

# The Necessity of Prayer for the Man and His Message Pt.2

## 2 Thessalonians 3:1-2

### **2 Thessalonians 3:1–2 (NKJV)**

**3** Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you, <sup>2</sup> and that we may be delivered from unreasonable and wicked men; for not all have faith.

### **Introduction:**

This past week, the “Truth Matters” Conference was held at Ken Ham’s Ark Encounter, in Williamstown Kentucky. It was sponsored by John MacArthurs, Grace to You ministry that has been successful in getting millions of copies of John’s sermons sent throughout the world. The last 2 years have been especially productive. If you watched any of this conference, you could not help but notice the 2 Huge screens behind the podium, with the words “Truth Matters” on them. What many did not know is that they ask John MacArthur to write the words

“Truth Matters” and they copied and pasted them on the Screen.

The last sermon of the conference was given by John MacArthur and He reminded us that we are living in a culture devoid of truth and under the judgment of God according to Romans 1. He also reminded us how we should live in this perverse and crooked generation, by holding to the truth, living the truth, trusting God and not complaining or grumbling toward God for the situation we find ourselves... The whole conference was a timely shot in the arm that our source of all reality and confidence and hope is in the Truth of the Word of God, not the speculations and insanity of political leaders and philosophical pundits of our day.

Now we need to follow up with another conference entitled “Prayer Matters”. Prayer is as essential as the truth. Truth without Prayer can become academic and scholastic but not practical in transforming the soul. Preaching without prayer can become an exercise in polemics and fall woefully short of what God desires that it be. Our evangelism without prayer can become powerless efforts on our part to spiritually dead people incapable of the needed regenerating power of the Holy Spirit. Our sanctification without prayer can be stifled and

fruitless and grow into a form of legalism unable to change the human heart and renew the mind.

We are in need of prayer as much as we are physically in need of oxygen. Life can and will leave all our efforts in ministry if we do not pray without ceasing.

But some will say, that there is no hope. That what is the use of praying when the culture is so bankrupt morally, and has been given over to a reprobate mind.

What is the use of spending hours in prayers when there seems to me no impact whatsoever?

Our culture is too far gone, we are told, over the cliff, devoid of God and abandoned by Him. Our Politicians are corrupt, our schools and universities teach sexual perversion as a good and needful lifestyle. Our churches are deceived and given over to the culture. Homosexuality, Lesbianism, Transgenderism are common words in our media and discussions. Abortion continues on a massive scale, Murder and violent crimes are at an all time high, and the economy is in a mess.... shall I say more?

Well, before we all pack our bug out bags and go climb in a hole, let me remind you that this culture

we live in is not the first the church has encountered. In fact there are historically much worse times the church has lived thru and died thru and seen the Gospel advance.

We still have some vestiges of a Bible based worldview left in our culture, at least in the South. Admittedly, it seems to be fading fast. Ours is a post Christian culture with the rising evil of paganism. But when the church began in Acts, and was moving into the culture preaching the gospel, it was thoroughly pagan. There were no bibles, no churches, no conferences, no famous preachers, no internet and not YouTube. Christian literature was not even invented and there where no cross necklace's.

In the Roman empire at time of Paul, there were temple gods worships thru drunken orgies, and perversion on a scale that would make most of us ashamed to hear of it.

Homosexuality was common and even promoted thru male dominance. It was permitted and encouraged for men to have sexual relations with men, women and prostitutes in the temples.

“Romans did not think in terms of sexual orientation. Rather, sexuality was tied to ideas of masculinity,

male domination, and the adoption of the Greek pursuit of beauty.” 1

One author wrote,

“A real man dominated in the bedroom as he did on the battlefield. He would have sex with his slaves whether they were male or female; he would visit prostitutes; he would have homosexual encounters even while married;”

Pediphilia, was common,

“.....he would engage in pederasty (sexual relations with young boys) ; A Roman man would direct his sexual attention toward a slave boy or, at times, even a freeborn child, and would continue to do so until the boy reached puberty. These relationships were seen as an acceptable and even idealized form of love,.....even rape was generally acceptable as long as he only raped people of a lower status. “He was strong, muscular, and hard in both body and spirit. Society looked down on him only when he appeared weak or soft.” So Romans did not think of people as being oriented toward homosexuality or heterosexuality. Rather, they understood that a respectable man would express his dominance by

having sex—consensual or forced—with men, women, and even children.”

Their culture’s brand of sexual morality was exemplified in the Caesars who, one after the other, “were living icons of immorality and cruelty,” using sex as a means of domination and self-gratification.

Christianity did not simply represent an alternate system of morality but one that condemned the existing system—the system that was foundational to Roman identity and stability. Christians were outsiders. Christians were traitors. Christians were dangerous. Their brand of morality threatened to destabilize all of society. No wonder, then, that they were scorned and even persecuted.<https://www.challies.com/articles/3-awful-features-of-roman-sexual-morality/>

The religious heritage of the city namely the worship of the Greco-Roman mythological gods and the Egyptian gods, contributed to this condition. Possibly the earlier name of the city, Therma, came "not from the Hot Springs but from the heat of the ecstatic Dionysius cult with roots in the religion of the original Thracian-Phrygian inhabitants”

<http://storage.cloversites.com/firstbaptistchurch100/documents/2-22-15%201stCenturyThessalonica.pdf>

IN the days of Caesar Augustus (27 BC-14 AD), he knew by censuses that the population of Romans in the world was declining. He had tried to curb lax morals and encourage marriages by implementing in 18 BC a law making adultery a crime and 27 years later in 9 AD he enacted *Lex Papia Poppaea* to promote and reward marriage because the number of Roman men who were unmarried was greater than the number of married men. He blamed the low birth rate on abortion, homosexuals and on men who preferred the licentiousness of the single life to the responsibilities of married life and children. As Caesar, Augustus saw lax morals and low birthrate as threats to the Roman State.

