonesia, article 29, paragraph 4 explains that the Unitary State of the Republic of Indonesia makes laws so that the country has a vision, mission, benchmarks, and references so that

when a country is built, it will create prosperity, equality, and especially progress for the country. When talking about a country, there are people in it. The problem is that many people need help to follow the rules. Few problems occur due to specific individuals' violations of laws or regulations. One example of breaking the rules is the case of corruption in Indonesia. In 2022, it was known that the number of state officials who committed acts of corruption was 655 people (Irfan et al. Jesaja, 2022). In society, everyone has their way of thinking. Humans can develop their knowledge, which makes humans unique (Puput et al. Musthofa, 2015/2016). However, the problem is when the mindset is destructive or harmful, so it will have an impact on those around it and can harm others. Many people may not realize it, but there is a form of mindset or philosophy called Diogenes' Cynicism. Anyone can own this understanding, and many even use it as the basis of their lives.

There are several kinds of cynicism, including Diogenes' Cynicism. This notion is vehemently opposed to government regulation, and several types of cynicism have

the same concept, namely rejection by satirizing, insulting, and rejecting a regulation either explicitly or implicitly because they want freedom and feel insecure about an existing regulation (Suryajaya, 2016). Moreover, in this era, the adherents of this ideology have gone global. Not only does it affect governments, but it also enters every organization and company. In the 20th century, a study found that cynicism spread as companies experienced quality improvements in the United States, Europe, and Asia (Nobin et al., 2018).

Some Christian circles use this understanding to prioritize "freedom" and "love" and reject rules, including church rules. Moreover, based on the Christianity Today article data, the United Methodist Church lost 5,800 churches in June 2023 (Yomran et al. Miller, 2023). There are many more cases of Church splits that may be covered up by internal church organizations. However, it cannot be denied that a factor has always been the main problem, namely non-compliance with the rules, both within the Church and the government. Although they do not admit it directly, they have indirectly adopted this mindset and made them

part of the followers of this ideology. Does the Church allow its members to defy, despise, and disdain the laws of the state and the rules of society? Is it right for the Christians to adopt the ideas and the way of life of Diogenes Cynicism? How does the Bible answer this? Because if man was created to follow his desires, why did God give man instructions or rules so that man could be saved?

## **METHODOLOGY**

This research uses a qualitative descriptive method (Regionel, 2023). This type of research helps study a topic that has never been studied in depth or broadens the understanding of a previously studied topic using various viewpoints (McCombes, 2015). This study collects and studies every literature and source related to the Philosophy of Cynicism, particularly Christian spiritual literature sources, including the Bible. In the result and discussion, this paper will explain the origin of the Philosophy of Diogenes' Cynicism, who created it, what distinguishes it from other famous Greek philosophies, and how it developed from medieval Christianity

to modern times. It will then discuss how the Bible explains its position regarding the adherents of Diogenes' Cynicism. After that, answers will be found, which will be explained in the conclusion.

## **RESULT AND DISCUSSION**

### **Diogenes' Cynicism**

We should first understand the meaning of Diogenes' Cynicism. Diogenes Cynicism comes from a philosophical ideology called cynicism. That ideology comes from the word Cynic. The word "Cynic" itself is taken from the Greek κύων (kyōn), meaning "dog," and κυνικός (kynikos), meaning "dog-like." Cynics believe that a happy life comes from being in harmony with nature and avoiding societal rules, traditions, or customs related to wealth, power, sex, and more. This philosophy, which finds expression in catchphrases like "falsifying the currency" and "taking the short path to virtue," is founded on a paucity of theological sources. Though cynicism does not provide a systematic framework for thinking, it is essential to recognize that a consistent moral inspiration founded on austerity and

manifested in a particular way of life has been observed throughout the ages. Gill explains that the primary goal of cynicism is to live in harmony with nature and be utterly indifferent to society's practices, rules, and conventions (Gill, 2013).

