

THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

How S. Paul with Silas (or Syluanus) and Timothee according to a vision calling him out of Asia in Macedonia, came to Philippi being the first citie thereof, we read *Act. 16.* And how againe from Philippi, after scourging and imprisoning there, he came to Theffalonica being the head citie of that countrie, we read *Act. 17.* where after 3. weekes preaching, the Iewes stirred the citie against them, and pursued them also to Beræa: so that Paul was conueied from thence to Athens, where he expected the coming of Silas & Timothee from the foresaid Beræa in Macedonia, but receiued them (as we haue *Act. 18.*) at Corinth in Achaia.

Hauing therefore left the Theffalonians in such persecution, and being careful to know how they did in it, he was desirous to returne vnto them, as he signifieth in the *2. chapter of this Epistle v. 17.* But (as he there addeth) *Satan hindred vs.* Therefore tarying himself at Athens, he sendeth Timothee vnto them. At whose returne vnderstanding their constencie, he is much comforted, as he declareth, *c. 3.* So then they are all three together at the writing of this Epistle, as also we haue in the title of it: *Paul and Syluanus and Timothee to the Church of the Theffalonians.* And therefore it seemeth to haue been written at Corinth, not at Athens: because after the sending of Timothee to Theffalonica, they met not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, & not in fornication: to loue one another: about their freinds departed, with the doctrine of the Resurrection, and with continual preparation to die: the laetie to obey, and the Clergie to be diligent in euery point of their office.