The early Christian apologist Minucius Felix (c. 150-270), indicting the Roman gods writes: "I see that you expose your children to wild beasts and to the birds... and that you crush (them) when strangled with a miserable kind of death....those things assuredly come down from your gods....Saturn (aka Greek Kronos) did not expose his children but devoured them." *Octavius 30*

*\*\*\*Infanticide by exposure was certainly less common in Rome than in Classical Greece, but that doesn't mean it didn't happen. It was also often*

*viewed as little different from late term abortion. Some physicians argued that abortion, particularly earlier abortion, was better than infanticide not because of the child but because it was safer for the mother not to have to go through childbirth.*

<http://emilykq.weebly.com/blog/abortion-in-ancient-rome>

*In his “Attic Nights”, the Roman writer Aulus Gellius (born between 113-130 A.D.) refers to Roman women who aborted their babies just because these women did not want their physical attractiveness to be lessened by being pregnant and giving birth.*

### **Baby deaths link to Roman ‘brothel’ in Buckinghamshire**

Archaeologists investigating a mass burial of 97 infants at a Roman villa in the Thames Valley believe it may have been a brothel.

And infanticide may not have been as shocking in Roman times as it is today.

Archaeological records suggest infants were not considered to be “full” human beings until about the age of two, said Dr Evers.

*Abortion was however taboo. It happened of course,*



*but it was still inviting a curse that would require expiation — and of course there was no guarantee that expiation would remove the curse. Killing infants, whether in-utero or born, was superstitiously dangerous — i.e., bad luck. That's why Roman's preferred to let them be born and then expose them — the taboo was in doing the actual killing, not in leaving the child to fate/destiny. (In point of fact, Christianity's growth was helped in part by Christians practically scouring garbage dumps where babes tended to be exposed, to rescue and adopt them.) One must understand the bounds of Roman superstition and that there were loopholes: e.g., it was taboo (inviting a curse) to kill a virgin (only girls could be deemed virgins), and so the executioners if pushed would rape the virgin first and then kill her, and thereby avoid the curse.*

So Paul, lived in the context of a culture that was more prolific in its immorality, more hostile in its hatred of Christian,

Therefore in need of prayer for Him and in His ministry.

He knew that there is no chance of ever seeing the conversion of a human soul trapped in darkness

and depravity apart from a very clear and precise presentation of the gospel that has been saturated in Prayer.

Our text is simple but does not need to be glossed over or rapidly read thru. It is essential to any God blessed work of ministry.

**3** Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you,

**2** and that we may be delivered from unreasonable and wicked men; for not all have faith.

Pray For

- 1. The Success of the Message**
- 2. The Safety of the Messengers**

## **1. The Success of the Message**

Finally, brethren, **pray** for us

Brothers, pray for us” repeats a request already made in 1 Thessalonians 5:25. The verb, placed before the direct address, is emphatic by its position. The order and force of the original may be reproduced in somewhat awkward English, “Finally, be praying, brothers, concerning us.” The present tense verb thus marks a sense of urgency in this request for the prayers of the readers. “For us” (*peri hēmōn*) urges that they center their prayers around the writers, making them the specific subject of their prayers

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 360). BMH Books.

The key to success of ministry is not the man or the ministry but the God behind the man and the Ministry.

Ephesians 6:18–20 (NKJV)

<sup>18</sup> praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—  
<sup>19</sup> and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

## Colossians 4:3–4 (NKJV)

<sup>3</sup> meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, <sup>4</sup> that I may make it manifest, as I ought to speak.

You will not find a hint in scripture that ministry can happen without prayer. If ministry depended on your prayers, what would ministry look like

In a context of celebrity Christianity, We need the unknowns who handle the word of God correctly, empowered by God of the Scriptures thru the means of the prayers of his people.

If anyone could seem to get by without prayer, that person would be the apostle Paul. Naturally endowed with a towering intellect and a strong will, Paul communicated with the risen Jesus Christ and served as a vehicle of divine revelation. He had the ability to perform miracles in order to prove his message. Nonetheless, throughout his letters Paul solicits the prayers of fellow Christians.

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 379). P&R Publishing.

The story is told of Roman Catholic opponents who once sent an agent to spy out Martin Luther's

weaknesses. The spy came back lamenting, “Who can overcome a man who prays like this?” John Calvin often rose at 4:00 am for prayer. John Knox cried out to God, “Give me Scotland, or I die!” Jonathan Edwards spent whole days in prayer for his preaching. We see a similar emphasis on prayer in biblical heroes such as Moses, David, and Daniel, and especially in the life of our Lord Jesus Christ. Can you imagine the divine help that would come if Christians today took up this same mantle and prayed “without ceasing”?

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; pp. 379–380). P&R Publishing.

E. M. Bounds wrote: “Without prayer, the gospel can neither be preached effectively, promulgated faithfully, experienced in the heart, nor be practiced in the life. And for the very simple reason that by leaving prayer out of the catalogue of religious duties, we leave God out, and His work cannot progress without Him.”

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 381). P&R Publishing.

Andrew Young comments: “Prayer and preaching must be intertwined if the word of the Lord is to spread rapidly and be honoured among men.”

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 381). P&R Publishing.

Despite his grave personal difficulties, Paul did not ask his readers to pray for his well-being but “that the word of the Lord may speed ahead and be honored, as happened among you”

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 380). P&R Publishing.

that. hina clause of purpose

### word of the Lord

Not the word of man. It is not our word that has power, but the word of God, the gospel.

1 Thessalonians 1:8 (NKJV)

<sup>8</sup> For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything.

Romans 1:16 (NKJV)

<sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek.

1 Corinthians 2:1–5 (NKJV)

**2** And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. **2** For I determined not to know anything among you except Jesus Christ and Him crucified. **3** I was with you in weakness, in fear, and in much trembling. **4** And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, **5** that your faith should not be in the wisdom of men but in the power of God.