This philosophy first appeared in the fourth century B.C. Antisthenes (445-365 BC) was the first to introduce this philosophy. Then there was Diogenes Laertius of Sinope (circa 412-324 BC). He brought this perspective to the world due to the many concerns he had accumulated throughout his life. When Darius of Persia conquered the Athenian colony of Sinope on the southern Black Sea coast in 370, Diogenes of Sinope most likely arrived in Athens in political exile. After 360, he could have taught in Athens. Onesicritus, an admiral of Alexander, who participated in an expedition to India and wrote a novel about Alexander and his description of India, was among his most famous students; additionally, Anaximenes of Lampsachus was Alexander's literary teacher and wrote stories about him. Alexander was very interested at the time when many people were discussing Diogenes and his ideas. So

he approached Diogenes, sitting in the sun, and asked, "What do you want most?" However, Diogenes stated, "Move aside, you are blocking the sunlight." (Dillon, 2004).

Diogenes became a beggar in Athens and was famous for living in a water trough. His message was one of desperation and total rejection of all material possessions. When asked about his nationality, he stated he was a "world citizen." According to Matthew, Cynic philosophy is as old as Platonic philosophy. Plato's teacher, Socrates (469 BC - 399 BC), was known for emphasizing conventional wisdom in the pursuit of the "good," but the Cynics' ultimate goal was to ignore conventional wisdom (Wilcoxon, 2016).

The central view of cynicism is that virtue is living in harmony with nature. Social conventions can stifle individual freedom and establish moral codes contradicting logic and nature. However, nature provides the best models for living the good life: common sense, self-reliance, and freedom. According to cynics, conventions are frequently stupid and should be mocked, though they are not always bad. The Cynics mocked the "big thieves" who ruled the

temples and depicted "little thieves" who stole from the temples, politicians, and philosophers who frequented palaces and fashions and sought fame and fortune. The Cynics were not relativists, despite Diogenes' re-evaluation of shame. Nature has taken the place of convention as the standard of evaluation. The Cynics believed the good life could be found in nature rather than through traditional methods such as manners or religion. According to Diogenes Laertius, Diogenes of Sinope would generally rebuke people about their prayers, claiming they ask for things they think are good rather than what is truly good (Dorandi, 2013).

It is possible to live naturally and defy social norms. Praying for fame, fortune, or other things is a mistake based solely on one's desires. Nature's gift of life provides abundant guidance on how to live it to the fullest; however, people frequently mislead themselves by focusing on trivial matters and unimportant goals. As a result, the convention limits their freedom. Cynics do value freedom, but not only in its negative sense. Instead, it was suggested that there were three interrelated types of

freedom: "Eleuthera," freedom or independence; "autarkic," self-reliance; and "parrhesia," freedom of speech or honesty. Their view of freedom had some similarities with other ancient ideas. Some Classical and Hellenistic thinkers embraced the idea of autonomy, derived from the imperative that reason reigns over the passions.

With a few notable exceptions, ancient philosophers were frequently found in the company of kings (Aristotle was associated with the Macedonian ruling family, Xenophon was close to Cyrus, Aristippus, Aeschines, and Plato attended Dionysius' court, etc.). The Cynics, on the other hand, purposefully avoided such interactions. The Cynics sought power and self-sufficiency, which could only be maintained by playing the traditional political game. It was preferable to be a poor, self-sufficient, and moral philosopher rather than a spoiled court philosopher.

Regarding cosmopolitanism, the Cynics are only sometimes appreciated, as the term is sometimes associated with Stoicism.

Moreover, it is often portrayed as a negative teaching that only gains

content after being incorporated into the doctrines of Stoicism. In this last quote, Diogenes answers the question of its origin with a neologism. Being a "politician" means being a member of a "polis," or a specific society, with all of the benefits and responsibilities that entails. Diogenes has abandoned his obligation to the Sinopeans and his right to their favor by failing to respond to "Sinope" as expected. It is important to note that Diogenes did not claim to be an "apologist" or to be without a "polis"; instead, he claimed allegiance to the "kosmos" or universe (Navia, 1996).

