

Athens

Acts 17:16-21

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And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting? For you bring some strange things to our ears. We wish to know therefore what these things mean.” Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

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Peter witnesses to Cornelius (38*)			●									
James, brother of John, martyred (41–44)				■								
Peter rescued from prison, leaves Jerusalem (44)				●								
Paul's second Jerusalem visit (famine relief) (44–47*)				■								
Paul's first missionary journey (46–47)					■							
Peter and Paul at Jerusalem council (48–49*)					■							
Paul's second missionary journey (48/49–51*)					■							
Claudius expels Jews from Rome (49)					●							
Paul's third missionary journey (52–57*)						■						
Paul ministers in Ephesus (52–55)						■						
Claudius dies; Jews allowed back to Rome (54)						●						
Nero's reign (54–68)							■					





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“Athens in the 5th to 4th century BCE [460 BC - 320 BC] had an extraordinary system of government: democracy. Under this system, all male citizens had equal political rights, freedom of speech, and the opportunity to participate directly in the political arena. Further, not only did citizens participate in a direct democracy whereby they themselves made the decisions by which they lived, but they also actively served in the institutions that governed them, and so they directly controlled all parts of the political process.”

Mark Cartwright, “Athenian Democracy”



Athena, patron goddess of Athens; (Varvakeion Athena, National Archaeological Museum)
<https://en.wikipedia.org/wiki/Athens>



Asclepius, god of medicine. Marble Roman copy (2nd century AD) of a Greek original of the early 4th century BC.
https://en.wikipedia.org/wiki/Ancient_Greek_religion



The Acropolis and surrounding area, Athens.
<https://www.britannica.com/place/Athens/The-Acropolis>



The Acropolis of Athens by Leo von Klenze (1846)
https://en.wikipedia.org/wiki/History_of_Athens



Parthenon, Athens Greece.
<https://en.wikipedia.org/wiki/Parthenon>



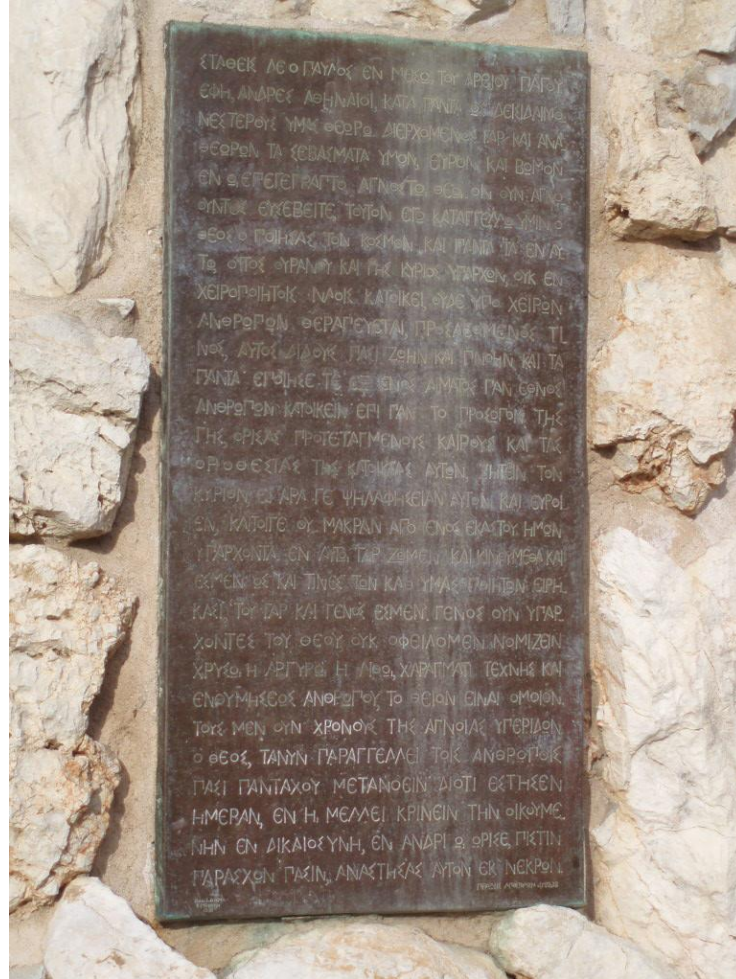
Parthenon animation showing the building in the past and in present day
<https://en.wikipedia.org/wiki/Parthenon>