A watered down gospel has no power. A deleted and altered text has no power. A improperly interpreted text is not the Word of God.

### **run swiftly. *Pres Act Ind***

#### **trechó: to run**

**Original Word:** τρέχω

**Part of Speech:** Verb

**Transliteration:** trechó

**Phonetic Spelling:** (trekh'-o)

**Definition:** to run

**Usage:** I run, exercise myself, make progress.

5143 tréxō – properly, to run (like an athlete competing in the ancient Greek games); (figuratively) advance speedily, like an athlete

moving forward with full effort and directed purpose (see 1 Cor 9:24).

5143 /tréxō) ("running wide-open") conveys intense desire to get to the goal as quickly as possible.

5143 (tréxō) was used of "runners in a race, of swiftness or of effort to attain an end (so Herodotus, Eur., etc.)" (A-S).

The word translated as "speed ahead" means to "run so as to win a race" (Greek *treche*) and speaks of Paul's desire for the gospel to spread and conquer unbelief. He desired as well for God's Word to be "honored," or "glorified" (Greek *doxazo*

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 380). P&R Publishing.

the thought is that of its swift advance in its onward course, not necessarily meaning a race unencumbered by obstacles. "There is, in the imagery, a sense of urgency characteristic of the way in which the church's mission is regarded in the New Testament."

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 361). BMH Books.

Paul may have in mind

Psalms 147:15 (NKJV)

<sup>15</sup> He sends out His command *to the* earth;  
His word runs very swiftly.



### Acts 6:3–8 (NKJV)

<sup>3</sup> Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; <sup>4</sup> but we will give ourselves continually to prayer and to the ministry of the word.”

<sup>5</sup> And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, <sup>6</sup> whom they set before the apostles; and when they had prayed, they laid hands on them.

<sup>7</sup> Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

### Acts 12:23–24 (NKJV)

<sup>23</sup> Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

<sup>24</sup> But the word of God grew and multiplied.

### Acts 13:48–49 (NKJV)

<sup>48</sup> Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

<sup>49</sup> And the word of the Lord was being spread throughout all the region.

1 Corinthians 16:9 (NKJV)

<sup>9</sup> For a great and effective door has opened to me, and *there are* many adversaries.

2 Timothy 2:7–10 (NKJV)

<sup>7</sup> Consider what I say, and may the Lord give you understanding in all things.

<sup>8</sup> Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, <sup>9</sup> for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained. <sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

and be glorified,

doxazó: to render or esteem glorious (in a wide application)

**Original Word:** δοξάζω

**Part of Speech:** Verb

**Transliteration:** doxazó

**Phonetic Spelling:** (dox-ad'-zo)

**Definition:** to render or esteem glorious (in a wide application)

**Usage:** I glorify, honor, bestow glory on.

**Cognate:** 1392 doksázō (from 1391 /dókxa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). [See 1391](#) (doksa).

"Glorifying ([1392](#) /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

The verb is not middle, "honor itself," but passive, "and be extolled" (Weymouth). The Word is "honored," admired and glorified for its God-given qualities, when men see a demonstration of its transforming power in the lives of believers.

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 361). BMH Books.

Psalm 138:2 (NKJV)

2 I will worship toward Your holy temple,  
 And praise Your name  
 For Your lovingkindness and Your truth;  
 For You have magnified Your word above all Your  
 name.

that the word of the Lord may run *swiftly* and be glorified, **just as it is with you**

1 Thessalonians 1:5–10 (NKJV)

<sup>5</sup> For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

<sup>6</sup> And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, <sup>7</sup> so that you became examples to all in Macedonia and Achaia who believe. <sup>8</sup> For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. <sup>9</sup> For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, <sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 2:13–14 (NKJV)

<sup>13</sup> For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not

as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. <sup>14</sup> For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans,

He realized that the success of God's Word does not rely on natural factors such as oratorical ability and a dynamic personality. Rather, since the gospel aims to bring spiritually dead unbelievers to saving faith, it relies on God's power to convey spiritual life to those who hear and believe. Since the gospel requires the Holy Spirit's working to open the hearts of those who would otherwise never believe, Paul knew that prayer is needed for the gospel to speed ahead and glorify God.

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 380). P&R Publishing.

- 1. The Success of the Message**
- 2. The Safety of the Messengers**

**2** and **that** we may be delivered from unreasonable and wicked men; for not all have faith.

hína (a subordinating conjunction) – for the purpose that (in order that), looking to the aim (intended result) of the verbal idea.

In Corinth, Paul was “opposed and reviled” by Jews who opposed the gospel (Acts 18:5–6, 12–13). He may well have these specific people in mind when he speaks of “wicked and evil men.” The word translated as “wicked” is better rendered as “unreasonable” or “wrongheaded” (Greek *atopos*). To be “unreasonable” and “evil” go together in hatred of the gospel. Geoffrey Wilson explains: “When those without faith exhibit their enmity towards the truth, this antagonism is completely in accord with their nature and their destiny.”

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 381). P&R Publishing.

may be delivered

**rhuomai: to draw to oneself, i.e. deliver**

**Original Word:** ῥύομαι

**Part of Speech:** Verb

**Transliteration:** rhuomai

**Phonetic Spelling:** (rhoo'-om-ahee)

**Definition:** to draw to oneself, deliver

**Usage:** I rescue, deliver (from danger or destruction).

4506 rhýomai (from eryō, "draw to oneself") – properly, draw (pull) to oneself; to rescue ("snatch up"); to draw or rescue a person to and for the deliverer.

In Mt 6:13 ("the Lord's Prayer"), 4506 (rhýomai) is used in the closing sentence, "Deliver (4506 / rhýomai) us from evil" – i.e. "Deliver me to Yourself and for Yourself." That is, "Lord deliver me out of my (personal) pains and bring me to You and for You."

[4506 (rhýomai) properly means, "to snatch out for oneself" (H. Cremer, G. Winer).

