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Paul's Second Missionary Journey

Segment One: Antioch to Derbe to Lystra (15:36-16:5)

- John Mark?
- Timothy!

Segment Two: Lystra to Phrygia to Galatia to Mysia to Troas (6-10)

- Macedonian Call

Segment Three: Troas to Samothrace to Neapolis to Philippi (11-40)

- Lydia
- Paul and Barnabas Battle Demons & City Leaders
 1. Reason (20-24)
 2. Rescue (25-27)
 3. Redemption (28-33)
 4. Restoration (34-39)

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Paul's Second Missionary Journey

Segment Four: Amphipolis-Apollonia-Thessalonica (17:1-9)

- Jason and the Riots at Thessalonica

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Acts 17:1-34

A SHORT MINISTRY IN THESSALONICA

¹After they passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. ²As usual, Paul went into the synagogue, and on three Sabbath days reasoned with them from the Scriptures, ³explaining and proving that it was necessary for the Messiah to suffer and rise from the dead: "This Jesus I am proclaiming to you is the Messiah." ⁴Some of them were persuaded and joined Paul and Silas, including a large number of God-fearing Greeks, as well as a number of the leading women.

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RIOT IN THE CITY

⁵But the Jews became jealous, and they brought together some wicked men from the marketplace, formed a mob, and started a riot in the city. Attacking Jason's house, they searched for them to bring them out to the public assembly. ⁶When they did not find them, they dragged Jason and some of the brothers before the city officials, shouting, "These men who have turned the world upside down have come here too, ⁷and Jason has welcomed them. They are all acting contrary to Caesar's decrees, saying that there is another king-Jesus." ⁸The crowd and city officials who heard these things were upset. ⁹After taking a security bond from Jason and the others, they released them.

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Paul's Second Missionary Journey

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Segment Five: Thessalonica - Berea (9-14)

- The Noble Bereans

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THE BEREANS SEARCH THE SCRIPTURES

¹⁰As soon as it was night, the brothers and sisters sent Paul and Silas away to Berea. Upon arrival, they went into the synagogue of the Jews. ¹¹The people here were of more noble character than those in Thessalonica, since they received the word with eagerness and examined the Scriptures daily to see if these things were so. ¹²Consequently, many of them believed, including a number of the prominent Greek women as well as men.

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Acts 17:1-34

¹³But when the Jews from Thessalonica found out that the word of God had been proclaimed by Paul at Berea, they came there too, agitating and upsetting the crowds. ¹⁴Then the brothers and sisters immediately sent Paul away to go to the coast, but Silas and Timothy stayed on there.

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Segment Six: Berea-Athens (15-33)

- Agora (15-18)

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¹⁵Those who escorted Paul brought him as far as Athens, and after receiving instructions for Silas and Timothy to come to him as quickly as possible, they departed.

PAUL IN ATHENS

¹⁶While Paul was waiting for them in Athens, he was deeply distressed when he saw that the city was full of idols. ¹⁷So he reasoned in the synagogue with the Jews and with those who worshiped God, as well as in the marketplace every day with those who happened to be there.

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¹⁸Some of the Epicurean and Stoic philosophers also debated with him. Some said, “What is this ignorant show-off trying to say?”

Others replied, “He seems to be a preacher of foreign deities”—because he was telling the good news about Jesus and the resurrection.

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Epicurean

Epicureanism is a system of philosophy founded around 307 BCE based upon the teachings of Epicurus, an ancient Greek philosopher. Epicurus was an atomist and materialist, following in the steps of Democritus. His materialism led him to religious skepticism and a general attack on superstition and divine intervention. Originally a challenge to Platonism, its main opponent later became Stoicism. Although Epicureanism is a form of hedonism insofar as it declares pleasure to be its sole intrinsic goal, the concept that the absence of pain and fear constitutes the greatest pleasure, and its advocacy of a simple life, make it very different from hedonism as colloquially understood. (Wikipedia)

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Stoic

1: a member of a school of philosophy founded by Zeno of Citium about 300 b.c. holding that the wise man should be free from passion, unmoved by joy or grief, and submissive to natural law

2: one apparently or professedly indifferent to pleasure or pain
(Merriam-Webster Dictionary)

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Segment Six: Berea-Athens (15-33)

- Agora (15-18)
- Areopagus (19ff)

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ΕΙΣΑΝΤΕ ΑΝΘΡΩΠΩΝ ΜΕΣΤΕ ΤΡΑΡΕΘΗ ΠΑΤΕΡ
 ΟΩΗ ΑΝΔΡΕΣ ΑΡΗΝΑΙΗ ΚΑΤΑ ΠΡΩΤΗ ΕΣ ΑΣΙΑΝ
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 ΓΑΙ ΠΑΝΤΑΧΩ ΜΕΤΑΝΟΟΝ ΔΙΟΤΙ ΕΣΤΗΕΝ
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 ΠΑΡΑΟΚΕΙ ΠΑΝΗ ΑΝΑΡΤΗΕΑΣ ΑΥΤΩΝ ΕΚ ΜΕΡΩΝ