Parthenon Temple at Athens, Greece
Photo by Puk Patrick on Unsplash

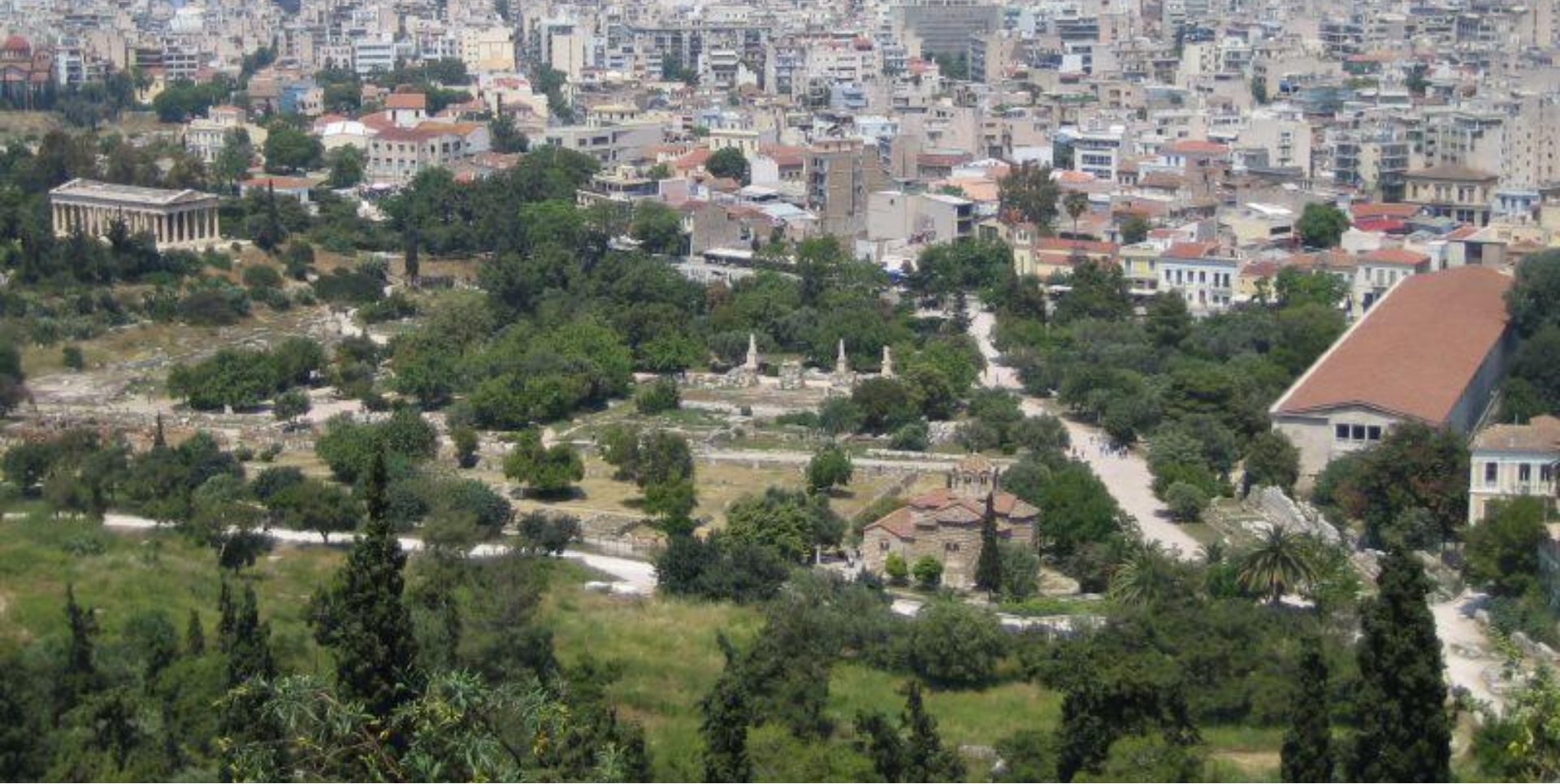


The Areopagus as viewed from the Acropolis.
<https://en.wikipedia.org/wiki/Areopagus>