J. Thayer, "Properly, 4506 (rhýomai) means to draw out . . . to one's self" – i.e. to rescue for oneself (to oneself). 4506 /rhýomai ("rescue") implies removing someone in the midst (presence) of danger or oppression, i.e. delivered "right out of" and to (for) the rescuer.]

1. This word has such senses as "to save," "to protect," "to guard," "to ward off," "to deliver."

2. The LXX uses the word more often than *sōzō* for Heb. *nsi* (84 times). It also uses it 12 times for *g'l*,

“to release,” “to buy back.” It is used, too, for other terms meaning “to free,” “to redeem,” and “to keep.”

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [\*Theological Dictionary of the New Testament, Abridged in One Volume\*](#) (p. 988). W.B. Eerdmans.

### Luke 1:68–74 (NKJV)

68 “Blessed *is* the Lord God of Israel,  
 For He has visited and redeemed His people,  
 69 And has raised up a horn of salvation for us  
 In the house of His servant David,  
 70 As He spoke by the mouth of His holy prophets,  
 Who *have been* since the world began,  
 71 That we should be saved from our enemies  
 And from the hand of all who hate us,  
 72 To perform the mercy *promised* to our fathers  
 And to remember His holy covenant,  
 73 The oath which He swore to our father Abraham:  
 74 To grant us that we,  
 Being delivered from the hand of our enemies,  
 Might serve Him without fear

### Matthew 6:13 (NKJV)

13 **And do not lead us into temptation,  
 But deliver us from the evil one.  
 For Yours is the kingdom and the power and the  
 glory forever. Amen.**



## 2 Peter 2:9 (NKJV)

<sup>9</sup> *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

## 2 Timothy 4:17–18 (NKJV)

<sup>17</sup> But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion.

<sup>18</sup> And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!

## Romans 15:30–32 (NKJV)

<sup>30</sup> Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,  
<sup>31</sup> that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, <sup>32</sup> that I may come to you with joy by the will of God, and may be refreshed together with you.

The verb “delivered,” or “rescued” (*rusthōmen*), is in the aorist tense and denotes a definite occasion, deliverance from an actually existing peril when their enemies seem to have them in their grip

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 362). BMH Books.

The definite article points to a specific, well-known class of assailants characterized by the two adjectives

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 362). BMH Books.

## unreasonable

atopos: out of place, strange

**Original Word:** ἄτοπος, ον

**Part of Speech:** Adjective

**Transliteration:** atopos

**Phonetic Spelling:** (at'-op-os)

**Definition:** out of place, strange

**Usage:** (lit: out of place, unusual, unbecoming), improper, unrighteous, perverse.

824 átopos (an adjective, derived from **1** /A "not" and **5117** /tópos, "place") – properly, out of place, i.e. odd (out of the ordinary); (figuratively) unsuitable because "warped" (not "falling in line with" needed expectations or the norm); strange, queer; out of line (kilter); amiss.

**ἄτοπος, 2** *atopos* out of place, unusual

According to Acts 28:6 nothing *unusual* happened to Paul after he was bitten by the snake. In references to ethical judgment the term means *wrong, evil* (Luke 23:41; Acts 25:5; 2 Thess 3:2).

Balz, H. R., & Schneider, G. (1990–). In [Exegetical dictionary of the New Testament](#) (Vol. 1, p. 177). Eerdmans.

*Gr.* absurd.

When used in an ethical sense it denotes that which is “improper,” hence, “perverse, monstrous, outrageous,” and so, “wicked.” In the papyri it is used of outrages against property. When used of people it denotes men capable of wicked, outrageous, harmful conduct

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 362). BMH Books.

wicked men;

**ponéros:** toilsome, bad

**Original Word:** πονηρός, ἄ, ὄν

**Part of Speech:** Adjective

**Transliteration:** ponéros

**Phonetic Spelling:** (pon-ay-ros')

**Definition:** toilsome, bad

**Usage:** evil, bad, wicked, malicious, slothful.

4190 ponēros (an adjective which is also used substantively, derived from [4192](#) /pónos, "pain, laborious trouble") – properly, pain-ridden,

emphasizing the inevitable agonies (misery) that always go with evil.

The companion adjective, “evil,” is more than passive badness, but rather active malice. It pictures the vicious, destructive disposition of these enemies. The first adjective describes their conduct, the second their character.

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 362). BMH Books.

The τῶν points to a definite class of adversaries (*cf.* Rom. 15:31) and well known to the readers

Frame, J. E. (1912). [A critical and exegetical commentary on the Epistles of St. Paul to the Thessalonians](#) (p. 292). C. Scribner’s Sons.

## 2 Corinthians 1:8–11 (NKJV)

<sup>8</sup> For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life. <sup>9</sup> Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, <sup>10</sup> who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us, <sup>11</sup> you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift *granted* to us through many.

I really do not know which is the worst to put up with—an unreasonable man or a wicked man. A wicked man may do you all sorts of mischief, but you soon know him. But an unreasonable man—you do not know where to find him, and he can attack you from all sorts of places. There are some very unreasonable Christians—very good in some points, but very stupid, and a stupid man may set a village on a blaze quite as easily as a wicked man. The stupid man's accident may be as dangerous as another man's design.

Spurgeon, C. (2014). [Spurgeon Commentary: 2 Thessalonians](#) (E. Ritzema, Ed.; p. 57). Lexham Press.

If you have heard but rejected the gospel, consider the Bible's description of your unbelief as “unreasonable” and “evil.” Do you not realize that it makes no sense to reject Jesus Christ, and that spurning him condemns you for wickedness? What could be more unreasonable than to reject the message of God's saving grace to grant eternal life to sinners? What could be more wrongheaded than to prefer the fleeting pleasures of this passing world over the joy of fellowship with God and eternal life in the kingdom of Christ? Do you not realize, if your mind is closed to the gospel, that beneath your objections is a moral rebellion against the God who made you and who offers you forgiveness through the blood of his Son? How much better it would be

to open your heart to the message of a Savior in Jesus Christ, who offers you salvation through faith in him.

