

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

The fecond 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 fame place, *Act. 18. v. 11.* to wit, at Corinth, where they remained *a yeaere and fixe months*, & ftraight vpon their anfwer to the first epiftle.

First he thanketh God for their increafe, and perfeuerance (comforting them againe in thofe perfecution) 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 prefent (as therefore he biddeth them afterward to hold his Traditions vnwritten, no leffe then the written) to wit, that al thofe perfecutions and heresies, raifed then, and afterward againft the Catholike Church, were but the myfterie of Antichrift, & not Antichrift himfelf. But that there should come at length a plaine Apoftafie, & then (the whole fore-running myfterie being once perfittly wrought) should follow the reuelation of Antichrift himfelf in perfon (as after al the myfteries of the old Teftament Chrift IESVS our Lord came himfelf in the fulnes of time.) And then at length after al this, the day of Iudgement and fecond comming of Chrift shal be at hand, and not before, whatfoeuer pretenfe of vifion, or of fome fpeech of mine (faith S. Paul) any make to feduce you withal, or of my former epiftle, or any other. For which caufe alfo, in the end of this epiftle, he biddeth them to know his hand, *which is a figne in every epiftle.*

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