

The background image shows the Acropolis in Athens, Greece, under a clear blue sky with some light clouds. The Parthenon is the central focus, surrounded by other ancient structures. Scaffolding is visible around the Parthenon, indicating restoration work. The foreground shows the rocky terrain of the Acropolis and some greenery.

Paul's Sermon on the Areopagus

Acts 17:22-32

The Historical Context

- The Jerusalem Council (15:1-35)
- The Disagreement between Paul and Barnabus (15:36-40)
- Paul's Second Missionary Journey (15:41)
- The Macedonian Call (16:6-10)
- Events in Philippi (16:11-40)
- Opposition in Thessalonica (17:1-9)
- Acceptance in Berea (17:10-14)
- Paul is Escorted to Athens (17:15)





Paul's "Provocation"

- His spirit was provoked within him (17:16a)
- The city was given over to idols (17:16b)
- He reasoned in the synagogue of the Jews and with the Gentile worshipers, and in the marketplace daily (17:17)
- Then Epicurean and Stoic philosophers (17:18)
- They brought Him to the Areopagus (17:19-21)

What was the Areopagus?

- Mars' Hill
- Location
- Original Significance
- First Century



The Temple of Athena Parthenos

- It was a masterpiece of Grecian art and construction
- It was dedicated to Athena Parthenos
 - The patron goddess of Athens
 - The god of *wisdom*, warfare and handicrafts.
 - Associated with the owl, the olive tree and *the serpent*
- It was the pride of Greece
- It was a marvel of the world
- Its ruins stand today, and are being restored



Paul's Audience

- This was not Monotheistic Jews
- It was not to a Monogenous crowd
- It was to a Diverse Audience of *Pagan Idolaters* (17:21)
- How Would You Address This Crowd?



The Introduction

- He acknowledged their zeal (17:22-23a)
- He employed visual aids (17:23a)
- He highlighted the issue (17:23b)
- He stated his premise (17:23c)
- He began with courtesy, but wasted no time with flattery or sophistry (17:24)