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 381). P&R Publishing.

This picture of the enemies seems to point clearly to the fanatical Jewish opponents at Corinth. The Thessalonians had personal experience with such antagonists (Acts 17:5–9); they would readily understand the seriousness of the threat. Paul had further experience with such bitter opponents at Berea (Acts 17:13–15), and even as he was writing this letter, the Jews who rejected his message were revealing the same threatening attitude at Corinth. The attack against Paul launched by them as described in Acts 18:12–17 doubtless came later than this letter, but it was simply the open explosion of a hostility that had been gathering force for some time.

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 362). BMH Books.

for not all have faith.

ἡ πίστις

Deuteronomy 32:16–19 (NKJV)

<sup>16</sup> They provoked Him to jealousy with foreign *gods*;

- With abominations they provoked Him to anger.  
 17 They sacrificed to demons, not to God,  
     *To gods* they did not know,  
     To new *gods*, new arrivals  
     That your fathers did not fear.  
 18 Of the Rock *who* begot you, you are unmindful,  
     And have forgotten the God who fathered you.  
 19 “And when the Lord saw *it*, He spurned *them*,  
     Because of the provocation of His sons and His  
     daughters.

*Faith* may refer to the positive response to the preaching of the gospel (cf. 2:11–12, where the unconverted are described as those who “believe the lie” and “who have not believed the truth”), or it may be understood as the gospel itself, “the faith” (Rom. 1:5; Gal. 1:23; Jude 3). Since the apostle spoke extensively about the rejection and reception of the gospel in the previous context (2:10–15), the first interpretation suggested here is preferable.

Green, G. L. (2002). [The letters to the Thessalonians](#) (p. 336). W.B. Eerdmans Pub.; Apollos.

For not everyone has faith” or “for the faith is not of all” (Young), explains the existence of these enemies. Their hostility is due to their lack of faith in the gospel. There lies the real source of their vicious reaction. The definite article with “faith,” “the faith,” denotes the

Christian faith. The reference is apparently not to the body of Christian teaching constituting “the faith,” but to that attitude of receptivity that the gospel demands. Clearly these enemies are non-Christians. That the faith is not “of all,” not possessed by all, is a mournful understatement. The meaning is that there are many who do not accept the faith. “The phrase is a reminder that, however successful the gospel may be at certain places, there are still those who do not accept it.”<sup>10</sup>

Hiebert, D. E. (1996). [1 & 2 Thessalonians](#) (Revised Edition, p. 362). BMH Books.

### 1 Corinthians 2:14 (NKJV)

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

“not all have faith.” The apostle mentions this to point out that faith is God’s sovereign gift and that opposition to the gospel is inevitable. We should never be dismayed when people rise up in anger at the message of God’s grace or when worldly powers misrepresent the gospel as something narrow or bigoted. Without the regenerating work of the Holy Spirit, no one has faith and everyone hates the light that Jesus shines. Jesus explained: “This is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil” (John 3:19). The reality of this opposition urges us not to



despair but to prayer. Charles Spurgeon said: “If we cannot prevail with men for God, we will, at least, endeavor to prevail with God for men.”

Phillips, R. D. (2015). [1 & 2 Thessalonians](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; p. 382). P&R Publishing.

## Conclusion

The first missionary endeavor of the Protestants in England burst forth from the soil of Puritan hope. The Puritans, you remember, were those pastors and teachers in England (and then New England), roughly between the years 1560 and 1660, who wanted to purify the Church of England and bring it into theological and practical alignment with the teachings of the Reformation.

They had a view of God's sovereignty that produced an undaunted hope in the victory of God over all the world. They were deeply stirred by a passion for the coming of God's kingdom over all the nations. Their hearts really believed the truth of Psalm 86:8-9:

There is none like thee among the gods, O Lord,  
nor are there any works like thine.

All the nations thou hast made shall come and bow

down before thee, O Lord,  
and shall glorify thy name.

And Genesis 12:3:

In thee shall all families of the earth be blessed.

And Psalms 2:8:

I shall give thee the nations for thine inheritance.

And Psalms 22:27:

All the ends of the world shall remember and turn  
unto the Lord:  
and all the families of the nations shall worship  
before thee.

And Psalms 65:2:

O thou that hearest prayer, unto thee shall all flesh  
come.

And Psalms 66:4:

All the earth shall worship thee, and shall sing unto thee;  
they shall sing to thy name.

And Psalm 86:9:

All nations whom thou hast made shall come and worship before thee, O Lord;  
and shall glorify thy name.

And Psalm 102:15:

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

And Psalm 47:9:

The princes of the peoples gather as the people of the God of Abraham.

For the shields of the earth belong to God; he is highly exalted!

To him shall be the obedience of the peoples.  
(Genesis 49:10)

Let the peoples praise thee, O God, let all the peoples praise thee. (Psalm 67:3)

Behold, I made-him a witness to the peoples, a leader and commander for the peoples. (Isaiah 55:4)

They believed the oath of God in Numbers 14:21, that the earth would be filled with the glory of the Lord (see Habakkuk 2:14).

This tremendous confidence that Christ would one day conquer the hearts of all the nations and be glorified by every people on earth gave birth to the first Protestant missionary endeavor in the English-speaking world, and it happened 150 years before the modern missionary movement began with William Carey in 1793.

Between 1627 and 1640, 15,000 people emigrated from England to America, most of them Puritans, carrying this great confidence in the worldwide reign of Christ. In fact, the seal of the colonists of Massachusetts Bay had on it a North American Indian with these words coming from his mouth: "Come over into Macedonia and help us," taken from Acts 16:9. What this shows is that, in general, the Puritans saw their emigration to America as part of God's missionary strategy to extend his kingdom among the nations.