### **Stoicism and Cynicism of Diogenes**

Stoicism is a synthesis of several prior philosophical traditions. Its ethics continued Socrates' ethical tradition, influenced by Heraclitus' physicalist and materialist traditions and the dialectical traditions of Megarian and Aristotle (Hadot, 1998). Crates, a Cynic, was Zeno's first teacher and significantly influenced Stoic ethics. Cynicism inherited the tradition of practical philosophy (philosophical lifestyle) from Socrates through Antisthenes, a follower of Socrates. Therefore, there is a logical connection between the

ethics of Stoicism, which inherited the ethics of Socrates through Cynicism. Both Cynicism and Stoicism reject the establishment and authority, but Stoicism emphasizes the importance of living according to morality and accepting fate as it is.

Like Socrates' teachings, Stoicism combines practical philosophy with theoretical philosophy as one of its characteristics. Stoicism is a practice or way of life. It is not just about words but also about how people act. The Stoics taught that being caught up in negative emotions causes unhappiness (Anugrahbayu, 2023). It seeks happiness through moral virtue, the determination to carry out one's responsibilities as a human being and as a World Citizen in obedience to the Divine Logos. The Stoics used several terms to represent God (God, divine reason, Zeus), but all events in this world are influenced by an active fire principle called *pneuma* found in humans rather than God Himself. As a result, the Stoics regard nature as the principle of God rather than a supernatural figure outside the world (Sellars, 2006).

### **Epicureanism and Cynicism of Diogenes**

One of the central themes of Epikuros' philosophy is his strong opposition to all forms of destructive superstition, as Hesiod described in his theology that the world began with chaos, and from chaos came Earth, Love (eros), Darkness, and Night. "Favor" is the central teaching of Epicurus (O'Keefe, 2014). Epikuros made pleasure his life's goal. Something is said to be good if it causes pleasure, and it is said to be harmful if it causes misery; this is known as hedonism. Pleasure and the avoidance of pain, according to Epikuros, are the natural motivations and goals of all human (and animal) actions (Long, 2006).

Mental pleasure is more important to Epikuros than physical pleasure. The pleasure is spiritual rather than physical. The highest form of pleasure, according to Epikuros, is freedom from fear and anxiety. As a result, Epicureans advocate reducing self-will and only satisfying natural desires and simple needs, such as food and drink (Gunawan, 2023). In this case, a person's needs are in food and drink and not in things that do not

need to be fulfilled, such as expensive and luxurious food and drink. Something is said to be good if it produces pleasure, and something is harmful if it causes misery. It is essential to know that Epikuros is not committed to a luxury insofar as simplicity is chosen, and it gives its possessor a happier life. He says freedom from bodily pain and mental distress is "the goal of a blessed life." (Epicurus, 2013). The concept of enjoyment distinguishes it from cynicism. Cynicism emphasizes the importance of self-mastery over enjoyment in life.

### **Platonism and Cynicism of Diogenes**

Platonism emphasizes the pursuit of knowledge, the existence of objective moral norms, virtue cultivation, and the principles of a just society ruled by philosopher-kings. These principles are the foundation of Plato's ethical philosophy, as explained in dialogues such as "The Republic." The belief in an objective standard of morality is the basis of the ethical philosophy of Platonism, as described by the philosopher Plato. According to Plato, this standard is

based on the existence of "Forms" or "Ideas," which are the highest and most real conditions. In addition, he incorporated the idea of the tripartite consisting of reason, spirit, and passions in his ethical framework.

According to Plato's ethical vision, one must harmonize these elements to achieve a balanced and just life (Herho, 2016). Platonism's ethics seek knowledge and enlightenment, as depicted in the cave allegory, which depicts the journey from ignorance to wisdom. Furthermore, there is the concept of philosopher-kings in Plato's ethical philosophy, who are people who create wisdom and rule based on knowledge and virtue to create a just and harmonious society. In short, while Platonism emphasizes the pursuit of knowledge and the existence of abstract forms, Diogenes' Cynicism focuses on rejecting the norms of society. It advocates a simple and unconventional way of life.