ΑΡΕΙΟΣ ΠΑΓΟΣ • AREOPAGUS HILL



Ο βραχίονας λόφου του Αρείου Πάγου, ύψους περίπου 115 μ., προβάλλει ανάμεσα στην Ακρόπολη και τους λόφους της Πνίκης και του Αγοραίου Κολωνίου. Το όνομά του πιθανόν συνδέεται με τον Άρη, θεό του πολέμου και της Άρης-Ερμής ή Σελήνης, κήποις θεοτήτων της τρωικής και της κελτικής. Ήταν τόπος συνθρήσκων του δικαστικού σώματος της Βουλής του Αρείου Πάγου, που εκδικάζει υποθέσεις φόρων και ποινολόγια, ηρωοκλήν και εμπορικών. Παράλληλα, ήταν τόπος λατρείας με σημαντικό αριθμό ανδρών στα οποία ξεκινούσε αυτό των Σελώνων Θεών η Εγναίονων, πιθανόν σε μια κολύτρυα στο βραχίονα του λόφου.

Στη βόρεια κλιτή του λόφου εκτεινόταν νεκροταφείο θαλασσομένων και εφθιάτοιστων τάφων μυκηναϊκής και γεωμετρικής περιόδου (1550-700 π.Χ.). Από τον 6ο αι. π.Χ. αναπτύχθηκε στο λόφο οικισμός, ο οποίος αποτελούσε τμήμα του εμπορευματολογικού δίκτυου της Μελίσης. Σ' αυτόν ανήκουν τα λαξεύματα των θεμάτων μαρμάρου ακανόνιστων διαστάσεων, διατετακτα και σφαιρικά, δεξαμενές, φρέσκα και βρύση. Η πρόσβαση στη συνοικία αυτή γινόταν με κλίμακας λαξευμένες στο βράχο. Κατά την κλασική αρχαϊκή περίοδο (4ος-5ος αι. π.Χ.) στη βόρεια κλιτή του λόφου, όπου σε απόλυτα σκιά της κλασικής περιόδου, ανεγέρθηκαν τέσσερις πολυτελείς κατοικίες, οι οποίες πιθανότατα ανήκουν σε ευγενείς και λειτουργούσαν ως φιλοσοφικές σχολές. Ο Άρειος Πάγος συνδέθηκε με τη διάδοση του Χριστιανισμού στην Ελλάδα. Από την κορυφή του ο Απόστολος Παύλος, το 51 μ. Χ., φέρετο να διδάξει την νέα θρησκεία στους Αθηναίους. Εμπνευστής προσωπικότητα που προσελκύστηκε στη νέα θρησκεία ήταν ο δασκάλος Αρειοπαγίτης, ο πρωτότερος άγιος των Αθηνών, ο οποίος συνεργάστηκε με την παρόληψη έγινε ο πρώτος επίσκοπος της πόλεως. Λαίτρινα του ομώνυμου ναού σώζονται φράξή στη βόρεια κλιτή του λόφου. Ο ναός του Αγίου Διονυσίου του Αρειοπαγίτη ήταν τρίκλιτη βασιλική, με νότια, κεντρική ομόδο, διακοσμημένη (αφίσα στην οποία καταλήγει το ναό κλίμα). Κατασκευάστηκε στα μέσα του 16ου αιώνα και καταστράφηκε πιθανότατα το 1601, από σεισμό. Στο βόρεια και δυτικά ο ναός περιελάμβαναν από το Μητροπολιτικό Μέγαρο (μέσα 16ου-τέλη 17ου αι.), το οποίο ήταν σημαντικές διοικητικό κτηριακό συγκρότημα, με πολλά δωμάτια, αποθηκωτικούς χώρους, κούρνια, χώρο επίσημης και δύο σταφυλοκοστήρια.

The Areopagus, a rocky outcrop approximately 115 m. high, is situated between three other hills, the Acropolis, the Pnyx, and the Kolonos Agoraios. Its name probably derives from Ares, the god of war, and the Arai-Erinyes or Semnai (also called the Eumenides), goddesses of punishment and revenge related to the underworld. A judicial body, the Areopagus Council, met on this hill to preside over cases of murder, sacrilege, and arson. The Areopagus was also a place of religious worship. Among the several sanctuaries located here was that of the Semnai or Eumenides, probably located in a cavity at the northeast of the hill. In the Mycenaean and Geometric periods (1550-700 B.C.) the northern slope of the hill served as a cemetery which contained both chamber tombs and simple cist graves. From the 6th century B.C. onwards the hillside as a whole became a residential quarter belonging to the prestigious district of Melite. Remains still evident in the bedrock attest to the district's many roofs, walls, drains, reservoirs, floors, and irregular buildings. Access to this neighborhood was provided by stairways cut right into the living rock. By the Late Roman period (4th-6th centuries A.D.) four luxury houses, which probably served as philosophical schools, located at the north slope of the hill, were built over the remains of the Classical era. The Areopagus is also associated with the spread of Christianity into Greece. In 51 A.D. Apostle Paul is said to have taught the Athenians the tenets of the new religion from the summit of the hill. Among the converts was Dionysius the Areopagite, the patron saint of the city of Athens, who, according to tradition, was the city's first bishop. Remains of a church named in his honor are preserved on the northern slope of the hill. The church of St. Dionysius the Areopagite was a three-apsed basilica with a narthex at west, central apse, diakonikon (the apse containing the southern aisle). Built in the middle of the 16th century, it was probably destroyed by an earthquake in 1601. The church was surrounded to the north and west by the monumental Archbishop's Palace. This two-story Palace was built between the middle of the 16th and the end of the 17th century and consisted of a complex of rooms which included warehouses, a kitchen, a dining hall and two winepresses.