One of those hope-filled Puritans who crossed the Atlantic in 1631 was John Eliot. He was 27 years old, and a year later became the pastor of a new church in Roxbury, Massachusetts, about a mile from Boston. But something happened that made him much more than a pastor.

According to Cotton Mather, there were twenty tribes of Indians in that vicinity. He specifically calls them "nations" to emphasize the missionary significance. Well, John Eliot could not avoid the practical implications of his theology: if the infallible Scriptures promise that all nations will one day bow down to Christ, and if Christ is sovereign and able by his Spirit to subdue all opposition to his promised reign, then there is good hope that a person who goes as an ambassador of Christ to one of these nations will be the chosen instrument of God to open the eyes of the blind and set up an outpost of the kingdom of Christ.

And so when he was slightly over 40 years old, Eliot set himself to study Algonquin. He deciphered the vocabulary and grammar and syntax and eventually translated the entire Bible, as well as books that he valued, like Richard Baxter's *Call to the Unconverted*. By the time Eliot was 84 years old,

there were numerous Indian churches, some with their own Indian pastors. It is an amazing story of a man who once said, "Prayers and pains through faith in Christ Jesus will do any thing!" (Mather, *Great Works*, I, 562).

The reason I tell you the story is to highlight the tremendous importance of solid Biblical hope for a movement of prayer and for the missionary enterprise. God has promised and God is sovereign:

All the nations . . . shall come and bow down before thee, O Lord,  
and shall glorify thy name.

This is what gripped the Puritan mind and eventually gave birth to the modern missionary movement in 1793. For William Carey was nourished on this tradition, as were David Brainerd and Adoniram Judson and Alexander Duff and David Livingstone, John Paton and a host of others who gave their lives to reach the hidden peoples of the world. The modern missionary movement did not arise in a theological vacuum. It grew out of a great Reformation tradition that put the sovereignty of God square in the center of human life.

This we must talk about first. Without it, the confidence of prayer, the largeness of prayer, the boldness of prayer, and the perseverance of prayer vanish. And what you have left is a kind of lifeless vestige that most people think of as "the prayer meeting" - weak, uninspired, small-minded. A heart of prayer and a movement of prayer for missions is sustained by focusing on something else first that life is war and that God is sovereign. John Piper

### Footnotes:

In fact, the church was birthed and the New Testament delivered into a world utterly opposed to Christian morality. Almost all of the New Testament texts dealing with sexuality were written to Christians living in predominantly Roman cities. This Christian ethic did not come to a society that needed only a slight realignment or a society eager to hear its message. No, the Christian ethic clashed harshly with Roman sexual morality.

<sup>1</sup> Romans did not think in terms of sexual orientation. Rather, sexuality was tied to ideas of masculinity, male domination, and the adoption of the Greek pursuit of beauty. "In the Roman mind, the strong took what they wanted to take. It was socially acceptable for a strong Roman male to have intercourse with men or women alike, provided he was the aggressor. It was looked down upon to play the female 'receptive' role in homosexual liaisons."

A real man dominated in the bedroom as he did on the battlefield. He would have sex with his slaves whether they were male or female; he would visit prostitutes; he would have homosexual encounters even while married; he would engage in pederasty (see below); even rape was generally acceptable as long as he only raped people of a lower status. "He was strong, muscular, and hard in both body and spirit. Society looked down on him only when he appeared weak or soft." So Romans did not think of people as being oriented toward homosexuality or heterosexuality. Rather, they understood that a respectable man would express his dominance by having sex—consensual or forced—with men, women, and even children.

### Roman Sexuality Accepted Pedophilia

The pursuit of beauty and the obsession with the masculine ideal led to the widespread practice of pederasty—a sexual relationship between an adult man and an adolescent boy. This had been a common feature of the Greek world and was adapted by the Romans who saw it as a natural expression of male privilege and domination. A Roman man would direct his sexual attention toward a slave boy or, at times, even a freeborn child, and would continue to do so until the boy reached puberty. These relationships were seen as an acceptable and even idealized form of love,

In the Roman world "a man's wife was often seen as beneath him and less than him, but a sexual relationship with another male, boy or man, represented a higher form of intellectual love and engagement. It was a man joining with that which was his equal and who could therefore share experiences and ideas with him in a way he could not with a woman." Pederasty—pedophilia—was understood to be good and acceptable.

When it came to sexual mores, women were held to a very different standard than men. Where men were free to carry on homosexual affairs and to commit adultery with slaves, prostitutes, and concubines, a woman caught in adultery could be charged with a crime. "The legal penalty for adultery allowed the husband to rape the male offender and then, if he desired, to kill his wife." Under Augustus it even became illegal for a man to forgive his wife—he was forced to divorce her. "It is not enough to suggest that

women were under-appreciated in Roman culture. There are many instances where they were treated as second-class human beings, slightly more honored than slaves.”

It becomes clear that Rome was a culture of extreme promiscuity and inequality. Those who had power—male citizens—were able to express their sexuality by taking who and what they wanted. Their culture’s brand of sexual morality was exemplified in the Caesars who, one after the other, “were living icons of immorality and cruelty,” using sex as a means of domination and self-gratification.

Yet this system, evil as it looks to our eyes, was accepted and even celebrated by Rome. It was foundational to Roman culture. To be a good Roman citizen a man needed to participate in it, or at least not protest against it. To be loyal to Rome, one had to be loyal to the morality of Rome. To the Romans, the biblical view “would have been seen as disruptive to the social fabric and demeaning of the Roman ideal of masculinity.” What we consider odious and exploitive, they considered necessary and good.

Christianity did not simply represent an alternate system of morality but one that condemned the existing system—the system that was foundational to Roman identity and stability. Christians were outsiders. Christians were traitors. Christians were dangerous. Their brand of morality threatened to destabilize all of society. No wonder, then, that they were scorned and even persecuted.