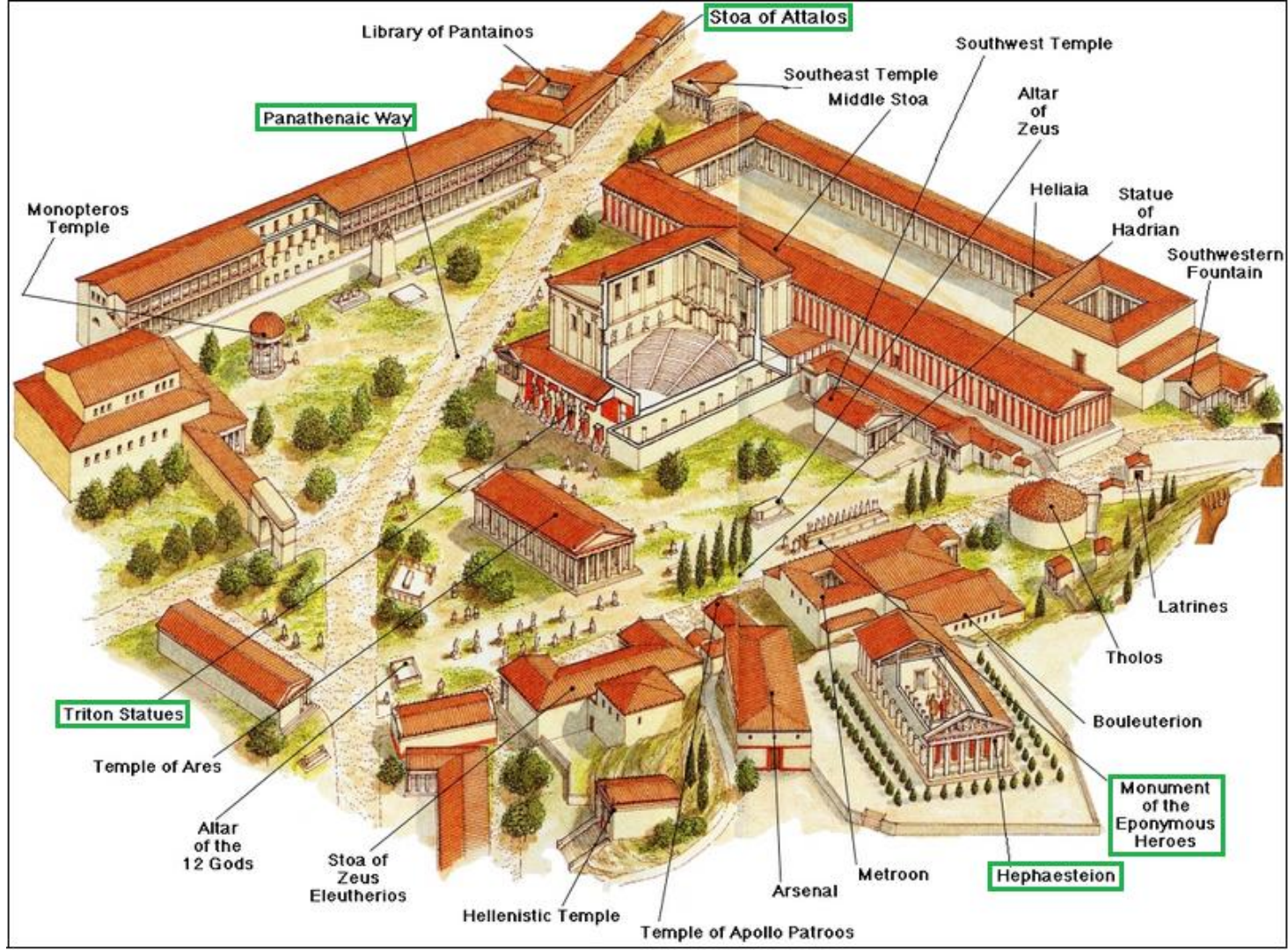


Engraved plaque containing Apostle Paul's sermon, at the Areopagus, Athens, Greece.

https://en.wikipedia.org/wiki/Areopagus_sermon



View of the ancient agora. The temple of Hephaestus is to the left and the Stoa of Attalos to the right.
https://en.wikipedia.org/wiki/Ancient_Agora_of_Athens





The Panathenaic Stadium of Athens (Kallimarmaron) dates back to the 4th century BC and hosted the first modern Olympic Games in 1896.
<https://en.wikipedia.org/wiki/Athens>



Present-day Theatre of Dionysus Eleuthereus, Athens
https://en.wikipedia.org/wiki/Theatre_of_Dionysus

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Original (?) coexist logo as seen in Prague

<https://www.vox.com/2016/6/8/11867438/coexist-logo-bumper-sticker>





Memorial plaque (in bronze) to Jonathan Edwards at the First Church of Christ in Northampton.
<http://dmarlin.com/pastprologue/blog/great-awakening-hawley-family-northampton-ma/>



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Epicureans

Considered the gods to be so remote as to take no interest in, and have no influence on, human affairs. The world was due to chance, a random concourse of atoms, and there would be no survival of death, and no judgment. So human beings should pursue pleasure, especially the serene enjoyment of a life detached from pain, passion, and fear.

John Stott, 280

Stoics, philosophers of the porch (stoa)

Acknowledged the supreme god but in a pantheistic way, confusing him with the 'world soul'. The world was determined by fate, and human beings must pursue their duty, resigning themselves to live in harmony with nature and reason, however painful this might be, and develop their own self-sufficiency.

John Stott, 280-281

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