### **The Influx of Cynicism in Christianity**

The second-century literature reveals how important cynicism was at the time. There needs to be more

evidence to reconstruct its history during the last three centuries of the Ancient World. Some brief accounts, however, confirm its existence during the third century, fraught with uncertainty. Julianus' attack on modern-day Cynics and the Church Fathers' references to Maximus the Cynic's career provide more detailed information about the second half of the fourth century. About a hundred years later, information about the Cynic Sallustius had become widespread. Only Maximus and Sallustius stand out as distinct figures among the Cynics we know by name during this period; however, the general features of cynicism are undoubtedly the same as those exhibited in the second century (Dudley, 1967).

Maximus's life and career exemplify the close relationship between Christianity and cynicism at the time. Maximus was born in Alexandria, most likely before 350, and came from a family of Christian martyrs. Even though his education is unknown, he appears to have embraced cynicism at a young age and may have fused the Christian faith and cynicism early on. Gregory claims that he was flogged and exiled

to the desert during the turmoil of 374, where his chastity and unwavering devotion became an example to other pious people. When he returned to Alexandria, he gained the trust of Bishop Peter II, who sent him to Constantinople in 379. The following events can be understood as the result of two intersecting debates: the Arian conflict and the dispute over the See of Constantinople. The Arians had recently lost power in Constantinople, but there was no Orthodox bishop at the time - Gregory Nazianzen served as a "bishopric" in the Orthodox sense. According to the theory that the Bishop of Alexandria had the final say over the appointment of the Diocese of Constantinople, Peter II nominated him for this position. However, Maximus was a candidate whose actions were more closely scrutinized by Peter, and Gregory was favored by Constantinople's Catholics, who desired independence from Alexandria.

Gregory greeted Maximus enthusiastically and, in an unusual move, performed a public "panegyric" as he stood by the altar of the famous Anastasia church. This

oration, "Oration in Praise of the Hero Philosopher," provides an interesting Christian perspective on cynicism. Gregory makes a philosophical allusion when he says Maximus would have demonstrated this trait by listening to his praise without expressing himself. He describes him as "the best and most perfect philosopher who followed the Faith in foreign garments, no, perhaps not in foreign garments, if wearing bright and shining robes is the sign of angels, as described." Maximus, on the other hand, wholly duped Gregory. The cynic plotted against him in Constantinople and attempted to organize a party of his followers. Finally, he attempted a coup by ordaining a bishop in a secret midnight church service. However, as word of the plot spread, the people and civil authorities disrupted the service, forcing Maximus and his supporters to flee the Church. They then went back to a flute player's shop for the ordination.

At the Ecumenical Council of 381, Maximus' ordination was declared uncanonical, and his actions were annulled. However, because this Council was held in Constantinople,

the Eastern Church's interests likely prevailed. Because the Second Canon of the Council limited the Bishop of Alexandria's authority to Egypt, the dispute between Constantinople and Alexandria was more between Gregory and Maximus. After being rejected by the Church and the Emperor in the East, Maximus turned to the West. He presented his case to the Italian bishops at the Synod of Milan. In order to strengthen his position, he presented Emperor Gratianus with an "important polemic against the Arians," which Sajdak I identified as the text that Athanasius referred to as "N. adversus Arianos." The Latin bishops backed Maximus and demanded a new General Council to settle all issues concerning the See of Constantine. The Latin bishops sided with Maximus and demanded that a new General Council convene to resolve the entire issue of the See of Constantinople. On the other hand, Theodosius refused to reopen the issue of Maximus' ordination, and the Italian bishops withdrew their support at the Synod of Rome in 383. Maximus vanished from history at this point; the only further reference is to the Church Council of 861, which condemned him.

It is difficult to pass judgment on Maximus because we only hear negative or positive things about him. The issues he was concerned with were obviously of great importance to the Church, and the fact that he had the confidence to appeal to both Eastern and Western Emperors and that he obtained the support of Peter II and Ambrose, at least for a time, suggests that he must have been a capable man. He was indeed the cause of riots on at least two occasions, but such disturbances can hardly be separated from the fierce ecclesiastical controversies of the time.