<https://www.challies.com/articles/3-awful-features-of-roman-sexual-morality/>

There was reverence for several Roman gods: Zeus, Heracles, the Dioscuri, Apollo, and Aphrodite. The Egyptian gods Isis, Serapis, and Osiris were also worshipped; a temple to Serapis was discovered in 1917 after a fire in the ancient temple sector of the city. Elements of the cult of Dionysus were possibly being absorbed into the practice of these Egyptian mystery cults. Of special note was the presence of the cult of Cabirus, a cult whose god promoted fertility and protected sailors

<https://www.ctsfw.edu/wp-content/uploads/2016/02/Gieschen-ChristianIdentityInPaganThessalonica.pdf>

In the Greco Roman society of the first Christian century, personal purity was an unknown virtue. Prostitution, adultery, homosexuality, and related sins were common place. The religious heritage of the city namely the worship of the Greco-Roman mythological gods and the Egyptian gods, contributed to this condition. Possibly the earlier name of the city, Therma, came “not from the Hot Springs but from the heat of the ecstatic Dionysius cult with roots in the religion of the original Thracian-Phrygian inhabitants”

<http://storage.cloversites.com/firstbaptistchurch100/documents/2-22-15%201stCenturyThessalonica.pdf>

Abortion was an accepted practice in ancient Greece and Rome. Greek philosopher [Aristotle](#) (384–322 B.C) wrote that “when couples have children in excess, let abortion be procured before sense and life have begun.” In the latter days of the Roman Empire, abortion was not considered homicide, but a crime against a husband who would be deprived of a potential child. [86] <https://abortion.procon.org/history-of-abortion/>

IN the days of Caesar Augustus (27 BC-14 AD), he knew by censuses that the population of Romans in the world was declining. He had tried to curb lax morals and encourage marriages by implementing in 18 BC a law making adultery a crime and 27 years later in 9 AD he enacted *Lex Papia Poppaea* to promote and reward marriage because the number of Roman men who were unmarried was greater than the number of married men. He blamed the low birth rate on abortion, homosexuals and on men who preferred the licentiousness of the single life to the responsibilities of married life and children. As Caesar, Augustus saw lax morals and low birthrate as threats to the Roman State. He publicly addressed this problem in the Forum



The early Christian apologist Minucius Felix (c. 150-270), indicting the Roman gods writes: "I see that you expose your children to wild beasts and to the birds... and that you crush (them) when strangled with a miserable kind of death...those things assuredly come down from your gods....Saturn (aka Greek Kronos) did not expose his children but devoured them." *Octavius* 30

*\*\*\*Infanticide by exposure was certainly less common in Rome than in Classical Greece, but that doesn't mean it didn't happen. It was also often viewed as little different from late term abortion. Some physicians argued that abortion, particularly earlier abortion, was better than infanticide not because of the child but because it was safer for the mother not to have to go through childbirth.*  
<http://emilykq.weebly.com/blog/abortion-in-ancient-rome>

*Abortion was however taboo. It happened of course, but it was still inviting a curse that would require expiation — and of course there was no guarantee that expiation would remove the curse. Killing infants, whether in-utero or born, was superstitiously dangerous — i.e., bad luck. That's why Roman's preferred to let them be born and then expose them — the taboo was in doing the actual killing, not in leaving the child to fate/destiny. (In point of fact, Christianity's growth was helped in part by Christians practically scouring garbage dumps where babes tended to be exposed, to rescue and adopt them.) One must understand the bounds of Roman superstition and that there were loopholes: e.g., it was taboo (inviting a curse) to kill a virgin (only girls could be deemed virgins), and so the executioners if pushed would rape the virgin first and then kill her, and thereby avoid the curse.*

*At any rate, abortions and induced miscarriages happened in Rome, but they were dangerous and generally unnecessary. They were the acts of women desperate to conceal an illicit pregnancy rather than to simply terminate an unwanted one. Evidence from brothels, for example, shows them to be also mass disposal sites for newborns — all of them male. Just as Roman husbands had a tendency of keeping sons (the first healthy 2 at least) but exposing daughters, prostitutes kept their girls to raise in their trade, but threw out their sons like yesterday's garbage.*

Seneca (3 B.C.-A.D. 65)

In *De ira (On Anger)*, 1.15, he mentions the common practice of infanticide: "...; we drown even children who at birth are weakly and abnormal..."

Abortion in Rome in the 1st century B.C. and 1st and 2nd centuries A.D.

The Roman poet Ovid (43 B.C.-A.D. 17) wrote how common abortion was during his time: "Why cheat the full vine of the growing cluster and pluck with ruthless hand the fruit yet in the green? What is ripe will fall of its self — let grow what has once become quick; a life is no slight reward for a short delay. Ah, women, why will you thrust and pierce with the instrument and give dire poisons to your children yet unborn." 25 In his "Fasti", Ovid wrote about the Ausonian women: "...every matron vowed not to propagate the line of her ungrateful spouse by giving birth to offspring; and lest she should bear children, she rashly by a secret thrust discharged the growing burden from her womb." 26

The satirist Juvenal (60-140 A.D.) wrote in approximately 116 A.D. about rich Roman women having abortions: "how often does a gilded bed contain a woman that is lying in it. So great is the skill, so powerful the drugs of the abortionist, paid to murder mankind within the womb." 27

Juvenal also recorded that the Roman Emperor Domitian had sex with his niece Julia, got her pregnant and gave her abortive drugs which killed her unborn baby: "A vicious prince start from the incestuous bed and with stern voice those rigid laws awake at which the powers of war and beauty quake, what time his drugs were speeding to the womb his seed, the fruit of Julia's teeming womb." 28 Julia was Domitian's brother Titus' daughter and died as a result of the abortion in about A.D. 91. 29

The Stoic Roman philosopher Seneca (4 B.C.-65 A.D.) who educated Emperor Nero as a child, wrote: "Mad dogs we knock on the head; the fierce and savage ox we slay; sickly sheep we put to the knife to keep them from infecting the flock; unnatural progeny we destroy; we drown even children who at birth are weakly and abnormal. Yet it is not anger, but reason that separates the harmful from the sound". 30 Seneca justified such murders on the basis of the utilitarian practical argument that these killings were based on the long-term good of the individual and the future welfare of Roman society.