Acts 17:1-34

¹⁹They took him and brought him to the Areopagus, and said, “May we learn about this new teaching you are presenting? ²⁰Because what you say sounds strange to us, and we want to know what these things mean.” ²¹Now all the Athenians and the foreigners residing there spent their time on nothing else but telling or hearing something new.

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THE AREOPAGUS ADDRESS

²²Paul stood in the middle of the Areopagus and said, “People of Athens! I see that you are extremely religious in every respect.

²³For as I was passing through and observing the objects of your worship, I even found an altar on which was inscribed, ‘To an Unknown God.’ Therefore, what you worship in ignorance, this I proclaim to you. ²⁴The God who made the world and everything in it—he is Lord of heaven and earth—does not live in shrines made by hands. ²⁵Neither is he served by human hands, as though he needed anything, since he himself gives everyone life and breath and all things.

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Acts 17:1-34

²⁶From one man he has made every nationality to live over the whole earth and has determined their appointed times and the boundaries of where they live. ²⁷He did this so that they might seek God, and perhaps they might reach out and find him, though he is not far from each one of us. ²⁸For in him we live and move and have our being, as even some of your own poets have said, 'For we are also his offspring.' ²⁹Since, then, we are God's offspring, we shouldn't think that the divine nature is like gold or silver or stone, an image fashioned by human art and imagination.

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Acts 17:1-34

³⁰“Therefore, having overlooked the times of ignorance, God now commands all people everywhere to repent, ³¹because he has set a day when he is going to judge the world in righteousness by the man he has appointed. He has provided proof of this to everyone by raising him from the dead.”

³²When they heard about the resurrection of the dead, some began to ridicule him, but others said, “We’d like to hear from you again about this.” ³³So Paul left their presence. ³⁴However, some people joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

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The Gospel to Pagans

1. God is Creator (24)

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God is Creator (24)

24The God who made the world and everything in it-he is Lord of heaven and earth-does not live in shrines made by hands.

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The Gospel to Pagans

1. God is Creator (24)
2. God is the Source of Life (25)

UNSTOPPABLE

God is the Source of Life (25)

²⁵Neither is he served by human hands, as though he needed anything, since he himself gives everyone life and breath and all things.

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The Gospel to Pagans

1. God is Creator (24)
2. God is the Source of Life (25)
3. All Nations are One Race (26a)

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All Nations are One Race (26a)

²⁶From one man he has made every nationality to live over the whole earth

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The Gospel to Pagans

1. God is Creator (24)
2. God is the Source of Life (25)
3. All Nations are One Race (26a)
4. God Rules All Nations (26b)

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God Rules All Nations (26b)

...and has determined their appointed times and the boundaries of where they live.

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The Gospel to Pagans

1. God is Creator (24)
2. God is the Source of Life (25)
3. All Nations are One Race (26a)
4. God Rules All Nations (26b)
5. God's Plan/Desire is for Men to Seek Him (27)

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God's Plan/Desire is for Men to Seek Him (27)

²⁷He did this so that they might seek God, and perhaps they might reach out and find him, though he is not far from each one of us.

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The Gospel to Pagans

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2. God is the Source of Life (25)
3. All Nations are One Race (26a)
4. God Rules All Nations (26b)
5. God's Plan/Desire is for Men to Seek Him (27)
6. Man is Made in the Image of God (28 & 29)

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Man is Made in the Image of God (28 & 29)

²⁸For in him we live and move and have our being, as even some of your own poets have said, 'For we are also his offspring.' ²⁹Since, then, we are God's offspring, we shouldn't think that the divine nature is like gold or silver or stone, an image fashioned by human art and imagination.

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5. God's Plan/Desire is for Men to Seek Him (27)
6. Man is Made in the Image of God (28 & 29)
7. Call for Repentance (30)

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Call for Repentance (30)

³⁰“Therefore, having overlooked the times of ignorance, God now commands all people everywhere to repent,

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The Gospel to Pagans

1. God is Creator (24)
2. God is the Source of Life (25)
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4. God Rules All Nations (26b)
5. God's Plan/Desire is for Men to Seek Him (27)
6. Man is Made in the Image of God (28 & 29)
7. Call for Repentance (30)
8. Coming Judgement by the Resurrected One (31)

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Coming Judgement by the Resurrected One (31)

³¹because he has set a day when he is going to judge the world in righteousness by the man he has appointed. He has provided proof of this to everyone by raising him from the dead.”

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32When they heard about the resurrection of the dead, some began to ridicule him, but others said, “We’d like to hear from you again about this.” **33**So Paul left their presence. **34**However, some people joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

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