

## THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

The second to the Theffalonians hath in the title as the first: *Paul and Syluanus and Timothee, &c.* And therefore it seemeth to haue been written in the same place, *Act. 18. v. 11.* to wit, at Corinth, where they remained *a yeare and fixe months*, & ftraight vpon their anwser to the first epistle.

First he thanketh God for their increase, and perfeurance (comforting them againe in those persecution) and praieth for their accomplishment. Secondly he affureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them therof by word of mouth, when he was present (as therefore he biddeth them afterward to hold his Traditions vnwritten, no lesse then the written) to wit, that al those persecutions and heresies, raised then, and afterward against the Catholike Church, were but the myfterie of Antichrift, & not Antichrift himself. But that there should come at length a plaine Apoftasie, & then (the whole fore-running myfterie being once perfittly wrought) should follow the reuelation of Antichrift himself in person (as after al the mysteries of the old Teftament Chrif IESVS our Lord came himself in the fulnes of time.) And then at length after al this, the day of Iudgement and second comming of Chrif shal be at hand, and not before, whatfoeuer pretenfe of vision, or of some speach of mine (faith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, *which is a signe in every epistle.*

Lastly he requesteth their praiera, and requireth them to keep his commandements and Traditions: namely that the poore which are able, get their owne liuing with working, as he also gaue them example, though he were not bound thereto.