20 Musonius Rufus, "Discourse 15" in Cora E. Lutz, "Musonius Rufus: The Roman Socrates", Yale University Press, New Haven, 1947, and A.C. Geaytenbeek, "Musonius Rufus and Greek Diatribe", Van Gorcum, Assen, 1963, pages 78-88.

21 Geytenbeek,, pages 78-88.

22 Gorman, page 30.

23 Ibid and Justinian "Digest", 47. 11.

24 Gorman, pages 30-31 and Justinian, "Digest" 48. 8. 8.

25 Ovid, "The Amores", Book 2, 14:25-31.

26 Ovid, "Fasti", Book 1, 28.

27 Juvenal, "Satire", 6, 593-596.

28 Juvenal, "Satire", 2, 20-24.

29 "Juvenal's Satires with the Satires of Persius", translated by William Gifford, J.M. Dent and Sons, London, 1954, page 11, footnote 8.

30 Seneca, "On Anger", I, 15, 2-3.

In his "Fifteenth Discourse: Slavery 2", the Roman philosopher Dio Chrysostom wrote that some slave women aborted their babies or murdered them after birth: "...but in the case of slave women, on the other hand, some destroy the child before birth and others afterwards, if they can do so without being caught, and yet sometimes even with the connivance of their husbands, that they may not be involved in trouble by being compelled to raise children in addition to their enduring slavery." 31

The Roman governing authorities did not believe abortion or killing babies after birth was wrong. But the authorities regarded slaves and their babies as being the property of their Roman masters. So if a female slave aborted or killed her newborn baby without her master's permission, this was regarded as killing her master's property.

Murdering their babies so they could maintain their beauty and weight

In his "Attic Nights", the Roman writer Aulus Gellius (born between 113-130 A.D.) refers to Roman women who aborted their babies just because these women did not want their physical attractiveness to be lessened by being pregnant and giving birth. He records how the philosopher Favorinus spoke of "those who strive by evil devices to cause abortion of the fetus itself which they have conceived, in order that their beauty may not be spoiled by the weight of the burden they bear and by the labour of parturition." 32

Greek and Roman doctors who advocated abortion and infanticide

In his writing 'How to recognize the newborn that is worth rearing', the famous ancient doctor Soranus of Ephesus who worked in Rome in the first and second centuries A.D. and was 'called by some the most important figure in gynecology in the ancient world' 33, said that after a birth of a child, the midwife should examine various specified bodily parts of the new-born to see if these parts functioned properly in order to determine if the child is worthwhile to be reared. He then sanctioned murdering imperfect babies by saying, 'And by conditions contrary to those mentioned, the infant not worth rearing is recognized'. 34

Galen wrote: "Now abortifacient drugs or certain other conditions which destroy the embryo or rupture certain of its membranes are followed by abortion", resulting in an abortion, either alone or through the assistance of other physical or chemical means. 35

Dioscorides (lived 1st Century A.D.), another Roman physician wrote about plant potions which were used to produce abortions. 36

In his writing "On the Soul", Chapter 25, the early church father Tertullian wrote of the famous pagan Greek and Roman physicians Hippocrates, Asclepiades, Erasistratus, Herophilus and Soranus all having surgical instruments for abortion.

Ricci records that Oribasius (325-403 A.D.), the physician of Roman Emperor Julian the Apostate (331-363 A.D.) wrote a chapter in his book "Synagogae medicae" on abortive

31 Dio Chrysostom, "Fifteenth Discourse: Slavery 2", 8.

32 Aulus Gellius, "Attic Nights", Book 12, 1, 8.

33 Roderick McGrew, 'Encyclopedia of Medical History', McGraw-Hill, New York, 1985, page 123.

34 Soranus, "Gynecology", Book 2, Chapter 6, 10.

35 Galen, "On the Natural Faculties", Book 3, Chapter Section 12, Point 184.

36 John T. Noonan, "Contraception: A History of its Treatment by the Catholic Theologians and Canonists", Belknap Press, Cambridge, Massachusetts, 1965, pages 13-14.

drugs: "Chapter CXXXIX mentions remedies which aid in expelling the foetus; these same drugs also 'provoke' the periods and expel the products of conception." 37

<http://internetbiblecollege.net/Lessons/Greek%20Roman%20&%20Jewish%20attitudes%20to%20abortion.pdf>

#### Hambledon Roman Villa

by Saesnes

##### *Baby deaths link to Roman 'brothel' in Buckinghamshire*

Archaeologists investigating a mass burial of 97 infants at a Roman villa in the Thames Valley believe it may have been a brothel.

Tests on the site at Hambleden in Buckinghamshire suggest all died at 40 weeks gestation, very soon after birth.

Archaeologists suspect local inhabitants may have been systematically killing unwanted babies.

Archaeologist Dr Jill Eyers said: "The only explanation you keep coming back to is that it's got to be a brothel."

With little or no effective contraception, unwanted pregnancies could have been common at Roman brothels, explained Dr Eyers, who works for *Chiltern Archaeology*.

And infanticide may not have been as shocking in Roman times as it is today.

Archaeological records suggest infants were not considered to be "full" human beings until about the age of two, said Dr Eyers.

Children any younger than that age were not buried in cemeteries. As a result, infant burials tended to be at domestic sites in the Roman era.

Even so, say experts, the number at the *Yewden villa* at Hambleden is extraordinary.

<https://saesferd.wordpress.com/2010/06/26/hambledon-roman-villa/>