### **Cynicism In The Middle Ages of Christianity**

Dudley argues that the Middle Ages was when early Christian writers were ambivalent about whether they were condemning or supporting the ideas of cynics. However, St. Augustine was the most popular opinion on this subject in the Middle Ages. Augustine chastised the skeptics for their lack of modesty, morality, and humility but accepted Varro's way of life, except for being rude. Furthermore, Alexius of Salamanca lauded Diogenes'

assessment of his simplicity and equality. That is why, during the 16th century, cynicism spread among some church writers. This received new impetus with the publication of *Collectanea Moralis Philosophiae* in 1571 by the Dominican Ruiz of Granada, a famous Spaniard. His collection of maxims for the use of preachers, drawn mainly from the works of Plutarch and Seneca, gave a prominent place to the Cynic, especially Diogenes (Matton, 1996).

Other philosophers continued to use cynicism in the first quarter of the 18th century. The Jesuits encouraged the use of cynicism combined with a colorful and thoughtful Asian style, which greatly influenced preachers of the time and fed their appetite for secular knowledge with contemporary sermons presented annually. Cynics chose poverty compared to Christian poverty, as in the sermon on the wicked rich, attributed to Gaspar de Seguiran, Jesuit preacher and confessor of Louis XIII (Bosquier, 1613).

Carthaginian Polycarpe de la Riviere attempted to demonstrate how difficult it is for man to know

himself honestly. He claims Diogenes went around with a lantern during the day, claiming to be looking for the actual human being. This demonstrates that to comprehend what it means to be human, each individual must look beyond the commonly defined appearance and form (Riviere, 1626). Not all Christian writers accept that a Cynic philosopher can be a role model for Christians or that the two philosophies have more than a few similarities. The term "Christian Diogenes" has been regarded as ungodly and heretical.

### **Diogenes' Cynicism in Modern Christianity**

Like many comedic traditions, cynicism is a wise tradition that promises happiness or salvation, according to Arduino. This tradition regards virtue as the sole good. As a result, its adherents live simple and controlled lives. They are afraid of influences that will limit their freedom. He contended that Jesus had implemented some of the teachings of cynicism. Today's churches must also consider the next generation, preparing them to make disciples and

become leaders with Christ-like characteristics and influence in their day. The Christian life will succeed with a disciple like Jesus (Ardano, 2023).

Mercrys explains that the Cynics' teachings are still relevant today. It is often tempting to have everything one desires in an age of convenience, instant gratification, and ease. However, it is essential to remember that not all human desires are necessary (Pongda'ka', 2023). Cynicism serves as a reminder to live and not extravagantly. We will be happier and more peaceful if we live. In line with Mercrys, Hermawan contends that just because the material is a fundamental concept of life does not imply that it is a reference for life; the material is like an apple in the back garden eaten by bats stolen the night before the seeds feel ripe. Alternative humans born from monotonous times, restrictive norms, and everything that keeps humans from their humanity are the ones who will open many people's eyes (Hermawan, 2018).

Cynical behavior in today's Church can be seen in insults or sarcasm. Some use insults covertly by inciting others to bring the victim

down. Sarcasm is a technique that many modern Christians employ. Cynics will be pleased, whether consciously or unconsciously if they succeed in bringing down other people with their blatant attitude of hurting other people. True, there is a motive for simplicity and humility in understanding cynicism. However, essential Christian teachings are clouded by a lack of love and forgiveness.

### **A Biblical View of Diogenes' Cynicism**

The word cynicism does not appear in the Bible. However, the Bible does not condone attitudes and behavior related to cynicism. Fordyce argues that one sign of cynicism is a lack of faith or "lack of belief." That is why the author is sure they always doubt the laws and rules. In Greek, the word for "belief" is "πίστις" or "phistis," which means "faith/trust." If we talk about the biblical view, we must know that many answers come from the Bible. The Bible always warns its readers not to trust humans completely. The LORD God is the only one who can be trusted. "Trust in the LORD with all your heart," King Solomon said in Proverbs 3:5, "and

do not lean on your understanding." God must be trusted and believed in if He is all-powerful, all-knowing, and all-present. As a result, understanding cynicism is pointless for Christians.