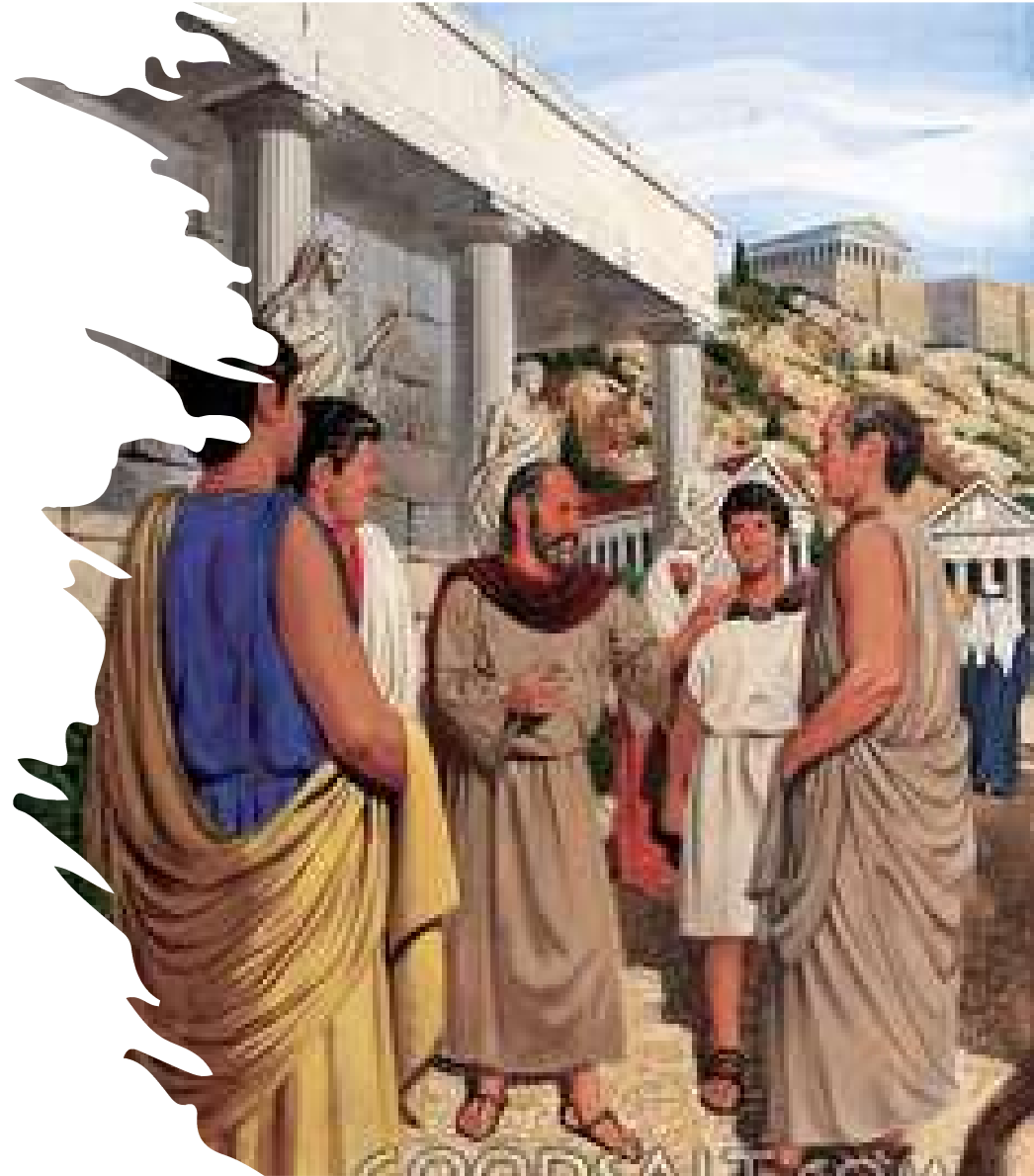


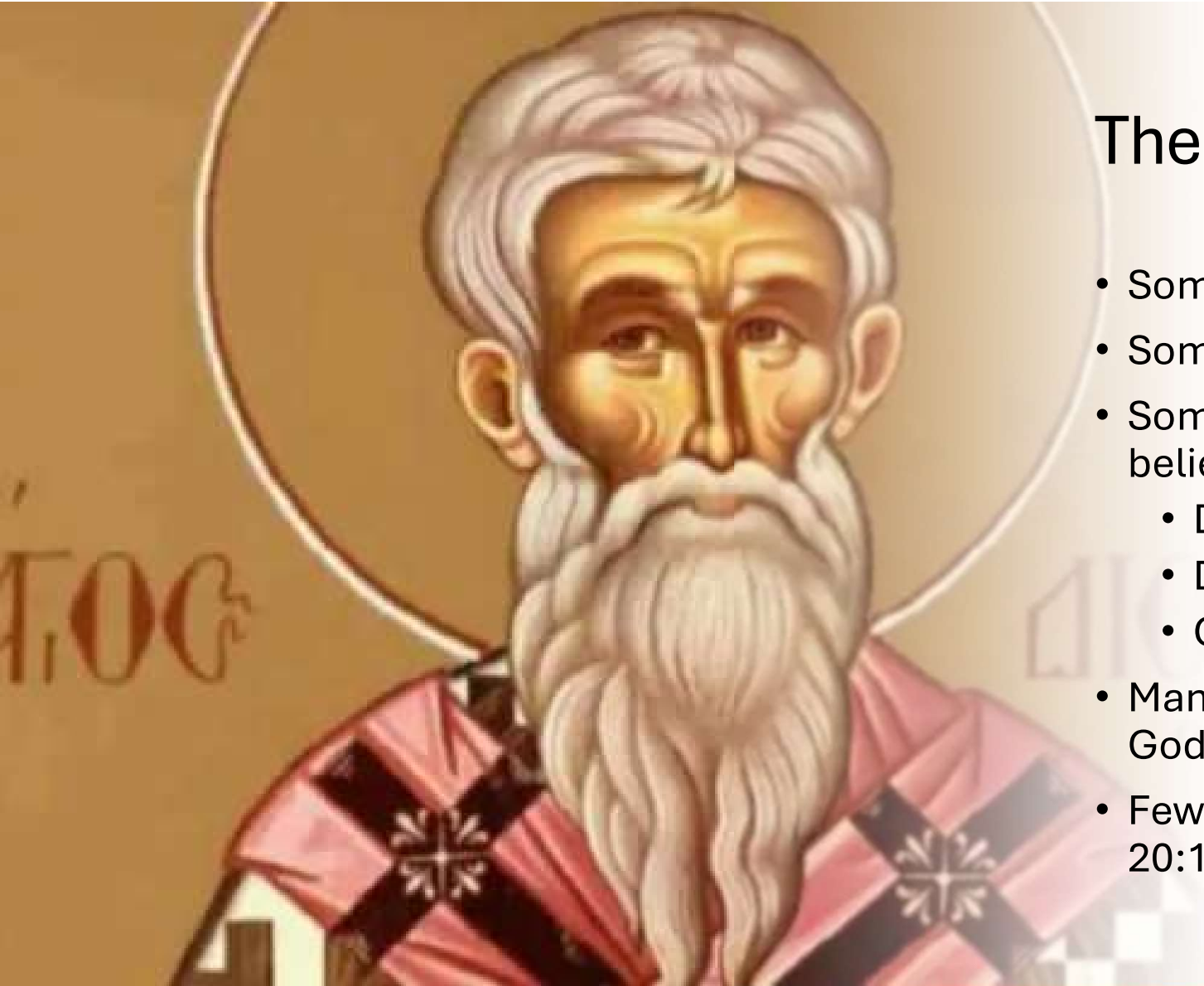
THE Sermon

- God created everything (17:24a)
- He does not dwell in temples (17:24b)
- He is not worshipped with hands (17:25a)
- He *gives* life, breath, all things (17:25b)
- He is our Creator and He is Sovereign (17:26)
- We should seek the LORD (17:27a)
- He is not far from us (17:27b)
- In Him We live and move... (17:28)
- Therefore, since we are the offspring of God we ought not to think the Divine Nature is like.. (17:29-30)
- These times of ignorance God overlooked (past tense) – 17:31a
- But now (present tense) God commands all men everywhere to repent (17:31b)

The Conclusion

- Because, He has appointed a Day (17:31a)
- On which He will Judge the World in Righteousness (17:31b)
- By the Man whom He has ordained (17:31c)
- He has given assurance of this by raising Him from the dead. (17:31d)





The Response

- Some Mocked (17:32a)
- Some Deferred (17:32b)
- Some joined him and believed (17:34)
 - Dionysius, *the Areopagite*
 - Damaris
 - Others with them
- Many will reject the word of God...
- Few will believe (Matthew 20:16; 22:14)



"What about you?"

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