After the Middle Ages, most Cynicists developed ideas that were increasingly distant from the original foundation of philosophy itself. They became utterly reliant on others because they believed that what others had also belonged to them. This is why they want other people's wealth, money, and even wives to be shared with others so that they can enjoy them together. Their actions were no longer consistent with Diogenes' foundations and principles, even though they had the same idea of ignoring rules or laws in small communities and the government. Even if a Christian has tried to gain something, he must remember that Christ is at work in human life, which is why he should be thankful for what he has and have faith in His word (Philippians 4:13). Another aspect of cynicism that appears in the Old Testament books is grumbling and sarcasm. When the Israelites complained about Moses, Aaron, the King, and the Jews, they directly or

indirectly opposed God (Ex 22:8; Ex 16-17; Josh 9:18; Luke 5:30; Jude 16). According to the Apostle Paul, "do everything without grumbling or arguing" (Phil 2:14). Isaiah 28:22 specifies that God's people must not be mockers or insulters. The first verse of Psalm 1:1 writes, "Blessed is the man who does not walk in the counsel of the wicked, who does not stand in the way of sinners, and who does not sit with scorners." In other words, those who dislike being around mockers or insulters will be blessed. As a result, the Bible never agrees with the negative aspects of cynicism's philosophy.

Then, in Romans 13:1-7, Paul discusses the theme of daily life and how Christians should remain submissive to the government. Paul commands Christians in Romans 12:1-21 not to conform to the patterns of this world; they must be humble, especially in carrying out their role in the Church, and live in love. Paul also taught that living a sanctified life entails overcoming evil with good. The apostle then continues with the theme of love in Christian life in Romans 13:1-7, emphasizing Christians' attitude toward the

government. Except for the debt of love to others, Christians must pay all debts (Rom 13:8). Thompson states, "So we see themes immediately before and following Romans 13:1-7 that relate to the Christian life, especially to "unbelievers." (Thompson, 2015).

## **CONCLUSION AND RECOMMENDATIONS**

The author's discussion shows that dealing with someone with Diogenes' cynical attitude is perilous if permitted to exist in the Church. Although there are some lessons to be gained from this concept, there are many more alarming consequences. According to Vice, valuing cynicism is the same as forsaking morals and giving its supporters the authority to further undermine social life's morality. Vice said, "If we value cynicism as a disposition of character to be cultivated and praised, we value it at the cost of morality and the life it makes possible for us. Moreover, to do that is to feed the assumptions of the Cynic." (Vice, 2011). Body language, facial gestures, and sarcasm can all be used to convey cynicism. Moreover, some of these terms need to be more frequently

understood. It takes perseverance to demonstrate one of cynicism's features because identifying it is challenging.

Everyone is capable of absorbing particular views of cynicism. There are various favorable aspects to consider; however, if some persons in a church fanatically adhere to the concept of cynicism, it will produce divides within the Church. They will live as they like and not listen to Pastors or leaders. Meanwhile, in the Church, defying God's authority is called apostasy. If only the Church dares to question rules and leadership, it will be easier to question the law in a nation or government. That is why the Church must be prepared for it. As Jesus stated, "Render to Caesar what you owe to Caesar, and God what you owe to God" (Matt 22:21). In Titus 3:1, the Apostle Paul also advised that every faithful follower of Christ submits to the government and is ready to do good works.

Another clear thing is that Jesus was not a Diogenes follower because cynicism had entered Christianity in the early 2nd century. However, some of Jesus' actions were consistent with the teachings of cynicism. At their

most conservative, cynics choose to live differently than the general public; at the medium stage, they begin to use new, sometimes disturbing thoughts to disrupt people's thinking patterns; and at the most radical stage, they will not hesitate to dare to rebel against the existing system.

However, further research is still needed to find out more deeply about the development of the philosophy of cynicism and what approach should be taken to deal with cynics in this modern era, especially in the lives of Christians.

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